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FORMATION OF INTERCULTURAL COMPETENCIES
THROUGH THE WORLD WITHOUT BORDERS WEBSITE

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Abstract

At the present time, due to increasing of migration process, the problem of education and upbringing of migrant children is becoming increasingly important and significant. The influx of large numbers of migrants into the regions of Russia has led to problems in the education of their children, their adaptation to the local environment, assimilation of the traditions, norms and values of the host community. School-age children from migrant families are a special group with their own mentality and culture. It is important for the teacher not only to plan, and to carry out the process of adaptation of children during educational activity, but also to adapt oneself, to develop in oneself an ethnocultural identity. Bicultural personality, as investigations show, unlike with a marginal person, has such qualities as an open disposition, positive self-esteem, high degree of self-realization, ethnocultural competence. Ethnocultural competence relieves a person from negative preconceived notions and prejudices. It implies the freedom of moral choice identified by the internalized humanitarian and social knowledge, based on the understanding the national culture as a value with a high spiritual potential. The study has explored the possibilities of using the website for the development of cultural identity and ethnic tolerance of future teachers. The importance of the study is that its results can be used in the development of socio-adaptation programs and courses for the development of cultural identity and ethnic tolerance of future teachers.

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1. Introduction

Introduction of new information technologies and especially the Internet to all areas including personal, promoted sharp change of forms and methods of information impact on the younger generation. Today development of the projects directed to formation of tolerant social samples and norms in modern society is necessary.

In various intergroup relations there are prejudices which influence on creation of the personality's behavior in intergroup space and on manifestation of social domination in interpersonal communication. "National" prejudices, superstitions, etc. are considered by social psychologists in the context of the theory of social prescriptions or attitudes and also from a position of social domination.

Representatives of behaviourism and cognitive psychology such as Brever, Campbell and Olport (as cited in Shikhirev, 2001) studied a role of an ethnic attitude on formation of the personality and development of the intergroup relations. Zimbardo, Moscovici, Olport, and Uznadze (as cited in Lebedeva, 2002) have characterized the intergroup relations and have described the dominating prejudices in various ethnic groups. The concept "prejudice" is considered in social psychology and has no unambiguous treatment. Denmakr (as cited in Stefanenko, 2004) the American psychologist, has characterized the concept "prejudice" as a negative attitude which consists of negative judgments and stereotypes, various negative emotional reactions (fear, uneasiness) and a behavioural component in the form of negative prescriptions in relation to other people who have certain relation to various groups (Stefanenko, 2004). Considering prejudices from a position of the intergroup relations, it is possible to note that this concept is shown as result of the interconnected factors: economic, political, historical, cultural, social-structural, social-psychological.

In socio-biological approach, psychologists Murray, Sperber, Reynolds and Folger characterize prejudice as result of fight for the limited resources necessary for survival as manifestation of congenital instincts, the aspiration to keep the species, the group (as cited in Shikhirev, 2001). In this approach the role of individual differences in manifestation of bias is not considered, there is no clear understanding how dynamics of development of prejudice, its orientation, contents occur.

Psychoanalytic approach in the person of Freud considers prejudice from a position of an instinct of death and destruction manifestation. And the intergroup hostility show itself at people when transfer the ambivalent emotional relations in family into wider social context. I.e. it means that the attitude towards the leader and identification with own group are shown in the put and fixed images to the family, to each family member. Those negative feelings and emotions, which are put in this image, unconsciously occur in the relations with outgroup (Starovoytova, 1985).

Freud's followers, his daughter A. Freud, pupils Laplansh, Pontalis, Meninzher, and Blum consider bias as the mechanism of psychological protection, arising unconsciously because of influence of a stress, frustration or threat (as cited in Ogandzhanyan, 1989).

The concept of Adorno (2001) and his followers about the authoritative personality is very interesting for psychology of prejudices. In the research scientists have come to a conclusion that the rigid style of family education leads to suppression of hostility against authoritative figures and to a tendency to take anger and indignation out on weak individuals (Gurevich, 2006). I.e. the put behaviour

stereotypes, on the basis of the developing circumstances, form prejudices which appear in the course of the person's life unconsciously.

Neo-behaviouristic approach submits Dollard and Miller's concept which considers aggressive behaviour as result of influences of the frustrating circumstances (as cited in Lebedeva, 2002).

