

**SCTCMG 2019**  
**International Scientific Conference «Social and Cultural  
Transformations in the Context of Modern Globalism»**

**PERSONALITY FORMATION AND DEVELOPMENT IN ETHNO  
CULTURAL PROCES**

Shavadi Arsaliev (a)\*

\*Corresponding author

(a) Chechen State Pedagogical University, 62, H. Isaev Av., Grozny, 364031, Chechen Republic, Russia  
Academy of Science of Chechen Republic, 13, M. Essambaev Av., Grozny, Chechen Republic, Russia  
KNII OF RAS, 21 a, Staropromyslovskoye Highway, Grozny, Chechen Republic, Russia  
shavadiarsaliev@gmail.com, +79389954343

*Abstract*

Ethno cultural elements application in an educational process has a big potential. Ensuring the development of personality, it contributes to the society development. The activity of a person takes place in the conditions of society characterized by multiculturalism, multifunctionality, intensive interaction with the information field, the prevalence of individualism over collective forms of interaction. Under these conditions, it is necessary to appeal to the basics of the personality related to its cultural development. The development of any personality is based on its genetically determined affiliation to a particular ethnos characterized by its own way of life, its own culture, traditions, in general, a huge layer called ethnic culture. The relevance of the research problem is determined by the complexity of the current informational stage of society development. New conditions of formation and development of an individual determine the need to review all installations and principles for determining the success of this process. Ethno pedagogical theory, successfully developing as one of the promising areas of psycho-pedagogical sciences, has a great potential in this context. Each nation has its own education system based on history, family traditions, national ideas and ideals. This system is connected to ethnic properties and differences of each nation, its geographical position, and ethnographic moments. It reflects national ideas about education. The research approaches and the methods applied in ethno pedagogics are numerous and various. The theoretical conclusions explaining historical and modern functioning of ethnos pedagogical traditions are made on their basis.

© 2019 Published by Future Academy [www.FutureAcademy.org.UK](http://www.FutureAcademy.org.UK)

**Keywords:** Ethnos, education, culture, personality, pedagogics.



This is an Open Access article distributed under the terms of the Creative Commons Attribution-Noncommercial 4.0 Unported License, permitting all non-commercial use, distribution, and reproduction in any medium, provided the original work is properly cited.

## 1. Introduction

Ethno culture represents a complex and multifaceted phenomenon. It includes a large number of elements. Being a part of a certain ethnos, a member of society becomes a carrier of certain behavior determined by the ethnic (cultural) environment surrounding a person (Arsaliev, 2016).

The impact of modern information field of the personality, its influence and interaction with the personal meanings should contribute to the development of the personal sphere and its improvement. Ethno media, ecological theory, implemented by ethno pedagogical technologies, provide a new level of development of personal sphere, which is characterized by understanding the personality as an active converter of reality and, simultaneously, as a representative of the interests, traditions and practices of a particular ethnic community. In this case, in the personal sphere, necessary balance between personal and public, ethnic and national etc. is updated by consideration of the components of ethno pedagogical theory, concepts included in it, taking into account the features of modern informational space. This space is formed, developed, performed and it has a potential in improving personality.

As modern studies show (Burton, Nandi, & Platt, 2010; Jiménez, 2016; Arsaliev, 2017; Lipsett-Rivera, 2018) students have little knowledge of the culture, history, traditions and customs of the peoples of their region. Such knowledge, along with materials on the culture of interethnic interaction, a description of the psychological characteristics of various nations and nationalities, is the basic condition and basis for the development of a culture of students' interethnic interaction. The formation and development of ethno cultural identity constitutes one of the strategic goals of the education system. Multicultural world influences a personality. The ability of a member of society to communicate is connected with the possession of linguistic means, i.e. with the linguistic component in the structure of ethnic and cultural identity. Ethno-cultural identity is formed as a result of ethno-cultural education. The linguistic component can be represented in the structure of personality in the various options. The role of the linguistic component in the training under the ethno-cultural identity is evident. Current situation of complication of international relations, evident social stratification of society, increasing tendencies of individualization of the living space of each individual, actualizes the problem of using the potential of ethnic language in the formation, development and improving of the improvement of the identity of the carrier of the ethnic culture. The solution of this problem will contribute to the development and improvement of ethno-cultural education. Ethno-cultural education is a holistic educational process of the development of the content of ethnic culture in the activity experience, the awareness of continuity in the development of ethnic culture (in the broad sense and super ethnos), understanding ethnic and cultural diversity, interaction between cultures, and similarities in them. The specificity of ethno-cultural education is in the dominant focus on the study of traditional culture, especially the culture of the native ethnos and super-ethnos, as well as ethnic cultures of other peoples (Small, 2016).

