**Educational-methodical complex of discipline "Cross-cultural characteristics related to health» - «6D050300-« Psychology »**

**A brief abstract of lectures on the course**

**Topic 1. Cross-cultural psychology as an interdisciplinary branch of scientific knowledge**

2 hours. 1 Week

Objective: To introduce the main theoretical and methodological aspects of modern cross-cultural psychology.

*Keywords: cross-cultural psychology, absolutism, relativism, universalism, cross-cultural studies.*

**Main questions:**

*1. The concept of cross-cultural psychology.*

*2. Aims and objectives of cross-cultural psychology.*

*3. Basic theoretical orientation cross-cultural research.*

*4. The current state of cross-cultural psychology.*

The subject of cross-cultural psychology is the human behavior in the context of culture. This original definition focuses our attention on two main aspects: the description of the diversity of human behavior in the world and attempt to link individual behavior with the cultural environment in which it is manifested-is. It is relatively simple and straightforward. Many other definitions are opening some new faces and point to certain difficulties.
1. "Cross-cultural research in psychology is an accurate, systematic comparison of psychological variables in different cultural settings, in order to determine the causes and conditions of various behaviors."

2. "Cross-cultural psychology focuses on the empirical study of representatives of various cultural groups with different experiences, which leads to predictable and important differences in behavior. In most of these studies examined the groups speak different languages and belong to different political systems. "

3. "The purpose of cultural psychology, above all, is a comparative study of how culture and mentality complement each other."

4. "Cultural psychology - the study of the role of culture in the spiritual life of the people."

In all these definitions there is the term "culture". At this point, we can identify culture as "a way of life that is common to a group of people"

 Cross-cultural psychology - the science of the similarities and differences in the individual psychological functioning in different cultural and ethno-cultural groups, the relationship between the psychological and socio-cultural, environmental and biological variables, as well as possible changes in these variables.

 The first and most obvious task is to test the universality of existing psychological knowledge and theories. Uiting wrote about this, claiming that we are creating a cross-cultural psychology, using data obtained from "various nations around the world to test the hypotheses that relate to human behavior." Dawson also emphasized this objective as proposed to conduct research on cross-cultural psychology, in part, "to better study the universality of psychological theories." This view was echoed later Segall, Dasen and Purtinga (1999), who insisted on the importance of checking the cross-cultural community of the existing guidelines prior to their adoption.

 Berry and saw Dasen main goal in solving the problem of transfer and check. In fact, psychologists tend to transfer their existing hypotheses and results on other cultures, to check their validity and applicability to other (virtually all) groups of people.

Thus, cross-cultural psychology is a modern interdisciplinary branch of science that has a subject, object, goals and objectives of the study.

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**Theme 2. The evolution of approaches to the problem of cross-cultural research in the history and development of socio-psychological concepts**

2 hrs. 2 weeks

Objective: To introduce the basic stages of the development of cross-cultural psychology as an independent science.

*Keywords: geographical determinism, the psychology of people, culture and identity, and others.*

**Main questions:**

1. *Origins protonauchnyh cross-cultural ideas.*
2. *V.Vundt- founder of the psychology of nations.*
3. *Rol G.Lebona in the development of cross-cultural psychology.*
4. *The role of R. Benedict in the development of cross-cultural research.*
5. *A.Kardiner - the founder of the concept of "basic personality structure"*
6. *F.Hsyu - founder of psychological anthropology.*
7. *U.Rivers - founder of Cross-Cultural Psychology.*

 Hippocrates - "The air, waters and places" - "forms of people and customs reflect the nature of the country. The origins of physical and mental differences of ethnic groups he had seen in the impact of the geographical location and climatic conditions. Plato and Democritus - southern and northern climate have different effects on the body and the human psyche.

The second half of the XIX century - as a new turning point in the development of cross-cultural psychology:

• the emergence of new developments in the theory and methodology problems of national psychology.

• ethnopsychological thought acquires the status of an independent scientific discipline, generates a subject of research, defines its objectives and methodology.

Direct cross-cultural psychology has its roots in the writings of Wundt [W. Wundt, 1998] and French sociologists early XX century .: G. Lebon [Lebon G., 1998], A. Fouillee [Fouillee A., 1998], G. Tarde [Tarde, G., 1998].

