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Sense-Value Attitudes as a Factor of Forming Anti-Terrorist Consciousness
in Polycultural Environment of Institute of Higher Education

The authors argue that when an individual enters into another sociocultural field, he/she adopts new cultural senses necessary for the restoration of the broken sense correspondence of consciousness and being of the individual. However, the adoption of new cultural senses may lead to deep sense-value dissonances as a result of the clash of discrepant senses – the senses of the person and the senses of the new sociocultural environment. When forming anti-terrorist consciousness the technologies of the directed forming sense-value attitudes focused on features of development of sense guidelines of students in the polycultural, interethnic, and interfaith environment should be used.

Keywords: attitudes, sense-value attitudes, technologies of the directed transmission, convincing influence, tolerance, intolerance, interethnic interaction, student's environment.

Democratic transformations in society have directly influenced social and psychological characteristics of youth, and also their sense-value attitudes. Now the integrative tendencies outlined in the last century in the world community, which was promoted by the rapid development of mass media, became determinative in the developing global social space.

Now the social thought of our country searches a value-normative paradigm which would become a basis for optimum forms of social interaction in polycultural conditions and the normative-declared pluralism in all spheres of social life. Thus in the Russian Federation formation of tolerance and overcoming of extremism were approved at the national level.

Formation of tolerance takes on special significance in a situation when the quality and standards of life of the population of Russian change for the worse. The problems connected with interpersonal and intergroup relations in the normative-declared become urgent therefore. Manifestations to these relations, which have become lines of social tension are acute in view of the fact that market-style and democratic transformations reforms market reforms became crisis sense for Russian society and put people in the situation of choice objectivization in all spheres of social life.

It is connected with youth marginality which is caused, first, by the status uncertainty and search of social roles, and also difficulties of their mastering; secondly, age psychological features create additional conditions for young people's interiorization of radical ideas and their realization in extremist activity.

Therefore studying anti-terrorist behavior of youth, tolerance through formation of value-sense attitudes is necessary for overcoming existing or possible forms of manifestation of intolerance in the youth environment.

In the process of vocational training and education of the future expert's personality it is necessary to consider the specificity of ethnic communities living and



interacting in the uniform polycultural educational space of the institute of higher education, mechanisms of functioning of ethnogroups at a local level, conditions of adaptation of representatives of other nationalities and migrants to living conditions in a new place. Studying of features of culture, values, life strategies and behavior of representatives of various nationalities makes it possible to define approaches to creation of tolerance as a psychological and value norm of regulation of the social-group interaction (I. V. Abakumova), which is especially urgent for the educational environment, being characterized by the confessional, ethnocultural, sociocultural relations and tolerance manifestations.

According to A. G. Asmolov, a head of the federal program "Formation of Attitudes of Tolerant Consciousness and Prevention of Extremism in Russian Society", "tolerance means recognition of the opinion of others; it is a universal norm of coexistence, cooperation, social interaction" [9, p. 10]. Thus, tolerance is a determinant reducing situations of the recurrence of violence, discrimination, human rights violation. Since the person's tolerant position is realized in a problem, stressful situation studying the interrelation of tolerance and the coping-strategies, reflecting the ways the person copes with intense situations, researches of the value-sense sphere of personality for revealing of behavioural strategies of a tolerant person are of scientific interest.

In the most general terms sense techniques in sense-creation in the educational process adds up to a choice and actualization of the student's values and needs, and also his/her self-categorization and construction of the life-world according to personal senses, sense formative motives, sense attitudes.

For construction of a technological scheme of sense translation in education as a model of the complex technology of the process of actualization of students' personal senses there was a need for the stage of their division into separate functional elements (or levels) and designation of hierarchical connections between them. The logic of creation of the complete system of the technologies focused on activation of pupils or students' sense-creation assumes an intentionality, i.e. the correlation between more general and more private ways and methods of trainees' sense-creation is formed after a "top-down" manner, when the technologies of higher level put in the educational process (hierarchy: strategic level – tactical level – operational level) define the specificity of methods and ways making "steps" of lower technologies. This approach makes it possible to trace the real dynamics of the sense activity enabling the student to construct random relations with the world around, other people, and with self. They create a sense continuum from primary, most elementary sense personal formations (personal meaning, sense attitudes, motives) up to the level of higher senses which define the person's meaning of life, his/her main values of life, initiating sense orientation of the person in the real and vital worlds[5].