Study and exploratory analysis of scientific, philosophical, pedagogical, ethnographic, and ethno pedagogical sources dealing with various aspects of the studied problem, showed its complexity and ambiguity. In this direction, there are three key concepts to be analyzed: information field, personality identity and ethno pedagogical theory.

## **2. Problem Statement**

The problem of the research is to identify the potential of the ethno cultural process in the formation and development of personality. Consideration, justification and use of the forming and developing functions of the ethno cultural space will allow increasing the efficiency and effectiveness of personal development.

## **3. Research Questions**

The subject of the research is the ethno cultural process as the basis and condition for the development of a person, identifying himself as a full representative of the ethnic group and as a full participant in the world cultural process. The following research questions are considered. What is the basis of the modern ethno cultural process? What is the structure of the ethno pedagogical system in which the formation and development of the individual takes place in the educational space? What pedagogical conditions must be created for the formation of a person who identifies himself as a representative of an ethnos and as an active participant in the world cultural process?

## **4. Purpose of the Study**

The purpose of the work is to consider the features of the formation and development of ethno cultural personality in the conditions of modern educational space.

## **5. Research Methods**

The organization of teaching and educational process is based on some approaches selected by a teacher (Budanov, 2009). Use of the genetic approach in research of the social phenomena and processes means their consideration on the basis of the analysis of their origin and development. Addressing to ethno pedagogical processes, we will notice that the genetic approach in studying of the ethno pedagogical phenomena allows to analyze conditions of an origin and to predict the subsequent development of certain ethnic features of educational systems of the various people, the ethno pedagogical phenomena and processes. It also allows us to reveal the moments of change of ethno cultural competence level and to investigate the mechanism of occurrence of already developed qualities and characteristics of ethno pedagogical process and its subjects.

On the basis of the evolutionary approach, ethno pedagogical space is considered as a developing social system, its functioning — an integral part of the global evolutionary process, and its change occurs according to the general universal algorithms of development. In accordance with the system approach, the ethno pedagogical system realizes the formation and improvement of the personality, which, in turn, is considered as a system. The activity approach means the recognition of the fact that the dynamics of the personal sphere are possible only in an individual, collective, educational activity, etc. An interdisciplinary approach involves considering the problem from the standpoint of various areas of science: psychological, pedagogical, historical, ethno pedagogical, linguistic, and philosophical, etc. (Knyazeva, 2007). This is necessary because we consider an individual in accordance with the basic provisions of the modern

scientific picture of the world, which becomes possible only in an interdisciplinary field. The technological approach means that the implementation of the ethno pedagogical system is carried out through ethno pedagogical technologies, including ethno-information and a scientifically grounded sequence of pedagogical actions (Arsaliev, 2016, 2017).

## 6. Findings

At the present stage of the development of society, culture is perhaps the most important characteristic determining the position of an individual in society. Professionalism and competence are also important, but they also have a culture at their core. Appeal to culture entailed a growing attention to the origin, to the roots, to the global basis on which the personality is formed, to the origin and characteristics of the development and functioning of the ethnic group, to customs, traditions, ethnic art and culture (Maffini & Wong, 2015). All this is expressed in the increased attention to the use of ethno pedagogical elements in the modern educational process. The emergence of the term is connected with the same process of ethno elements application in the education process. The study of the essence and analysis of ethno cultural competence is discussed by A. Afanasyev, S.N. Gorshenina, V.G. Krysko, I.V. Muskhanova, T.V. Poshtareva, E.R. Tyulepaev and many others.

