

**RUSSIAN
PSYCHOLOGICAL
SOCIETY**



**RUSSIAN
PSYCHOLOGICAL
JOURNAL**

Vol 10 # 3

Moscow



2013



Russian Psychological Journal

Founder – Russian Psychological Society

Editor in Chief – Zinchenko Y.P.

Editorial Committee

Akopov G.V.

Allahverdiv V.M.

Zabrodin Y.M.

Karainy A.G.

Karpov A.V.

Malopheyev M.N.

Marin M.I.

Nechaev N.N.

Rubtsov V.V.

Rean A.A.

Ribnikov V.Y.

Chernorizov A.M.

Shkuratov V.A.

Editorial Board

Abakumova I.V.

Asmolov A.G.

Babenko V.V.

Basarov T.Y.

Bezrukikh M.M.

Bogoyavlenskaya D.B.

Vorobiova E.V.

Derkatch A.A.

Dontsov A.I.

Dubrovina I.V.

Zhuravlev A.L.

Egorova M.S.

Yermakov P.N. (deputy Editor)

Labunskaya V.A.

Leonova A.B.

Sergiyenko E.A.

Tkhostov A.Sh.

Tsvetkova L.A.

Berberian A.S. (Armenia)

Kittler U. (Germany)

Menjeritskaya J. (Germany)

Velichkovsky B.M. (Germany)

Kronik A.A. (USA)

Belianin V.P. (Canada)

Borokhovski E. (Canada)

Executive Secretary – O.V. Tel'nova

English Editor – L.Ju. Kruteleva

Managing Editor – L.V. Popova

Page settings – A.P. Tchekha

Address of the Publisher:

Nagibin Av., 13, of. 243,
Rostov-on-Don, Russia, 344038
Tel. (863) 243–15-17; fax 243–08-05
E-mail: rpj@psyf.rsu.ru

Founder Address:

Yaroslavskaya str., 13,
Moscow, Russia, 129366
Tel./fax (495) 283–55-30
E-mail: rpo@psychology.ru

ISSN 1812–1853

No part of this publication may be reproduced without the prior permission of the copyright owner

Subscription catalogue of Russian Press Agency «Newspapers, Journals».
Subscription code 46723



CONTENTS

Our authors**JUBILEE**

Alexey Aleksandrovich Bodalev as a "Communicative Nucleus" of the Psychology of Communication: a Message in Commemoration of the 90th Anniversary

EXISTENTIAL PSYCHOLOGY

Krivtsova S.V. Phenomenological View of Spirituality at School

SOCIAL PSYCHOLOGY

Abakumova I.V., Grishina A.V. Students' Attitudes Towards Migrants as a Factor and an Indicator of Ethnic and Religious Attitudes of Today's Youth

Koval E.S., Sidorenkov A.V. Socio-Psychological Adaptation of Workers and Efficiency of Small Groups

Labunskaya V.A., Bzezyan A.A. Features of Evaluation of Various Components of Ethnocultural Types of Facial Appearance as a Manifestation of the Discriminating Relation

PSYCHOLOGY OF DEVELOPMENT AND AKMEOLOGY

Scherbakova T.N., Roschevskaya E.V. The Communicative Resource as an Acmeological Determinant of the Success of Professional Formation of Experts in the Field of Medicine

THE YOUNG SCHOLARS

Grimoltanova R.E. Possession as a Subject of Psychological Research

Koltunova E.A. Features of Diagnostics of Deaf Senior Pupils' Symbolization

Lunin S.L. Psychological Features of Men in a Situation of Temporary Labor Migration: the Specifics of the Southern Federal District

Information on the order of presentation of publication

5

7

11

22

29

37

44

55

63

70

78

WWW.PRO.RSU.RU





OUR AUTHORS

Krivtsova Svetlana Vasilyevna

Associate Professor, Department of the Psychology of Personality, Moscow State University, Candidate of Psychology

Official address: 11, b. 9, Mokhovaya Str., Moscow, 125009

Official telephone/fax: +7 (499) 629-59-68

E-mail: svkrivtsova@mail.ru

Abakumova Irina Vladimirovna

Corresponding Member of the Russian Academy of Education, Head of the Department of General and Developmental Psychology, Faculty of Psychology, Southern Federal University, Professor, Doctor of Psychology

Official address: of. 217, b. 13, M. Nagibin Av., Rostov-on-Don, 344038

Official telephone/fax: +7 (863) 243-07-11

E-mail: general@psyf.rsu.ru

Grishina Anastasiya Vasilyevna

Senior Lecturer, Department of General and Developmental Psychology, Faculty of Psychology, Southern Federal University, Candidate of Psychology

Official address: of. 217, b. 13, M. Nagibin Av., Rostov-on-Don, 344038

Official telephone/fax: +7 (863) 243-07-11

E-mail: avgrishina@sfnedu.ru

Koval Elena Sergeevna

psychologist, main specialist-expert of the personnel department of the Rostov Region Branch of the Pension Fund

Official address: of. 106, b. 259, Varfolomeyev St., Rostov-on-Don, 344000

Official telephone/fax: +7 (863) 290-41-46

E-mail: elenarnd2007@mail.ru

Sidorenkov Andrey Vladimirovich

Head of the Department of the Psychology of Management and Acmeology, Faculty of Psychology, Southern Federal University, Professor, Doctor of Psychology

Official address: of. 238, b. 13, M. Nagibin Av., Rostov-on-Don, 344038

Official telephone/fax: +7 (863) 230-32-47

E-mail: sav@micro-cosm.ru

Labunskaya Vera Aleksandrovna

Head of the Department of Social Psychology, Faculty of Psychology, Southern Federal University, Professor, Doctor of Psychology

Official address: of. 219, b. 13, M. Nagibin Av., Rostov-on-Don, 344038

Official telephone/fax: +7 (863) 230-32-37

E-mail: vlab@aanet.ru



Bzezyan Anastasiya Ambartsumovna

postgraduate student, Department of Social Psychology, Faculty of Psychology, Southern Federal University

Official address: of. 219, b. 13, M. Nagibin Av., Rostov-on-Don, 344038

Official telephone/fax: +7 (863) 230-32-37

E-mail: nastya_bzezyan@mail.ru

Grimsovtanova Razet Elbrusovna

Senior Lecturer, Department of Pedagogics and Psychology, Chechen State University

Official address: b. 33, Kiyevskaya St., Grozny, 364037

Official telephone/fax: +7 (8712) 29-50-19

E-mail: razet_grims@mail.ru

Scherbakova Tatyana Nikolayevna

Head of the Department of Psychology of Rostov Institute of Professional Development and Professional Retraining of Educators, Doctor of Psychology, Professor

Official address: b. 2/51 Gvardeysky Lane, Dolomanovsky Lane, Rostov-on-Don, 344011

Official telephone/fax: +7 (863) 267-56-00

E-mail: tatiananik@list.ru

Koltunova Elena Arkadyevna

speech pathologist-teacher, Public State Educational Institution of the Rostov region "The regional center of education of deaf pupils"

Official address: b. 6, Ashkhabadsky Lane, Rostov-on-Don

Official telephone/fax: +7 (863) 245-33-92

E-mail: 4015821@gmail.com

Roshevskaya Elena Vladimirovna

Associate Professor, Department of Psychology and Pedagogy of Volgodonsk Institute of Economics, Management and Law (the Southern Federal University Branch)

Official address: b. 6, Chernikov Str., Volgodonsk, Rostov region, 347340

Official telephone/fax: +7 (86392) 3-59-59

E-mail: lena-roshevskaya@yandex.ru

Lunin Sergey Leonidovich

assistant chief of the Federal Migration Service of the Russian Federation in the Rostov region (Sovetsky district, Rostov-on-Don)

Official address: b. 55, Kommunistichesky Av., Rostov-on-Don, 344091

Official telephone/fax: +7 (863) 219-50-65

E-mail: luninsergey1978@yandex.ru



Alexey Aleksandrovich Bodalev as a “Communicative Nucleus” of the Psychology of Communication: a Message in Commemoration of the 90th Anniversary

The outstanding psychologist of our country, Doctor of Psychology, Professor, Academician of the Russian Academy of Education, Alexey Aleksandrovich Bodalev will be ninety years on the 13th of October.

Esteemed, dear Alexey Aleksandrovich,

Your pupils, companions-in-arms, followers and colleagues congratulate you on your ninetieth birthday with all our heart. We wish you good luck, health, wellbeing, many-sided achievements, loved and loving pupils, colleagues and successors.

Our anniversary message is concentrated on the role which was played by Alexey Aleksandrovich in formation and development of the psychology of communication, in formation of new directions of studying communication. Throughout the whole Alexey Aleksandrovich Bodalev's career the problem of communication play a key role among other not less important problems of modern psychological science. A.A. Bodalev, B.G. Ananyev's and V.N. Myasischev's pupil and successor, has created the main ideas of the psychology of communication and made this school one of the most recognized, fundamental scientific schools of modern psychology. Suffice it to say that he has revived the interest in the psychology of communication in times of trouble; he has headed international conferences and turned them into continuous congresses of psychologists and representatives of the humanities; he has given the interdisciplinary status to the problem of communication (“The Psychology of Communication: Problems and Prospects” (Moscow, 2000); “The Psychology of Communication: a Sociocultural Analysis” (Rostov-on-Don, 2003); “The Psychology of Communication: on the Way to Encyclopedic Knowledge” (Moscow, 2006); “The Psychology of Communication of the XXI century: 10 Years of Development” (Moscow, 2009); “The Psychology of Communication” Symposium, Carried Out Within the Framework of the V Congress of the Russian Psychological Society (Moscow, 2012). Alexey Aleksandrovich's organizing and scientific activity in the context of the psychology of communication has been crowned with creation of the encyclopedic dictionary on the psychology of communication (2011, 2013).



Thus, the importance of the role of A.A. Bodalev in formation of Russian psychology and, first of all, the psychology of communication, can scarcely be overestimated. It is also difficult to enumerate all phenomena and regularities of people's cognition of each other, relationship of subjects of communication and interaction discovered by him and hundreds of his pupils. Let us mention some ideas and propositions of the communication concept developed by A.A. Bodalev, which have influenced modern researches in this field of psychology. First of all, this is a proposition that communication is an integral process, system formation, having a "multilevel structure and unique characteristics". The view of communication as a complete, unique, inimitable phenomenon filled with values, corresponding to dialogue in fact, has determined the development of the value and sense or ontological approach to communication. Developing the ideas of his teacher, B.G. Ananyev, concerning the optimum of a quantitative and qualitative communication, A.A. Bodalev emphasizes the importance of dialogical communication, which promotes both the normal development of a child, and the interpersonal interaction of adults. The ideas "endowing" the processes of establishment of contacts, mutual understanding, etc. with soul and experiences put the person, his/her inner world, developing in the course of communication and thanks to it, in the center of communication. These propositions of A.A. Bodalev's concept approach psychology to studying the existential essence of communication as much as possible, to consideration of dialogical relations as the basis of human being. They return a primordial ontological status to communication, making it possible to explain its role in the life of a certain person, group, and society. Further these ideas ensured him to formulate an ontological view of manipulation as a dialogue antipode. Proceeding from A.A. Bodalev's concept, manipulations are possible in result of the person's development, when he/she is guided by the partner's behavior instead of his/her feelings. In such relations the partner turns into the object, "into the thing deprived of soul", loses the human essence, depreciates. While dialogue unites and creates compatibility in the broad sense, manipulation is one-sided. Such communication does not cause the desire to continue and deepen it. Here is an ontological senselessness of manipulation.

In A.A. Bodalev's known works "Personality and Communication" (1983), "The Psychology of Communication" (1996), "The Person's Cognition of a person" (2005) there are considered both constructive, and destructive directions of the development of communication in various spheres of the person's life activity. The emphasis on the integrated personal formations mediating the results of communication and at the same time reflecting the mutual influence of personality and communication is characteristic for A.A. Bodalev's approach. A.A. Bodalev pays much attention to morality of personality. Moral relations are behind it. He emphasizes that personal value orientations in communication are always realized in certain ways of the treatment of the partner and considers that formation of the person's orientation when "other people would



stand not on the periphery, but in the center of the system of his/her values" is a paramount condition of the development of personal qualities necessary for successful communication.

Being based on theoretical and methodological attitudes of B.G. Ananyev, V.N. Myasishev and other scientists A.A. Bodalev introduces the concept of "the person's communicative nucleus" into the field of studying the problem of "personality and communication". In fact this concept fixes the unity of personality and communication, the unity, integrity of communication as the phenomenon including processes of reflection, relation, behavior. If to follow theoretical propositions of A.A. Bodalev's concept revealing interaction of personality and communication, the "relation" category is in the forefront as an explanatory principle, formative factor of a "communicative nucleus of personality", the main psychological reason of constructive and destructive communication. According to A.A. Bodalev, the person's system of relations can influence the communication process and deform it in a different way: from friction to conflict interaction.

For the modern psychology of communication A.A. Bodalev's idea about the presence of the "communicative nucleus of personality" in the images, concepts which are formed in communication, experience and attitudes towards self and another person, tactics and strategies of use of verbal and nonverbal means of communication is important. Differently, by means of studying various results of communication he has opened the door for studying the person's integrated formation – the "communicative nucleus". Analyzing the structure and content of images and concepts, studying the system of a person's prevailing relations, watching his/her verbal and nonverbal behavior we get into the "communicative nucleus of personality". The mediated approach (through various results of communication) to studying the "communicative nucleus of personality" is the most demanded in modern psychology and in its applied areas.

According to A.A. Bodalev the orientation of the "communicative nucleus of personality" defines the integrated quality of communication. In A.A. Bodalev's terminology this quality of communication is called as the optimum, successful, effective and difficult, destructive, not promoting the development of humane features of personality. A.A. Bodalev's ideas concerning the role of the "communicative nucleus of personality" in the deployment of processes of communication are presented in his concept of "psychological difficulties in communication and their overcoming" (1991, 1996). He writes that it is necessary to reveal not only the phenomena of communication "typical for all normal people", its regularities and mechanisms, but also to reveal difficulties of communication, i.e. those characteristics of mental processes, states and traits of personality which being united do not meet the criteria of psychologically optimum communication. According to A.A. Bodalev these formations are an inadequate appraisal of the partner and self, misunderstanding of the partner's relations and the developed relationship, use of verbal and nonverbal models of the manner in communication inappropriate



to it. In A.A. Bodalev's terminology the complex of the stated above formations actualizes the phenomenon of "wayside", i.e. a result of the constantly reproduced difficult communication.

The "alienation" phenomenon characteristic for people's interaction in the modern world can be interpreted as a result of friction, failures, and difficulties of communication in various spheres of human life. A.A. Bodalev does not use the concept of "total difficulties of communication"; he writes that communication with both the nearest and dearest and the little acquainted ones, in family and at work can be difficult for the person. Besides he defines the deformations of the "communicative nucleus of personality" which conduct to "total difficulties of communication", to a "vicious circle of relations" (V.N. Myasishev), to alienation.

The approaches to consideration of psychological difficulties of communication formulated by A.A. Bodalev within the concept of "personality and communication" created by him, factors and conditions of communication difficulties outlined by him, the ways of overcoming of difficulties of communication outlined by him formed the basis of the psychology of the complicated communication and studying such phenomena as the subject of the complicated–uncomplicated communication.

Alexey Aleksandrovich Bodalev is not only a great scientist, teacher for many generations of researchers, not only a person solving various problems of the psychology of communication creatively, but also a person who is not indifferent to the negative public phenomena not promoting the person's development as the subject of effective dialogical communication. The idea that the psychology of communication is to promote positive changes in society and life of each person is the keynote of his works. According to A.A. Bodalev's views it is possible when each person understands that communication should be equal, unique and inimitable, based on moral, dialogical relations of partners.

Concluding our anniversary message we would like to emphasize that Alexey Aleksandrovich is not only a scientist who laid the foundation of ontological approach to communication, developed the concept of "personality and communication", entered the concept of the communicative nucleus of personality which is fundamental in modern psychology, but also a person embodying value and moral components of the "communicative nucleus of personality", a person who was the "communicative nucleus" combining efforts of many theorists and practitioners seeking to develop of the psychology of communication.

V.A. Labunskaya
L.I. Ryumshina



EXISTENTIAL PSYCHOLOGY

Krivtsova S.V.

Phenomenological View of Spirituality at School

The article compares the phenomenological content of the concepts "spirituality" and "religiousness". For this purpose the person's spiritual experience is described by means of a phenomenological method. The author distinguishes the essential content of spirituality, peak spiritual experiences on the basis of the structural model of existence developed by the Austrian psychotherapist Professor A. Lengle. The article touches upon the ways to spirituality, and also procedural laws of the transformation of spirituality into religiousness. It also brings forward some parallels between A. Lengle's doctrine and the descriptions of religious experiences of the Russian religious philosopher S.L. Frank.

Key words: spirituality, religiousness, phenomenological method, education, peak experiences.

Where is the end of a spiritual feeling? Where is the beginning of a religious feeling? Can science answer such questions? Teachers have many similar questions today. In this article we will try to answer some of them, relying on the studies of spirituality and religiousness within existential and analytical psychology and psychotherapy [3, 4]. The author has found the parallels between researches of the modern Austrian psychotherapist A. Lengle and the Russian religious philosopher Semen Frank living in the first half of the last century, in particular, in the work "God is with us" (1946) [6]. We expound a phenomenological research of the problem as it is insufficiently considered in the aspect necessary for school to demarcate educational competences of education and church. Modern trends of orthodox priests' involvement in school, obviously, are related to the necessity of protection of spirituality in a man, relations of people, education. At the same time this undertaking meets with a considerable resistance, in particular because the school is still separated from the state in our country. Teachers resist to the strategy of protection of spirituality initiated by the government in such a way. The author thinks that the following reasons are the main.

First, the spheres of influence of the teacher and the priest are crossed in the field of education, but theoretical bases and task sharing are not stipulated. The educational effect of a good conversation doesn't necessarily entail salvation; for the majority of teachers the access to spirituality is not reduced to the experi-



ence received in church. Secondly, the *modus operandi* of the priest in school (as well as in church) – exhortation – convinces nobody today (once at school listening a report on moral education of a young father, I've heard the comment of a director sitting next to me "I was an instructor of the Central Committee of All-Union Leninist Young Communist League myself"). Exhortation is a way used by ideologists of the most different cultures and eras; it is severely criticized by religious thinkers, since a man of genius S. Kierkegaard¹. It is not difficult to call to live correctly. Thirdly, even the teachers who believe in God are sure that faith is a very private matter, therefore there is no need to display it, especially there is no need to make it the instrument of influence. Apparently, it is characteristic for all people who have independently come to believe, grown in doubts and found a personal way, in difference, probably, from those who have organically adopted belief from parents and people around as it took place in pre-revolutionary Russia or is characteristic for other countries which have not endured persecutions. The mistrust phenomenon concerning the actively believing teacher from both colleagues and pupils takes place when there is a divergence of appeals and the inability to behave adequately in difficult situations which naturally and constantly arise at school.

How to treat the school priest's idea that all children and all teachers must have religious belonging? What is understood by the name of God by the person who goes to church and those one who does not?

The spiritual and the religious

Let's start with the problem of comparison between the spiritual and the religious. There is a known approach from church positions which one can briefly formulate as, "the spiritual comes from the religious". Such position is theoretically proved. According to the church doctrine spirituality is an openness in relation to the metaphysical, "In the beginning there was the word and the word was God". It means that sense and order existed before human existence. Here is an excerpt from S. Frank, "... if my heart is restless pined, if its very essence consists of dissatisfaction, inclination to that we name the purpose, peak value, welfare, this highest, absolute Blessing is already given to me in a hidden form, somehow it allows to feel it – differently I could never

¹ Kierkegaard actively criticizes the "education" concept as it is given in Hegel's philosophy. According to Hegel education, is a definition of the way on which the individual can reach clear historical self-consciousness, thus he understands by self-consciousness understanding of the universal as the truth of own single being (the same understanding of education one meets in the works of Marx and, respectively, in the Soviet pedagogics). Kierkegaard speaks about it, as about education as exhortation. In the basis of exhortation and real education there is the same problem of existential transformation of the addressee. "If the concept of exhortation has an intensional filling in orientation towards something absolute (society laws in Marxian and Hegelian picture of being and relation to God and eternal pleasure in Christian religiousness), the education concept directly fixes the aspect of formation of personality, cultivation of abilities to be self" [9, p. 160–161]. For more details see [1].



look for it, could never understand its absence" [6]. At such metaphysical way of thinking the unconscious religiousness immanently inherent in people follows from the eternity of God. Religious philosophy seeks to make conscious the religious problematics which we constantly face in human life and practical activity.