The described above mechanisms of the initiation of students' sense-creation make it possible to choose the most productive methods of formation of tolerant consciousness which possess the greatest sense forming potential and will provide the most sense saturated process. The practice of sociocultural communications



shows that senses may be generated, found, transferred, lost, etc. Besides they may be hidden (for example, for the purpose of manipulative influence on the partner), played, camouflaged, veiled consciously or unconsciously by means of other senses transferred demonstratively. Therefore, senses "for self" may differ considerably from senses "for others".

Moreover, "senses for self" are stereoscopic. The person, for example, may be guided by one senses, but justify own behavior by other ones, keeping thereby the integrity of personality and a high level of self-assessment. Reflexing deep into self, the person is inclined to choose, put in the forefront of consciousness those senses by means of which he/she proves expediency of own unethical actions, anyway reasoning their optimality for specific conditions and situations. Such discrepancy of not only external but also internal senses is not a rarity in human interactions and relations: the practice of psychoanalysis has a lot of striking examples [4].

Considering various nuances of senses and also the circumstance that the sense may be differently positioned in relation to communicative purposes of subjects, we should dwell on the issue of the analysis of the content of the term "intension" (from Latin – *intentio* – aspiration, intention). We believe that intension, being a communicative intention, is realized, instrumented by means of the senses shown in the person's internal space and the senses transferred by other participants of interaction.

Thus instrumenting the intension, the sense not only discloses it, fills it with a concrete vital content, but also, on the contrary, hides it by "distracting senses" in the situations when the intension disclosure is for some reasons undesirable. Therefore, the intension and the sense though are internally interconnected at the same time have some "degrees of freedom" in relation to each other. Thus, the intension is rather a steady system, and the sense is situational, changeable. Researches in this area were carried out in the psychology of our country. The problem of social attitude was actively elaborated in the psychology of our country. The interest in it is caused by that as G. M. Andreyev, A. G. Asmolov, and etc. note the concept "social attitude" is one of fundamental in social psychology and in the substantial plan covers the whole complex world of human personality: experience, individual and psychological features, etc.; it is considered as "a factor of formation of the person's social behavior, being in a form of the person's relation to conditions of his/her activity, other people" [2, p. 112].

In the mid-seventies of the XX century V. A. Yadov has formulated the dispositional concept of regulation of the person's social behavior. According to the specified concept the person forms a complex system of dispositional constructs (specific conditions of a predisposition to estimate and certain forms of activity) which, in turn, are united in a hierarchical structure: from attitude towards concrete subject operations (the area of psychological attitudes) to attitude towards behavior in difficult social conditions. At the heart of the creation of dispositional constructs there are the needs of a certain level (including complex social needs), "meeting" in situations in which they can be satisfied. V. A. Yadov have distinguished four main levels in dispositional constructs (depending on the hierarchy of the system of needs and situations in



which they are satisfied): a) the first level includes the attitudes which are formed on the basis of vital needs and in the most elementary life situations; b) the second level is made by the dispositional constructs which are formed and realized in communication within a small group; intensionally they correspond to the term "attitude" used in foreign sources and some sources of our country; c) the third level registers the dispositions in which the general orientation of the person's interests defining his/her choice of forms of social activity or a tendency to activity in a certain social sphere is realized; d) the fourth level of dispositional constructs is formed by the persons value orientations and regulates his/her behavior concerning the most significant social objects, including economic, political, ideological, and etc. conditions in which he/she has to be active. "At this highest level goal-setting is a certain "life plan" which major elements are certain life goals connected with the main social spheres of the person's action – in the field of labour, knowledge, family and social life", V. A. Yadov noted [9, p. 9]. In his opinion, this higher layer of dispositions mediates the main, arterial directions of individual evolution of personality in time, in space and in society.