The application of ethno cultural elements in the education process is connected to the development of the regional component in the education system. Considering the above, we conclude that in modern conditions the main task of the regional educational system is formation, development and improvement of an individual:

- identifying himself as a representative of a particular ethnic group;
- living and functioning in a multicultural world;
- translating ethnic values to representatives of other ethnic groups;
- respectful, supportive, tolerant to the material and cultural values of other ethnic groups;
- participating actively in the world cultural process;
- preserving and transmitting its own system of personal meanings characteristic of a particular ethnos;
- possessing the skills of interaction with the modern cultural and informational field;
- awareness of the uniqueness and uniqueness of each individual ethnos and the impossibility of their coexistence without economic, cultural and political interaction (Arsaliev, 2016).

The use of ethno cultural elements in the educational process can occur in two ways – spontaneously and in an organized way. The introduction of the ethno cultural component into the training will effectively contribute to the development of a national language picture of the world of students, enriching their vocabulary with national specifics; to the formation of linguistic, communicative and ethno cultural competence of students. Because of the fact that national traditions are far from the natural mechanism of their transmission, the main burden in this matter is assumed by the school, which is designed to ensure the spiritual development and education of a child, taking into account the national foundations of ethno pedagogy (Volkov, 1999; Orsini-Jones & Lee, 2018).

However, there is another form of realization of the ethno-pedagogical process, which does not imply well-planned actions, however, sometimes it is much more effective. It is about the identification and

use of ethno-pedagogical potential various educational situations. The surrounding multi-faceted, complex, enough dynamic livelihoods often offer us ethno-pedagogical situations the potential of which the educator should evaluate, identify, comprehend and use in educational purposes. The difficulty lies in the fact that all this is given enough there is little time; therefore ethno pedagogue needs to be prepared for such a development events. What is most important in this situation - the teacher must possess skills and skills to assess quickly the situation and its use in educational purposes. It is also necessary to take into account that situations can be very different, positive character, negative quality, formal, informal, academic, extracurricular etc. The actions of the teacher in this case determine the success of the use of ethno pedagogical potential of the situation.

The spontaneous use of elements of ethno culture is realized in the creation of special ethno-pedagogical situations based on these elements. If we talk about the ethno pedagogical process, then it is quite a contradictory phenomenon in terms of sequence of operations. If we are talking about a specially organized ethno-pedagogical event, aimed at the formation and development of an ethno cultural personality, then, of course, there is a rigorous well-defined plan for its implementation, including the steps ethno pedagogical process (Wirth, Schütte, Wixfort, & Leutner, 2017).

Thus, it is possible to speak of prepared and spontaneous ethno pedagogical processes. The prepared process implies a well-defined sequence. Ethno pedagogical actions, the spontaneous ethno pedagogical process practically represent the use of ethno pedagogical potential of the created educational situation. Here we can talk about parallels with the educational process, which also implies the existence of spontaneous situations and a specially prepared educational process.

In general, the situation is a kind of a pedagogical unit, a process with a certain autonomy in it and at the same time representing it. It is expressed as a specific educational relationship arising depending on how the pedagogical process is organized. Situations in the pedagogical process are very similar to acts and actions in the play. Living in such situations is the accumulation of life experience, including students and teachers.

Ethno pedagogical situations are understood as the totality of circumstances due to the educational interaction of the participants of the situation and occurring in a certain ethno cultural space that require taking decisions and relevant actions or actions by the participants. The difference between the pedagogical and ethno-pedagogical situation is in the accentuation of ethno cultural content and background against which the situation unfolds. In the meaningful plan, we are talking about the pedagogical potential of ethno cultural experience of a certain ethnic group. It should be noted that any pedagogical situation takes place on a certain cultural background, which is created by its members and the place where it occurs. However, in ethno pedagogical situations we are talking about strengthening of ethnic features. We believe that the diversity of criteria for the differentiation of pedagogical situations is very big. However, we propose to differentiate them as specifically organized and spontaneous.

