



**ВЕСТНИК РОССИЙСКОГО УНИВЕРСИТЕТА ДРУЖБЫ НАРОДОВ.
СЕРИЯ: ПСИХОЛОГИЯ И ПЕДАГОГИКА**

Том 14 № 3 (2017)

DOI 10.22363/2313-1683-2017-14-3

<http://journals.rudn.ru/psychology-pedagogics>

Научный журнал

Издается с 2003 г.

Издание зарегистрировано Федеральной службой по надзору в сфере связи,
информационных технологий и массовых коммуникаций (Роскомнадзор)

Свидетельство о регистрации ПИ № ФС 77-61178 от 30.03.2015 г.

Учредитель: Федеральное государственное автономное образовательное
учреждение высшего образования «Российский университет дружбы народов»

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Подписано в печать 01.09.2017. Выход в свет 15.09.2017. Формат 70×100/16.

Бумага офсетная. Печать офсетная. Гарнитура «NewtonС».

Усл. печ. л. 9,35. Тираж 500 экз. Заказ № 821. Цена свободная.

Федеральное государственное автономное образовательное учреждение высшего образования

«Российский университет дружбы народов» (РУДН)

117198, г. Москва, ул. Миклухо-Маклая, д. 6

Отпечатано в типографии ИПК РУДН

115419, Москва, Россия, ул. Орджоникидзе, д. 3, тел. (495) 952-04-41; ipk@rudn.university



RUDN JOURNAL OF PSYCHOLOGY AND PEDAGOGICS

VOLUME 14 NUMBER 3 (2017)

<http://journals.rudn.ru/psychology-pedagogics>

DOI 10.22363/2313-1683-2017-14-3

Founded in 2003

Founder: PEOPLES' FRIENDSHIP UNIVERSITY OF RUSSIA

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Printing run 500 copies. Open price.

Federal State Autonomous Educational Institution of Higher Education "Peoples' Friendship University of Russia"
6 Miklukho-Maklaya str., 117198 Moscow, Russia

Printed at RUDN Publishing House:

3 Ordzhonikidze str., 115419 Moscow, Russia,
Ph. +7 (495) 952-04-41; e-mail: ipk@rudn.university

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Ежеквартальный научно-практический рецензируемый журнал по проблемам психологии, педагогики и образования «Вестник Российского университета дружбы народов. Серия: Психология и педагогика» издается Российским университетом дружбы народов с 2003 года. Редколлегия журнала строго придерживается международных стандартов публикационной этики, сформулированных в документе COPE (Committee on Publication Ethics): <http://publicationethics.org>

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DOI 10.22363/2313-1683-2017-14-3-255-272

UDK 159.9.072

NON-TRIVIALITY OF THE RESULTS OF MILGRAM FIELD EXPERIMENT IN MOSCOW AND NEW YORK SUBWAY

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Abstract. Non-triviality of the results of the field experiment conducted on Stanley Milgram's methodology in the New York and Moscow subway have been studied. The statistical significance of the difference between empirical and predicted results has been taken as the non-triviality criterion. 208 respondents (psychologists and students studying psychology) were asked to predict an experimental result in dependence on an experimenter's and subject's gender, a subject's age, and a city where the experiment was carried out. The obtained results have confirmed our hypothesis on non-triviality of the experiments in subways: it has been showed that there is a statistically significant difference between real behavior of subway passengers (in New York and in Moscow) and predictions made by Moscow and Tashkent respondents. Practically in most cases the predicted probability that a subject gives a seat after request of experimenter (young woman or young man) is much less than in reality. The structural equation modeling (SEM) has been used to analyze the data by constructing the model taking account of all factors mentioned above. The model fit the experimental data well (CFI = 0.919). It has been found that predicted results depend not only on gender, age, and residence of a respondent but also on the degree of familiarity with the research. The obtained data give an important material for a further study of the role of situational (an experiment design) and individual (respondent characteristics) factors in predicted results; they contribute to further understanding of the problem of creation and support of non-formal social norms in various cultures and show new aspects of research carried out on experimental methodology of Stanley Milgram.

Key words: non-triviality of empirical fact, experimental social psychology, prediction of research result, Milgram subway experiment, identification, cross-cultural differences, gender differences, age differences, non-formal social norms, structural equation modeling (SEM)

Introduction

In the field experiment in the New York subway (Takooshian, 1972; Milgram, Sabini, 1978; Milgram, 2001; Luo, 2004; Milgram, 2010) healthy looking psychology students (experimenters) asked random passengers (subjects) to give up their seat in a jam-packed car. The first original research was carried out by student Harold Takooshian (Takooshian, 1972) under supervising by his professor Stanley Milgram. In the experimental situation "Without motivation" the experimenters did not explain the subjects why they wanted to take the seat breaking informal social norms of behavior (Cialdini, Kallgren, and Reno,

1991; Bicchieri, 2006) in a subway. The result was unexpected for the scientists: more than half of the subjects gave up their seats.

Unbearable stressful responses of experimenters during collection of empirical data were also unpredictable (Takooshian, 1972; Milgram, Sabini, 1978; Luo, 2004; Cliffs, Schultz, Cialdini, Goldstein, Griskevicius, 2007). All of the experimenters complained about unexpectedly high intensity of negative emotions experienced during this experiment.

During 2008–2010 these results were confirmed by experiments in Moscow and Sankt-Petersburg subways (Al'-Batal, 2009; Voronov, Al'-Batal, 2010; Voronov, Mitina, Al'-Batal, Gorbunova, 2011; Mitina, Voronov, 2012).

The unexpectedness of results of all these experiments in the subway allowed us to propose a hypothesis on non-triviality of the scientific fact under consideration.

The important criterion of a true value of the obtained scientific knowledge is the statistically significant difference between the experimental result and its prediction. This criterion was suggested and justified (Mitina, Petrovskii, 2001).

The respondents predicting the result may be people:

— who are not experts in the field and they did not hear anything about such experiments;

— who are experts and they know about such experiments (while they studied psychology), but they do not remember results;

— who are experts in the field and say that they remember the results.

In the first part of this paper the results of analysis of an accuracy of predicted results made by psychologists for subway experiments are presented. Our independent respondents were citizens of Moscow and Tashkent. They predicted results of experiments carried out in New York, Moscow, and Tashkent. In truth the real experiment was not conducted in Tashkent but the respondents did not know about it (they were told that the experiment took place in Tashkent also). It was studied how much the place of an experiment conducting, the gender of an experimenter, the gender and age of a subject, the gender, age and place of residence of a respondent and his (or her) awareness about subway studies affect such predictions.

Unfortunately, we were not able to use for comparison the predicted results obtained in the USA by Harold Takooshian (Takooshian, 1972; Milgram, Sabini, 1978) because of undifferentiatedness (these predicted results were not separated according mentioned parameters; however, we showed that these parameters influence significantly on the prognoses).

In the second part of our paper we used SEM for cross-cultural analysis of the data obtained in Moscow and Tashkent. We have constructed the model taking into account all possible combinations of the factors mentioned above and their influence on predictions. The model fits data with CFI = 0,919. We have identified the statistical significance of 1) factor loadings, 2) correlations between latent variables determining an experimental scheme, 3) correlations between latent variables corresponding to the situations in the experimental design and characteristics of our respondents.

The obtained information is important both for the study of non-triviality of empirical facts and as an additional material for understanding how non-formal social norms in various cultures are formed and maintained (Scott, 1971).

Procedure and methods of research

The respondents (psychologists and students studying psychology) from Tashkent (April, 2011) and Moscow (October, 2011 — end of June, 2012) filled in the prognostic questionnaire in university classrooms during their lectures or seminars.

Here we quote the introductory part of the questionnaire:

“In 1972 a famous American psychologist Stanley Milgram carried out experiments in New York subway. A healthy looking young man or a woman asked a passenger to give him (or her) a seat in a subway car full of people without explaining why. In 2008—2010 such an experiment was carried out in Moscow and Tashkent subways. The results of all these experiments were subjected to statistical analysis. The subjects-passengers were divided in four groups (men at the age before and after 40 and women at the age before and after 40).

What do you think:

How many of 100 passengers chosen randomly in each gender-age group gave their seat to a young man and how many to a young woman in New York, Moscow, and Tashkent?

While answering these questions, in the end of each from 24 lines (after the colon) write down a number of passengers (a range of numbers is not allowed.)”

Following this introduction there were 24 lines for 24 different experimental situations (for 24 predicting answers) which consists of 8 similar situations in 3 cities: 2×2×2, i.e. an experimenter’s gender multiplied by a subject’s gender multiplied by a subject’s age (younger or older 40).

Table 1 presents the results of real experiments in Moscow and New York.

Table 1

The results of experiments in New York (1972) and Moscow (2008—2010)

City	Gender of		Age of subject	The number of subjects (= the number of experiments)	% of subjects having given a seat*
	experimenter	subject			
New York	Male	Male	< 40 years	10	60.0
			> 40 years	9	44.4
		Female	< 40 years	8	50.0
			> 40 years	7	42.9
	Female	Male	< 40 years	6	83.3
			> 40 years	5	80.0
		Female	< 40 years	8	87.5
			> 40 years	3	66.7
Moscow	Male	Male	< 40 years	12	83.3
			> 40 years	10	30.0
		Female	< 40 years	11	72.7
			> 40 years	13	53.9
	Female	Male	< 40 years	21	95.2
			> 40 years	21	66.7
		Female	< 40 years	21	90.5
			> 40 years	17	70.6

* Those who gave the seat and those who just shifted a bit to give some room were considered together.

Our database was supplemented by the US data as professor Takooshian kindly gave us “Sheets” of manual recordings made by experimenters and observers during experimental study in New York City (Takooshian, 1972). In 1972 the experiment in New York was carried out in 4 variations. Table 1 presents the summarized results only for 2 of them, i.e. with “Verbal request without motivation” and with “Written request without motivation”; there were no statistically significant differences between the results only of these two variations (Milgram, Sabini, 1978). Thus, all 56 cases (subjects-passengers) of these two variations in the New York City experiment (having analyzed the experiments, we excluded several ambiguously interpreted cases of subject’s behavior from the US data) may be considered as one homogeneous group of data obtained in the version “Without motivation”.

In Moscow (and according to the experiment legend in Tashkent) all experimenters worked in the version “Verbal request without motivation”; Moscow experimenters asked 126 subjects-passengers.

Each experimenter in Moscow and New York asked several subjects-passengers.

Table 2 presents the gender and age of experimenters. All experimenters were students getting their master or doctoral degree of about the same age. Therefore, it was not possible to differentiate experimental situation in dependence on their age.

Table 2

Description of the experimenters’ group in New York (1972) and Moscow (2008–2010)

City	Number of experimenters	Females from them	Average age
New York	10	4	24.0
Moscow	15	9	21.1

Table 3 presents the description of respondents’ group. They are mainly Psychology students or the people who have already received Ph.D. in Psychology.

All the respondents got an additional question: how much do they know about these experiments? Among 175 Moscow respondents only 48 gave a positive answer but they added that they did not remember exact figures and they gave wrong prognosis very often.

Table 3

Description of the respondents’ group in Tashkent (2011) and Moscow (2012)

Respondents	Moscow		Tashkent (uninformed about the experiment)	Total
	Uninformed about the experiment	Informed about the experiment		
Total	127	48	55	230
Males	29 (23%)	10 (21%)	10 (18%)	49 (21%)
Females	98 (77%)	38 (79%)	45 (82%)	181 (79%)
28 years old and younger	110 (87%)	44 (91%)	54 (98%)	208 (90%)

We have compared these two respondents groups (familiar and not familiar with the experiments) and found out that those who knew something about experiments predicted higher percentage of getting seats in a subway car than those who did not know anything about experiments. The difference was significant. Thus, we have revealed a degree of latent knowledge. Recall that the experimental results have shown suddenly high percent of those who gave their seats.

In Tashkent the respondents were Psychology students of the 2nd and 3rd year of training when they did not yet take the course which would describe these experiments and were not familiar with them.

So we had three groups of respondents: one group (in Moscow) who knew about experiments and two groups (in Moscow and Tashkent) did not know about them.

87% of Moscow respondents and 98% of Tashkent respondents were not older than 28. At this age people do not fully understand that standing in a public transport could be a physical problem. For them, the resolution of the situation realized in the experiment is most likely determined by the force of the informal norms of behavior in a subway. To provide the homogeneity we restricted the respondent selection by this age. Thus we had the final sample of 208 subjects: 1) 110 Moscow respondents and 54 Tashkent respondents who were not familiar with experiments and 2) 44 Moscow respondents who knew about them. Cross-tabulation analysis with calculation χ^2 statistics and Gilford ϕ -coefficient showed the balance of respondents among each group according gender ($p = .408$). There were about in 4 times more females than males in both groups.

Results and Discussion

Study of non-triviality of the results of Milgram field experiment in the subway of New York and Moscow

In the Table 4 all prognoses which were made for all experimental situations differentiated by city (New York/Moscow/Tashkent), by gender of an experimenter and a subject, and by the subject's age are presented (24 situations in total). Because all respondents giving prognoses were differentiated on the subgroups according their gender, place of living (Moscow/Tashkent) and a prior familiarity with the experiment (6 subgroups in total) the table 4 contains $24 \times 6 = 144$ prognoses numbers and 16 real results of experiments (8 in Moscow plus 8 in New York; as it was said in Tashkent a real experiment was not conducted). So only 96 prognoses from 144 can be compared with the real results.

Table 4 shows that all predictions of positive response were lower than real results and these differences were significant for uninformed respondents and partly for respondents who had known about the experiment beforehand in the part concerning Moscow (because information about the experiments in Moscow is not included in traditional courses of social psychology yet). This is most likely due to the powerful informal social norm of passenger's behavior in the subway rooted in the minds of respondents (even informed respondents!). Perhaps, the respondents, being psychology students, put themselves in the place of experimenters (also psychology students) (Scott, 1971). They were fearful of misconduct. The strength of this norm can manifest itself (from respondent's point of view) in low percent of positive behavioral responses made by all kinds of subjects on the experimenter request.

There are only 3 cases of prognosis which are higher than the experimental results. All these 3 cases are statistically insignificant and belong to group of informed respondents. In these three cases an experimenter asked an old man to give (to him or her) a seat. And male respondents overestimated the situation concerning a male experimenter (in New York and Moscow) and female respondent overestimated the situation concerning a female experimenter (in Moscow). Because of insignificance of differences in these cases we will not to discuss the possible reasons of such results.

Table 4

Comparison of experimental results with the results of predictions (% of subjects who gave their seats)

City of the experiment	Experimenter's gender	Subject's gender	Subject's age	Real results of the experiments	Prognoses of the experiment's results					
					Respondents uninformed about the experiment			Respondents informed about the experiment		
					Moscow		Tashkent		Moscow	
		Male	Female	Male	Female	Male	Female	Male	Female	
New York	Male	Male	< 40 years old	60.00	28.29**	26.82**	32.00*	15.33**	36.86	35.89
		Female	> 40 years old	44.44	24.46	18.59**	24.56	11.07**	44.71	32.58
	Female	Male	< 40 years old	50.00	22.75*	25.31	20.22**	14.14**	37.71	33.92
		Female	> 40 years old	42.86	16.96*	15.58**	18.33*	9.28**	19.71	24.36
Moscow	Male	Male	< 40 years old	83.33	64.71	67.27	53.33	27.53**	76.14	73.64
		Female	> 40 years old	80.00	54.42	49.65	39.67*	22.28**	52.86	62.47
	Female	Male	< 40 years old	87.50	29.92**	34.33**	39.44**	15.02**	38.14**	43.53**
		Female	> 40 years old	66.67	17.42**	23.66*	23.67*	14.00**	36.29	33.53
Tashkent	Male	Male	< 40 years old	83.33	21.54**	19.41**	24.22**	13.33**	36.29**	33.22**
		Female	> 40 years old	30.00	16.58	14.67	18.44	10.70**	31.14	27.17
	Female	Male	< 40 years old	72.73	17.08**	21.25**	19.33**	10.93**	25.57**	33.72**
		Female	> 40 years old	53.85	12.33**	15.39**	16.78**	8.49**	19.43**	24.92**
Moscow	Male	Male	< 40 years old	95.24	66.63**	66.90**	53.44**	32.74**	73.57**	70.17**
		Female	> 40 years old	66.67	54.54	51.55	37.33**	23.81**	60.86	70.28
	Female	Male	< 40 years old	90.48	28.08**	30.82**	33.44**	15.63**	34.71**	48.92**
		Female	> 40 years old	70.59	16.33**	20.41**	23.44**	11.98**	31.00**	37.53**
Tashkent	Male	Male	< 40 years old		25.58	25.57	24.44	29.44	26.86	45.56
		Female	> 40 years old		21.83	16.42	26.67	22.30	20.57	35.11
	Female	Male	< 40 years old		29.25	26.90	29.22	27.44	40.43	35.58
		Female	> 40 years old		15.42	18.35	16.67	19.47	31.43	27.58
Tashkent	Male	Male	< 40 years old	The experiment was not conducted	64.04	66.80	65.22	58.19	55.00	74.06
		Female	> 40 years old		48.58	53.89	47.44	42.12	42.43	64.64
	Female	Male	< 40 years old		37.58	33.34	41.89	33.86	33.57	47.50
		Female	> 40 years old		23.25	23.08	30.78	25.33	15.71	34.53

Note. Statistical significance of prognoses differences from real results was tested using binomial statistics: * .05 > p > .01; ** p < .01; all other prognoses are not significantly differing from real results.

As it has been expected, the most distant from reality results came out in the group of uninformed respondents: 79.7% (51 of 64) of their prognoses differ significantly from experimental results; the levels of significance of these differences tested by using binomial statistics (here and below “binomial statistics” just will be designated in abbreviated form as “binst”) were $p < .05$ for 7 of 51 (13.7%) predictions and $p < .01$ for 44 of 51 (86.3%) ones; young women from Tashkent (subgroup of uninformed respondents), in contrast to all of other five subgroups, made wrong predictions for all 16 positions (8 in New York and 8 in Moscow) with the lowest p -values $< .01$ (binst). Each of these 16 predictions was the lowest among all 6 subgroups of respondents. At the same time their analogous 8 predictions for Tashkent are considerably higher than for Moscow and New York, i.e. for these respondents the location of the experiment was the most important factor.

For comparison, in the group of informed respondents we have only 43.8% (14 of 32) of predictions differing significantly from experimental results; all (14 of 14) of the levels of significance of these differences had $p < .01$ (binst). We haven't found distinctions between gender subgroups of informed respondents concerning distribution of statistically significant and non-significant differences between all of predictions and corresponding frequencies of positive responses of subjects in all of 16 experimental situations.

The level of significance of the total distinction in prognoses exactness between uninformed respondents and informed ones is $p = .004$ (Mann-Whitney U Test).

Perhaps, during thinking about their prognostic decisions respondents identify themselves not only with experimenters but with subjects as well. One can think about this kind of identification in the cases when gender, age, and residence of respondent coincide with the corresponding characteristics of a subject. We call it complete identification. In the case of partial coincidence of these characteristics we could talk about partial identification of a respondent with a subject. In these two cases (complete and partial identification of a respondent with a subject) we could expect higher predictions as compared with predictions made by respondents free from identification with a subject: the phenomenon of the fundamental error of attribution (I am more personally oriented than other typical person of my gender, age, place of living etc.). This effect must be more pronounced when identification is more complete. Our data confirm these suggestions in 8 of 12 cases of complete identification and in 34 of 60 cases of partial identification.

The situation when a young man (experimenter) asks a woman (subject-passenger) over 40 to yield him a seat is the strongest misconduct in a subway. Such a situation is the most stressful and therefore it is the most difficult for the participants (for the young male experimenter and for the female subject-passenger). If our respondents thought similarly while making their predictions then we could assume that the minimal predicted frequencies of passengers' positive responses should be for such a situation; our assumption was confirmed by all 6 groups of respondents for New York subway and by 5 from 6 groups for Moscow subway.

In the real experiment this minimum of passenger response in such a situation was observed only in New York — 42.9%. In Moscow, such a minimum is 30.0% occurred in another “scene” when the young male experimenter made his unexpected request not to a female passenger over 40 years of age, but to a male passenger over 40 years of age. Such an experimental result in Moscow can be explained by the fact that men older than 40 years are the least healthy part of the Moscow population; another explanation can be revealed from breaking within gender “concurrent” subordination (analogically it was

expected that older women will not yield a seat to younger female experimenters, but really it did not happen). Only the subgroup of uninformed (!) female respondents from Moscow (i.e., only one of all 6 subgroups of our respondents) correctly predicted the result of this “real Moscow minimum”.

In a group of 8 real Moscow experiments the result (53.9%) of the theoretically minimal in passengers’ response to the experimental situation (a young male experimenter and a female passenger over 40 years of age) follows immediately after 30% response in the situation of the “real Moscow minimum”.

In New York, 44.4% of the response of male passengers over the age of 40 to the request of the young male experimenter (the “real Moscow minimum” situation) follows immediately after the theoretical and practical minimum of the American passengers’ responses (see 42.9% above).

Now let us discuss the predictions about experiments in Tashkent (which has never been carried out) made by the same 6 subgroups of respondents. The respondents of 4 subgroups predicted minimal number of positive responses for the situation when an experimenter is a young man and a subject is a woman older than 40 years old. Almost all respondents (except informed women from Moscow) predicted sufficiently low percent positive results for the situation when the experimenter is a young man and the subject is a man older than 40.

Some gender aspects of the predictions of the results obtained in subway experiments

In 70 of total 72 prognoses (6 subgroups of respondents \times 3 cities \times 4 categories of subjects-passengers) of the frequencies of positive reactions on the request to give a seat to the young female experimenter these frequencies are higher than the analogical prognostic frequencies but related to the young male experimenter. This result can be explained by the fact that a such behavior of a young woman (an experimenter) breaks informal social norms of behavior much less than a similar request made by a young man (such a request of a young man is a challenge to accepted norms of behavior of men in a public place). One can think that this gender effect reveals itself when a respondent makes predictions. Really (in the experiments), this gender effect manifests in both cities (Moscow and New York) for all 4 categories of subjects-passengers.

Uninformed respondents predicted the behavior of female subjects less accurately than of male subjects: the group of these respondents gave 31 predictions statistically significantly differing from reality from total 32 predictions of behavior of female subjects (compare similar values for male subjects: 20 from 32). The level of significance of this gender distinction is $p < .001$ (φ^* -criterion with $\varphi^*_{emp} = 3.86$).

The same gender phenomenon was also observed for the group of informed respondents: these respondents gave 10 predictions statistically significantly differing from reality from total 16 predictions of behavior of female subjects in comparison with 4 from 16 for male subjects; the level of significance is $p = .014$ (φ^* -criterion with $\varphi^*_{emp} = 2.195$).

This second gender effect (the first one was described above) may be probably explained by unexpectedly high frequencies of real positive responses of female subjects after the experimenter’s request.

*The cross-cultural aspect of the accuracy of prediction
of the results of subway experiments*

The integrated sample of all 6 subgroups of respondents gave more precise predictions of results of the New York experiments than of the Moscow ones. They gave (from total 48 for each town) 22 (45.8%) and 9 (18.8%) predictions non-significantly statistically differing from reality for New York and for Moscow, respectively. The level of significance of this cross-cultural distinction is $p < .001$ (φ^* -criterion with $\varphi^*_{emp} = 2.89$).

This cross-cultural difference between the accuracy of prognoses data (New York vs. Moscow) was more obviously [$p < .001$ (φ^* -criterion with $\varphi^*_{emp} = 3.881$)] for the group of informed respondents: they gave 14 (87.5%) and 4 (25%) predictions (from total 16 for each town) statistically non-significantly differing from reality for New York and for Moscow, respectively; probably the awareness of this group was based only on the published US data [for example, in English (Milgram & Sabini, 1978) and in Russian (Milgram, 2001)].

We found no distinctions between gender subgroups of the group of informed respondents concerning distribution of statistically significant and non-significant prognoses. Concretely: in each of these gender subgroups statistically significant distinctions of predicted results from real ones were noticed in the identical 1 of 8 (12.5%) and in the identical 6 of 8 (75%) cases for New York and Moscow, respectively; statistical significance of each of these 14 (7+7) distinctions had also the same level: $p < .01$ (bins).

The group of uninformed respondents gave 8 (25%) and 5 (15.6%) predictions (from total 32 for each town) statistically non-significantly differing from reality for New York and for Moscow, respectively. However, this cross-cultural effect was statistically non-significant: $p > .1$ (φ^* -criterion with $\varphi^*_{emp} = .94$).

The distinction between cross-cultural (Moscow vs. Tashkent) subgroups of uninformed respondents concerning analogous distribution of statistically significant (10 vs. 3) and non-significant (22 vs. 29) differences amongst all of their 64 predictions (32 for Moscow respondents plus 32 for Tashkent ones) was at the level of statistical significance $p = .012$ (φ^* -criterion with $\varphi^*_{emp} = 2.256$).

The using SEM for analyzing all of the results

Using SEM (Bentler, 2000) allows us to summarize separate findings made in previsions section, to bring together all differences and build a complete picture of individual fragments just as a large mosaic is made.

The predictions made under various combinations of factors determining an experimental situation were considered observable variables. The latent dummy variables were created corresponding to each possible value of all variables determining the experimental situations. For variable city latent dummy variables Moscow, New York, Tashkent were created, for variable experimenter gender latent dummy variables Female and Male were created and so on.

According to the theoretical model, each latent dummy variable, being the level of realization of the factor, determines observable variables (situations) with a corresponding level of realization of this factor (see Fig. 1).



Fig. 1. The theoretical model describing the influence of all possible combinations of levels of realization of factors determining an experiment on the results of predictions

Thus, all measured variables (the predictions about behavior of subjects) in New York are determined by the latent variable “New York”. All predictions about behavior of subjects with respect to an experimenter being a young man are determined by the latent variable “young man” and so on.

Since each situation is determined by four factors, in the full model there are four arrows from any four latent variables entering in each rectangle (a dependent variable). The calculated model can differ from the full model because some determinations can be insignificant.

The analysis will allow us to talk about convergent influence of the latent dummy variable corresponding to this or that value of each variable deterring experimental situation if the majority of predictions corresponding to this latent variable is confirmed. At the same time a “non-relevant” latent variable for this or that measured variable should not give significant predictions. Apart from this, the variables should not be completely synonymous or antonymous (i.e. the absolute value of the coefficient of correlation between them has to be less than 1).

The structural model includes correlations between all latent dummy variables: characteristics of experimental situations, characteristics of respondents making predictions (their gender, age, residence).

Having used the SEM we have found out:

- which of the factor loadings are significant;
- which of the correlations between factors determining an experimental situation are significant;
- which of the correlations between factors determining an experimental situation and characteristics of respondents are significant.

We should note that there are no cases when any loading should not be according the theoretical model but they are according to the data.

The model is good (CFI = .919).

If a latent variable loads a measured variable significantly, this means that the corresponding information (the value of this latent variable) affects significantly the corresponding prediction.

The analysis of Table 5 allows us to make the following conclusions.

The predictions are mostly dependent on the information about a city where an experiment was carried out. However, in Tashkent the most important information was the fact that the experimenter was a young man and the place of the experiment affected the predictions much less. Therefore, we can assert that there are convergent and divergent impacts of these latent variables. First, almost all measured variables were loaded by corresponding latent variables. Second, the latent variables corresponding to the cities where the experiments were carried out correlate between themselves, however, this correlation differs from 1 significantly (See Table 6).

The information that the experimenter is a young man affects significantly the predictions in Tashkent, while in New York the predictions are affected significantly by the fact that the experimenter is a young woman.

The latent variable “a subject is younger than 40” affects the predictions significantly in Moscow and New York, while the latent variable “a subject is older than 40” is very important for predictions in Tashkent.

Table 5

Significant factor loadings for each latent variable according to the experimental data with p-values < ,05

City	Experimenter	Subject		City			Experimenter		Subject's gender		Subject's age	
		Gender	Age	New York	Moscow	Tashkent	Young man	Young woman	Male	Female	Younger 40	Older 40
New York	Young man	Male	Younger 40	.624					.254		.477	
		Female	Older 40	.682			.119		.477			
	Young woman	Male	Younger 40	.771							.293	
		Female	Older 40	.921								
Moscow	Young man	Male	Younger 40	.672			.669				.223	
		Female	Older 40	.779			.660					.102
	Young woman	Male	Younger 40	.676			.146		.444			.264
		Female	Older 40	.712					.310			
Tashkent	Young man	Male	Younger 40		.616			.244			.508	
		Female	Older 40		.729			.527				
	Young woman	Male	Younger 40		.843						.329	
		Female	Older 40		.896					-.164		
Tashkent	Young man	Male	Younger 40		.664		.654				.148	
		Female	Older 40		.867		.688					
	Young woman	Male	Younger 40		.682					.682		
		Female	Older 40		.628					.346		.384
Tashkent	Young man	Male	Younger 40			.737					.464	
		Female	Older 40			.548		.125	.205			
	Young woman	Male	Younger 40					.985				
		Female	Older 40					.671				.417
Tashkent	Young man	Male	Younger 40			.757		.648				
		Female	Older 40			.825		.627				.130
	Young woman	Male	Younger 40			.705				.513		
		Female	Older 40			.577				.241		.520

Notes. 1. If, according to the theoretical model (Fig. 1), loading of a latent dummy variable on the measured variable has to exist and according to calculation on the experimental data this loading is significant we put the value of the loading in the corresponding cell of the table on the white background [all these loadings "on the white background" are positive as were expected; the only exclusion is significantly negative factor loading by female gender of the subject in the situation when young man asks older woman to give him a sit in Moscow subway (the value of this unique negative factor loading is highlighted in the corresponding cell in bold italics); the answer the question why in this situation the factor played opposite role is the subject of the future study]. 2. If the corresponding factor loading should not exist in the theoretical model and it is not significant according to the experimental data the corresponding cell is empty and white. 3. If the loading should be significant (according to theoretical model) but is not such according the empirical model the corresponding cell is grey color

Table 6

Correlation of independent variables (of the factors fixing the experiment and of respondent's characteristics)

	City			Experimenter		Subject			Respondent			
	New York	Moscow	Tashkent	Young man	Young woman	Male	Female	< 40	From Tashkent	Female	Age	Prior knowing about the experiment
City												
New York												
Moscow	.832											
Tashkent	.698	.713										.092
Male	.634	.654	.616									
Female	-.304	-.324	-.310	-.384								
Male				.100	.352							.249
Female				.237	.185	.463						.132
< 40				.225	-.147							.118
> 40	.288	.335	.261					-.307				

Note. All correlations are significant: p -value < .05.