Thus V. A. Yadov considers two types of dispositions real: behavioural dispositions and spoken dispositions. Different paradigms of actions underlie them; these are the paradigm of realization and the paradigm of consciousness and communication.

Investigating social attitudes, which mediate main personality traits, a number of psychologists defined this phenomenon as an internal position, orientation (L. I. Bozhovich, M. S. Neymark, etc.), dynamic tendency (S. L. Rubenstein, etc.), main vital orientation (B. G. Ananyev, etc.), dominating relation (V. N. Myasishev, etc.).

When A. N. Leontyev discussed personal sense he noted, "psychic reflection inevitably depends on the relation of the subject to a reflected subject – from its vital sense for the subject" [8, p. 112], and each "conscious reflection is psychologically characterized by a specific internal relation – the relation of a subjective meaning and sense" [9, p. 8]. They (personal sense and meaning) do not coincide directly. However, according to A. N. Leontyev, personal senses are the main "bearer of intentionality": "the constantly reproducing discrepancy of personal senses which bear intentionality, partiality of the consciousness of the subject and meanings "insensitive" to it does not disappear and cannot disappear. Therefore the internal movement of the developed system of individual consciousness is dramatic. It is created by senses which cannot "state themselves" in adequate meanings, the meanings deprived of the vital ground and therefore sometimes painfully discrediting themselves in the consciousness of the subject; they are created, at last, by existence of motives-purposes conflicting with each other" [9, p. 8].

The stated above reveals that a substantial contour of the concepts put forward by the scientist and his followers and also conclusions concerning structuring consciousness have a distinct connection with the concepts of intentionality and intension.

The modern period is characterized by the increase of the interest of scientists to the problem of intentionality and personal senses, especially, when it is a question of formation of value-sense sphere of personality.



One and the same meaning of life, refracting in the structure of personality, may take various shapes and assume different aspects, but all of them are interconnected in a complete system of the sense regulation of the person's activity. Sense structures are the turned forms of the subject's life relations, i. e. another being of a certain reality in the person's inner world. In the sense sphere D. A. Leontyev distinguishes six functionally various kinds of sense structures. These structures belong to three levels of organization: the level of structures, which are directly included in regulation of processes of activity and psychic reflection (personal sense, senseattitude); the level of sense forming structures which participation in regulatory processes is mediated by structures of the first level generated by them (motive, sense disposition and sense construct); and, at last, higher level where there is the only sense structure – personal values which are an invariable and steady source of sense-creation. At all distinction of the character and functional manifestations of the listed structures they are closely connected among themselves. We should notethat a half of the listed personal structures cannot be attributed to the structure of personality because personal sense, senseattitude and motive are not steady, invariant constructs. They only function within a single concrete activity. Unlike them sense constructs, sense dispositions and values aretrancesituational, "beyond the activity". Another distinction between sense structures is associated with their functioning. Attitudes and dispositions function in the plane of the practical object-oriented and mental activity. Personal meanings and sense constructs function in the plane of consciousness, the person's image of the world. Motives and values are connected with consciousness and activity processes (D. A. Leontyev, 2003). As D. A. Leontyev notes, the sense depth is determined by the orientation towards values conforming to a concrete person's individuality. A key to a personal meaning is in the structure of value hierarchies of each individual. Consideration of values as senseconstructs most completely reflects the complexity of their content and functioning as elements of the person's cognitive structure and as elements of his/her sphere of motivation and needs.

Considering the question of correlation of the concepts of value and sense, D. A. Leontyev uses the two-level model of motivation offered by E. Yu. Pyatayeva (1993) as an explanation. She distinguishes two levels of motivational constructs. Concrete and situational motivational constructsrelevant to a single activity belong to one level. Motivational formations of another level are extra situational, steady and generalized. They induce activity not directly, but participating in generation of concrete and situational motives. The first type of influences of steady motivational structures on emergence and functioning of concrete and situational motives is a situational specification of the first in the second. The second is a "shift" of a concrete activity according to some steady extra situational principles of behavior. The criterion that attributes these personal tendencies to the class of steady motivational structures is that they are shown not only in implementation of a certain activity, but at a stage of generation of concrete and situational motives, i. e. "formation of motives" of a concrete activity, and are reflected in the structure of concrete motives, in their sense characteristic. The same,