Dollard noted that the frustrating situations leave a mark on the person's internal prescriptions which remain during the long time and in total the uniting factor pass into tension, and then into aggressive acts of behaviour as a certain form of a catharsis by means of which the person gets rid of internal tension (as cited in Lebedeva, 2002).

Stigmatization approach, from Douglas' position. The scientist considers the person as a stigmatizing being and society constantly shifts the responsibility to him/her. The person acts as certain "whipping boy" where each person in the course of communication tries to shed all responsibility to this person. Such prescriptions of hostility to other person arise owing to shift of fault and responsibility for the negative acts to other people.

Approach of intergroup contradictions from a position of Sherif's concept, considers category "interactions" in the course of direct interaction in the intergroup relations (Gurevich, 2006). The scientist considers that the conflict of interests, which occurs in intergroup interaction, results hostility, and on this basis the prejudices which make it difficult to interact effectively in groups develop in each group.

Kelly (as cited in Lebedeva, 2002) the founder of cognitive approach, considered the person as the understanding and analyzing being. Proceeding from it, followers of this approach consider the intra family relations from the point of view of the situation analysis. In this approach Lippman (Lebedeva, 2002) tried to characterize discrepancy of perception the surrounding social reality leading to wrong generalizations and super-simplification. On this basis unreasonable social attitudes and stereotypic judgments, illusory correlation and causal attribution and other inaccuracies in a categorization, assessment and an explanation of social essence are formed (Lebedeva, 2002).

Levin, the founder of social influence approach, considered that social factors exert impact on the person's behaviour. Therefore, Sidanius, Levin, Pratt considered a phenomenon of prejudices from a position of social influence (as cited in Interethnic conflicts in the countries of the foreign East, 1991). So, the domination-submission relations which actively appear in the public relations generate hierarchy. Social and economic superiority allows people to justify the behaviour, the relation from the point of view of prejudiced opinion.

Sidaniusa, Levin and Pratto (as cited in Gurevich, 2006) in the theory of social domination characterize intergroup discrimination and bias as manifestation of desire to create, keep the status of group in intergroup hierarchy. These prescriptions and requirements are established by means of social ideology and social policy. Scientists have come to a conclusion that high-status groups most often and in a greater degree support inequality and ideology underlying it. Therefore, the prejudice acts as the supporting factor, which provides support to public hierarchical structure.

Discursive approach has become current in Marx's theory. He relies on the ideas of social constructiveness of the world and considers interpersonal interaction as a process of exchange of information and generation of a certain sense. Such scientists within this approach as Bar-Tal, Zur, and Bourque analyse a role of language, linguistic means in formation of prejudices (as cited in Interethnic

conflicts in the countries of the foreign East, 1991). Those words, expressions, which are constantly used in small group, society, concentrate attention of the person to a certain understanding of public regularities.

Olport (as cited in Lebedeva, 2002) considers that prejudices of people are formed in the course of their socialization in ontogenetic development. Adults while raising the children hand over attitudes and stereotypes which reflect the system of the relations in society and the status of that group to which they are related. Through social learning children master prejudices and at the level of unconscious begin to show them in the statements and behaviour.

Bowen within this approach considers children's prejudices which appear in the investigation of mistrust and hostility to people who are unlike them, differ from them and can carry themselves in a unpredictable for them way. In the course of cognitive development children realize value of differences between people, specifics of social categories, labels, and are guided by internal, individual qualities of the person, but not by specifics of intergroup distinctions (Interethnic conflicts in the countries of the foreign East, 1991).

Thus, in emergence, formation of prejudices the significant role is played by the psychological, economic, cultural, political factors prevailing in society. Therefore, psychological factors which will promote decrease in manifestation of prejudices cannot fully influence people as they are limited in the influence.

One main way to overcoming prejudices is a formation of the general idea rallying people, reducing prejudice influence.

Turner considers that by means of recategorization it is possible to overestimate the belonging to group, and in this regard the relations will be favourable (as cited in Interethnic conflicts in the countries of the foreign East, 1991).

Olport considers establishment of communication between conflicting parties, expansion of opportunities of their communication, promoting reduction of the bias (as cited in Lebedeva, 2002). This strategy has shown the efficiency in the course of overcoming negative ethnic stereotypes. He considers that people, besides negative, have also positive qualities, in prejudices.