 Methodology of cross-cultural psychology (as well as empirical psychology) became Wilhelm Wundt. In 1900-1920 gg. he undertook the publication of a grand, 10-volume "Psychology of Peoples". The main manifestation of the "national spirit", he thought the language activities (as opposed to the language system - the subject of research of linguists).

Thus, gradually the study of social and ethnic problems of psychology is made into an independent scientific direction, developing at the intersection of sociology, psychology, psychiatry, ethnology, which is in the process of its formation several times changed its name - from ethno-psychology, the historical school, the school "Culture and Personality" and research "basic personality structure", "modal personality" studies of national character to modern psychological anthropology and cross-cultural psychology.

 The brightest representative of this direction became R. Benedict, who as a result of field research, concluded that the formation of the person affected, first and foremost, social and cultural environment, so a person, becoming part of the culture, should be studied as part of this culture, or as a representative of a specific culture.

Since the mid 30s of the twentieth century, a new stage associated with the names of A.Kardinera, R.Lintona, K.Dyu Bois Dzh.Dollarda and others.

Since 1952, after the New York Conference of American anthropologists, many of these areas that have been subject to criticism, gradually disappeared from the scene, while others have found the continuation and development of new scientific schools.

 In the 60 years of the twentieth century, the study of ethnic specificity of reflection resulted in the development of a new direction, to continue the tradition kulturantropologicheskih research - psychological anthropology, which began to study the identity and culture from a psychological point of view. Psychological anthropology as a new direction, to study the personality and culture from a psychological point of view has developed in the 60 years of the twentieth century.

• task -Studies psychological anthropology conscious and unconscious ideas that govern the actions of people.

• the subject of its study to become social representations, values and norms, ways of socialization of children, particularly of adult personality.

By the early 70s of the twentieth century, many researchers studying the perceptual processes of different cultures, switched to the study of specific incentives and cultural differences in the restricted areas of perceptual experience, in particular, some aspects of visual perception, color perception, measurement of intelligence.

 The founder of the second direction - direct cross-cultural psychology made U.Riversm, K.Mayerom and U.MakDugalom that focus on the study of sensory abilities - visual acuity, color perception, perception of space, the sharpness of hearing, smell, taste, weight identification, tactile sensitivity, exposure study of visual illusions, which, according to compensatory hypothesis, were very different for primitive peoples the Europeans.

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 During these studies some interesting empirical results.

However, due to the fact that these data alone can not explain the causal mechanism of the influence of culture on behavior and psychological processes, we need a theory that would integrate all the findings.

 Therefore, in recent years, experts in the field of cross-cultural psychology began to talk about the need for a theory of organizing and directing the study. Thus, the analysis of the socio-psychological concepts has shown that today there are several approaches to the problem of cross-cultural research.

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**Theme 3. Main theoretical orientations of modern Russian, Kazakh cross-cultural research**

2 h. 3 week

Objective: To introduce the basic stages of the development of cross-cultural research in Russia and Kazakhstan.

*Keywords: nomadic culture, Kazakh culture, dual faith, acculturation, and others.*

**Main questions:**
*1. The tradition of cross-cultural studies in Russian psychology.*

*2. Development protonauchnyh cross-cultural research in Kazakhstan.*

*3.Vklad Sh.Ualikhanov A.Kunanbaeva and the development of cross-cultural research.*

*4. Main problems of modern cross-cultural research in the Republic of Kazakhstan.*

 In 1846, Academician N.I.Nadezhdin made a proposal to create a mental ethnography, whose purpose should be to "study all the features with which the nations ... are marked manifestations of the spiritual side of human nature, that is, intelligence, strength of will and character, his sense of human dignity and the pursuit of what is happening here uninterrupted perfection "(NI Nadezhdin).

 Berdyaev collates anliz Russian and Dutch national character. Berdyaev about the special relationship of femininity and masculinity began in the Russian character. "Russian people do not want to be courageous builder, its nature is defined as feminine, passive and submissive ... Russia - earth submissive, feminine." Berdyaev on the impact of geographical factors, peculiarities of Russian nature, climate, landscape and the influence of the vast expanses of Russia, where no man has power over nature, and nature - over man. The vast expanses of Russia led to the specifics of the Russian national character, "bruised expanse," "depressed boundless Russian fields and immense Russian snows."

 GG Shpet role and importance in the development of ethnic psychology. In 1927, the output of one of the scientific work "Introduction to Ethnic Psychology", where GG Shpet in the form of discussions with G.Shteyntalem, M.Latsarusom and W. Wundt, expressed his views on the subject and methods of ethnic psychology.