Victor Frankl, the founder of logotherapy and existential analysis, had the same logic of researches². V. Frankl had two especially important tasks. The first was to make extramental religiousness of the person conscious. As opposed to Z. Freud V. Frankl claimed that the extramental in the person is connected not only with the mental, but also with the spiritual. He wrote, "Communication with the transcendental is a characteristic of existention", and here he saw an important difference of existential analysis from humanistic psychology. Thus, Frankl discovers not only the unconscious, but also the transcendental in a man. From this point of view, an original soliloquy is not a pure soliloquy, but includes God as the third participant. He has formulated it in a brilliant phrase, "Taking no notice a man supposes God the precondition of everything ..." ("ahnungslos nichts ahnend setzt der Mensch Got voraus"). For Frankl God is a person's partner in the most intimate conversations with self. In this darkness of the internal there is his presence" [4, p. 11]. V. Frankl also tried to describe how belief joins the specifically human; he saw the source of belief immanently inherent in the person in a man's need for love and the initial nostalgia for something distant, not existing in reality. A. Lenge, V. Frankl's pupil, describes this experience as follows: "Melancholy is a feeling like thirst, greedy desire for water when one is thirsty. There is melancholy at the heart of our being; melancholy is unquenchable, so it can mean nothing but God [ib., p. 12]. Concerning love "it is that makes the loved thing or loved one real, gives that is loved or who we love, endow the quality of Being, "amo ergo est" – I love that is, the loved by me exists". Transcendence, according to V. Frankl, consists of melancholy and love, and love is a way to God. Love means intimacy (the absolutely personal sphere). "Transcendence and intimacy: the essential moment for both these things is the presence of God – eternal distance and eternal nearness at the same time. This makes God inscrutable since he is both the most intimate and the most comprehensive at the same time" [4, p. 12]. We see that in such understanding of God there come to light two forms demonstrating something extremely opposite: on the one hand, deeply intimate, close, personal, on the other hand, infinitely far, immense.

We should note that in German, as well as in Russian, the spiritual and the religious are different concept. In the German-language Wikipedia version they un-

² Victor Frankl (1905–1997), Austrian doctor, psychotherapist, founder of logotherapy and existential analysis. Being a Vienna Jew, for two and a half years was in concentration camps, having survived, wrote the book "Saying Yes to Life, Despite Everything" about his experience the concentration camp. In post-war years he became known all over the world thanks to this work and his lectures on protection of the person's spirit and personality.



derstand by "spirituality" the following: "Spirituality (Spiritualität) (from the Latin word spiritus – spirit) in a broad sense means spirituality (Geistigkeit) and points to spiritual (geistige) attitudes of any sort. In a narrow sense the word "spirituality" is used for designation of spirituality in the specifically religious context; in this case the word "Geistlichkeit" is also used. In the article from "Wikipedia" concerning the concept "Geistlichkeit", we read, "Geistlichkeit" means existence of relation with spirit (Geist) in a Christian sense of the word. In a daily speech the noun "Geistlichkeit" and the corresponding adjective "geistlich" are used for designation of religiousness, devotion or relation with church. Besides, in Christian theology these words are used for designation of the life of the Christians being under protection of the Holy Spirit (Heilige Geist). Thus, unlike Russian, in German there are three (instead of two) concepts one of which is spirituality; it means the spiritual in the widest sense. The concept Geistigkeit means intellectual, mental attitudes, and the concept Geistlichkeit means religious attitudes in fact. These remarks make it possible to understand the position of modern existential analysis better.

Spirituality and religiousness from the point of view of modern existential analysis: spirituality facets

Phenomenological view is an approach through the description of experiences. "In existential analysis we understand spirituality (Spiritualität) as experience, instead of a kind of belief. It is a subjective experience when we feel that our being (Dasein) exists within something greater, something Great, something that surpasses us, that is out of our control, something that we cannot "command", what we simply join" (a fragment of the interview of A. Lengle published on a Catholic site <http://www.kath-kirche-vorarlberg.at>). In such approach it is a question of refusal of all theses which have metaphysical grounds. Existential analysis works as a phenomenological method. Everything what the person experiences may be a subject of its scientific interest. As a phenomenologist one can investigate that is revealed in the experience connected with spirituality. How does it feel to experience the spiritual? How does the spiritual show itself? How can one find a way to it? What do such experiences do with me? Answering these questions phenomenology gradually approaches to the essence of the person's spiritual experience.

Spiritual is the deepening. If we look at reality in a phenomenological way, we can see the spiritual in own experience of everyday life. Not obligatory it occurs in discussions on moral search of Tolstoy's heroes. The spiritual is experienced on the way home or "in the kitchen", i.e. in ordinary being. It is a question of the spiritual when I could understand someone, when offense gives place to forgiveness, when one simply stopped deeply moved by the beauty of a landscape, or a human woe. In the most general sense the spiritual is the deepening. Victor Frankl liked to cite a remarkable metaphor in his lectures. He



drew a circle and a square side by side on a board. Then he said that if to say to a person, "it is the same", then he/she either tries to see the likeness of the square and the circle at the expense of distortions, "looks for a circle quadrature", or once he/she understands that these are just two projections of a cylinder. Having broken in the third dimension, the person finds out that there is no need to distort anything: two mutually exclusive truths become projections of a deeper truth [7]. When behind the aggressive, irritating behavior of the pupil I start seeing his desperate attempts to protect own dignity, imperfect attempts, because no one taught him, then I change my understanding of the seen. At the same time I change my feeling towards this unformed, and the tone of our conversation also changes. The spiritual (but still not religious) experience is when in passing and noting an autumnal view outside the window, suddenly (bewildered) a man feels a lump in the throat, and suddenly realizes that dying of nature causes a fierce grief in me and set him/her thinking about the end of life which now excites because his/her loved ones pass away one by one, and behind a dull landscape there is a deep understanding of a transitory kind of own life. The essence of the spiritual is that the person sees any phenomena not in a banal and everyday context, but in an expanded context, especially, when we deal with that transcends our capacity of apprehension. In each attempt to be opened for it the person appears in the dialogue with that he/she cannot embrace by the mind and the experience yet. Understanding takes place only in such openness demanding courage. The signs of cognitive dissonance disappear ³.

The experience of deepening leads to that the person looks for depth more and more willingly. Superficial impressions and discussions are insufficient for him/her. He prefers these to a position open for experience in those situations which contain signs of the conflict or border on the area inaccessible to understanding. In existential philosophy they call this position awakening. It is reduced to attempts to see the value of events of own life, own country, other people against the finite human life and the life which will continue after individual life in any other surpassing context. In such dialogue "there is a relation between my internal depth (or feeling, thinking, experience, proceeding from originally Own) and the internal depth of Another, the interlocutor. There is a close connection between the internal depth and the external distance in dialogue. Thus, we may say that detection of self in Surpassing is a characteristic of existence" [4, p. 15]. For the existential philosopher K. Jaspers suffering, guilt, death, fight and fortuity were such events surpassing a certain person. They are the main realities of life which the person cannot neither avoid, nor change, and therefore he/she calls their collision as "borderline situations" (Jaspers, 1986) [3]. They are necessary to

³ Cognitive dissonance is a term from L. Festinger's cognitive and behavioral theory of motivation: two mutually exclusive truths make the person lose his/her balance; he/she develops learning activity to restore the equilibrium.



shock the subject's being and thus to awaken him/her for an existention (1956) [3]. The only reasonable relation to borderline situations is not to avoid them, but to meet halfway openly. This is a way to a really good life, existention, "To learn borderline situations and to live existentially is the same" (Jaspers, 1956) [3]. Thus, where is the spiritual?

1. In a deep personal (intimate) excitement.
2. In attempts to see depth, unwillingness to be content with formal, superficial.
3. In readiness to look for a sensible way out, to make an act which would correspond to own idea about the correct, instead of being imposed or simply habitual way of reaction; borderline experiences urge on this.

It is possible to notice parallels with the analysis of a religious feeling of Semen Frank whose researches were carried out not in the form of the analysis of religious texts, but in the phenomenological logic, appealing to the person's experience. He told, "In the basis of religiousness there is an experience". Observing religious feelings S. Frank to draw the conclusion that in the spirituality which has reached the level of belief, the nearest (intimate depth) and the farthest (which transcends our capacity of apprehension) are combined paradoxically: "Belief is nothing but completeness and relevance of spiritual life energy – self-consciousness deepened to perception of the last depth and the absolute basis of our internal life – heart burning by the force which is perceived as something higher and greater than me on its significance and value" (italics added) [6].

Spirituality is a deep excitement by incomprehensible greatness of that surpasses you. So, we have learnt that in a paradoxical way spirituality combines the internal depth with the external distance (maybe this is what I. Kant meant when said that two things surprise him: the sky of stars overhead and the moral law in us). We also have learned that the road to depth is difficult, in many religious and psychological doctrines it is also considered as a road to a human maturity. How much can a person understand? When do the disconnected things become consistent for him/her? It depends on the degree of his/her maturity, and maturity depends on the experience of understanding connected with "peak experience" of suffering and fight. In a wise oriental proverb two pupils, each one with his own truth, came to a Teacher to judge them. The Teacher told them, "Both of you are right. When you understand this, you will become teachers yourselves". The limits of understanding are described by known questions: "How could it happen?", "How can it be?" Each of us has many themes when ask these puzzled questions. However we can notice that in comparison with our children, probably, much more things we can already apprehend not as mutually exclusive aspects of a same thing, but as its facets. We just need to look at these things deeper, but this view was difficult for us in youth.



One can imagine some dispersing figure, convergence of that can be apprehended and understood in a consistent view of a wise man. How long can these phenomena be apart? Existential philosophy "says" that the most remote from each other can be connected only with the extreme spiritual experience, religious philosophy names this experience God, and it is always interfaced to self-understanding deepening: "The soul is an unlocked vessel; it has fathomless depth and there, in its depth, it is not just opened and it not simply touches God, takes Him, revealing towards Him – like a plant absorbs soil moisture by the roots, – but even lives a certain common life, so that He pours into it, and it pours into Him" [6]. S. Frank describes the experience of this last limit in such a precise way.

Thus, the spiritual assumes that one can find himself/herself in greater, and that he/she is a part of this surpassing Great. Phenomenological approach makes it possible to define spirituality as a deep excitement by the incomprehensible greatness of that surpasses you. **But it is not religion; it is psychology!**

Religion is a world outlook, the system of knowledge imparting understanding of self and the world to a person, promising salvation and specifying rituals and rules of life. Therefore, religion is much more, than peak spiritual experiences.

Thus, phenomenological approach gives a definition: spirituality is a deep excitement by the incomprehensible greatness of that surpasses you.

Roads to the spiritual. Langle distinguishes four roads to the spiritual [4].

1. **Spontaneous road** presupposes the unexpected impressive experience, disclosure of the beautiful, meeting with the value, with humanity. "It can make us happier, but can frighten us as everything that excites us too deeply and doesn't meet our expectations frightens us. One may experience God or own mission, predestination, in such situations. It is often called a lucid interval, experience of a miracle" [4, p. 16].

2. **Exercises (phenomenology).** Spirituality can be also experienced methodically. If to understand the spiritual as a phenomenological experience, access to the essential in being, then it is possible and necessary to train a phenomenological attitude in practical exercises: to learn to let go (des Lassens) and to open, allowing things and events to impress himself/herself freely (courage is necessary here, since openness entails risks), to learn to concede (Zurückstellen), giving himself/herself in disposal of circumstances, to penetrate into its essence better (paradoxically only the person with strong enough self is able to afford all this). In prayers, understanding, at a concert of classical music and in thousand other places we not only listen and understand the events, but we also are deeply excited by that it wants to tell us: this evening, this music, this experience of relations. The understanding carries us away in a certain depth touching infinity.

3. **Meditation** may also bring us to spirituality. They practise meditation in many religions. Here it is a question of spirit release, reflections, of calming spirit



to become “empty” so that the world could fill this emptiness, – all this is practised through relaxation, letting go (Lassen) and permitting (reality) to speak to self.

4. At last, **attentiveness** (Achtsamkeit) is special attitude which provides access to spirituality when it starts entering into our everyday life. Attentiveness is a not focused attention; here we do not concentrate, but freely reveal, and then we start finding and noticing many peripheral, at first sight, contents of consciousness and realizing them in the right way. Psychotherapists call this attitude “panoramic consciousness”. For a long time this attentiveness plays a great role in psychotherapy, for example, they try to rouse it by means of free associations in psychoanalysis, “warming up” in gestalt therapy and other approaches.

Roads to the spiritual are various. Another Russian thinker, remarkable scientist, writer G.S. Pomerants describes it, “The road to depth is a constantly opened and constantly restart process. Each true road is a process of a prayer, meditation, contemplation of God’s creativity in nature, love for neighbor ... It is better when some roads are interlaced” [5, p. 29].

From the spiritual to the religious: four existential aspects of life

The person’s being is like an island in the sea of unknown, incognizable, about what the person could say, “I even do not know that I do not know it”. Where are we from? Where do we go? What’s the purpose of all this? “The great sea where our being settled” gives few answers to all these questions. Though we stand on the lived-in safe soil of a middle part of the island, it is absolutely clear for us who we are and where we are, it takes only get accustomed more attentively, direct one’s eyes on the island coastline, and this “clarity” may easily disappear” [4, p. 16].

If we want to consider four aspects of human being in the world ⁴: relations with the world answering a question, “Can I be here?”, relations with life asking a question, “Do you like life”, relations with self with a question “Do I have the right to be such, what rights do I have and what do I want?”, and, at last, relations with the future with a question “What is the sense of action?”, if to address to various aspects of life, we can trace a gradual transformation of the spiritual experience into the religious one. In these four aspects of life “peak experience” leads to “awakening for existentialism” just as it happens with the experience of borderline situations described by Jaspers. Let us briefly enumerate these experiences which are metaphorically similar to walks on a shore of various sides of our island of existence (we’ll consider in pairs the first and the fourth, and then the second and the third aspects of existence).

The first aspect of being in the world is related to knowledge and perception of life realities; it is accompanied by the feeling of surprise which promotes fundamental confidence in the world at sufficient experience of suffering and under-

⁴ In A. Lengle’s concept the existation structure is presented by four existential motivations describing the relations with the world, life, self and the future (see [2, 3, 4, 11, 12]).



standing. Experiencing the basis of life, in his/her hour of need the person feels an amazing thing: life has a basis, despite everything it holds a man when habitual support are destroyed, this base does not allow him/her to fall into Nothing. Old people say, "It was never so that there was nothing". The basic trust in the world makes it possible to without fear, but it "is bought" at the price of a wide experience of suffering.

The fourth aspect closely adjoins the experience of trust in the world. It is connected with the experience of sense revealing. It teaches the person to understand the contexts in which he/she finds himself/herself, being guided by the content of a situation and to perform the work on revealing its existential sense [2, 11]. This habit of sense revealing leads the person to the problem of ontological sense – to God, because it is the Creator who knows the sense of own creation. The person cannot comprehend this sense, but it is possible belief that He, the Order surpassing you, exists. Belief finding is a deepest feeling of "embeddedness in being, security, well-being, and piece" (S. Frank had such description, but A. Lenge wrights the same).

The second aspect of being concerns life proper, understood as a change of events and experiences, breath, pulsation, stream, changeable and fluid sides of life. "I live. Do I like to live? Is it good to be here? Not only loads and sufferings deprive us of the pleasure of existence. Quite often because of the routine of everyday life, inattentive attitude towards life, suddenly everything becomes poor and insipid. In order to make life pleasant we need three pre-conditions: intimacy, time and relations. Can I establish and maintain intimacy with everything that surrounds me: things, plants, animals, and people? Can I allow another person near me emotionally? For what do I spare time? Time for someone or something means to devote a part of own life to this. Do I have relations on which I do not spare time, where I feel intimacy? If I have no intimacy, time and relations, there is a melancholy, coldness, and depression. If all this exist, I feel movement together with the world and self, in which I feel the life depth. The experience of such a kind forms a fundamental value of my being in the world, the most deep feeling of the importance of life" [3, p. 137]. The peak experience of this aspect of life is a gratitude for life and everything it gave. Even if something is already lost, it continues to live in the memory of my heart till my last hour.

At last, the third aspect is being by self or Personsein, the person's personality. The person has intended and brought himself/herself into this world not by himself/herself. Here he/she is given to himself/herself and answers for himself/herself, own personal depth, the essential, singularity, uniqueness. Who am I? In an everyday life the road to depth starts with the readiness not to leave self, not to leave in the known, compulsive, conformal, but to remain internally present, i.e. free. Such experiences conduct to experience of dignity of the Person and reverence for Another's personality.



Thus, **fundamental trust in the world, gratitude for life, belief in the order surpassing you and reverence for the person's personality** create the horizon of spiritual experience.

Conclusion

The school founded on dialogue and respect, giving the experience of devotion and sense feeling remains one of the most powerful bearers of spirituality [1, 8]. The society founded on the respect for the dignity of its citizens is a society of cultural people. We may say that, finally, the child's upbringing, as well as healing in psychotherapy, comes from the spiritual. G.S. Pomerants said, "When I live deeply, I see the common soil from which all high religions, all the religions turned to a complete eternity grow. I am not afraid to take something from several traditions simultaneously. I accept assistance from everywhere where I find it. I do not get into the argument over better tradition. What is higher: religion within dogma, art free from dogmas, nature contemplation, love ...? Everything may be a road, and all roads to depth are met" [5, p. 28].

References

1. Krivtsova S.V. *Slushat' i slyshat'. Zhiznennyye navyki. Gruppovyye psikhologicheskie zaniatiia v 5–6 klassakh* [To listen and to hear. Life skills. Group psychological studies in 5–6 forms]. Moscow, Genesis Publ., 2011.
2. Langle A. *Ekzistentsial'nyi analiz – naiti soglasie s zhizn'iu*. [The existential analysis – to find harmony with life]. *Moskovskii psikhoterapevticheskii zhurnal – Moscow Psychotherapeutic Journal*, 2001, no. 1, pp. 5–23.
3. Langle A. *Psikhoterapiia: nauchnyi metod ili dukhovnaia praktika // Person. Ekzistentsial'no-analiticheskaiia teoriia lichnosti* [Psychotherapy: a scientific method or spiritual practice. Person. Existential and analytical theory of personality]. Moscow, Genesis Publ., 2005.
4. Langle A. *Dukh i egzistentsiia: o dukhovnom nachale, immanentno prisushchem egzistentsial'nomu analizu* [Spirit and existention: on the spirituality which is immanently inherent in the existential analysis]. *Ekzstentsial'nyi analiz – Existential Analysis*, 2011, no. 3, pp. 11–23.
5. Pomerants G.S., Mirkina Z.A. *V teni vavilonskoi bashni* [In a shadow of the Tower of Babel]. Moscow, Russian Political Encyclopedia Publ., 2004.
6. Frank S.L. *S nami Bog. Dukhovnye osnovy obshchestva* [God is with us. Spiritual bases of society]. Moscow, Respublika Publ., 1992, pp. 253–254.
7. Frankl V. *Chelovek v poiskakh smysla* [Man's search for meaning]. Moscow, Progress Publ., 1990.
8. Scherbakova T.N., Malkarova R.Kh. *Kommunikativnyi faktor kak akmeologicheskii faktor professional'nogo razvitiia pedagoga* [Communicative factor as an acmeological factor of the teacher's professional development]. *Rossiiskii psikhologicheskii zhurnal – Russian Psychological Journal*, 2013, no. 1, pp. 40–45.