Personalisation in communication can be the effective moment. It reduces influence of prejudices, and does not extend to other representatives of this group with whom it is necessary to contact. Easing of prejudice creates conditions of equal in status cooperation, and here the comfortable relations save people from negative prescriptions.

Current trends. Modern researchers note that modern notion about specifics of prejudices allow to understand more deeply essence of manifestation of social domination in conflict situations, arising because of national disagreements, and to correct formation of ethnic behaviour of the younger generation.

The ethnocultural competence exempts the person from negative stereotypes and prejudices and assumes freedom of the moral choice determined by interiorisational social and humanitarian knowledge which cornerstone is awareness of national culture as the value having high spiritual potential. Ethnocultural competence is the integral attribute of the personality in civil society, which is not only

personally free, but also socially responsible. The education system has to play the leading role in formation of ethnocultural competence of the future students' identity.

Expansion of international interaction in life of modern Russian society directs at the fact that development of humanity is possible only under dialogue of various national cultures capable to accept and understand other culture as the equivalent. The ethnotolerant relation in communication in the modern world is considered as one of the first professional and personal qualities of any expert and future teacher in particular. Pedagogical activity at all steps of educational process serves as a way of introduction of pupils to the system of values of native and other culture, knowledge of national and world history.

The importance of a cultural identity and ethnotolerance formation problem is defined by the fact that the teacher working in the conditions of modern multinational institution of the general education faces new social and pedagogical problems. The modern teacher needs to adapt in new features of the relationship which has captured his/her professional field of activity. This says about rapid development of the multiethnic educational environment.

2. Problem Statement

At the present time, due to increasing of migration process, the problem of education and upbringing of migrant children is becoming increasingly important and significant. The influx of large numbers of migrants into the regions of Russia has led to problems in the education of their children, their adaptation to the local environment, assimilation of the traditions, norms and values of the host community.

3. Research Questions

In this paper the following problems were posed:

- To consider the meaning of cultural identity.
- To study the concept of ethnotolerance.
- To investigate the development of cultural identity and ethnotolerance by means of the websites.

4. Purpose of the Study

Research objective is to study development of cultural identity and ethnotolerance of teachers by means of use of the website "The World without Borders".

5. Research Methods

The leading method in research of this problem was the questioning method, with the subsequent processing and interpretation of data, carried out among 50 teachers, and allowed to reveal, the level of development of cultural identity, ethnotolerance, ethnic bias and social domination.

The questionnaire directed to studying of social domination and cultural identity. Also during the research the following techniques have been used: A scale of a social distance, the "Orientation to Social

Domination” test, diagnostic test of the relations, the questionnaire for measurement the general social prescriptions of teenagers.

5.1. Trial resources of research

Several municipal budgetary comprehensive schools of Kazan have become trial resources of the research. The young practicing teachers of age from 20 to 25 years have been interviewed by questioning. 50 people have taken part in questioning.

5.2. Research stages

The research of a problem was carried out in two steps: at the first stage the level of development of cultural identity, ethnotolerance, ethnic bias and social domination of teachers has been investigated, at the second stage the model of use of the website “The World without Borders” is developed for formation cultural identity and ethnotolerance of teachers.

6. Findings

Analyzing results of questioning it is possible to note, that due to the question “With whom do you identify yourself?” most of respondents feel themselves as identity, the fan, the patriot. Due to the following question “To what ethnic group do you refer yourself?” most of respondents refer themselves to Tatars (61.6%) and to Russians (32.3%). The other answers are distributed between Chuvashs and Mordva. The received results speak about high national consciousness of young teachers, belonging to “the small Homeland”.

Analyzing the received answers to the following question “How often do you feel similarity, unity with people of your ethnic (national) origin?” it is possible to tell, that most of the interviewed respondents feel the national identity, belonging to the ethnos in communication with other people. However, it should be noted that 36% of respondents don't feel similarity, unity with people of their ethnic origin. This fact can say that for this category of people it makes no difference, or they do not find unity of national identity in their environment.

Most of respondents consider that it is necessary to read books in the native language (all totaled according to answers “I completely agree”, “I rather agree” - 69%). 13% of respondents rather disagree with this statement and 18% categorically disagree.