It is worth mentioning that the information about a subject's gender positively affects predictions if the experimenter's gender is the same as the subject's gender: 5 times from 6 possible cases for men and 6 times for 6 possible cases for women. Perhaps, it is a manifestation of gender solidarity.

The positive response was predicted more often for young subjects in Moscow and New York (6 from 8), while in Tashkent for older subjects (3 from 4).

The first part of Table 6 (the correlations of latent variables determining the experiment design) allows us to find correlations between attitudes to give a positive prediction. It is possible to assume that there is a general attitude to think that people will give a seat in a subway car if one is asked. This could happen in any city and in a majority of situations. So it reflects the attitude that people can break social norms and behave as persons (not members of a group). The latent variable "the experimenter is a young woman" stands out from this pattern. The correlations of this variable with all other latent variables are negative. Most probably this fact can be interpreted as a manifestation of a general custom to give a seat to a woman, i.e. we met the situation when respondent predicted the giving a seat not because of breaking social norm, but because of substitution of one social norm by another. Respondents thinking so give much higher predictions when the experimenter is a young woman.

The right-hand side of Table 6 presents correlations between respondent's characteristics and their attitudes toward results.

We can say that respondents in Moscow are more likely to give positive prognoses (that a subject will give a seat) than respondents in Tashkent. And if to say about Tashkent's respondents only that thinking about people who live in the same city with them better than about people from other cities.

Female respondents expect more positive subject's reactions in Tashkent. Relatively older respondents consider Moscow situations positively. But they are wary of men and younger subjects.

Prior knowledge of the experiment makes predictions more accurate.

Conclusion

The results of the study confirmed our hypothesis about the non-triviality of the Milgram field experiment in the subway and indicated significant scientific value of this experiment.

It is so surprising for the common understanding that even knowing about it can be implicitly corrected by an informed respondent (in these cases prognoses are lower than real result).

Our assumption that respondents put themselves in the experimenter's place needs to be checked. However, let us recall that the experimenters (according to their reports) felt uneasily to ask a subject to give them a seat. In some way it can explain the situation with understating results by respondents. As usual we think about someone sitting in subway as about the crowd and cannot image that asking him or her personally reveal personality attitudes and behavior (not group ones).

Two gender differences were revealed and discussed during the analysis of the prognostic assessments: 1) prognostic frequencies of positive reactions on the request to give a seat

to the young female experimenter are higher than the analogical prognostic frequencies but related to the young male experimenter, 2) this finding is less trivial one: our respondents (especially, uninformed ones) predicted the behavior of female-subjects in subway experiment less accurately than of male-subjects.

The main cross-cultural aspect of our analysis (many informed respondents gave more precisely predictions of results of the New York experiments than of the Moscow ones) may be explained by the awareness of these respondents based only on the publications of US experiments.

The using of SEM allowed us to summarize separate findings obtained in the course of the test analysis of our hypothesis of non-triviality to build a complete picture of interrelationships between all situational and individual characteristics of the survey and of the experiment.

The data got during the survey gives material for future studying of the role of situational (experimental design) and individual (respondents' variables) factors in prognosis estimations of empirical results of the experiments, makes impact on the understanding of the problem of forming and maintaining of informal social norms in different cultures and highlights new aspects of studies of these phenomena.

Acknowledgments

We thank Professor H. Takooshian (Fordham University, NYC, USA) for unpublished data reports of experimenters and observers who took part in the research in New York in 1972 (Takooshian, 1972).

Also we thank Moscow psychologists G. Larina (Higher School of Economics — National Research University), I. Novikova (Peoples' Friendship University of Russia), and V. Spivakovskiy (Lomonosov Moscow State University) for recruiting respondents into prognostic survey.

The study was supported by grant Russian National Fond "Psychosemantic analysis of consciousness and the unconscious (on the material of general psychology, political psychology, psychology of art)" No. 17-18-01610.

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Article history:

Received 8 April 2017

Revised 6 June 2017

Accepted 14 June 2017

For citation:

Mitina, O.V., Voronov, A. Ya. (2017). Non-Triviality of the Results of Milgram Field Experiment in Moscow and New York Subway. *RUDN Journal of Psychology and Pedagogics*, 14 (3), 255—272. DOI 10.22363/2313-1683-2017-14-3-255-272

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НЕТРИВИАЛЬНОСТЬ РЕЗУЛЬТАТОВ ПОЛЕВОГО ЭКСПЕРИМЕНТА МИЛГРЭМА В МОСКВЕ И НЬЮ-ЙОРКЕ

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Исследовали нетривиальность результатов полевого эксперимента, проведенного по методологии Стэнли Милгрэма в нью-йоркском и московском метро. Критерием нетривиальности служила статистическая значимость различия между эмпирическим и прогнозируемым результатом. 208 респондентам (психологам и студентам, изучающим психологию) было предложено предсказать результат исследования в зависимости от пола экспериментатора и испытуемого, возраста испытуемого и города, в котором проводили эксперимент. Полученные результаты подтвердили гипотезу авторов о нетривиальности экспериментов в метро: было показано, что существует статистически значимое различие между реальным поведением пассажиров метро (в Нью-Йорке и в Москве) и прогнозами московских и ташкентских респондентов. В большинстве случаев предсказанная вероятность того, что испытуемый уступит свое место по ничем не мотивированной просьбе экспериментатора (девушки или юноши), была намного меньше, чем в эксперименте. Для анализа данных путем построения модели с учетом всех упомянутых факторов применили метод структурного моделирования (*SEM*). Модель хорошо соответствует экспериментальным данным ($CFI = 0,919$). Было обнаружено, что предсказанные результаты зависят не только от пола, возраста и места жительства респондента, но и от степени его знакомства с исследованием. Полученные данные дают важный материал для дальнейшего изучения роли ситуационных (дизайн эксперимента) и индивидуальных (характеристик респондента) факторов в прогнозируемых результатах; они способствуют дальнейшему пониманию проблемы формирования и поддержания неформальных социальных норм в различных культурах и освещают новые аспекты исследований, проводимых по экспериментальной методологии Стэнли Милгрэма.

Ключевые слова: нетривиальность эмпирического факта, прогноз результатов исследования, экспериментальная социальная психология, эксперимент Милгрэма в метро, идентификация, гендерные различия, возрастные различия, кросс-культурные сравнения, неформальные социальные нормы, метод структурного моделирования (*SEM*)

Благодарности и финансирование:

Исследование было поддержано грантом Российского Национального Фонда (РНФ) «Психосемантический анализ сознания и бессознательного (на материале общей психологии, политической психологии, психологии искусства)» № 17-18-01610.

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История статьи:

Поступила в редакцию: 8 апреля 2017

Принята к печати: 14 июня 2017

Для цитирования:

Митина О.В., Воронов А.Я. Нетривиальность результатов полевого эксперимента Милгрэма в Москве и Нью-Йорке // *Вестник Российского университета дружбы народов. Серия: Психология и педагогика*. 2017. Т. 14. № 3. С. 255—272. DOI 10.22363/2313-1683-2017-14-3-255-272

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DOI 10.22363/2313-1683-2017-14-3-273-281

UDK 159.953.3

ECT DAMAGE INDICATES STM DIVIDED INTO STM CONTROL & LTM TRACES: NEUROLOGICAL DEFINITION OF “CONFUSION”

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Recently it was shown that short term memory (STM) free recall consists of two stages: the first free recalls empty working memory and a second stage, a reactivation stage, concludes the recall (Tarnow, 2015; for a review of the theoretical predictions see Murdock, 1974). Bayley et al (2000) investigated free recall in people who had undergone Electroconvulsive therapy (ECT) and found that both recency and primacy effects were normal. Here I investigate this further, and argue that this finding suggests a division of STM between STM Control and long term memory (LTM) traces and that STM Control is not effected by ECT.

Serial position probabilities from an investigation of Bayley et al (2000) were used to compare 11 subjects with ECT treatments to a control group and to a group of Alzheimer’s subjects.

The free recall probabilities are found to be separable into the serial position curves and the overall probability of recall. This suggests that STM is separable into an STM Control structure (the serial position curve responsible for working memory and reactivation functions) and LTM traces (the overall probability of recall).

Using the ECT review of Abbott et al (2014a) showing excess activity in MTL and lacking activity in the frontal lobes I suggest that STM Control is overworked trying to establish stable patterns in LTM. It could be that the confusion resulting from ECT is due to the failure of this process, suggesting a neurological definition of confusion.

Key words: electroconvulsive therapy (ECT), free recall, working memory, short term memory (STM), long term memory (LTM), serial position curve, neuroplasticity

Introduction

Progress in brain science has often occurred by studying different types of brain damage that leave particular signatures on cognition (Rosenbaum et al, 2014). In this article I focus on the temporary damage of Electroconvulsive Therapy (ECT) on short term memory (STM), in particular to free recall in which subjects attempt to recall as many items as possible from a presented list.

It was recently shown explicitly that free recall is a well-defined two stage process (Tarnow, 2015; this had been suggested before, for a review see Murdock, 1974; see also Talmi et al (2005)). In the first stage working memory is emptied and in the second stage items are reactivated.

The serial position curve displays the probability of recall as a function of the item presentation order. Working memory is typically responsible for recency (the increase in

probability of recall of recent items); the second stage recall shows some primacy (increase in probability of recall of early items) but no recency (Tarnow, 2015).

Among the side effects of ECT is a decrease in STM (Ingram et al, 2008). Bayley et al (2000) compared the effect on free recall from Alzheimer's disease (AD) with mild cognitive impairment or mild dementia and ECT and found that there was a 46% decrease in the number of items recalled in both conditions.

For Alzheimer's disease the free recall serial position curve changed and the authors concluded that a reduction in the primacy effect was an "early and ubiquitous feature" of the memory impairment of AD. Using a subset of the same data, Tarnow (2016a) showed that early Alzheimer's disease is associated with a loss of items from the second stage. Because this loss is very similar to the loss during acute cannabis usage, the intersection of the two localizes the second stage of free recall to the CA1 area of the hippocampus (Tarnow, 2016a; for a review of the importance of the CA1 area in memory see, for example, Kandel et al, 2014;). In mouse models of early Alzheimer's disease, Roy et al (2016) could activate memories (that were otherwise inaccessible) using external electrodes in the hippocampal region, also suggesting AD effects the hippocampal region and, more importantly, that the hippocampal region can play a role in activating memories. As Alzheimer's disease progresses to the clinically diagnostic stage, working memory is impaired (Tarnow, 2016b), though where the dysfunction is located seems to be a complex issue (Goldman-Rakic, 1994) and there are also indications that in addition to a geographic progression there might be an overall decline in neuroplasticity (Teter & Ashford, 2002).

The ECT effect on free recall appears different. While there was a significant loss of memory using free recall, there was no change in the corresponding serial position curve in the sense that it still had both a recency and a primacy component (Bayley et al, 2000).

In this paper I will explore the meaning of decreased free recall with no structural changes to the serial position curve occurring in ECT.

Method

Subjects. The subjects were described in Bayley et al (2000) in some detail and are summarized here. The 11 ECT subjects were on average 53 years old and had 15 years of education. 8 of the subjects received bilateral ECT, two subjects unilateral ECT and one subject a combination of unilateral and bilateral treatments. No scopolamine was administered (John Olichney, private communication). The 50 AD subjects were diagnosed with probable or possible AD, the mean age of the AD subjects was 74 years old and they had an average of 14 years of education. A control group of 50 subjects had an average age of 74 and 14 years of education.

Study procedure. The California Verbal Learning Test (CVLT) was administered to the subjects as part of a large battery of neuropsychological tests (see Bayley et al, 2000):

"Neuropsychological tests were administered to the patients both prior to ECT treatment and approximately 3 to 7 hours following the last of a series of treatments (range of treatments 5 5—11, M 5 7.4). The pre-ECT and ECT tests were separated by an average of 20.8 days (range 13—35). In order to reduce interference between test sessions, alternate forms of the CVLT (Form I: Delis et al., 1987a; and Form II: Delis et al., 1987b) were used on the 2 test days. The order of administration of alternate forms was counterbalanced

across participants. Only data obtained on the day of ECT are reported here, and are derived from Form I for 5 participants and from Form II for 6 participants”.

Results

The results of Bayley et al (2000) are summarized in Table 1. The largest to smallest ECT effect appears to be free recall after interference (whether delayed or not), then free recall without interference (any trial) and then recognition. That the effect varies widely might suggest indiscriminate failures. But Bayley et al (2000) found that the serial position curve of the ECT group was similar in form to that of the NC group as middle item recall was significantly reduced compared to primacy ($p = .02$) and recency ($p = .03$) recall while primacy and recency recall did not differ significantly ($p = .29$) from each other.

Table 1

Result summary of Bayley et al (2000)

Variables	Normal	ECT	Ratio ECT to NC results	Effect
Recognition Discriminability	.923	.8	87%	13%
Free recall trial 1	6.4	3.5	55%	45%
Free recall trial 5	11.7	6.3	54%	46%
Free recall trials 1-5	48.3	27.4	57%	43%
Short-delay free recall after interference	9.2	1.5	16%	84%
Long-delay free recall after interference	9.8	1.6	16%	84%

I went one step further and performed ANOVAs on each of the positions of the serial position curve in the free-recall-without-interference trials. The results are shown in Fig. 1 which displays the $p < .05$ z-scores in ECT and AD subjects (uncorrected for multiple comparisons; z-scores based on the standard deviations of the Normal subjects). The serial position curve is very different for AD subjects, showing a definite trend, but seemingly only with random changes for the ECT subjects. However, the total recall differs from normal for both the fifty AD subjects ($p = 2 \cdot 10^{-13}$, $F = 72$) and the eleven ECT subjects ($p = 8.4 \cdot 10^{-5}$, $F = 17.9$).

So far the ECT subjects have the same serial position curve as normal subjects but differ by the overall recall. Is it possible to model the ECT subjects as normal subjects at a multiplicatively reduced recall? Fig. 2 displays the serial position curve for a simulation in which the normal group’s average recall was reduced to 56% for each serial position, the reduction of the total recall in both ECT and AD subjects. Again, the serial position curve is very different for AD subjects but seemingly only with random changes for ECT subjects. In this comparison there is by design no difference in total recall for the AD subjects ($p = .91$), nor for the ECT subjects ($p = .77$). Thus the ECT subjects cannot be distinguished from normal subjects with a 56% recall.

Discussion

Thus the ECT effect on free recall appears to be separable into two functions: the serial position curve and the overall probability of recall. The serial position curve (working memory and reactivation as in Tarnow, 2015) may represent an STM control structure (STM Control). Since short term memory appears to be activated long term memory (see, for example, Tarnow, 2009; Talmi et al, 2005 who show that the beginning of the

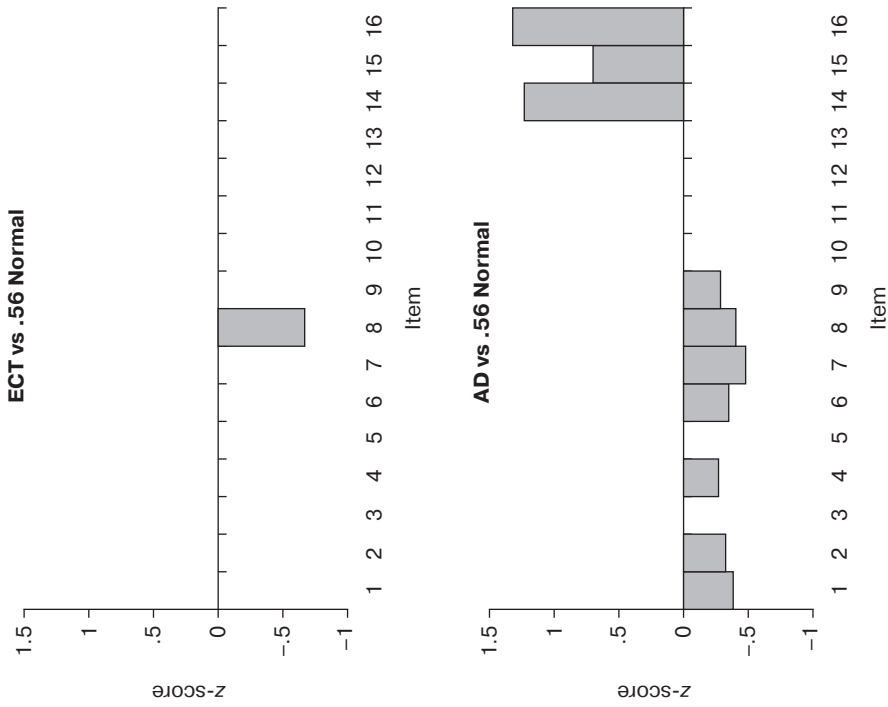


Fig. 2. Simulation of 50 normal subjects with 56% recall. z-scores for comparisons in which $p < .05$. No correction for multiple comparisons was used

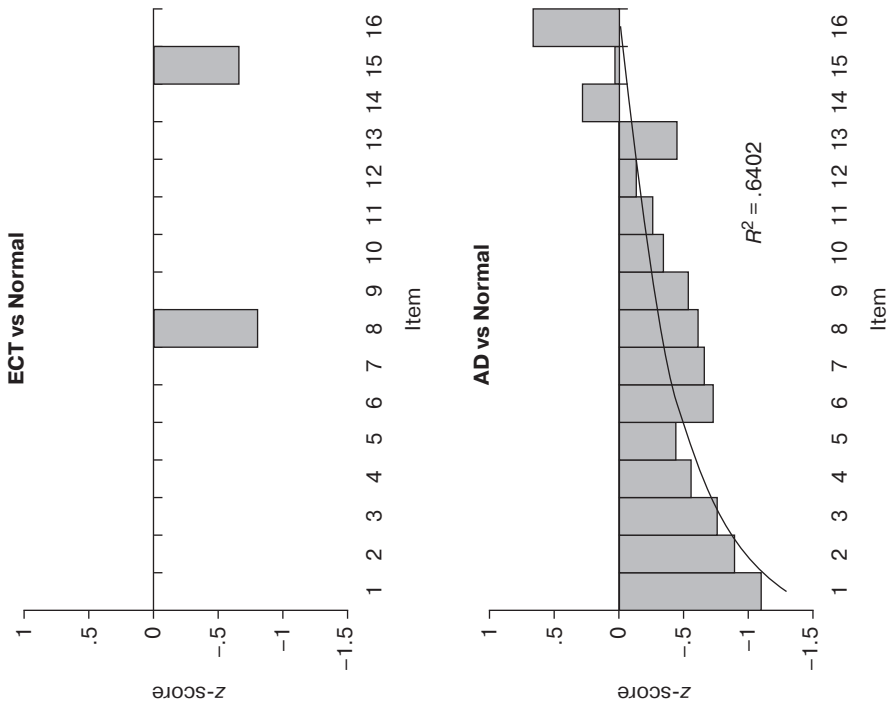


Fig. 1. $p < .05$ z-scores comparing ECT and AD subjects with Normal subjects. No correction for multiple comparisons was used so no effect should create about 1 false positive in 20

serial position curve activates LTM but the end does not), the overall probability of recall may be related to difficulties in activating the long term memory item traces (also indicated by the lowered chance of recognition discriminability (Table 1).

In other words, it seems that the results suggest a division of STM into a STM control structure (STM Control) and long term memory item traces kept active or reactivated by STM control. Both parts of STM Control, the first and second stages of free recall, appear intact relative to each other. It appears that ECT differentially affects the second function, the long term memory traces, or the connections between STM Control and the long term memory traces.

The Bayley et al (2000) data also show other losses consistent with item rather than functional effect (Table 2). Test practice, presumably a property of STM Control, shows no change but interference, presumably a property of the number of item features remaining intact, shows a very large decrease in ECT compared to Normal.

Table 2

Various properties of results in Bayley et al (2000)

Property	Definition	Normal	ECT	Ratio ECT to Normal
Test practice	Trial 5/Trial 1	1.828125	1.8	98%
Interference	Short-delay after interference / Trial 5	.786325	.238095	30%
Decay rate	Long delay after interference/Short delay	1.065217	1.066667	100%

The memory decay rate is not affected (see Table 2), suggesting that the ECT effect does not interfere with the biochemistry. The decay rate is negative which is to be expected if the decay function is convex (as in Tarnow, 2008) with the interfering items disappearing more quickly than the original items.

A spatial division of memory centers within the brain has been discussed before (see, for example, Alvarez & Squire, 1994; McClelland et al, 1994) consisting of the Medial Temporal Lobe (MTL) and the Frontal Lobes (FL) and, as mentioned above, the STM reactivation stage is in the hippocampal area, part of MTL. While it is not known where working memory resides, it would seem to be in an area relatively unaffected by ECT, perhaps also in MTL. The LTM would then be located in FL.

Two recent investigations support this conclusion in rats, I mentioned Roy et al (2016) before. Kitamura et al. (2017) found activated nerve cells both in the hippocampal region (part of MTL) and the cortex during recall. While they assumed the activated nerve cells in the hippocampal region stored the memory, it could be that they simply were activating the cortical cells that represented the actually event. If they blocked the communication between the hippocampal region and the cortex during the conditioning, no long term memory formed of the conditioned episode. They were able to reactivate the memory in the cortex externally as long as a few days had passed since the conditioning episode.

Why would STM Control not be effected by ECT? The electric field of the ETL electrodes decreases as one moves back from the bilateral electrodes (Lee et al, 2014), perhaps it also decreases towards the center of the brain; in either case a somewhat smaller sized field might cause less of an effect. It could also be that STM Control is more robust towards destruction by electric fields. It could also be that ECT may separately disrupt particular brain system such as the RAS, NE, 5HT, or ACh systems or interact with neuroplasticity.

A symptom of ECT is confusion and it has been thought that “post-ECT confusion might represent an extension of the process causing minimal memory deficits” (Summers et al, 1979). An STM Control that fails to properly activate a long term memory trace might be a closer description of this confusion.

In a review article, Abbott et al (2014a) showed that ECT “anticonvulsant effects appear to be predominately frontally mediated and neurotrophic effects appear to be focused on the medial temporal lobes”. The same group also detected a connectivity and volume increase in the hippocampal area (Abbott et al, 2014b). It is plausible that decreased FL activity occurs because of the ECT effect and that failed FL reactivations from MTL causes MTL to become overactive.

Using the proportional relationship between activation level and probability of recognition (Tarnow, 2008), I estimate the effect from ECT to be the lower recognition — 12% from Table 1. This effect leads to a 43% decline in the ability for MTL to internally reactivate the damaged memories and a 81% decline under conditions of interference. This presumably reflects the increasing difficulty of internal reactivation of effected items/item connections and increasing difficulty of distinguishing between two sets of effected items.

The memory decay rate is not affected (see Table 2), suggesting that the ECT damage does not interfere with the biochemistry (which might be the replenishment of vesicles in the readily releasable pool, see Tarnow, 2009). The decay rate is negative which is to be expected if the decay function is convex (as in Tarnow, 2008) with the interfering items disappearing more quickly than the original items.

Acknowledgement

Data from Bayley et al. was provided by Peter Bayley.

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Article history:

Received 20 April 2017

Revised 7 June 2017

Accepted 14 June 2017

For citation:

Tarnow, E. (2017) ECT Damage Indicates STM Divided into STM Control & LTM Traces: Confusion Defined. *RUDN Journal of Psychology and Pedagogics*, 14 (3), 273—281. DOI 10.22363/2313-1683-2017-14-3-273-281

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ПОВРЕЖДЕНИЯ В РЕЗУЛЬТАТЕ ЭЛЕКТРОСУДОРОЖНОЙ ТЕРАПИИ КАК ПОКАЗАТЕЛЬ ДВУХ ЭТАПОВ ВОСПРОИЗВЕДЕНИЯ ИЗ КРАТКОВРЕМЕННОЙ ПАМЯТИ: НЕВРОЛОГИЧЕСКОЕ ОБЪЯСНЕНИЕ

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В последнее время было показано, что свободное воспроизведение из кратковременной памяти (КП) состоит из двух этапов: первые несколько воспроизведений «опустошают» рабочую память, второй этап имеет характер реактивации [Tarnow, 2015; обзор теоретических предпосылок представлен Мердоком (1974)]. Бейли с соавт. (Bailey et al., 2000) исследовали свободное воспроизведение у людей, прошедших электросудорожную терапию (ЭСТ), и обнаружили, что эффекты и новизны, и первичности остались нормальными. В данной работе исследование было продолжено для проверки предположения о том, что воспроизведение из КП происходит под контролем КП и четко отделено от следов долговременной памяти, при этом ЭСТ не оказывает влияния на функции контроля КП.

Данные из исследования Бейли с соавт. (Bailey et al., 2000) были использованы для сравнения КП 11 пациентов, подвергавшихся ЭСТ, с контрольной группой (50 человек) и группой пациентов с болезнью Альцгеймера (50 человек).

Выявлены различия в вероятности свободного воспроизведения из КП и общей вероятности воспроизведения. Это подтверждает, что контроль КП (отвечающий за рабочую память и реактивацию) отделен от следов долговременной памяти (отвечает за общую вероятность воспроизведения информации).

Опираясь на обзор Эббота с соавт. (Abbott et al., 2014a), показывающий избыточную активность в височных долях мозга и отсутствие активности в лобных долях при ЭСТ, можно предположить, что контроль КП перегружен работой в процессе установки стабильных связей в долговременной памяти. Возможно, нарушения воспроизведения, возникающие в результате ЭСТ, связаны с ошибками в этом процессе, что указывает на неврологическую природу данных нарушений.

Ключевые слова: электросудорожная терапия (ЭСТ), свободное воспроизведение, рабочая память, кратковременная память (КП), долговременная память, кривая воспроизведения, нейропластичность

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История статьи:

Поступила в редакцию: 20 апреля 2017

Принята к печати: 14 июня 2017

Для цитирования:

Тарноу Ю. Повреждения в результате электросудорожной терапии как показатель двух этапов воспроизведения из кратковременной памяти: неврологическое объяснение // *Вестник Российского университета дружбы народов. Серия: Психология и педагогика*. 2017. Т. 14. № 3. С. 273—281. DOI 10.22363/2313-1683-2017-14-3-273-281

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DOI 10.22363/2313-1683-2017-14-3-282-289

UDK 378.048.2

CULTURAL SELF-DETERMINATION OF A PERSONALITY IN POLYLINGUAL EDUCATIONAL ENVIRONMENT: METHODOLOGY, THEORY, PRACTICAL USAGE

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Abstract. This paper provides the view-point on cultural self-determination of a personality (CSD) in light of humanistic philosophy, the basics of which have been under the authors' investigation since the 90s until now. One of the most significant points of the authors' present-day research is to show the possibilities and perspectives of CSD for adaptation of the *humanitarian approach towards 'education through life'* for students; the latter is of paramount importance for the new generation, for our compatriots, and for our country, because along with this idea, the research under discussion paved the way for thoughts of making the most of the dual-purpose thinking of a personality in the educational process as a whole. The authors of the article consider the idea that the problem lies in the fact that Chaos is the foundation of *the Universum*, time and matter (objects) are not permanent *constants*, and Chaos is always a great variety. Reaching a sort of stability, Man finds himself in the situation of diversity. Then, there comes an existential crisis, which resolves in *dualistic thinking*. Thus, the authors of the article see in CSD one of the most significant mechanisms and ways out of the existential crisis, in which we, the people of the global communication-information civilization, have to live and work, to study new realia of the world and teach the new generation how to be adaptable and creative in the society of instability. From the view-point of the authors' pedagogical theory of CSD (2003), the paper also covers the technological aspects of providing the conditions for positive student motivation in the academic process, the basics of which depend on the intellectual component of a personality. The latter is based on the ability of both students and teachers to make most of the languages of the educational environment for fruitful communication in the light of the philosophy of Dialogism (M.M. Bakhtin, V.S. Bibler, M. Buber, Yu. M. Lotman, M.S. Kagan, etc.).

