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## **Relation of the Migrant and the Receiving Environment as a Phenomenon of the Krasnoyarsk Territory Modern Culture (Association Experiment Results Based on the Methodology “Serial Thematic Associations”)**

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*According to the modern cultural theory applied socio-cultural research is in demand due to an urgent need to understand an essence of occurring processes in the globalizing world (Koptzeva, 2010 and Zamaraeva, 2010). One of these global processes today is the migration resulting in general changes of social processes and social relations and, consequently, requiring new definitions of the social reality. Studying the migration as a special space of the intercultural interaction which arises at the relation of the migrant and the receiving environment, is in the great demand not only by the problematics of the migration modern processes, but, first of all, by an absolute urge to reveal the basic principles of coexistence of various ethnic groups in a multicultural world society. This particular applied research contains the results of psychological cultural analysis aimed at obtaining authentic information about the migration phenomenon as a modern cultural process and determining the specifics of migratory relations forming the Krasnoyarsk Territory culture. The main hypothesis of the research is the thesis that the migration phenomenon as the actual process of the modern reality initiates the processes of identifying cultural differences in the human minds, performs the function of culture events translation, determines the specific language of communication and rules of behaviour at the relation of the migrant and the receiving environment. In this regard, this applied research conducted by the association experiment method is relevant in terms of the possibility to identify the completeness and depth of associative ideas that arise in relation to the cultural migration phenomenon. Interpretation of research results allows to realise the semantic phenomenon content and also to analyse the conceptual ideas which exist in modern experience, to define the actual condition of the relation to the migratory phenomena.*

*Keywords: migration, relation of the migrant and the receiving environment, intercultural relations, cultural phenomenon, Krasnoyarsk Territory culture, psychological cultural experiment, association experiment, modern applied interdisciplinary methods, concept “foreign”.*

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## **Introduction**

The influence of migration as a powerful factor of social dynamics of the modern society affects greatly the development of economical, political and socio-cultural processes. Therefore, without analysing the mass behaviour psychology there cannot be complete understanding of the migration nature as a cultural phenomenon. One hundred and fifty years ago prominent scientists proposed alternative concepts to explore human psyche (mind): W. Wundt's psychological school and "the theory of unconscious" (Z. Freud, K. Jung) representing scientific explanation of human behaviour in everyday situation. The founders and followers of both schools proved that consciousness is nothing but "inner experience" gained in the development of real phenomena and, therefore, it reflects the internal laws of this reality. Later these conceptual ideas formed the basis of the association experiment method allowing to display experimentally the outside internal mental processes and to clarify the nature of certain social phenomena. In the 20<sup>th</sup> century this method became one of the most useful methodological tools of interdisciplinary field of science (mostly in psycholinguistics, psychology, sociology, psychiatry).

In the modern theory of culture the association experiment method occurs at the boundary of such sciences as psychology and cultural studies and it focuses primarily on the human consciousness studies disposed outwardly in a pure form. Since culture exists not only in the form of real artefacts, but also in the form of the phenomena hidden in the human mind, it is necessary to attract the method of psycho-cultural experiment in order to study the hidden meanings of the cultural phenomena experience.

The relevance of the psychological experiment is due to the fact that human consciousness is directly involved in its cultural development (Libakova, 2010). This article represents the results of the applied psycho-cultural experiment which demonstrates the distinctness of the migration cultural phenomenon. The methodology "Series of Thematic Associations" which belongs to the authors A. I. Nazarov and R.V. Sokolov (Nazarov, 2007) was chosen as a key method for the experiment has become Students of Siberian Federal University (300 people) became the recipients of the association experiment.

## **The main contents of the association experiment method**

The relevance of the methodology "Series of Thematic Associations" lies in the possibility to obtain not only the typical (stereotypical) ideas that appear right in the human mind (this methodology is traditionally used in the experiments when the first word of associations is taken into account), but also to make a deeper understanding by using the identification of areas (fields) which are associated by the recipient's consciousness with its own experience of the phenomenon.