 Problem of the relationship of cultural and mental development of a person engaged in Vygotsky, who developed the theory of the development of mental functions in the process of development of communication mediated by the individual cultural values. Cultural signs, especially signs of language, are a kind of instruments, in terms that, subject affects another, and form his own inner world, which are the basic units of meaning and purpose. Mental functions, the nature of the data, ie, "natural", "converted to the highest level of function -" cultural "- he pointed out

 At the present stage of development, "when society is growing is not an idle concern - national, cultural issues," these problems have become the focus of a number of scientists. Have been published textbooks N.M.Lebedevoy 3.Lebedeva NM (Introduction to the ethnic and cross-cultural psychology) L.G.Pochebut (Cross-cultural and ethnic psychology, translated into Russian books: J. Berry., Purting A. Cross-cultural psychology, Matsumoto D. Psychology and Culture, Mr. .Triandis. Culture and social behavior.

 The appearance of these books is a testament to the further development and expansion of cross-cultural perspective Russian psychological research. Feature Eurasian location of Kazakhstan, at all times, it is the intersection of geographical routes and cultural trends, the Kazakhs forced to look closely to other nearby communities, to identify and compare the features of their cultural features, fix them in oral folk art.

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Sh.Ualihanov - the first Kazakh scientist who purposefully engaged not only in the study of the history of his people, but also studied its ethnic look, which opened a whole new stratum of life of the people, will highlight the fundamental problems of culture of his people. The central figure in the definition of culture, religion and ethnic identity structure of society becomes a common Kirghiz Bothrops atrox.

 Abay different views:

• First, the specific approach to all manifestations of the Kazakh culture, both positive and negative;
• secondly, the desire to find and explain the reason for the psychological characteristics of the people,
• In - Third, the study of Abai were not limited to the study of their people, expanding to a cross-cultural study of many peoples of Turkic Asia (Tatars, Uzbeks), and the Russian people.

 A great contribution to the solution of problems of psychology introduced the first Kazakh professional psychologist M.M.Mukanov, who has studied the problem of national thinking and intelligence representatives of the Kazakh ethnic group. At 70-90, the first time in the country has created a scientific framework for the social and ethno-psychological research - Institute of History of the Academy of Sciences of the Kazakh SSR, which led N.D.Dzhandildina began research into the theory of nations, national character and national relations, prevailing in Kazakhstan. Issues of Kazakhstan's cross-cultural psychology: insufficiently studied the psychological characteristics of Kazakh and other ethnic groups living in a multicultural society.

• It is not enough we study the interaction, adaptation and acculturation

• It is still not developed methodological research program, there are no experimental animal models, the original technique.

• There is no single psychological concept, embracing not only the study of national and ethnic, and cultural differences itself the Peoples of Kazakhstan.

• Little attention is paid to the study of the methodological problems of psychological peculiarities of the Kazakh culture.

 Thus, the analysis of the main theoretical orientations of modern Russian, Kazakh cross-cultural studies have shown that cross-cultural psychology today has a great demand in Russia and Kazakhstan, characterized by multiethnic and multicultural.

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**Theme 4. Subject categorical apparatus cross-cultural psychology**

2 h. 4 weeks

Objective: To introduce the basic concepts of cross-cultural psychology.

*Keywords: ethnicity, culture, cultural transmission, biological mission, enculturation and socialization, and others.*

**Main questions:**

*1 . The concept of ethnic and cultural renaissance.*

*2. Ethnicity and Culture.*

*3. cultural and biological transmission.*

*4. enculturation and socialization.*

*5. Cultural mediation.*

 "Ethnos - is historically rooted in a particular area stable set of people with a common relatively stable features of the language, culture and mentality, and consciousness of its unity and differences from other similar entities (self-awareness), fixed to the self-name" (Yu.V.Bromley) .

"Ethnos - a phenomenon that lies on the border of the biosphere and sociosphere and have a very special meaning in the structure of the Earth's biosphere." Ethnicity - not a biological phenomenon and not a social, but marginal, ie which lies on the border of the biosphere and sociosphere. (LNGumilev)

 Ethnic groups are spatially limited "clusters" of specific cultural information, and inter-ethnic contacts - exchange of such information. (S.A.Arutyunov, N.N.Cheboksarov)

 Ethnicity - a community of people bound by a single system of relations to nature, to the members of their own and other community, to himself, to the ideas, values, work together to develop people in the process of ethnogenesis. (L.G.Pochebut)

 Thus, the term "ethnic group" describes a group of people bound by a single system of relations and values developed in the course of ethnogenesis. Culture is the system of relations and values.