9. Schittsova T.V. *Momento nasci: Soobshchestvo i generativnyi opyt. Shtudii po ekzistentsial'noi antropologii* [Momento nasci: the community and generative experience. Studies on existential anthropology]. Vilnius, EGU Publ., Moscow, Variant LLC Publ, 2006.
10. Längle A. *Sinnvoll leben. Angewandte Existenzanalyse*. Freiburg: Herder-TB 2002.
11. Längle A. *Erfüllte Existenz – Entwicklung, Anwendung und Konzepte der Existenzanalyse*. Facultas WUV, Wien, 2011.
12. Walch G.M. *ZEN-Meditation als Weg ganzheitlicher // Spiritualität Existenzanalyse*, 2, 2011, S. 82–85.

**Abakumova I.V., Grishina A.V.**

Students' Attitudes Towards Migrants as a Factor and an Indicator of Ethnic and Religious Attitudes of Today's Youth

The first part of the article reveals the concept of social attitudes and social stereotypes, which are described in the context of ethnic relations. This paper focuses on the role of the media in shaping the worldview of today's youth. The second part of the article describes the study of social distance and ethnic and religious stereotypes conducted by I.V. Abakumova and A.V. Grishina. The last part of the article is devoted to the main findings and conclusions of the study.

Key words: social attitude, social stereotype, ethnic and religious attitudes, social distance.

Attitudes of the mass consciousness and social stereotypes entered the life of modern man so well that it is often difficult to determine exactly what guides our behavior in a particular social situation: a subjective opinion, an objective knowledge or imposed from the outside attitude and stereotypes.

The concept of "attitude" was introduced into the Russian psychological science by the representative of the Georgian psychology school D.N. Uznadze. Attitude was understood as "prior to any mental or behavioral human acts willingness to commit adequate in the given situation." Most attitudes person gets out of subjective experience and culture, and in today's society attitudes in finished form are broadcast in the media, allowing a person not to form their own attitudes to various objects, processes and phenomena and thus greatly simplifying the interaction in society, whose members have the same mass consciousness attitudes.

There are the following basic attitude functions: cognitive, affective and behavioral. To differentiate these functions let's describe the "Lapierre paradox". In 1934, the American psychologist R. Laper travelled through a considerable number of small American towns, accompanied by two Chinese students. They stayed in hotels, visiting restaurants and cafes, and, with one exception, were taken quite normal. After the completion of the travel Lapierre sent a letter to hotels and restaurants owners asking if they are ready to meet him with a group of friends, among whom will be Chinese. 93 % said "no". Lapierre data were later confirmed by other researchers. This example shows that the estimated attitude to members of a particular ethnic group in a situation requiring a behavioral response was



ousted by behavioral attitudes of hotelier or restaurant to the client. [5] Thus, on the one hand the actual social distance between interaction subjects is in conflict with the estimated ethnic attitudes of one of the subjects, which in this setting turns out to be more stable than the previous subjective experience of interaction with other ethnic groups. On the other hand, in real interaction, rather than mediated, between members of different ethnic groups ethnic and religious attitudes can be changed even to completely the opposite.

Social attitudes are not stable and can be transformed under the influence of external and internal factors. Thus, ethnic and religious settings are transformed most often under the influence of subjective interaction experience with other ethnic groups, or under the influence of the media. In the cognitivist approach, changing social attitudes is treated as part of the "theories of conformity" (F. Hayder, T. Nyukom, L. Festinger, Ch. Osgud, P. Tannenbaum, G.M. Andreeva). This means that attitude changes occur every time when a mismatch happens in individual's cognitive structure, for example, when a negative attitude to an object faces a positive attitude to a person giving this object a positive description. Mismatches can occur for various other reasons. It is important that the incentive to change the attitude is a need of the individual to recover the cognitive matching, i.e. orderly, "unequivocal" perception of the external world. [5] For example, if a public figure or politician referent for the majority of media consumers expresses his opinion about how Russia is in need of migrant workers, the ethnic and religious attitudes of the audience can transform.

The concept of social attitude closely borders the concept of a social stereotype, understood as a simplified schematic image of the social object (for example, the image of a social group), widespread in certain large social group, which is characterized by a high consistency degree of the individual submission and emotional overtones in the group.

N.N. Bogomolova identifies certain characteristics of large social groups stereotypes:

- schematic and simplistic image of the social object;
- the prevalence of certain stereotypes in the group, usually on a level of 60–80 %;
- emotional and evaluative nature of stereotypes;
- stability and sustainability of stereotypes, their rigidity to new information about the object;
- inaccurate stereotypes [2].

Social stereotypes researchers agree on their useful socio-psychological functions, believing that the presence of stereotypes allows individual to organize and simplify the plethora of complex information that a person receives from the environment, but also protects and preserves the individual sense-value sphere.

N.N. Bogomolova also notes another function of social stereotyping- intergroup differentiation in the process of intergroup perception. Such an estimated



comparison of the social groups (their own or someone else's) can take many forms: the opposition, which implies a maximum preference of the group and at least a bias against other groups, or comparing, which Porshnev defined as «a form of peaceful identity». The nature of the relations between social groups influences the maintenance of social stereotypes and their orientation [2].

The most common form of social stereotypes are ethnic stereotypes. First psychological work in the study of ethnic stereotypes were published in the mid 30s of XX century by O. Klaynberg and J. Buck as part of their «frustration and aggression hypothesis.» However, the greatest impact on the ethnic stereotypes understanding was made by T. Adorno in his works «Authoritarian personality» and «On the nature of prejudice», where it was shown that individuals of the same ethnic group have significant differences in the degree of exposure to ethnic stereotyping. T. Adorno described the type of person most prone to the absorption and diffusion of ethnic prejudice, and called this type an «authoritarian personality». The authoritarian personality, according to Adorno, is characterized by rigid thinking, conformity to accepted values, intolerance towards any manifestation of weakness and empathy, a tendency to repression, expressed suspicion, worship authority [2].

T. Pettigryu believed that the basis for the social stereotypes formation in general and ethnic stereotypes in particular, is conformism as unconditional surrender to the prevailing social norms.

The problem of ethnic stereotypes was developed in russian psychology by I.S. Kon, B.A. Dushkov, V.P. Levkovich, N.G. Pankova, A.G. Asmolov, E.I. Shlyagina, V.F. Petrenko, G.U. Soldatova. Within psychosemantic approach V.F.Petrenko conducted research on ethnic auto-and hetero-stereotypes of Russian students, perceptions and attitudes of different social groups of Russian citizens to foreign countries and different nationalities, showing that the young audience perception of the typical representatives of various nationalities (including their own) predominates psychological group differentiation mechanism is not in the form of contrast, but in the form of comparison groups that leads to the creation of complementary images. In this case, none of the qualities not only repeated, but they all belong to different bipolar oppositions.

In today's information society the process of mutual perception of large social groups moves to a new level, as one of the main mediators in the contacts between two groups are media now. And for some social groups, such as young people, by virtue of unformed mechanisms to counter the influence of the media, on the one hand, and the lack of subjective experience of interaction with other social groups members, on the other hand, media broadcasts attitudes and stereotypes of mass consciousness, especially ethnic and religious, as a finished product [4].

To identify the characteristics of migrant workers image in Russian media for further study the characteristics of the image perception of students of dif-



ferent professional direction, we analyzed the various TV and radio programs, articles in press and Internet about migrant workers, published in the period from March 2009 to March 2012. It has been shown that in Russian media national minorities image is at ridiculous stage when the dominant social group exalts its own image through detraction of minorities image. The terms «guest workers» and «illegals» are used in all types of media with a pronounced negative shade more often than the rest of the phrase by giving the audience a persistent negative attitude to all migrants, regardless of their actual professional affiliation, skill level, etc. Images of migrants emphasize their incompetence, ignorance, lack of education and absolute disintegration in the host society. At the same time negatively stained information about migrants is often linked in the media with certain ethnic groups forming ethnic stereotypes and prejudices among the audience.

In order to assess respondents' attitudes towards the media broadcasted images of migrant workers and, more importantly, determine the social distance at which the respondent admits the images and the migrants themselves appropriately, we have modified «The scale of social distance» by E. Bogardus. The concept of social distance was introduced by the sociologist Georg Simmel as an indicator of the social groups and individuals position in the social space, their ratio, i. e. the level of their proximity or remoteness of alienation from each other, their degree of interconnectedness.

The experimental basis of the study were state universities of Rostov-on-Don: SFEDU «Southern Federal University,» and the State Educational Institution «Rostov State University of Railway Transport». A total of 200 participants: 147 women and 53 men. The study process was carried out by the horizontal dimension and had the character of group and individual work. All study participants were asked to fill out forms uniform testing and questioning.

The subjects were asked to rate 11 frames-images taken from the media and mark the distance to which they would willingly have put the members of the group (from «The close relationship, a marriage» to «Do not have to indulge in my country») (See picture 1).

As a result of our research social distance was defined not with different ethnic groups, but with the images of these groups broadcast in the media in covering issues of labor migration.

Images of athletes and coaches, depicted in pictures 9 and 11, in all respondent groups were placed to the lowest social distance, which implies a close relationship through marriage or friendship. Images of teachers, researchers, governesses, shown in pictures 3, 4, 5, were put to the average social distance, which implies membership in my professional group or neighborhood. The biggest social distance in all groups was identified with the images shown in pictures 6 and 7. The distance with the image of not working migrants from neighboring countries (picture) was the biggest, and respondents from all professional groups



believe that such migrant workers should not receive permission to enter Russian Federation.



Fig. 1. Stimulus material to the method of "Social distance scale" (modified by I.V. Abakumova, A.V. Grishina)

In the group of economists the smallest social distance with all the images (except for image 6) has been identified, indicating the economics students greater loyalty and tolerance to labor migrants. In a group of lawyers, on the contrary, the greatest social distance with all images was found, which indicates a generally negative attitude of law students to labor migrants.

For a more complete picture of the migrant workers image and the general attitude of students to labor migration they were offered uniform questionnaire. All students participated in the study voluntarily. Completion of all phases of the study took about 2 academic hours. Mathematical treatment of the data included standard methods of mathematical statistics.

The first questionnaire contained questions about the students' attitude to labor migration as a social phenomenon. There are the following significant results:

- Russia does not need migrant workers;
- labor migrants "take away" local citizens working places;
- wage of migrant workers and members of the local population, occupying the same job, should be the same;
- employers invite migrant workers as "cheap labor force";
- according to physics students, Russia needs qualified specialists from abroad.



The second questionnaire was directed to the study of students' attitudes to the media role in forming the migrants image. It gave the following results:

- media portray migrants negatively;
- the most popular image of a migrant worker in media are the characters of «Our Russia» TV-programm;
- attitude to migrants is not formed by media;
- the greatest impact on the migrant worker image formation has a TV;
- discussion of labor migration in the media leads to intolerance, on the one hand, and attracts the attention and interest to this problem, on the other hand;
- the most commonly used terms in the discussion of labor migration are “illegal” and “guest worker”.

This study allows us to draw a number of conclusions. Under the influence of stereotypes broadcast in media, the youth formed a sustainable images, which give rise to the transformation of negative expectations systems in relation to different social groups. The images created for migrants emphasize their incompetence, ignorance, lack of education and absolute disintegration in the host society. At the same time negatively stained information of migrants is often linked in the media with certain ethnic groups, forming audience ethnic and religious stereotypes and attitudes. The image of a migrant worker in the perception of students is significantly deformed. Regardless of the students professional orientation in all the groups there was identified a steady rejection of a particular migrant workers category (working specialties) on the one hand, and, on the other hand, unconditional acceptance of the other categories of migrants, which prior to the study subjects were not added to the category of “migrant workers” although these are (qualified experts in different areas). This trend is becoming social and psychological risk [1]. It is required to create a special approach to the selection and translation of an ethnic information in media in order to promote tolerance and to prevent such negative social phenomena xenophobia against immigrants.

In addition, it is necessary to organize aimed work with students in universities(both representatives of host population and migrants) to form and develop mutually tolerant attitudes, which is an important component of the anti-terroristic ideology system spread and anti-extremist values development among the young generation.

References

1. Abakumova I.V., Grishina A.V. Obraz migranta v otechestvennih SMI: osobnosti cennostno-smislovogo vospriyatiya v molodegnoy srede [The image of migrants in russian media: features of sense-value perception among the youth]. *Rossiiskii psichologicheskii gurnal – Russian Psychological Journal*, 2011, V. 8, no. 1, pp. 9–19.
2. Bogomolova N.N. *Socialnaia psichologiya massovoi kommunikacii: ychebnoe posobie dlia studentov VYZov* [Social psychology of mass communication: A manual for students vuzov]. Moscow, Aspect Press Publ., 2008.



3. Vinterhoff-Shpurk P. *Mediapsihologiya. Osnovnie principii* [Mediapsychology. The basic principles]. Gumanitarnyi tsentr Publ., 2007.
4. Grishina A.V. Psihologicheskie osobennosti vospriyatiya obraza trydovogo migranta v SMI v molodegnoi srede [Psychological characteristics of migrant worker image perception in media among the youth]. *Rossiiskii psikhologicheskii gurnal- Russian Psychological Journal*, 2010, V. 7, no.5–6, pp. 62–66.
5. Evgenyeva T.V. Ustanovki i stereotipi massovogo soznaniya [Attitudes and stereotypes of mass consciousness] Available at: <http://www.elitarium.ru/> (Accessed 01 August 2013).
6. Harris R. *Psihologiya massovoi kommunikacii* [The Psychology of Mass Communications]. Moscow, Olma-Press Publ., 2002.
7. Aleksieva M. The sociocultural role of media and school in transferring information and forming values // Education Sciences and Psychology. 2012. no. 1. C. 38–45.
8. Domke D. Racial cues and political ideology. An examination of associative priming // Communication Research. – 2001. – Vol. 28. – no. 6. – P. 772–801.
9. Gilliam F.D., Valentino N.A., Beckmann M.N. Where you live and what you watch: the impact of racial proximity and local television news on attitudes about race and crime // Political Research Quarterly. – 2002. – Vol. 55. – no. 4. – P. 755–780.
10. Mahtani M. Representing minorities: canadian media and minority identities // Canadian Ethnic Studies. 2001. Vol. 33. P. 99–133.



Koval E.S., Sidorenkov A.V.

Socio-Psychological Adaptation of Workers and Efficiency of Small Groups

The research is executed with the financial support of the Russian Humanitarian Scientific Foundation within the research project "Socio-Psychological Characteristics and Efficiency of Small Groups in the Organization", no. 13-06-00267

The article brings forward the results of the research of workers' adaptation in small groups and informal subgroups. It examines the interrelationship between adaptation and the socio-psychological and subject and activity-based efficiency of groups and subgroups perceived by workers. We have surveyed 239 workers in 27 structural divisions with various profiles of activity. We have ascertained that workers included into informal subgroups have higher adaptation in their subgroups than in the group as a whole. At the group level adaptation has stronger positive correlation with the indices of the socio-psychological efficiency than with the indices of the subject and activity-based efficiency. The interrelationship between adaptation and the indices of the socio-psychological efficiency is higher at the level of small groups than at the level of informal subgroups.

Key words: *small group, informal subgroup, socio-psychological adaptation, socio-psychological efficiency, subject and activity-based efficiency.*

Workers' potential activation which depends on their adaptation in the group and organization is a factor defining the efficiency of the primary structural division (small group) in the organization. Workers' socio-psychological adaptation is related to their inclusion in the system of relations within the collective, adoption of its purposes, norms and values, social roles and statuses [3, 4]. There are many works devoted to studying both the socio-psychological adaptation of workers and the efficiency of working groups. The number of researches of the adaptation problem has considerably increased for the last 15 years; more often experts pay attention to adaptation in the context of the person's relationship with the group. Thus, scientists choose various directions of research in this area, studying psychophysiological, medico-psychological, sociological, economic, cultural, and socio-psychological aspects of adaptation [2, 6, 9].

At the present time the research of group efficiency is focused on creation of its conceptual models and also on research of its external and internal factors. In modern psychological literature the group efficiency concept is related not only to its productivity, efficiency, but also to socio-psychological indices of a concrete group activity: the level of its development, motivation, group values and norms, unity, trust, etc. [12]. The socio-psychological component of the



group efficiency presupposes the analysis of satisfaction of the group members with the work process, its results and consequences.

The problem of interrelation of the personnel adaptation and the group efficiency in the organization is of interest. In particular, abroad there is a concept of "adaptive performance" which reflects the worker's ability to the most effective work even under unforeseen contingencies in the form of a supernew problem definition. For example, workers' low level of perception of the efficiency of organizational policy can lead to failure of the problems stated by the head. According to experts, adaptive productivity is an important aspect of labour productivity and efficiency [13, 14, 15, 16]. Russian scientists are more often interested in another problem: the success of adaptation and its determinants [2, 6, 8, 9]. One of key ideas is that in many respects the socio-psychological adaptation success depends on how adequately the person perceives own social position, qualities and social ties.

The socio-psychological adaptation of the individual and efficiency in small groups are traditionally considered in the all-group context. However, in our opinion, the manifestation of the considered phenomena may have a more complicated pattern which is caused by existence of a socio-psychological structure in the group – informal subgroups and the members not included in them, relations between them. Therefore the analysis of the features of the socio-psychological adaptation of individuals and group efficiency and also their interrelation with regard for the group structure will make it possible to set new vectors in this problem studying [10].

In this research we will understand the socio-psychological adaptation as a process and result of mutual activity of the individual and the group related to the person's adoption of the purpose and tasks, norms and values of the group, a place definition in the system of relations in compliance with mutual interests and opportunities [10]. We will also be based on a multidimensional model of efficiency which includes two types (socio-psychological and subject and activity-based efficiency) and two aspects (potential and real efficiency) [12]. In particular, the real socio-psychological efficiency is a group achievement of the specified level of the social activity structure. This efficiency consists of three components: members' satisfaction with the group and the results of its activity, psychological comfort of members in the group, promotion of personal and professional development of members. The real subject and activity-based efficiency is a group achievement of the specified level of the performance of specific tasks and the objective function. Such efficiency may have two types of indices: objective indices of activity (the quantity of the work performed, the quality of the work performed, the correlation of the result and expenditures of activity) and subjective indices by expert judgements (the measure of the implementation of a plan, problem-solving or the project implementation, success of activity under trying conditions, etc.).



The research goal is to study the interrelation between the socio-psychological adaptation of workers in the group and the group efficiency perceived by them. The research object consists of individuals in small working groups; the research subject is the socio-psychological adaptation and efficiency.

The studied variables: a) socio-psychological adaptation of the individual (SPA); b) socio-psychological efficiency indices (SPE): satisfaction of members with the group and the results of its activity concerning achievement of the main objectives (S), psychological comfort of members in the group (C), promotion of the personal and professional development of members (D); c) subject and activity-based efficiency indices (SAE): implementation of a plan and the solution of current tasks (PT), activity under trying conditions (TC) [12].

The research hypotheses:

- 1) members of informal subgroups have higher socio-psychological adaptation in subgroups than in small groups;
- 2) there is a positive communication between the socio-psychological adaptation of workers in small groups and informal subgroups and the efficiency of groups and subgroups perceived by them;
- 3) both some indices of the group efficiency and a combination of these indices influence the socio-psychological adaptation of workers.

Methodology

Research participants. We have surveyed 239 workers in 27 structural divisions (small groups) in organizations with various profiles of activity: sale and services in the motor transport sphere, banking accommodation, state and social services, design and manufacturing work. The numerical composition of groups varied from 6 to 20 persons; on the average it was 9.

Research methods. We used the formalized method developed by A.S. Gorbatenko for detection of informal subgroups in groups [1]. For research of the variables stated above the following author's techniques were used: "The technique of studying of the socio-psychological adaptation of the individual in the group and subgroup" (TSPA), "The technique of studying of the socio-psychological efficiency of the group and subgroups" (TSPE) and "The technique of studying of the subject and activity-based efficiency of the group and subgroups" (TSAE) [5].

The TSPA includes 14 items in the reverse wording form (for example, "It seems to me that other people underestimate my abilities"). The TSPE contains 6 items in the reverse wording form; two items correspond to each subscale: "satisfaction of members with the group/subgroup and the results of its activity" (S), "psychological comfort of members in the group/subgroup" (C), "group/subgroup promotion of the personal and professional development of members" (D) (for example, "I'm not satisfied with what occurs in the group"). The TSAE is developed on the basis of two subjective criteria and includes two subscales corresponding to them: "implementation of a plan and the solution of current tasks" (PT), "activity under



trying conditions" (TC). The technique includes six items in the reverse wording form; three items correspond to each subscale (for example, "The group can't solve new tasks or complex problems quickly").