Key words: cultural self-determination of a personality (CSD), languages, verbal and non-verbal communication in educational space, the Universum, conditions for positive motivation, dualistic thinking (DT), communicative competence, integrative processes (IP)

Cultural Self-Determination of a Personality Mission

In the framework of new conditions of educational activities at the beginning of the XXI century, CSD of a personality is characterized by the considerable complexity of social life because of the instability of human existence, in particular, the deterioration of public consciousness of traditional values, ideals, social relations, forms of real

communication, and the means of saving life on the Earth (Filonov, 2013). This phenomenon concerns each person who understands and adequately interprets the situation of what is happening at the moment. By means of cultural devices of expression, one should formulate his attitude to it, and also find his way, place and ‘voice’ according to the surrounding changes (i.e. to choose the place to live and work, choose the profile/ the language of the profession, etc.). One cannot deny the concept that *languages*, both native and international, the *linguistic culture* of a personality, and the *language components of the space* around people, can help in fulfilling the above mentioned tasks, because they may be used for positive communication of mutual understanding, for harmony of communication and interaction aimed at educating Russian citizens (Sinenko et al., 2016) and developing their moral values (Sinenko, 2015, Power, 2004).

Nobody would deny this concept. As is the case, *the question of today, is the following*, ‘Has the mission under discussion been fulfilled to the fullest, at our present day schools, both primary and secondary, universities and colleges, which are currently being modernized?’ It is a pity, but our answer is “**No**”. But what are we still doing? Until now, we have been discussing the problem in varied aspects, from different viewpoints, in a dualistic manner and style of conversation, and everywhere — in the classroom, on TV and on the Internet, in the Academy of Sciences, and among the general population. Theory and practice, and modern trends and technologies are the focus of the attention of educators and researchers at conferences and seminars. Yet we are still discussing how to improve our *language culture*, i.e. linguistic literacy of both the youngsters and our peers, and their communicative abilities for the sake of *humanitarian self-organization* (Bulankina, 2013).

Thus, we have to admit the fact that **CSD** as the language realization of a personality, in its broad sense (Vygotsky, 1991), is one of the most crucial locuses of society, education, and a student’s personality. Along with it, there comes the question of discovering the means of self-preservation and self-sufficiency, and of reconstructing his/her own value preferences and diverse social connections in both the basics of communication and integrative processes (**IP**).

Methodology and Program Structure

Making most of the philosophical concepts of Dialogism (M.M. Bachtin, V.S. Bibler, M. Buber, Yu. M. Lotman, M.S. Kagan, etc.) and the results of their investigation of the Natural Sciences (Bulankina, 2013; Sinenko, 2016), here, in the opus, the authors of the present research consider the idea according to which Chaos is the foundation of the Universum, and time and matter (objects) are not permanent *constants*. As is the case, Chaos is always of great variety, to be of paramount significance for the CSD of a personality. Reaching a sort of stability, one finds oneself in the position of diversity and instability. Then there comes an existential crisis, which resolves within *dualistic thinking*.

Languages in this matter may become the only instrument which is capable of sorting out our thoughts and ideas for the sake of some order, balance, and stability (Ter-Minasova, 2008). It is one of *the basic functions of the language*. An educated, well-read personality understands that personal responsibility (for words and for deeds/actions) is increasing, and changes daily, as does the social status and social responsibility of a person, because one needs to be in search of some other updated and constantly changing strategies and

tactics for positive *communication (based on different languages) via verbal/non-verbal, natural and artificial devices/languages, etc.*, which are constantly changing and being used in everyday life.

The efficient and positive communication is considered, in our research, as the cornerstone of **CSD**. In its turn, **CSD** is sure to become the goal, process, result, and technological instrument for the realization of the humanistic approach towards renovation of the educational environment as a whole. At the moment we need cultural communication of different quality, because today's communication has no bounds and needs new devices which are created for the sake of productive interaction, thanks to some integrative processes (**IP**) of paramount importance in *the Universum without bounds*.

In the background of global changes in the sphere of Education (in its broad essence), professionalism, skill and innovation, methodological and theoretical competence of a pedagogue, teacher, trainer, tutor, or professor remain essential and important factors in the successful formation of a holistic, balanced, and stable educational space in light of the solution of humanitarian self-organization of a personality. Thus, the revision of the relationship of the characteristics of a productive educational process can contribute to the understanding of modern teachers' projects which concern the interpretation of the results of the formation of a personality, the essence of which is **CSD** (cultural self-identity/self-determination) as the manifestation of language consciousness and national identity, as well as the informed professional choice (Curtis, 2016, Baiborodov, 2016).

If a sufficiently advanced pedagogue (as a researcher and investigator) understands in which world Man lives/exists, he starts to realize the instability of the Universe, and to live and teach students according to the principles of *dualistic thinking*, which should be based on the principle of conceptual interaction of the Humanities and Natural Sciences. According to the authors' concept, philosophical and methodological readiness for innovative knowledge in the sphere of modern science and humanistic realia is of great importance for any teacher of any discipline in the Curriculum (Sinenko, & Bulankina, 2016).

That is why the aim of the present research, first and foremost, is to focus the teacher's or investigator's attention on humanitarian problems via *integrative processes (IP)* in education for changing the choice of the program structure at a particular school (lyceum, gymnasium, high and secondary school, etc.). The authors stick to this very concept. Systematic philosophical, theoretical, and methodological research of the causes for the deficit of culture-oriented social activities could be of help for our communities of teachers in solving most of the humanitarian problems via integrative processes in education, based on *dualistic thinking (DT)*. First and foremost, it concerns the problem of the **CSD** of students, who are *language personalities* with their own voices (individual languages) and communicative competence. The efficacy depends (according to our research) on the development situations and development tasks for students, and their choice of intellectual and emotional/motivational instruments/devices (Bulankina, 2017).

Innovative Perspectives of the Theoretical and Technological Research

The results of our investigation are based on the innovative efforts of those teachers (both in the Humanities and Natural Sciences), who are encouraged by further innovative studies about the new knowledge and humanistic realia of the modern age from the view-

point of humanistic philosophy. The likely pedagogues, along with their innovative community, consider the humanitarian approach to be the basis for culture-oriented educational activities, particularly when preference is given to personality's knowledge of students, to integrity of languages of poly-lingual education for the sake of both effective communication and interaction in the community of both teachers and students. One can witness the results of the cultural self-determination of their students/schoolchildren at so-called TALENT SHOWS in the last two decades in our West Siberian Region (Bulankina, 2013, 2017).

The pedagogues stick to the point that any academic discipline of Science and Liberal Education (chemistry, physics, and mathematics, and, of course, humanitarian subjects) has the humanitarian component, i.e. linguistic literacy and communicative competence, because it is not only a mandatory element of the educational process, but also an integral part of general culture of the participants of productive communication at the modern School. Although, they are in the know of the above-mentioned fact, at the same time they can hardly respond to the question positively that the *language component of education* as a reality is working to the fullest.

Thus, it does mean that for the School it is a must to continue research in this particular direction, maintaining the educational status of the institution, not only formally using the language (in all its forms) but also as a tool of expressive communication (the formulation of tasks, the presentation of information, programs, plans, staging occupations of different types, etc.). Varied Languages of Education (a word, gesture, facial expressions, the language of different disciplines/subjects, visual language information, the language of the author of the text in the textbook, the language of the participants of the educational process, the language of dance and singing, etc.) should be of use as important tools for a) self-knowledge, b) self-improvement, c) self-development, d) self-education, and e) self-education through life, i.e. for *Cultural Self-Determination of a personality without bounds* (Baiborodov, 2016, Bulankina, 2013, 2017).

At the same time, the authors of the article can, with confidence, point out that *the above presented technological concept* opens up significant opportunities to consider new realia of educational process from different points of view, allowing us to increase the use of cultural means of educational activities/practices for humanistic solution of the tasks set on the State level (State documents, Law of Education, the Concept of spiritually-moral education, federal state educational standards (FGOS), and other legal documents).

We come to the conclusion that poly-lingual culture as an important factor for the growth of a person's individual freedom plays the role of neutralization of the conflict of values (Blasi, 1993, Bondarevskaya, 2010, Nucci, 2004, 2008). Thanks to this neutralization, one can spot the growth of dualistic thinking/outlook of a person and the development of his vitality, i.e. CSD, which stimulates national identity, social identity, and professional choices of a personality (Bulankina, 2017). According to this strategy, the problem of *professional-communicative discourse* is considered to be the *cornerstone* of comprehension of the Humanities, which takes place in the process of a dialogue which lies in the basis of the communicative approach to Education. One can witness the perspectives or some of the findings in the long run. It concerns, first and foremost, the methodological and technological function of communicative paradigm (CP) as a way of upward professional mobility and the professional development of educators, teachers and professors. CP is

of paramount importance for both developing communicative competence and teaching creativity via creative humanitarian approach to education, i.e. CSD of a personality.

Practical CSD Usage

The research results show that the technological aspects of the communicative paradigm (CP) in Education based on *the philosophy of dialogism* should be of paramount importance. In our view, the solution to the above-mentioned technological problems likely lies in the statement according to which *Dialogue* is not just a form of interaction. It forms the basics for the subjects' content structured on integration (IP) which is dialogical in its essence where Dialogue is introduced via varied aspects of learning and teaching situations, both semantic and role-playing. Thanks to contrasting semantic positions there occurs a “*split*” of a frozen stock of knowledge, i.e. both scientific and educational knowledge go along with each other and make up the basics for the formation of functional literacy. The questions related to the formation of both *language and communicative personality*, and dominant convergent thinking are connected with the methodological readiness of any teacher to see the problems in the content of the subject, to discuss them together with the student, and to see the value of the student's ideas for instructional enhancements in the traditional classroom. In short, the corpus of the problems which are under discussion in the pedagogical community should cover the following significant questions — *Which content and methods of teaching should be used at the moment and in the future? Which is the most efficient methodology for developing modern teachers from the point of view of humanistic philosophy of education?* and some other questions.

Conclusion

To sum up, our longitudinal investigation of numerous and varied innovations in modern Russian education over the last twenty-five years (Kuznetsova, 2012, Krylova, 2010, Bondarevskaya, 2010) allows us to highlight the macro-level context in which these changes occurred and continue to take place. In particular, it is far from being efficient in terms of the structures of economic, social, political and cultural control, as evidenced according to the results of numerous fundamental socio-philosophical, sociological and psycho-pedagogical research programs and projects. First and foremost, one can see no evidence of stability of varied contradictory requirements on the State level, and psychological balance and mobility of each of the participants of the educational process.

By the same token, the problematic locus of our education concerns the distrust of the student's opinion and the hierarchy of consciousness in the realia of our school. Although much has been done for supporting the creative professional discourse of a teacher, it is still important to continue to do research in this direction via educational development activities for the creative efforts of both investigators and pedagogues.

The sphere of *communicative competence* of the participants of the educational process, which is the foundation for creative speech and creative professional discourse of a teacher, deserves further scientific observation and investigation because the discourse is associated with the attempt to meet varied challenges of the multidimensional, ever-changing world, including linguistic and educational space, and revealing a holistic approach to varied problems in teaching both the Humanities and Natural Sciences.

However, despite the crisis in some areas of society, including Russian education, it is important to underline the Russian Education preoccupation with renovations — it also brings to light a rather more amiable quality: a distinctive Russian capacity for being tolerant and remaining optimistic and persistent in achieving positive results in educational practice, and for choosing the path of positive changes.

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Article history:

Received 15 March 2017

Revised 22 June 2017

Accepted 30 June 2017

For citation:

Bulankina, N.E., Peter, S. (2017). Cultural Self-Determination of a Personality in Polylingual Educational Environment: Methodology, Theory, Practical usage. *RUDN Journal of Psychology and Pedagogics*, 14 (3), 282—289. DOI 10.22363/2313-1683-2017-14-3-282-289

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КУЛЬТУРНОЕ САМООПРЕДЕЛЕНИЕ ЛИЧНОСТИ В ПОЛИЯЗЫКОВОМ ОБРАЗОВАТЕЛЬНОМ ПРОСТРАНСТВЕ: МЕТОДОЛОГИЯ, ТЕОРИЯ, ПРАКТИКА

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В статье предпринята попытка представить авторский концепт «культурное самоопределение личности» (КСЛ) с позиций гуманистической философии, основы которой стали предметом пролонгированного исследования еще в девяностые годы прошлого столетия, а его результаты — базой для продвижения некоторых актуальных на сегодня идей социально-философской концепции гуманизации образования в педагогическую практику культурно ориентированной направленности. По мнению авторов, для современного нестабильного социума, находящегося в условиях перманентного экзистенциального кризиса в мире, в экономике и человеческого «Я», становятся все более значимыми интеллектуальное начало и эмоциональное состояние субъекта при решении проблемы повышения мотивации к учению, к познанию и самопознанию с позиций гуманитарного подхода. Концепт о роли языковой составляющей в свете авторской теории культурного самоопределения личности в пространстве языков образования (естественные, искусственные, языки субъектных центров, профильные языки и др.) позиционируется в статье как важный фактор актуализации проблемы образования через всю жизнь в контексте философии диалогизма (М.М. Бахтин, М. Бубер, В.С. Библер, Ю.М. Лотман, М.С. Каган и др.).

Ключевые слова: культурное самоопределение личности, языки, вербальная и невербальная коммуникация в образовании, коммуникативная компетенция, Универсум, условия повышения мотивации, дуалистическое мышление, коммуникативная компетенция, интегративные процессы

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История статьи:

Поступила в редакцию: 15 марта 2017

Принята к печати: 30 июня 2017

Для цитирования:

Буланкина Н.Е., Петер Ш. Культурное самоопределение личности в полиязыковом образовательном пространстве: методология, теория, практика // *Вестник Российского университета дружбы народов. Серия: Психология и педагогика*. 2017. Т. 14. № 3. С. 282—289. DOI 10.22363/2313-1683-2017-14-3-282-289

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DOI 10.22363/2313-1683-2017-14-3-290-300

UDK 37.035

CULTURAL-ECOLOGICAL THEORY AND THE LANGUAGE EDUCATION OF ROMA CHILDREN

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Abstract. The paper presents results from language testing of 70 Roma children from Bulgaria — pupils of grade 1, studying in one of the biggest Roma settlement's schools in Sofia, "Fakulteta" district. The children were tested using the Peabody Picture Vocabulary Test. The test measures language comprehension and language production of the children at the beginning and end of the school year. Between the first and second testing, the teaching methodology in instruction for the children was changed — a Roma assistant teacher whose task was to use the mother tongue of the children as a communicative tool was introduced to the classes. The results of the children during the second testing were substantially better and they are discussed in the light of the theory of the American anthropologist J. Ogbu, who developed his cultural-ecological theory (CE) in the 1980s. The results of the children are analyzed via dispersion analysis using ANOVA. According to Ogbu's CE theory, the school success of minority children depends on the attitudes of the society at large and the level of community support. The paper also briefly discusses the reason why the de-segregation of the Roma children and their integration into mainstream schools in Bulgaria has largely proved to be a failure.

Key words: cultural-ecological theory, Roma, mother tongue, desegregation, Bulgaria

Introduction

After World War II, the Roma in all East European countries were resettled by force in ghetto-type settlements and their nomadic life was forbidden. The settlements were usually located outside of the towns and/or villages or at their periphery. In the 1960s and 1970s, the governments built schools and kindergartens for Roma children. The initiative behind these schools was very progressive at the beginning, however later the schools became a place of segregation of Roma children, where they received low-quality education compared to non-Roma children educated in mainstream schools. In the early 2000s, Roma organizations and Roma activists in Europe began a struggle against the existence of those schools and they were trying to integrate the Roma children in mainstream schools where they could study together with majority children. However, the results of these efforts were not positive. In the 21st century, in most East European countries the segregated schools still exist: the children do not have access to high-quality education, no access to books and other facilities which can help to make the educational process successful. The educational staff in most cases lacks specific preparation to work in those types of schools, and the schools and kindergartens still exist, as well as the ghettoized types of settlements in East European countries.

The life in the ghetto settlements is very intense. The community life is well organized. The Roma develop all kinds of internal “institutions”. The children acquire knowledge in the Romani language as a mother tongue from a very early age, and due to the informal “community education” they learn about the value system of the community, exactly as it is in other ethnic communities (Akande, 2007). The children participate in all forms of community life and in the Roma community everyone is obliged to take care of the children, to play and joke with them, to teach them songs, dance with them or tell them fairytales. So by the age of 5 the Roma children, due to contacts with different adults with different registers, have a good knowledge of the Romani language and the structure and function of the community. It is known that the type of the family in general influences the children’s academic success (Han, 2006; Kyuchukov, 2014). Han (2006) compares non-Hispanic white children, and children of Latin-American regions with lower reading and math scores, with children of Asian regions who have higher reading and math scores. In addition, the migrant children may have either higher (e.g., children from East Asia) or lower scores (e.g., children from Mexico) by first grade. According to Han, the child and family characteristics play a key role in the differences in children’s academic achievements. Home, school, and neighborhood environments may also matter but to a lesser extent.

The Roma in Bulgaria arrived there as migrants some 8-9 centuries ago, coming originally from India. However, only in the last 60-70 years have successive Bulgarian governments attempted to integrate Roma, using different methods. Despite educational measures, the Roma are still marginalized and excluded, they face difficulties with integration into Bulgarian society. The main reason for such a situation is the education the Roma children receive in ghetto-type schools (Kyuchukov & New, 2016).

The research question which this article seeks to answer:

What is the knowledge of first-grade Roma children concerning L1 and L2 vocabulary in ghetto-type schools in Bulgaria and how does their knowledge substantiate or non-confirm Ogbu’s cultural- ecological (CE) theory?

Ogbu’s Cultural-Ecological Theory

According to Ogbu (2014), the communities transmit the cognitive skills to their children through various techniques of socialization: “children are socialized to acquire the cognitive skills of pattern of intelligence that exist already in their culture, because their culture requires it; it is functional in the culture” (p. 366). Ogbu writes that the minorities who are doing well are those who stay close to their ancestral cultural practice in socialization. He systematized his observations in a theory which he calls “cultural-ecological theory,” which explains the minority children’s failure in the educational system. In a number of publications, Ogbu (1978, 1982, 1990) describes the cultural-ecological theory. It is connected with minority students’ performance. He writes that “two sets of factors influence minority school performance: how society at large and the school treats minority groups respond to those treatments and to schooling (community forces). The theory further points that differences in school performance between immigrant and non-immigrant minorities are partly due to differences in their community forces” (Ogbu, 1990, p. 156)

His typology of *autonomous*, *immigrant* and *caste-like* minorities, his concepts of *primary* and *secondary cultural differences*, as well as his views regarding the importance of a group's *cultural frame of reference* and *community forces* for educational outcomes will be examined here regarding the Roma minority in Bulgaria.

The fact that there are minority groups which achieve less academically in various societies gave him the basis to distinguish different types of minority groups. *Autonomous minorities* have a specific ethnic linguistic, religious or cultural identity (for example the Jews, Amish and Mormons in the U.S.). They might be victims of prejudice, but they are not “subordinated” in the social, economic or political system. *Immigrant minorities* became part of a large society on a voluntary basis. They acculturate in an additive process (accommodation without assimilation) by overcoming language differences and differences between their cultural systems and that of the dominant host society. Over time the primary cultural differences and even experiences of discrimination do not prevent their efforts to integrate into mainstream society. *Cast-like minorities* (African Americans, Native Americans) were brought into U.S. society involuntarily, through slavery or colonization. “Suffering from prolonged discrimination by the dominant society, these groups have developed secondary cultural differences and an oppositional cultural frame of reference. Cultural and language differences between minority group members and the dominant society arose after groups became an involuntary minority. For many group members, these differences are regarded as markers of identity to be maintained. Certain forms of behavior, symbols and meanings that are characteristics of the dominant group are seen as being inappropriate or undesirable. “This tendency, which Ogbu calls “*cultural inversion*”, compels minority members to choose between conforming to their own group's model of behavior or the model of the dominant group. While autonomous minorities and voluntary minorities (after a period of a transition in which they have to overcome language and cultural barriers) for the most part achieve similar or even better academic results compared with the majority, involuntary minorities, in general, have little academic success” (Luciak, 2004, p. 360).

Foster (2004), analyzing Ogbu's CE theory as a theory of minority student performance, says that Ogbu also worked toward a global and cross-cultural theory of minority education. According to Foster (2014, p. 371), “Ogbu felt that the impact of community forces upon minority responses to schooling was consistently understudied. [...] Given Ogbu's idea that the community and system forces are both important for understanding minority responses to schooling, it is important to note that, even as he focused on maladapted cultural norms and values of involuntary minorities, he did not assume that there was no discrimination against minorities. Nor did he assume that discrimination did not have direct negative effect upon minority academic outcomes”. According to Ogbu (1985), the cultural and language differences between minority and majority groups lead to learning difficulties. Speaking about language, he takes into account even the dialect differences as cultural difference among the minority groups.

In Russian psychology, Vygotsky's work (1978) shows how children learn through active communication with adults. Human beings interact with their worlds through cultural artifacts, tools, and symbols, including language. Language from a cultural-historical perspective is considered the leading tool for learning and human development and is said to mediate individuals' activity in the valued practices of their communities across a lifespan (Cole, 1996).

The works of Vygotsky, Cole and Ogbu have largely the same basis: the authors show the importance of the communication with adults in the process of cognitive and language development. All of them use the culturally specific symbols as a tool for development and learning. Ogbu's work is specifically focused on minority/migrant and refugee children who are somehow excluded from the society. Ogbu shows the importance of the community support for the children's school success.

Romani culture is not a homogeneous culture: there are many groups with different status in Roma society around the world. The Romani language is not a standardized/codified language. It comprises numerous different dialects. The dialects have differential status among Roma groups. However, Roma are discriminated against in many societies without it being taken into account to which group of Roma and what socioeconomic class they belong, and what dialect they speak. For many in the majority society, the Roma are essentialized as being "lazy, dirty and criminals". Within the vortex of such prejudices, they do not care about real individuals and all Roma groups face all manner of discrimination in the society, various institutions, and most particularly as children and teens in the educational systems available to them.

Although Roma have different status in different European countries, the Roma children face discrimination, widely placed segregated or channeled into so-called "special schools" (schools for mentally retarded children), and in most countries they show very low school achievement results. This is illuminated in a number of publications by Kyuchukov, (2011) on Bulgarian Roma children, by Kwadrans (2010) on Polish Roma children, by Balvin & Vavrekova (2013) and Samko & Kapalkova (2014) on Slovak Roma children and by Kaleja & Zazulkova (2012) examining the situation of Czech Roma children. There is only one publication applying Ogbu's CE theory to Roma education (Bruggemann 2014), seeking to 'test' and non-substantiate certain aspects of Ogbu's theory. The author interviewed 10 Spanish Roma (Gitano) university students. Due to historical development of the Roma, the Spanish Gitano are not the typical case of school success or its absence. Most of the Gitano in Spain no longer speak the language of Gitano (Cal — Spanish Romani dialect). They only speak Spanish. In school they do not have any language or dialect differences from majority children and this makes their education much easier and more successful. The Roma students are well integrated in the school. Although Bruggemann says that the students do not abandon their culture and identity, actually they do not face such a degree of segregation or marginalization as the Roma children from other European countries like Bulgaria or Slovakia. Interviews with 10 students cannot bring enough strong evidence to substantiate or disprove a theory or to criticize any ideas and make generalizations. The application of Ogbu's CE theory to the case of Spanish Roma is non-conclusive and hardly useful in analyzing the actual problems of Roma minority children at school or their later success in society in much of Eastern Europe.

Study

The aim of the study described here was to examine the vocabulary richness of Roma children in first grade in a Bulgarian segregated school, based in the largest urban Roma ghetto in Bulgaria, "Fakulteta" in the capital Sofia. 70 children from the first grade, between the ages of 6—7, were tested utilizing the Peabody Picture Vocabulary Test,

measuring vocabulary richness in their mother tongue Romani and in their second language, Bulgarian. The knowledge of the children pertaining to singular and plural nouns and the verbs was measured. The children were tested twice — at the beginning and end of the 2013—2014 school year. The statistical analyses were done with ANOVA.

Working together with the teacher in the class was also a Roma assistant teacher. The goal of the Roma assistant teacher is to do additional work with the children in after-school extra-curricular activities using both Romani and Bulgarian as languages of instruction. The language of instruction is Bulgarian, and at home and between themselves the children speak Romani.

The school is based in the Fakulteta ghetto and 100% of the children are of Roma origin. The total number of the students in grades 1—12 at the time of the study was 1,200. In the mainstream Bulgarian schools, there are no Roma assistant teachers. Even if there are Roma children in the mainstream classes, the Roma assistant teacher does not exist to supplement instruction.

The results

The nouns in singular. During the first testing at the beginning of the school year, the children displayed a low level of knowledge of the nouns in both languages (only 37% of the lexemes). During the second testing, done at the end of the school year, the results were much better (45% of the words tested). The differences between the first and the second testing are statistically significant: $F(1.68) = 22.26, p < .0000$, as is shown in figure 1.

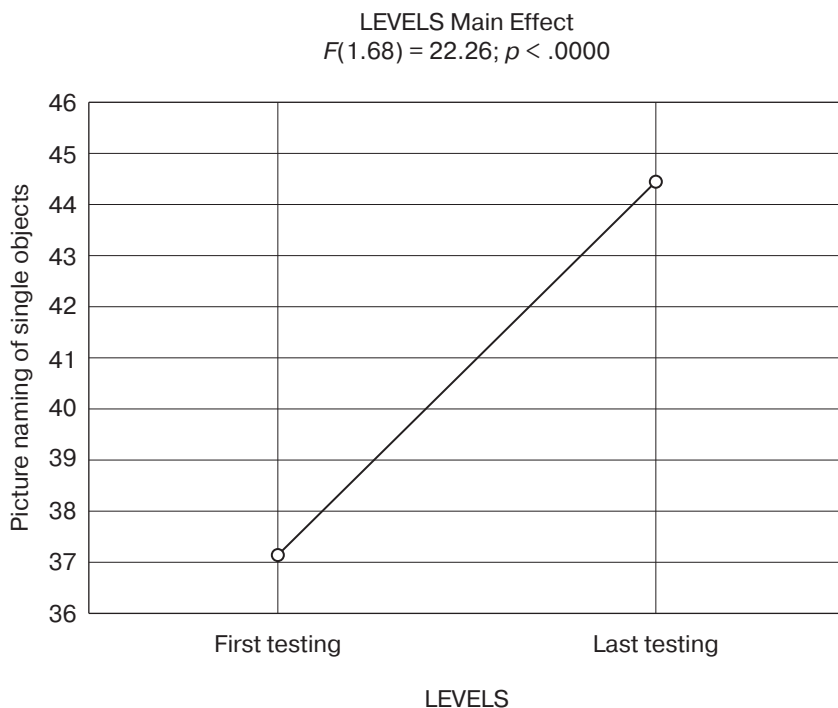


Fig. 1. Level of knowledge of nouns in singular

Performing a factorial analysis, we observed the influence of the factors “language” and “testing” on the results of the children. As is shown in figure 2, during the first testing the children had better results in Romani than in Bulgarian. During the second testing, the results in Bulgarian were better than those in Romani. The better results in knowledge of Bulgarian nouns (35% at the beginning vs. 46% at the end of the study) are due to the additional work of the Roma assistant teachers during the after-school activities. However, there was no such notable increase in the results in their mother tongue, i.e. Romani nouns. In fact, that literacy in Romani does not exist. They don’t learn to read and write in Romani, and they do not learn much about the Romani grammar, they have no exposure books in Romani at home or in the community. The differences in the knowledge of the nouns between Romani and Bulgarian at the beginning of the study is statistically significant, $F(1.68) = 6.27, p < .0147$, but the differences are not statistically significant during the second testing. The knowledge of the children regarding singular nouns in Romani and in Bulgarian during the second testing is almost the same (43% in Romani vs. 46% in Bulgarian).

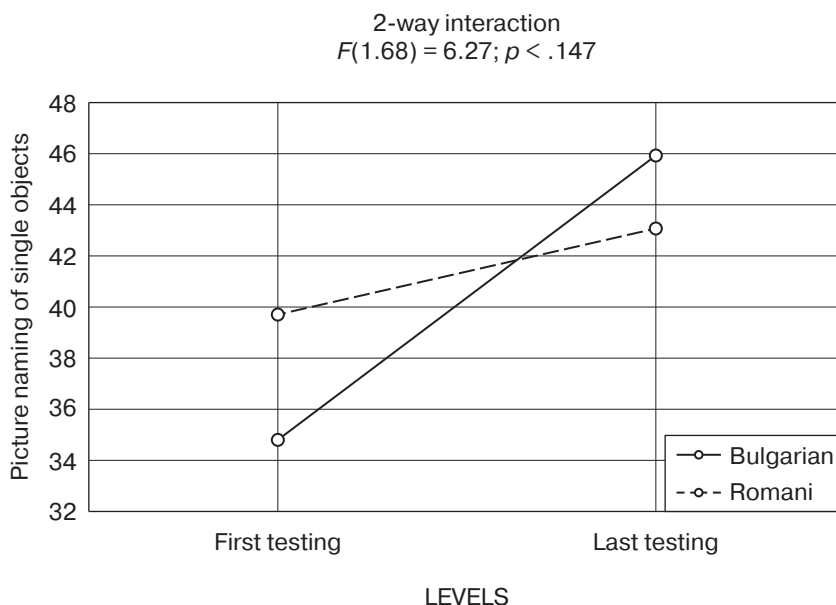


Fig. 2. The influence of the factors “language” and “testing” on the level of knowledge of the noun — singular

The nouns in plural. Figure 3 shows the results from the testing of the nouns in plural. Similarly to the previous results in singular, the children show lower results during the first testing. During the second testing, the results are much higher and the differences are statistically significant $F(1.68) = 21.53, p < .0000$ between the first and second testing.