People acquire culture through membership of a particular ethnic community. Users create a culture based on the needs of ethnic communities.

 In English, the word "culture" refers to race, nationality or ethnicity, music, art, food, clothing, rituals, traditions, and others. In recent years, due to the increased attention to the research of cultural diversity, cultural pluralism, multiculturalism concerns the category of "culture" is once again the center of attention of researchers.

 Thus, according to one of the giants of cross-cultural psychology D. Matsumoto - today we have witnessed an explosion of new research, the focus of which is culture.

D.Matsumoto defines culture as a dynamic system of rules, explicit and implicit, established groups to ensure their survival, including the attitudes, values, ideas, norms and behaviors that are common to the group, but implemented differently in each specific union group, transferred from generation to generation, relatively ustoychi¬vye, but can change over time. Thus, the compilation and analysis of all mentioned definitions leads us to the conclusion that culture - is a complex concept relating to both material and social phenomena, and to the individual behavior of organized activities.

Therefore, the culture - a set of unconscious regulations, standard operating procedures and behaviors. The human race, and cultural groups are reproduced and transmitted its culture to new members by two key elements: the biological and cultural transmission.

 Biological and cultural transmission - the two key elements of the model, with which a certain part of humanity and cultural groups reproduce themselves and transmit their culture to new members. Biological or genetic transmission is that certain features of the population are fixed over time in the different generations by genetic mechanisms.

 The main biological feature of the transmission - is the transmission of specific types of human genetic material from two parents at conception.

Cultural transmission involves the transmission of cultural characteristics from one generation to the next by inheritance. Psychologists define such cultural transmission from parents to their offspring as a vertical.

 There are also two other forms of cultural transmission - horizontal and indirect.

The concept of inculturation first defined and used in cultural anthropology Gerskovits.

It means that the person entered into a culture, or is surrounded by it. After learning he masters the behavior that is deemed necessary in the culture.

The concept of socialization was first defined and used in sociology and social psychology, and refers to the process of formation of the individual in the deliberate result of the training.

 Thus, the categorical apparatus cross-cultural psychology is a multi-structured system comprising several levels.

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**Theme 5. Principles of cross-cultural research**

2 h. 5 weeks

Objective: To introduce the basic principles of cross-cultural research.

***Keywords:*** *basic principles of cross-cultural research*.

**Main questions:**

*1.The concept of the principles of cross-cultural research.*

*2.The value of the principle of "we" and they "for the understanding of cross-cultural psychology.*

*3.The principle of accounting for various factors in the formation of the individual as a representative of a specific culture.*

*4.Principle analysis of psychological features of representatives of a culture in unity with the other manifestations of their characteristics.*

*5.Accounting principles manifold manifestations of the psychological characteristics of people as members of a particular culture.*

*6.The principle of comparative analysis in the psychological characteristics of the individual as a representative of a culture.*

 The principles of cross-cultural psychology as a basic theoretical position, operating methodological functions during specific cross-cultural research.

The principles of cross-cultural studies define a common approach to the explanation of mental characteristics that determine human behavior in the context of culture.

 BF.Porshnev in the "Principles of social and ethnic psychology" singled out the basic principles: the principle of reflection, the principle of consciousness and communication activities, the principle of development, the principle of unity, etc., Which are also relevant for cross-cultural psychology

 The principle of determinism, according to which "every action there is an interaction," "external causes act through internal conditions."

 The principle of unity of consciousness and activity equips cross-cultural psychology proper understanding of the nature and manifestations of cultural phenomena, depending on the laws of a particular type of activity, which involved representatives of the cultural community.

The principle of historicism as a fundamental principle of cross-cultural psychology, which is the deepest vocation of the variability of mental processes, mental states and properties, features of the person as a representative of a specific culture.

 The principle of unity of the historical and ontogenetic implemented on the basis of speech, verbal communication.

 The principle of the personal approach, and others.

The value of the principle of "we" and they "for the understanding of cross-cultural psychology:

Every interaction both between ethnic, so ikulturnymi groups is based on two dialectically interconnected processes, on the one hand, the separation and opposition, on the other - assimilation and rapprochement.