These techniques consist of two parts: "In the group in whole" or "The group in whole" (part 1) and "Among those with whom I maintain close relations" or "The community of those with whom I maintain close relations" (part 2). The first part is intended for studying the adaptation of workers in the group and the group efficiency, and the second one – for adaptation in the informal subgroup and the efficiency of subgroups. The examinees have estimated the expressiveness of the sign represented in each item on the basis of the scale consisting of 7 marks. The values of the TSPA test points may vary from 14 to 98, of the TSPE subscales – from 2 to 14, of the TSAE subscales – from 3 to 21. All techniques underwent the procedure of standardization, estimation of a substantial and obvious validity, reliability-coherence and retest reliability. It is ascertained that questionnaires are reliable and valid. In particular, by the first part of questionnaires the values of Cronbach's alpha were: TSPA – .853, TSPE – .856 (S), .827 (C), and .894 (D), TSAE – .851 (PT) and .927 (TC).

The "Group Potential" computer technology includes the techniques [11]. By means of this technology we have surveyed the examinees on the computer, and then the data processing was carried out. The technology has a number of functional capabilities: the current control and blocking of the examinee's work in case of omissions of tasks or obvious distortion of answers, automatic calculation of test results, etc. Thus, the reliability of results increases in comparison with a blank form of research and "manual" processing of data. Statistical data processing was carried out by means of the SPSS 21.0 program. We have calculated average values and Wilcoxon's *W*-criterion, used Pearson's correlation analysis and the linear regression analysis.

Results and discussion

1. *The socio-psychological adaptation of individuals in small groups and informal subgroups.* For the test of the first hypothesis we have analyzed the results by means of the *W*-criterion average value calculation.

It was revealed that the average value of the SPA of individuals in the small group is 53.1; in the informal subgroup it is 81.4. The difference between the adaptation in the group and subgroups is statistically significant ($Z = -9.25$, $p = .000$). Therefore, workers have higher level of adaptation in the informal subgroup (if they belong to one or another subgroup) than in the group in whole. It is caused by a number of characteristics of the informal subgroup: in comparison with the group as a whole in the subgroup people have higher interrelation, they are united on the basis of their more significant and common characteristics; in comparison with the group in a rather steady subgroup integrative phenomena (for example, unity, trust, identity) are more strongly expressed; the subgroup is



more capable to realize functions in relation to its members (to inform, promote realization of individual purposes and satisfaction of social needs, ensure safety in the group, help to be guided in the group environment) [10]. The obtained data also makes it possible to assume that the adaptation of members (included in subgroups) in the small group is determined by their adaptation in the informal subgroup.

2. *The interrelation of the socio-psychological adaptation of individuals and the group efficiency perceived by them.* For the test of the second hypothesis the correlation analysis between the SPA, on the one hand, and the SPE (S, C, D) and the SAE (PT and TC), from the other is carried out (tab. 1). The interrelation between the SPA and SPE was studied separately at the group level and at the informal subgroup level, and between the SPA and SAE – only at the group level.

Table 1

**The correlation between the adaptation of individuals
and the group efficiency**

Socio-psychological adaptation	Group efficiency				
	SPE			SAE	
	S	C	D	PT	TC
SPA-G/SPA-S	.61**/.35**	.78**/.35**	.74**/.48**	.13*/-	.23*/-

Note: 1) SPA-G is the socio-psychological adaptation of the individual in the group; SPA-S is the socio-psychological adaptation of the individual in the informal subgroup; 2) figures before a line are values of correlation at the group level; figures behind a line are values of correlation at the informal subgroup level; 3) * – the significant coefficient of correlation when $p < .05$, ** – when $p < .01$.

The results show some features of the interrelation between the adaptation of individuals and the group efficiency. First, at the group level we have revealed the positive interrelation between the SPA and SPE indices (S, C, D), whereas the interrelation between the SPA and SAE indices (PT and TC) is actually absent. It means that the higher the adaptation of individuals in the group is, the more positively they perceive the socio-psychological efficiency of the group. On the contrary, the lower adaptation is, the less positively individuals estimate the SPE. In its turn, it is possible to assume the SPE is a basis for workers' adaptation in the group. High SPE will promote more successful and higher adaptation of individuals in the group. Secondly, the interrelation between the SPA and SPE at the group level is a little higher for C and D indices, than for S indices. That is the psychological comfort of members in the group and members' personal and professional development can promote the socio-psychological adaptation of individuals in the group to a greater degree than members' satisfaction with the group and results of its activity. Thirdly, the interrelation between the SPA and three indices of the SPE is much higher at the small group level. Probably, the adaptation of individu-



als in informal subgroups strongly depends not only on their socio-psychological efficiency, but also on any other characteristics of subgroups. Perhaps, among such characteristics there is the degree in which informal subgroups realize some functions in relation to its members, for example, promote realization of their individual purposes and satisfaction of their social needs.

3. *Influence of efficiency indices on the socio-psychological adaptation of workers.* For the test of the third hypothesis the method of the one-factor and multiple-factor linear regression analysis was used. The first version of the regression analysis has made it possible to estimate the measure of influence of each index of the socio-psychological and subject and activity-based efficiency of the group on workers' adaptation, and the second one – the extent of influence of a combination of indices on adaptation (the regression analysis for indices of the subject and activity-based efficiency was not carried out at the level of subgroups since there were no corresponding results).

For the SPA at the group level the influence of the SPE indices on it were the strongest and statistically significant: not standardized coefficient of regression of $B = 21.49$ ($p \leq .001$) for the index of efficiency of C, $B = 19.13$ ($p \leq .001$) for D and $B = 17.07$ ($p \leq .001$) for S. The influence of the SAE on the SPA is less than the influence of the SPE, and it is statistically significant only for TC index: $B = 8.33$ ($p \leq .001$). At the level of informal subgroups we have revealed a significant and approximately identical influence of the SPE indices on the SPA: $B = 11.17$ ($p \leq .001$) for index S, $B = 11.14$ ($p \leq .001$) for D and $B = 8.81$ ($p \leq .001$) for C.

In the multiple-factor regression analysis, where the SPA was also an independent variable, regression coefficients for all combinations of indices of efficiency, except for PT index, were statistically significant. Thus, at the group level the following not standardized coefficients of regression were obtained: $B = 12.8$ ($p \leq .001$) for C, $B = 7.25$ ($p \leq .001$) for D, $B = 6.06$ ($p \leq .001$) for S and $B = 2.94$ ($p \leq .05$) for TC. At the level of informal subgroups the contribution of the SPE indices was $B = 8.37$ ($p \leq .001$) for S, $B = 6.40$ ($p \leq .001$) for D and $B = 5.67$ ($p \leq .001$) for C.

Thus, the contribution of the SPE indices to the SPA at the group level is greater than at the level of informal subgroups, especially when the indices were considered separately. At the group level the greatest contribution to workers' SPA is at efficiency index C, and at the level of subgroups – at index S. The results of the regression analysis ensure us to look at the data of the correlation analysis, where low values of coefficients between the SPE and SPA at the level of subgroups were obtained, in a different way.

CONCLUSIONS

The workers included into informal subgroups in small groups have higher adaptation in their subgroups than in the group as a whole.

Workers' adaptation in small groups and informal subgroups has a different extent of interrelation with one or another index of group efficiency. Thus, at the group



level the adaptation of individuals correlates with all indices of the socio-psychological efficiency stronger than with the indices of the subject and activity-based efficiency. The interrelation between the socio-psychological adaptation and all the indices of the socio-psychological efficiency is higher at the small group level than at the informal subgroup level. The influence of the indices of the socio-psychological efficiency on adaptation is stronger. This influence is higher at the group level than at the level of informal subgroups.

The prospects for further researches may concern the study of cause-and-effect relationships between the adaptation of individuals and other socio-psychological characteristics of groups and subgroups (for example, unity, confidence, norms), between adaptation and other socio-psychological characteristics of individuals (leadership, psychological status, style of interpersonal behavior) in groups and subgroups.

References

1. Gorbatenko A.S. Metodika opredeleniia struktury maloi gruppy s pomoshch'iu formalizovannogo analiza mezhlichnostnykh vyborov [The technique of revealing the structure of small groups by means of the formalized analysis of interpersonal choices]. *Voprosy Psichologii – Approaches to Psychology*, 1984, no. 4, pp. 112–118.
2. Grigoriev M.V. *Teoreticheskie i prikladnye aspekty problemy adaptatsii v psikhologii. Problemy sotsial'noi psikhologii lichnosti* [Theoretical and applied aspects of the problem of adaptation in psychology. Problems of the social psychology of personality]. Saratov, SSU Publ., 2008.
3. Krichevsky R.L. Dubovskaya E.M. *Sotsial'naiia psikhologiia maloi gruppy: uch. posobie dlia vuzov* [Social psychology of small groups: textbook for the institute of higher education]. Moscow, Aspect Press Publ., 2001.
4. Kulikov L.V. *Vechnaia aktual'nost' psikhologicheskoi adaptatsii lichnosti. Sbornik trudov bakalavrov i prepodavatelei SPbGU* [Eternal relevance of the person's psychological adaptation. Collected papers of bachelors and lectures of St. Petersburg State University]. St. Petersburg, SPSU Publ., 2001, pp. 259–261.
5. *Metodiki sotsial'no-psikhologicheskogo izucheniia malykh grupp v organizatsii* [Techniques of socio-psychological study of small groups in the organization]. Rostov-on-Don, SFU Publ., 2012.
6. Nalchadzhyan A.A. *Psikhologicheskaiia adaptatsiia: mekhanizmy i strategii: 2-e izdanie, pererab. i dop.* [Psychological adaptation: mechanisms and strategies: 2nd edition]. Moscow, Eksmo Publ., 2010.
7. Pochebut L.G. Chiker V.A. *Organizatsionnaia sotsial'naia psikhologiia* [Organizational social psychology]. St.Petersburg, Rech Publ., 2000.
8. Petrovsky A.V. Shpalinsky V.V. *Sotsial'naia psikhologiia kolektiva. Uchebnoe posobie* [Social psychology of the collective. Textbook]. Moscow, Prosveshchenie Publ., 1978.



9. Rean A.A. Kudashev A.R. Baranov A.A. *Psikhologiya adaptatsii lichnosti* [The psychology of the person's adaptation]. St. Petersburg, Praim-EVROZNAK Publ., 2008.
10. Sidorenkov A.V. *Malaia grupa i neformal'nye podgruppy: mikrogruppovaya teoriia* [Small groups and informal subgroups: a microgroup theory]. Rostov-on-Don, SFU Publ., 2010.
11. Sidorenkov A.V. Pavlenko R.V. *Komp'iuternaia tekhnologiya «Grupповoi potentsial»*. *Svidetel'stvo ob ofitsial'noi registratsii programmy dlia EVM «Grupповoi potentsial» (GP) № 2012614739 Federal'noi sluzhby po intellektual'noi sobstvennosti RF* [The "Group Potential" computer technology. The certificate of official registration of the "Group Potential" computer program (GP) no. 2012614739, Russian Federal Service for Intellectual Property]. Moscow, 2012.
12. Sidorenkov A.V. Sidorenkova I.I. *Effektivnost' malykh grupp v organizatsii. Sotsial'no-psikhologicheskie i organizatsionno-deiatel'nostnye aspekty* [Efficiency of small groups in the organization. Socio-psychological and organizational and activity-based aspects]. Rostov-on-Don: SFU Publ., 2011.
13. LePine J.A. Adaptation of teams in response to unforeseen change: Effects of goal difficulty and team composition in terms of cognitive ability and goal orientation // *Journal of Applied Psychology*. 2005. 90 (6). P. 1153–1167.
14. Rosen M.A., Bedwell W.L., Wildman J.L., Fritzsche B.A., Salas E., Burke C.S. Managing adaptive performance in teams: Guiding principles and behavioral markers for measurement // *Human Resource Management Review*. 2011. 21(2). P. 107–122.
15. Resick C.J., Murase T., Bedwell W.L., Sanz E., Jiménez M., DeChurch L.A. Mental model metrics and team adaptability: A multi-facet multi-method examination // *Group Dynamics*. 2010. 14 (4). P. 332–349.
16. Mindy K. Shoss, Witt L.A. When does adaptive performance lead to higher task performance? // *Journal of Organizational Behavior*. 2012. 33. P. 910–924.

**Labunskaya V.A., Bzezyan A.A.**

Features of Evaluation of Various Components of Ethnocultural Types of Facial Appearance as a Manifestation of the Discriminating Relation

The article deals with the phenomenon of evaluation of ethnocultural types of facial appearance from a position of the psychology of social knowledge. The article brings forward the results of the comparative analysis of esthetic evaluation of attractiveness and the degree of equivalence of various components (face, constitution, appearance) of ethnocultural types of facial appearance to gender; these are "Slavic type of appearance", "Caucasian type of appearance", and "Asian type of appearance". On the basis of 30 kinds of evaluation of facial appearance types the authors have made the following conclusions: they evaluate facial appearance on the basis of own belonging to a certain ethnocultural type; more often young people discriminate against the persons with "Asian type of appearance"; the gender of the evaluation object influences the expressiveness of discrimination.

Key words: evaluation, ethnocultural type, appearance, discrimination relation.

The social psychology of facial appearance developed by both foreign and domestic psychologists [6, 8, 10, 12, 15] has adapted various theoretical approaches to understanding functions of facial appearance in the person's space of being. One of them is the approach created within the psychology of social knowledge which applies to the processes of categorization, identification, evaluation and emphasizes understanding of the problems of cognition of the social phenomena reflecting the direct life experience of each person and various social groups [2]. What are the factors influencing the processes of categorization, evaluation of social phenomena and objects of an "ordinary" person? This question remains urgent at the present time.

The list of sociocultural objects and phenomena includes facial appearance, categorization, interpretation which evaluation is carried out throughout the whole life of a person; from a position of the psychology of social knowledge its evaluation is under the influence of a sociocultural situation and the system of values corresponding to it. Many researchers assert that negative images, stereotypes, prejudices, which grow out of comparison, evaluation of social objects, are included into the structure of the discrimination relation to Another as cognitive components. Studying these phenomena can define the degree of expressiveness of the discrimination relation. Considering the above, it is possible to say that features of evaluation of facial appearance are indicators of the expressiveness of the discrimination relation to Another.

For the last decades they started to study the problem of the evaluation of facial appearance as manifestations of the relation to Another not only in the



context of interpersonal communication [7, 10], but also in the context of intergroup interaction. The person's facial appearance consisting of various components tends to become a subject of empirical researches in the field of ethnic and cross-cultural psychology. They know that the construction of facial appearance according to the requirements of an ethnic group is one of the most widespread ordinary practices of own ethnic identity demonstration [1, 11]. The alienation from an ethnic group is accompanied, first of all, by the change of facial appearance and it is not less important. Conclusions of the works [4] where they consider ethnic motives of change of facial appearance indicate this; these motives are actualized by the goals of adaptation to the new foreign cultural environment, and also by lookism manifestations (appearance discrimination) [12, 14, 16] which intensify in a situation of perception of the facial appearance atypical in the ethnocultural plan.

In modern works they pay attention not only to a racial type of facial appearance and features of its perception, but also to types of facial appearance of the people, differing by the degree of expressiveness of certain traits. The conclusion that features of facial appearance make it possible to distinguish friend from foe is constantly confirmed in researches and is supplemented with the thoughts that the image of facial appearance "... is a structural component of consciousness of the member of each national and historical community" [8, p. 238].

During the study of various mechanisms of intergroup perception they have revealed a number of phenomena: "physiognomic reductionism" [1], "cross-racial effect" [8], "facial appearance discrimination in various spheres of life activity" [12, 14, 16]. Researchers, considering achievements of modern psychology, apply to the study of the features of perception of racial types of facial appearance [3], study of anthropo-aesthetic preferences in various ethnoterritorial groups [8], to consideration of microdynamics of the assessment of individual and psychological features of representatives of various racial groups [5], and also the study of empathy in situations of interaction with the representative of another culture [9]. Besides until recently, social psychologists pay little attention the problem of the evaluation of types of facial appearance which categorization is carried out on the basis of ordinary labels, for example, "persons of Caucasian nationality", "people of Slavic appearance". These designations of facial appearance types penetrate into various spheres of life activity, resulting, according to B.N. Yarskaya [13], in escalation of a "racist discourse", actualization of negative attitudes towards representatives of ethnocultural groups, formation of the "hostility language". The researches carried out in the Moscow subway, which are cited by V. Manukyan (2008)", have showed that among the people with "non-Slavic type of facial appearance" the risk to be stopped by the police officer is 22 times higher than among the persons with Slavic type of facial appearance. Such facts state a problem of studying of estimations of types of facial appearance as lookism manifestation, i.e. the discrimination of Another



generated by the features of facial appearance fixed in the phrases entering into the "racist discourse". This problem acquires special urgency in those regions of Russia where various ethnocultural groups differing by a facial appearance type live. The Southern federal district, where, speaking ordinary language, "persons of Slavic type of appearance", "persons of Caucasian type of appearance", and "persons of Asian type of appearance" traditionally live, is one of such regions. In scientific literature these types of facial appearance are named as "Slavic type of facial appearance", "Caucasian type of facial appearance", "Asian type of facial appearance".

Thus, the research purpose is a definition of features of evaluation of various components of ethnocultural types of facial appearance as a manifestation of the discriminating relation. Considering the gender discourse influence on the processes of categorization, comparisons, and evaluation, the research hypothesis was formulated as follows: the estimations of facial appearance may be caused by its belonging to a certain ethnocultural type and may differ in result of the influence of a gender of the object of evaluation.

The research procedure and techniques

At the first investigation phase by means of the technique "Identification of visual representations of ethnocultural types of facial appearance" developed on the basis of the technique of K.I. Ananyev [3] we have showed photos of a woman's and man's face of a northern Russian, southern Asian, and Caucasian type. The research participants had to correlate the photos of various types of facial appearance to such verbal designations as "Slavic facial appearance", "Caucasian facial appearance" and "Asian facial appearance". At this investigation phase we have obtained the data which testify to the effect that the participants of research (more than 90 %) clearly correlate verbal designations of facial appearance types to their visual representations; otherwise, they have made the images of "Slavic, Caucasian and Asian types of facial appearance". Therefore, at the following investigation phases it was possible to refuse visual representations of facial appearance types and to use their designations which actualize the created images and emotional and evaluative judgments entering into them. At the second investigation phase we have used the questionnaire created on the basis of the technique "Estimated and intensional interpretation of facial appearance and its correspondence to gender and age constructs" developed by V.A. Labunskaya [6, 7]. The difference between the questionnaire and the basic technique is that in the questionnaire facial appearance types: "Slavic facial appearance", "Caucasian facial appearance", "Asian facial appearance" are the objects of evaluation. We have offered the participants of research to estimate the degree of correspondence of judgments to a certain type of facial appearance according to the 10 scoring system. In this research the judgments are grouped according to the main functions of facial appearance considered in a number of works [6, 10, 12, 15]. First of all, these are esthetic functions of



facial appearance: beautiful – ugly, and also emotional and esthetic functions: expressive – inexpressive; attractive – not attractive; charming – charming. This type of judgments was called “An esthetic evaluation of facial appearance”. The function of regulation of relations and relationship, including relations between men and women, is also an important function of facial appearance. This function of facial appearance is traditionally called “An appeal of facial appearance to the opposite sex”. Together with it they attribute the function of construction of the gender and the “masculinity – femininity” representation is attributed to facial appearance [12, 15]. In the research this function is called “The degree of correspondence of facial appearance to the gender”. The participants of research have had to evaluate facial appearance types on the basis of the judgments reflecting basic functions of three components of facial appearance: face, constitution, appearance. Besides, the research participants have evaluated facial appearance types proceeding from their gender belonging. Thus, in result of the study of estimations of facial appearance and its components (“Slavic facial appearance (a woman, a man)”, “Caucasian facial appearance (a woman, a man)”, “Asian facial appearance (a woman, a man)”) we have received 30 types of estimations: “esthetic estimations of face, constitution, appearance”; “estimations of attractiveness of facial appearance for the opposite sex”; “estimations of correspondence of facial appearance to the gender (masculinity – femininity of facial appearance).