The study and analysis of the literature devoted to the study of ethnic identity (A.G. Agaev, A.G. Aklaev, S.A. Arutyunov, L.L. Ayupova, Y.V. Bloomfield, E.M. Vereshchagin, M.N. Guboglo, A.A. Leontyev, T.N. Nikulin, D.B. Nikolsky, Y. A. Sorokin, L.V. Scherba, N. Chomsky, P. Johnson, and others), allowed concluding that ethnic identity is understood as a rather extensive range of phenomena related both to the life activity of an individual and to group actions within a certain ethnic group related to

the process of self-determination and self-identification. Ethnic self-identification, the result of which is the awareness of one's identity as a person, is a complex psychosocial process, based on cognitive, emotional-value and behavioral mechanisms of awareness, identification and manifestation of oneself as a representative of a certain ethnic community, differentiating itself from others. Ethnic self-identity is a complex phenomenon associated with the interaction of personal meanings and the space of a person's life activity.

The main task is to include in a personality:

1) civic identity (the formation of a person identity as a citizen of a multinational country, the upbringing of civil patriotism and love for the Motherland in all its multinational manifestations);

2) ethnic and regional identity - a sense of belonging to fate and unity with the small homeland - village, city, region, knowledge of the history of the native land, region, etc., knowledge of the ethnic (native) language, the national language of international communication, as well as languages of other ethnic groups, local history, knowledge of the history of their ethnic group, other ethnic groups and national history, etc.;

3) cultural identity - focus on the introduction to the ethnic and national culture, ethnic and national literature, oral folk art, etc.;

4) universal identity, implying a focus on familiarizing with the products of world culture and the universal history of humanity, universal values, achievements of science and technology, human beings with all humanity (mathematics as a universal language of communication, computer science, physics, the world, world history, world literature, world art culture, economy, etc.).

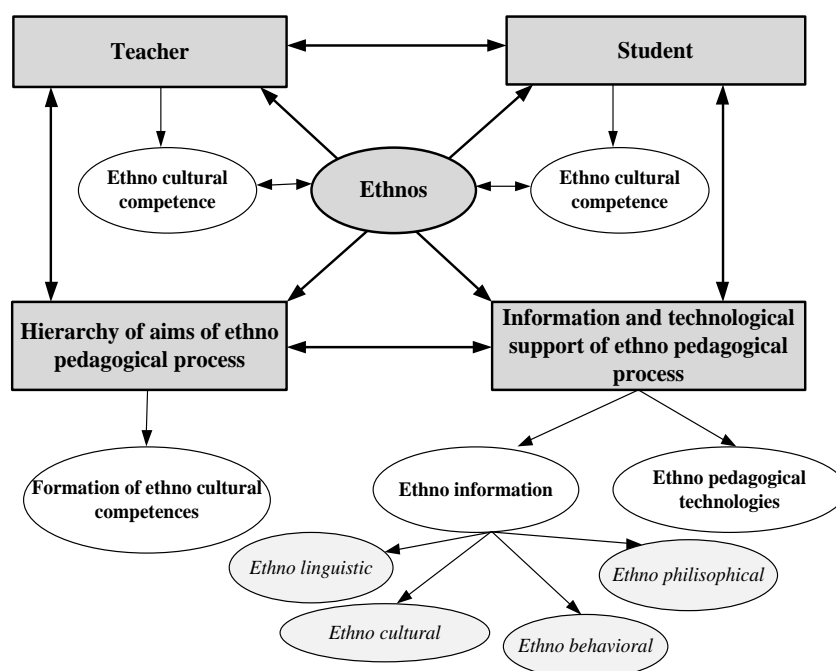
Thus, reliance on the ethno cultural elements in the personality formation implies the following:

- in the formation of *civic identity* - the formation of attitudes that allow individuals to correlate national and ethnic citizenship, that is, to identify themselves as a citizen of a multi-ethnic state and, at the same time, a citizen of a certain region; values that allow for national and regional citizenship balance;
- in the formation of *ethnic and regional identity* - the formation of a wide range of knowledge on history, ethnography, customs, traditions of the native land, region;
- in the formation of *cultural identity* - the formation of knowledge in the field of culture, attitudes that allow one to identify oneself as a representative of a regional (ethnic) culture, as well as an all-national Russian culture, and also as an active participant in the world cultural process;
- in the formation of *universal identity* - the formation of attitudes, allowing being the carrier of universal human values.

The main condition for the successful use of ethno cultural elements in the formation and development of personality is complexity, implying the presence of elements of ethno cultural knowledge in all educational disciplines, starting with the study of ethnic language and literature and ending with the formulation of mathematical and physical problems based on ethno cultural themes (Manyeruke & Cakici, 2017).

The use of ethno cultural elements is realized in the ethno pedagogical system presented in Fig. 1 (Arsaliev, 2017). In our opinion, a system-forming element of an ethno pedagogical system is an ethnos, since it determines the characteristics of this type of the system. In this case, ethnos acts as a carrier of ethnic characteristics, ethnic character, ethnic culture, including pedagogical elements.

Therefore, ethnos is located in the center of the system, providing all the links of the rest of the system. It should be noted that the ethnos under consideration exists in a multinational state, thus, there are concepts associated with a specific ethnos (ethnic characteristics, ethnic culture, ethnic character), as well as concepts suggesting that this ethnic group exists under the conditions of a multinational states (national culture, national characteristics, national character, etc.). That is, it presupposes the existence of separate ethnic groups as part of a single nation, for example, ethnos — Chechens, Kalmyks, Karachais, etc., a nation — Russian, uniting in itself all ethnic groups existing in it, including Russians.



**Figure 01.** Ethno pedagogical system

In the personality of the teacher and pupil, we also focus on ethnical competence, which is part of the personality structure and is associated with belonging to a particular ethnos (Wuttke & Seifried, 2017). The difference is that the teacher should have this competence, and we only form and develop it in the pupil, that is, the pupil's presence is the goal of the functioning of the ethno-pedagogical system.

The hierarchy of goals of the ethno pedagogical process is a system of goals, the realization of which will lead to the formation of an ethno-cultural personality. We are talking about hierarchy, because this includes all goals, ranging from global, on a scale of civilization, society and the state, to the goals of a specific ethno pedagogical task in the educational process.

The information and technological support of the ethno pedagogical process has two components: information (content) and technology (activity). In the information component, we focus on ethno cultural information (in accordance with the structure of ethno culture), with which the pupil interacts in the ethno pedagogical process, and we differentiate its following components: ethno linguistic (native language; oral folk art; ethno artistic (works folk art; folk arts and crafts; play; aesthetics of architecture; choreographic aesthetics; household aesthetics; behavioral (attitudes toward women; family ethics relations, folk aesthetic ideal, aesthetics of folk customs and traditions) worldview (worldview constructs; moral categories; cult;

aesthetics of the surrounding nature, etc.). Technological component implies ethno pedagogical technologies of realization of the ethno pedagogical process.

Thus, the ethno pedagogical system, aimed at the formation and development of a pupil as an ethno cultural personality, is realized by the teacher through ethno pedagogical technologies, taking into account the features of the modern information space (Stefanenko & Kupavskaya, 2010; Kuzmina & Danilova, 2016).