 According BF.Porshnev, such interaction was developed when people met each other, separate from public - "they", ie when they realized binary opposition - "We - the people", "they - not the people."

 He believes that the first human psychological attitude - this is not the consciousness of primitive tribal communities, and people's attitudes towards their loved ones zhivotnoobraznym ancestors and thus a feeling of itself as it is the people, not as members of their community. This opposition came from the fact that any 'we' is constructed not only as a means of comparing the (opposition) with some "them", "we" - the, "them" - other people's. " This found expression at the same time the mechanism of local integration and differentiation of the human collective. With further development, this person is a psychological scheme extended to the relationship between these groups of people as a community, clan, tribe. But in this case, "we" - it is always the people, and people belonging to a foreign group of members of primitive man might have doubts.

 The basic principles of cross-cultural research: the principle of taking into account various factors in the formation of the individual as a representative of a specific culture;

• The principle of the analysis of psychological features of representatives of a culture in unity with the other manifestations of their characteristics.

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**Theme 6. Features of cross-cultural research in psychology**

2 hours. The 6 week

Objective: To acquaint with the peculiarities of cross-cultural studies in psychology.

***Keywords****: cross-cultural research, especially cross-cultural studies.*

**Main questions:**

*1.Osobennosti cross-cultural research.*

*2.D.Matsumoto about the peculiarities of cross-cultural research.*

*3.Dzh.Berri, Purtinga about the peculiarities of cross-cultural research.*

*4.Planirovaniya cross-cultural studies.*

*5.Nadezhnost cross-cultural research.*

 In modern psychology today conditionally distinguish two main types of research: 1.Standartnye experimental and empirical studies that are carried out using a variety of experimental methods and techniques on the example of the representatives of one ethnic group, and do not involve cross-cultural comparison. 2.kross-cultural studies, which consist in the fact that any psychological technique chosen, the adequacy of the tasks with the help of the research carried out two or more groups.

 There are roughly two main plan used in cross-cultural studies: The first plan: a comparison of two or more natural or groups were randomly selected from two populations. The second plan: the combination plan comparisons 2 or more groups with Longitude, in which not only compares the differences in the behavior of these groups, but we study the process of changing these features under the influence of time or extra time and external factors.

Cross-cultural studies in psychology are conducted in parallel in several groups of subjects belonging to different cultures. Then the results obtained in the different groups are compared and analyzed.

 The emphasis in such studies, depending on the orientation of the researcher is to seek, or differences in the results of the sample, or by emphasizing the similarity of some essential points

According D.Matsumoto cross-cultural studies, primarily focused on the study of human behavior in the context of culture.

 This view of the specifics of cross-cultural research focuses on two significant respects - description of the diversity of human behavior in the world and attempt to link individual behavior with the cultural environment in which it manifests itself.

 Dzh.Berri A.Purtinga and believe that cross-cultural research in psychology is an accurate, systematic comparison of psychological variables in different cultural settings, in order to determine the causes and conditions of various behaviors; cross-cultural research focuses on the empirical study of representatives of various cultural groups with different experiences, which leads to predictable and important differences in behavior.

 Cross-cultural research, is, first of all, a comparative study of how culture and mentality are complementary. Today, cross-cultural research is carried out in the various branches of psychology: general psychology, which studies the culture due to the peculiarities of perception, memory, thinking; personality psychology, which studies the characteristics of temperament, direction, values determined by culture; age, gender, economic, political and others.

A special place takes social psychology, so compared to undergo not only patterns of behavior of individuals, small groups, organizations, due to their inclusion in the ethnic communities, but also the psychological characteristics of these communities themselves.

 The subject of cross-cultural studies are especially psyche of people in terms of their determination sociocultural factors specific to each of the compared ethnocultural communities.

Hypotheses are formed during the cross-cultural research, express the causal relationship between cultural factors and mental characteristics.

Cultural factors are considered to be the cause of differences of mental properties of individuals belonging to different cultures.

 There is a reasonable assumption to the contrary effect of mental characteristics of individuals on the nature of the culture of peoples, to which these people belong.

The main problem of the planning of cross-cultural research - designing or selecting a method for recording the parameters of conduct valid on the description to the studied mental characteristics. Any method of measuring psychological culture is the product most often - Western, and may have an adequate value only in the context of this culture.

 The first task of the researcher - to achieve high (substantive) validity of methods, otherwise the test will not just "included" in the research process.