For the purpose of definition of distinctions between estimations of “Slavic facial appearance” (men – women), “Caucasian facial appearance” (men – women), and “Asian facial appearance” (men – women) we have used Wilcoxon’s nonparametric Z-criterion (SPSS 16.00 program).

Students – 37 women and 15 men at the age from to 25 years – took part in the research; the majority of these students identify themselves with the ethnic group “Russians”.

Results and conclusions

The comparative analysis of 30 types of estimations of the types of facial appearance belonging to certain ethnocultural groups has showed that there are significant distinctions (at $p < 0,001$) in estimations of types of facial appearance of women and men belonging to certain ethnocultural groups.

1. “Esthetic estimations of face” of women representatives of “Slavic type of facial appearance” are significantly higher than “Esthetic estimations of face” of women representatives of “Asian and Caucasian types of facial appearance” ($Z = -5,758$; $Z = -4,251$). “Esthetic estimates of face” of women representatives of “Caucasian type of facial appearance” are significantly higher than “Esthetic estimations of face” of women representatives of “Asian type of facial appearance” ($Z = -3,826$). The same regularity is in esthetic estimations of the constitution of women representatives of “Slavic, Caucasian and Asian types of facial appearance” ($Z = -3,838$; $Z = -5,156$; $Z = -1,930$ at $p = 0,054$).



2. Significant distinctions are also found in estimations of appearance (clothes, hairstyle, make-up, and other accessories). "Esthetic estimations of appearance" of women representatives of "Slavic type of facial appearance" are significantly above than "Esthetic estimations of appearance" of women representatives of "Asian and Caucasian types of facial appearance" ($Z = -4,628$; $Z = -5,045$). Unlike the data given above we did not find distinctions between "Esthetic estimations of appearance" of women representatives of "Asian and Caucasian types of facial appearance".

3. "Esthetic estimations of face" of men representatives of "Slavic type of facial appearance" are significantly higher, than "Esthetic estimations of face" of men representatives of "Asian and Caucasian types of facial appearance" ($Z = 3,748$; $Z = 5,713$). "Esthetic estimations of face" of men representatives of "Caucasian type of facial appearance" are significantly higher than "Esthetic estimations of face" of men representatives of "Asian type of facial appearance" ($Z = -2,593$). The same regularity is in esthetic estimations of the constitution of men representatives of "Slavic, Caucasian and Asian types of facial appearance". The constitution of the men belonging to "Slavic type of facial appearance" is estimated significantly higher than the constitution of the men belonging to "Asian and Caucasian types of facial appearance" ($Z = -3,431$; $Z = -5,356$). "Esthetic estimations of appearance" of men representatives of "Slavic type of facial appearance" are significantly above than "Esthetic estimations of appearance" of men representatives of "Asian and Caucasian types of facial appearance" ($Z = 3,748$; $Z = 5,713$).

4. We have found significant distinctions between "Estimations of attractiveness of types of facial appearance for the opposite sex". Estimations of attractiveness of female and male Slavic type of facial appearance for the opposite sex" are significantly higher, than "Estimations of attractiveness of female and male Caucasian and Asian types of facial appearance for the opposite sex" (at $p < 0,001$). The lowest "Estimations of attractiveness of facial appearance for the opposite sex" are obtained by the female and male type of Asian facial appearance.

5. "Degree of correspondence of facial appearance to the gender (masculinity – femininity)" was also estimated depending on a facial appearance type. "The female Slavic type of facial appearance" is estimated as more feminine than "the female Caucasian and Asian types of facial appearance" ($Z = -4,720$; $Z = -6,126$). "The male Slavic type of facial appearance" gets more estimations of correspondence to the gender (masculinity), than "the male Caucasian and Asian types of facial appearance", but "the male Caucasian type of facial appearance" is estimated as more courageous, than "the male Asian type of facial appearance" (at $p < 0,001$).

Conclusion

Thus, in result of the carried out research we have revealed that the discrimination relation to groups with a certain type of facial appearance is expressed



in various levels of estimations of components of facial appearance and in such its integrated characteristics as attractiveness of facial appearance to another person, masculinity–femininity presentation. The revealed manifestations of discrimination belong to the sphere of prejudices. These prejudices are that Russian students (the majority of the research participants) consider that both men and women having “Slavic type of facial appearance” are more beautiful, attractive, charming, attractive to another person, more masculine or feminine, than the persons of “Caucasian or Asian type of facial appearance”. The discrimination relation presented in different types of estimations was shown to people with “Asian type of facial appearance” in a greater degree.

References

1. Ageyev V.S. *Mezhgrupповое vzaimodeistvie: sotsial'no-psikhologicheskie problemy* [Intergroup interaction: social and psychological problems]. Moscow, 1990.
2. Andreyeva G.M. *V poiskakh novoi paradigmy: traditsii i starty XXI v. Sotsial'naia psikhologiya v sovremennom mire* [In search of a new paradigm: traditions and starts of the XXI century. Social psychology in the modern world]. Moscow, 2002, pp. 9–26.
3. Barabanshikov V.A., Ananyeva K.I. *Vospriiatie Fotoizobrazhenii lits liudei raznoi rasovoi prinadlezhnosti* [Perception of photos of faces of persons of different racial accessory]. *Vestnik RUDN. Seriya «Psikhologiya i pedagogika» – Bulletin of The Peoples' Friendship University of Russia. "Psychology and Pedagogics" series*, 2009, no. 1, pp. 7–12.
4. Gilman Sander L. *Etnicheskie voprosy v esteticheskoi khirurgii. Chuzhoe litso* [Ethnic problems in esthetic surgery. A strange face]. Moscow, Ast-Astrel' Publ., 2006, pp. 111–138.
5. Demidov A.A., Ananyeva K.I. *Mikrodinamika otsenki individual'no-psikhologicheskikh osobennostei predstavitelei razlichnykh rasovykh grupp* [Microdynamics of the evaluation of individual and psychological features of representatives of various racial groups]. *Ekspperimental'naia psikhologiya – Experimental psychology*, 2010, V. 3, no. 4, pp. 104–118.
6. Labunskaya V.A. «Vidimyi chelovek» kak sotsial'no-psikhologicheskii fenomen [“The visible person” as a social and psychological phenomenon]. *Sotsial'naia psikhologiya i obshchestvo – Social psychology and society*, 2010, no. 1, pp. 26–39.
7. Labunskaya V.A. *Samootsenka vneshnego oblika na razlichnykh etapakh zhiznennogo puti* [Self-appraisal of facial appearance at various stages of life]. *Razvitie psikhologii v sisteme kompleksnogo chelovekoznaniia – Development of Psychology in the System of Complex Human Study*, Moscow, Institute of psychology of the Russian Academy of Sciences Publ., 2012, P. 1, pp. 331–338.
8. *Litso cheloveka kak sredstvo obshcheniia. Mezhdistsiplinarnyi podkhod* [The person's face of as means of communication. The interdisciplinary approach]. Moscow, Kogito-center Publ., 2012.
9. Mendzheritskaya Yu.A. *Tochnost' empatii v situatsiiakh vzaimodeistviia s predstavitelem drugoi kul'tury* [The accuracy of empathy in situations of interaction with



- the representative of another culture]. *Rossiiskii psikhologicheskii zhurnal – Russian Psychological Journal*, 2008, no. 4, pp. 15–19.
10. Panferov V.N. *Psikhologija chelovecheskikh otnoshenii* [The psychology of human relationships]. St. Petersburg, ANNO IPP, 2009.
 11. Stefanenko T.G. *Etnopsikhologija* [Ethnopsychology]. Moscow, Aspect Press Publ., 2003.
 12. Suemi V., Fernkhem A. *Psikhologija krasoty i privlekatel'nosti* [The psychology of beauty and attractiveness]. St. Petersburg, St. Petersburg Publ., 2009.
 13. Yarskaya V.N. *lazyk moi – vrag moi: rasistskii diskurs v rossiiskom obshchestve* [My tongue is my enemy: a racist discourse in Russian society]. *Sotsiologicheskie issledovaniia – Social researches*, 2012, no. 6, pp. 46–53.
 14. Puhl R., Brownell K.D. Bias discrimination and obesity // *Obesity Research*. 2001, no. 9, pp.788–805.
 15. *The Social Psychology of Facial Facial appearance* by R. Bull, N. Rumsey. – New York:Springer-Verlag.1988.
 16. Tietje Louis, Cresap Steven *Is lookism unjust? – The ethics of aesthetics and public policy implications*// *Journal of Libertarian Studies*. 2005,Vol. 19, no. 2, pp. 31–50.

**Scherbakova T.N., Roschevskaya E.V.**

The Communicative Resource as an Acmeological Determinant of the Success of Professional Formation of Experts in the Field of Medicine

The article reviews the relevance of the research of the role of the communicative resource in the success of professional formation of experts of the anthropocentered professions during training in the institute of higher education. The results of the empirical study of indices of development of the communicative resource of medicine students are presented. Psychological portraits of "successful" and "unsuccessful" students are described. The structure and the content of the communicative resource are disclosed. The authors distinguish risks and areas of the psychological and acmeological support of the development of the communicative component of the future experts' professional formation.

Key words: *communicative resource, success, sociability, socio-communicative competence, communicative control, empathy, self-efficiency, risks, modeling.*

Communicative success in professional interactions is considered within the modern paradigm of the assessment of the professional along with professionalism, competence. The correctly designed and realized subject – subject communication becomes a powerful factor of ensuring productivity and efficiency of the person in the field of the anthropocentered professions. In the system of vocational training of experts they put the accent on the development of technology, modern ways of activity, development of professional competence; the communicative aspect of training in the educational process of the institute of higher education runs a deficit. It contradicts modern ideas of science and practice about the content, essence and criteria of professional success. Accordingly, the communicative resource of the future experts may be an acmeological determinant of successful professional formation of students of the anthropocentered specialties [5]. The training period in the institute of higher education is the most sensitive to the development of the person's communicative resource; the communicative resource includes communicative abilities, communicative interactive and socio-perceptual abilities, communicatively significant qualities of the subject. Today it is reasonable to use the developing potential of the period of students' professional formation for the communicative success formation in the future professional interaction.



Thus, the communicative resource is an acmeological determinant of successful professional formation that is determined, first of all, by profession requirements, specifics of the modern model of the professional co-being space, social expectations concerning the nature of interaction with the representatives of these professions.

In foreign psychology the problem of efficiency, success is considered in close interrelation with the level of the person's development of the ability to interact productively [5, 6]. In psychological science there is a certain theoretical and empirical material disclosing phenomenological and operational characteristics of the psychological component of experts' vocational training in the institute of higher education; they show its connection with other areas of vocational training, its role in the success of the subject of educational and professional activity and the future professional efficiency. Today there are various approaches to modeling of the development of communicative competence at various stages of professional development [4].

First of all, the development of this area is connected with the general humanitarization of approaches to research of professional activity and factors of its efficiency, with improvement and modernization of the system of higher education.

At the same time they note the deficit of conceptually reasonable researches in the field of the communicative component of success of experts' professional formation and the communicative resource as a factor of their professional success. It makes actual carrying out deep studies in the field of communicative resources as an acmeological determinant of successful professional formation of students of the anthropocentered specialties, development of constructive address programs of their development.

The model of the program of empirical studying was realized on the basis of Rostov State Medical University. The total number of respondents was 223: first-year and second-year students at the age from 16 to 21 year, young men and girls, students of various levels of academic progress and social activity. Four years (2009–2013) we have conducted the research. The choice of the contingent for realization of the research plan is caused by that medical professions belong to a professional area with the expressive anthropocentered component.

The research purpose was studying features of the communicative resource as an acmeological determinant of the successful professional formation of medical students as representatives of the anthropocentered area. There were the following aims in the research:

- studying the intensional originality of the communicative resource of medical students;
- revealing the tendencies of the successful professional formation of medical students with a different level of the communicative resource expressiveness;



- studying the specifics of manifestation and projections of the communicative resource of medical students in the educational and professional activity and social interaction;
- on the basis of empirical data developing the model of development of the communicative resource as an acmeological determinant of professional formation of medical students;
- revealing psychological and pedagogical conditions of the optimization of the future experts' communicative training of during education in the medical institute of higher education.

During professional formation of the expert in institute of higher education they not only form the basis of technological and operational foundations of future skill, but also they form the motivational basis of professional activity, develop self-conception – “I am professional”; they gain the individual thesaurus of effective ways of the realization of creative plans, develop the communicative competence. Here the efficiency of development is defined by success in two areas: development of educational activity and the positive experience of the approbation of professional algorithms, schemes, models. As a result there is an individual program of the development of professional activity and communication. In many respects the success of formation of the professional in the institute of higher education is defined by the content, stability and adequacy of the educational and professional motivation, and also existence of communicative resources.

During profession mastering in the institute of higher education, besides acquisition of knowledge, expansion of the individual system of skills and abilities, students acquire new interests, needs, values; they develop the system of individual senses, form a new sense reality adequate to the area to future professional activity [1]. They improve special abilities, strengthen professional important qualities, master professional genres of communication. These personal changes, in their turn, promote more effective development of professionalism; they develop professional important personal qualities, such as: purposefulness, initiative, persistence, consistency, creativity, independence, sociability.

During personal and professional development there take place specific qualitative changes of personality: increase in experience, broadening of a range of interests and a system of needs, development of competences (autopsychological, cognitive, communicative, social), actualization of motives of achievement, increase in the need for self-realization and self-development; development of professional important qualities, subjectivity and increase in willingness for activity in the system of use of the communicative resource.

The analysis of researches in the field of medical workers' training shows that despite its importance the problem of the development of communicative components of the physician's professionalism remains insufficiently elaborated; often it comes to nothing more than a list of obligations for the physician, a complex of



professional important qualities: benevolence, attentiveness, kindness, responsiveness. The development of communicative competence and the technology of creation of the effective system of the “physician – patient” interaction remains beyond the educational process in the medical institute of higher education [3].

The physician’s training in psychology should include the following subject matter: human study, the psychology of personality and its treatment in medicine, features of influence of an illness on the person’s mentality, the dependence of treatment on the patient’s psychological condition, the role of the physician’s personality, psychologically reasonable behavior of the physician, the development of communicative competence [2].

We should take into account that in modern medical psychology they distinguish three main paradigms of the “physician–patient” relationship: paternalistic and esoteric, medical and technical, and confidential.

The first is based on the physician’s authoritative guidance over the patient; here the physician is a significant figure, his/her word and action is the law for the patient. The second model assumes the “physician-expert” position; he/she establishes the diagnosis and formulates suppositions concerning possible prospects and schemes of treatment. In this context there is a monological type of communication.

In modern practice they prefer the subject-subject interaction, cooperation, and realize the model of joint decision-making on treatment with the prevalence of the patient’s values at the received result assessment; they realize the “dialogue” type of communication.

The problem of the achievement of consensus with the patient concerning and also comprehension of understanding and adequate assessment of received information has a special relevance in the last decades.

Modern medicine is focused on help for the patient in achievement of wellbeing, increase in the standard of living by elimination of a medical problem, but not just effective treatment. It broadens the idea about the psychological component of the physician’s vocational training as a significant component of professionalism.

The problem of the development of communicative competence as a component of professional formation can be understood widely that makes it possible to include into the content of developing programs the measures oriented towards development of characteristics of competence, the semantic sphere of the subject of activity when ethical orientation of professional interaction gains personal sense.

The system of mechanisms of the subjective control understood as the integrated personal construct and including strategic or conceptual, tactical, and operational control plays a great role in the qualitative vocational training of the physician. In the developed form subjective control makes it possible to take the responsibility in problem professional situations, to show the oversituational ac-



tivity, to take a certain subject position, designing own scenarios of the “physician–patient” professional interaction.

The results of the scientific and theoretical analysis ensure us to distinguish the group of characteristics of the physician which are indicators of the level of development of the communicative component of professionalism. They estimate the extent of the “physician–patient” successful interaction. They include in this complex: empathy, sociability, locus of control, frustration tolerance, flexibility, communicative control, socio-communicative success level, behavior strategy in the conflict. Diagnostics of these parameters makes it possible to make the individual prognosis of success of future professional activity, to see problems of the development of professional competence of this form and to simulate the address program of psychological assistance to the expert in the development of a competent style of communication in training in the institute of higher education.

In the research at the diagnostic level we have ascertained that indices of the development of sociability of medical students is in the range of values reflecting the professionally acceptable and optimum level, providing constructiveness, efficiency and success of professional interaction. At the same time we have emphasized certain risks: carelessness to the partner in communication, tiredness and annoyance produced by the duration of contact, excessive sociability or, on the contrary, low level of sociability. The revealed risks show the area and intentional orientation of actions of correction of this professional important quality in professional formation.

Social intelligence and socio-communicative competence play a great role in the success of a medical profile experts’ professional formation. Modern viewpoint of the medical profession as the anthropocentered one demands special attention to the subject’s social intelligence providing the efficiency of solution of professional tasks within the client-oriented medicine. Socio-psychological competence is closely connected with social intelligence of the professional; the level of its development makes it possible to state the degree of readiness and self-efficiency in the space of professional interaction, and also to construct the prognosis of the future professional success.

Diagnostics of socio-communicative competence by the questionnaire of CSC produced the following results. By the “socio-communicative awkwardness” scale 39,9% of students show a low level of manifestation, 36,3% – below an average level, 16,1% – an average level, 7,7% – a high level. It is possible to characterize these students as rather flexible, adaptive and effective subjects of communication. By the “intolerance towards uncertainty” parameter more than a half of examinees had the number of scores corresponding to an average level – 54,3%. Such students are characterized by openness to innovations and experimenting in communication, ease in development of new means of interaction. By the “excessive aspiration to conformity” scale as to an indicator of dependence on ste-



reotypes and social attitudes, indecision in defending own ideas and decisions we have obtained the following results: a low level – 25,6% of students, below an average level – 37,2%, an average level – 24,7%, above an average level – 10,8%; 1,7% of the respondents showed a high level. The scale of “the increased aspiration to the status growth” reflects a high level of claims on success. In the majority of the examinees have an above average level – 39,9% and an average level – 31,7%, only 10,8% of students show a high level of the aspiration to the status growth. The majority of respondents have a low level of orientation to avoiding of failures. 4% of students have higher than average results on this scale. 17% of respondents show instability in relation to frustration and stress in interaction, impossibility to work hard, with the subjects of the complicated communication.

Thus, we have clearly distinguished two groups of students by a level of development of socio-communicative competence. The first group – “successful” – is characterized by social adaptability and success, self-efficiency and flexibility in social contacts, a sufficient level of the development of social intelligence, constructiveness of social behavior, a high degree of tolerance to entropy in communication situations, tolerance, readiness to work in innovative situations with partners with uncommon and unpredictable behavior. This group is characterized by social success and social recognition, ability to show communicative success, expressiveness of the motivation of achievements in communication situations, aiming at solutions of difficult communicative problems and finding of constructive decisions at interaction with the patient as the subject of the complicated communication, and also to reflexive relation towards own communicative activity, tolerance to stressors and frustrators in professional and communicative situations.

The second group – “unsuccessful” – is characterized by insufficient social adaptability, uncertainty in self-efficiency, insufficient flexibility in social contacts, centration on self, deficit in the development of social intelligence, unconstructiveness of social behavior, tension, emotional instability in communication situations with a high status of uncertainty, intolerance, difficulties in communication in the context of innovative situations with partners with uncommon and unpredictable behavior. This group is characterized by the insufficient level of orientation to social success and social recognition, the expressed aspiration to avoiding failures in communication situations, desire to avoid the necessity of solution of difficult communicative situations at interaction with the patient as the subject of the complicated communication, and also insufficient self-reflection, intolerance to stressors and frustrators in professional and communicative situations. The obtained range of indices of socio-communicative competence of medical students gives grounds for creation of the prognosis of further professional development and reveals the main vectors of orientation of needs for psychological and acmeological support of personal and professional growth of experts in the field of medicine.



