Life Satisfaction and Intercultural Tolerance Interrelations in Different Cultures

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Abstract

Summarizing the results of different researches on intercultural interaction, we can state that people feel tension in intercultural contacts when they perceive the situation as threatening their well-being. There are also many empirical evidences that people belonging to different cultures understand well-being in different ways. This understanding depends also on social, economic and other factors. Thereby it is important to study general relationships of subjective well-being and intercultural tolerance and cultural specifics of these relationships. Objectives of the empirical study was to analyze the satisfaction with life as an important factor of cross-cultural interaction; to reveal cultural specifics of modern representations of subjective well-being, and interrelations of the styles of intercultural interaction with subjective well-being in different cultures. Methods: Scales of: Psychological well-being *(Ryff)*, Life Satisfaction (*Neugarten*, Havighurst, & Tobin), Subjective Happiness (Lyubomirsky & Lepper), *General Communicative Tolerance (Boiko) and Ethnic Identity Types (Soldatova, Ryzhova),* Student's T-test, Spearman's rank correlation. Sample: 330 persons (18-55 years old) of 10 different nations and 5 religions. By the time of the survey, all the participants had lived in Russia for some (not less than 3) years, all of them lived in some biggest Russian cities.Results: It was discovered, that people's satisfaction with their lives directly relates to general and intercultural tolerance. People, more satisfied with their lives, are usually better control their negative emotions, adapt to changing situations, forgive others' mistakes. Such people admit their and others' ethnicity and more

rarely exhibit extremism in inter-ethnic relations, although they often avoid contact with other ethnic groups. Cross-cultural differences in well-being were revealed among residents of modern Russian big cities. In particular, people belonging to the Jewish religion, were significantly more satisfied with their lives than all the others were. People brought up in the Orthodox culture, were the least satisfied. In many subjective well-being indicators, representatives of the Buddhist and Muslim cultures showed quite good results. Different statistically significant connections between subjective well-being and tolerance were revealed in cultural subgroups. For example, for people belonging to Jewish religion, general tolerance is associated mostly with meaningfulness of life and openness to the world; and ethnic tolerance is associated to environmental mastery and personal growth. For Buddhists meaningfulness of life positively correlates with general and ethnic tolerance, and personal growth correlates only with ethnic tolerance. Muslims showed the similar results, but besides – the correlations of both types of tolerance with ppurposefulness and overall mood tone. For Orthodox Christians, both types of tolerance is mostly related to positive relations with others and overall level of subjective well-being. Conclusions: the life satisfaction and subjective well-being are important factors of intercultural interactions. There are common and culturally specific mechanisms of these factors interaction. In psychological support of cross-cultural interaction it is important to take into consideration cultural differences in well-being understanding and its relations with general and intercultural tolerance.

Keywords: Ethnic Identity, Ethnic Tolerance, Life satisfaction, Subjective well-being, Cross-cultural differences, Religion

Introduction

Globalization processes of the recent decades have made the problem of cross-cultural tolerance among the most pressing. Tolerance is seen as one of the central mechanisms of cross-cultural adaptation, that aims to ensure the person's optimal entry into new society and the optimal development and functioning of society as a whole (Novikova, Ibadova, 2009). More and more researches on this issue reject the understanding of tolerance as a passive acceptance of new rules and regulations, and increasingly spreading the view that tolerance is an active acceptance of the world diversity, active attitude towards the others based on respect and acceptance (Vinogradov, 2002). With such understanding of tolerance its essence is considered by modern researchers as a value attitude of the person to another person. The following components are allocated: the empathy for others and the recognition of the value of cultural diversity (Asmolov, 2000; Soldatova & Shaygerova, 2008), the readiness for the dialogue with others (Mirimanova, 2004), the attitude toward mutual changes during such a dialogue (Lektorsky, 1997).

I.Novikova and T. Ibadova in their empirical study showed that the tolerance as a complex concept includes various levels and, consequently, the variety of factors, among which social and social-psychological factors have the leading role. The following features characterize the subject of tolerance – the tolerant person: it is friendly and altruistic, not selfish and aggressive, open for various forms of social interaction (Novikova, Ibadova, 2009).