in fact, division is presented in the three-level scheme of the motivation structure of A. G. Asmolov (1990) who distinguishes sources of motivation, determinants of orientation of activity in a concrete situation and regulators of activity. The first two levels practically coincide with those distinguished by E. Yu. Pyatayeva. According to the functional place in the motivation structure personal values belong to the class of steady motivational constructs described by E. Yu. Pyatayeva or motivation sources by to A. G. Asmolov. Their motivating is not reduced to a concrete activity, concrete situation; they correspond to the person's activity as a whole and have a high degree of stability. The additional argument supporting this situation is that independently a number of authors suggested to distinguish two classes of values – values-purposes of life activity or terminal values, on the one hand, and values-principles of activity or tool values, on the other part (M. Rokeach, 1972; Yu. M. Zhukov, 1976) which functions coincide with two forms of influence of steady motivational constructs on concrete and situational ones described by E. Yu. Pyatayeva.

Thus, it is possible to draw a conclusion that the person's values are steady motivational constructs and leading sources of vital senses significant for the person.

D. A. Leontyev (2003) has offered the concept of three forms of existence of values, turning one into another: 1) public ideals – developed by social consciousness and its general concepts about perfection in various spheres of social life; 2) subject embodiment of these ideals in deeds or works of certain people; 3) motivational structures of personality (“the models of the due”), inducing personality to a subject embodiment of social value ideals in own activity. As D. A. Leontyev notes, these three forms of existence turn one into another: the person acquires public ideals and as “models of the due” they induce him/her to activity during which there is their subject embodiment; the embodied values, in turn, become a basis for formulation of social ideals. That is the development of each personality is characterized by adoption of values of social communities and their transformation in personal values. D. A. Leontyev notes that this process may be considered in two aspects at least.

First, it may be considered as a movement from values of social groups to personal values (from social-external to the social-internal). This movement is traditionally designated by the concept of interiorization.

Interiorization and socialization in relation to formation of personal values represent two sides of one process considered, respectively, in the aspect of transformation of values and transformation of the structure of individual motivation. As D. A. Leontyev notes, this is the movement across the border of the external/ the internal in the first case and across the border of the biological/ the social in the second.

Thus, the personal values being internal bearers of social regulation are genetic derivatives of values of various social groups and communities. Selection, appropriation and assimilation of social values are mediated by his/her social identity and values of reference small contact groups which may be both a catalyst and a barrier in assimilation of values of large social groups, including universal values [4].



Secondly, the concept of the metaindividual ethnic world by V. Yu. Hotinets (2000) is superimposed on the concept of formation of personal values. By virtue of the principle of the duality of qualitative definiteness in Hotinets' concept of the metaindividual ethnic world the ethnic identity is considered as a polysystem construct having ethnocultural (ethnotypical) and ethnoindividual forms, an object and subject way of existence. On the one hand, joining and being identified with the ethnic world, the identity gains ethnic contents, is filled with ethnicity, becoming an ETHNO-individuality. In the functional plan the ETHNO-individuality reflects the assimilation of ethnic values of the world (social values, according to D. A. Leontyev) by means of external sources of determination, finding an object way of existence in the ethnic world. On the other hand into the ethnic world it introduces the immanent quality, peculiar and special, unique individual, acting as an ethno-INDIVIDUALITY. In the functional plan the ethno-INDIVIDUALITY reflects translation of ethnic senses by identity (personal values according to D. A. Leontyev) to objects of the world by means of internal sources of determination, finding a subject way of existence in the ethnic world. In the space of the metaindividual world an ETHNIC INDIVIDUALITY finds its actualization. Metaindividual properties are sources of external and internal determination, (object-subject ethnic values and senses). Thus the ETHNIC INDIVIDUALITY is formed as a whole, first by external determination of the world objects by ethnic meanings (social values by D. A. Leontyev) in result of which ethnotypical properties are formed, secondly, by means of internal determination by ethnic senses (personal values, according to D. A. Leontyev) which mediating role leads to formation of ethnoindividual properties. In the structural plan the ETHNIC INDIVIDUALITY may be considered as a unity of ethnotypical and ethnoindividual properties, externally and internally determined activities, and also ethnic values (social values) subjectified by it and ethnic senses (personal values) objectified by it.