The ability to control own communicative behavior in interaction with the patient is a significant determinant of success in the professional activity of medical personnel. In this case communicative control acts as a resource of success of professional communication, an indicator of professionalism, and the person's maturity.

We have used M. Snyder's technique for the estimation of self-control with others. The analysis of data ensures us to note that in medical students' sample 18,8% of the interrogated show a high level of self-control, 52,5% – an average level, 28,7% – a low level.

Thus, insignificant part of respondents showed high communicative control; we may explain this by both the age features and the insufficient level of autopsychological competence, culture in communication, tolerance and problems in the self-control and self-regulation sphere. This position, undoubtedly, demands adjustment during professional formation since the medical worker's low communicative control may provoke emergence of psychological barriers in communication with the patient.

Empathy as an ability to sympathy, compassion, peculiar "inclusiveness" to the world of the patient's experiences is a psychological quality providing adequate communication in the system of the "physician–patient" relationship. The analysis of the results obtained at the study of empathy in the sphere of medical profession shows that the majority of medical students shows an average level of empathy – 72,2%, 22,4% – a high level. 4,9% have shown a very low level of general empathy; 0,5% have shown a low level. Medical students have shown the highest rates by the scale of empathy towards unfamiliar people (78,5% – an average level, 4,5% – a high level), old people (82,5% and 4% respectively), with children (72,6% and 9%). One can find a high (11,2 %) and very high (18,8 %) level of empathy towards parents that is possibly caused by the preadult age of the examinees. Empathy indices concerning heroes of pieces of art (0,5% of examinees have a high level) and animals (0,4 %) is much lower.

Thus, the expressiveness of empathy as a professional important quality of medical students is rather high in the sample as a whole. It is caused by both the individual and personal profile of those who choose a profession in the "medicine" sphere and the orientation of the educational and professional activity in the medical institute of higher education where the value of human life, health, safety of the quality of life and the quality of activity of the person as a subject of life activity is the value which is formed as a component of students' picture of the world in the institute of higher education. At the same time at high rates of empathy they demonstrate a heterogeneity of the group by the "empathy addressee" criterion and the "intensity of empathy" criterion. They have shown the peak of empathy experiences concerning old men, unfamiliar people. They have shown similar indices concerning parents and children; they speak about medical students' sufficient willingness to show empathy experiences in relation to dif-



ferent groups of people. Undoubtedly, it is a resource of professional formation. It should be noted that since empathy is a basis of the construction of dialogue subject-subject relations with the patient, it is necessary to pay closer attention to the development of empathy abilities and adequate professional ways of empathy presentation.

Communicative resources of the physician have a practical embodiment in difficult professional situations of communication, which can be provoked by features of the patient's emotional condition connected with a medical problem (fear, anxiety, restlessness, high vulnerability, aggression), distinction in treatment of a diagnosis by the physician and the patient, prospects of the development of a medical problem and the possibility of its elimination, the patient's unwillingness to observe rules and requirements of treatment, the patient's unrealistic requirements to the rendering of medical care. Besides, in the "physician-patient" interaction one may find barriers of various types; these barriers are characteristic for communication within the anthropocentered professions: psychophysiological, emotional, evaluative, sense and information. In this regard we find it significant to diagnose the medical students' strategy of behavior in the conflict and the possibility of optimization and correction of activity in a constructive conflict resolution.

The analysis of medical students' personal predisposition to a certain type of behavior in the conflict has shown that the dominating strategy is a compromise strategy (40,4 %) as an ability to find an optimum combination of interests of parties, probably, even at the expense of mutual refusal of a number of requirements. 30,9% of examinees choose the adaptation understood as willingness to sacrifice own interests as a dominating strategy. In fact medical students don't use the rivalry strategy at the heart of which there is an aspiration to realize own interests at the expense of others (35,9 %).

Thus, such behavior strategies in the conflict as compromise, adaptation, and cooperation are the most expressed in whole and in the group. It should be noted that the obtained picture corresponds to requirements of the professional communication "physician-patient". At the same time cooperation gets the third rank that does not correspond to the modern idea of character, the content of the "physician-patient" interaction since in modern representations they suppose that decision-making in the process of treatment and the process of treatment itself, and also the assessment of its result is carried out in a dialogue mode within the framework the subject-subject interaction. In this regard there is a problem of formation of attitudes of cooperation with the patient and the development of the ability to cooperation during formation of experts in the institute of higher education.

Considering that the high school stage of professionalizing is the most sensitive period for the development of communicative resources as an acmeological determinant of professional development for this reason the development and



implementation of the specialized programs focused on the development and increase of the level of training future physicians is of great importance.

Results of the correlation analysis show that the group with a high and very high level of sociability there is a significant connection with frustration intolerance, and, the higher the sociability level is, the lower the level of frustration intolerance is. We have found negative correlation between a high level of sociability and the "adaptation" strategy of behavior in the conflict, activity in labor events and progress in studies. We have found positive correlation between a high level of sociability and the "avoiding" behavior strategy. Therefore, the higher the level of students' sociability is, the more often they use the "avoiding" strategy of behavior in the conflict, and the rarer the "adaptation" strategy of behavior in the conflict is.

The data of the correlation analysis of interrelation between the sociometric status as a marker of the projection of the level of development of communicative resource and its certain components is of interest.

We have noted significant correlations of the educational status in the "leaders and the preferred" group. The coefficient of range correlation of Spirmen: the educational status and the excessive aspiration to conformity $-0,209^*$ (при $p \leq 0,05$).

We have revealed negative correlation between the educational status and the excessive aspiration to conformity in the group of leaders and the preferred. Therefore, the higher the educational status in the group is, the lower the aspiration to conformity is.

We have revealed negative correlation of the educational status and orientation to avoid failure. The lower the educational status in the group is, the more expressed the orientation to avoid failure in the "neglected and isolated" group is.

Following the results of the research we have developed a complete model of the program of the development of communicative resources of medical students. This model includes blocks: attitudinal, target, intensional, tool, development of the competence-based style of communication and communicative success, approbation of models of communicative behavior, reflection and assessment correction.

Training in modeling of the development of own technologies of communicative success of modeling is an important component of the program; it assumes passing of certain stages of understanding of the content of the modelled new formation: assessment of own possibilities, prospects, risks, barriers, difficulties; choice of adequate ways of self-development; formation of willingness for I-changes; definition of the profession-based environment for approbation of the acquired competence; selection of experts for receiving feedback in professional communication, in this case – classmates, teachers, physicians, medical personnel, patients, administration of a medical institution. In practice it is also important to define the ways by means of which they will collect the information on the occurred changes, criteria and markers of communicative success.



As the undertaken research shows the following parameters may be considered as such indices: self-efficiency in communication situations; stabilization of the satisfaction in contacts with colleagues, teachers, and patients; reduction of the quantity of the situations causing difficulties; real positive achievements in relationship; change of a ratio of results and efforts; steady motivation to the information search, helping to adjust effective communication; growth of the communicative self-control which helps to control expression and emotional states in a direct interaction; recognition of own competence by classmates, teachers.

Thus, it was shown that the communicative resource of students of the anthropocentered specialties is a subjective determinant of successful professional formation that is caused by the value of the communicative component in the general structure of professionalism of experts of a medical profile; it is a system of the interconnected components of the cognitive, personal, socio-communicative competence, individual models of communicative activity. The markers of the level of development of the communicative resource of students of this profile are sociometric status, communicative success, academic and social success.

There are gender distinctions in the content, structure and projections of communicative resources of students: sociability level, empathy manifestation, preference of the strategy of behavior in the conflict, tolerance towards empathy in communication, manifestations of communicative activity.

The quality of the development of communicative resources of experts of the anthropocentered profile during training in the institute of higher education is defined by the system of psychological and pedagogical conditions focused on the creation of the optimum developing environment in the space of the institute of higher education, presence of the address development program and measures of psychological support of the student as a subject of educational professional activity.

References

1. Abakumova I.V. Kagermazova L.Ts. *Smyslovye kommunikatsii v uchebnom protsesse: teoriia i tekhnologii napravlennoi transliatsii smyslov v obuchenii* [Sense communications in the educational process: the theory and technologies of the directed translation of senses in training]. Moscow, Nalchik, M. and V. Kotlyarovs' Publ., 2008.
2. Boiko B.B., Maksimova S.A. *Psikhologicheskie aspekty raboty administratorov platnykh stomatologicheskikh klinik* [Psychological aspects of work of administrators of paid dental clinics]. St. Petersburg, 2000.
3. Gerasimenko S.L. Sovershenstvovanie kommunikativnoi kul'tury studentov v usloviakh meditsinskogo vuza [Improvement of communicative culture of students in the medical university]. *Sovremennye problemy nauki i obrazovaniia – Modern Problems of Science and Education*, 2007, no. 1, pp. 33–34.
4. Kuzmina E.M. Sokolov V.M. *Formirovanie kommunikativnoi kompetentnosti studentov vuza* [Formation of communicative competence of students of the institute of



- higher education]. Nizhny Novgorod, Volga State Engineering and Pedagogical University Publ., 2007, 176 p.
5. Scherbakova T.N., Malkarova R.Kh. Kommunikativnyi faktor kak akmeologicheskii faktor professional'nogo razvitiia pedagoga [Communicative factor as an acmeological factor of the teacher's professional development]. *Rossiiskii psikhologicheskii zhurnal – Russian Psychological Journal*, 2013, no. 1, pp. 40–45.
 6. Riggio R.E. Riggio H.R. Salinas C. Cole E.J. The Role of Socio- and Emotional Communication Skills in Leader Emergence and Effectiveness//Group Dynamics: Theory, Research and Practice. – 2003. – Vol. 7. – no. 2. – P. 783–103.
 7. The Development Psychology of Personal Relationships/Ed. by Rosemary S.L. Mills & Steve. – Willy Cop, 2000. – 287 p.



Grimsoltanova R.E.

Possession as a Subject of Psychological Research

The article deals with the psychological aspect of the concept of "possession" in the context of the psychological influence on the perception of this phenomenon by youth. It analyzes students' perception of the "possession" phenomenon.

Key words: *possession, fanaticism, faith, religion, cacodemonomania, attitude, personal values.*

Religion starts to play an important role in the process of formation of the system of public and individual values in the history of our country nowadays. Religious priorities start a trend of their realization more often. The number of religious associations which have appeared for the last years may indicate the increased influence of religion on society. The following data of polls testifies to the place occupied by religion in the life of a modern person: 4,4% of Russian citizens consider themselves atheists, 60% – believers, and 27% – unbelievers.

Thus, understanding and assessment of the influence of religion on a person, his/her spiritual and psychological state is an important task for psychology and many other humanities.

According to S. Ozhegov religion is a form of public consciousness, a complex of mystical representations based on belief in supernatural forces and beings (gods, spirits) that become an object of worship. Similar definitions one can find in English. Thus, Webster defines religion as a faith and reverence of God which are usually expressed in a certain behavior and execution of rituals. Other definitions of religion are given in sociology. According to David Emile Durkheim, the French sociologist and philosopher, religion is a "united system of faiths and practices dealing with sacral things". Another representative of functionalism in sociology – Radcliffe-Brown – considers that religion is an element of social structure providing social unity which is necessary for survival of society. Walsh speaks about the necessity to distinguish two concepts: religion and spirituality. He writes that religion has many meanings; it means the interest in the divine and the supreme life values. Spirituality concerns the direct experience of the divine [8].

Due to the increasing role of religion the problems of the study of faith, communion and religious fanaticism become urgent.

In A.V. Romanov's work the faith analysis directly corresponds to the human doctrine – the theory of personality, personal bases of knowledge and cognition,



doctrine of truth and freedom, consciousness philosophy, the human soul doctrine.

Faith was considered as the last reason of human life at all times. The problem of faith is a problem of identification, finding and preservation of the fundamental timeless cultural values which oblivion is equivalent to dissolution in a social and individual non-existence.

Faith is an extremely personal, prelogical reason of human culture.

As L.N. Mitrokhin notes, in religious studies the most actual and urgent are fundamental traditional, "eternal" problems one of which is the faith problem.

All of this testifies to the effect that the philosophical analysis of faith is an integral part of religious studies and, first of all, philosophy of religion [10].

According to M.N. Kuznetsova, the problem of religious fanaticism has gained special relevance in modern conditions. In spite of the fact that the high level of education of population is characteristic for modern society, and the church is not the dominating social institute anymore, religious fanaticism continues to function.

Transforming the experience of religious faith up to the maximum tension and the limiting forms of expression, religious fanaticism may be shown in any religion and can be used as means of solution of various political goals, psychological problems which are determined by both social conditions, and spiritual needs of the religious person [6].

In the context of these problems the interpretation of the "possession" concept is of special interest.

Possession is a full and comprehensive submission of the person's mind to something, any thought or desire.

According to representations of some religions (including Christianity), possession is a condition when the person is under the command of one or several spirits, gods, demons, evil spirits or the devil. It is meant that such supernatural beings are often hostile to the person and usually work for the purpose of damaging. According to faiths, possession means that a supernatural essence enters the body of a person, but sometimes a source or sources of possession can govern the person distantly. Such representations have appeared as an attempt to explain various diseases of the person [7].

Hysteria and possession is a manifestation of an "evil curse". If a woman is the subject of this "evil curse", they call her hysterical woman. Such women feel in themselves the presence of strange forces; they hear voices, lose self-control; they constantly lament, squeal and wail in an animal way; they have convulsive attacks and faints. Only the knowing person owning special skills and abilities has to treat such "evil curse". The inexperienced one can easily "contract" the disease [4].

Islamic representations about demoniac possession signs (possession by shaitans, djinns) substantially differ. They think that among the symptoms of demonical possession there are inadequate behavior, hallucinations, mental pathol-



ogies; the possessed may have losses of consciousness, nightmares, loss of pain sensitivity or causeless pains. If not to take measures (not to drive the djinn out), the possessed will either go mad, or die [12].

Modern medicine considers possession a special case of mental disorders. The so-called obsessed have classical symptoms of hysteria, maniacal syndrome, psychosis, Tourette's syndrome, epilepsy, schizophrenia, and split personality [7]. In the International Classification of Diseases (ICD-10) possession is mentioned in paragraph F44.3 "Trance and Possession" (Trance and possession disorders); it is differentiated from schizophrenia, psychotic and organic disorders, the conditions caused by contusion or intoxication [5].

In the split personality cases the "alter ego" of 29% of the interrogated considered itself as a "demon". Besides, there is a monomania form (a paranoia version) which is called demonomania or demonopathy when the patient believes that he/she is possessed by one or several demons.

Sometimes they meet "healing" through exorcism, which, in turn, is connected with the effect of placebo and autosuggestion. Some people who considered themselves possessed, actually had narcissism or low self-esteem and behaved as "the possessed with demon" to draw attention to themselves.

There is a version that possession cannot occur without the victim's consent, at least the subconscious consent.

In psychiatry the patients suffering from multiple personality suppress the hatred that works like a magnet for evil influences which are sometimes perceived as external spirits or ghosts. Mania always speaks about any abnormal condition and if the patient thus believes in the reality of influence of spirits, he/she is not able to ignore the idea about demonic possession. A strong physical or psychological trauma can lead to such disorder; it opens a certain "window" in consciousness, giving an evil ghost an opportunity to enter through it.

In some cases of multiple personality psychiatrists found out that it is exorcism – even a simple mention of the name of God – that eliminated one or more secondary persons, and as a result the patient could become the undivided person again.

James H. Hyslop who was a head of the American Society of Psychical Research and who studied the phenomenon of possession with a spirit in the book "Contact with the Other World" (1919) wrote that if people believe in telepathy, they can enter another person distantly. And if it is so, Hyslop said, it is unlikely that bad or good ghosts are the only beings who are capable to get into the person from outside. Hyslop has also found out that people suffering from hysteria, multiple personality, dementia praecox or any other mental disorder show, as they consider, faultless signs of incursion of any incorporeal beings into their souls. He called physicians to consider it in treatment of such people.

Dr. M. Scott Peck, who calls himself "a stubborn scientist", a Harvard University graduate and psychiatrist practicing in Connecticut, has said that two his patients



suffered from possession with spirits, besides the pronounced symptoms of multiple personality. As Peck has found, these were evil ghosts actively destroying consciousness of his patients [3].

Psychiatrists call the mental disorder when the person believes that the devil has entered his/her body or the body of his/her relatives as *cacodemonomania*.

Cacodemonomania is a known mental disorder and it is extremely widespread.

In 1923 Freud called *cacodemonomania* the neurosis when the person creates demons by himself/herself. In his opinion demons are a result of repression of desires.

Exorcism is also known in Islam under the name of driving out of a djinn. The ceremony is very similar to the Christian one.

There is a tradition of exorcism of a dybbuk in Judaism. The dybbuk is a soul of a criminal or a reprobate which cannot leave the Earth and has to enter another person. Driving out of the dybbuk is carried out by a *saddik* (an authoritative rabbi) at presence of a *minyán* (ten Jewish male adults).

According to Christian representations there are the following signs of possession with demons: aggression, curses and maledictions of the Christian church, saints, etc., convulsions, epileptic seizures. Strange behavior, hallucinations, etc. are the symptoms of mental diseases. The possessed speak on behalf of those who possess them. They display anxiety when someone says his/her prayer, churches, etc. They demonstrate intolerance to water, especially holy water, abilities to levitation, telekinesis, teleportation, etc., possibility to speak unknown languages (the **xenoglossy** phenomenon), compulsive thoughts about suicide/murder [1].

Nowadays possession is not a rarity anymore; the quantity of spiritual diseases grows in arithmetic progression. Priest Rodion has said that demons enter the interior of a human body by the whole gaseous being just as the air enters it. An astral essence (demon, evil spirit, spirit etc.), having entered the person, does not mix with his/her soul, but stays in a body, violently possessing the person's soul and body.

When the astral essence enters the person it is not always perceptible and is not at once shown. There is a hidden possession with a spirit, i.e. the control of the spirit over the mind, when demons lead thoughts as they want, through passions (temptations, lust, and sins).

Sometimes the possessed starts to feel in himself/herself strange and alien "something"; he/she hears a voice which depresses his/her will and aspires to the leadership in the physical body regulation. Demons often speak, bark, howl, hiss, and turn the air blue through the person. At such moments the person's consciousness is most often deactivated, and the unfortunate does not know what "his/her" demon does. In other cases a person realizes himself/herself during attacks, hears the demon shouting in him/her, but can do nothing. Some people change not only a voice, but also eyes, a look.



Spirits constantly experience a sharp power hunger. For mankind it is dangerous to underestimate these powerful space astral beings, and especially their master – Gagtungra (devil).

Possession or a spiritual disease often comes to light when the person comes up to holy relics, to the miracle-working icon, when they sprinkle him/her with holy water and anoint him/her with holy oil, but it is especially shown during saying special conjuring prayers on driving out of an evil ghost (exorcism) which are always said in a Holy place, usually in a monastery [9].

In psychology it is possible to consider the “possession” phenomenon from the point of view of suggestion. For this purpose we appeal to Uznadze’s work.

Uznadze writes that if to consider the attitude as an integrating link of mental life, one of its types – the fixed attitudes creating the person’s identity – assumes the role of the property. The sense of motivation consists in that the person looks for and finds such actions which correspond to the main attitude of the person strengthened in life. Creation of the motive assumes creation of the attitude corresponding to behavior. However the content of such attitude depends on persons’ needs and, in particular, on an arsenal of the attitudes of great personal weight fixed in the past. The attitude created in a moral and sense situation easily joins the system of dispositional attitudes and needs by means of will. Behavior is developed according to such attitude. Thus, the fixed attitudes of great personal weight are a basis defining what the person will decide, to what needs people will address to create the attitude and make it actual according to a moral and sense situation. The self-image which includes the person’s most innermost values is based on the attitudes developed by the person in the course of accumulation of life experience, education and influence of the social environment. These are fixed attitudes of great personal weight. The more the conscious ego-ideal is based on such fixed attitudes, the stronger all personal components are controlled by will. This proposition makes it possible to unite the specified feature of attitudes with the concept of individuation of K.G. Jung, self-actualization of A. Maslow, etc. The essence of this process consists in the fullest, complete differentiation and harmonious combination of all aspects of the person, his/her conscious and unconscious components. In fact, Uznadze says the same things: at the level of objectivation the subject meets the problems which solving demands the choice (at a conscious level) of an action, which not only corresponds to requirements of the environment and own purposes, but also will be coordinated with the fixed attitudes of great personal weight [8].