Interethnic tolerance is also considered in the context of John Berry's theory of intercultural strategies. Berry understood the strategy of intercultural interaction as the link between attitudes and actual behavior (Berry, 1997). Numerous empirical studies have shown a relationship between acculturation strategies and styles of ethnic identity (Chebotareva, 2012, 2014 a,b,c; Novikova, 2011; Novikova & Novikov, 2013, Novikova & Novikov, 2015). Berry allocated the types of ethnic identity with different quality and degree of ethnic tolerance on the basis of a wide range of ethnocentrism scale, ranging from identity denial when negativity and intolerance towards one's own ethnic group are fixed, and ending national fanaticism - the apotheosis of intolerance and a higher degree of negativity towards other ethnic groups. He considered integration, wherein minority representatives harmoniously combine positive attitudes toward their own culture and dominant community. The assimilation (abandoning of the traditional cultures to strengthen ties with the dominant culture) and the separation (avoidance of the ties with larger society) are considered less positive strategies. The most destructive strategy, according Berry, is the marginalization (lack of adherence to any culture). Berry (1997) The extreme forms of ethnocentrism is associated with religious fanaticism and racism and lead to violence and aggression (Saressalo, 1977).

On the basis of Berry's theory G.U. Soldatova and S.V. Ryzhova developed the typology and technique for assessing the ethnic identity types. They allocated the following types: Ethnic nihilism – removing from one's own ethnic groups and looking for social ties not on ethnic criteria; Ethnic indifference - ethnic identity blurring , irrelevance of the ethnicity; Positive ethnic identity - optimal balance of tolerance towards one's own and other ethnic groups; Ethnic egoism - recognition of own nation's right to solve problems for the "foreign" account; Ethnic isolationism - belief in one's nation superiority and xenophobia; Ethnic bigotry (fanaticism) suggesting the willingness to go all lengths for the sake of ethnic interests, denying the other nations rights to use any resources and social privileges, recognition of the priority of ethnic rights over human rights, excuse of any sacrifice in the struggle for own nation well-being (Soldatova. & Shaygerova, 2003).

Often, as a system component, the foundations of tolerance the subjective well-being is pointed out, providing the foundation and premise of tolerant behavior of the person (Bakhareva, 2004).

Subjective well-being (SWB) has become one of the most popular subject of psychological research over the past decades (Diener et all, 1999). Currently, it is

common to identify two components of subjective well-being: affective and cognitive. The affective component is considered as a hedonic balance (balance of pleasant and unpleasant affects). The cognitive component is understood as a person's evaluations of his or her life according to some standards. Such standards are primarily linked by researchers with the culture in the broadest sense of the notion.

Many researchers proved that both components of SWB are influenced by personality (Diener et all, 1999) and by culture (Diener & Suh, 1999). The studies of SWB and culture interaction showed that culture influences SWB directly and indirectly. There are a lot of evidences that people in individualistic, rich, and democratic cultures have higher levels of SWB than in collectivistic, poor, and totalitarian cultures (Diener & Suh, 1999; Veenhoven, 1993). Besides, culture moderates the relation between hedonic balance (important aspect of SWB) and life satisfaction. For example, it was demonstrated that the relation between hedonic balance and life satisfaction was significantly stronger in individualistic cultures than in collectivistic cultures (Suh et al., 1998). SWB in individualistic and collectivistic cultures is determined by the fact that individualistic cultures emphasize individuals' needs and freedom of choice, whereas collectivistic cultures emphasize others' needs, duties and reliance on one's fate (Triandis, 1995). Luo Lu proved that culture-specific modes of self-construction lead to the diverse meanings people hold for happiness and well-being in different societies. In particular, the author said that subjective well-being for the Chinese was construed around fulfilling one's obligations and maintaining homeostasis (dialectical balance). In contrast, modern Western individual-oriented view of the self was related to understanding happiness as "a prize to be fought over, and entirely one's responsibility to accomplish this ultimate goal of life" (Lu. 2008, 290).

Therefore, culture serves as a major force determining the way people conceptualize the self, understand happiness, set life-goals and select strategies of the goals achieving. Most studies have focused on the question, how subjective well-being and life satisfaction can be modeled by cultural values (Schwartz & Bilsky, 1990; Schwartz & Bardi, 2001; Schwartz et al,2001).

Therefor compilation of the data from different empirical studies lets us to reveal not only cultural specifics of the nature of SWB and life values interaction. The main conclusion is that the dimension of collectivism - individualism is an important factor defining life satisfaction level and understanding of well-being in different cultures. But by now not enough studies of different cultures have been accumulated in order to be able to deduce some universal laws. Moreover, most cross-cultural studies were conducted with representatives of different countries or with emigrants and locals. We consider it is important to study how different types of cultures (nationality, religion and region) together influence the person's subjective well-being in the context of intercultural interaction.