The factors “language” and “testing” have a significant influence on the results of the children, testing their knowledge regarding the nouns in plural. Again during the first testing, the children show better results in Romani naming the plural nouns. The differences between the knowledge of Romani and Bulgarian nouns in plural during the first testing are statistically significant: $F(1.68) = 4.09$ и $p < .047$. During the second testing, the children have better results in both languages and there is no statistical

differences between the Romani (L1) and Bulgarian (L2) knowledge of plural nouns. These developments are shown in figure 4.

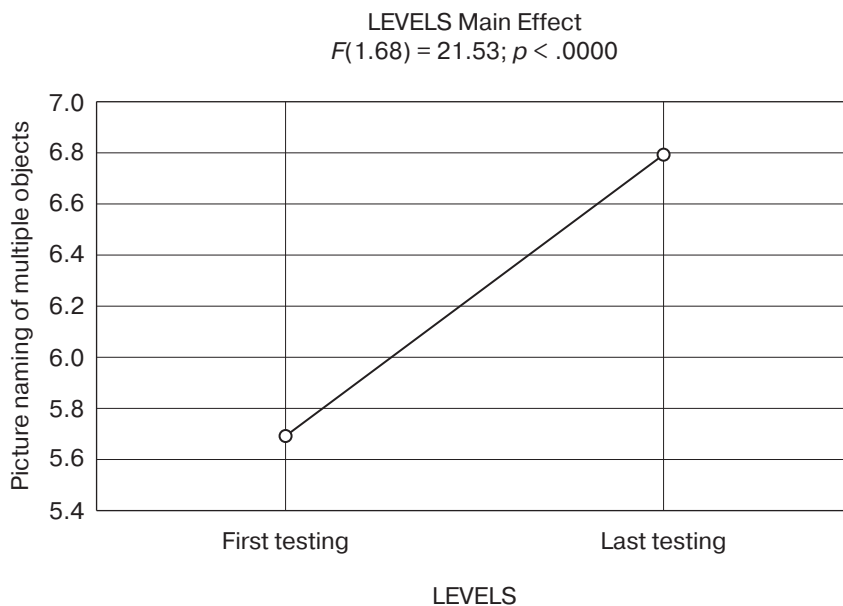


Fig. 3. Level of knowledge of nouns in plural

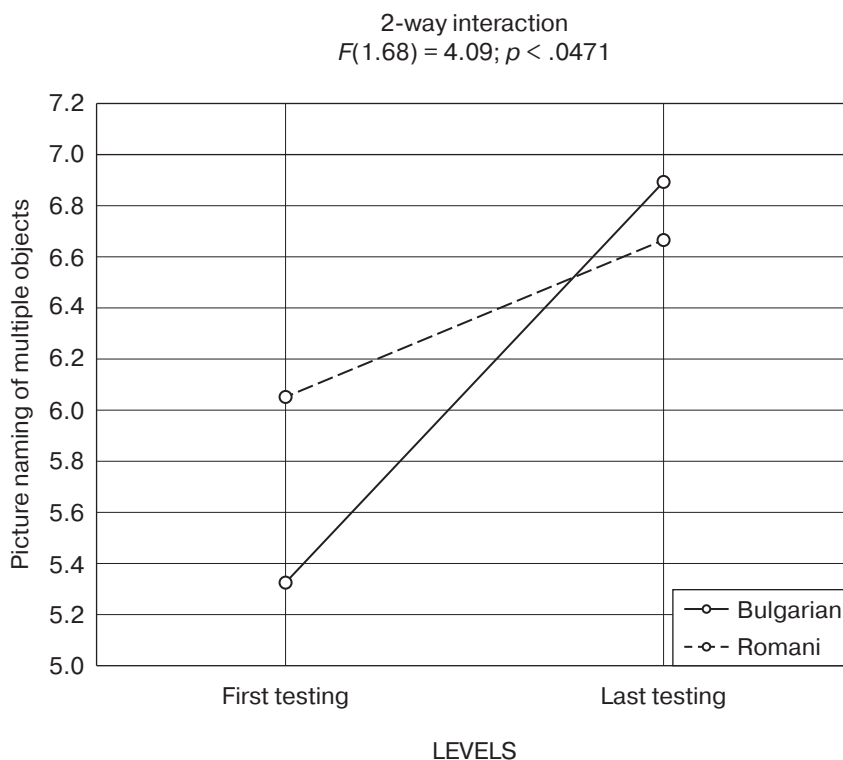


Fig. 4. The influence of the factors “language” and “testing” on the level of knowledge of the noun — plural

The verbs. In psycholinguistics it is commonly recognized that the verbs are the next grammatical categories which are acquired in language development. During the first testing, the children show better results in Romani verbal system. The knowledge of Bulgarian verbs is weaker. The differences are significant ($F(1.68) = 4.63, p < .0349$). During the second testing, the results in Bulgarian are better than the results in Romani. It is interesting to see that children's knowledge of the Romani verb system does not increase. That shows most probably that the children by the age of 6—7 already know most of the common everyday verbs in their mother tongue. These findings are shown in figure 5.

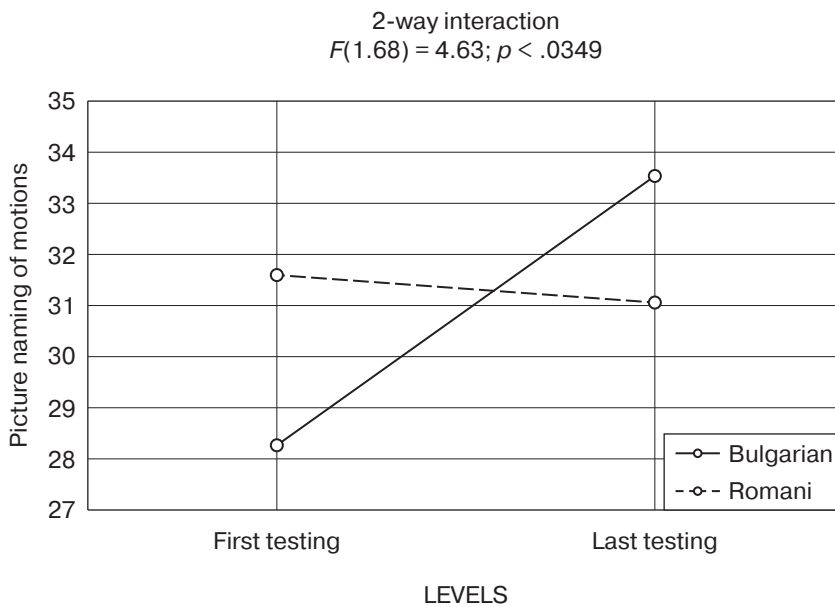


Fig. 5. The influence of the factors “language” and “testing” on the level of knowledge of verbs

Discussion and conclusions

The results from the study show that the children have progress in learning the nouns in singular and plural in both L1 and L2 between the two testing. They have increased their knowledge of verbs between the first and second testing in their L2 Bulgarian, but their knowledge of the verbal system in their mother tongue — Romani — did not change. The differences of the results between the first and second testing and between the languages: Romani (L1) and Bulgarian (L2) are statistically significant. It seems that the presence of a Roma assistant teacher has a positive influence on the results of the children in the official language, and to some extent helped the children to develop their knowledge in their mother tongue.

Associating the results of the Roma children from the testing Ogbu's cultural-ecological theory, and cultural-historical model of Vygotsky, where the communication and support from family, community and society play an important role in the school success of the children, it is clear that the majority society does not care about the segregated schools and performance levels there. However, the community and the parents are those who

really care and wish their children to have a good education. The local NGOs based in the ghetto settlement, through projects and community organization, endeavor to increase the quality of the educational process in the local school.

The initiative of Roma NGOs to bus the Roma children to mainstream schools populated predominantly with majority children did not yield the expected results, because the society at large retains very negative attitudes and discriminatory behavior toward Roma children in mixed schools. This serves to substantiate Ogbu's CE that postulates that the presence of an aggressive and discriminatory school environment, even if the minority family are supportive to their children, will negatively influence the academic success of minority children. In the availability of a friendly and supportive school environment, where the Roma assistant teachers were present, the children showed much better results.

In one of my visits to India, I visited the Muslim neighborhood in the city of Hyderabad. Approximately 1 million Urdu-speaking minority Muslims live in that district. I visited two schools located approximately 200 m. from each other on the same street. The children in both schools were with the same ethnic and socio-economic status, the teachers were from the same community, with the same language, culture and religion. The first school was a state school and the second was a private school. The children from the state school showed low results in the state exams and the children from the private school always achieved better results on the state exams. The two schools were absolutely the same by interior design and access to facilities. The only differences between the two schools were are the *methods* used by teachers in teaching the children. The state school used more traditional teaching methods where the children do not enjoy much freedom. The private school used more interactive and innovative methods of teaching and importantly, they had assistant teachers in the class, and the children enjoyed much more freedom during the educational process.

The method which we used in the ghetto-type school in Sofia, Bulgaria with Roma children was non-traditional, innovative and interactive, using the children's language and culture as a motivating factor for learning. The presence of supportive additional staff — importantly, from the same culture and religious background — in the classroom also helped the children to see the school as a friendly and supportive space for studying and learning. The study also shows that there is a need for a training program at university level for 'assistant teachers' in Bulgaria. Some years ago such a program existed at the University of Veliko Tarnovo, in Bulgaria, but because of political reasons the program was closed down. This is, we would argue, a structural guarantee for the educational success of Roma children. Additional research on such factors is necessary.

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© Kyuchukov, H., 2017

Article history:

Received 16 April 2017

Revised 5 June 2017

Accepted 14 June 2017

For citation:

Kyuchukov, H. Cultural-Ecological Theory and the Language Education of Roma Children. *RUDN Journal of Psychology and Pedagogics*, 14 (3), 290—300. DOI 10.22363/2313-1683-2017-14-3-290-300

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КУЛЬТУРНО-ЭКОЛОГИЧЕСКАЯ ТЕОРИЯ И ЯЗЫКОВОЕ ОБРАЗОВАНИЕ ЦЫГАНСКИХ ДЕТЕЙ

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В статье представлены результаты языкового тестирования 70 цыганских детей из Болгарии — учеников 1 класса, обучающихся в крупнейшей цыганской школе в Софии, в округе Факультэта. Для тестирования использовался Словарный тест в картинках Пибоди (Peabody Picture Vocabulary Test), с помощью которого измерялось языковое понимание и продуцирование в начале и конце учебного года. Между первым и вторым тестированием изменились методы обучения — в классе появился цыганский ассистент учителя, задача которого была в использовании родного языка как средства коммуникации с учениками. Результаты повторного тестирования детей были намного лучше первого, что обсуждается в русле культурно-антропологической теории американского антрополога Дж. Огбу, разработанной в 80-е гг. XX в. Для статистической обработки был использован однофакторный дисперсионный анализ (ANOVA). Согласно теории Огбу, академическая успешность школьников, относящихся к меньшинствам, значительно зависит от социальных установок общества и от уровня групповой поддержки. В статье также кратко рассматриваются причины того, почему попытки десегрегации цыганских детей и их интеграции в обычные школы в Болгарии во многом оказались неудачными.

Ключевые слова: культурно-экологическая теория, цыгане, родной язык, десегрегация, Болгария

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История статьи:

Поступила в редакцию: 16 апреля 2017

Принята к печати: 14 июня 2017

Для цитирования:

Кючуков Х. Культурно-экологическая теория и языковое образование цыганских детей // Вестник Российского университета дружбы народов. Серия: Психология и педагогика. 2017. Т. 14. № 3. С. 290—300. DOI 10.22363/2313-1683-2017-14-3-290-300

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DOI 10.22363/2313-1683-2017-14-3-301-310

UDK 378.14

PECULIARITIES OF TEACHING THE RUSSIAN LANGUAGE IN U.S. UNIVERSITIES (WITH THE EXAMPLE OF SEWANEE: THE UNIVERSITY OF THE SOUTH)

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Abstract. This article presents the peculiarities of teaching Russian as a foreign language of students at Sewanee: The University of the South (USA). The American system of pedagogical education of foreign language, with its high mobilization potential from the position of participant in the educational process, is analyzed. Description of the main trends of the higher education system of the United States, making it highly competitive in the global educational space, is given. It is stated that recently the importance of studying foreign languages in the country has significantly increased; some of the most popular foreign languages are listed. Russian as a foreign language is one of the top seven languages studied in American universities. An attempt to justify the reasons why American students prefer to study Russian language is made. The overview of educational programs in the field of training and possibilities of exchange programs for students in the target language country are presented. The basic methods and techniques of language teaching, as well as additional activities in the framework of a club of Russian language, which increase the motivation and quality of student learning, are described. In the conclusion, the authors highlight that the process of modernization of vocational language education in the U.S. is through their variability and pluralism.

Key words: Russian, foreign language, teaching Russian, University of the South, Russian Department, Sewanee, study abroad, organization to the course of study, personal study, Russian club

Introduction

Scientific-pedagogical and empirical study of the American system of pedagogical foreign language education, which has a high mobilization potential, may be a source of new ideas. American Universities strive to meet the most advanced requirements, both in terms of theoretical developments and practical research. “The most important trends of the higher education system in the United States are: globalization, technologization, computerization, internationalization, striving to strengthen its position in the global education market” (Sabirova, Akmaeva, 2014: 21).

A striking manifestation of these trends in the higher education system of the USA makes it highly competitive in the global educational space. A huge number of universities, colleges and language schools with high ratings attract young people from around the world. To get a higher education in the United States is the dream for many people.

Learning English is critical for thousands of people. This is understandable because the English language becomes a tool of international communication. But what about the study of foreign languages in America?

Foreign Languages in US Education

Philosophers of the American system of foreign-language education rely on UNESCO's priorities in promoting the use of bilingual and multilingual education methods, reliance on their native language in order to achieve inclusiveness and improve the overall quality of education in accordance with the principle of the equality of all cultures and languages.

The current US educational system, which has developed under the influence of historical, economic and social factors, is characterized by a number of features that in many respects distinguish it from Western European standards. It should be noted that the United States lacks a unified state education system, and each state has the right to determine its structure independently.

In teaching foreign languages, university professors turn to the writings of prominent US educators F. Lamkin, D.M. Marchi, L. Hinkle, R. Abraham, whose works use models and basic principles developed by L. Bloomfield (1942), H.D. Brown (1987), J. Dunkel (1948), P. Hagboldt (1935), Ch. Handschin (1940), C. Jack (2005), S. Krashen (1983), R. Lado (1964), J.S. Richards, T.S. Rodgers (2001), B. Rifkin (2001) et al.

Professor Hinkle's justification of the importance of foreign languages for the students of North Carolina State College still rings true today: "Nations and people are closer today than ever before in the history of the world. Never before was there a time when there was a greater demand for mutual agreement amongst the peoples of the earth. Through the language of a people we get an insight into their life that can be had in no other way. Their modes of thinking, their aspirations, are revealed to us first hand. We come to know them personally, as it were, and with this knowledge there comes mutual understanding that makes for the solutions of many of our life problems. Hence, for these reasons, we hold that the study of languages is preeminently practical for us."

The Association of the Modern Language publishes the statistics of the popularity of foreign languages in higher educational institutions in the United States every four years (English is not taken into account, but sign language used by the mute is taken into account), where data is summarized for all universities (colleges and universities). The majority of educational institutions have courses or Faculties of foreign languages. The analysis of statistics shows that the significance of foreign languages has recently increased significantly. Today, Spanish language is the most popular among American students, and its popularity is steadily growing (perhaps because of the constant increase in the number of Hispanic Americans). The second most popular language is French, German holds the third place. The top six also include Italian, Japanese, and Chinese, which are becoming more popular every year (<http://community.livejournal.com/omnibusrebus/43550.html>).

The Russian language holds the seventh place — it is studied by 24.8 thousand students, about the same as a decade ago. According to the Association of the Modern Language, outbursts of interest in the Russian language in the United States were recorded twice — in 2000 (following Perestroika — 44.6 thousand students studied Russian then) and in

1968 (following the Cold War, 40.7 thousand students). Nowadays, the Russian language bypasses other languages by only one important indicator: the number of students who study it at an advanced level.

“In the USA, Russian is considered belonging to the less-commonly taught languages group (rarely taught languages) and now has the status of a *Critical Language* — a language which only a small number of people speak and which demands bigger studying therefore the government (which requires additional government resources to be taught in schools” (Prokhorov, 2016: 65). The basic principles in a learning of foreign language have been formulated in *Standards for Foreign Language Learning in the 21st Century* (1999), known as “The Five C’s.” These standards describe the “what” (content) of world languages learning and form the core of standards-based instruction in the world languages classroom. They include Communication, Culture, Connections, Comparisons, and Communities.

The communication standard stresses the use of language for communication in “real life” situations. It emphasizes “what students can do with language” rather than “what they know about language.” Students are asked to communicate in oral and written form, interpret oral and written messages, show cultural understanding when they communicate, and present oral and written information to various audiences for a variety of purposes.

Cultural understanding is an important part of world languages education. Experiencing other cultures develops a better understanding and appreciation of the relationship between languages and other cultures, as well as the student’s native culture. Students become able to better understand other people’s points of view, ways of life, and contributions to the world.

World languages instruction must be connected with other subject areas. Content from other subject areas is integrated with world language instruction through lessons that are developed around common themes.

Students are encouraged to compare and contrast languages and cultures. They discover patterns, make predictions, and analyze similarities and differences across languages and cultures. Students often come to understand their native language and culture better through such comparisons.

Extending learning experiences from the world language classroom to the home and multilingual and multicultural community emphasizes living in a global society. Activities may include: field trips, use of e-mail and the World Wide Web, clubs, exchange programs and cultural activities, school-to-work opportunities, and opportunities to hear speakers of other languages in the school and classroom.

Experience of Teaching Russian as a Foreign Language

Let’s turn to the experience of teaching Russian as a foreign language at the University of the South (U.S.).

The Russian Department at Sewanee: The University of the South offers a wide variety of knowledge on Russian linguistic and cultural topics in a tightly-knit, supportive environment that rivals programs offered by larger, more fully endowed Russian departments across the States. Difficulties do exist in teaching foreign language in the US, mainly the issue of time constraints. A typical university student takes three to four courses during each academic term, and these courses are usually each fifty minutes long. Each class will meet up to three times a week, bringing a total of two and a half to three

hours of classroom study each week. Due to the small size of both the faculty and students, Russian majors at Sewanee frequently only take one or two Russian language courses each semester. Despite the comparatively short hours the professors in the Russian department can spend with their students, the Russian department at Sewanee has proudly held a record of seven consecutive years of Fulbright Grants, the prestigious research and teaching award granted by the United States Department of State, being granted to its students.

Students at Sewanee who would like to major or specialize in Russian have to follow a loose set of requirements that ensures that the students receive a well-rounded education in Russian language and culture, but still allows for the students to personalize their education. Students pursuing a Russian major must first do foundation courses in Russian language for three semesters. Then, they must take two courses of Russian language at the advanced level. In addition to language, students must take five courses from a variety of cultural and literary topics. In total, a student must complete a minimum of eight full credit courses in the Russian department to receive a degree in Russian. Studying abroad in Russia or another Russian speaking country during a semester or a summer of the student's study is strongly encouraged. Students may study abroad, often at fixed and affordable rates, with programs like American Councils, Bard-Smolny, the Institute of International Education, and the Council on International Education Exchange.

Students in the Russian department at Sewanee have varied interests and are given the opportunity to pursue them through a variety of courses. Students interested in literature and language can take courses like Dostoevsky (in English), Nabokov (in English), Composition and Conversation (in Russian), Russian Language through Film (in Russian), Gender in 20th and 21st Century Literature and Culture (in English), Putin's Russia and Protest Culture (in English), and the 20th Century (in Russian). The department also offers courses on Environmentalism and Ecocide in Russia, the 19th Century, Representation of the Caucasus in Russian Film, Soviet Film, Russian Civilization, Tolstoy and many more (Sewanee Russian).

In Dostoevsky, students begin by reading short stories, like *White Nights*, working their way up to *Notes from Underground*, then *Crime and Punishment* and *The Brothers Karamazov*. In Nabokov, students read many of his short stories and novels, notably, *Invitation to a Beheading*, *Invitation to a Beheading*, *Priglasenie na kazn',* and *Pale Fire*. "In training a teacher of Russian the emphasis is placed on wide humanitarian education" (Volovikova, 2008: 121). In Composition and Conversation, students spend much of their time talking about different subjects in order to learn new vocabulary and common constructions, as well as partaking in cultural activities like listening to music or watching cartoons in order to grasp new conversational styles. In Russian Language through Film, students watch many classic Soviet films, such as *Zolushka*, *Moscow Doesn't Believe in Tears*, *The Irony of Fate*, *Circus*, *The Cranes are Flying* and *Shurik's adventures*. In Gender in 20th and 21st Century Literature and Culture, students watch films and read literature through the lens of gender representation. Some of the most notable pieces we worked with were Chekhov's *Agafya* and *Lady with the Little Dog*, *Cement* by Gladkov, Olesha's *Envy*, and more contemporary works from authors such as Tolstaya and Vasilenko. In Putin's Russia and Protest Culture, students learn about contemporary Russia, from the fall of the Soviet Union; the Chechen

Wars; Putin's presidency and his style of leadership; protests and protest groups like Voina, Femen, and Pussy Riot. In 20th Century, students read short stories from authors Babel, Zamyatin, Solzhenitsyn and others in the original Russian. All of these courses offer both analysis of classic Russian art and culture side-by-side with historical context and information.

In terms of language instruction, the professors at Sewanee are not always methodical. There is a clear organization to the course of study, but it is often difficult to teach linguistic topics in a straight, sequential order. In the lowest level, students begin with the alphabet and phonemes — practicing how to write and say each letter is, of course, fundamental to speaking. Students begin speaking almost immediately after mastering the alphabet; even if students do not always understand what they are saying, it is important to the professors that they begin making these sounds and formulating sentences. Students learn basic vocabulary: personal pronouns and possessive pronouns, animals, household items, adjectives, important verbs and other everyday words. Grammar is unavoidable at all levels of instruction, but students generally do not begin the in-depth exploration of the Russian case system until the third term. The order in which students learn the cases is different from the order in which Russian school children learn them, which can likely be attributed to an inherent linguistic and intellectual difference in native speakers and second language learners. Whereas in school, small Russian children learn nominative, genitive, dative, accusative, instrumental, and prepositional cases; students at Sewanee learn nominative, prepositional, genitive, accusative, dative, and instrumental. Students spend most of the third term mastering each case on its own, then constructing full thoughts and sentences with multiple cases. During this grammatical instruction, students are slowly introduced to more difficult topics, such as possession, in-depth description, and verbs of motion. In the fourth term, students spend much of their time practicing grammar, mastering verbs of motion, and being introduced to difficult Russian concepts like the reflexive personal pronoun *sebya*. It is only after these four semesters of foundational language study that students are able to closely study more nuanced topics like conversation, types of mood, verbs of motion with prefixes, and interpretive language.

Instruction in the classroom generally comprised a number of tactics, including but not limited to study with textbooks, audio-visual listening activities, lectures, and in-class discussion. Professors at Sewanee use the following textbooks in teaching the Russian language:

- В пути, Грамматика в контексте, (2006),*
- Animation for Russian Conversation, and Russian Stories: a Dual Language Book (2013),*
- Russian Language and People (2006),*
- Russian 2: A Communicative Russian Course (2009),*
- Troika: A Communicative Approach to Russian Language, Life, and Culture (Russian (2012),*
- Russian Stories: A Dual-Language Book (Dover Dual Language Russian)(1961),*
- Grammatika v kontekste: Russian Grammar in Literary Contexts (1996).*

These texts enhance instruction by introducing and explaining conversation topics like family and food, showing literary grammatical and syntactical constructions in context, and putting forth new vocabulary and grammar topics through authentic and culturally relevant Russian programs (see *Table 1*). While these methods help introduce

new ideas, often the most helpful way to learn was through in-class activities and discussions. Many of the Russian courses at Sewanee have a “Russian only” policy, which encourages and even requires students to only speak Russian in the classroom. Many classroom and homework activities revolve around language training and practice of newly introduced topics, like creating compositions, writing dialogues and playing games using new words and constructions.

Table 1

В пути (Table of Contents)

Chapter Number	Name of Chapter
1	You, your family, university life
2	Class schedules, daily routines, and extra-curricular activities
3	Extended family, family history, marriage and divorce
4	Computers, the internet, and scientific discoveries
5	Where you live
6	People’s appearance, personality traits, and personal relationships
7	Theatre, music, ballet
8	Travel and tourism
9	Life in a city, driving, directions
10	Clothing, weather, illnesses, natural disasters
11	Food and cooking
12	Sports, literature, movies

L. Bloomfield indicated the need of the creation of the system of oral training exercises therefore the American methodologists in line with the structural linguistics “attach great significance to the intensive oral training exercises (drills) with such a number of repetitions which provide learning material by heart” (Benson, 2011: 49). Personal study is a difficult topic to gauge because it varies by individual. Some students are visual learners and like to see things explained in writing or with images. Others are auditory learners, who learn best by speaking and listening to others. For some, foreign language instruction comes easily, while others may have biological differences such as “verbal intelligence, phonological processing ability, and long-term memory capacity” that prevent them from quickly and efficiently acquiring second language skills (Clyne, 2001:98). Aside from biological factors, students often struggle with psychological difficulties as well. Variables like anxiety, motivation, and confidence “may strongly enhance or inhibit second language acquisition by playing a critical mediating role between the linguistic input available in the educational setting and the student’s ability to learn” (Clyne, 2001). In learning a foreign language a student’s age plays a significant role, as children can learn these verbal skills more easily, due to the plasticity of their brains (Clyne, 2001). Unlike in Russia, where foreign languages study begins as early as the first grade, language study in the U.S. usually begins around grade 8, or at age 14, which usually makes mastery more difficult. Aside from completing homework assigned for courses and speaking with their colleagues and the Russian House Director, some students find it helpful to write sentences, create lists, and make tables for information in order to develop their language skills. While study tactics and study time vary from student to student, it is almost certain that most students will spend time outside of class doing homework, writing papers, and preparing for tests and examinations.

The Russian Department at Sewanee offers many supplemental activities that enhance the students' language learning. The Russian Club at Sewanee meets to celebrate Russian holidays like Maslenitsa, watch contemporary Russian films like *Stilyagi* and *Leviathan*, and learn about other aspects of culture. Every year, the Russian Department chooses a graduate student from the Liberal Arts Department at St. Petersburg University to move to Sewanee for a year to assist the professors in Russian language teaching. This Russian graduate works closely with students majoring in Russian — living among them, planning and hosting events for the Russian Club, and engaging in weekly Russian conversations required by the professors. Despite some systematic barriers faced by both students and professors, Sewanee and its Russian Department strive to provide a rich and well-rounded education to students majoring in Russian.

It is difficult to gauge why American students choose to learn Russian, but it is likely due to its global importance as the fifth most commonly spoken language in the world (Sewanee Russian). Whether a student is interested in politics, history, or literature, Russia remains a leading influence on both the global economy and modern culture. Of 30,000 American students that study Russian, about 9,000 will continue their study past the elementary level, and only about 900 of those will choose to study abroad in Russia (Koshkin, 2013). At Sewanee, the class of 2016 had seven Russian majors out of 340 graduating seniors (Sewanee Registrar). These graduating members have received jobs such as the Fulbright Grant, teaching at English First in Moscow, translating at the St. Petersburg Music Hall, assisting the Europe/Eurasia Area Studies Program at the Foreign Service Institute in Arlington, Virginia, private banking in Boston, Massachusetts, and assisting at the Institute for International Education in New York City. Students who study Russian in America have many possibilities for the future, including careers in translation and interpretation, teaching, diplomacy, and national security (University of Melbourne). Whether an American student discovers their passion for Russian through popular children's films, Soviet propaganda, or classic literature, a degree in Russian language opens doors to a vast number of opportunities all over the world.

Conclusion

Curricula, programs, and quality assurance technologies for the training of foreign language teachers in American universities show that the process of modernization of professional language education occurs in the context of their variability and pluralism. In this regard, at present, mixed methods of foreign language teaching, where traditional and innovative methods are combined, are becoming increasingly popular in the United States. Language teaching is focused on the fastest achievement of communicative goals, on the formation of communicative competence, and not on the study of grammatical forms and the consistent introduction of one rule after another. Most of the time is assigned to the implementation of communicative tasks, and the study and training of language forms are carried out by students at home with the help of specially developed exercises and explanations.

In our opinion, the described technique of teaching the Russian language in comparison with the approaches existing in the Russian methodology nowadays besides its advantages has a number of disadvantages:

— it is believed that the mastery of a foreign language should be based on the same principles as the mastery of the mother tongue;

— excludes the role of cognitive processes, which affects the assimilation of the material;

— denied the need to work on language form language; making as the primary goal of teaching communicative competence, the authors do not consider that linguistic competence is part of it;

— training on the basis of oral lead and a long oral period does not contribute to the development of all types of speech activity, inhibit the establishment of sustainable linkages between sound and graphic images of the phenomena. The existing training materials and grants on training in Russian aren't ideal. Many of them sin with excessive academism which frightens off students, or offer not the absolutely correct linguoculturological information distorting reality. It is caused in many respects by the fact that some textbooks are written not with native speakers, and English-speaking authors who have the image of Russian and culture.