Also 68% consider that it is necessary to observe ceremonies of the ethnos. 25% rather disagree with this statement and 7% categorically disagree. It should be noted that the vast majority of respondents say that it is necessary to talk in the native language (81% of respondents).

Most of respondents have answered the question "To what religious group do you refer yourself? About what group could you tell “These are we”? that they refer themselves to Muslims. And 26% of respondents refer themselves to orthodox Christians.

Due to the question “How often do you feel similarity, unity to people of your religious affiliation?” it is possible to tell that most of respondents feel belonging, unity to people of their religious affiliation, 39% of respondents seldom feel this unity and 10% are undecided.

Also, as well as in a question about respect for traditions and ceremonies of the ethnos, most of respondents consider that it is necessary to read religious literature, to pray - 42% of respondents rather agree with this statement. 40% of respondents agree that it is necessary to keep the fast. 60% - categorically disagree with it, or rather disagree because the question of the fast is often connected with economic factors and a factor of health. Agreement and disagreement with the statement that it is necessary to observe religious practices (a nikaah, a wedding, etc.) were fifty-fifty.

By results of polling "To what social group in society do you refer yourself?" about what segment could you tell "These are we" most of respondents refer themselves to middle class. 21% refer to a well-to-do. 8 and 5% of respondents belong to disadvantaged population. Probably it is connected with the fact that survey is carried out among the young specialists who have recently graduated from higher education institution.

Analyzing answers of respondents it is possible to note that in noted segments of the population there is a tendency of a shared outlook and view of life. Most of respondents have noted (60%) that they often feel similarity, unity to people of the social group. 25% have noted that this occurs seldom and only 2% - that never. Almost vast majority of respondents (91%) agree that diligence is a career basis, also 95% of respondents consider that it is necessary to aspire to earn much. And in total 93% are sure that it is necessary to make a career.

The answers "Russians" and "Russians and Tatarstaners" have got almost equal values of 38% and 41% due to the question "To what type of nationality do you refer yourself? About what type of nationality could you tell "These are we?". This says about the fact that many respondents correlate themselves to "the small homeland", consider themselves citizens not only of Russia, but also of Tatarstan. It is possible to tell with confidence that most of respondents feel the similarity, unity to people of their nationality, they are proud that are citizens of their country, they are concerned by its destiny and problems. 17% of respondents seldom feel unity with people of their nationality. Probably for this category of people problems of the homeland are not interesting.

It is also possible to tell that respondents don't trust politicians and leaders of our country, because 82% of respondents have answer with a "no" the question "If authoritative politicians urge me to offer the personal welfare for rescue of the country, I am ready to do it". At the same time the majority of the interviewed (60%) love the Homeland and 54% of respondents agree to participate in political life of society.

Analyzing results of techniques, it is possible to tell that various relation to groups has been established due to results of a social distance scale: Swisses, Turks, Americans, Norwegians, Tajiks, Finns, Chechens. Respondents do not perceive any group as "friends", "as the close friend". Generally various ethnic groups are perceived as guests, especially Swisses, Finns, Tajiks and Norwegians. In the question "I don't want to see in my country" respondents most of all have chosen group "Tajiks". In the form of colleagues respondents allocate group of Norwegians- see Tab. 1 and Fig. 1.

Table 01. Results of a distance social scale

Content	Answers in %	Answers in %	Answers in %	Answers in %	Answers in %	Answers in %	Answers in %
	as a close relative	as a close friend	as a neighbour	As a colleague	as a citizen of my country	as a guest	I don't want to see in my country
Swiss	22,2%	20%	35,8%	40,2%	18%	42,5%	20,2%
Turks	10,2%	10,2%	10,2%	28,2%	20,2%	54,2%	20,2%
Americans	10,2%	12,4%	28,2%	36,5%	20,2%	48,4%	30,4%
Norwegians	12,4%	14,3%	20,2%	48,6%	20,2%	65,2%	24%
Tajiks	10,2%	10,2%	18,6%	20%	20%	68,2%	50,3%
Finns	24%	24%	39,2%	39,2%	24,4%	68,2%	20,4%
Chechens	20,1%	20,1%	44,3%	38,4%	38,4%	24,1%	24,1%