.In one of our research it was shown that different types of cultures in conjunction influence persons and their social interaction styles. For example, that Muslims from

different regions of the world have different styles of interethnic interaction (Chebotareva, 2014a). Therefor it is important to complete numerous cross-ethnic studies with the studies of other types of cross-cultural differences, including cross-religious.

In our previous studies it was discovered that there are significant cross-cultural differences in life values and subjective well-being among residents of one country (Russia), belonging to different cultures. These differences have their sources in religious attitudes and settings. People of different cultures associate their well-being and life satisfaction with different values. Generally, well-being and life satisfaction are directly related to the values, less popular in certain culture (Chebotareva, 2015). The aim of this paper is to discuss the satisfaction with life as an important factor of cross-cultural interaction; to reveal cultural specifics of modern representations of subjective well-being, and interrelations of the styles of intercultural interaction with subjective well-being at people, belonging to different religious, living in one country.

Method

Participants

The empirical study sample consisted of 330 persons (18-55 years old) of 10 different nations (Russian, Ukrainian, Byelorussian, Armenian, Georgian, Azerbaijan, Tatar, Uzbek, Tajik and Jew). Among the participants there were representatives of 5 religions: Orthodox Christians (90 persons), Catholics (44), Muslims (65), Buddhists (71), Jews (60). All the religious groups were aligned by gender and age. The respondents were not very religious, but they were brought up in the spirits of their religions. By the time of the survey all the participants had lived in Russia for some (not less than 3) years.

Materials

Personal information form consisted of questions about gender, age, profession, country of origin, nationality, religion, period of stay in Russia.

Subjective well-being was estimated by 3 techniques "Scales of psychological well-being" *(Ryff, 1989, adapted by Shevelenkova, Fesenko).* The inventory consists of 84 statements reflecting the six areas of psychological well-being: autonomy, environmental mastery, personal growth, positive relations with other, purpose in life and self-acceptance. Indicators of different scales are combined into three integral indicator: affect balance, meaningfulness of life, openness to the world.

"Life Satisfaction Index-A" (LSI-A)*" (Neugarten*, Havighurst, & Tobin, 1961, adapted by Panina) measures the overall psychological state of the person, which is determined by the personal characteristics, the system of one's relations in various life aspects. It consists of 20 questions; the results of the responses are reduced to 5 scales characterizing different aspects of the person's life satisfaction. These include zest (as opposed to apathy), resolution and fortitude, congruence between desired

and achieved goals, positive self-concept and mood tone. The persons showing high scores on the questionnaire, usually take pleasure in their daily activities, find their life meaningful, and have feeling of success in achieving major goals, positive self-images and optimism.

"Subjective Happiness Scale" (Lyubomirsky & Lepper, 1999, adapted by Leontiev, 2000) is the express (4-item) scale, designed to assess the current psychological state of the person. It shows a subjective assessment of whether one is a happy or an unhappy person.

The tolerance was diagnosed by two techniques. The technique "Types of ethnic identity" (G.U.Soldatova, S.V.Ryzhova) allows the diagnosis of ethnic identity and its transformation in the context of the ethnic interaction. The questionnaire contains six scales that correspond to the types of ethnic identity, described above. (Soldatova & Shaygerova (Ed.), 2008).

"Diagnostics of the General Communicative Tolerance" (V.V. Bojko). The questionnaire items are grouped into nine scales: Rejection or misunderstanding of other persons' identity; Using oneself as a standard when assessing the behavior and way of thinking of other people; Categoricity or conservatism in the estimates of other people; Inability to hide or smooth over bad feelings when faced with some uncommunicative characteristics of the partners; Desire to change, reeducate the partners; Desire to fit partners for themselves, to make them "convenient"; Inability to forgive the others' mistakes, clumsiness, unintentionally caused trouble; Intolerance to physical or mental discomfort caused by the other people; Inability to adapt to the character, habits and desires of others. (Soldatova & Shaygerova (Ed.), 2008)

We used statistical techniques: descriptive statistics, Mann — Whitney U-test, Spearman's rank correlation coefficient.

Procedure

The procedure of the research was approved by the Department of Social and Differential Psychology of Peoples' Friendship University of Russia (PFUR). We used snowball sampling method: first members of international research group recruited the subjects from their acquaintances working in different spheres, then these people recruited their acquaintances and so on. The surveys were conducted personally during 2-3 meetings, 30 minutes each. All the participants were informed by the researchers about the aims of the study before the measures were administered. For obtained data analysis we used statistical techniques: Mann — Whitney U-test, Spearman's rank correlation coefficient.

Results

Cross-cultural peculiarities of life satisfaction and subjective well-being.