Despite another decline in U.S.—Russia relations, interest in Russia among American students is steadily growing. This indicates that exchange programs remain a powerful tool for rooting out the Cold War mentality.

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© Willgus, K., Kartashova, V.N., 2017

Article history:

Received 4 April 2017

Revised 1 June 2017

Accepted 14 June 2017

For citation:

Willgus, K., Kartashova, V.N. (2017). Peculiarities of Teaching the Russian Language in U.S. Universities (with the Example of Sewanee: the University of the South). *RUDN Journal of Psychology and Pedagogics*, 14 (3), 301—310. DOI 10.22363/2313-1683-2017-14-3-301-310

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ОСОБЕННОСТИ ПРЕПОДАВАНИЯ РУССКОГО ЯЗЫКА В ВУЗАХ США (НА ПРИМЕРЕ УНИВЕРСИТЕТА СЕВАНИ)

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В данной статье представлено описание особенностей обучения русскому языку как иностранному студентов педагогического образования в университете Севани (США). Анализируется с позиции участника образовательного процесса опыт американской системы педагогического иноязычного образования, обладающей высоким мобилизационным потенциалом. Дается описание основных тенденций, характерных для системы высшего образования США, делающих ее высоко конкурентной во всем мировом образовательном пространстве. Констатируется, что за последнее время значимость изучения иностранных языков в стране заметно возросла, перечисляются наиболее востребованные для изучения иностранные языки. Русский язык как иностранный входит в первую семерку изучаемых языков. Делается попытка обоснования причин, почему американские студенты предпочитают изучать русский язык. Представлен обзор образовательной программы по направлению подготовки, возможности дальнейшей стажировки обучающихся в стране изучаемого языка. Описаны основные методы и приемы обучения языку, а также дополнительные мероприятия в рамках клуба русского языка, повышающие мотивацию и качество обучения студентов. В заключении делаются выводы, что процесс модернизации профессионального языкового образования в США происходит по линии их вариативности и плюрализма.

Ключевые слова: русский язык как иностранный, изучение русского языка, университет Юга, факультет русского языка в Севани, стажировка за рубежом, учебный план, индивидуальное обучение, русский клуб

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История статьи:

Поступила в редакцию: 4 апреля 2017

Принята к печати: 14 июня 2017

Для цитирования:

Вилгус К., Карташова В.Н. Особенности преподавания русского языка в вузах США (на примере университета Севани) // Вестник Российского университета дружбы народов. Серия: Психология и педагогика. 2017. Т. 14. № 3. С. 301—310. DOI 10.22363/2313-1683-2017-14-3-301-310

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DOI 10.22363/2313-1683-2017-14-3-311-325

UDK 159.923

LIFE VALUES OF PERSONS IN CROSS-CULTURAL (ARAB — RUSSIAN) AND MONOCULTURAL MARRIAGES AND THEIR REPRESENTATION IN FAMILY SPHERE

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Abstract. The paper presents the results of the empirical study, which has been conducted with the aim to analyze the differences in life and family values and their interactions between the spouses from cross-cultural and monocultural couples. The sample of the study consists of 330 persons, including 85 cross-cultural Arab — Russian couples (170 persons), living in Russia, and 80 monocultural couples (160 persons).

The main methods were S. Schwartz' "Value Survey", "Test of Attitudes to Family Life" by Yu. Alyoshina, L. Gozman, & E. Dubovskaya, «Marital Role Expectations and Aspirations» by A.N. Volkova, "Marital Satisfaction Test" by V. Stolin, T. Romanova, & G. Butenko.

It was revealed that the persons from cross-cultural and monocultural marriages have different life and family values hierarchies, besides, they realize their life values in family life differently. In cross-cultural marriages the spouses see the opportunities for their normative life goals realizing in the family, especially in its psychotherapeutic and parental spheres, as well as in social activity outside the family. But in their real day-to-day activities, they do not always manage to realize their life goals in the family sphere, probably because of the difficulties in interacting with their social environment, which can come from the fact that their families are more enclosed, which in turn leads to a decrease of marital satisfaction. In the cross-cultural spouses' representations, the collectivist values are more related to family functioning, but individualistic values such as hedonism and power are perceived as incompatible with the successful functioning of the family.

Key words: cross-cultural marriage, intercultural marriage, life values, family values, attitudes to family life, family functions, family roles, expectations and aspirations in marriage, marital satisfaction

Theoretical background

Cross-cultural families have become an integral part of the society, their number is steadily growing in almost any country. The recent years' migration outburst made it particularly relevant to study the processes of migrants' integration into the host community, including the psychological characteristics of cross-cultural families and their impact on the spouses' identity. Many researchers of the problem note that the

religious identity is the major barrier for interethnic marriage. Therefore, McClendon (2016) states that interfaith marriage has become more common, however religion still remains one of the most significant factors in today's marriage market (Mahoney et al., 2008; Mahoney 2010; McClendon, 2016; Chebotareva, 2014, 2015). Perry (2015, 2016) proved that the spouses' religiosity match interrelates with their marital satisfaction. Petts reports that the spouses' religiosity affects their marriage differently in different cultures (Petts, 2016). In general, the researches of marital adjustment and satisfaction in cross-cultural couples give controversial results. Some studies suggest that in cross-cultural couples different cultural background and life values of spouses cause greater conflicts and accordingly, these couples are less satisfied with their marriages (Cooney & Radina, 2000; Gaines & Agnew, 2003; Kelley & Thibaut, 1978; Killian, 2002;). Many studies show that homogenous marriages are more satisfying and stable (Heaton & Pratt 1990; Call & Heaton 1997; Curtis & Ellison 2002; Heaton, 2002; Myers, 2006). Other studies proved the equal level of satisfaction and sustainability of cross-cultural and monocultural marriages (Gaines & Brennan, 2000). But there is also some scientific evidence, that marital adjustment and relationship satisfaction in cross-cultural families may be greater, than in monocultural ones (Stringer, 1991; Troy, Lewis-Smith, & Laurenceau, 2006). Among factors that help the couples to cope with the difficulties of cross-cultural marriages, illuminated in researches, are the spouses' positive ethnic identity, positive attitudes to the partner's culture (Killian, 2002; Model & Fisher, 2002).

Many researchers of the problem agree that one of the most acute problems here is matching the spouses' values and attitudes. There is also a wide range of points of view on this matter. On the one hand, it is assumed that cross-cultural marriages are entered mostly by people who are either already culturally assimilated, or who have certain values, such as universalism, tolerance and multiculturalism. On the other hand, it is assumed that the spouses' worldviews matching is the main challenge of such marriages (Sokolovsky, 2003). Somewhere in the middle of this continuum there are ideas that cultural differences may be reduced by similarities in education and personal development (Zhenchao Qian et al, 2001), or that two individuals create their own "relational culture", not arguing with their spouses' cultural values (Wood, 2000; Gaines & Brennan, 2001). Some researches show that in some cases people in a foreign cultural environment tend to maintain their commitment to the values and traditions of their native culture (Maslova & Bui, 2015), and migrants may "conserve" their traditional values inside their cross-cultural families.

It is important to study the life values of spouses in cross-cultural marriages, taking into account their family values, attitudes to family life (Fischer & Schwartz, 2011). The studies of age- and gender-specific attitudes to family life in Russia have shown that behind the similarity of these attitudes there are differences in personal meanings (implementations of life values) between these groups (Chebotareva, 2016).

Thus, the empirical study has been conducted with the aim to analyze the differences in life and family values and their interactions between the spouses from cross-cultural and monocultural couples, and to understand the psychological mechanisms of implementation of cultural and personal life values in family — life attitudes.

Methods and Procedure

Participants. 330 people took part in the empirical study, including 85 cross-cultural couples (170 persons) and 80 monocultural couples (160 persons). Cross-cultural couples were Arab-Christian (men were mostly from Palestine and from some other Arab countries; women were Russian (90%), Belarusian and Ukrainian). All the cross-cultural couples had been living in Russia (mostly in the capital) for not less than 3 years. Among monocultural couples there were 50 Arab families living in Arab countries and 30 Russian families, living in Russia, mostly in Moscow and other big cities. All three sub-samples compositions were aligned in their main socio-demographic characteristics. The age of the participants was from 22 to 47 years old. The average age of cross-cultural spouses was 32 years old; monocultural Arab spouses were 30.6 years old; monocultural Russian spouses were 33 years old. Most families (98%) had from 1 to 3 children living in families, only a few families had 4-5 children. The level of the respondents' education varied from secondary (18%) to higher (73%) education. The cross-cultural couples often reported that they met at the university (42%), at work (27%), through friends and colleagues (21%). The composition of the cross-cultural sample is characteristic for this type of cross-cultural marriages in Russia. The socio-demographic characteristics of monocultural subsamples were aligned with the cross-cultural group, but they are somewhat different from the general national demographic. To ensure greater homogeneity of the sample, we took into account the stage of the families' life cycle, excluding families without children, with newborn children, and with older children who had already left their parental family. Also, people of a higher and lower social status are not represented in the sample.

Techniques. To measure the degree of importance of various life values S. Schwartz' "Value Survey" in V.N. Karandashev's adaptation was applied. It is based on the development of M. Rokeach understanding of life values (Schwartz, 2009). It measures such value types as: *power, achievement, hedonism, stimulation, self-direction, universalism, benevolence, tradition, conformity, security*. Stimulus material in this technique consists of two parts: for *normative ideals* and for *individual behavioral attitudes*. The average score on each scale of the first part ranges from 1 to 7, of the second part from 1 to 4. The ratio of different scales is estimated, which suggests a certain degree of significance of some values over the others for the respondent.

The attitudes of the respondents to family values were investigated with two techniques: "Test of Attitudes to Family Life" by Yu. Alyoshina, L. Gozman, & E. Dubovskaya and the questionnaire "Marital Role Expectations and Aspirations" by A.N. Volkova. The first technique consists of 40 statements, expressing the particular position on 10 important areas of family life: *positive representations about people in general; sense of duty; role of children in family life; importance of the spouses' joint activity; attitude to divorce (its acceptance or rejection); attitude to romantic love (traditional representations vs pragmatism point of view); importance of sex in family relations; readiness to speak openly about sex or avoiding this topic; attitudes to woman's role in family (traditional or not); attitudes to thrift*.

The technique “*Marital Role Expectations and Aspirations*” allows to identify:

1) The respondents’ representations of the importance of the different family life spheres, such as *sexual relations, personal identification* with each other, *parenting, social activity* of each spouse, *household duties, moral and emotional support (psychotherapeutic function), the visual appeal*. These indicators, reflecting the basic functions of the family, constitute the block of family values;

2) The respondents’ representations about the desired distribution of the family roles between husband and wife. This part consists of two units: of *role expectations*, what the respondent would like his or her partner to do; and — of *aspirations*, what the respondent would like to take on himself or herself.

“*Marital Satisfaction Test*” by V. Stolin, T. Romanova, & G. Butenko was used for express- measuring of general level of emotional marital satisfaction of the respondents. It is represented by one-dimensional scale, consisting of 24 statements related to different areas of family interrelations. The overall level of marital satisfaction, in accordance with the key, can be assigned to one of the 7 categories from “completely unsuccessful” to “completely happy”.

We used the snowball sampling method: first, the respondents were recruited by the students of the University among their acquaintances, then, these respondents recruited their acquaintances and so on. We also recruited the participants of the cross-cultural sub-sample from the special forums, where the problems of inter-faith, especially Muslim-Christian ones, are discussed. The surveys were conducted personally during 2-3 meetings, 30 minutes each. All the participants were informed by the interviewers about the aims of the study before the survey was administered.

Statistical analysis for the data presented in the paper was performed using the descriptive statistics, Tukey multiple comparison of means, Mann–Whitney U-test, Spearman rank correlations method.

Results and Discussion

A comparative analysis of the importance of life values for the spouses from cross-cultural and monocultural marriages was conducted. Since belonging to a particular culture plays an important role in the formation of the values hierarchy, we decided to conduct multiple variance analysis that identified the impact of gender, nationality, family type factors, as well as their combined influence. In this paper we will consider the impact of the “type of the family” factor (i.e. cross-cultural or monocultural), excluding the influence of the other factors considered. The average indexes of the importance of life values at the normative level and at the level of individual priorities, as well as the results of multiple variance analysis are presented in Table 1.

At the level of *normative ideals*, the variance analysis revealed the strongest difference in the value of *stimulation*. Regardless of their nationality, monocultural families are more eager to get new impressions, entertainment, changing situation. Apparently, a relationship with a representative of another culture completely satiates this need and makes it not relevant. There are also strong differences in the levels of importance of normative values: *conformity, benevolence, universalism, self-direction, achievement*. All these values are more important for monocultural families.

Table 1

**Means of life values importance for cross-cultural and monocultural families
and Tukey multiple comparison test**

Life Values	Means		Sum Sq	Mean Sq	F-value	Pr(>F)
	Cross-cultural (n = 170)	Monocultural (n = 160)				
Normative Values						
Conformity	4.01	4.23	29.4	29.38	10.213	.001
Tradition	4.05	3.82	.1	.09	.029	.866
Benevolence	4.32	4.64	32.4	32.41	9.956	.002
Universalism	4.00	4.02	45.7	45.65	8.817	.003
Self-Direction	4.33	4.45	31.3	31.31	8.323	.004
Stimulation	2.85	3.16	145.8	145.79	42.635	.000
Hedonism	3.95	3.79	15.8	15.82	4.876	.028
Achievement	4.17	4.33	25.9	25.91	9.662	.002
Power	4.19	3.56	.3	.26	.056	.814
Security	4.78	4.49	1.6	1.64	.518	.472
Personal Values						
Conformity	1.89	1.56	106.5	106.50	41.24	.000
Tradition	1.87	1.59	84.8	84.82	26.45	.000
Benevolence	1.75	1.59	93.3	93.30	48.86	.000
Universalism	1.89	1.35	99.0	99.00	35.98	.000
Self-Direction	1.89	1.16	90.5	90.49	36.84	.000
Stimulation	1.56	1.69	251.3	251.28	71.24	.000
Hedonism	1.69	1.54	139.2	139.22	49.49	.000
Achievement	1.81	1.60	159.9	159.95	60.10	.000
Power	1.51	1.80	202.2	202.21	50.37	.000
Security	1.97	1.26	70.3	70.33	25.86	.000

On the one hand, it is obvious that it is easier to decide to get married to a person from another culture for the people for whom the general cultural normative values are not so important. On the other hand, it is possible that the mutual influence of the cultural-specific values of the two spouses mitigates the normative ideals of each of them, making them less pronounced. The desire to enjoy life is more characteristic for cross-cultural families. Perhaps, it is this value that determines the willingness to seek a life partner in another culture, hoping to overcome the limitations of his or her own culture.

At the level of *personal values*, the statistically significant differences were found in the importance of all values at a very high level of significance. At this level, most values are more important for the representatives of cross-cultural families. Possibly, having abandoned the influence of normative values, these people are more clearly aware of their individual aspirations. In monocultural families, only values of *stimulation* and *power* are more pronounced. The high personal importance of this value can be one of the reasons why these people prefer to choose a partner within their culture, thereby avoiding the role of a minority in a foreign cultural environment.

The variance analysis of *attitudes to family life* revealed only one significant difference between the representatives of cross-cultural and monocultural marriages. Monocultural families are much more oriented toward the traditionally understood, idealized *romantic love* ($p = .00002$), which is in full agreement with the predominance of normative values

in monocultural families described above. In cross-cultural families, the ideas of love are more mature and pragmatic.

The comparison of the degree of different **family spheres importance** revealed significantly greater importance of the *parental sphere* for monoculture families ($p = .05$), which also agrees with a greater focus on general cultural values. In addition, there is a tendency to the significance ($p = .06$) in the difference in *sexual sphere*. This sphere is more important for cross-cultural families, which also agrees with the data described earlier about the prevalence of hedonism in this group. In general, the results suggest that in cross-cultural couples the spousal interpersonal relations are more important, for the monocultural ones — a family is perceived as a resource for fulfilling some other life values outside the family sphere.

The analysis of the spouses' **claims on the family roles fulfillment** revealed a highly significant difference ($p = .0001$) in the spouses' striving for *outside-family social activity*. The representatives of monocultural families are much more interested in self-actualization in the external sphere. Perhaps this difference is due to the fact that in monocultural families both spouses live in their native culture, it is easier for them to interact with the social environment, while in cross-cultural families one of the spouses (man in our case) is in a foreign culture environment, it may be difficult for him to socialize. Cultural-specific gender stereotypes may also be affected. Since in our study cross-cultural families are represented by Arab men and Russian women, Muslim men may interfere with the active social contacts of their Russian wives.

At the trend level ($p = .06$) it was revealed that the members of monocultural families are more willing to perform *parental functions*, which is consistent with the data on the higher importance of the parental function for them. It is also possible that cross-cultural Arab-Russian families are affected by gender attitudes to the distribution of responsibilities, and the decrease in the average indicators in this sample occurs primarily at the expense of the male respondents. This idea is confirmed by a pairwise comparison of gender subsamples. The level of aspirations for the performance of the parental role in women from cross-cultural and monocultural families does not significantly differ ($p = .47$), and the differences between the men of the two groups are at a high level of significance ($p = .02$).

There are no statistically significant differences in the **expectations regarding spouses' performance** of certain family roles.

After analyzing the family values and attitudes of spouses from two types of families, the question arises: how much these people are satisfied with this state of affairs. In order to answer this question, we compared the levels of **marital satisfaction** in these types of couples. Significant differences were found in this indicator ($p = .000004$). The average level of marital satisfaction in cross-cultural families is 25.6 points, which, according to the test standards, refers to the "more dissatisfied, than satisfied" type, and in monocultural families it is 33.2 points, which, according to the test standards, reflects quite a satisfactory level. Perhaps the lower level of marital satisfaction in cross-cultural families is associated with the high importance of marital relations, the desire to realize in the family sphere mostly not the normative life values, but their own individual attitudes, the importance of obtaining pleasure from life. For the spouses from monocultural families, the sphere of external social realization is no less important than the sphere of intra-family relations.

Perhaps they have more resources either to compensate for some failures in each of the spheres, or to mutually enrich the two important spheres of life.

According to the results above, we assume that spouses from cross-cultural families are more likely to connect their expectations of their life values realizing with the family sphere, limiting their interaction with their social environment and thereby limiting their opportunities and overloading the expectations of the sphere of family relations. To test this assumption, we conducted a correlation analysis of the indicators of the importance of life and family values.

Let's start with the analysis of the correlations of the levels of life values importance with the levels of marital satisfaction (Table 2). From the table, it is clear at a glance that the above mentioned assumption is confirmed. In persons from cross-cultural families the importance of all personal values is inversely related to marital satisfaction. Only the correlations with the values of traditions and power did not reach the level of statistical significance.

Table 2

**Correlations of life values with marital satisfaction of persons
from cross-cultural and monocultural families**

Normative Values	Marital Satisfaction		Personal Values	Marital Satisfaction	
	Cross-cultural	Mono-cultural		Cross-cultural	Mono-cultural
Conformity	-.079	.000	Conformity	-.272	-.121
Tradition	-.005	.103	Tradition	-.108	-.097
Benevolence	.038	.255	Benevolence	-.167	-.079
Universalism	-.118	.209	Universalism	-.228	-.236
Self-Direction	-.061	.375	Self-Direction	-.226	.000
Stimulation	-.167	.072	Stimulation	-.246	.231
Hedonism	-.069	.062	Hedonism	-.303	.231
Achievement	-.050	.172	Achievement	-.269	.324
Power	.054	-.17	Power	-.145	.294
Security	.045	.224	Security	-.361	-.106

Note. $p \leq .05$ is in grey background.

For the spouses from monocultural families, the personal values of *achievement* and *power* are directly related to the marital satisfaction. This is consistent with the data that in monocultural families the spouses are more oriented toward self-realization in the external sphere, the family is considered primarily as a resource for achieving external goals. Normative life values mostly are not related to the level of marital satisfaction. The exceptions are: for cross-cultural families — the value of *stimulation*, for monocultural families — the value of *self-direction*. As it was mentioned, in cross-cultural families the value of stimulation is much less pronounced than in monocultural families. Perhaps the negative interaction of this value with the marital satisfaction is due to the greater orientation of these spouses on the intrafamily processes, relative isolation from the social environment. Perhaps the desire of the spouses for novelty of impressions, on the one hand, is perceived by their partners as a threat to their marriage, on the other hand, this desire may be discouraged by family rules. The direct connection of the value of *independence* with the marital satisfaction in monocultural families is quite consistent

with the identified preferential orientation of these families to self-actualization in the external sphere.

Next, let us consider the interaction of importance of different spheres of family life for the spouses with their life values (Tables 3, 4). In general, cross-cultural families (Table 3) have a large number of statistically significant links between the normative life values and the indicators of the importance of family functions. The greatest number of connections is found in the *psychotherapeutic* sphere, *parental* spheres and the sphere of *social activity*, which are leading in this group's system of family values. Apparently, it is in these spheres that persons from cross-cultural families see the opportunities for realizing their life values. In this group, there are no significant links between the normative life values and the importance of visual appeal of the spouses for the partners. And the *sexual sphere* of family life revealed only the inverse relations with normative life values, especially with the values of *universalism*, *conformity* and *benevolence*. As mentioned above, cross-cultural families differ from monocultural ones in a higher significance of this sphere. Apparently, in the representations of this group, a strong orientation toward normative general cultural values contradicts the desire for physical pleasure in marital relations.

In the correlations of individual values, the two main groups of links were found: the collectivist values such as *conformism*, *traditions*, *benevolence* and *universalism* are directly related to many family spheres that are important for the people of this group; while the individualistic values such as *hedonism* and *power* are linked to these spheres inversely. It is interesting that the importance of the *sexual sphere*, which is inversely related to the attitudes to *tradition* and *benevolence*, is directly related to the values of *achievement* and *power*. Also, the value of achievements is directly related to the importance of the parental function.

Thus, it can be assumed that the persons in cross-cultural marriages connect the possibilities of their normative life values realization with the family life, especially with such important spheres as psychotherapeutic, parental and social activity. But in real day-to-day activities, they do not always manage to realize their life goals in the family sphere. And if the collectivist values remain connected with the family functions, then such individualistic values as hedonism and power are perceived as incompatible with family functions.

Table 3

**Correlations of life values with importance of family spheres
of persons from cross-cultural families**

Life values	Family spheres						
	Sex	Identification with partner	Household	Parenting	Social activity	Psycho-therapeutic	Visual appeal
Normative Values							
Conformity	-.18	.11	.20	.25	.17	.30	.09
Tradition	-.12	.15	.11	.27	.23	.35	.13
Benevolence	-.18	.10	.12	.27	.22	.32	.06
Universalism	-.24	.00	.10	.12	.08	.20	-.01
Self-Direction	-.12	.12	.08	.21	.14	.26	.03
Stimulation	-.11	.03	.00	.01	.07	.03	-.03
Hedonism	.06	.20	.12	.20	.20	.33	.10
Achievement	-.09	.16	.10	.23	.22	.33	-.01

Table 3 (End)

Life values	Family spheres						
	Sex	Identification with partner	Household	Parenting	Social activity	Psycho-therapeutic	Visual appeal
Power	.07	.13	.15	.14	.15	.23	-.06
Security	-.13	.07	.17	.29	.23	.33	.09
Personal Values							
Conformity	-.13	-.03	.21	.27	.10	.18	.31
Tradition	-.15	-.09	.07	.18	.09	.14	.19
Benevolence	-.18	-.01	.13	.19	.13	.19	.21
Universalism	-.14	.04	.13	.19	.12	.18	.10
Self-Direction	-.1	-.05	.13	.19	.12	.17	-.06
Stimulation	.07	-.01	.13	.19	.11	.16	.00
Hedonism	.03	.05	.13	.19	.11	.15	-.10
Achievement	.19	.02	.13	.19	.11	.15	.13
Power	.16	-.02	.13	.19	.10	.14	-.20
Security	-.06	-.00	.02	.15	-.01	.04	.07

Note. $p \leq .05$ is in grey background.

In monocultural families (Table 4) in general, life values are much less connected with family functions, which again confirms the greater focus of this group on external self-realization. In this group, in contradiction to cross-cultural families, spouses associate their personal values more closely with family functions than normative ones. The *psychotherapeutic* function is connected only to values of *self-direction* and security. At the personal level, all the links of this family sphere with the values are the reverse ones. These data suggest that the normative life values of spouses in cross-cultural marriages are more in line with their desire to realize psychotherapeutic functions in their families; at the level of personal priorities, only collectivist attitudes are associated with this function.

Table 4

Correlations of life values with importance of family spheres of persons from mono-cultural families

Life values	Family spheres						
	Sex	Identification with partner	Household	Parenting	Social activity	Psycho-therapeutic	Visual appeal
Normative Values							
Conformity	-.27	-.08	.21	.28	.11	.08	-.21
Tradition	-.28	-.03	.18	.23	-.03	.05	-.15
Benevolence	-.19	-.05	.18	.14	.05	.15	-.18
Universalism	-.14	.06	.09	.07	-.02	.19	-.11
Self-Direction	-.13	-.04	.13	-.03	.01	.28	-.18
Stimulation	-.26	.08	.02	-.08	-.29	-.02	-.30
Hedonism	-.08	-.04	.23	-.01	-.18	-.06	-.16
Achievement	-.20	-.11	.19	.12	-.08	.06	-.26
Power	-.20	.02	.24	.14	.09	.12	.01
Security	-.43	.13	.22	.33	.11	.29	-.01
Personal Values							
Conformity	-.10	-.40	-.16	-.25	-.50	-.42	-.57
Tradition	.15	-.20	-.08	-.19	-.27	-.20	-.12

Table 4 (End)

Life values	Family spheres						
	Sex	Identification with partner	Household	Parenting	Social activity	Psycho-therapeutic	Visual appeal
Benevolence	-.07	-.12	.08	.02	-.13	-.34	-.39
Universalism	.16	-.17	.13	-.17	-.26	-.31	-.12
Self-Direction	-.02	-.29	-.04	-.01	-.22	-.37	-.35
Stimulation	-.04	-.15	.07	.04	-.25	-.27	-.53
Hedonism	.08	-.33	-.23	-.10	-.17	-.26	-.56
Achievement	.15	-.37	-.18	-.05	-.28	-.24	-.38
Power	.13	-.16	-.12	-.08	-.34	-.23	-.38
Security	.16	-.47	-.30	-.37	-.52	-.60	-.48

Note. $p \leq .05$ is in grey background.

For the monocultural families, at the normative level only the values of *self-direction* and *security* are related to the psychotherapeutic family function, which apparently corresponds to the modern attitudes to family life, i.e. simultaneous satisfaction of the needs for autonomy and for affiliation are expected. But at the behavioral level, these and a number of other individual values are linked inversely to the psychotherapeutic function of the family. Perhaps these data indicate that in monocultural families, spouses fail to realize this function in a way they would like, and the high significance of the corresponding life values at the behavioral level leads to a devaluation of this family function.

The importance of the *sexual sphere* of family life, like in cross-cultural families, is inversely related to a number of normative life values, but at the level of personal priorities these links do not reach the level of significance. Perhaps in these families in everyday life the spouses do not consider the realization of their sexual needs to be contrary to some life goals. But there is a large number of inverse correlations of many life values with the importance of family functions of *visual appeal* for a partner, *psychotherapeutic* function, *personal identification* with the spouse and *social activity*.

The personal value of *security* found significant inverse correlations with almost all spheres of family life, except for the sexual sphere. These data, in our opinion, confirm the above-mentioned assumption, that the spouses in monocultural families often abandon their attempts to implement their actual life goals in the family sphere.

Conclusions

As a result of the study, we can conclude that the persons from cross-cultural and monocultural marriages have different life and family values hierarchies. The cross-cultural spouses, in comparison with monocultural ones, are more focused on their personal values than on normative (widely shared in their culture) values. At the level of normative life values spouses in cross-cultural couples are much less focused on the novelty of impressions and much more — on enjoying life. At the level of personal priorities, the spouses in cross-cultural couples consider values of power and domination less important. In general, the differences in family values reflect the fact, that for cross-cultural couples the spousal interpersonal relations are more important, for monocultural

ones — a family is perceived as a resource for fulfilling some other life values outside family sphere. In the distribution of family responsibilities, cross-cultural spouses are less eager for social activity outside the family.

Persons in cross-cultural and monocultural families incarnate their life values in family life differently. In cross-cultural marriages the spouses see the opportunities for their normative life goals realizing in the family, especially in its psychotherapeutic and parental spheres, as well as in social activity outside the family. But in their real day-to-day activities, they do not always manage to realize their life goals in the family sphere, probably because of the difficulties in interacting with their social environment, which can come from the fact that their families are more enclosed, which in turn leads to a decrease of marital satisfaction. In the cross-cultural spouses' representations, collectivist values are more related to family functioning, but the individualistic values such as hedonism and power are perceived as incompatible with the successful functioning of the family.

The marital satisfaction of cross-cultural families of the studied type on average is much lower than in monocultural families. The reduced marital satisfaction is associated with the high importance of most personal life values, as well as the value of stimulation at the normative level. In monocultural families, marital satisfaction is directly related to the normative value of self-direction and personal attitudes to external achievements, social status and power.