As a result of the implementation of this ethno pedagogical system, a personality is formed:

- identifying itself as part of a multinational Russian society;
- possessing knowledge in the field of the history of his ethnos and his multi-ethnic Motherland, relating to this history with care and understanding responsibility for the fate of his country and his ethnos, as well as other ethnos belonging to the multinational state;
- aware of the responsibility for the fate of all civilization as a whole;
- aware of and accepting the core values of ethnic, regional, national and general civilization culture;
- demonstrating the willingness and ability to engage in dialogue and deepen cooperation with people of different beliefs, national cultures and religions;
- showing generosity and tolerance to a different opinion, a different position, a different world view;
- aware of their involvement in the fate of mankind;
- having installations on possession of universal ways of knowledge of the world.

According to the structure of the ethno culture (Bromley Yu., Cheboksarov N., Arutyunov S., Gumilev L. and others) the main components of the ethnic cultural heritage are differentiated as:

- ethno linguistic (native language; oral folk art);
- ethno artistic (works of folk art; folk arts and crafts; play; aesthetics of architecture; choreographic aesthetics; household aesthetics);
- behavioral (attitudes towards women; ethics of family relations; folk aesthetic ideal; aesthetics of folk customs and traditions);
- worldview (worldview constructs; moral categories; cult; aesthetics of the surrounding nature, etc.).

Students of Chechen State University and Chechen Pedagogical University participated in the experimental training. In order to determine the effectiveness of the use of ethno cultural elements in the educational process, experimental work was conducted with students. Control and experimental groups were created. An indicator of the effectiveness of ethno cultural elements use in the educational process is the level of formation of students' ethno cultural competence. Both groups were trained in the same program, had the same number of hours. In the experimental group in the educational process ethno cultural elements have been used. In the control group, the training was carried out as usual without reinforcement of the ethno cultural component. The initial conditions for both groups were the same. As a result of the training, an intermediate and final control were carried out, the results were analyzed. Analysis of the results showed that the final level of formation of ethno cultural competence in the experimental group is higher than in the control group by 19%. This testifies to the effectiveness of the use of ethno cultural elements that we propose in the educational process.



## 7. Conclusion

Successful implementation of ethno pedagogical technologies, based on ethno pedagogical theory, will allow solving the following problems associated with such modernization of education, which will allow forming and developing a personality that identifies itself in all social manifestations:

- development and implementation at the state level of projects that strengthen the popularity and effectiveness of the educational process as the leading type of social activity of the society;
- purposeful formation of civic identity as a condition for overcoming political and social risks on the way of the development of a multinational state through strengthening a multi-ethnic society, overcoming the identity crisis experienced in various regions and national republics;
- design and implementation of educational programs for various levels of education, ensuring the formation of social norms of tolerance and trust as a condition for the dialogue of cultures in a multinational Russian society;
- compensation of potential risks to young people arising from interaction with the information space, as well as through the impact of religion and family;
- increasing the mobility, quality and accessibility of education as the main resource for the development and improvement of the individual, increasing its status and significance in modern society, ensuring the success of its life activity;
- stimulating self-improvement aspirations, developing competence to renew competencies as a value target when designing educational programs at various levels, allowing representatives of the younger generations to cope with various professional and life problems under conditions of rapid growth of information flows and the pace of social changes;
- development of standards of general education as norms that ensure the balance of interests of the family, society, state and school in achieving quality education and allowing for the fulfilment of the living claims of young people.

The modern personality is formed, developed and improved in the conditions of the information society that exists in a dynamically expanding information field that interacts with the personality and influences personal meanings. In such situation, the formation of all types of its identity, that is, the mechanisms of self-awareness, its role in society, its significance in the ethnic, national, international and civilizational scale, becomes the key to successful personality formation. Awareness of one's own possibilities, one's own significance and, at the same time, one's own personal responsibility is connected with the concept of identity.

In case of successful solution of the task of forming civic, ethno cultural and universal human identity in all its manifestations in the context of education as the leading social activity of society, systemic social effects will be achieved. They will be expressed in the awareness of the younger generations of themselves as citizens of Russia, as well as in diminishing the risk of disintegration of the country into separate territories by ethnic, religious and / or regional parameters and the risk of various social conflicts (ethnic, religious, interregional, etc.).