The fact that many authors consider the achievement of the construct (conceptual) validity, is no more than an indication that the generalized idea of psychic phenomena studied in individuals belonging to cultural groups studied, theoretical models for the researcher.

In order to avoid the "culture of unilateralism," suggested two approaches: convergent and divergent. Convergent approach is that the study carried out by representatives of all the cultural groups that are protected.

 Reliable cross-cultural psychological research - fundamental characteristic of these studies, which shows the extent to which scientific results are representative, whether they are stable in repeated studies.

The reliability of cross-cultural research is the accuracy and precision of the selected techniques, representative conclusions.

 Thus, cross-cultural studies in psychology are determined by a number of features caused by the specificity of the cross-kultural psychology.

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**Theme 7. Psychological dimensions of culture**

2 hrs. 7 weeks

Objective: To introduce the basic psychological dimension of culture.

***Keywords:*** *psychological dimensions of culture, cultural syndrome, individualization-collectivism, power distance, and others.*

**Main questions**

*1.Ponyatie "cultural syndrome".*

*2. Simplicity - Complexity.*

*3.Individualiz collectivism.*

*4.Otkrytost-closed.*

*5. Avoidance of uncertainty.*

*6. Power Distance.*

*7. Masculinity-femininity.*

 Many scientists are searching for meaningful indicators of culture and offered a number of alternatives.

One way to explore the similarities and differences of ethnic groups is to identify the basic values of the peoples, which are based on their psychology and culture.

American psychologist G. Triandis proposed to use a term such as "cultural syndrome".

Cultural Syndrome - a certain set of values, attitudes, beliefs, norms and behaviors that one group is different from other cultures.

 G. Triandis identified three cultural syndrome.

Social roles are clearly defined and specific. The complexity of the culture is determined by the development of social relations and the level of logistics development.

"Simple" culture time is not significant value. Social roles are blurred and uncertain. "Complicated" culture. Time is perceived as an important part of society. Triandis cites the following experiment, confirming the specificity of time in relation to the "simple" and "complex" cultures. The subjects in different countries were asked the same question: "If you have an appointment with a friend, how long are you going to wait for him?". Representatives of the "complex" cultures (USA, Japan) gave an answer in minutes, in Greece and Italy - in hours, and in Latin America - in a day.

 The most famous exponent of cultural variability became individualizm- collectivism (IC). Psychology hunter -osnova individualism; Psychology farmer -osnova collectivism. Anthropologists, sociologists and psychologists on an equal basis, the figure used to explain the differences between cultures.

IR refers to the extent to which culture awakens, nourishes and satisfies the needs, aspirations, desires and values of autonomous and unique beings are more than the needs of the group.

Representatives of individualistic cultures see themselves as independent and autonomous individuals, while representatives of collectivist cultures see themselves strongly associated with other people.

 In individualistic cultures, personal needs and goals take precedence over the needs of others; In collectivist cultures individual needs are sacrificed to the interests of the group.

Thus, IC can be regarded as a prime example of attempts to identify meaningful indicator of cultural variability and to develop methods of measuring its impact in different psychological domains.

 At the same time it is important to recognize that this focus on the IR may reflect the propensity of US researchers working in the US system and learning concept so important to American culture - individualism, and its antipode - collectivism.

Triandis, Bontempi et al. Suggest that cultural differences from the IR linked to the differences in the "I" - its (internal) a group opposed to the relationship, "I" - a foreign (external) group. Individualist crops tend to have more internal groups. As individuals available to many internal groups, their members are not too attached to any one of the inner group. Representatives of these crops tend to be out of the group that apply to them too demanding, and their relationships within their groups marked by a high level of independence and aloofness.

In individualistic cultures personal "self-identity" prevails in the group or we-identity.

• Test Kuhn and McPartland, "Who am I?"

• I -syn, I am a student

• I-creative person, I am good.

In individualistic cultures the behavior of the individual is determined by its motivation to achieve, in the collectivist - belonging to the group

 G.Triandis except IR allocates another cultural syndrome Openness-closeness.

In closed cultures, people should behave in accordance with group norms and violation (USSR, Japan, Greece). In the "open" cultures, there is a great tolerance for individuals to deviate from accepted norms (Hong Kong, Thailand). For the people of the "closed" cultural significant predictability, certainty and security: it's important to know that other people are going to do, and if they come unexpectedly and suddenly, it's psychologically traumatic for members of the "closed" kultur. Individy of 'closed' culture tend to perceive people from "open" cultures as undisciplined, self-willed and capricious, while people from the "open" culture, in turn, interpret the behavior of the 'closed' cultures as inflexible and uncompromising.

