

“Ethno-Inclusion – Ethno-Exclusion” as a Dualistic Model of Cross-Cultural Adaptation in the University Educational Environment

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Abstract

The article is devoted to the problem of overcoming the contradiction between the requirements of society for inclusion in the ethno-social educational environment and providing comfortable intercultural communication. Therefore, the goal is to study "ethno-inclusion – ethno-exclusion" as a dual model of cross-cultural interaction. The study is presented as an area of scientific reflection describing the situation of interethnic interaction in the socio-cultural environment and revealing the behavioral vectors of the individual, allowing characterizing the current communicative situation in terms of the impact of extremism and negative socio-cultural transformations. The empirical base is the research conducted by the method of questioning of Tomsk state University of Control Systems and Radioelectronics (TUSUR) students in 2017. As a methodological basis adapted by the authors' version of the method "Types of ethnic identity" G. U. Soldatova, S. V. Ryzhova was chosen. The dominant type, according to the results of surveys, was the type of "norm", suggesting an optimal balance of tolerance towards their own and other ethnic groups. The article presents the models of behavioral vectors correlating with the stages of cross-cultural adaptation process according to M. J. Bennett, that allows us to consider in detail the structure of positive ethnic identity (norm). Positive ethnic identity (norm), represented by the successive development of ethno-relativistic stages of perception of another culture, in its maximum value is defined as the stage of "integration", which is fixed among senior students. The functional stages of "recognition" and "adaptation" is of a transit nature and has fluctuating properties. In the analysis of ethnic identity, it is necessary to focus on the conceptual difference between them, integration as a normative form of cultural existence implies the presence of multiculturalism, a polyvariant image of the world and the multidimensionality of personal experience. The authors rely on their own system of indicators of the quality of the ethno-social educational environment. The materials of this article lay the foundations of interdisciplinary approaches to the formation of theoretical

and methodological support of "ethno-inclusion" in the University environment and can be used in the educational process in the preparation of courses on intercultural communication, cultural studies, psychology, philosophy and other fields of knowledge related to the construction of a comfortable environment of cross-cultural interaction.¹

Keywords: ethno-inclusion, cross-cultural interaction, educational environment, ethno-norm

Introduction

Understanding the current socio-cultural situation is associated with the need for a theoretical and methodological substantiation of the formation of ethno-social space. In the context of global ethno-communication processes, the task of identifying optimal approaches to the regulation of interethnic, interethnic relations and ethno-social processes is the determination of the methodological aspects of the sustainable development of a barrier-free international environment in the university educational environment.

The relevance of the work is due to the need for scientific development and the search for theoretical constructs for the ethnic identity study formation, namely state identity, national-civic identity and cultural identity as a whole, which allows to overcome the contradiction between the need to be in constant cross-cultural interaction and the inability to carry it out permanently positively, affecting consciousness of people in the modern information and communication environment (Suslova et al., 2017).

Literature review. Over the years, there has been a permanent interest in the number of publications concerning with methodological bases of diversity and the inclusive educational university environment: "Diversity as a tool to promote cultural understanding and tolerance", "Intercultural (mis)communication in teacher-student interaction" (Hicks & Marin, 1998), "How University Lecturers' Display of Emotion Affects Students' Emotions, Failure Attributions, and Behavioral Tendencies in Germany, Russia, and the United States" (Hansen & Mendzheritskaya, 2017), "Enhancing Learners' Cross-Cultural Understanding in Language and Culture Class Using In-Circle" (Uosaki, Yonekawa & Yin, 2017), "Developing global citizenship: tools for measuring the impact of academic study abroad programs" (Matheus et al., 2017), "International Students' Disconnecting from and Reconnecting with Diverse" (Machart, 2017).

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Most of them focus on the necessity of complex system of intergenerational cultural assimilation in the context of economic effects: "Immigration restrictions and second-generation cultural assimilation: Theory and quasi-experimental evidence" (Galli & Russo, 2019), "The network of migrants and international trade", "Ethnic drift and white flight: A gravity model of neighborhood formation" (Metulini et al., 2018).