The objective of the research is to obtain actual cultural information about the relation of the migration to the phenomenon for the later modelling of the system of values about this phenomenon in the modern reality. The objectives are: 1) definition of the basic notions for the research (a stimulus word), 2) developing the method to group the results, 3) selection of the testees and development of instructions for the recipients, 4) statistical analysis of the

information according to the type of grouping, and 5) interpretation of the results.<sup>1</sup>

*Stage 1. Definition of the basic notion for the research.* Due to the fact that it is necessary to determine the specific nature of the migrant's and the receiving environment relation as a cultural phenomenon, the recipient should be offered a stimulus word which would bring associations and crystallise the essence of the relation to the migration as a cultural phenomenon. The main theoretical hypothesis lies in the idea that the migrant's and the receiving environment relation process is accompanied by the identification process which leads to crystallisation and transformation of "one's own" and "different" qualities (Zamaraeva, 2010). Consequently, the word "migration" is defined in the meaning of the space for the relation and cannot be offered by recipients. In other words, the notion itself captures a social phenomenon, but does not directly transfer to the field of relation itself. For the validity of the stimulus word choice it is possible to present the following facts: the word is of Latin origin (out of the modern context) and at the moment it has no clear scientific definition (numerous classifications, the absence of a coherent theory, etc.), and therefore it is not settled properly in the ordinary mind. The most correct and appropriate thing to explore the problematics of the migrant and the receiving environment relation is the **word "foreign"** which acts as an abstract representative of the notion "other"; it directly depends on the migration phenomenon, and is relevant in the everyday experience (while meeting the representatives of other cultures); it allows to find the distinctness of ideas about the cultural phenomenon of the migration by means of associative utterance.

*Stage 2. Developing the method to group the results.* According to the objectives of the research it is necessary to obtain the most

complete picture of the phenomenon of the migration, so it is needed to apply a number of ways of grouping. The first group will include the most frequent, common reaction words to the stimulus word "foreign", then they will be differentiated in the reverse order (according to the degree of popularity), and finally modified to the percentage in order to visualise a number of key concepts associated with the studied cultural phenomenon. The second group will include a range of consciousness spheres which are associatively realised by recipients as implicated and determining the knowledge of the cultural phenomenon. This grouping is justified by the authors of the series of thematic associations as "space-time development of the executive action" that contributes to "naming of the associates". Continuous thinking on the stimulus word allows to verbalize the relevant content hidden in the recipients' minds more fully. Consequently, during the processing of the results it is possible to record the spheres of consciousness (semantic groups) implicated in the stimulus word, and discover deeper knowledge of the cultural phenomenon. The third group will contain estimative features in relation to the word "foreign" (positive and negative), since the emotional experience characterises the attitude to the migration phenomenon.

*Stage 3. Selection of the testees and development of instructions for the recipients.* The group of recipients was selected out of the students of Siberian Federal University, mostly senior full-time students (from the 3<sup>rd</sup> to the 5<sup>th</sup> year of study), which made total of 300 people majoring in "Cultural studies", "Advertising", "Art Criticism", "Psychology", "Jurisprudence", "Foreign Languages", "Social Pedagogy", "Economics", "Sociology", "Philosophy", "Physics", "Physical Education", "Public Relations", "Linguistics and Intercultural Communication" and "Journalism". As the knowledge about the outside world is