In her work N.A. Savchenko writes that now in science it is possible to distinguish two approaches to understanding of the sense attitude essence: 1) as a form of expression of personal sense in the form of readiness for a certain activity as a whole (A.G. Asmolov, 2002); 2) as one of forming executive mechanisms of activity (D.A. Leontyev, 2003). These approaches reveal various aspects of functioning of the attitude. Sense attitude can be considered not simply as



a situational factor and not only as the structure regulating actual activity but as a structure which possesses the opportunity to leave the context of actual activity and to influence the person's complex development, acting as one of its factors. This fact is important at preadult age when active formation of the person's sense sphere is carried out. Sense attitudes, being regulatory structures of personality, are a factor of successful development of the professional. Inadequate attitudes may essentially negatively influence the person's further professional development [11].

There is a burning problem of "possession with demons" (bad and/or good) in the Chechen republic today. They discuss this subject in society and broadcast on the local mass media and the Internet. The center of Islamic medicine for exorcism and treatment by means of the methods of Islamic medicine was created in Grozny (Chechen republic).

On these grounds it is necessary to study this phenomenon and the influence of the events on an individual perception and psychological state of youth in the republic.

Having considered theoretical aspects of the problem in conformity with our hypothesis, we have carried out the research using a questionnaire and testing of the third-year and second-year students of Chechen State University.

The questionnaire consisted of 24 questions a third of which was formed by test questions, since, considering painful sharpness and tabooeness of the problem, the examinees felt psychological fear and tried to shirk direct questions, regarding them unacceptable and not harmless to their health. 100 girls and 96 young men took part in the research.

The analysis of the questionnaire showed that 62 of 100 interrogated girls believed in existence of the beyond and possession with demons, 29 of 100 interrogated girls were doubtful about the possibility of possession, and 10 girls did not believe that the phenomenon of possession with demons is real.

The analysis of 96 questionnaires of young men showed that 70 of them completely accepted the existence of the beyond and possession with demons, 23 of the respondents doubted such possibility, and 3 persons categorically did not believe in it.

According to an ethnoconfessional group all respondents class themselves as Muslims and profess Islam. The respondents consider their families religious. A special interest is caused by the answers given to some questions of the questionnaire, such as: "Is it real that each person is a subject to possession with spirits?", "Do you consider yourself possessed with evil spirits?", "Do you believe in possession with the devil?", "Is it necessary to be afraid of demons?", "Can a demon possess a believer?" In the answers we met contradictions which made it possible to draw a conclusion that this subject is personally **tabooed**. In their opinion free and open discussion of this subject can cause bad consequences in the form of possession.



We have also carried out testing of the same contingent by means of 4 techniques: "Taylor's Technique of the Measurement of Anxiety", "Shmishek's Questionnaire", "Eysenk's Technique of the Temperament Estimation", "Rotter's Technique on the Locus of Control Identification". These techniques were used for the purpose of revealing of their personal and individual features for estimation of negative influence of the information concerning the possession phenomenon.

The preliminary data of the processed techniques shows that the overwhelming majority of respondents have the choleric and melancholic types of temperament, external locus of control, heightened anxiety, demonstrative, emotive, exalted, cyclothymic type of character accentuation.

It should be noted that at the stage of adoption of ethical standards through the system of personal values the person, using all mechanisms of generation of senses, comes to "supposing" of senses – when the sense of the comprehended content reveals through a special existential act in which the subject establishes the importance of something in his/her life by own conscious and responsible decision [2].

Thus, if the level of the development of sense sphere is high, there is no predisposition to fanatical and obsessed forms of behavior.

For resistance to destructive forms of behavior in the student's environment there is a need of preventive measures seeking to develop the sense sphere of both the student's age category and senior pupils of comprehensive schools.

References

1. *12 faktov ob oderzhimosti i ekzortsizme* (12 facts about possession and exorcism). Available at: http://rpnkk.ru/poznovatelnye/289-12_faktov_ob_oderzhimosti_i_ekzorcizme_.html (accessed 7 July 2012).
2. Abakumova I.V. Kagermazova L.Ts. Savin V.A. Dialog kul'tur kak smyslotekhnologiya formirovaniya ustanovok tolerantnogo soznaniya i povedeniya studentov vuza [The dialogue of cultures as a sense technology of formation of attitudes of tolerant consciousness and behavior of students of the institute of higher education]. *Rossiiskii psikhologicheskii zhurnal – Russian Psychological Journal*, 2013, V. 10, no. 1, pp. 46–59.
3. Adonai K. Oderzhimost' (Possession). Available at: http://adonay-forum.com/oderzhanie_podselenie/oderzhimost/ (accessed 7 July 2012).
4. Arkhiv proekta «Prakticheskaya chernaya magiya» (The archive of the "Practical black magic" project). Available at: <http://www.blackwarlock.com/t832-topic> (accessed 7 July 2012).
5. *Klassifikatsiya psikhicheskikh rasstroystv MKB-10. Klinicheskie opisanija i diagnosticheskie ukazaniya* (Psychonology ICD-10. Clinical descriptions and diagnostic instructions). Available at: <http://vocabulary.ru/dictionary/490/word/f44-3-trans-i-oderzhimost> (accessed 7 July 2012).



6. Kuznetsova M.N. *Religiozni fanatizm: poniatie, sushchnost' i puti preodoleniia*. Diss. cand. filos. nauk [Religious fanaticism: concept, essence, and ways of overcoming. Cand. phylos. sci. diss.], Omsk, 2003.
7. *Oderzhimost': Vikipediia* (Possession. Wikipedia). Available at: <http://ru.wikipedia.org/wiki/Одержимость> (accessed 7 July 2012).
8. Nemirovsky K. *Ekzistsentsial'naia ispolnennost' lichnosti i ee sviaz' s tipami religioznykh ustanovok* (Existential fullness of the person and its connection with types of religious attitudes). Available at: <http://www.way-out.ru/nemir-diploma.php> (accessed 7 July 2012).
9. *Oderzhimost' (besnovanie) – bolezni' veka!* (Possession (madness) is a disease of the century). Available at: <http://celitel.kiev.ua/index.php/artikles/2-oderzhimost-bolesnveka> (accessed 8 July 2012).
10. Romanov A.V. *Filosofskii analiz very*. Diss. cand. filos. nauk [The philosophical analysis of faith. Cand. phylos. sci. diss.]. Moscow, 1991.
11. Savchenko N. A., Abakumova I.V. *Smyslovye ustanovki kak komponent professional'nykh dispozitsii studentov-psikhologov*. Diss. cand. psikh. nauk [Sense attitudes as a component of professional dispositions of psychology students. Cand. psych. sci. diss.]. Rostov-on-Don, 2008.
12. Ekzortsizm ili izgnanie demonov v 21 veke [Exorcism or driving out of demons in the 21st century]. *Gazeta «Umma» – “Umma” newspaper*, 02.11.2006.
13. Emmos, Robert A; Palutzian, Raymond F. The psychology of religion // *Annual Review of Psychology*, 2003. – URL: <http://www.accessmylibrary.com/article-1G1-99113776/psychology-religion.html> (accessed 4 August 2013).
14. Freud S. (1917). *A general introduction to psychoanalysis*. (J. Riviere, Trans.). – New York: Liveright, 1963.
15. Jung C.G. (1938). *Psychology and Religion The Terry Lectures*. – New Haven: Yale University Press.
16. Maslow A. *Religions, Values and Peak-experiences*. – Columbus, Ohio: Ohio State University Press, 1964.



Koltunova E.A.

Features of Diagnostics of Deaf Senior Pupils' Symbolization

Concepts-symbols carry out a different function in comparison with other concepts, since they are universal indicators which focus the cognizing subject on the importance of this concept for a certain group as well as for himself/herself. The interiorization of the concept-symbol presupposes the process of "decrystallization" of the personal sense; such a concept is its potential bearer. Formation of concepts-symbols among deaf young men and girls has the specifics, since their process of interiorization of the sign and symbolical component of language is transformed into force. It is necessary to develop a special technique for revealing distinctive features of formation of concepts-symbols among the deaf. This article deals with the features of diagnostics of symbolization among the deaf.

Key words: symbol, symbolization, sense sphere, generalized senses, sense formation, sense centrations.

The symbol is the important compound of the contemporary conscious at the personal level as well as at the group levels. Symbols have been developing during the long history in the process of the human cultural development. The symbol comes from the Greek verb "connect", "push", "compare" etymologically. Reflecting the general logic of the system of the notions, before the function of the symbol was identified with subject-image compound of the psychosemantic reality, the empirical generalization appeared at its basis. The objects are alienated from them, images become the objects of the admiration (totems), the particular actions – rituals appear, connected with particularities of their use. However, gradually the development of the abstract and generalized meanings (in the result of the transition from the empirical to the theoretical generalization) and their anchoring at the level of the stable notions at the transpersonal level in the different forms of the public conscious happens – the function of the symbol greatly enlarges. The new directions of the world cognition were discovered, now they do not need the image, they exist at the level of the abstraction (alienation and generalization) of qualities from earlier created abstract meaning. The mathematic sciences were so created, the content compound in them are absolutely symbolic systems.

In the process of development of a humanitarian component in formation of public forms of consciousness and in this area of human development there was a need for symbolization. Symbolization is the creation process on the abstract and generalized level of concepts symbols which not simply are a sign analog replacing a certain subject or the phenomenon, and concentrate in the generalized form the importance of their specific properties as "extremely urgent" or "supereal". Concepts-symbols have the function different to any other concept



as they not simply are carriers of certain values, and act as the indicator focusing the subject on the importance of that context which has to be not simply apprehended, and needs judgment and a certain interpretation. It is not necessary to mix a symbol and a sign. The sign is designated by a cognizing subject only. The symbol has its own worthiness, it is an organic element of mental and spiritual life. It is possible to assume that the symbol acts in a centration role in relation to concepts less generalized, becomes a peculiar epicenter which definitely influences understanding of all substantial content. Concepts symbols concentrate in themselves such lines, as universality, depth, level of an assessment of an event as component of the public consciousness, differing the special importance. Using them in an oral or written statement of the thoughts, the story-teller appeals not to a single event or the fact, and emphasizes scale of a subject of judgment. If we speak: Patriotic war, dictatorship, Holocaust etc., even without the appeal to concrete historical examples they distinguish an estimated component of this concept. It is universal process as each representative of a certain cultural era perceives value of this concept not only as set of definitely generalized properties but also as that already comprises marking on positive or negative.

Concepts-symbols have an essential value for development of personal features and at the same time symbolization is in many respects the semantic sphere of the personality derivative of the general level of development, from degree of a maturity of its various sense formations (personal meanings, semantic attitudes, motivation, ability to the integrated semantic self-control). It allowed to draw a conclusion that researches of features of the semantic sphere will allow to expand understanding of specifics of symbolization, in detection of various characteristics of symbolization, will give the chance to add understanding of mechanisms of sense formation. Following this and proceeding from the general logic of research, features of development of sense sphere of personality in the period of youth as at this stage of development there is not simply "a penetration of culture into individual consciousness" [7, p. 4], but also the ability to formation of steady values and, as a result, intension to secondary symbolization as a result of which the individual consciousness is enriched with concepts symbols which as it was already distinguished, act as the indicator focusing the subject on the importance of that context which has to be not simply apprehended is shown, and needs judgment and a certain valuable interpretation of the perceiving subject. When forming such concepts symbols at the level of individual consciousness there is not simply a generalization (empirical or theoretical), but also formation of so-called generalized meanings as a peculiar point of a personal signification. Structuring meanings happens round a semantic kernel which is made by generalized meanings of personality. It becomes rather steady in the vital addictions and value priorities.

At the level of individual consciousness the generalized meanings make it possible to differentiate personal senses from social content and from meanings



of other people, allow the personality to keep the orientation, "without being dissolved" in surrounding sense space [4]. Generalized meanings in many respects allow to overcome (or to depart from) estimation stereotypes which are imposed by surrounding reality as a stereotype as the certain standard which has taken roots in public consciousness of monotonous, same, imitative thinking has feature to be reflected in all forms of life of society and to impose certain strategy of estimates and the relations. At a certain stage such support on group opinion is necessary for any person as initial "the marking of surrounding reality" in development and comprehension new is displaced, and life experience and level of development of cogitative tools while it is not enough "general psychological marking of reality" for performance. Common cultural meanings are not torn away, and interwoven into fabric of the semantic sphere of the personality. It is necessary for a destereotipization as "shifts of informative and personal efforts to own semantic sphere that is connected with such moments of dynamics of sense formation as knocking down and hierarchization of motives, solution of a task on sense, personal elections, personal conflict" [5, p. 99].

The particular interest process of generalization of meanings and formation on their basis of concepts symbols is caused by researches of those whose process of formation of conceptual system is deformed by a certain physiological specifics – deaf seniors. They also became an object of the real research.

At the initial stage of carrying out this work those characteristics which, being already studied within other research contexts were distinguished, can influence the features of symbolization in the period of youth. The semantic sphere of the deaf senior who is training in a boarding school for deaf and hard of hearing, differs from the semantic sphere of the senior with normal hearing the low level of development, the simplified, curtailed structure of semantic regulation of activity; narrowing of semantic prospect; orientation on preservation of habitual way of life, submission to norms, stereotypes, on the immediate environment, a family; feeling of isolation from society; consumer, rent attitudes; stereotype of the semantic sphere; the low-differentiated ideas of system of the human relations, based on reference stereotypes of consciousness of external character.

In a number of works [6] it was noted that despite existence of substantial distinctions there is a considerable similarity of the line of development of the semantic sphere of seniors to the broken and normal hearing, thus the same stages deaf take place in more advanced age, than hearing. As a result of the literature analysis we drew a conclusion that deaf young men and girls have the following features of the semantic sphere: delay of formation of all formations of personality and the sense sphere, including, rather hearing group of contemporaries; poorly developed empathy, polar attitudes concerning personal qualities of other people, high suggestibility.

Thus we did not reveal researches of specifics of symbolization among the deaf.



The isolated indicators of generalization of meanings and levels of sense development of trainees, and also the analysis of the main personal distinctions of the deaf and hearing trainees, allowed to pass to the following stage of this research.

The second stage of this research was diagnostics. The specifics of diagnostics was focused on informative features of the deaf. The experimental group consisted of 68 deaf seniors (32 young men, 36 girls) who are trained in specialized educational institutions. As the control groups of hearing seniors of comprehensive schools of Rostov-on-Don (54 trainees, were chosen, from them 25 young men, 29 girls) and group of seniors, winners of competitions DANYul (2012) on the humanities (23 seniors, from them 11 young men and 12 girls). All examinees of control groups were aged from 16 to 18 years.

Existence of control groups within this investigation phase is caused by the following:

- now within psychology of development and age psychology there are no the described reference characteristics specific to process of symbolization and therefore, for detection of specifics of symbolization at deaf it is necessary to reveal average values according to these characteristics at hearing trainees;
- techniques for detection of features of generalization of meanings as bases of symbolization are focused on semantic features of hearing seniors and, therefore, for detection of specifics of these processes among the deaf it is necessary to compare the results of diagnostics to traditional standards.

Modern “arsenal” of the psychometric and projective techniques revealing characteristics interfaced to semantic factors of personal development from the point of view of expediency and possibility of their use at inspection of deaf and hearing seniors in the course of detection of features of symbolization was analysed. Preliminary diagnostics of deaf recipients showed that the most known test for detection of features of symbolization is the “Test of apperception of symbols” (“TAS”) (N.L. Nagibin, A.P. Afanasyev, 1999) which reveals the hierarchy of values of the person, allows to compare modern interpretations of symbols to their mythological analogs and, opening personal meanings, estimates semantic structures of personality, in the context and logic of this research it cannot be used, owing to complexity in logical sequence of performance of tasks shown to the examinee. Hearing seniors possessed an informative resource which would allow them to carry out the tasks offered within this test.

According to the authors working with deaf and diagnosing for them specifics of development of the semantic sphere [5], for this category of examinees specific requirements have to be offered. As a whole the following demands can be made to the organization of testing the deaf at youthful age.

1. Methods have to be the most nonverbal as little as possible demanding use of written, oral, sign languages.



2. For the best understanding of the instruction it is necessary to use a preliminary task, rather easier, but in essence same, as the basic.
3. It is necessary to aspire to that the result of performance of tasks was most fully expressed outside and that there were objectively observed intermediate stages of the solution of tasks.
4. It is necessary to provide adequate understanding of the instruction that can be reached in the various ways: use of sign speech, presentation, display (thus it is necessary to pay special attention to that in them did not contain helps), instruction repetition in different options to be convinced that the examinee understood a task shown to it.
5. It is necessary to consider possible influence of the researcher since the deaf is more inspired, than the hearing.

In the analysis of the "arsenal" of the modern psychometric and projective techniques applied in applied psychological researches to detection of features of the semantic sphere and obtaining integrated characteristics of personal formations in the period of youthful age at not hearing, we were guided, except the requirements stated above, the following provisions:

- the technique whenever possible should not be bulky, tiring respondents;
- the technique has to be clear, consist of words known to respondents, considering level of speech competence of deaf pupils;
- techniques have to supplement mutually each other in disclosure of studied qualities;
- techniques have to give information, allowing to confirm or disprove research hypotheses.

These provisions allowed to choose the most expedient techniques which are possible for using at diagnostics not hearing, to develop an author's projective technique as a set stimulus material in the form of the cards symbols, adapted for work with deaf seniors.

The third investigation phase – generalizing. At this stage the analysis of the received empirical results was carried out, specifics of symbolization of deaf young men and girls with a different level of development of the semantic sphere is revealed. The carried-out theoretical and empirical analysis, allowed to reveal the following:

- the projective technique focused on interpretation of concepts symbols, allows to reveal features and distinctions of value and sense development in hearing and deaf young men and girls;
- symbolization process of the deaf and hearing differs on formal (quantity of used concepts symbols), substantial (features of interpretation of a symbol) and to dynamic characteristics (motivational specifics of use of symbols);
- deaf seniors (73 %) when using concepts-symbols of the basic are focused on "symbols properties" (the separate sign of a subject, for example a form or a color is symbolized) or "symbols compositions" (generalization of a number



of properties in a uniform steady image, for example, architectural constructions, such as: the Egyptian pyramids, the Colosseum etc.), only two deaf participants of research showed opportunities to use “symbols metaphors” when the hidden property of object generating semantic initiations acts as a symbol;

- diagnostics of process of symbolization of deaf seniors allowed to reveal at them a number of specific features in development of the valuable and semantic sphere at a youth stage;
- deaf seniors experience difficulties in the course of generalization of meanings, their generalized meanings are focused on ego centrations. At such type of prepotent centration as the generalized only pragmatism, operational, situational meanings determined by subject logic of achievement of the purpose in this concrete situation can be considered. Such meanings are not personal, they are attached to a situation, carry out an office regulatory role in its understanding. According to I.V. Abakumova, “the individual with this level of development of the semantic sphere is characterized by obsession with “the real world”. The personal signification does not occur in this situation” [1, p. 47]. Deaf seniors experience difficulties in understanding of interpersonal forms of sense as bases of formation of a conceptual and symbolical row. Pro-social centrations are often reduced (are limited only to very narrow circle of people with whom they directly interact);
- the obtained diagnostic data say that by means of the development of a conceptual and symbolical row of deaf seniors it is possible to initiate the development of their personal and sense sphere.