There are articles noting different migration models as a part of communication context and existing base: "Migrants' self-realization features in a polycultural city" (Meshcheryakova, Larionova, & Pokrovskaya, 2015), "Contributing Factors to Migration Growth Among Iranian Students: Drivers of Migration to Malaysia" (Kazemi et al., 2018), "Attitudes towards highly skilled and low-skilled immigration in Europe: A survey experiment in 15 European countries" (Naumann, Stoetzer & Pietrantuono, 2018), etc.

However, authors mark the lack of articles devoted to the interdisciplinary ethno-inclusive methodology formation in the educational university environment.

Methods and Results. In the context of Russia's modernization, when in the field of education, the interests of practically any Russian citizen are overlapped, there is a need for breakthrough events aimed at shaping a world view that is resistant to all sorts of extreme types of ethnic identity, such as ethno-centric ones (Chmeyrkova, Jelinek, & Krchmova, 2006; Shpet, 2010).

The scientific significance lies in the fact that the complex of applied research aimed at identifying the types of students' youth's ethnic identity (using the example of Tomsk State University of Control Systems and Radioelectronics, then TUSUR), among which may be represented ethnocentric identity groups, inclined to exposure the influence of extremist ideology, allows us to speak about the emergence of negative sociocultural transformations today (Pokrovskaya & Raitina, 2017). Knowledge of the above parameters allows you to determine the bifurcation points and set stable operating modes, one of which will go the development of the system.

The complex of studies conducted in 2017 on the basis of TUSUR lays the foundation for the creation of the theory of national security of modern society.

Since the problem lies in resolving the contradiction described above, we denote the purpose and objectives of the work.

The aim of the study is to identify the correlation (interrelations) in the formation of the ethno-social educational environment of the university through the identification of a dualistic model of "ethno-inclusion – ethno-exclusion".

To achieve this goal, the following tasks were identified:

- to consider the concept of "ethno-social environment of the university";

- to identify and analyze the types of ethnic identity in the educational environment on the example of TUSUR;
- to establish the relationship between types of ethnic identity and the stages of cross-cultural adaptation (according to M. J. Bennet) (Bennett, 1986; Bennett, 1993);
- to formulate models of behavioral vectors as correlated types of ethnic identity and stages of cross-cultural adaptation;
- develop a system of quality indicators (suggesting a barrier-free comfortable interaction) of the formation of an ethno-social educational environment.

The methodological basis of the research is developed as a field of cultural-philosophical reflection, describing the situation of interethnic interaction in the sociocultural environment, and revealing groups of people inclined to exposure to the influence of extremist ideology and negative sociocultural transformations.

The chosen research approach is that the context of cross-cultural interactions is considered as an area for the existence of communicative threats, and, therefore, in this field it is advisable to establish complex and stable organizational forms of counteracting these threats.

During the study, the most relevant objectives were used to collect and analyze empirical data, namely the survey method and the method of mathematical statistics. An adapted version of the method "Types of ethnic identity" Soldatova G. (Soldatova, 1998), Ryzhova S. (Ryzhova, 2011).

We operationalize the basic concepts - types of ethnic identity: the norm (positive ethnic identity), which is a combination of a positive attitude towards one's own people and a positive attitude towards other people (Monakov, 2008). In a multi-ethnic society, a positive ethnic identity has the character of a norm peculiar to the overwhelming majority and sets such an optimal balance of tolerance towards one's own and other ethnic groups, which allows considering it, on the one hand, as a condition of independence (autonomy) and stable existence of an ethnic group, with the other, as a condition for comfortable barrier-free cross-cultural interaction in a multi-ethnic world. Ethnic indifference is considered as erosion of ethnic identity, expressed in the uncertainty of ethnicity and poorly actualized ethnicity. Ethno-egoism predominantly has an expression of a leveling nature in response to the challenges of the social environment in the perception of the construct "my people". However, according to Soldatova G.U., for example, when activating a defense mechanism, there occur tensions and irritation in communicating with representatives of other ethnic groups or we may suggest recognizing the right of their people to solve problems at someone "foreign" expense. Ethno-isolationism is characterized by a position suggesting a supreme significance in relation to its own ethnic group, a manifestation of negative intentions towards inter-ethnic marriage unions, xenophobia.