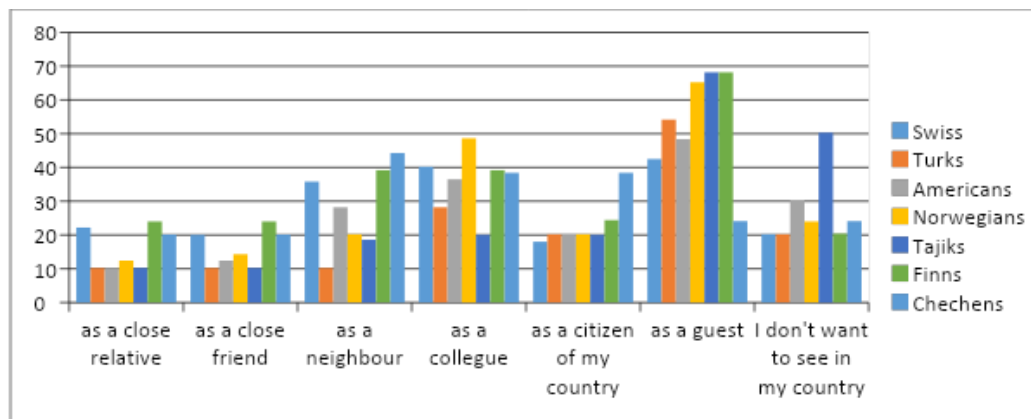


Figure 01. Distribution of groups due to the questions of a social distance scale

“Orientation to social domination” test results have shown that most of respondents broadcast their domination over other people. The minimum percent of respondents admits equality between the people. Thus, it is possible to note that respondents show patriotism to the Homeland and separate from other ethnic groups - see Tab. 2 and Fig. 2.

Table 02. Results of a social domination test

Content	Answers in %
Social domination	48%
Tolerant attitude	32%
Recognize equality of nations	20%

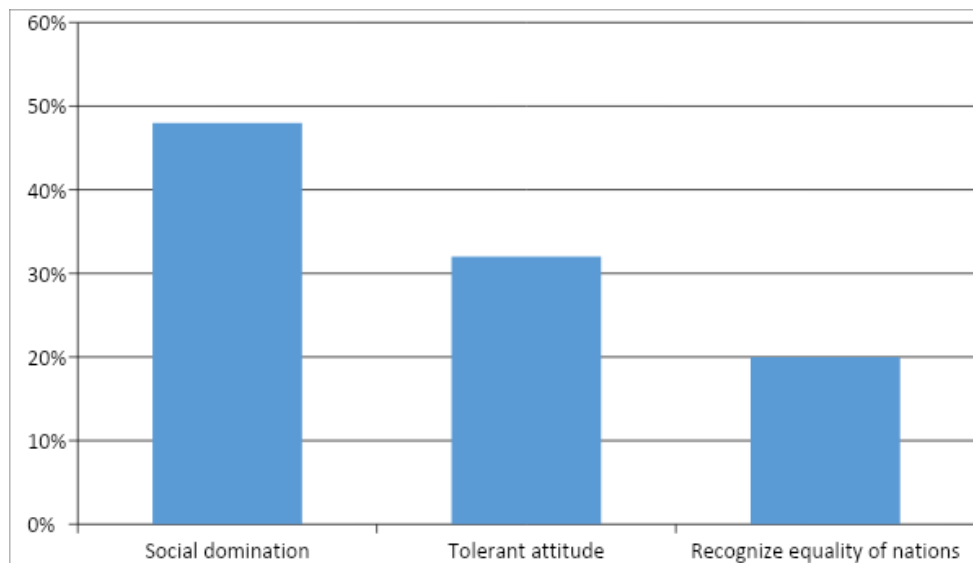


Figure 02. Distribution of respondents' indicators according to the "Orientation to Social Domination" test

Establishing an emotional-estimated component of a social stereotype by means of Soldatova's diagnostic test of the relations, it was revealed that respondents generally allocate themselves with such qualities as active, resourceful, witty, sociable, etc. A part of respondents estimated themselves differently (neutrally), both positively and negatively. For example: active, stubborn, appeasable, quick-tempered, accurate. A small part of respondents have marked out in themselves negative qualities: stubborn, careful, coward, quick-tempered. That is generally respondents have a positive image of I.