The research data can be used by psychologists and social services to help cross-cultural families in realizing their potential more fully and overcoming the limitations identified in the study. In particular, a strong emotional connection between the spouses can be viewed as a resource to support a foreign spouse in enhancing his or her contacts with the social environment. On the other hand, it will be useful to raise the level of personal differentiation of spouses in such families, that can help the spouses living in foreign culture to understand their own needs and goals more clearly and to communicate with their spouses and other people more clearly and openly. The connection of personal values with the family sphere perceived by cross-cultural couple can serve as a basis for increasing their marital satisfaction and their overall subjective well-being.

Limitations of the study. Due to the limited volume, this paper presents part of the results of the study. In particular, the results of pairwise comparative analysis of cross-cultural couples with monocultural pairs are not presented, only some separate results are mentioned, which are important for explaining the results described here. A separate discussion is required for the consistency of the spouses' views within the pairs. The conclusions of this study should be disseminated to other cross-cultural families with caution, since the sample is specific in the cultures combination and their country of residence. To identify common patterns, studies of such couples living in the husbands' home countries or in any third country, as well as studies of other types of cross-cultural marriages in Russia, are required. For example, marriages of Russians to the persons from former Soviet republics will be specific for each region, depending on the social niche occupied by different ethnic groups in the country. Naturally, we need to compare the data we obtained with the results of studies of other types of cross-cultural families around the world. A large number of cultural, social, political and economic factors affect the relations in the family. It would also be useful to investigate the attitudes and relations of cross-cultural spouses at different stages of the family's life cycle.

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Article history:

Received 17 March 2017

Revised 21 May 2017

Accepted 14 June 2017

For citation:

Chebotareva, E.Y., Jaber, H.M.A. (2017). Life Values of Persons in Cross-Cultural (Arab-Russian) and Monocultural Marriages and Their Representation in Family Sphere. *RUDN Journal of Psychology and Pedagogics*, 14 (3), 311—325. DOI 10.22363/2313-1683-2017-14-3-311-325

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ЖИЗНЕННЫЕ ЦЕННОСТИ ЛЮДЕЙ, СОСТОЯЩИХ В МЕЖКУЛЬТУРНЫХ (АРАБО-РУССКИХ) И МОНОКУЛЬТУРНЫХ БРАКАХ, И ИХ РЕАЛИЗАЦИЯ В СЕМЕЙНОЙ СФЕРЕ

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В статье представлены результаты эмпирического исследования, проведенного в целях анализа различий в жизненных и семейных ценностях, а также в их взаимосвязи, между супругами из межкультурных и монокультурных семей. Выборка исследования составила 330 человек, включая 85 межкультурных русско-арабских пар (170 человек), проживающих в России, а также 80 монокультурных пар (160 человек).

В исследовании использовались следующие методики «Ценностный опросник» Ш. Шварца, «Тест установок к семейной жизни» (Ю. Алешина, Л. Гозман, Е. Дубовская), опросник «Ролевые ожидания и притязания в браке» (А. Волкова), «Удовлетворенность браком» (В. Столин, Т. Романова, Г. Бутенко).

Было обнаружено, что люди из межкультурных и монокультурных браков имеют разные иерархии жизненных и семейных ценностей, кроме того они по-разному воплощают свои жизненные цели в семейной сфере. В межкультурных браках супруги связывают возможности реализации своих нормативных целей с семьей, особенно с ее психотерапевтической и родительской функциями, а также с внесемейной активностью. Но в повседневной жизни им не всегда удается реализовать жизненные цели в семейной сфере, возможно из-за сложностей во взаимодействии с внешним окружением и относительной закрытости семьи, что, в свою очередь, приводит к снижению удовлетворенности браком. В представлениях супругов из межкультурных семей коллективистские ценности более связаны с семейным функционированием, а индивидуалистические ценности, такие как гедонизм и власть, воспринимаются как несовместимые с благополучным функционированием семьи.

Ключевые слова: межкультурный брак, жизненные ценности, семейные ценности, установки к семейной жизни, семейные функции, семейные роли, ожидания и притязания в браке, удовлетворенность браком

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История статьи:

Поступила в редакцию: 17 марта 2017

Принята к печати: 14 июня 2017

Для цитирования:

Чеботарева Е.Ю., Джабер Хасан М.А. *Жизненные ценности людей, состоящих в межкультурных (арабо-русских) и монокультурных браках, и их реализация в семейной сфере // Вестник Российского университета дружбы народов. Серия: Психология и педагогика.* 2017. Т. 14. № 3. С. 311—325. DOI 10.22363/2313-1683-2017-14-3-311-325

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Участие авторов: Чеботарева Е.Ю. — концепция и дизайн исследования, анализ полученных данных, написание текста; Хасан М.А. Джабер — сбор эмпирических данных.



DOI 10.22363/2313-1683-2017-14-3-326-338

UDK 159.923

INTERCULTURAL COMPETENCE PROFILES IN RUSSIAN UNIVERSITY STUDENTS

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The article is devoted to the study of intercultural competence (ICC) as a psychological phenomenon including the analysis of its models, factors, and profiles. The results of an empirical study in two major multinational Russian universities (388 students, of which 254 young women and 134 young men) are presented. The aim of the study was to identify the typological profiles of the ICC and their characteristics in relation to personality traits. ICC was studied based on the “Dynamic model of intercultural sensitivity” by M. Bennet. The author’s modification of the “Scale of intercultural sensitivity” by O.E. Khuhlaev and M.Y. Chibisova in the adaptation of Y.A. Lopashenko was used for the ICC diagnostics. Personality traits were considered in the framework of the Five-Factor Model (P. Costa and R. McCrae) and were measured by a short form of the “Five-Factor Questionnaire” in Russian adaptation by M.V. Bodunov and S.D. Biryukov. We identified four ICC profiles of students provisionally called “ethnocentrists”, “negativists”, “undecided (ambivalent)”, and “ethnorelativists”. It is shown that the profiles differ not only in the correlation between the severity of parameters of the ICC, but also in personality traits. The results can be used for the design of ICC development and formation programs, based on the identified psychological specifics of ICC profiles.

Key words: intercultural competence, intercultural sensitivity, intercultural competence profiles, Big Five factors, personality traits, Five-Factor Model

Introduction

Harsh socio-political and economic changes occurring in the world and in Russia in recent years are leading to an increase in international tension, aggravation of inter-ethnic, inter-confessional and intercultural conflicts. Intercultural competence (ICC) is one of the recognized means of preventing and solving intercultural conflicts. ICC diagnostics, as well as opportunities for its development and formation are an important subject for scientific discussion. At the same time, the difficulties of studying the problem of ICC and related constructs are determined by the lack of a common understanding of these phenomena and, accordingly, their reliable diagnostic methods.

Problems of intercultural competence research

Today, there is no universally accepted scientific approach to the definition, structure and measurement of ICC as a psychological construct. Russian and foreign scientists

have developed more than 60 ICC models (Chernyak, 2015). Wherein, the authors of these models use a number of similar concepts, such as *intercultural competence* (Borghetti, 2013; Chibisova, & Khukhlaev, 2008; Deardorff, 2006; Sinicrope et al., 2013 and etc.), *intercultural communicative competence* (Byram, 1997; Skopinskaja, 2009 and etc.), *intercultural sensitivity* (Bennett, 1986, 1993; Hammer et al., 2003; Pochebut, & Logashenko, 2014 and etc.), *multicultural effectiveness* (Van der Zee, & Van Oudenhoven, 2014 and etc.) and some others. The ICC concept, in our opinion, is not only the most frequently studied, but also the broadest of the listed above. Therefore, in this article we will use the term *intercultural competence (ICC)* in the broadest sense, as a generalizing designation of the phenomenon characterizing the personality activity in a multicultural space towards to different aspects of intercultural diversity and dialogue.

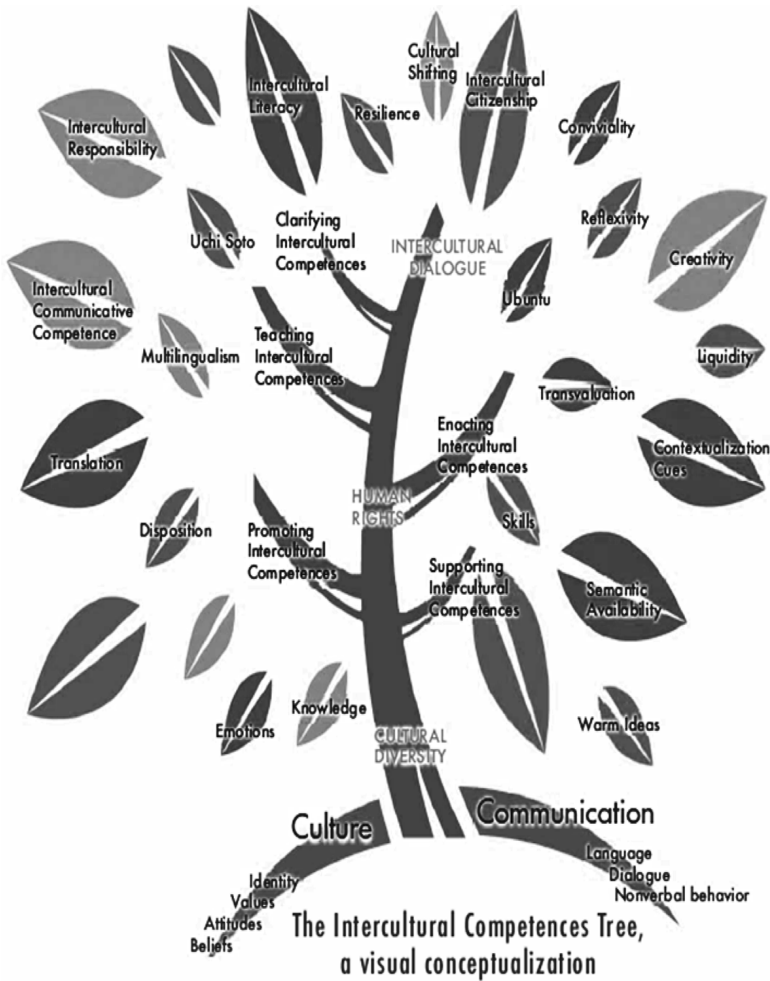


Fig. 1. Intercultural Competence Tree by UNESCO (UNESCO, 2013: 23)

Summarizing the different approaches to the study of the ICC problem, UNESCO experts suggested the “Intercultural Competences Tree” as an attempt to suggest a symbolic view of intercultural competences as an organic system of concepts (UNESCO, 2013, p. 22–24). The Tree (see Fig. 1) has Culture (Identity, Values, Attitudes, Beliefs,

etc.) and Communication (Language, Dialogue, Nonverbal behavior, etc.) as its roots, Cultural Diversity, Human Rights and Intercultural Dialogue as its trunk; and five operational steps as the branches (Clarifying, Teaching, Promoting, Supporting, and Enacting Intercultural Competences). The leaves (Intercultural Responsibility, Intercultural Literacy, Resilience, Cultural Shifting, Intercultural Citizenship, Conviviality, Reflexivity, Creativity, Liquidity, Contextualization Cues, Transvaluation, Ubuntu, Semantic Availability, Warm Ideas, Skills, Uchi Soto, Multilingualism, Disposition, Emotions, Knowledge, Translation, Intercultural Communicative Competence) represent the various manners in which the intercultural competences can be understood or articulated in concrete contexts. The authors of visualization note that “*some of the leaves have been left free so that this Tree which is very much alive, can be complemented upon the rich diversity of contexts available worldwide*” (UNESCO, 2013: 23).

Developmental Model of Intercultural Sensitivity and its Russian adaptation

Milton J. Bennett (1986, 1993) posited a framework for conceptualizing dimensions of ICC in his Developmental Model of Intercultural Sensitivity (DMIS). The DMIS constitutes a progression of worldview “orientations toward cultural difference” that comprise the potential for increasingly more sophisticated intercultural experiences. Three ethnocentric orientations, where one’s culture is experienced as central to reality (Denial, Defense, Minimization), and three ethnorelative orientations, where one’s culture is experienced in the context of other cultures (Acceptance, Adaptation, Integration), are identified in the DMIS (Hammer, Bennett, & Wiseman, 2003, p. 421). Based on this theoretical framework, the Intercultural Development Inventory (IDI) was constructed to measure the orientations toward cultural differences described in the DMIS (Hammer, Bennett, Wiseman, 2003).

Russian psychologists O.E. Khukhlaev and M.Y. Chibisova (Chibisova, & Khukhlaev, 2008) developed a Russian-language technique for ICC diagnostics based on the DMIS, that has been tested in a number of studies (Gridunova, Novikova, & Shlyakhta, 2017; Logashenko, 2015; Pochebut, & Logashenko, 2014). This technique, called the “Intercultural Sensitivity Scale”, includes 4 subscales:

- 1) *Minimization* (the orientation to assess cultural differences as insignificant in the interaction);
- 2) *Absolutization* (the orientation to assess cultural differences as uncontrollable in intercultural interaction);
- 3) *Ambivalence* (the orientation, which reflects the degree of consistency and harmony of attitudes towards cultural differences);
- 4) *Acceptance* (the orientation to recognize and notice cultural differences and take them into account in intercultural interaction).

Minimization and *Absolutization* correspond to ethnocentric orientations according to the DMIS. *Ambivalence* is a transitional orientation from ethnocentrism to ethnorelativism. *Acceptance* corresponds to ethnorelative orientations according to the DMIS (Logashenko, 2015).

Based on the DMIS and using for diagnostic the “Intercultural Sensitivity Scale”, Y.A. Logashenko (Logashenko, 2015) proposed the Intercultural Sensitivity Model that includes three components:

1) the ability to notice and recognize cultural differences, which is measured using the *Acceptance* subscale (high *Acceptance* rates);

2) the ability to assess the impact of cultural differences in intercultural communication, which is measured using the *Minimization* subscale (low *Minimization* rates);

3) the ability to assess the possibility to control the impact of cultural differences on intercultural dialogue, which is diagnosed using the *Absolutization* subscale (low *Absolutization* rates).

The author believes that various combinations of these components expression allow to construct four intercultural sensitivity profiles: moderate, balanced, extreme and contradictory. Moderate profile corresponds to low expression of all components, balanced profile — to medium expression of all components, extreme profile — to high expression of all components, and contradictory profile is characterized by different expression of components (Logashenko, 2015). In our opinion, the proposed profile description is too hypothetical and needs to be empirically tested using cluster analysis.

ICC Factors and Predictors

Numerous empirical studies have found that intercultural competence is associated with a variety of social and psychological factors (Gridunova et al., 2017; Gridunova, Novikova, & Shlyakhta, 2017; Kornilova, 2012; Logashenko, 2015; Pochebut, & Logashenko, 2014; Van der Zee, & Van Oudenhoven, 2013 and etc.). Among social factors, in particular, we can highlight the experience of intercultural interaction, including, among others, study abroad or in multinational universities. A number of Western research on the basis of the DMIS using the IDI shows the positive impact of short-term and long-term abroad training programs on the development of intercultural sensitivity (Anderson et al., 2006; Kehl, & Morris, 2007—2008; Rexeisen, & Al-Khatib, 2009 and etc.). Similar conclusions were reached by Y.A. Logashchenko (2014), exploring the Russian sample with a different experience of intercultural communication, and also by M.V. Kornilova (2012), who studied the dynamics of the ICC in mono and multicultural student groups.

ICC psychological factors include, first of all, personality traits and intellectual abilities, which, in turn, can mediate each other. In Western psychology, personal predictors of ICC are most often studied on the basis of the Five-Factor Model (FFM). Studies in different countries show that all FFM personality traits are somehow related to ICC, but there is a specificity of these relationships in different national, age, and professional samples, and also depending on the methods of ICC diagnostics (Huang et al., 2005; Van der Zee, & Van der Gang, 2007; Van der Zee, & Van Oudenhoven, 2013; Van der Zee, & Van Oudenhoven, 2014 and etc.). In turn, S. Yeke and F. Semerciöz (2016), studying the relationship between intercultural communicative competence, the FFM personality traits and cultural intelligence, came to the conclusion that personality traits influence the ICC, but this influence may be less pronounced with higher cultural intelligence. Therefore, according to the authors, cultural intelligence is more significant for the ICC than personality traits (Yeke, & Semerciöz, 2016).

In Russian psychology, personal factors of intercultural competence were studied by L.G. Pochebut on the basis of the author's concept of intercultural communicative competence (Pochebut, 2012). The author established that the core of intercultural

communicative competence is interethnic tolerance, in one block with interpersonal tolerance, trust, and sensitivity (empathy).

In studies of the ICC psychological factors, conducted in the samples of Russian university (Gridunova, Novikova, & Shlyakhta 2017) and high school (Gridunova et al., 2017) students using the “Intercultural Sensitivity Scale”, it was found that:

1) most of the FFM personality traits are related to the ICC in Russian university students (Openness and Conscientiousness are associated with the *Acceptance* of cultural differences, Extroversion and Agreeableness — with the *Ambivalence* of attitudes toward cultural differences, Agreeableness — with the orientation to *Absolutization* of cultural differences);

2) FFM personality traits, and above all, Conscientiousness and Extraversion, are related to the ICC in Russian high school students, but these relations vary in groups with different levels of intellectual development. The most significant personality factor of the ICC in high school students with a higher level of intellectual development is Neuroticism (the pole of emotional stability).

Thus, in modern psychology the ICC is studied as a complex phenomenon, which includes different levels, components, stages of development, and also associated with numerous social and psychological factors (for example, personality traits, intellect, attitudes, etc.). Also, researchers suggest the existence of the ICC profiles, characterized by a different ratio of its components or indicators. However, there are no studies in which the ICC profiles would be characterized in relation to personality traits, although this approach has particular practical importance for the purposeful ICC development and measurement.

Accordingly, the *purpose* of the study presented in this article is to empirically identify the ICC profiles, considered on the basis of DMIS in its Russian adaptation, and their characteristics in relation to the FFM personality traits in Russian university students.

Based on the literature review, we *hypothesize* that:

1) there are four ICC profiles, which are determined by the relationship and dominance of the orientations toward cultural differences described in the DMIS Russian adaptation by O.E. Khukhlaev and M.Y. Chibisova;

2) each of the ICC profiles is characterized by the specificity of the expression of FFM personality traits.

Methods

The research was conducted in 2015/16 and 2016/17 academic years on the basis of two major Moscow universities, namely Peoples' Friendship University of Russia (RUDN University) and National University of Science and Technology MISiS. Both universities are among the top 20 of the Russian universities and are participants of the 5—100 Project.

Sampling. A total of 388 students, aged 17 to 24 (the average age is 18.9 years), of them 254 young women and 134 young men, took part in the research. All the respondents were the first, second and third-year students of different departments of RUDN University and MISiS. The students represent different regions of Russia, as well as the republics of the former USSR (Azerbaijan, Armenia, Belarus, Georgia, Kazakhstan, Moldova, Tajikistan, Turkmenistan, Uzbekistan). All of them speak Russian as a native language and study in Russian. They participated in the study during classes in psychological and

pedagogical disciplines, as one of the additional tasks, for which they received additional points.

Techniques. The “Intercultural Sensitivity Scale” by O.E. Khukhlaev and M.Y. Chibisova (Chibisova and Khukhlaev, 2008) in Y.A. Logashchenko’s modification version (Logashchenko, 2015) was applied for revealing ICC features. The original version of this technique contains 51 items, which are grouped into four subscales (*Acceptance, Absolutization, Ambivalence, Minimization*), described in detail above. But we also have made a number of modifications to this technique:

1) suggested using a direct response scale: from 0 (“totally disagree”) to 10 (“absolutely agree”);

2) reduced the number of items on each scale to 8 based on a psychometric study using the coefficients Cronbach’s α and McDonald’s ω_h .

Accordingly, in this version of the technique the total scores for each subscale can range from 0 to 80 points.

To measure the FFM traits, a short version of the NEO Five-Factor Inventory was used (Costa, McCrae, 1992). The Russian version of NEO-FFI, the “Five-Factor Inventory” (adapted by S. Biryukov & M. Bodunov) consists of 60 direct and inverted items to which the subject expresses the degree of consent from the five answer choices (from “strongly disagree” to “strongly agree”). The resulting values for each of the Five-Factor scales (Neuroticism, Extraversion, Openness, Conscientiousness, and Agreeableness) range from 12 to 60 points (Bodunov, & Biryukov, 1989). This version of the questionnaire is well tested on different Russian samples (Murzakanova, 2015; Novikova et al., 2016; Vorobyeva, 2015).

The descriptive statistics methods, coefficients Cronbach’s α and McDonald’s ω_h , Spearman rank correlation analysis, cluster analysis (k-means), and Mann–Whitney’s U-test were used for processing the data. Statistical processing was carried out in the R software environment for statistical computing and graphics, version 3.3.2 (R Core Team, 2016).

Results and Discussion

The psychometric test results (Cronbach’s α and McDonald’s ω_h), main parameters of descriptive statistics (Mean and Standard Deviation), and the Spearman correlation coefficients between all variables (subscales) of the “Intercultural Sensitivity Scale” (in our modification) are given in Table 1.

Table 1

Cronbach’ alpha coefficients, McDonald’s omega coefficients (hierarchical), Means, Standard Deviations, and Correlations between Variables of the “Intercultural Sensitivity Scale” (N = 388)

Variables (Subscales)	α	ω_h	Mean	SD	Acceptance	Absolutization	Ambivalence
Acceptance	.78	.70	55.11	12.95	1.00		
Absolutization	.75	.57	34.87	14.29	-.07	1.00	
Ambivalence	.71	.56	52.65	11.82	.51***	.24***	1.00
Minimization	.67	.41	50.73	11.38	.02	-.20***	-.13**

** $p < .01$, *** $p < .001$, two tailed.

The results given in Table 1 confirm that for all subscales of the “Intercultural Sensitivity Scale” acceptable Cronbach’ α coefficients (0,67—0,78) were obtained. While the McDonald’s ω_h coefficient values show that for all items of each subscale there are factor loads in modulus greater than 0.2 (0.41—0.70), which indicates their acceptable internal consistency (Revelle, Zinbarg 2009). Correlations coefficients between the subscales confirm the “Intercultural Sensitivity Scale” theoretical background that *Ambivalence* is a transitional stage from ethnocentrism to ethnorelativism, and the minimization of cultural differences is opposite to their *Absolutization*.

The results of the cluster analysis (k-means) of the “Scale of Intercultural Sensitivity” variables are presented in Table 2 and in Fig. 2. We got a four clusters structure, and the differences between the clusters are valid according to the *F*-test ($p \leq .05$).

Table 2

The results of the cluster analysis (k-means) of the “Scale of Intercultural Sensitivity” variables

Cluster	Profile Name	N	%	Cluster centers for variables (subscales)			
				Acceptance	Absolutization	Ambivalence	Minimization
1	Ethnocentrists	108	27.83	43.76	42.16	46.42	46.26
2	Negativists	61	15.72	45.28	19.34	38.89	60.46
3	Undecided (Ambivalent)	118	30.41	62.19	46.01	61.45	49.38
4	Ethnorelativists	101	26.04	64.90	23.43	57.37	51.23
Total sample		388	100.00	55.11	34.87	52.65	50.73

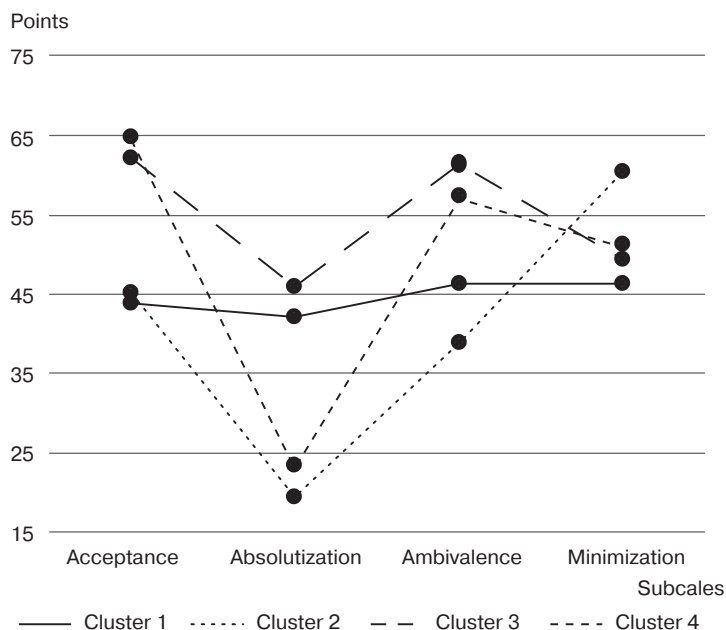


Fig. 2. ICC profiles

As it can be seen in Fig. 2, the ICC profiles obtained as a result of the cluster analysis differ in dominance and relations of the variables. It is reflected in their names (Tabl. 2) and confirms our first hypothesis. As expected, we obtained more complex relationships of ICC variables than those hypothetical profiles described by Y.A. Logashchenko (Logashchenko, 2016).

For a more detailed psychological characterization, we compared the severity of FFM personality traits in representatives of each ICC cluster (Tabl. 3, 4).

Table 3

FFM personality traits descriptive statistics for each ICC cluster

Cluster	Neuroticism		Extraversion		Openness		Agreeableness		Consciousness	
	Mean	SD	Mean	SD	Mean	SD	Mean	SD	Mean	SD
1	35.34	4.88	39.46	5.16	36.60	3.78	39.63	5.38	39.83	5.59
2	35.34	4.05	39.44	4.47	35.90	3.94	37.72	4.42	40.36	4.05
3	34.97	4.66	40.69	4.87	36.93	3.57	39.79	4.65	41.06	4.58
4	34.08	5.62	40.65	5.30	37.59	5.43	39.41	5.03	41.31	4.95
Total	34.90	4.91	40.14	5.02	36.85	4.26	39.32	4.96	40.67	4.92

Table 4

Mann–Whitney’ U-test for FFM personality traits between each ICC cluster

FFM personality trait	Cluster 1 – Cluster 2		Cluster 1 – Cluster 3		Cluster 1 – Cluster 4		Cluster 2 – Cluster 3		Cluster 2 – Cluster 4		Cluster 3 – Cluster 4	
	U	P	U	P	U	P	U	P	U	P	U	P
Neuroticism	3434	.647	6830,5	.350	6251	.068	3754	.637	3433	.223	6417,5	.326
Extraversion	3381	.776	5363	.039	4747,5	.105	2883	.029	2590,5	.090	6096,5	.769
Openness	3718,5	.164	6042	.500	4974,5	.272	2917,5	.037	2462,5	.032	5694	.570
Agreeableness	3936	.035	6225,5	.766	5444,5	.984	2735,5	.008	2445	.028	6135,5	.706
Consciousness	3065	.453	5190,5	.016	4355,5	.012	3145	.166	2625,5	.115	5792	.721

Note. $p < .05$ is in bold.

Table 4 shows that there are no significant differences in Neuroticism between ICC clusters. This result corresponds to the results of a previous study (Gridunova, Novikova, Shlyakhta 2017), in which no correlation was found between the ICC variables and Neuroticism. The absence of differences between clusters on Neuroticism tells about a lower significance of emotional stability – instability for the ICC manifestation in comparison with other traits.

Extraversion is significantly different between clusters 1–3 and clusters 2–3. The representatives of cluster 3 (“Undecided” students) have a slightly higher Extroversion than students who are inclined to absolutize (“Ethnocentrists”) and minimize (“Negativists”) cultural differences. These results indicate a more pronounced Extroversion in students already in the transition phase to ethnorelativism compared with students who were at ethnocentric stages of ICC development.

Openness is significantly different between clusters 2 – 3 and clusters 2 – 4: representatives of cluster 4 (“Ethnorelativists”) have maximum, and representatives of cluster 2 (“Negativists”) have minimum Openness values. Openness of “Undecided” students (cluster 3) is closer to “Ethnorelativists”. These data support the importance of Openness for cultural differences acceptance.

Agreeableness differs most strongly between ICC clusters (between clusters 1–2, 2–3, and 2–4). Accordingly, the representatives of cluster 2 (“Negativists”) have minimum Agreeableness, and they differ from the representatives of the other groups. This may indicate the lack of tendency to trust others, to seek to support them and show empathy in students, not reckoning with intercultural differences in the interaction process.

Consciousness is significantly different between clusters 1—3 and clusters 1—4: representatives of cluster 1 (“Ethnocentrists”) have minimum Consciousness, while representatives of cluster 4 (“Ethnorelativists”) have maximum Consciousness. This data supports the importance of Consciousness, as well as Openness, for cultural differences acceptance. But, at the same time, if low Openness is a characteristic of students who tend to minimize cultural differences (“Negativists”), then the low Conscientiousness is a characteristic of students who tend to absolutize cultural differences (“Ethnocentrists”).

Conclusions

Thus, the research results allowed us to give the brief characteristics of students with different ICC profiles.

The group of “*Ethnocentrists*” includes 108 people (27.83% of the sample). These students have the lowest rates of *Acceptance* and *Minimization*, but high rates of *Absolutization* of cultural differences. They differ from representatives of other groups by minimum Consciousness. Students of this group tend to consider intercultural differences as absolute and uncontrollable.

The smallest group of “*Negativists*” includes 61 students (15.72% of the sample). They have the lowest rates of *Absolutization* and *Ambivalence*, but the highest rates of *Minimization*. At the same time, they differ from representatives of other groups by the minimum Openness and Agreeableness. The representatives of this group tend to minimize the intercultural difference and consider it insignificant.