In the proposed author's adapted version of the "Types of Ethnic Identity" methodology, four of the above mentioned speakers are leading types of ethnic identity, since ethno-nihilism and national fanaticism are also presented in the original methodology "Types of Ethnic Identity" by Soldatova G.U., Ryzhova S.V., as behavioral vectors are irrelevant to educational discourse, and mostly they can be characteristic of labor and forced migrants.

In the development of the research task, we consider the dominant types of ethnic identity in comparison with the stages of the process of cross-cultural adaptation according to Milton J. Bennet, suggested by the authors as models of behavioral vectors, in which the ethno-isolationism correlates with the denial, the ethno-egoism – with the protection, the ethno-indifference – with depreciation and the ethno-norm, in its turn, correlates with the following stages: recognition, adaptation, integration (Raitina, M.Yu. & Pokrovskaya, 2018).

The proposed stages of the process of cross-cultural adaptation by Milton J. Bennet are consistently unfolded through the dominant type of ethnic identity. Thus, the first stage of "denial" can manifest itself through isolation, which consists in the unwillingness of an individual to encounter representatives of a different culture, which is correlated with ethno-isolationism, which is one of the destructive types of identity, because when the behavioral model assumes the possibility of raising physical and social barriers to distance from everything else, different from its own.

The recognition of differences triggers the transition to the next stage of cross-cultural adaptation - "protection". One of the forms of protection is a sense of pride and superiority, emphasizing the high status of our own cultural group, which corresponds to ethno-egoism. When evaluating differences, this type of identity forms negative stereotypes in relation to a different culture, which, subject to a positive behavioral strategy, leads to the implementation of the third "derogation" stage. This stage presupposes the biological and cultural universalism of individuals, which is correlated with the dominant type of ethno-indifference as a form of minimizing the issues of one's own ethnicity.

The above stages characterize the ethnocentric position and cannot serve as sufficient grounds for building a barrier-free, comfortable, cross-cultural, educational environment. For its formation a transition and a paradigm shift to an ethno-relativistic position of cross-cultural adaptation, including the stages of "recognition", "adaptation" and "integration" are necessary. In the context of the complex of the conducted research, the above stages correlate with the dominant type of ethnic identity "ethno-norm", considered as a positive ethnic identity. Thus, at the "recognition" stage, there is an acceptance and approval of cultural differences in behavior and values. The development and improvement of cross-cultural communication skills, self-actualization of the personality contributes to the inclusion

of empathic mechanisms of intercultural interaction and suggests a transition to the next stage of “adaptation” (Gleditsch, Skrede& Wucherpfennig, 2016).

We agree with M.J. Bennet that the adaptation phase, starting with empathy, “ends with the formation of pluralism ... is the result of living in a foreign culture for at least two years” (Smolina & Mel'nikova, 2017). Full adaptation to a foreign culture - the final stage of “integration” results in the highest point of development, the ideal of personal growth is a multicultural personality (Smolina & Mel'nikova, 2017).

The empirical base of the study is the results of survey conducted on the basis of TUSUR in 2017 (Figure 1).