The ideal person generally for respondents is shown in a positive Image (70%) – active, witty, persistent, accurate, sociable. 30% allocate a neutral image, i.e. having the minus sides – pedantic, careful, persistent, cunning.

Defining the representative of the ethnic group, respondents have allocated a positive and negative image. I.e. generally respondents positively broadcast the Image of their ethnic group. But there are respondents who allocated in the representative of the ethnic group only negative sides – temperamental, stubborn, haughty, malicious, quick-tempered and aggressive. In our opinion, such negative Image can develop from personal experience of respondents, who interacted with people having negative qualities of the personality, and which was caused by the frustrating situations.

Estimating the representative of other ethnic groups, respondents have also allocated a positive, negative and neutral Image. I.e. we see that respondents generally allocate other representative with neutral characteristics, both positive, and negative – temperamental, stubborn, resourceful, sociable, cunning, hypocritical.

Also, the prevailing percent has a negative image. I.e. respondents attribute negative qualities to other ethnoses. Thus, it is possible to note that ideas about you and your ethnic group better, than about the representative of other ethnoses.

Investigating the basic social prescriptions according to the Frenkel Brunswick's test, we have established in general the average level of prejudices in relation to other ethnic groups. Respondents not in all questions, noted prejudice in relation to other ethnoses. They noted also tolerance to other ethnoses.

Thus, by results of all techniques it is possible to establish what prevails in orientations to social domination at respondents, but not with the expressed level of ethnic bias.

During the further research, after use of the website “The World without Borders”, according to results of a social distance technique more equal attitude of examinees towards different ethnic groups has been observed: the Swiss, the Turks, the Americans, the Norwegians, the Tajiks, the Finns, the Chechens. Respondents began to perceive them as friends and colleagues, see Tab. 3.

Table 03. Results of a social distance scale

Content	Answers in %
Swiss	14,9%
Turks	13,8%
Americans	12,2%
Norwegians	13,6%
Tajiks	13,2%
Finns	12%
Chechens	14,1%

The results of “Orientation to social domination” test have shown that most of respondents recognize equality between nations, see Tab. 4. and Fig. 3.

Table 04. Results of social domination test

Content	Answers in %
Social domination	10%
Tolerant attitude	50%
Recognize equality of nations	40%

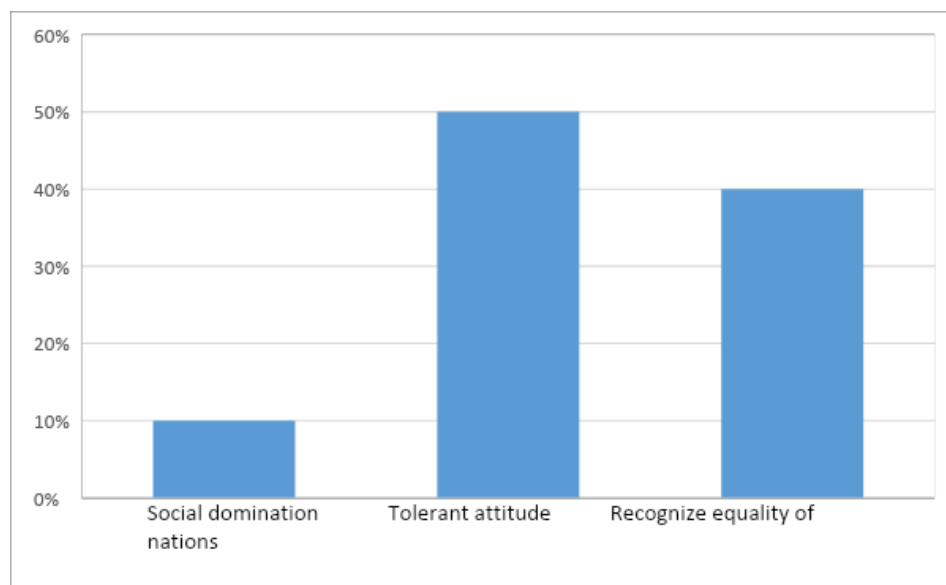


Figure 03. Distribution of respondents' indicators according to the “Orientation to Social Domination” test

Results of Soldatova's relations test were left without changes, it has been shown that respondents generally invest themselves with such qualities as active, resourceful, witty, sociable, etc. As before, generally respondents positively broadcast the Image of their ethnic group, see Tab.