 The 'closed' cultures, a person must behave in accordance with group standards, any deviation from them is frowned upon or even prosecuted. Representatives of the "open" cultures are more tolerant of the behavior of individuals deviation from accepted norms.

Psychologist G.Hofstede added Triandis classification. After a tremendous job - analysis 116000 Profiles - he came to the conclusion that there are three other factors affecting the psychology of people of different cultures.

 Under uncertainty avoidance Hofstede understands the desire to streamline as much as possible around the world, the relationship between people, to minimize the chaos and the uncertainty in the present and in the future.

Large power distance - there are rules, mechanisms and rituals, maintain and strengthen the hierarchical relationships.

 The emphasis is on enforcement. Authoritarianism and conformity. Hard style of management, fear of the boss (African countries, India, Turkey, the Philippines, Belgium, France, Yugoslavia). Low power distance. Democracy, a small amount of "walls" between superiors and subordinates. The focus is on conviction, not coercion. The low level of conformity. (Austria, Denmark, Israel, Germany, USA, Canada).

 Thus, all cultures have the psychological dimensions of culture, such as individualization, teamwork, simplicity, complexity, opening and closing, power distance, and others.

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**Topic 14. Culture and Health**

2 hours. The 14 week

**Main questions:**

*1.Kultural differences in the perception of health.*

*2. Health and socio-economic status.*

*3.Addiction incidence of cultural values.*

*4.Impact culture pathological behavior.*

*5.Kultura and treatment of pathological behavior.*

 On the health and development of diseases affecting - the environment, diet, habits, access to health care, but also cultural factors. Cultures differ in their view of the human body.

Concept of the human body affect the way people from different cultures relate to health and disease, treatment, and even to different types of diseases.

Steptoe and his colleagues (1994) summarized the study found an association between unemployment and mortality from cardiovascular diseases and cancer; disappointment and setbacks of life and gastrointestinal diseases; stress and ischemic heart disease and colds; bereavement and functions of lymphocytes; pessimism and physical illness; endurance and physical illness.

 Thus, psychological factors play an important role in maintaining health and in the etiology and treatment of diseases.

In addition to psychological factors, many scientists and doctors have long interested in the socio-cultural determinants of health.

Research over the past decade have shown that cultural factors may play a decisive role in the development and treatment of diseases. Triandis studied the effects of individualism-collectivism factor in the occurrence of heart disease in 8 different cultural groups. Evroamerikantsy, most committed to individualism, most of all suffered from heart disease, Trappist monks, not prone to individualism - the least likely.

 Results of the study can not be considered sufficiently indicative, since these two groups differ in many other indicators (such as industrialization, class, lifestyle).

Yet the evidence in favor of the potential significance of socio-cultural factors for developing heart disease. Different countries and cultures have developed their own unique system of health care. The system of health care is a product of the interaction of many factors, including social and technical development, technological advances and their availability, the influence of the neighboring countries and cooperating.

There are four types of health systems: enterprise, charity, universal, socialist (-predprinimatelskaya US health care system, France, Brazil and Birma- charitable health care system, Sweden, Costa Rica and Sri Lanka -vseobschaya health system.

The Soviet Union, Cuba and China - the socialist system.

 A great interest is the study of the influence of culture on pathological behavior.

Not any social deviant behavior can be attributed to disease or mental disorder. Homosexuality - a deviation, it is not classified as a mental disorder (American Psychiatric Association, 1987). While some Americans may view homosexuality as a pathology, in other cultures and in different periods of history, it is widely practiced. Use social norms as a measure of disease is difficult not only because the rules change over time, but also because they are subjective. The fact that one member of the society or culture considers deviant, the other can take as the norm.

To identify cultural differences. The disease occurs in patients in developing countries more easily than those who live in highly industrialized countries. Patients in Colombia, India and Nigeria recovered more quickly than

 Patients in England, the Soviet Union or the United States.

These differences have been attributed to cultural factors such as the large number of relatives and a tendency to go back to the previous work in developing countries.

 Thus, the study of health in a cross-cultural aspect has shown that there are cultural differences in the perception of health, that health is determined by socio-economic status, that there is a dependence on the incidence of cultural values, that culture influences the pathological behavior.

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