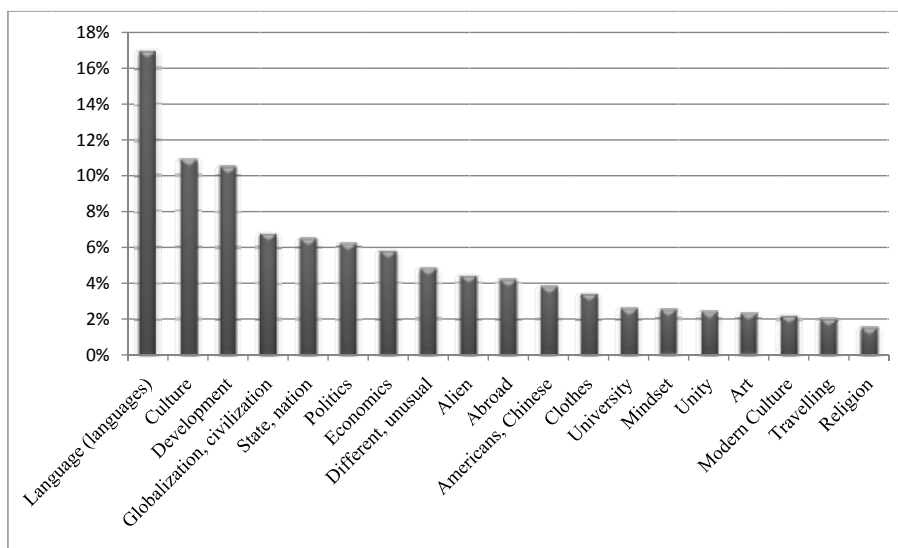


Fig. 1

formed in the educational process, the student group answers the questions actively and frankly, which is very important for the experimental research. At the beginning of the experiment the students were offered a short instruction defined by the rules to conduct the experiment procedure. The main points were related to the naming of the experiment form, its duration in time (20 minutes), significant rules for plunging into independent thinking (for example, not breaking the silence or completing the thinking process when the consciousness does not demonstrate any associations any longer).

*Stage 4. Statistical analysis of information according to the type of the group.*

The first group: “the most frequent, stable associations in the associative range of respondents to the word “foreign” (Fig. 1):

Language (s) (52) – 17 %; culture (38) – 10,9 %; development (31) – 10,5 %, globalization, civilization (22) – 6,8 %; state, nation (19) – 6,5 %; politics (18) – 6,2 %; economics (17) – 5,8 %; different, unusual (14) – 4,8 %; alien (13) – 4,4 %; abroad (12) – 4,2 %, Americans, Chinese (11) – 3,8 %; clothing (10) – 3,4 %; university (9) –

2,6 %; mindset (8) – 2,5 %; unity (7) – 2,4 %; art (6) – 2,3 %; modern culture (5) – 2,2 %; travelling (4) – 2 %; religion (3) – 1,5 %.

The second group: “the relevant fields (spheres) that determine the special nature of the migration phenomenon by means of the word “foreign”. These fields demonstrate the modern ideas about the migration; consequently, they may determine the essence of the phenomenon and reveal the new meanings that are important for scientific research (Fig. 2).

Linguistic reality (85%), cultural rules (68%), new knowledge (63 %), a global phenomenon (57,2%), a widespread social phenomenon (49,9%), socio-cultural development (47 %), an image of different life (35 %), a different person (34,5 %), different personal qualities (33,2 %), a national image (30,5 %), an ethnic outlook (28,4 %), a sign symbol of “different” (27,3 %), an educational sphere (25,4 %), social communication and means of unity (24,7 %), changing of individual quality (15 %), the source of knowledge about the world of art and modern culture (14,3 %) possibility of a temporary territorial movement (5,2%), religious connection (2,3 %).