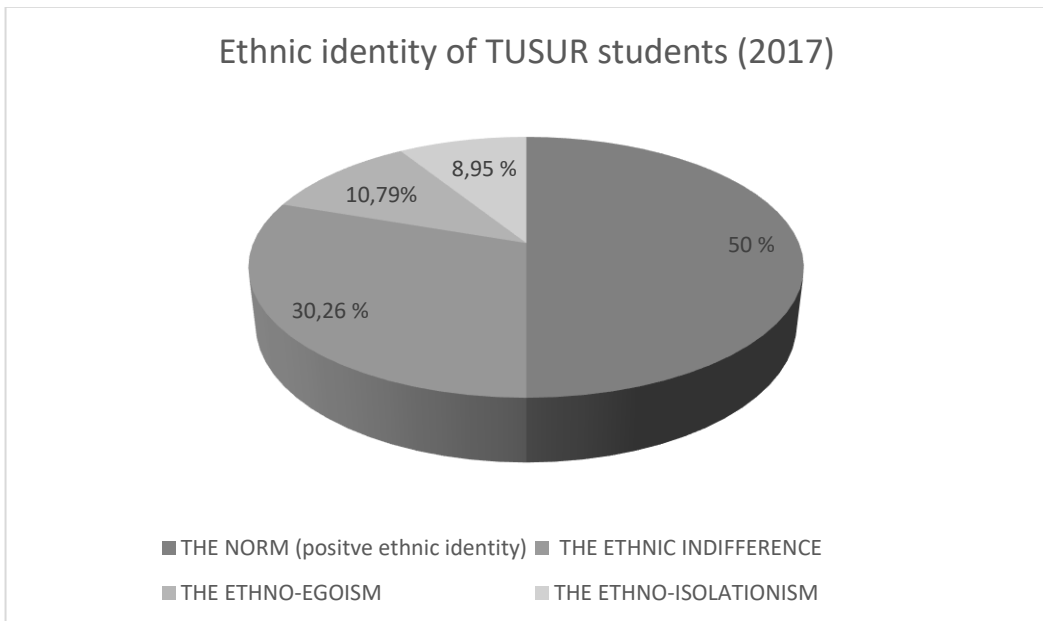


Figure 1. Ethnic identity of TUSUR students (2017)

In total, 3544 students took part in the survey of students of TUSUR 2061 men, which is 58.2% and 1483 women, which is 41.8 %. Analysis of the results of a survey of students of TUSUR showed that 50% (1772 people) of students determined the norm (positive ethnic identity), 30.26% (1072 people) – the ethnic indifference, 10.79% (382 people) – the ethnic egoism, and 8.95% determined the ethnic isolationism (318 people).

Let us consider in more detail the structure of the norm (recognition- adaptation- integration) as a context of effective ethno-social interaction on the basis of comparative analysis of the data of the survey of students of the Radio Engineering Faculty (RKF) of TUSUR received in 2017 (Figure 2).