Thus, coherence of social and cultural values – a continuum from miscoordination to coordination of values in result of familiarizing with other sociocultural environment is a way of combination of two these constructs – the concept of personal senses of D. A. Leontyev and the concept of the metaindividual ethnic world by V. Yu. Hotinets.

Entry into own sociocultural environment starts with adoption of social and cultural values (in D. A. Leontyev's concept) or ethnic values (in the concept of V. Yu. Hotinets). Transformation of social and cultural values into personal values (in D. A. Leontyev's concept) or ethnic senses (in the concept of V. Yu. Hotinets) is a result of this adoption. Acquisition of knowledge happens during social learning, during the person's immersion in social experience, traditional patterns of behavior, norms, and ways of activity of people. In result of this process certain forms of behavior and life purposes become preferable to the individual in a certain sociocultural environment; he/she endows them with sense and they get a direct value for him/her. The immersion in another sociocultural environment (with other social values and other ethnic values) leads to that in interaction with the world the individual starts differentiating objects of the cultural world taking into account the earlier developed system of



personal values (in D. A. Leontyev's concept – the internal bearers of social regulation implanted in the person's structure), or from positions of own ethnic identity (in the concept of V. Yu. Hotinets – unity of ethnotypical and ethnoindividual properties, subjectified ethnic values and objectified ethnic senses) [11].

When the individual enters into another sociocultural field there is the development of new cultural senses necessary for formation of sense-value attitudes that, in turn, forms tolerant consciousness as a counteraction to terrorist consciousness (A. G. Asmolov, 2002; F. E. Vasilyuk, 1984; D. A. Leontyev, 1999; I. V. Abakumova, 2009). Development of new cultural senses leads to value-sense constructs as a result of consolidation of the person's senses and senses of the new sociocultural environment.

At adolescence the sense sphere is characterized by processes of formation of world outlook and active will, own senses and personal values, formation of the system of sense regulation, characteristic for a mature independent personality. It means that by 16–17 years personality approaches the level of sense self-control which basis is made by the possibility of person's cognition of the world as a whole; there appears own, independent opinion, aspiration to make decisions independently and to bear the responsibility for their implementation; values bearing sense are crystallized in her/his consciousness and form a certain hierarchy (I. V. Abakumova, 2009).

For turning the convincing information which is while a value only for the transfer of the state and public values into the personally significant for the young man one should demonstrate that actions and deeds based on this information don't contradict his/her value orientations and will also satisfy his/her certain needs and to meet his/her value expectations (I. V. Abakumova, 2009).

Tolerance is a complex and many-sided phenomenon including the attitude towards unification of various positions for consent achievement and indicating personal maturity that is shown in orientation to realization of personal potential and preference of constructive strategies of coping with stress situations. Education of tolerance should be considered as a urgent major task of formation of the full-fledged person necessary and useful in society. Tolerance as a quality of personality, which is opposed to stereotypes and authoritarianism, is necessary for successful adaptation to new cross-cultural, interfaith, interethnic conditions.

Undoubtedly, the problem of the quality of education has always been urgent, but now contradictions between modern requirements of production, economy and society and the education system become aggravated. Young qualified specialists should not only have a system of theoretical knowledge, but should also possess professional abilities, professional qualities assuming the ability to state and solve a problem, make decisions, work in a team and with a team, and tolerant consciousness and tolerant attitudes. In conditions of the intensification of interaction in society when stress and competition become almost the norm of human life, the role of tolerance is especially urgent. All this demands a major alteration in future experts' training [5].