Investigating the general social prescriptions according to the Frenkel-Brunswick's test, the low level of prejudices in relation to other ethnoses has been shown. They noted tolerant attitude towards other ethnoses.

On the basis of these results, we have established interrelation between indicators.

By means of the correlation analysis the following interrelations have been revealed:

The higher is a social distance to group of Swiss, the lower is a social distance to group of Norwegians ($r_s = -0.738$, at $p \leq 0.01$). That is, respondents perceive Norwegians better than Swiss.

The higher is a social distance to group of Swiss, the lower is a social distance to group of Tajiks ($r_s = -0.823$, at $p \leq 0.01$). Respondents also as well as Norwegians, perceive Tajiks.

The higher is a social distance to group of Swiss, the higher is the Image of the representative of the own ethnic group ($r_s = 0.471$, at $p \leq 0.05$). I.e. comparing themselves with group of Swiss, respondents estimate own group higher, as dominating over others.

The higher is a social distance to group of Turks, the lower is a social distance to group of Americans ($r_s = -0.430$, at $p \leq 0.05$). That is Americans in comparison with Turks are perceived more positively.

The higher is a social distance to group of Americans, the higher is Image of I ($r_s = 0.471$, at $p \leq 0.05$). I.e. estimating the own qualities, respondents exalt them and by that broadcast their ethnic bias towards group of Americans.

The higher is a social distance to group of Tajiks, the lower is Image of other ethnic group ($r_s = -0.468$, at $p \leq 0.05$). I.e. respondents broadcast the social prejudice concerning Tajiks.

The higher is a social distance to group of Finns, the higher is Image of I ($r_s = 0.471$, at $p \leq 0.05$). I.e. respondents exalt the Image of I over group of Finns, as well as over group of Americans.

The higher other groups are perceive as guests, the higher is image of I ($r_s = 0.464$, at $p \leq 0.05$). This interrelation also broadcasts the superiority over other groups.

The higher is indicator on a scale "I don't want to see in my country", the lower is a scale "An image of other ethnic group" ($r_s = -0.441$, at $p \leq 0.05$). Respondents consider other ethnic groups from the point of view of bias and therefore the image of other groups is lower, than an image of the own group.

The higher other groups are perceive as guests, the higher is bias level ($r_s = 0.482$, at $p \leq 0.05$). Respondents broadcast the bias in relation to other groups, as to strangers.

Thus considering interrelations between indicators, it is possible to note that the social bias prevails in group of respondents. Respondents have bias to the Swiss people more, than to other studied groups. Indicators between group of Americans and Turks demonstrate that the bias to Turks is higher, than to Americans.

The own Image of I dominate in relation to other ethnic groups. Respondents allocate the Image with more positive qualities, than other nations. It can be connected with a patriotic look, and maybe with racism.

7. Conclusion

The empirical analysis of the conducted research has shown that respondents' orientation to social domination prevailed before approbation of model of the website "The World without Borders". After use of the website "The World without Borders" respondents showed more tolerant attitude towards representatives of other faith, recognition of other nations increased.

Establishing interrelations between indicators, groups to which respondents broadcast the high level of social domination have been allocated. The ethnic bias is present at views of respondents as the interrelation between ethnic bias and Image of I is established. Ethnic bias of concrete groups hasn't been revealed, but indicators of social domination demonstrates superiority of the own group over others. After the carried out experiment most of respondents recognize equality between the people that makes model of the website effective and admissible for education of cultural identity and ethnotolerance of young teachers.

Search of an optimum measure of consent, range of tolerance and ethnolevel of culture becomes one of the key tasks of society and the state directed to achievement of social trust and tolerance as factors of economic growth, social stability and personal security. The relevance of a problem of tolerance is connected with the fact that today the values and the principles necessary for the general survival and free development (ethics and the strategy of a non-violence, the idea of tolerance to others and alien positions, values, cultures, the idea of dialogue and mutual understanding, search of compromises, etc.) are put in the forefront.

Most boldly problems of the tolerant relations formation in society and prevention of extremism are shown in development information and Internet communications.

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