The assessment of life satisfaction and subjective well-being levels of different religions representatives with all three techniques showed that the overall satisfaction with life in the whole sample is average. Among the indicators of life satisfaction resolution and fortitude and positive self-concept are most expressed, though the average for the sample of these indicators does not exceed the average values of other scales. Among the indicators of subjective well-being scales of affect balance, meaningfulness of life and openness to the world are most expressed.

The comparative analisis sais that people, belonging to Judaism, have slightly better results on all the scales of "Life Satisfaction Index" as well as on overall level of life satisfaction. Orthodox Christians showed the lowest result on overall level of life satisfaction and on scale of positive self-concept. Muslims responded the lowest level of zest for life, Catholics - the lowest level on the scale of resolution and fortitude, Buddhists showed lowest results on the scale of congruence between desired and achieved goals.

The data on the Subjective Happiness Scale show the higher level of it at Muslims and the lowest – at Orthodox Christians.

The data of Psychological Well-being Scale show that overall level of SWB again is the highest at Jews, and the lowest at Orthodox Christians. However, in separate scales we can see a bit different results: in most scales of the test, Buddhists responded the highest results, and Catholics – the lowest results. Only on the scale of the balance of affect, Catholics have best results, and Jews – the lowest one.

Pairwise comparison of indicators of life satisfaction and subjective well-being helped us to find main religious differences. So, people belonging to the Jewish religion, are significantly more satisfied with their lives than all the others. People brought up in the Orthodox Christian culture, are the least satisfied with their lives. In many subjective well-being indicators, representatives of the Buddhist and Muslim cultures show quite good results.

Comparative analysis of life satisfaction and subjective well-being among representatives of various religious groups in connection with their life values are represented in our article «Cultural Specifics of Life Values and Subjective Well – Being» (Chebotareva, 2015). It is shown that each religious group has specific structure of subjective well-being indicators and specific correlations of subjective well-being with their live values. However, in general, life satisfaction correlates with those values, which are less important for certain culture. Perhaps, persons, oriented on traditional and culturally important values are less happy than those, who are oriented for their individual ones.

Cross-cultural peculiarities of tolerance.

Table 1 presents the data on the ethnic identity styles severity in the studied groups. According to these data, the representatives of all religious groups have most strongly expressed positive ethnic identity, the second most popular style is ethnic indifference. The rest of the ethnic interaction styles in different religious groups are represented in different ways, but less than the first two styles. The positive ethnic identity is most strongly expressed at the representatives of Islam and Buddhism, and the weakest – at the Jews. The highest ethnic nihilism and ethnic indifference found at Catholics, the lowest – at the Jews and Muslims. The indexes of all three hyper-identity styles are most strongly expressed at Catholics and least expressed - at Buddhists.

Statistically significant differences in positive ethnic identity styles between the discussed groups were not identified. According to the degree of ethnic indifference Catholics significantly superior to the Orthodox, Buddhists and Muslims. According to the degree of ethnic nihilism Catholics significantly superior only to Buddhists.

Thus, along with total domination of positive ethnic identity, representatives of various religious groups are significantly different in the degree of severity of other styles of interethnic interaction. In general, Catholics more than others tend to underestimate the importance of ethnic differences, do not take into account the cultural identity in interpersonal interaction. Buddhists less than others tend to ignore their own ethnicity. Almost all indicators of hyper-identity revealed significant differences between the Buddhists and all other groups. Buddhists less than all others inclined to put the interests of their ethnic group above others.

Table 2 presents the data on the communicative tolerance of members of religious groups. In general, they confirm and clarify the results of the comparative analysis of the ethnic identity styles. The overall level of intolerance is highest at Catholics and lowest – at Buddhists. Significant differences in this parameter are revealed between Catholics on the one hand, and Buddhists and Orthodox - on the other. In the separate parameters of communicative intolerance significant differences are found between the Catholics on the one hand, and Buddhists, Muslims and Orthodox on the other hand in the indicators of rejection of others' identity, categoricity or conservatism, Inability to hide bad feelings. Moreover, Buddhists much more likely than Catholics to forgive the others their mistakes. But the Orthodox, compared with the Catholics, are more tolerant to psychological and physical discomfort. Buddhists, compared with the Orthodox and Muslims, are much easier to forgive others their mistakes and to adapt themselves to the peculiarities of other people.

There were no statistically significant differences in the communicative tolerance of Muslims with Orthodox and Jews, between Buddhists and Jews. Jews, compared to Catholics, better accept the individuality of others, and in comparison with the Orthodox, less eager to change the others.