Today there is theoretical and practical interest to the tolerance phenomenon as a possible way of overcoming various forms of interpersonal and interethnic



intensity. Tolerance as a social norm, defining the resistance to conflicts in a multi-ethnic cross-cultural community, a range of preservation of distinctions of populations and communities in a changing reality is presented in works of A. G. Asmolov, V. V. Glebkin, A. V. Petrovsky, G. V. Soldatova, L. A. Shaygerova, I. V. Abakumova, P. N. Ermakov, etc.

Intensity is a socio-psychological aspect of a crisis or a conflict [2]. The procedural aspect of intensity assumes the existence of various stages or stages of development as holders of levels of intergroup intensity to which they attribute: the latent or hidden stage (intensity is minimum); conflict beginning – transition from the latent stage to an open rift; escalation (intensity increase); violent action (intensity is maximum); equilibrium or balance of forces (lack of actions on achievement of a consent); arrangement of a conflict or the integration phase; break of the peace period (emergence of a basis of a new confrontation).

The conflict is considered as a stage of interethnic intensity, along with disputes, contradictions and other interethnic problems. The majority of interethnic conflicts are sociocultural, for example, distinctions in language, religion, norms, values, customs, traditions, stereotypes, national symbols, ways of thinking and behavior, and etc. The conflict of values is among the most difficult.

National and ethnic stereotypes are adopted by the person since childhood and subsequently function at a subconscious level. Therefore ethnic conflicts are characterized by such features of unconscious behavior as emotiogenicity, alogism, symbolism and weak validity of rational arguments.

According to A. Ya. Antsupov and A. I. Shipilov the interethnic conflict may penetrate into all other types of conflicts, seizing conflict situations created according to other lines of social interaction [8]. Friend and foes exist in any social conflict.

As researchers (G. U. Soldatova, I. V. Abakumova, L. Ts. Kagermazova) note, it is impossible to exclude the beginning of the interethnic, international conflict in conditions of educational space in the institute of higher education, creating specially “mixed” educational groups, ignoring the problem of international relations. The development of national consciousness is a paradoxical settlement of a situation where creation of multiethnic educational, educational or working groups is inevitable [6].

If it is impossible to avoid interethnic contradictions (without elimination, assimilation of nations) since certain laws of development of ethnos come into force, it is quite natural to assume that the only way out of the situation consists in development and practical realization of an optimum, socially acceptable structure of national anti-terrorist consciousness. It should include attitudes towards pluralism concerning norms, values, cultural traditions of other national groups, and, certainly, rather a deep introduction to them. We think that in such cases it is necessary to use international education, to form knowledge of a variety of cultures, using both curricular and extracurricular time. Besides, the emotional and value content of own ethnic attitudes should be focused on a positive behavior as a need for mutual enrichment of cultures and traditions.



The development and formation of tolerant consciousness among subjects of interethnic interaction is a way of decrease in interethnic intensity, settlement and prevention of this kind of conflicts. In our case it is the student's environment reflecting a level of culture of international communication, being means of the international consent achievement, an indicator of people's maturity, readiness for cooperation [6].

A dividing line between tolerance and intolerance is very relative. Their extreme positions are rather rare. During own life each person performs both tolerant and intolerant deeds. Nevertheless, the tendency to behave tolerantly or intolerantly in relation to representatives of other ethnic groups may be a steady personal trait.

The created psychodiagnostic instruments were the instrumentation of our study. V. V. Boyko's technique of tolerance studying makes it possible to reveal the level of communicative tolerance, a tendency peculiar to relationship, reception of the individuality of people of various nationalities. The technique of the diagnostics of the general communicative tolerance (V. V. Boyko) estimate signs of a negative communicative attitude: the veiled cruelty in the attitudes towards people in judgments about them, open cruelty, reasonable negativism in judgments, tendency to unreasonable generalizations of negative factors in the field of relationship with partners, negative personal experience of communication with other people. Yusupov's technique of empathy studying makes estimate the level of empathy of persons of various nationalities, their abilities to put themselves in other people's shoes, ability to feel sympathy for other people, perception of their feelings as if they were own feelings. Empathy promotes adequate perception and knowledge of other nationalities, their inner world, and the picture of real life.