References

1. Abakumova I.V. *Smyslodidaktika* [Sense didactics]. Moscow, KREDO Publ., 2011. 449 p.
2. Afanasyeva A. *Simvol kak sredstvo ponimaniia kartiny mira lichnosti // Problemy formirovaniia i razvitiia lichnosti v sovremennykh usloviakh: materialy 4 i 5 psikhologicheskikh chtenii studentov*. «Nauchnye trudy MNEPU». Vyp.7. Serii «Raboty molodykh uchenykh i studentov» [The symbol as means of understanding of the person’s picture of the world. The problems of formation and development of personality in modern conditions: materials of the 4th and 5th psychological readings of students. “Scientific works of the International Independent University of Environmental & Political Sciences”. Issue 7. “Works of Young Scientists and Students” series]. Moscow, International Independent University of Environmental & Political Sciences Publ., 2000, pp. 6–8.
3. Afanasyeva A. *Afanasyeva A. Simvol kak stimul’nyi material proektivnykh metodik // Lichnost’ i ee stanovlenie v sovremennykh obshchestvennykh otnosheniakh* [The symbol as a stimulus material of projective techniques. Personality and its formation in modern public relations]. Moscow, International Independent University of Environmental & Political Sciences Publ., 2001, pp. 3–6.



4. Bratus B.S. *Lichnostnye smysly po A.N. Leont'evu i problema vertikalii soznaniia* [Personal senses according to A.N. Leontyev and the problem of a vertical of consciousness]. Moscow, Smisl Publ., 1999, pp. 34–49.
5. Burlachuk L.F. Morozov C.M. *Slovar'-spravochnik po psikhodiagnostike* [Psychodiagnosics dictionary]. St. Petersburg, Piter Publ., 2000, pp. 528.
6. Maslova Yu.A. *Osobennosti smyslovoi sfery starsheklassnikov v usloviakh internata dlia glukhikh i slaboslyshashchikh. Diss. cand. psikhol. nauk* [Features of the sense sphere of senior pupils in the boarding school for the deaf and the hearing-impaired. Cand. psych. sci. diss.]. Rostov-on-Don, 2008.
7. Frizen M.A. *Osobennosti razvitiia smyslovoi sfery podrostkov. Diss. cand. psikhol. nauk* [The features of development of the sense sphere of teenagers. Cand. psych. sci. diss.]. Moscow, 2005.
8. The Interpretation of Psychological Tests / Ed. by J. Altison, S.J. Blatt, C.N. Zimet. – Washington: Hemisphere, 1988. – P. 38–44.
9. Thomas L. Learning and meaning // Personal construct psychology 1977 / F. Fransella (Ed.). – London etc.: Academic press, 1978. – P. 47–57.
10. Royce J.R., Powell A. Theory of personality and individual differences: factors, systems and processes, Englewood Cliffs (NJ.): Prentice-Hall, 1983. – 304 p.



Lunin S.L.

Psychological Features of Men in a Situation of Temporary Labor Migration: the Specifics of the Southern Federal District

The article brings forward the definition of labor migration as a socio-psychological category, the data of the empirical research revealing features of the psychological adaptation of male labor migrants working for more than a year in the Southern Federal District and having various ethnoconfessional belonging.

Key words: migrants, refugees, immigrants, adaptation, assimilation, integration, value and sense attitudes.

When ethnic migrations have appeared in human history, they have created a new situation which in the psychological plan requires from the person (and mankind in whole) "a hard work of understanding and acceptance of both another world view imprinted in other ethnic cultures and understanding of ethnic bases of own existence" [7, p. 5]. Mass character and intensity of modern ethnic migrations has generated the need for knowledge of psychological laws which the migratory behavior obeys. A special area of problems in the context of ethnic migration is connected with appearance and expansion of labor migration as migrants of this kind have their distinctive features and specific characteristics.

The successful or unsuccessful adaptation of migrants will be defined by internal, motivational structure of personality, depend on the hierarchy of the person's motives which induce him/her to migration and subsequently, obviously, will define a choice and realization of a corresponding strategy of behavior. It is possible to distinguish the following main indicators of the success of migrants' sociocultural adaptation:

- establishing a positive relationship with the new environment,
- solution of everyday problems,
- participation in social and cultural life of the accepting society,
- satisfied mental state and physical health,
- adequacy in communication and in cross-cultural relations,
- integrity and integratedness of personality.

In the context of the problem of migration personal senses are determinants of adaptational tolerance and adaptational opportunities that make it possible to analyze the problem of migrants' adaptation in the context of the theory of value and sense. The theory of the value of expectations, which claims that the adequacy of migrants' expectations from life in a new country directly influences their adaptation, becomes widespread in modern psychology. In this context we understand by personal senses "the integrated sense formation reflecting the person's real subjective relation to the purposes, motives, ways and modes



of activity; it is shown in unconscious or conscious (verbalized) emotional direct experience" [6, p. 60].

The person's adaptational opportunities are formed by the combination of the stimulating component towards life activity in new conditions in the form of the person's personal sense and adaptation abilities. We understand by adaptational opportunities "conditions necessary for successful realization of the person's adaptational potential based on the expressiveness degree of adaptation abilities (adaptability) in its structure and consisting in actualization of the personal sense of this activity positively directed on the purposes and problems of activity in the given changed living conditions" [ib., p. 60]. Thus, the success of the person's adaptation from the point of view of his/her readaptation to new cultural conditions of life activity, being characterized by psychogenic influence, and also from the point of view of his/her acceptance of the purposes and problems of life in these conditions is possible only by consideration of two these aspects of a single adaptation process in their close interrelation.

The analysis of psychological problems and mental disorders of forced migrants shows that they are complex, touching upon all the main spheres of personality: emotional, cognitive, behavioural, motivational, need, communicative.

Disorders in the emotional sphere of forced migrants are obvious and various – from indifference, depression, loss of interest in life, block turning into apathy and depression, to irritability, aggression, uncontrollable outbursts of anger; anxiety and excitability increases; there are mood swings, phobic reactions [3]. The overwhelming number of migrants have serious sleep disorders. Foreign clinical data shows that often there appears depression which leads this category of people to the zone of the increased suicide risk.

Changes of the hierarchy of needs and value orientations lead to decrease in the level of claims and sharp decrease of self-appraisal in the motivational sphere; the impossibility of satisfaction of both the basic and higher needs is taken hard. The frustration of needs leads to actualization of various defense mechanisms; the increase in aggression may be one of these defense mechanisms. Besides personal predisposition the aggression level is defined by social conditions and circumstances. Researches showed that "the general level of aggression of forced migrants is higher than among refugees" [3, p. 3]. The redundant aggressive energy determines forced migrants' adaptation according to an active type. That is they are not passive expats, they do not seem to be unfortunate people. Their aggressive energy is creative and active, first of all. Such people are ready to realize their plans, are ready to work and live all over again [2].

The cognitive sphere disorders accompany affective and motivational problems of forced migrants; there are cases of disorder of all main cognitive processes – disorders of memory (amnesia, confabulation, difficulties of memorization), absent-mindedness, distractibility, disorders of perception, thinking disorders (slippage, excessive circumstantiality).



There are serious problems in the field of interpersonal communication both in marital relations and relations with children and in the sphere of interaction with representatives of own and another culture [5].

The results of empirical researches show that migrants' mental health worsening is related not only to the intensity of certain negative events, but also to their quantity. The forced departure and life in a foreign culture almost always include events of various degrees of extremeness. Thus, their quantity should be sufficient to cause a physiological and psychological stress [4].

The strategies of migrants' adaptation are described in different ways in psychological literature. The most widespread and adequate model of the adaptation of groups to another culture is the theory of acculturation of J. Berry.

According to this theory, acculturation is a complex and not harmonious process of cross-cultural interaction. The interaction of Berry's two factors (maintenance of culture and participation in cross-cultural contacts) defines four main strategies of acculturation (or adaptation):

- Assimilation. The migrant starts to adapt to positive stereotypes of the given culture, thus he/she may not share these values and orientations in behavior;
- Separation. The migrant does not aspire to expansive behavior (expansion of living space in the context of a new culture), tries to round up support of a certain ethnoconfessional group;
- Marginalization. The migrant starts behaving according to values of a certain marginal group (often opposing self to society and law);
- Integration. The migrant feels the personal transformation making it possible to perceive values of the given culture as own.

Integration is the most successful strategy of adaptation in a new culture since it assumes acquisition of skills of the given culture till achieving a full social adequacy in it. We should emphasize that acquisition of knowledge of a new culture doesn't assume a gap with own culture in favor of values of other people, but the preservation of own cultural identity. In the socio-psychological plan it is the most positive type of cross-cultural interaction since representatives of different cultures seek to break through cross-cultural barriers, to understand and accept another world view, and to recognize the person's right to a cultural originality and equal opportunities of existence. Immigrants' or labor migrants' positive group definiteness in the new sociocultural environment will proceed along the path of identification with own (Russian) ethnos, preservation of the positive relation to representatives of own group (migrants from the near abroad), and formation of the positive relation to representatives of the accepting group (Russian natives). The movement towards the new positive (common with natives) identity adequate to the changed sociocultural, economic and political living conditions in the Russian society is impossible without contacts with local population of accepting territories. Therefore the aspiration to the broadest relation-



ships with the new social environment is a necessary condition or a factor of the success of adaptation.

Psychological acculturation is another psychological concept which demands understanding. The “psychological acculturation” term was suggested by T. Graves for the purpose of designation of changes in individual experience in result of cultural contacts. Now they distinguish two levels of acculturation: acculturation proper which is understood as a process of change in the culture of group, and psychological acculturation which is understood as a process of change in the psychology of the individual. The process of change in the psychology of the individual in connection with resettlement in a new sociocultural and ethnic environment demands carrying out special psychological researches devoted to search of regularities and mechanisms of sociocultural adaptation. As we know, this is a very painfully process, since it is related not only to profound personal changes, but also to ethnic identity.

In the literature concerning adaptation of immigrants and labor migrants they usually distinguish specific characteristics or features of interacting cultures. They usually distinguish the following characteristics of interacting cultures influencing adaptation.

1. The degree of similarity or distinction between cultures. For the assessment of the degree of similarity of cultures they use various indexes of a cultural distance in which they usually include language, religion, family structure, climate, food and clothes. The results of numerous researches show that the intensity of “cultural shock” positively correlates with the cultural distance.

2. The features of the immigrant’s native culture. Thus, there is data (for example, the statistics of suicides of foreigners in France) that the Japanese meet great difficulties during adaptation. It can be explained by a ritualized character of Japanese culture, deep anxiety of Japanese “visitors” that they behave incorrectly since they do not know a “behavior code” of the accepting country.

3. The features of the accepting country, first of all, the way “hosts” influence visitors. For pluralistic societies greater tolerance towards cultural diversity is characteristic (in comparison with monistic societies) [7].

For the purpose of revealing features of adaptation characteristics among labor migrants of various ethnoconfessional belonging, who work in the Southern Federal District, we have carried out the diagnostic research. The following groups of labor migrants were respondents:

- the migrants identifying themselves as the Slavs, orthodox, from the near abroad (Ukraine, Belarus) – 276 persons;
- the migrants identifying themselves as Mussulmans, from the near abroad (Tajikistan, Uzbekistan, Kazakhstan) – 188 persons;
- the migrants identifying themselves as representatives of “oriental” culture: Buddhists, Shintoists, Catholics (Vietnam, China, Laos) – 127 persons.



All the participants of the research (591 persons) were men at the age from 19 to 54 years who work in the Southern Federal District for at least a year and have official registration. The research included the following stages:

- 1 stage – selection of participants of the empirical research;
- 2 stage – carrying out the survey for the purpose of revealing the features of consciousness of the specifics of adaptation to living conditions in the new cultural environment;
- 3 stage – carrying out the diagnostics for the purpose of revealing the levels of personal anxiety, frustration, social isolation and respondents' locus of control;
- 4 stage – the comparative analysis of the received diagnostic results.

The analysis of the empirical data obtained in the survey and diagnostics made it possible to reveal the following:

- though according to cultural traditions and social values the first group of examinees (the Slavs) approximate to the accepting population of the Southern Federal District mostly (more than 70% of respondents recognize the similarity between cultural traditions), they feel discomfort in the greatest degree. They often consider their life situation as critical (27% of the respondents in this group) and intend to come back home at the slightest opportunity (“I would never arrive here for work, only I’m in a completely hopeless situation”). Many cultural traditions of the accepting population are perceived by them hostilely; the effect of idealization of own national and territorial group is observed (our people are kinder; our women are more beautiful etc.). In this group the respondents are discontented with that they are forced to be engaged in low-skilled jobs, to draw a small salary (“they treat us as second-class people”). The main adaptation strategy is assimilation;
- the second group (Mussulmans from the near abroad) estimate a current situation as admissible, but only for a certain period (“I’ll go back, if everything is alright in my country”; “I’ll go back, if I help the parents to build the house”). They also state a certain hostility and estrangement of the accepting population, however their estimates are more restrained than the estimates of the Slavs (“people are different; their life, purposes are different). Confessional differences are most painfully perceived (“They treat Mussulmans badly in Russia; there are too little mosques; they drink a lot). However answering the questions concerning alternative variants of labor migration (“If you had a choice, in what country would you like to work?”), these respondents almost always choose the non-Muslim countries. The main adaptation strategy is separatism with marginalization elements;
- the third group (representatives of “oriental” culture) treat the situation of labor migration positively or neutrally in whole. Many of them (more than 60% of respondents of this group) regard this period of life as a stage of development and comprehension of new behavioural norms and rules of existence



in society. More than 70% of representatives positively estimate a number of attributes of culture and traditions of the accepting population (traditions of education, cultural specifics: cinema, television). The main strategy of adaptation is separatism. They are very dependent on the group with which they share the situation of labor migration, experience the greatest difficulties in language studying.

The analysis of the questionnaire ensures us to reveal that answering the question whether they feel themselves adapted for a new culture in which they live and work now 68% of respondents (regardless their ethnoconfessional belonging) consider themselves not adapted or badly adapted for new living conditions and work, 15% consider themselves well adapted, 17% found it difficult to answer definitely.

The psychometric research made it possible to reveal that the representatives of the second group demonstrate the situation of social isolation most strongly. According to this index they appraise themselves as isolated from the host population (64 %). The results of psychodiagnostics the first group (the Slavs) show that the level of social isolation is characteristic for less than 17% of respondents. The third group has shown average results – 39% of respondents consider themselves isolated from the accepting population. Frustration processes and personal anxiety are increased among the representatives of the first group who thus feel themselves not adapted for new living conditions (at the level of $p \leq 0,01$; significant direct relation). Locus of control as the indicator of the dependence of life success on the person's efforts is high among the representatives of the 1st and 2nd groups. These respondents (84% of the total sample of two groups) consider that their destiny depends on them in many respects. Despite their different sense of life attitudes they show very similar results on this parameter. The respondents of the third group are fatalists in general. 72% of respondents of this group consider that their destiny does not depend on their own efforts; it is defined by more powerful forces.

On the whole the carried out research made it possible to make a number of conclusions concerning the features of a psychological condition of male labor migrants working in the Southern Federal District:

- the mechanism of psychological adaptation to labor activity in new conditions is in a certain substantial sequence corresponding to stages of the person's adaptation to new conditions of activity;
- according to its meaning for the person's successful readaptation to new conditions of activity the content of each stage of the adaptation process in a situation of labor migration is determined by individual personal features, ethnoconfessional belonging and external conditions of these stages;
- on the whole, the majority of labor migrants do not feel adapted for new living conditions and work that becomes an essential factor which negatively influences their psychological state during this period of life;



— for overcoming adaptation barriers of labor migrants it is necessary to develop and popularize technologies of social interaction of representatives of various cultures, based on the principle of dialogicality. “Dialogicality requires from society and personality the existence of the attitude towards the contact, formation of tolerance as one of the leading personal qualities, excluding the person’s destructive conflictness in a situation connected with other social norms: formation of readiness to trust, to make a compromise” [1, p. 47].

References

1. Abakumova I.V. Kagermazova L.Ts. Savin V.A. Dialog kul'tur kak smyslotekhnologiya formirovaniya ustanovok tolerantnogo soznaniya i povedeniya studentov vuza [The dialogue of cultures as a sense strategy of formation of attitudes of tolerant consciousness and behavior of students of the institute of higher education]. *Rossiiskii psikhologicheskii zhurnal – Russian Psychological Journal*, 2013, V. 10. no. 1, pp. 46–59.
2. Abulkhanova-Slavskaya K.A. *Psikhologicheskie i zhiznennye poteri: k problemam ekologii cheloveka. Psikhologiya lichnosti v usloviyakh sotsial'nykh izmenenii* [Psychological and life losses: towards the problems of human ecology. Psychology of personality in social changes]. Moscow, 1993.
3. Antsyferova L.I. Lichnost' v trudnykh zhiznennykh usloviyakh: pereosmyslivanie, preobrazovanie situatsii i psikhologicheskaya zashchita [Personality in hard living conditions: reconsideration, transformation of situations and psychological defense]. *Psikhol. zhurnal – Psychological Journal*, 1994, no. 1, pp. 3–16.
4. Asmolov A.G. *Psikhologiya lichnosti. Printsipy obshchepsikhologicheskogo analiza* [Personality psychology. Principles of the all-psychological analysis]. Moscow, 2001.
5. Lebedeva N.M. *Sotsial'naya psikhologiya etnicheskikh migratsii* [Social psychology of ethnic migrations]. Moscow, 1993.
6. Soldatova G.U. Shaigerova L. *Sotsiokul'turnaya adaptatsiya i psikhologicheskoe zdorov'e vynuzhdennykh migrantov. Psikhologicheskaya pomoshch' migrantam v Rossii: issledovaniya i praktika* [Sociocultural adaptation and psychological health of the forced migrants. Psychological assistance to migrants in Russia: researches and practice] Moscow, 2003, pp. 14–54.
7. Soldatova G.U. Shaigerova L.A. Kalinenko V.K. Kravtsova O.A. *Psikhologicheskaya pomoshch' migrantam: travma, smena kul'tur, krizis identichnosti* [Psychological help for migrants: trauma, change of cultures, identity crisis]. Moscow, 2002.
8. Solovyev I.V. *Posttravmaticheskii stressovyi sindrom: prichiny, usloviya, posledstviya. Okazanie psikhologicheskoi pomoshchi i psikhoreabilitatsiya* [Posttraumatic stress syndrome: reasons, conditions, consequences. Psychological help and psychorehabilitation]. Moscow, 2000.
9. Berry J.W., Poortinga Y.N., Segall M.N. & Dasen P.R. *Cross-cultural psychology: research and application*. – NY., 1990.



10. Furnham A., Bechner S. Culture Shock: Psychological reaction to unfamiliar environments. – L&N.Y., 1986.
11. Hofstede G. Culture's consequences: international differences in work-related values. – Beverly Hills, 1984.
12. Matsumoto D. Culture's and Psychology. – N.Y., 1996.
13. Rogers K. Toward a More Humanistic Science of the Person // Journal of Humanistic Psychology. – 1978. – no. 9. – P. 145–152.



Information on the order of presentation of publication

Submit of publishing material procedure

The original theoretical and experimental works on various branches of psychology and reviews of native and foreign research can be published in the journal.

To be accepted for publishing in the journal the material should be electronic kind typed in Word, 14 pointtype, sesquialteral range, printable field of 2,0 cm, not more than 20 pages in size, including the list of cited literature. The text should be typed in standard font of type: Times or Arial.

If cited in article the literature is pointed out alphabetically at the end of the article. The literature in foreign languages goes after the one in russian. Reference to sources as a sequence number of the cited book or article (with the number of page in semicolon) is denoted in brackets. Materials for "Scientific life" section are accepted in the course of (within) 2 months after ending of the corresponding congress, conference, convention, etc.

The figures on diskette should be in separate files (TIF or PCX format) with printout and the caption index. It is allowed to file a figure direct in Word within the text of the article.

It is essential to attach to the article a summary – not more than half a page in size – and keywords, as well as author information (name, surname, (patronymic name), home address, ZIP code, telephone number, profession, academic status, place of employment and official position, date of birth, passport data, retirement insurance certificate number, PTN –personal tax number, TIF electronic size photo of 300 dpi definition or no less than 10x15 size photography).

Forwarded to editorial staff, materials should be presented in two languages: Russian and English.

The article sent to the author to complete and being not returned to the appointed date is excluded from the editorship's stock of orders.

For supplemental information please go to:
344038 Rostov-on-Don, Nagibin Av., 13, of. 243,
«Russian Psychological Journal» editorial office.
Tel. +7(863)243-15-17; fax +7(863)243-08-05
E-mail: rpj@psyf.rsu.ru