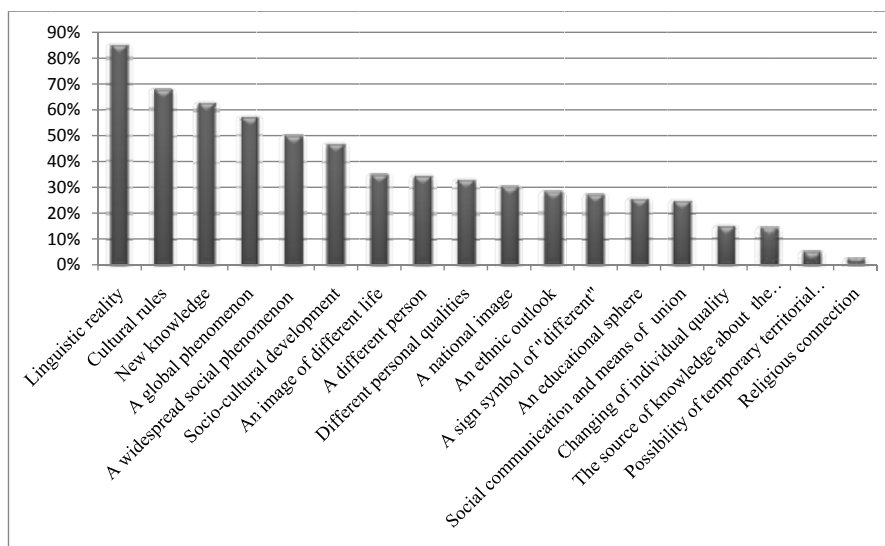


Fig. 2

Spheres that are implicated in the minds of recipients to the process of relation to the migration phenomenon can be represented in the form of conceptual definitions:

1) *Migration as a linguistic reality through which other cultural and linguistic characteristics appear (verbalise):* language (languages), speech, word (words), name, accent, expression, circumlocution, understanding, misunderstanding, and judgment.

2) *Migration as a culture defined as a set of communicative cultural rules while meeting with the foreign:* culture, cultural, tradition, traditional, customs, behaviour, rules, norms of behaviour, etiquette, hospitality and principles.

3) *Migration as motivation to learn something totally new:* a new acquaintance, new sensations, ambitions, curiosity, desire, anticipation, search, perception, meeting, learning, development, innovation, representative for the culture, unique, committed, diverse, versatile, better quality, more advanced, of another style, a level higher.

4) *Migration is a global phenomenon in social life:* globalization, civilization, a globe,

a world map, unlimited, universal, existence, dynamics, permanent, stable, modern, future.

5) *Migration as a widespread social phenomenon:* a state, a country (countries), a nation, a race, people, a society, a town, a village, a house (accommodation).

6) *Migration is a sphere of influence on the socio-cultural processes development of contemporary reality:* in politics – government, ministry, a minister, an embassy, a diplomat, a politician, law, power; in economy – manufacturing, technologies (new, high), infrastructures, capital money, investments, currency, profit, import-export, oil, gas.

7) *Migration as a representative of a different way of existence:* alien, unknown, unfamiliar, unexplored, unusual, beyond the limit, unstudied, exotic, outlandish.

8) *Migration as a representative of a different subjective image:* a citizen, a visitor, a stranger, a nomad, a non-native, different, a newcomer, interesting people (person), belonging to a foreign language, unusual appearance, foreign appearance, different appearance.

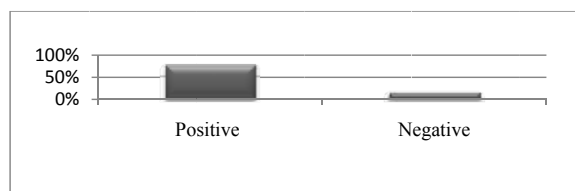


Fig. 3

9) *Migration as a representative of the different human qualities*: the other, different, strange, different manners, the difference of mentality, a different nationality.

10) *Migration as a boundary of knowledge of the national image*: a border, abroad, America, Europe, Asia, Italy, Britain, France, Germany, Ukraine, Australia, Japan and China.

11) *Migration as a boundary of knowledge of ethnic outlook*: Americans, Chinese, Italians, Germans, Black, French.

12) *Migration as a different material image*: clothes, a clothing item, jeans, trainers.

13) *Migration as an important component of scientific education*: a university, a teacher, a department, students, studying process, education, training.

14) *Migration as a process of social communication and means of unity*: an association, a society, a community, negotiation, an intercourse, exchange, communication, relationship, cooperation, mutual understanding.