The technique of the person's orientation in communication "POC-3" of S. L. Bratchenko makes it possible to study the process of interethnic interaction, to distinguish six main types of the person's orientation in communication. The aggression diagnostics test (L. G. Pochebut) is intended for diagnostics of aggression in interethnic interaction. It reveals the level of aggressive and adaptive behavior. For more detailed consideration of personal characteristics of groups with various levels of interethnic tolerance we have used three scales taken from the MMPI condensed form adapted by F. B. Berezina and M. P. Miroshnikov: the scale of psychopathy (IV), revealing social disadaptation, aggression, conformality, neglect of social norms and values; the scale of paranoia (VI), revealing socially unfounded reactions of offense, affect in interethnic interaction; the scale of schizoidness (VIII), defining the degree of emotional estrangement, difficulties in establishment of social contacts. G. U. Ktsoyeva's structured questionnaire "National Consciousness" defining the relation to the world, national identity, prejudices, national rejection, national loyalty must reveal the specifics of development of national consciousness in groups with various tolerance. We have used "Diagnostic Test of Relations" by G. U. Soldatova-Ktsoyeva for research of attitudinal component of a stereotype. The questionnaire "Types of Ethnic Identity" by G. U. Soldatova and S. V. Ryzhova gave the chance to establish the place of tolerance in the system of attitudes and values of personality.



287 students of several faculties of Kh. M. Berbekov Kabardian-Balkar State University have made the sample of our research. Our empirical research enabled us to reveal that the most part of respondents have an intolerant position, with its more expressed values among young men (high by 15 % in comparison with girls). In the group of tolerant students we have revealed the following personal characteristics in interpersonal interaction:

1) tolerance towards the discomfort caused by the partner's state, warmth, responsiveness, absence of the desire to be a standard in communication, absence of the aspiration to re-educate the partner, to adjust him/her to himself/herself;

2) lack of prejudices, national acceptance, high loyalty, high empathy, sensitivity to needs and problems of people around, tendency to forgive a lot, emotional responsiveness, communicability, sociability, warmth; unconflictiveness, ability to find compromise solutions; low level of aggression, friendliness;

3) orientation towards communication equal in rights, communicative cooperation, joint creativity, mutual understanding, mutual assistance, aspiration to mutual self-expression, development; aspiration to understand problems of another, orientation to voluntary refusal of equality in favor of the partner, aspiration to understand another in the absence of the desire to be understood by him/her, desire to promote the development of the interlocutor even to the prejudice of own development and wellbeing, orientation towards reactive communication, readiness to "adapt" to the interlocutor, smoothing of negative estimates and experiences concerning the majority of people around.

Intolerant students are characterized by a low degree of the importance of peaceful and friendly relations between nations, aggression. They have the following personal characteristics in interpersonal interaction:

1) categoricalness in estimates of others, inability to forgive, smooth negative feelings; aspiration to re-educate the partner, to adjust his/her behavior to himself/herself; inability to adapt to the partner;

2) existence of prejudices and stereotypes of perception of national problems;

3) lack of loyalty, tendency to associate with people of only one nationality;

4) low level of empathy, troubles in establishment of contacts with people, inability to feel and perceive abstract images, lack of emotional reaction to the ups and downs of everyday.

Thus, a common trait of this group is a combination of hypersensitivity with emotional coldness and estrangement in interpersonal relations.

In the following question we have made an attempt to define attitudes of students of KBSU concerning representatives of various nationalities. Thus we have suggested them to specify what relations they are ready to establish with representatives of the specified ethnic groups. In the scale offered to respondents 5 positions in the order of increase in social distance were expressed. The position "I would marry him/her" has expressed the least social distance; the position "I would communicate under no circumstances" has expressed the greatest social distance. According to the



obtained answers it is possible to say that respondents have had the least social distance in interaction with Kabardinians. It is easy to explain this by that the majority of respondents belong to this nationality. Balkars and Russians are at the following level of social distance. The greatest social distance was towards Gypsies, Chechens, the Chinese, and Uzbeks. This indicates the rigidity of judgments with the absence of sufficient information.