Thus, a relatively low tolerance of Catholics is manifested primarily in their lower acceptance of individual characteristics of different people, in greater conservatism and categoricity, in lower ability to keep their negative feelings. The relatively high tolerance of Buddhists is shown in their greater ability to adapt to others and to forgive their mistakes. Judah relatively better take other people's individuality and does not seek to re-educate and change them.

Life satisfaction and tolerance interaction

We can see in the table 3, that positive ethnic identity correlates directly with the overall level and with the most life satisfaction aspects. This result support widespread idea, that any tension in interaction is connected to person's perception of their well-being, level of their needs satisfaction, threats of their life values.

We can also see that indicators of hyper – identity in interethnic interaction doesn't show significant correlations with life satisfaction. Only hypo-identity indexes correlates inversely with life satisfaction. Overall level of life satisfaction and positive self-concept negatively relate to ethnic nihilism and ethnic indifference. The result is also quite predictable. Positive attitude to oneself interrelates with positive attitudes to the others, including representatives of other cultures. Resolution and fortitude negatively relates only to ethnic nihilism.

According to the table 4, the index of subjective happiness, reflecting emotional aspect of SWB, does not show any significant correlations with the positive ethnic identity. It correlates directly with ethnic isolationism and inversely – with ethnic indifference. Therefore, people, who feel more happy, have a tendency to pay more attention to the ethnic differences and to avoid contacts with other cultures representatives.

As seen in Table 5, subjective well-being indicators show significant correlations with many styles of ethnic identity. The positive ethnic identity is directly related to positive relations with others, positive self-acceptance, with meaningfulness of life and the presence of clearly aware purposes of life.

Among the scales of subjective well-being of the greatest number of relations with the styles of ethnic identity discovered the scales of positive relations with others, self-acceptance, meaningfulness of life and openness to the world. Less associated with the styles of ethnic identity are the purpose in life, environmental mastery and personal growth.

All the revealed correlations reflect a general trend: any distortion of the positive ethnic identity toward either hypo-identity, or hyper-identity is inversely associated with different scales of subjective well-being. Ethnic indifference inversely relates with almost all scales of well-being, except the balance of affect. That is, people who are satisfied with their lives, are less inclined to ignore the ethnic features or to confront other ethnic groups. Rational and value aspects of subjective well-being are more concerned with the styles of interethnic interaction than the emotional aspect.

According to the table 6 data, life satisfaction mostly correlates negatively with such evidences of communicative intolerance as inability to hide bad feelings, inability to forgive the others' mistakes, inability to adapt to the other people. There are also positive correlations between the desire to change the partner of interaction with the scales of resolution and fortitude and positive self-concept. There is no significant correlations between subjective happiness index and communicative tolerance indicators.

As we see in the table 7, almost all the scales of communicative intolerance (except the desire to change the partner) inversely correlate with the overall SWB level. In SWB only the scale of affect balance doesn't have significant correlations with the scales of communicative intolerance. And self-acceptance has only one significant negative correlation with the person's inability to adapt to the others.

Among the SWB scales positive relations with others, environmental mastery, meaningfulness of life and openness to the world are more closely related to the communicative intolerance. Among the scales of communicative intolerance the rejection of the others' personality, inability to hide bad feelings and inability to adapt to others have more ties with SWB.

The comparative analysis of the relations of tolerance and life satisfaction in the studied subgroups revealed correlations, specific for representatives of different religions. There are no significant correlation, which present in all five groups. Only four ties are present in four groups of five. It says about grate religious diversity in this question.

For the Orthodox, the degree of their objectives achievement is directly related to positive ethnic identity. For Buddhists this life satisfaction parameter is directly related to ethno-isolationism, for the Jews - with ethno-nihilism. That is, the Orthodox, who mainly manages to achieve the goals is more likely to accept positively their own and the other's ethnicity. Buddhists in this situation are more likely to avoid intercultural contacts, extolling their own ethnic group, and the Jews more likely ignore the ethnic characteristics of people. The Orthodox ethno-nihilism is directly linked to their zest. That is, if the Jews ignore the ethnic characteristics, when they eager to achieve their goals, the Orthodox do it, when they are full of general vitality, zest for life. Ethno-nihilism at Orthodox and Muslims inversely relates to their resolution and fortitude. Representatives of these groups in the focus on achieving the goals are more likely to ignore ethnic differences. Ethnic indifference of the Orthodox and Buddhists inversely relates to their positive self-esteem. That is, people of these cultures are more positive about themselves are less likely to ignore the ethnic features of their own and of other people.