15) *Migration as an opportunity to change individual qualities*: a mindset, mentality, a stereotype, consciousness.

16) *Migration as a source of knowledge about the world of art and modern culture (in the aspect of art culture and contemporary pop culture)*: painting, architecture, artists, actors, music, cinematography, dancing, television, Johnny Depp, Marilyn Monroe, Michael Jackson, Alfred Hitchcock, etc.

17) *Migration as a possible temporary territorial movement for the sake of having rest*:

travelling, an airport, an international passport, tourism, a suitcase.

18) *Migration as a religious connection with existing confessions*: religion, a church, a ritual, faith, Islam, Buddhism, Hinduism.

Thus, the fixed group-associates form a modern idea about migration as a cultural phenomenon. According to the distribution of these semantic spheres (groups) one can see the relevance of each of them by quantitative characteristics (frequent plunging of consciousness in every sphere) and define a total of meaningful content of the cultural phenomenon in the modern reality.

The third group contains “positive and negative estimative characteristics of the migration phenomenon” (Fig. 3).

Positive associations with the stimulus word “foreign” (77 % of 300 testees) are: impression, admiration, desired, developing, attractive, fascinating, motivating, provoking, mysterious, magical, secret, beautiful, of high quality, interesting, unusual, overseas, an interesting person, a miracle. Negative associations to the stimulus word “foreign” (15 % of the 300 testees) are: not ours, not Russian, wild, dangerous, aggression, decline, distrust, and hostility. Thus, positive associations with respect to the negative ones have a ratio 1/5, which indicates that the positive experience of the migratory phenomenon (coded in the emotional experience of the testees) is dominant in the minds of the students. This fact determines new meaning in relation to the migration not only as an important phenomenon

of social reality, but also as an informational-educational, communicative and well developing the human's mindset.

In calculation of the psycho-cultural experiment results the words- associations which cannot be established in connection with the stimulus word and enter any significant relevant definition area were not considered (from 5, 460 of the associations only 35 were not included in the processing of results): eight, abortion, a waterfall, silver, etc.

*Stage 5. Interpretation of the results.* The data processing results of the applied psycho-cultural research allowed to determine the key aspects (associative notions), the related relevant spheres (groups of associations) and the estimative emotional perception in relation to the phenomenon of migration, and all these points led to the following conclusions.

a) According to the modern ideas *the essence of the migration is determined by the linguistic reality*, which allows the consciousness instantly identify various signs of "different". In the presented associative range there are key notions through which the consciousness determines "different" sign features: "speech", "a word", "words", "a name", "an accent" as the external signals for identification; "expression", "allegory" as meaningful characteristics of "different"; "understanding/ misunderstanding" as a scheme of action with "different", "judgment" as a way to approach various cultural and linguistic characteristics. Such an idea about migration suggests that this linguistic reality as a relevant sphere of consciousness is the only possible paradigm for mutual determination and cooperating of different language cultures and the phenomenon of migration realises this meeting.

b) The migration phenomenon is determined in consciousness as *a set of specific cultural rules* that significantly affect the communication at both individual and social levels. Thus, students

realise that the migration forms the traditions in the field of cultural behaviour, becomes a rule of etiquette and hospitality and sets out the principles and norms in daily communication.

c) The migration as a cultural phenomenon is recognised as an *event form*, through which the development of a new quality is achieved. Most of the associations in relation to the migration are connected with the desire to learn something new, therefore, in the consciousness this phenomenon is enabled with a certain chance to meet something more perfect, better, representative, qualitative, embodied, diverse and innovative. It is worth mentioning that the associative desire to learn something totally new by means of the migration is associated with the idea of the best for the culture (which is "representative of the culture"), consequently, the migration will always be highly demanded for the development of a new cultural quality.