Since in recent years in Russia the number of youth nationalist groups has considerably increased, we asked the respondents what they think about such organizations. The results show that the majority of the interrogated students condemn nationalist groups (57 %), 33 % think about them neutrally, but there are also those who share their ideas (7 %); answer of "don't know" or "no response" have made 3 %.

Respondents' benevolent attitude to representatives of other nationalities was expressed in answers about permissible of national origin discrimination. 53 % of respondents consider domestic insult inadmissible, 43 % of respondents consider it admissible in certain situations, 4 % of respondents consider it admissible. 73 % of respondents consider the attitude towards representatives of other nationalities as to second-class people inadmissible, 13 % of respondents consider it admissible in certain situations, 14 % of respondents consider it admissible. 83 % of respondents consider physical abuse in relation to persons of other nationalities inadmissible, 10 % consider it admissible in certain situations, 7 % consider it admissible. 77 % of respondents consider the control of university enrolment and employment inadmissible, 13 % of respondents consider it admissible in certain situations, 10 % of respondents consider it admissible.

We may assume that a negative attitude to representatives of other nationalities is caused by the lack of experience of a real constructive interaction with representatives of other ethnoses since the main activity of the majority of respondents takes place in the uniform cultural environment where real ethnic differences are in many respects leveled and are not defining. As a rule relations with other ethnoses are incidental.

In the study we have also revealed: social disadaptation, conflictness, neglect of social norms and values, instability of mood, sensitivity, rancor; communication with egocentrism manifestation, claims on agreement with own position with total ignoring of problems of another, rigid and authoritative attitudes, disrespect for another point of view; a low level of orientation of communication equal in rights, on communicative cooperation, joint creativity, mutual understanding, mutual assistance, aspiration to mutual self-expression, development.

Correction of some cognitive, affective, behavioural components of personality including introduction to the culture and traditions of other people, recognition of self as a worthy representative of a national group with ancient traditions and international communications, communicative international competence in a classroom and out-of-class activity etc., purposefully carried out in the educational space of the institute of higher education, leads to decrease in aggression, display of interest and a positive relation to a variety of national cultures; to smoothing of features of the



perception of reality; to expansion of interpersonal relations through communication with people of other national groups; to the decrease in the degree of tension and the level of concern about "protection of own national rights"; to increase of the level of comprehension of importance of peace and friendly relations between nations.

They reach balance by the development and formation of an optimum level of tolerant consciousness which includes value-sense attitudes towards dialogical interaction – orientation to equal communication, cooperation, joint creativity, aspiration to mutual self-expression, development without suppression of interests of another or refusal of own values and beliefs in the "student-student", "student-group" systems. The dialogical character of "teacher-student" chain, undoubtedly, is an effective means of education of tolerance since it is a process of sense-creation, formation of sense attitudes in a struggle with the international conflicts and terrorist manifestations.

Sense-creation provides formation of sense-value attitudes: self-understanding through understanding of "another" stimulates empathy, reflection and actualizes the world outlook [7].

The analysis of the mechanism of formation of tolerance shows its low efficiency which is defined by lack of preventive influence. The algorithm of improvement of the mechanism of formation of tolerance includes, first, providing basic conditions of formation of tolerance (conceptual comprehension of polycultureness of Russian society in democracy conditions, consolidation of all social institutes of Russian society for formation of tolerance and a long-term practical realization of a number of measures to solve this problem), secondly, optimization of the educational sphere (conceptual comprehension in the pedagogical thought and normative documents of formation of tolerance as an independent educational aim, and also its realization in educational institutions of all levels) and the propaganda sphere of prevention (normative-legal support of formation of tolerance in the mass media, activation of regional power and certain information companies on formation of tolerance of youth by means of mass media).

Thus, there is an urgent need for harmonization of social interaction in a situation of the standardly declared and historically existing Russian polycultureness. There is also a need for regulation of social behavior of Russian youth from the aspect of overcoming of intolerance and extremism in modern conditions which assumes purposeful influence on value-sense attitudes of youth by means of the mechanism of formation of tolerant, anti-terrorist consciousness.

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