## References

- Arsaliev, S. (2016). Ethnopedagogical Technologies: Best Approaches and Practices. *Recent Patents on Computer Science*, 9(2), 173–184. <http://dx.doi.org/10.2174/2213275908666151008212858>
- Arsaliev, S. (2017). Modeling of Ethno Pedagogical Technologies. *Proceedings of the IV International Research Conference "Information Technologies in Science, Management, Social Sphere and Medicine"* (ITSMSSM 2017), 3. <http://dx.doi.org/10.2991/itsmssm-17.2017.13>
- Budanov, V. G. (2009). *Methodology of Synergetics in Postnonclassical Science and Education* (3th Ed.) Moscow: Book house «Librocom».
- Burton, J., Nandi, A., & Platt, L. (2010). Measuring ethnicity: challenges and opportunities for survey research. *Ethnic and Racial Studies*, 33(8), 1332–1349. <http://dx.doi.org/10.1080/01419870903527801>
- Jiménez, T. R. (2016). Bringing culture back in: the class origins and ethnoracial destinations of culture and achievement. *Ethnic and Racial Studies*, 39 (13), 2385–2390. <http://dx.doi.org/10.1080/01419870.2016.1200739>
- Knyazeva, E. N. (2007). *Synergetics as a Symptom (the review of the book «The Synergetics paradigm]. Education synergetics*. Moscow: Progress-tradition.
- Kuzmina, E. K., & Danilova, O. A. (2016). The development of ethno-cultural competence of the students in non-language high school. *Turkish online journal of design, art and communication*, 6 (JLYSPCL), 1027–1031. <http://dx.doi.org/10.7456/1060jse/068>
- Lipsett-Rivera, S. (2018). *The Culture of a Multi-Ethnic Colony*. *Oxford Research Encyclopedia of Latin American History*. <http://dx.doi.org/10.1093/acrefore/9780199366439.013.466>
- Maffini, C. S., & Wong, Y. J. (2015). *Feelings about Culture Scale--Ethnic Culture*. PsycTESTS Dataset. <http://dx.doi.org/10.1037/t40631-000>
- Manyeruke, G., & Cakici, E. (2017). Ethnic identity formation, self-esteem and psychological symptoms among third culture individuals. *PONTE International Scientific Research Journal*, 73(8). <http://dx.doi.org/10.21506/j.ponte.2017.8.21>
- Orsini-Jones, M., & Lee, F. (2018). Intercultural Communicative Competence (ICC) Revisited. *Intercultural Communicative Competence for Global Citizenship*, 2, 7–23. [http://dx.doi.org/10.1057/978-1-137-58103-7\\_2](http://dx.doi.org/10.1057/978-1-137-58103-7_2)
- Small, S. (2016). Culture, structure and black youth diversity. *Ethnic and Racial Studies*, 39(8), 1445–1449. <http://dx.doi.org/10.1080/01419870.2016.1153687>
- Stefanenko, T. G., & Kupavskaya, A. S. (2010). Ethno-Cultural Competence as a Component of Competence in Communication. *Psychology in Russia: State of Art*, 3(1), 550. <http://dx.doi.org/10.11621/pir.2010.0027>
- Volkov, G. (1999). *Ethno pedagogics*. Moscow: Publishing center "Academy".
- Wirth, J., Schütte, M., Wixfort, J., & Leutner, D. (2017). Self-Regulated Learning with Expository Texts as a Competence: Competence Structure and Competence Training. *Competence Assessment in Education*, 6, 75–89. [http://dx.doi.org/10.1007/978-3-319-50030-0\\_6](http://dx.doi.org/10.1007/978-3-319-50030-0_6)
- Wuttke, E., & Seifried, J. (2017). Competence, Teacher Competence and Professional Error Competence: An Introduction. *Professional Error Competence of Preservice Teachers*, 1, 1–14. [http://dx.doi.org/10.1007/978-3-319-52649-2\\_1](http://dx.doi.org/10.1007/978-3-319-52649-2_1)