d) Migration is understood as a global phenomenon in the modern life, which has quite certain characteristics. On the one hand, this phenomenon reflects the essence of the modern era of global transformations (a globe, globalization, civilization, art, everyday life, dynamics, unlimited). On the other hand, the migration becomes a timeless process of reality defined by means of such notions as "a world map", "being", "life", "stable", "constant" and "future". Students do not associate the migration process with something historical, belonging to the history of forming an ethnic group, a nation, etc. Consequently, the migration phenomenon is understood as modern development that significantly affects the social unity and determines the future condition of its development.

e) The students can quite clearly realise that the current migration process penetrates into the *whole structure of social life*, defining it by means of such notions as "a state", "a nation", "a country", "a city", "a village". Moreover, the

processes of politics and economics become the linking part of the social structure. In politics, the migration phenomenon shows itself at the level of government and law, and in the economy it appears at the level of manufactures, new technologies, and infrastructure and investment development.

f) There is a quite abstract definition of the essence of the phenomenon (most of the associations belong to the notion “different”), but it gradually becomes deeper, more concrete, and turns into a whole set of well defined characteristics. Firstly, migration is presented as a different way of life (the associations “unknown”, “unstudied”, “bizarre”), but it has its personification in the form of a specific subject, that is, the bearer of the quality of this different existence (the associations “a stranger”, “a nomad”, “a foreigner”, “a foreign language”, “different manners”, “different nationalities”, etc.). Secondly, migration becomes a boundary of knowledge about a different (national and ethnic) image which suggests that ethnic identity has a significant influence on the consciousness and becomes the second (after linguistic) criterion for determining the future strategy of behaviour. Thirdly, the material image that represents the quality of a quite concrete materialised form is also important (the associations “clothing”, “a thing”, etc.).

g) One of the significant spheres relating in the consciousness to the migration phenomenon is education. It is important that students eagerly obtain the conceptual knowledge about this phenomenon and development of a complete system of ideas about this social phenomenon in the studying process.

h) Migration phenomenon affects the specific nature of social communication, and this process is directed towards unity (associates “a union”, “an association”, “a community”, “relationship”) and offers a variety of forms

of interaction (“negotiations”, “exchange”, “communication”). Thus, migration can set the relationships between people and create space for social communication.

i) Migration is understood in the students’ minds as an opportunity to change their own qualities, it is pointed out by the associations “mindset”, “mentality”, “a stereotype”, and “consciousness”. Despite the fact that this associative range has a lower frequency of use, students realise that migration is expanding their own (personal) mindset, affects the stereotypes and changes the consciousness.

j) In the modern reality students understand migration phenomenon as a source of knowledge about the world of art and contemporary culture which is formed by means of the associative range (“artists”, “actors”, “cinematography”, “TV”, etc.) a different idea about creativity and skills in relation to their own creativity levels.

k) Just a few associations represent migration as territorial movement, and the recipients refer them to the field of travelling, leisure and tourism. This fact indicates that the migration is almost not understood as an opportunity to work (temporarily or permanently).

l) The religious function of migration is almost unrealised. However, it is present in the consciousness and identified by the recipients as connection with different existing confessions and an opportunity of uniting with them (associations “a church”, “a ritual”, “religion”).

m) Identification of positive and negative experiences associated with the migration phenomenon, suggests that in general there are more positive emotions than negative ones. Migration phenomenon is realised as an urgent need for new knowledge in the modern reality. The major part of the positive associations (77 %) shows an active desire to discover unknown and thereby to expand the mindset. Negative characteristics (total 15 %) are associated with



possible risks and difficulties that arise at the level of consciousness and create a border of communicational misunderstanding. These characteristics have passive cognition which rejects any possibility of learning something new. Thus, we can note that there is an urgent need for the migration phenomenon cognition, as a bearer of new knowledge, transfer of different cultural images, intersection of one's own and other (different) qualities and obtaining a new quality of uniting during the communication process.