Catholics having positive self-esteem is more inclined to ethno-egotism. People belonging to the Catholic religion, having high self-esteem, tend to put the interests of their own ethnic group above others. While Orthodox Christians, Buddhists and

Muslims with higher self-esteem tend to pay more attention to the ethnic peculiarities of others.

For Muslims and Jews overall positive mood background is directly related to positive ethnic identity. In addition, Muslim's mood is directly related to ethnic indifference and inversely - with their ethno-egotism. At the Jews, although the correlation has not reached the level of significance, there is an opposite trend - a positive mood inversely associates with ethno-indifference. That is, for these two religious groups positive relationship with other cultures is related to the emotional aspect of well-being. But, for Muslims the positive mood has more to do with ignoring ethnic differences, and for the Jews - with great attention to ethnicity.

The links of communicative tolerance with life satisfaction also show cultural differences. For the Orthodox and Muslims inability to hide negative emotions inversely related to the congruence between desired and achieved goals and general background mood. The Orthodox zest is directly linked to their desire to re-educate their partners in interaction. This is consistent with the above mentioned correlation of zest and the denial of ethnic differences and, apparently, determined by the general tendency to ignore individual characteristics in people with high levels of zest.
Buddhists' desire for re-education of the others has more to do with their resolution and fortitude.

The inability to forgive others their mistakes at Orthodox is inversely associated with resolution and fortitude and coherence between the stated objectives and the progress. For Muslims the last indicator of coherence is negatively related to their inability to adapt themselves to others. For the groups of the Jews and Catholics significant connections between communicative tolerance and life satisfaction were not found. For Orthodox and Muslims the scale of subjective happiness is directly related to the desire to limit the cross-cultural contacts.

The relationship between indicators of subjective well-being and styles of ethnic identity revealed three significant correlations similar in four groups of five. Ethno-nihilism is inversely related to a meaningfulness of life in all the groups, except for the Jewish. Ethnic indifference is inversely related to the environmental mastery and openness to the world in all groups, except Catholics. Common to most people, regardless of religion, are the connections of hypo-identity indicators with meaningfulness of life, openness to the world and confidence in their ability to manage it.

A positive identity is directly connected with a positive attitude to other people in groups of Orthodox, Buddhists and Jews. Ethnic indifference is inversely related to autonomy and personal growth at the Orthodox, Buddhists and Muslims. But, in addition, for Orthodox these scales of subjective well-being are directly related to ethno-isolationism. Specific to the Orthodox group is the negative links of many

indicators of ethnic identity with a positive attitude to others; a greater amount of negative ties of ethno-nihilism with indicators of subjective well-being.

A distinctive feature of the Buddhist groups are the inverse relations of meaningfulness of life with all the deviations from the positive ethnic identity. The Muslim group deviations from the positive identity inversely associated with the presence of clear goals in life, self-acceptance and personal growth. Specific for Catholics correlations are the direct links of positive identity with affect balance and openness to the world. For the Jews, positive identity is directly linked to autonomy, environmental mastery and presence of clear goals in their lives.

Among the relations of subjective well-being with communicative tolerance the following cultural -specific correlations are identified. In the group of Orthodox there are large number of inverse correlations of positive attitudes towards others and the environmental mastery with intolerance indicators. In this group also the desire to re-educate their partners directly connected with the presence of clear goals in life. A distinctive feature of the Muslims is a great connection of clear life purpose with intolerance. The Jews found more inverse relations of intolerance indicators with personal growth and meaningfulness of life.

Thus, were observed the large variation in the correlations between life satisfaction and tolerance among representatives of different religions who live in one country, in similar socio-economic conditions. Identified cultural-specific correlations in many ways substantively relate to the values and traditions of the religions.

Conclusion

Along with total domination of positive ethnic identity among the representatives of various religious groups living in Russia, there are significant differences in the degree of severity of other styles of interethnic interaction. In general, Catholics more than others tend to underestimate the importance of ethnic differences, do not take into account the cultural identity in interpersonal interaction. Buddhists less than others tend to ignore their own ethnicity. Almost all indicators of hyper-identity revealed significant differences between the Buddhists and all other groups. Buddhists less than all others inclined to put the interests of their ethnic group above others.

There are also significant religious differences in overall level of life satisfaction and in satisfaction with different life aspects. In general, people belonging to the Jewish religion, are significantly more satisfied with their lives than all the others. People brought up in the Orthodox Christian culture, are the least satisfied with their lives. In many subjective well-being indicators, representatives of the Buddhist and Muslim cultures show quite good results. Life satisfaction directly related with those values, which are less important for certain culture.