The largest group of “*Undecided (Ambivalent)*” students includes 118 people (30.41% of the sample). They have the highest rates of *Absolutization* and *Ambivalence*, as well as high *Acceptance*. They have maximum Extraversion and Agreeableness, while on personal traits they are most different from “Negativists” and practically do not differ from “Ethnorelativists”. The representatives of this group are in transition from ethnocentrism to ethnorelativism. It is confirmed both by the characteristics of the ICC profiles and personal traits.

The group of “*Ethnorelativists*” includes 101 students (26.04% of the sample). They have the highest rates of *Acceptance* and low *Absolutization*. And also they have a maximum of Openness and Consciousness. The representatives of this group are most likely to accept cultural differences and take them into account in the interaction.

Thus, the results of the study confirm the presence of profiles, characterized by a different ratio of ICC variables and the severity of FFM personality traits. Also, the study confirmed the importance for ICC development of all FFM personality traits, except of Neuroticism, and above all Openness and Consciousness.

The practical significance of the results is the possibility to develop special programs to improve intercultural competence in Russian universities students based on the identified typological specificity of ICC profiles. In addition, the identification of ICC profiles can be a theoretical basis for the development of new methods of the ICC diagnostics using not only self-assessment questionnaires of certain personal features, but other techniques as well.

The research limitations, first of all, are related to the size and composition of the sample. In the future, we are planning to include students from other universities and fields of the study in the sample. Secondly, it is clear that there are many factors affecting

ICC, not considered in this work, but needed to build more holistic profiles of ICC. So, as perspectives for further work we intend the extension of the studied characteristics of ICC profiles and the inclusion in the analysis of such psychological characteristics as ethno-national attitudes and intellectual development indicators (in particular, one of the emotional intelligence aspects — the ability to non-verbal behavior interpretation).

Acknowledgments

The study was carried out as part of the Research Initiative Project No 050421-0-000 “Personality Self-Realization in a Multicultural Environment” at the Social and Differential Psychology Department of RUDN University.

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Article history:

Received 20 March 2017

Revised 28 June 2017

Accepted 30 June 2017

For citation:

Novikova, I.A., Novikov, A.L., Gridunova, M.V., Zamaldinova, G.N. (2017). Intercultural Competence Profiles in Russian University Students. *RUDN Journal of Psychology and Pedagogics*, 14 (3), 326—338. DOI 10.22363/2313-1683-2017-14-3-326-338

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ПРОФИЛИ МЕЖКУЛЬТУРНОЙ КОМПЕТЕНТНОСТИ РОССИЙСКИХ СТУДЕНТОВ

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Статья посвящена проблеме исследования межкультурной компетентности (МКК) как психологического феномена: ее моделей, факторов, профилей. Представлены результаты эмпирического исследования студентов двух крупных многонациональных российских университетов (388 человек, 254 девушки и 134 юноши), целью которого было выявление типологических профилей МКК и их характеристика в соотношении с индивидуально-личностными факторами. МКК изучалась на основе «Динамической модели межкультурной чувствительности» М. Беннета, для диагностики использовалась модифицированная «Шкала межкультурной чувствительности» О.Е. Хухлаева и М.Ю. Чибисовой в адаптации Ю.А. Логашенко. Индивидуально-личностные факторы рассматривались в рамках Пятифакторной модели Р. Косты и П. МакРэя и диагностировались с помощью краткой формы «Пятифакторного опросника» (русская адаптация М.В. Бодунова и С.Д. Бирюкова). Были выявлены 4 профиля МКК студентов, которым даны условные названия: «этноцентристы», «негативисты», «неопределившиеся (амбивалентные)» и «этнорелятивисты». Показано, что профили различаются между собой не только по характеру соотношения выраженности параметров МКК, но и индивидуально-личностных факторов. Результаты могут быть использованы для разработки программ развития и формирования МКК с учетом выявленной психологической специфики ее профилей.

Ключевые слова: межкультурная компетентность, межкультурная чувствительность, профили межкультурной компетентности, индивидуально-личностные факторы, черты личности, пятифакторная модель

Благодарности и финансирование

Исследование выполнено в рамках реализации инициативной НИР № 050421-0-000 «Самореализация личности в поликультурной среде» на базе кафедры социальной и дифференциальной психологии Российского университета дружбы народов.

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История статьи:

Поступила в редакцию: 20 марта 2017

Принята к печати: 30 июня 2017

Для цитирования:

Новикова И.А., Новиков А.Л., Гридунова М.В., Замалдинова Г.Н. Профили межкультурной компетентности российских студентов // *Вестник Российского университета дружбы народов. Серия: Психология и педагогика.* 2017. Т. 14. № 3. С. 326—338. DOI 10.22363/2313-1683-2017-14-3-326-338

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DOI 10.22363/2313-1683-2017-14-3-339-352

UDK 159.922.2

EMOTIONAL AND PERSONAL FACTORS OF ADAPTABILITY OF THE POPULATION IN THE ECUADORIAN ANDES

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Abstract. The multidisciplinary and transdisciplinary principle has been applied to understand and interpret the perception and adaptability of the high Andes population to the climatic variability. The study is centered on several communities of the three ethno-cultural groups in Ecuador: Puruhas, Kayambis and Otavalos, linked to the two geographic sceneries, from 2600m a.s.l. up to the summit of volcanoes. The information has been collected and the climatic variability along the last 30 years is analyzed, the dynamics of land use and natural vegetal covering of the two last decades have been interpreted (verified data and information), and data from real environment have been compared with the information obtained from the conversations, conducting surveys (perceived environment and people's answers) and psychological tests (behavior and analysis of adaptability). The study takes the perspective that adaptability is linked with the emotional and personal characteristics of the resilience of one person or one group. The capacity to get related with the environment, to take the greatest advantage from what is necessary in order to satisfy their needs, is a process through which the communities assimilate new ways of survival and, consequently, they adapt themselves to new situations. Studying these characteristics in a certain ethno-cultural group was the object of this study, and, in this paper we will show some of the characteristics as an attempt to make a possible model of the adaptational potential of the inhabitants of these groups in condition of hazard, and their possible vulnerability.

Key words: emotional and personal factors, adaptability, Ecuadorian Andes, multicultural comparative analysis

Introduction

Each culture has its own conceptions, relationships and perceptions about nature and its territories, as well as about the history of environmental changes, including climatic, which had happened before the history of human species started (Heyd, 2011, quoted by Pinilla Herrera, Rueda, Pinzón & Sánchez, 2012). In this context the topic of the adaptation to such changes is not unknown for societies, because the different ways of understanding, perceiving and acting facing the atmospheric behavior and climatic phenomena, had allowed to transform and keep the social practices of environmental and productive management, across the time.

In order to have a better understanding of the psychological consequences which can come out from catastrophic events, it is helpful to review briefly the way how people get and develop the capacity to confront certain difficult situations in their lives and, how they get ready to survive successfully the exceptional painful experiences. These experiences

generate temporary reactions which have variable duration and act as mechanisms of defense and, in some way, alert and prepare the person to face a traumatic situation, having a physical or emotional origin. Generally, these reactions to stress are closely related with learning, and become a survival mechanism and a kind of relief for the emotional tension. The learning process allows developing defense and molding of a stronger personality ready to face and overcome successfully the adversities which are presented. This process used to be built up in the family and community environment which, in normal conditions, are transformed in places which make it easy for the children and young people to grow in order to become independent and self-confident adults. The family, as a means protection and as a model, allows the child to absorb the healthy behaviors which older people are in capacity to give. On the other hand, the social group they belong to also supplies an adequate supporting net for the families and individuals. The total of those experiences acquired during the childhood and the adolescence, establishes the bases for the personality and contributes to the development of what is known as “resilience” (Rodríguez & Zaccarelli Davoli, 2006).

In spite of the differences regarding terminology, resilience tends to be understood as a process which is conditioned by individual and environmental factors which come together in order to produce an exceptional reaction facing an important menace (Villalba Quesada C., 2004). The adaptation is related to the resilience (English word), which is a widely observed phenomenon, but, which has been given very little attention, including the two relevant aspects: to resist the event and to recover it (Bonanno, Wortman et al., 2002; Bonanno & Kaltman, 2001). Faced with a traumatic event, resilient people get to keep a balance which is established without affecting their performance and their everyday work. Different from those who recover themselves in a natural way after a dysfunctional period, the resilient people don't go through this period, but remain functional regardless of the traumatic experience (Poseck, Baquero & Vecina Jiménez, 2006).

This phenomenon is considered as something hard to believe or suitable for exceptional people (Bonanno, 2004) and, however, sufficient data show that resilience is a common phenomenon among the people who face adverse experiences and, stop functioning, unable to use the normal adaptive processes of human beings (Masten, 2001). The testimony of many people reveals that, even when they survived a traumatic situation, they got to face it and continue developing with efficiency in their environment (Poseck, Baquero & Vecina Jiménez, 2006).

Any change in the person's environment requires that each individual takes certain steps, conscious or unconscious, in order to reach an effective level of adaptation to the occurred changes, this process is directly related to the resilient characteristics that have been developed by the individual during his life due to his physic, psycho-emotional and social environment.

Nevertheless, beyond conceptualizations, this research stands for the idea that an individual's autonomous adaptation or a community with its own identity, is able to solve and minimize the problems originated by the climatic change; without doubting the demonstrated human adaptability, it is claimed that there are limits or irregularities that may damage the response capacity (resilience) even in a population which has great abilities. That is why, the topic of the human adaptability as a management solution facing the climatic change, is a complex and up-to-date one.

The set of the emotional and personality characteristics, which has been studied in this research represents the quantitative and qualitative characteristics which reflect the scope of the adaptation of the different cultural groups analyzed.

The emotional and personality factors, about the scope of adaptation, that is to say of the adaptability of the studied groups, reflect their inner psychological state, as well as, the psychosomatic manifestations and their energetic level, which is directly related to the physical health. This set of indicators allows to evaluate the scope of adaptation, to give the support to the adaptive process and to make the adequate corrections to the programs for crisis intervention.

For these reasons, in the process of adaptation to the conditions of individual-environmental interaction, the problems of “psychological vulnerability”, the prevention of the stress impact and its consequences acquire great importance, as well as the necessary maintenance of physical and mental health in order to approach the daily activities successfully.

However, this can be restrained by the population vulnerability in case of Climatic Change. The IPCC (2001) defines Climatic Change as “*The level to which a system is susceptible or is not able to sustain the adverse effects of climatic change, including the climatic variability and the extreme phenomena. The vulnerability depends on the type, amount and speed of the climatic variation to which a system is exposed, considering its sensibility and its adaptation capacity*” (IPCC, 2001).

From this premises, the interest to analyze not only the adaptation but the adaptability comes out, with the scope to the adaptation of the individuals and some collective ethnic and cultural groups, in order to share and face positive and traumatic experiences, and even more to get a benefit from them, considering on some occasions, that surviving a traumatic event presents an opportunity to take a conscious effort and remake the way of perceiving the world.

Based on the performed researches, all the factors involved in the adaptation and the personal characteristics of the resilience, would be understood through the adaptation strategies of the people and would vary, depending on the environment in which such a process happens.

The research about people’s adaptation strategies in different natural and social environments, would offer the possibility to evaluate the personal adaptation potential and the improvement of these strategies, which, in its turn, could generate mechanisms of support in order for the experience not to be traumatic and, if it were, to help to propose the individual’s growth and the development of their personal qualities (Costales, 2013).

Methodology

The two selected areas of research are the emblematic volcanos in the Ecuadorian Andes, in South America (Fig. 1).

Sample. The first area covers the coalescence of Chimborazo volcano with six thousand three hundred and ten meters above sea level and Igualata volcano (4214 masl), and are populated predominantly by people from the PURUHAS communities. The people from nine of these communities participated in the research (41 Puruhas, adults older than 40 years old, from rural research areas). The second research area is the basin of San Pablo Lake or Imbakucha, with its reflecting pool at two thousand six hundred forty meters

above sea level. The lake is surrounded by four volcanoes: Imbabura (4621), Cubilche (3802), Cusín (3923) and Mojanda (4279). This area has significant cultural diversity of two cultural groups: OTAVALOS and KAYAMBIS. The people from six Kayambis communities and from eight Otavalos communities participated in the research (36 Otavalos and 35 Kayambis, adults older than 40 years old, from rural research areas).

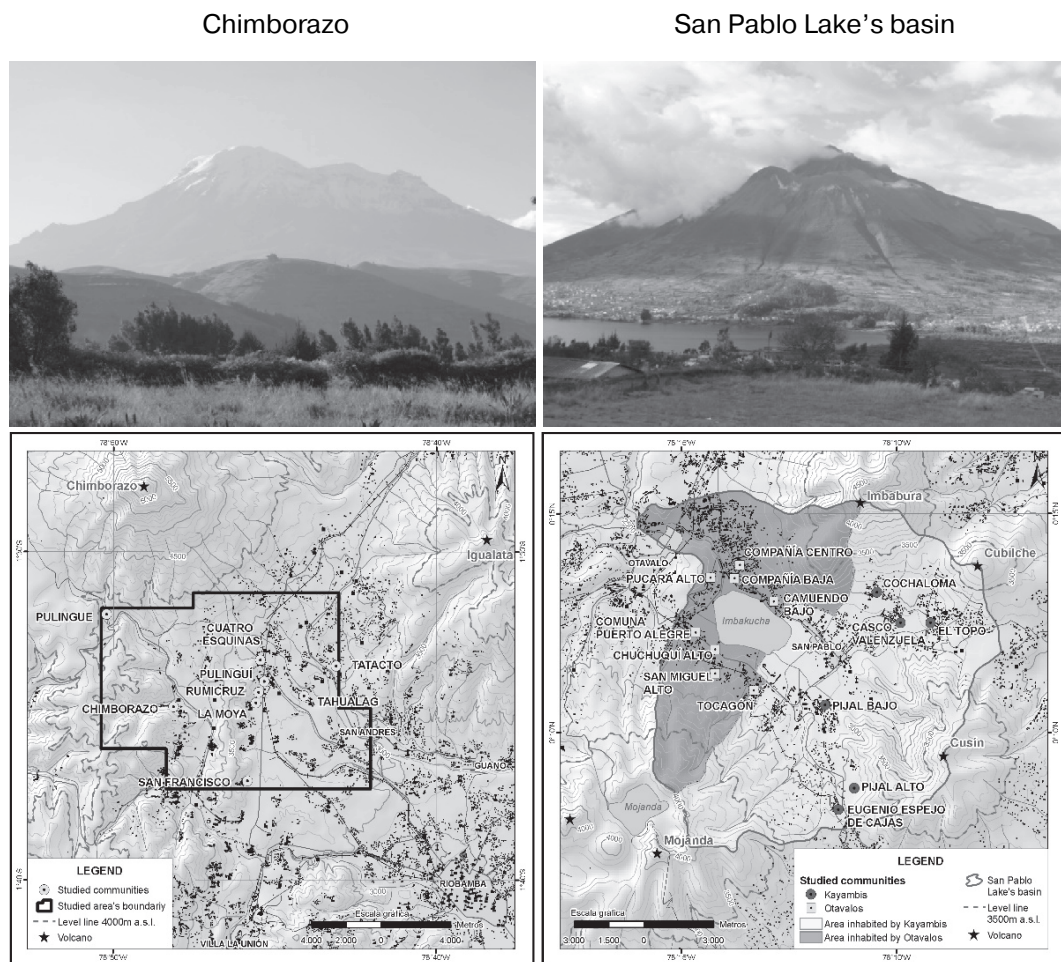


Fig. 1. Photographs and maps of the location of the research areas (Enríquez, 2014)

Instruments. For the analysis of the emotional and personal adaptability factors several research methods were used:

- The “Self Portrait” method (Besedin, Lipatov, Timchenko, & Shapar’, 1996: 203–207).
- The “Who am I?” method (Rumyantseva T.V., 2006).
- Survey of the questionnaire “Psychosomatic symptoms” (created for this investigation, based on materials from Mikhailova, Costales Zavgorodniaya, 2011).
- M. Liusher’s test: “Color selection diagnostic” (Timofeev, Filimonenko, 1995).
- Janoff-Bulman’s “Shattered assumptions” or “Scale of basic concepts” (Janoff-Bulman R., 1992).

The results of this data were analyzed with statistical instruments like percentage analysis, the Kruskal–Wallis difference criterion, cluster analysis of different groups using Ward’s method and others.

Results

The projective method: “Self-portrait” adapted by R. Bernsom from the Institute of human development in Seattle (USA), consists in having the individuals draw themselves, this allows to have an insight into their cognitive and emotional components and helps to build a basic psychological portrait, for the interpretation of the obtained information whit other methods.

Fig. 2 shows the examples of the results of the “Self-Portrait” Method of the Puruhas, Kayambis and Otavalo people. Some of the information obtained based on the group results is:

- While the balance between dependence and independence, is quite widespread in the studied communities, most of them are comfortable and well suited in their own cultural environment.
- The Puruhas (Chimborazo) are willing to communicate openly with people worldwide, but at the same time have more difficulty in relating to the people outside their community.
- In all the three groups there is a tendency for idealism, spirituality and intellectuality, opposed to the reality they live in.



Fig. 2. Examples of the “Self-Portrait” Method Results and a graphic of the typical dress of each ethnic group

Fig. 3 shows the percentage results of the “Who am I?” Method of the Puruhas, Kayambis and Otavalo people. The results of the analysis of the three groups, emphasized that, with the application of this method, we are able to highlight the following general conclusions:

— In the Kayambis and Otavalos communities, greater importance is given to the prospection and future, as well as the cognitive knowledge.

— In the Puruhas communities there are no responses over “material self,” unlike the other two groups.

— In the “physical self” there is a similar percentage in all the three groups. This quality can be related to the fact that these communities give little thought to their individual decisions and preferences. This trend is more evident in the Puruhas than among the Kayambis and Otavalos.

— “Actor self,” is proportional in all the three groups, this demonstrates a general tendency to give importance to their work activities as a fundamental part of their identity.

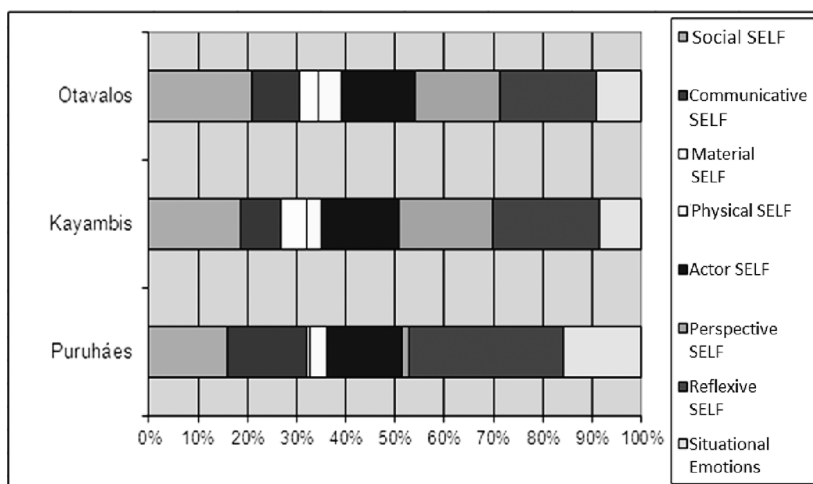


Fig. 3. “Who am I?” Method results

In order to obtain the information about the health of the inhabitants of the high mountain during the last ten years and about the changes of this state, a survey about “Psychosomatic symptoms” better known in the scientific literature of maladaptation is used; and the dynamics of these symptoms is analyzed in each of the studied groups. The survey respondents were interviewed being asked about the opinion they have or have had about this type of symptoms and, in case of having them, when they consider these symptoms appeared. The characteristics obtained using the survey on “Psychosomatic symptoms”, show that, over time, the health status of the respondents has changed as follows in Table 1.

Table 1

Percentage results of the questionnaire “Psychosomatic symptoms”

Psychosomatic symptoms	During the:	Puruhas	Kayambis	Otavalos
Memory problems	Past 10 years	10	6	8
	Past five years	24	40	17
	Present	49	63	64

Table 1 (End)

Psychosomatic symptoms	During the:	Puruhas	Kayambis	Otavalos
Sleep problems	Past 10 years	7	6	11
	Past five years	10	20	11
	Present	37	49	39
Headaches	Past 10 years	15	17	11
	Past five years	34	20	19
	Present	68	46	53
Dizziness	Past 10 years	5	17	6
	Past five years	22	23	6
	Present	51	51	22
Heartaches	Past 10 years	10	14	6
	Past five years	24	20	14
	Present	24	31	39
Stomach and digestion problems	Past 10 years	22	17	19
	Past five years	32	26	22
	Present	63	31	44
Hyperactivity	Past 10 years	2	9	6
	Past five years	7	6	3
	Present	15	6	3
Fatigue	Past 10 years	2	14	11
	Past five years	20	29	17
	Present	61	46	39
Emotional imbalance and constant mood swings	Past 10 years	15	17	14
	Past five years	27	17	17
	Present	56	26	8
Communication problems	Past 10 years	7	6	11
	Past five years	10	9	11
	Present	12	11	17
Depression	Past 10 years	10	11	8
	Past five years	20	11	8
	Present	34	26	22
Denial of problems	Past 10 years	5	11	8
	Past five years	2	11	8
	Present	2	14	8
Anguish, anxiety and insecurity	Past 10 years	7	23	17
	Past five years	22	23	19
	Present	44	37	42

During the past 10 years, the symptoms related to “stomach and digestion problems, heartaches, headaches and memory problems” have increased in all the three groups. In Chimborazo, the cases of “anguish, anxiety, insecurity and fatigue” have increased. The cases of “communication problems, dizziness and sleep problems” have increased among the Kayambis. Among the Otavalos the symptoms of “anguish, anxiety, insecurity and fatigue” have increased.

In the last five years, the symptom of “Depression” has grown in all the groups. The cases of “communication problems, dizziness and sleep problems” have increased in Chimborazo. The symptoms of “anguish, anxiety, insecurity, denial of problems, emotional imbalance, constant mood swings and fatigue” have grown among the Kayambis. The

cases of “communication problems, dizziness and sleep problems” have increased among the Otavalos. Instead, over the past 10 years, the same symptoms of “denial of problems” have remained in the Puruhas and Otavalos.

In order to study and understand the “Neuro psychic tension level” and the “Energetic state” of the population, we compared the level of these qualities using the Kruskal-Wallis difference criterion (see Table 2). Their energy state is close to the ideal. These features make them very adaptable to future circumstances and help them to respond to emergency situations fast enough. Based upon the statistically valid differences obtained with the help of the Kruskal-Wallis difference criterion, we can conclude that in “neuro psychic level of tension” and “energy state”, there is no difference between the groups.

Table 2

**Results of the Kruskal-Wallis difference criterion in the scales of “Color selection diagnostic”
(Based on M. Liusher’s Test)**

Scales / Studied group	Medians			Kruskal Wallis Criterion	P-level
	Puruhas	Kayambis	Otavalos		
Quantity	N = 41	N = 35	N = 36		
Neuro psychic tension level	3	4	4	2.42	.29
Energetic state	4	4	4	0.55	.76

Based on the colors chosen first and last, it is worth to notice certain trends that distinguish the population of each of the regions studied. Among the Puruhas, in the first place, green is the color of greatest choice (32%), followed by red and yellow (20% each), blue (10%), purple (7%), black and gray (5% each) and brown (2%). In the last place, for this group, gray is the color of greatest choice (39%), followed by black (32%), yellow and purple (7% each), green and brown (5% each), blue and red (2% each). Among the Kayambis, in the first place, purple is the color of greatest choice (31%), followed by green (26%), blue (17%), red (11%), brown, black and gray are not chosen (0%). In the last place, for this group, black is the color of choice (37%), followed by gray (26%), yellow (11%), purple (9%), green blue and brown (6% each), and red (0%). Among the Otavalos, in the first place, red is the color of the greatest choice (25%), followed by purple (19%), blue (17%), yellow (14%), black and gray (8% each), brown (6%) and green (3%). In the last place, for this group, black is the color of greatest choice (36%), followed by gray (19%), green and brown (11% each), blue (8%), purple and red (6% each) and yellow (3%) (see Table 3).

Table 3

Percentage of choice of the different colors in the first and last places in the Puruhães, Kayambis and Otavalos population

Studied group	Color preference		Color denial	
	Greatest percentage of choice in each group	Lowest percentage of choice in each group	Greatest percentage of choice in each group	Lowest percentage of choice in each group
Puruhas	Green 32%	Brown 2%	Gray 39%	Blue and Red 2% each
Kayambis	Purple 31%	Brown, Black and Gray 0% each	Black 37%	Red 0%
Otavalos	Red 25%	Green 3%	Black 36%	Yellow 3%

Among the Puruhas, it is remarkable: the search for self-realization, the rise of position, the desire to get power, respect, recognition, superiority, security, independence and the ability to defend themselves would be the necessity on which a third of its inhabitants is focused, as well as the desire to maintain an active attitude to situations around them. Among the Kayambis, the achievement of unity, identification with someone, the achievement of erotic and aesthetic goals, the desire to please others, to attract attention, make an impression and receive acceptance, seem to be the central motivations of almost a third of its inhabitants, but also there is denial and repression of aggression. Among the Otavalos, making achievements, maintaining the initiative, moving forward, being active, fighting and feeling emotions, are the main motivations of a quarter of its population, while, denial and repression of aggression are significant for more than a third of them. On summarizing the information obtained through this method, the respondents were classified into different risk groups according to their level of neurophysiological tension (see Table 4).

Table 4

Percentage analysis of the risk groups according to their level of neurophysiological tension

Neuro-psychological stress level	Low risk	Medium-risk	High-risk
Puruhas	59%	29%	12%
Kayambis	34%	49%	17%
Otavalos	45%	25%	30%

According to the parameter of neuro-psychological stress level, it can be concluded that the groups with higher risk are the Otavalos and Kayambis, because the highest percentage of the Kayambis, is in the medium-risk group; in turn, the Otavalos have a third of its population in the high risk group. These two groups are less able to perform their work, and have even less ability to act and less effectiveness than the population of the Puruhas (Chimborazo). From this it follows that:

The respondents belonging to the high-risk group are those who have a very high level of neurophysiological stress, they are almost exhausted, their level of awareness is sporadic and they are usually characterized by suffering from «binding» in certain negative emotional states. They show an absence of reasons hierarchy, the mood of the individual permanently changes and general emotional state is loaded by such feelings as anxiety, anguish, weakness, tiredness, lack of energy and peacefulness; in extreme situations, this kind of people are unpredictable and unreliable.

The respondents from the medium-risk group have obviously also a medium level of unproductive neuro-psychic tension, the individual is active and effectively fulfills his/her activities and obligations as long as they belong to the usual context, passing with no problem through the states of work — break — work. If necessary, the respondents are able to overcome fatigue, thanks to having a willpower that helps them to maintain self-control of their negative emotional states, but, after an effort, their condition and health status need a period of rest to return to normal and recover their working capabilities. With proper motivation, people with these characteristics can work for a long period and, in extreme situations, can be mobilized effectively and concentrate on safety requirements, as long as their energy is not in a phase of exhaustion.

The respondents with low risk are characterized by a somehow insignificant level of unproductive neuro-psycho-tension, in this case the people have the tendency to work actively, their energy resources are sufficient to achieve high peaks of activity and stress. When their activities and work are well-motivated and they find it interesting, these people have no difficulty learning and memorizing information during the process. In stressful situations, they can behave calmly and work out the situation. On the basis of the information obtained through this method, the respondents are classified into different risk groups according to their energy state (see Table 5).

Table 5

Percentage analysis of the risk groups according to their energy level

Energy level	Low risk	Medium-risk	High-risk
Puruhas	61%	36%	2%
Kayambis	51%	46%	3%
Otavalos	61%	36%	3%

Thanks to the parameter of the energy state, it can be concluded that the three groups have a fairly high energy level and the people's reaction at critical or stressful moments, will also be quite effective from the perspective of energy they have to show in the presence of the above mentioned circumstances.

The respondents of the high risk group are energetically worn out, with no strength and they need rest. People with this score are characterized by experiencing passive reactions to problems, they are not ready for a situation of stress and, at critical moments, generally adopt inappropriate behavior.

Those belonging to the medium-risk group, in turn, can form two groups:

— Those who are ready to use their energy optimally, but they need to take a break, since its current level is not precisely high, but enough to undertake their daily activities. In extreme situations, probably they adopt passive behavior and react slowly, especially in decision-making situations;

— Those with the excess of energy have exalted behavior, their activities take the form of relief from excessive energy and, in critical situations, they often behave impulsively, with ill-considered behavior without self-control. In extreme situations they demonstrate low effectiveness and suffer panic attacks.

Those who form the low-risk group have an optimum level of physical and mental resources to act; in extreme situations they probably react quickly and positively, it is common for them to take the right decisions and act accordingly.

Based on the results obtained by means of Janoff-Bulman's "Basic concepts scale" test, which gives information about the perception of the inhabitants' personal security, expressed in a scale of a maximum five points, three categories of concepts were revealed:

1) The belief that there is more goodness than evil in the world, that people are the main elements there and the perception of the environment that surrounds them; in this category there are the scales:

- *Benevolence of the world;*
- *Benevolence of people;*

2) The belief that, in this world, everything makes sense and all is reasonable, the perception that events happen for certain reasons and justice controls them. In this case, it is convenient to use the scales:

- *Justice*;
- *Control*;
- *Randomness*;

3) The belief in the value of “self” fits in three concepts: Self — Self value, Self — Self behavior, and Self- Self luck; and corresponds to the scales:

- Self-worth*;
- Self-control*;
- Luckiness*.