### Conclusion

Based on the results of the association experiment which revealed the relevant spheres of migration phenomenon, their meanings according to the modern ideas of Krasnoyarsk culture students, we can outline the following conclusions:

1) Migration phenomenon is determined in the meaning of the different culture quality transfer (transition) into receiving environment space and formation of intercultural relations. Linguistic characteristics and ethnic identity which lead to cognition of other qualities for both sides become significant during the relation process. For example, students who geographically define the boundaries of the "foreign", give it the characteristics of the unknown, desired, innovative, anticipated, allegorical, etc. The key notions "a language" and "a culture" are defined in the respondents' replies as the communicative means of relation leading to the dialogue formation, and this, in its turn, demonstrates

the desire of cultural groups to create a common cultural integrity.

2) According to the temporal and dimensional characteristics, migration is simultaneously defined as a general timeless process and as a global phenomenon which leads to change of the socio-cultural processes.

3) Realization of the migration phenomenon as a "boundary" captures initiated identification and self-identification processes through which the future strategies of behaviour are determined (primary associations are "a community", "a relationship", "a unity"). In most cases, this is a positive experience which gives a real chance to learn something new.

4) Migration phenomenon ability to affect all spheres of human consciousness becomes a very important factor in the modern reality. Thus, the main influence features that appear are mindset expanding, stereotypes changing, mentality update, meeting totally different (culture, art, religion), cultural rules establishment during relations (etiquette, behaviour, hospitality), the tolerant attitude formation by offering something substantially new.

5) Education is one of the most important spheres for migration phenomenon manifestation. During the educational process, the direct cross-cultural relations are transformed into multicultural community quality. Besides, the associations connected with education go beyond the existing educational institutions, thereby expanding the possibilities for modelling intercultural relations in different conceptual education forms.

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<sup>1</sup> These objectives completely determine the stages of the experimental study. The methodology of the psychological experiment is described in the book of R. Gottsdanker "Fundamentals of the psychological experiment" which defines the methods of the experiment and shows the criteria for validity of the results of its performance.

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## **Отношение мигранта и принимающей среды как феномен современной культуры Красноярского края (результаты ассоциативного эксперимента по методике «Серийные тематические ассоциации»)**

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*С позиции современной теории культуры прикладные социально-культурологические исследования востребованы в связи с острой необходимостью понимать суть происходящих процессов в глобализирующемся мире. Одним из таких глобальных процессов на сегодняшний день является миграция, влекущая повсеместное изменение социальных процессов и социальных отношений и, как следствие, требующая новых определений социальной реальности. Изучение миграции как особого пространства межкультурного*

*взаимодействия, возникающего при отношении мигранта и принимающей среды, востребовано не только проблематикой современных процессов миграции, но прежде всего насущной необходимостью выявления базовых принципов сосуществования различных этнических групп внутри поликультурного мирового общества. В данном прикладном исследовании представлены результаты психологически культурного исследования, направленного на получение достоверной информации о феномене миграции как современном культурном явлении и определение специфики миграционных отношений, формирующие культуру Красноярского края. Основной гипотезой исследования стало положение о том, что феномен миграции как актуальный процесс современной действительности запускает в сознании человека процессы идентификации культурных различий, осуществляет функцию трансляции культуры, определяет специфику языковой коммуникации и правила поведения при отношении мигранта и принимающей среды. В связи с этим данное прикладное исследование, проведенное методом ассоциативного эксперимента, актуально в плане возможности выявления полноты и глубины ассоциативных представлений, возникающих по отношению к культурному феномену миграции. Интерпретация результатов исследования позволяет осознать смысловое содержание феномена, а также проанализировать концептуальные представления, существующие в современном опыте, определить актуальное состояние отношения к миграционным явлениям.*

*Ключевые слова: миграция, отношение мигранта и принимающей среды, межкультурные отношения, культурный феномен, культура Красноярского края, психологический культурный эксперимент, ассоциативный эксперимент, современные прикладные междисциплинарные методы, понятие «иностранное».*

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