Positive ethnic identity and ethnic tolerance generally correlates directly with the overall level and with the most life satisfaction aspects. Among the indicators of life satisfaction and SWB more closely relate to the communicative tolerance: positive relations with others, environmental mastery, meaningfulness of life, openness to the world, acceptance of the others' personality, abilities to control feelings and to adapt themselves to others. Any distortion of the positive ethnic identity toward either hypo-identity, or hyper-identity is inversely associated with different scales of subjective well-being. Ethnic indifference inversely relates with almost all scales of well-being, except the balance of affect. That is, people who are satisfied with their lives, are less inclined to ignore the ethnic features or to confront other ethnic groups. Rational and value aspects of subjective well-being are more concerned with the styles of interethnic interaction than the emotional aspect.

The most general religious peculiarities of ethnic tolerance are the following. Relatively low tolerance of Catholics is manifested primarily in their lower acceptance of individual characteristics of different people, in greater conservatism and categoricity, in lower ability to keep their negative feelings. The relatively high tolerance of Buddhists is shown in their greater ability to adapt to others and to forgive their mistakes. Judah relatively better take other people's individuality and does not seek to re-educate and change them.

There are cultural-specifics in correlations between life satisfaction and ethnic tolerance, which substantively relate to the values and traditions of the religions. These specifics should be considered in developing psychological programs of intercultural communication support, intercultural competence development, intercultural conflict mediation and so on. These results also will be useful in developing culturally sensitive methods of psychotherapy.

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Tables

Table 1. *Ethnic identity stiles of different religious groups*

	Orthodox Christians		Buddhists		Catholics		Muslims		Jews	
	M	St.D.	M	St.D.	M	St.D.	M	St. D.	M	St.D.
Ethnic nihilism	5,91	5,8	5,97	6,1	8,42	5,4	5,00	4,9	4,43	5,8
Ethnic indifference	10,15	4,4	9,24	4,4	13,33	4,2	9,21	4,3	9,93	5,3
Positive identity	14,59	4,9	15,35	4,8	14,83	4,7	15,44	5,7	14,54	5,0
Ethnic egoism	7,28	4,9	4,13	6,0	9,25	5,8	7,53	5,5	6,89	4,7
Ethnic isolationism	7,37	5,7	4,54	6,0	9,17	5,4	6,79	6,0	6,86	5,1

| Ethnic bigotry | 7,67 | 4,4 | 5,29 | 6,3 | 9,08 | 5,1 | 7,63 | 5,1 | 7,43 | 4,0 |

Table 2. *Communicative tolerance of different religious groups*

Indicators of intolerance	Orthodox Christians		Buddhists		Catholics		Muslims		Jews	
	M	St.D.	M	St.D.	M	M	St.D.	M	St.D.	M
Rejection of others' identity	6,32	3,2	5,46	3,5	9,00	3,6	5,75	4,7	5,61	3,4
Using oneself as a standard	6,63	3,7	5,73	4,9	8,17	4,5	6,26	4,8	7,00	3,9
Categoricity or conservatism	7,21	3,8	6,35	4,3	9,50	3,8	6,93	4,3	6,57	4,5
Inability to hide bad feelings	6,23	3,4	5,94	3,7	8,58	3,9	5,49	4,6	6,54	3,2
Desire to change the partners	6,28	3,6	5,76	3,7	7,17	4,1	6,47	5,0	7,90	4,2
Desire to fit partners for themselves	6,20	3,6	5,43	4,7	6,42	4,7	6,84	4,7	5,57	4,3
Inability to forgive	6,06	3,0	4,76	3,4	7,50	4,1	5,91	4,9	6,50	3,7
Intolerance to discomfort	4,86	3,9	6,38	4,8	7,25	4,1	5,53	4,6	4,82	8,1
Inability to adapt to others	5,31	3,5	3,30	3,9	5,25	4,5	5,60	4,3	4,75	3,1
Total	54,97	23,6	48,92	21,1	69,00	26,5	58,54	34,5	55,25	24,4

Table 3. Correlations of life satisfaction index and ethnic identity styles

Life satisfaction scales	Ethnic nihilism	Ethnic indifference	Positive identity	Ethnic egoism	Ethnic isolationism	Ethnic bigotry
Zest	0,05	0,06	0,07	-0,04	0,02	0,02
Resolution and fortitude	-0,24	-0,11	0,10	-0,01	0,04	0,06
Congruence between desired and achieved goals	-0,05	-0,06	0,15	0,01	0,07	0,00
Positive self-concept	-0,16	-0,24	0,16	-0,04	0,08	0,02
Mood tone	-0,07	0,00	0,13	-0,11	0,03	-0,05
Overall level	-0,12	-0,14	0,16	-0,04	0,08	0,03