The author of the method considers that the more positive the basic concepts of people are, the higher both their resilience level and their capacity for resistance to events will be. It is considered that the positive standard of these beliefs is in the score of three points and a half (3.5).

Table 6

Percentage of interviewed people whose concepts have greater levels (≥ 3.5) or lower levels (< 3.5) than the standard

Scales	Studied group	< 3.5%	$\geq 3.5\%$	Scales	Studied group	< 3.5%	$\geq 3.5\%$
Benevolence of world	Puruhas	22	78	Randomness	Puruhas	66	34
	Kayambis	20	80		Kayambis	51	49
	Otavalos	42	58		Otavalos	47	53
Benevolence of people	Puruhas	37	63	Self-worth	Puruhas	34	66
	Kayambis	37	63		Kayambis	60	40
	Otavalos	56	44		Otavalos	53	47
Justice	Puruhas	12	88	Self-control	Puruhas	22	78
	Kayambis	26	74		Kayambis	26	74
	Otavalos	53	47		Otavalos	19	81
Control	Puruhas	27	73	Luckiness	Puruhas	24	76
	Kayambis	49	51		Kayambis	31	69
	Otavalos	39	61		Otavalos	42	58

According to the results obtained in the three categories of concepts, it is important to emphasize that (See Table 6):

— On the scales “Benevolence of world”, “Control”, “Self-control” and “Luckiness” all communities have a greater positive concept.

— On the scales “Benevolence of people”, “Justice”, “Randomness” and “Self-worth”, some of the groups are in the medium lower limit of the scales.

We found statistically valid differences between the Puruhas and Otavalos groups, on the scales: “Benevolence of world”, “Benevolence of people”, “Justice” and “Randomness”. The only scale in which there are valid differences among the three groups is “Justice” (See Table 7).

Table 7

Results of Kruskal-Wallis difference criterion of Janoff-Bulman’s “Scale of Basic Concepts”

Scales	Medians			Kruskal Wallis Criterion	Value level
	Puruhas	Kayambis	Otavalos		
Quantity	N = 41	N = 35	N = 36		
Benevolence of world	3.75*	4.00	3.50*	6.02	.049
Benevolence of people	3.75*	3.50	3.25*	6.50	.039
Justice	4.00*&	3.75&	3.25*	17.12	.000

Table 7 (End)

Scales	Medians			Kruskal Wallis Criterion	Value level
	Puruhas	Kayambis	Otavalos		
Control	3.75	3.50	3.75	2.77	.250
Randomness	3.00*	3.25	3.50*	7.47	.024
Self-worth	3.75	3.25	3.25	2.48	.290
Self-control	4.00	4.00	4.00	1.04	.594
Luckiness	4.00	3.75	3.50	4.54	.104

Note. Values that are lower than the standard proposed by the author are given in **bold**.

* & = symbols that indicate statistically valid differences

In order to understand the dynamics of each group, which statistically has valid differences in the three groups (See Table 8), we divided each of the studied groups into two subgroups (Clusters), with different combinations of the concepts of “Benevolence of world”, “Benevolence of people”, “Justice”, and “Randomness”.

Table 8

Results of the Ward’s Cluster Analysis

Scales	Puruhas		Kayambis		Otavalos	
	1	2	1	2	1	2
Subgroup						
Benevolence of world	3.4	4.3	2.8	4.2	3.2	3.9
Benevolence of people	3.3	4.2	3.5	3.7	3.0	3.8
Randomness	2.7	3.3	3.3	3.4	3.8	3.1
Justice	3.9	4.5	3.1	3.9	2.9	4.2
Amount of people	18	16	9	24	20	13
Percentage	53%	47%	27%	73%	61%	39%

Note. Values in **bold** represent those who are the majority in the group of respondents.

Importantly, there is one subgroup that has different characteristics that distinguish it: *variable depending on the situation* (Subgroup 1), and the other subgroup with the same characteristics in each group (the Puruhas, Kayambis and Otavalos): *positive world and medium randomness* (Subgroup 2).

Conclusions

This is an exploratory empirical research that documents the perceptions, opinions and reactions of the target communities: the Puruhas, Kayambis and Otavalos; in order to establish differences in emotional and personal factors of adaptability.

The differences and similarities in emotional and personal factors characteristics are noted among groups of people, despite their living in the same space.

It will be valuable to continue applying this research model in rural and urban areas.

Acknowledgements

At the present paper, we show the results obtained from the investigation that was published in the book: *Perception and Adaptability of the Population in the Ecuadorian Andes to Climatic Variability – Multicultural Comparative Analysis* by S. Zavgorodniaya, A. Costales, & S. Enriquez. We are grateful to the coauthors of this book and the Pontifical Catholic University of Ecuador for their work and support, which made this investigation and publication possible.

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Article history:

Received 12 March 2017

Revised 7 June 2017

Accepted 14 June 2017

For citation:

Costales Zavgorodniaya, A.I. (2017). Emotional and Personal Factors of Adaptability of the Population in the Ecuadorian Andes. *RUDN Journal of Psychology and Pedagogics*, 14 (3), 339—352. DOI 10.22363/2313-1683-2017-14-3-339-352

Bio Note:

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ЭМОЦИОНАЛЬНО-ЛИЧНОСТНЫЕ ФАКТОРЫ АДАПТИРОВАННОСТИ НАСЕЛЕНИЯ В АНДАХ ЭКВАДОРА

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Авторами статьи был применен междисциплинарный подход, чтобы понять и исследовать восприятие и адаптированность населения в Андах Эквадора к климатической изменчивости. Исследование было направлено на изучение трех этнических групп в Эквадоре: пуруаэ, камбэ и отавало, которые проживают на склонах гор вплоть до вершин вулканов на высоте более 2600 метров над уровнем моря. Для установления климатической изменчивости были собраны и проанализированы метеорологические данные за период более 30 лет, также определена динамика землепользования и изменения естественного растительного покрова двух последних десятилетий. Эта информация, полученная из окружающей среды, сравнивалась с информацией, полученной при анкетировании местных жителей относительно их восприятия изменений в климате и в их образе жизни, а также с данными психологического тестирования, направленного на исследование уровней адаптированности.

Данное психологическое исследование основывается на предположении о том, что адаптированность связана как с эмоциональными и личностными особенностями человека и группы; так и с окружающей средой. Адаптация является процессом, посредством которого личность и сообщества ассимилируют новые способы выживания и, следовательно, они приспосабливаются к новым ситуациям. Изучая эти особенности в определенной этно-культурной группе, возможно смоделировать адаптационный потенциал жителей этих групп в условиях опасности и их возможную уязвимость.

Ключевые слова: эмоционально-личностные факторы, адаптированность, Анды Эквадора, межкультурный сравнительный анализ

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История статьи:

Поступила в редакцию: 12 марта 2017

Принята к печати: 14 июня 2017

Для цитирования:

Косталес Завгородняя А.И. Эмоционально-личностные факторы адаптированности населения в Андах Эквадора // Вестник Российского университета дружбы народов. Серия: Психология и педагогика. 2017. Т. 14. № 3. С. 339—352. DOI 10.22363/2313-1683-2017-14-3-339-352

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DOI 10.22363/2313-1683-2017-14-3-353-359

UDK 7.087

INTERNATIONAL SCIENTIFIC CONFERENCE “ART HISTORY IN THE CONTEXT OF OTHER SCIENCES IN RUSSIA AND ABROAD: PARALLELS AND INTERACTIONS”

The International Scientific Conference “Art History in the Context of Other Sciences in Russia and Abroad: Parallels and Interactions” was held 23–28 April 2017 in the Schnittke Moscow State Institute of Music. The Russian Foundation for the Basic Research Conference has supported the Project (the Author of the Conference Project and the Chairman of its Organizing Committee — *Grigoriy R. Konson*; Grant Number 17-04-14080). Over 90 researchers, who arrived in Moscow from the 54 Universities of Belarus, China, Germany, India, Italy, Mongolia, the UK, Ukraine, the USA attended a scientific forum.

All the sessions of the Conference were broadcast on the Internet¹. International teleconferences were organized during the sessions. The national educational television channel “Prosvescheniye (Enlightenment)” as well as Russian and foreign academic periodicals supported the Conference.

The concept of parallels and interactions in interdisciplinary spheres of knowledge was identified from the historical and theoretical position.

The Education and Science were subjects of Plenary Sessions (Fig. 1). The Doctor of Art History, Associate Professor of the Russian Music History Department, Senior Researcher of the Kvitka Research Center of Folk Music, the Tchaikovsky Moscow State Conservatory, Deputy Chief of the Humanities and Social Sciences Department, Russian Foundation for Basic Research, *Nikolai G. Denisov* has opened it.



Fig. 1. Plenary Sessions

¹ See e.g.: <https://www.youtube.com/watch?v=B7yPUldcVPo>

Much attention was attracted here by the synthesis reports:

— *“About Main Tendencies of Preparing Research Assistants in Russia (in Comparison with Anglo-Saxon Academic Experience)”* by Grigoriy R. Konson — Doctor of Art History, Head of Department of Applied Doctoral Studies and Preparation of Research Assistants, Professor of Department of Sociology and Philosophy of Culture, Russian State Social University, Laureate of Russian and International Competitions and Festivals, Member of the Federal Register of Experts in the Field of Science and Technology of the Ministry of Education and Science of the Russian Federation, Member of the Russian Council Advisory Board;

— *“Classical University in the Era of New Information Technologies: the St. Petersburg State University Experience in the Context of Development of the World Leading Universities”* by Olga V. Popova — Doctor of Political Sciences, Professor, Head of the Department of Political Institutions and Applied Political Researches, the St. Petersburg State University, Deputy Editor-in-Chief of Scientific Journal “Political Expertise: POLITEKS”;

— *“On Special Features of the Art Academic Publications in International Data Bases “Scopus” and “WoS””* by Olga V. Kirillova — PhD in Technics, President of the Association of Academic Editors and Publishers (AAEP), Director of Training and Consulting Center, Academy AAEP / Non-Profit Partnership “National Electronic and Information Consortium” (NP “NEICON”), Authorized Expert and Consultant of “Scopus”;

— *“Russian Art Education in the Bologna Process (on the Basis of Analyzing the Classical University Tradition of Saint-Petersburg)”* by Svetlana M. Gracheva — Doctor of Art History, Professor, Dean of the Faculty of the Theory and History of Fine Arts, I. Repin St. Petersburg State Academy Institute of Painting, Sculpture and Architecture, Russian Academy of Arts;

— *“Challenges of Informational Civilization vs Humanist of the XXI century”* by Galina Yu. Nikiporets-Takigawa — PhD in Philology, PhD in Russian Studies, Professor of the Slavonic Researches Department, the Cambridge University, Head of the Department of Political Science and International Relations, Dean of the Faculty of Humanities, the Russian State Social University, in cooperation with Gennadiy P. Otyutskiy — Doctor of Philosophy, Professor, of the Social Philosophy, Political Science and International Relations Department, the Russian State Social University.

In parallel, the topic of education was considered in the special spheres of knowledge:

— **Educational-Ethical:** *“Problems of Establishing Academic Reputation (on the Basis of Analysis of Humanities and Social Sciences PhD Thesis and Scholar Publications)”* by Andrey A. Rostovtsev — Doctor of Physics and Mathematics, Leading Researcher of Laboratory No 5 “Quantum Physics and Information”, the Institute for Information Transmission Problems (the Kharkevich Institute) of the Russian Academy of Sciences, Co-Founder of the Volunteer Network Community “Dissernet”;

— **Theatrical:** *“Theatre Art Education in Russia and Abroad: Parallels and Interactions”* by Grigoriy A. Zaslavsky — PhD in Philology, Laureate of the Moscow Government Award, the Rector of the Russian State Institute of Theatre Arts “GITIS” (Fig. 2);

— **Musical Performing Art:** *“About Some Trends of Modern Concert Management and Musical Education in Russia and Abroad (on the Basis of Piano Art Experience)”* by Ekaterina V. Mechetina — Soloist of the Moscow State Philharmonic Society, Teacher Assistant of Special Piano Department headed by Professor Mikhail S. Voskresensky, the Tchaikovsky

Moscow State Conservatory, Laureate of International Competitions, Prizewinner of the President of the Russian Federation Award (2011), Honored Artist of the International Union of Musicians (2016), Member of the Presidium of the President of the Russian Federation Council for Culture and Art, Chairman of the International Youth Art Festival “Green Noise”;



Fig. 2. Grigoriy R. Konson (left) and Grigoriy A. Zaslavsky

— **Psychological and Pedagogical:** “*The Bologna Process and National Musical Education: Integration or Degradation?*” by *Olga L. Berak* — PhD in Education, Professor of the Music Theory Department, the Gnesins Russian Academy of Music, “*New Psychological and Pedagogical Strategies in Concert Musician Education*” by *Olga M. Bazanova* — Doctor of Biology, Professor, the Sholokhov Moscow State University for Humanities, Chief Research Scientist, the Novosibirsk State University, Chief Researcher of Laboratory of Affective, Cognitive and Translational Neuroscience, the State Scientific Research Institute of Physiology & Basic Medicine, Siberian Branch of the Russian Academy of Sciences, in cooperation with *Tatiana I. Petrenko* Associate Professor, the Special Piano Department, the Schnittke Moscow State Institute of Music, Head of the Subject Committee of General Piano, the Central Music School of the Tchaikovsky Moscow State Conservatory;

— **Philological:** “*Philological Education in Russia and Abroad: Innovative Techniques as Factor of Changing Main Trends of University Education*” by *Marina V. Nevskaya* — Associate Professor, Rector Council Advisor, Dean of Faculty of Linguistics, the Russian State Social University;

— **Musicological:** “*Prospect of Convergence of Russian and World Musicological Traditions: Analysis Experience*” by *Tatiana I. Naumenko* — Doctor of Art History, Professor, the Head of the Music Theory Department, Vice-Chairman of the Council for Ph.D. Theses D 210.012.01 of the Gnesins Russian Academy of Music.

The study of these areas was continued on the next days of the conference and was characterized by the integration of different disciplines of knowledge. One of the most

popular fields of science at the conference was the **Psychology** that naturally interacts with other disciplines:

— **Philology**: “*Fantomas as Inter-Media Mythological Character*” by *Natalia T. Pakhsarian* — Doctor of Philology, Professor of the Foreign Literature History Department of the Philological Faculty at the Lomonosov Moscow State University, Leading Researcher of the Literary Criticism Department at the Institute of Scientific Information on Social Sciences of the Russian Academy of Sciences, President of the Russian Society for Eighteenth-century Studies (Division of the International Society for Eighteenth-century Studies — ISECS), “*About Typical Psychic Conditions in Characters’ Behavior in L.N. Tolstoy’s, A.P. Chechov’s and I.S. Turgenev’s Works*” by *Vyacheslav I. Kazarenkov* — Doctor of Pedagogical Sciences, Professor, the Social and Differential Psychology Department, Head of the Educational Art School, RUDN University;

— **Psychology with its Communicative Aspect**: “*Musical Experience as the Basis for the Music Therapy Effectiveness*” by *Alla V. Toropova* — Doctor of Pedagogical Sciences, Professor of the Department of Methodology and Techniques of Music Education, Moscow Pedagogical State University, in cooperation with *Wolfgang Mastnak* — Dr. h. c., Professor, the University of Music and Performed Arts (Munich, German Federal Republic);

— **Music Psychology and its study, increasing of meaning and correlation with the theory of information**: “*Musical Synesthetic and Non-Classical Art History*” of *Nina P. Kolyadenko* — Doctor of Art History, Ph.D. in Philosophy, Professor, the Head of History, Philosophy and Art History Department, Academic Secretary of the Council for Ph.D. Theses D 210.011.01, the Glinka Novosibirsk State Conservatory, “*“Possible” and “Impossible” in Music: Psychology of Perception of the New and Information Theory*” by *Vladimir P. Ryzhov* — Doctor of Physics and Mathematics, Professor of the Radiotechnics Theoretical Basics Department, the Taganrog Institute of the Technology of South Federal University, Professor of the Audio Engineering and Information Technology Department, the Rachmaninov Rostov State Conservatory, Honored Worker of Higher Professional Education of Russia, Honored Worker of the Russian Musical Society.

During the other days of the conference the field of research included **Painting and Architecture**: “*The “Crucifixion” Topic in Russian Sacral Plastics. Stylistic and Iconography Issues*” by *Maria A. Burganova* — Doctor of Art History, Professor of the Monumental-Decorative Sculpture Department, the Stroganov Moscow State Art Industrial Academy, Editor-in-Chief of Scientific and Analytical Journal “Burganov House. The Space of Culture”, Art and Literature Scientific and Analytical Journal “Texts”, Full Member of Russian Academy of Arts, Honored Artist of Russia, “*Sociocentric vs Anthropocentric Principles in Architecture: History and Modern Research Approaches*” by *Boris N. Ryzhov* — Doctor of Psychology, Professor, Head of the Development and Social Psychology Department, the Moscow City Pedagogical University, Editorial Board Chairperson of the Scholar Journal “System Psychology and Sociology”, Laureate of the Moscow Government Award (2009), Honored Worker of Higher Professional Education of the Russian Federation;

— **Literature Study**: “*“Dialogues” of Francesco Petrarca and Their Textual and Visual Interpretation in the Reformation Era: Common and Special Features in Modern European and Russian Approaches*” by *Nina I. Devyataikina* — Doctor of History, Professor, the

Lecturing History Methods Department of the Moscow State Pedagogical University, the Homeland History and Culture Department of the Yuri Gagarin Saratov State Technical University, Member of the Central Council of the All-Russian Social Movement of Creative Teachers “Researcher”, Scientific Supervisor of Lyceum № 1561 (Moscow), “*Interaction Prospects of West-European and Russian Libretology*” by Anna V. Stetsenko — Second-year Graduate Student of the Languages and Literature Division of the Comparative Studies Department, the Rome University “Tor Vergata” (Supervisors: Professor Nicoletta Marcialis, PhD in Art History Grigoriy I. Gansburg).

Musicology was, of course, the fundamental area of study analysis. The aspects it concerned were:

— **Western European Baroque music:** “*Baroque Music as a Problem of the Contemporary Russian Musicology*” by Yury S. Bocharov — Doctor of Art History, Leading Researcher of the Center of Studies in Historical Musicology, the Tchaikovsky Moscow State Conservatory, Editor-in-Chief of *Starinnaya Muzyka* [Early music] journal, “*Life and Education of Young Singers in French Ma trises of the XVII—XVIII centuries*” by Valery V. Berezin — Doctor of Art History, Professor of the History of Foreign Music Department, the Tchaikovsky Moscow State Conservatory;

— **Russian Documentaries:** “*Academic Activity of Yu. N. Tyulin and Russian Musicology*” by Arkady I. Klimovitsky — Doctor of Art History, Professor of the Music Theory Department at the Rimsky-Korsakov St. Petersburg State Conservatory, Chief Researcher, the Russian Institute of Art History, Honored Artist of the Russian Federation, “*Creative Activities of A. P. rt and V. Martynov: Reconstruction of Medieval understanding of Music Art in Terms of Quadrivium*” by Vyacheslav N. Grachev — Doctor of Art History, Professor of the Military Institute (Military Conductors) of the Military University, Honored Worker of Higher Professional Education of the Russian Federation;

— **Musical Theatre and Theatricality:** “*Carl Dahlhaus: Musical Drama as Symphonic Opera*” by Stephan B. Naumovich — Ph. D. in Art History, Author-Coordinator of the Project “The Russian Dahlhaus” (German Federal Republic, the Russian Federation), “*Theater and Music: Aesthetic vs Interactive (on the basis of Analysis of Modern Trends in Art of Russia and Other Countries)*” by Ludmila S. Bakshi — Ph. D. in Art History, Professor of the Department of Philosophy, History and Theory of Culture and Arts, the Schnittke Moscow State Institute of Music, Laureate of All-Russian and International Awards;

— **The Folklore of Different Countries:** “*Typical Musical Genres of the Former Soviet Union Peoples*” by Vyatcheslav M. Shchurov — Doctor of Art History, Professor of the History of Russian Music Department, Honored Artist of Russia, the Tchaikovsky Moscow State Conservatory, “*High Spirituality as Basis of Musical Tradition of the Bukhara and Andalusian Jews (on Materials of Shashmakom and Noobs)*” by Violetta N. Yunusova — Doctor of Art History, Professor of the History of Foreign Music Department, the Tchaikovsky Moscow State Conservatory, “*About Development of the Eastern Composer Schools Theory (in the Case of Activities of the Tajik Composer Ziyodullo Shakhidi)*” by Marina N. Drozhzhina — Doctor of Art History, Professor of the Music Education Department, the Glinka Novosibirsk State Conservatory, “*Spiritual Modus of Traditional Music Performing in India*” (Master Class) by Amir Khan (India) — Bollywood Singer and Tabla Percussionist;

— **Theory of Musical Performing Art:** “*Creative Freedom of Performing Musician as the Subject for Discussion*” by Boris B. Borodin — Doctor of Art History, Head of the Theory and History of Performance Arts Department, the Musorgsky Ural State Conservatory, Prizewinner of the Russian Performance Art Fund, “*Johann Sebastian Bach: Meter and Articulation as the Creativity*” by Mikhail A. Arkadyev — Doctor of Art History, Professor and Supervisor of the Music College, the Hunan Institute of Science and Technology (China), “*About Leagues in Clavier Works of J.S.Bach, or is it Always Possible to Trust the Urtext*” by Vladimir A. Shekalov — Doctor of Art History, Professor of the Musical Art Department, the Vaganova Ballet Academy;

— **Professional Creativity:** “*Musical and Historical Process and Change of Composer Generations (in the Case of Romanticism Art)*” by Grigoriy I. Hansburg — Ph.D in Art History, Director of the Musicology Institute (Kharkov, Ukraine), Head of the Schubert Society in Kharkov;

— **Rock, Pop, Jazz, Musical:** “*Art-rock as Reflection of Style Dialogues*” by Valery N. Syrov — Doctor of Art History, Professor, Head of the Music Theory Department, the Glinka Nizhniy Novgorod State Conservatory, Honored Artist of Russia, Chairman of the Council for Ph.D. Theses (K 210.030.01) at the Glinka Nizhniy Novgorod State Conservatory, “*Russian Rock as a Reflection of Postmodernism*” by Anatoly M. Tsuker — Doctor of Art History, Professor, Honored Artist of Russia, Chairman of the Council for Ph.D. Theses (D 210.016.01), the Rachmaninov Rostov State Conservatoire, Chairman of the Board of the Rostov Branch of the Union of Composers of Russia, “*Contemporary Pop Music in Russia and Abroad: Crisis vs Perspectives*” by Grigoriy R. Konson — Doctor of Art History, Head of Department of Applied Doctoral Studies and Preparation of Research Assistants, Professor of Department of Sociology and Philosophy of Culture, Russian State Social University, Laureate of Russian and International Competitions and Festivals, Member of the Federal Register of Experts in the Field of Science and Technology of the Ministry of Education and Science of the Russian Federation, Member of the Russian Council Advisory Board, in cooperation with Maria L. Katz — Second-year Undergraduate of the Department of Sociology and Philosophy of Culture, the Russian State Social University, the 1st finalist of the International Contest “Eurovision” (1994) (Supervisor — Doctor of Art History, Professor Grigoriy R. Konson).

Great attention was paid to **The Art of Cinema:** “*Movie Music: Directions of Research in Russian and World Art History (in the Case of Studying Approaches of European-American and Soviet-Russian Schools)*” by Tatiana K. Egorova — Doctor of Art History, Professor of the Multimedia Directing Department, the St. Petersburg Humanitarian University of Trade Unions, Lecturer of the Cinema and TV Higher Courses, the Gerasimov All-Russian State Institute of Cinematography, Editor-in-Chief of the Monthly Academic Journal “Musicology”, “*2016 Snow Western: Triumph of Genre in Historical Perspective (from A. De Toth’s and Corbucci’s Films to K. Tarantino’s and A. G. Iñárritu’s Motion Pictures)*” by Artem N. Zorin — Doctor of Philology, Professor of the General Literary Studies and Journalism Department at the Saratov State University named after N.G. Chernyshevsky, Professor of the Department of Acting, the Theater Institute of Saratov State Conservatory named after L.V. Sobinov, “*Methodology and Logic of Film Studies — on Problem of Evolution of Humanities Experience (on the Basis of Ricciotto Canudo Syncretic Traditions Study in the Context of Early Avant-Garde Ideas)*” by Andrey

M. Shemyakin — PhD in Philology, Associate Professor, Leading Scientific Researcher of Cinema Art Research Institute, the Gerasimov All-Russian State Institute of Cinematography, Vice-President of Russian Guild of Film Critics.

In general, there was a panorama of great scientific achievements that revealed the path to higher levels of human consciousness: the problems of saving the cultural heritage and the search for new humanitarian values were integrated in a unique transdisciplinary experience of participants of open forum.

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For citation:

Konson, G. (2017). The International Scientific Conference “Art History in the Context of Other Sciences in Russia and Abroad: Parallels and Interactions”. *RUDN Journal of Psychology and Pedagogics*, 14 (3), 353—359. DOI 10.22363/2313-1683-2017-14-3-353-359

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Для цитирования:

Консон Г.Р. Международная научная конференция «Искусствоведение в контексте других наук в России и за рубежом: параллели и взаимодействия» // *Вестник Российского университета дружбы народов. Серия: Психология и педагогика*. 2017. Т. 14. № 3. С. 353—359. DOI 10.22363/2313-1683-2017-14-3-353-359

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ПРАВИЛА НАПРАВЛЕНИЯ, РЕЦЕНЗИРОВАНИЯ И ОПУБЛИКОВАНИЯ СТАТЕЙ В НАУЧНОМ ЖУРНАЛЕ «ВЕСТНИК РОССИЙСКОГО УНИВЕРСИТЕТА ДРУЖБЫ НАРОДОВ. СЕРИЯ: ПСИХОЛОГИЯ И ПЕДАГОГИКА»

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– инициалы и фамилия автора / авторов (строчные буквы, полужирный шрифт);

– место работы автора (для каждого автора: полное название вуза, организации и др.);

– рабочий адрес автора (последовательность: название улицы, номер дома, название населенного пункта, страна, почтовый индекс, курсив);

– аннотация содержания статьи (150—250 слов);

– список ключевых слов (5—10);

– текст статьи (рекомендуемый объем 15000—25000 знаков с пробелами); текст должен быть структурирован и иметь подзаголовки (например, для эмпирической статьи: *Введение, Материалы и методы, Результаты, Обсуждение результатов, Заключение/Выводы*); названия рубрик должны соответствовать содержанию статьи;

– таблицы и рисунки должны быть подписаны (все подписи и надписи должны быть продублированы на английском языке) и включены непосредственно в текст статьи; рисунки должны быть четкими, контрастными и только черно-белыми;

– при необходимости примечания или комментарии к тексту относятся в конец рукописи в раздел «**Примечания**». При этом в самом тексте номер примечания указывается цифрой в круглых скобках, например (1), (2) и т.д.;

– раздел «**Библиографический список**», в котором **по алфавиту** указываются выходные данные источников (обязательно указание **doi**, для тех источников, которые его имеют, наличие проверяется на сайте: <http://search.crossref.org/>), на которые есть ссылки в тексте статьи (сначала на русском, затем — на иностранных языках). В самом тексте в круглых скобках указываются фамилия автора и год издания, подробнее см.: http://journals.rudn.ru/index.php/index/pages/view/References_guidelines_APA;

– сведения об авторе / авторах: ФИО (полностью), ученая степень, ученое звание, должность (+ полное название кафедры, вуза / организации), e-mail (будет опубликован).

После всех указанных материалов на русском языке помещаются:

– перевод на английский язык названия статьи;

– транслитерация фамилии, имени, отчества автора (авторов);

– официальный перевод наименования организации;

- транслитерация адреса организации;
- перевод на английский язык аннотации и ключевых слов;
- раздел **“References”**, в котором содержится список литературы в романском алфавите (транслитерация + перевод), оформленный по правилам Американской психологической ассоциации (APA): http://journals.rudn.ru/index.php/index/pages/view/References_guidelines_APA. Порядок источников в этом списке может отличаться от «Библиографического списка», т.к. он составляется согласно английскому алфавиту. Обратите внимание, что оформление источников в этом списке (даже источников на иностранных языках) отличается от оформления в библиографическом списке (см.: http://journals.rudn.ru/index.php/index/pages/view/References_guidelines_APA);
- перевод на английский язык сведений об авторах.

В случае публикации статьи на английском языке после списка литературы (**“References”**) помещается название; фамилия, имя, отчество автора (авторов); наименование и адрес организации; краткая аннотация; ключевые слова и сведения об авторах на русском языке. Если в списке есть источники на русском языке, то в разделе **“References”** они помещаются в романском алфавите (транслитерация + перевод).

Вопросы, связанные с требованиями к оформлению и сдаче рукописей, принимаются по адресу psyj@rudn.university.

ф. СП-1

ФГУП «ПОЧТА РОССИИ»

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**Серия «Психология
и педагогика»**

Количество
комплектов:

на 2017 год по месяцам

1	2	3	4	5	6	7	8	9	10	11	12

Куда

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