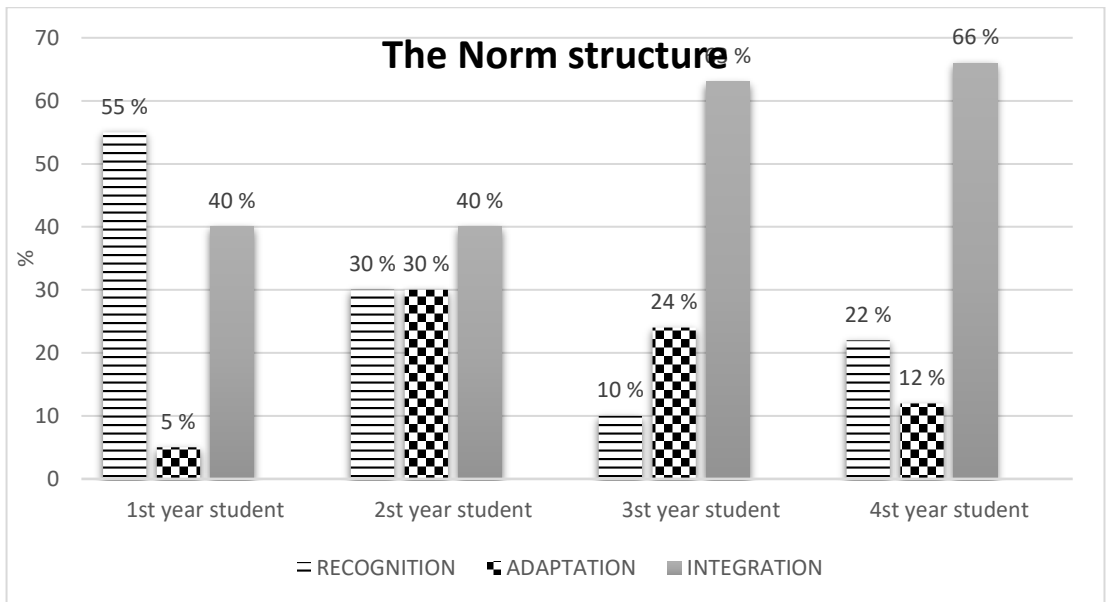


Figure 2. "The Norm" structure

Positive ethnic identity, represented by the successive development of ethno-relativistic stages of perception of a different culture, in its maximum value is defined as a stage of "integration", which is fixed among senior students. This conclusion is natural, because during the training in TUSUR there is an "inclusion" of students in the context of the barrier-free ethno-social environment formation.

Redistribution of the specific weight of the stages of "recognition" and "adaptation" seems natural due to the fact that their functional has a transit character and has fluctuating properties. Thus, for example, it is assumed that at the stage of "recognition" it can be shown a benevolent attitude to another culture without active penetration into its environment. This behavioral model can move towards the stage of the ethno-indifference or the ethno-egoism, in the case of negative personal experience. The stage of "adaptation" is the closest to the stage of "integration" and in some communicative contexts can act as a substitute. At the same time, when analyzing ethnic identity, it is necessary to focus on the conceptual difference between them, integration as a normative form of cultural existence implies the presence of multiculturalism, a polyvariant picture of the world and the multidimensionality of personal experience.

For the deployment of cross-cultural adaptation, the authors propose the allocation of a dualistic model of "ethno-inclusion – ethno-exclusion". These constructs correlate respectively with the ethno-relativistic and ethno-centrist stages. The previously mentioned models of behavioral vectors, namely, recognition, adaptation, integration, combined with the type of ethnic identity "the norm", are descriptive characteristics

of the ethno-inclusive model, which involves the inclusion of subjects of ethno-social environment in the process of cross-cultural interaction without obvious distortions and destruction. In turn, the ethno-exclusion is characterized by such models of behavioral vectors as denial (with the dominant type of ethnic identity "the ethno-isolationism"), protection (with the dominant type of ethnic identity "the ethno-egoism"), derogation (with the dominant type of ethnic identity "the ethno-indifference"). From the authors' point of view, "derogation" has a transitional property and is most affected by environmental factors.

The above models of behavioral vectors are used to describe the system of quality indicators (suggesting a barrier-free comfortable interaction) of the ethno-social educational environment formation, such as: the ethno-norm that increases barrier-free comfortable interaction of subjects of the educational space; ethno-indifference that means decline or no change dominant of cultural and biological universalism, etc.

Conclusion. Thus, the scientific and practical result is a system of quality indicators (suggesting barrier-free comfortable interaction) of the ethno-social educational environment formation, taking into account the realities of sociocultural transformations that have taken place in the society, and setting a new comfortable barrier-free interethnic environment that is being formed at the interface of interdisciplinary convergence.

As part of the implementation of the above-mentioned educational task, we note a number of measures that contribute to the positive development of the ethno-social factor in education:

- cross-cultural Forum with international participation "Ethno-Cultural Mosaic";
- International scientific and practical conference " Modern education: new methods and technologies in the organization of the educational process;
- student Festival of National Cultures;
- scientific and methodological seminar on a regular basis for graduate students, applicants and teachers;
- activities of an educational nature to promote national cultures and traditions (public lectures, discussion platforms, film clubs, tours of the city of Tomsk, including for foreign students).

The activities of integral interaction held at the University are connected with the need to build a purposeful educational strategy, the formation of tolerant positive interethnic relations in society and, above all, in the youth environment.

The obtained research data convincingly testify that a comfortable barrier-free inter-ethnic environment has been created in TUSUR, which makes it possible to successfully counteract the influence of the ideology of extremism and terrorism.

In conclusion, according to the proposed logic, ethno-inclusion substantiates a barrier-free environment, dynamic in its essence, modeled by behavioral vectors and implying both external regulation of the resources of the education system and internal work of the personality associated with its self-actualization.

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