Table 4. *Correlations of subjective happiness index and ethnic identity styles*

	Ethnic nihilism	Ethnic indifference	Positive identity	Ethnic egoism	Ethnic isolationism	Ethnic bigotry
Subjective Happiness	0,02	-0,14	0,08	0,07	0,14	0,00

Table 5. *Correlations of subjective well-being and ethnic identity styles*

SWB scales	Ethnic nihilism	Ethnic indifference	Positive identity	Ethnic egoism	Ethnic isolationism	Ethnic bigotry
Positive relations with other	-0,26	-0,27	0,23	-0,12	-0,07	-0,15
Autonomy	-0,03	-0,29	-0,02	-0,01	0,06	-0,01
Environmental mastery	-0,11	-0,32	0,08	-0,12	-0,01	-0,10
Personal growth	-0,05	-0,24	0,06	-0,09	0,03	-0,14
Purpose in life	-0,10	-0,21	0,17	-0,11	0,00	-0,06

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Self-acceptance	-0,14	-0,17	0,13	-0,12	-0,03	-0,10
Affect balance	-0,10	-0,01	0,07	-0,07	-0,05	-0,10
Meaningfulness of life	-0,23	-0,20	0,20	-0,13	-0,06	-0,20
Openness to the world	-0,16	-0,26	0,06	-0,12	0,00	-0,07
Overall level	-0,17	-0,16	0,07	-0,09	-0,03	-0,08

Table 6. *Correlations of life satisfaction and communicative intolerance indexes*

	Rejection of others'	Using oneself as a standard	Categoricity or conservatism	Inability to hide bad feelings	Desire to change the partners	Desire to fit partners for themselves	Inability to forgive	Intolerance to discomfort	Inability to adapt to others	Total
Zest	-0,01	0,03	0,06	-0,01	0,01	0,03	-0,08	-0,06	-0,10	-0,03
Resolution and fortitude	-0,04	-0,01	-0,02	-0,11	0,12	0,06	-0,11	-0,05	-0,11	0,00
Congruence between desired and achieved goals	-0,01	0,02	0,02	-0,15	0,06	-0,02	-0,16	0,05	-0,19	-0,03
Positive self-concept	-0,09	-0,01	0,01	-0,10	0,13	0,15	-0,09	0,01	-0,08	-0,01
Mood tone	-0,10	-0,04	-0,04	-0,18	0,06	0,01	-0,07	-0,02	-0,14	-0,06
Overall level	-0,06	-0,01	0,01	-0,16	0,10	0,07	-0,15	-0,01	-0,18	-0,04

Table 7. *Correlations of subjective well-being and communicative intolerance indexes*

	Rejection of others'	Using oneself as a standard	Categoricity or conservatism	Inability to hide bad feelings	Desire to change the partners	Desire to fit partners for themselves	Inability to forgive	Intolerance to discomfort	Inability to adapt to others	Total

Positive relations with other	-0,22	-0,11	-0,08	-0,14	0,01	-0,16	-0,14	-0,12	-0,22	-0,16
Autonomy	-0,21	-0,06	-0,09	-0,16	-0,07	-0,09	-0,10	-0,09	-0,19	-0,17
Environmental mastery	-0,18	-0,12	-0,13	-0,24	-0,02	-0,07	-0,14	-0,02	-0,17	-0,16
Personal growth	-0,16	-0,05	-0,03	-0,22	0,04	-0,03	-0,13	-0,04	-0,20	-0,11
Purpose in life	-0,16	-0,05	-0,06	-0,15	-0,03	-0,03	-0,10	-0,04	-0,15	-0,10
Self-acceptance	-0,09	0,00	0,00	-0,05	0,09	0,04	-0,07	0,03	-0,15	-0,02
Affect balance	-0,05	-0,05	0,03	-0,04	-0,03	-0,10	0,00	0,01	0,02	-0,01
Meaningfulness of life	-0,20	-0,08	-0,18	-0,18	-0,09	-0,15	-0,19	-0,02	-0,17	-0,16
Openness to the world	-0,20	-0,11	-0,13	-0,12	0,00	-0,06	-0,15	-0,11	-0,19	-0,14
Overall level	-0,24	-0,14	-0,11	-0,27	-0,02	-0,12	-0,20	-0,14	-0,22	-0,24