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**Intercultural relations in the Crimea:
the role of identities and acculturation attitudes of the Crimeans**

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GENERAL DESCRIPTION OF THE DISSERTATION

The relevance of the research problem

The Crimea is a new multicultural region in post-Soviet Russia. The Crimea has a complex ethnic structure: Russians constitute the majority of the population (about 68%), the largest ethnic minority is Ukrainians (about 16%), the Crimean Tatars make up about 10% of the population. Among Crimean residents there are also Armenians, Poles, Bulgarians, Koreans, Germans, Greeks and other ethnic groups (Results of the population census ... , 2015).

The Crimea's entry into Russia in 2014 was accompanied by numerous political, social, economic and cultural challenges. Moreover, it caused a resonance in the well-established system of intercultural relations in the Crimea. The issue of maintaining social stability in the Crimea through strengthening interethnic peace is of particular relevance in the context of modern challenges.

Possible problems in intercultural relations may destabilize the socio-political situation on the peninsula, as well as complicate the integration of the Crimea into the Russian context. All this makes it necessary to study in depth the specific features of intercultural relations in the Crimea, including their problematic and promising aspects that will help to further outline the ways to harmonize these relations.

The research problem

The existing studies of intercultural relations in the Crimea are focused on the general background of intercultural relations, their dynamics and future prospects (Ethnopolitical processes in the Crimea, 2015; Volkogonova, Polunov, 2008; Baranov, Dontsova, Chigrin, 2017; Brodovskaya, Dombrovskaya, Sinyakov, 2018; Baranov, 2018; Mukomel, 2019), consider the issue of language (Brunova-Kalisetskaya, Duhnich, 2011; Starchenko, 2014), interreligious relations (Baranova, 2011), political orientations among representatives of different ethnic groups (Volkogonova, Polunov, 2008; Starchenko, 2014; Guzenkova, Nemenskii, Khizrieva, 2016; Project "Open opinion – Crimea", 2016; Mukomel, Khaikin, 2016; Kulbachevskaya, 2019). In addition, researchers approach the issue of intercultural relations through specific aspects of the interaction between ethnic groups – intercultural contacts (Milyukova, 2016; Milyukova,

2018), interethnic marriages (Klintsova, 2016), and also consider differences between ethnic groups in values (Latysheva, Suyunova, 2021; Chernyi, Latysheva, 2019) and identities (Chernyi, 2010; Project “Open opinion - Crimea”, 2016; Ethnic and ethnopolitical map of the Crimea, 2017; Brodovskaya et al., 2017; Mukomel, Khaikin, 2016; Korostelina, 2003; Korostelina, 2004; Milyukova, Golovacheva, 2018).

These studies help to better understand certain aspects of intercultural relations and the role of certain factors of tension. However, these studies are rather fragmentary, they are focused on reaching their objectives and do not allow to get the full picture of intercultural relations. At the same time, there are no socio-psychological studies of the consequences of the Crimea's entry into Russia, taking into account the positions of representatives of the main ethnic groups of the Crimeans. Therefore, there is a need for an approach that takes into account the main **socio-psychological consequences** of the large-scale changes that took place in the Crimea in 2014.

Firstly, the entry of the Crimea into Russia provoked an active process of identity transformation, in particular, the construction of a new national (Russian) identity for all ethnic groups of the Crimeans. Secondly, the entry of the Crimea into Russia was accompanied by a change in the relative statuses of the Crimea's ethnic groups, which caused a shift in the system of their mutual acculturation attitudes. In particular, the Russian Crimeans gained the status of an ethnic majority in the new country, while the Ukrainians became an ethnic minority, the status of the Crimean Tatars as an ethnic minority remained. Thirdly, ethnic groups living in the Crimea perceived these events differently, which aggravated previously existing contradictions in intercultural relations, and also had certain consequences for the psychological well-being of the residents of the Crimea.

The approach of the current study of intercultural relations through the relationships between identities, acculturation attitudes and psychological well-being of Russians, Ukrainians and Crimean Tatars will make it possible to draw up a detailed picture of intercultural relations in the Crimea, and assess the problems and prospects of these relations.

The degree of scientific development of the problem

The study is based on the Social identity theory (Tajfel, Turner, 1979), the Acculturation theory by J. Berry (Berry, 2005), the concept of psychological well-being (Pavot, Diner, 1993; Rosenberg, Schooler, Schoenbach, 1989).

Due to the dynamic migration processes in the modern world, accompanied by the contact between different cultures, researchers are greatly interested in studying various aspects of intercultural relations, as well as through the prism of acculturation. Acculturation is understood as a “two-way process of cultural and psychological changes”, which is triggered as a result of contact between representatives of different cultural groups (Berry, 2005). The view of intercultural relations through mutual acculturation implies studying not only the readiness of the ethnic minority to intercultural interactions with the majority, but also the attitude of the majority group towards ethno-cultural diversity in the region.

The famous Canadian scholar John Berry proposed four acculturation strategies that representatives of ethnic minorities can implement when interacting with the ethnic majority, depending on their wish to maintain their culture or to participate in the life of the host society: integration, assimilation, separation and marginalization. The acculturation strategies correspond to four acculturation expectations that members of the host society, in turn, demonstrate towards ethnic minorities: multiculturalism, melting pot, segregation and exclusion (Berry, 1997; Berry, 2005).

When studying the acculturation attitudes of ethnic groups, much attention is paid to the success of acculturation strategies and expectations in terms of psychological adaptation, in particular, the psychological well-being of representatives of the majority and minority. Psychological well-being includes self-esteem, reflecting the perception of oneself and one's own value (Rosenberg et al., 1989), and life satisfaction, which is a general assessment of one's own life and feelings about it (Pavot, Diner, 1993).

Numerous studies in different contexts have shown the advantages of acculturation attitude towards integration for psychological well-being of ethnic minorities (Berry et al., 2006; Abu-Rayya, Sam, 2017; Nguyen, Benet-Martínez, 2013; Berry, Hou, 2016; Berry, Sabatier, 2010; Jasinskaja-Lahti, Horenczyk, Kinunen, 2011;

Kosic, Mannetti, Sam, 2006; Schmitz, Berry, 2009), and the ethnic majority (Berry et al., 2019; Lepshokova, Tatarko, 2016; Lebedeva, Tatarko, Berry, 2016; Ryabichenko, Lebedeva, 2016; Haugen, Kunst, 2017; Lefringhausen et al., 2021; Kunst et al., 2021).

As for the acculturation attitude towards assimilation, studies have shown that the assimilation strategy can also promote psychological well-being of ethnic minorities (Berry, Hou, 2016; Greenman, Xie, 2008; Berry et al., 2006; Berry, Sabatier, 2010; Kosic et al., 2006; Berry et al., 2019; Ryabichenko, Lebedeva, 2016). At the same time, the role of acculturation expectation of assimilation in the psychological well-being of the ethnic majority is quite ambiguous. Studies have revealed a positive relationship between the expectation of assimilation and life satisfaction of the ethnic majority (Lepshokova, Tatarko, 2016) and a negative relationship between the expectation of assimilation and self-esteem (Berry et al., 2019; Lebedeva, Tatarko, 2017).

The separation strategy has less benefits for minority adaptation and psychological well-being, according to the research, and marginalization from this point of view is the least preferred strategy (Berry et al., 2006; Berry, Hou, 2016; Berry, Sabatier, 2010). At the same time, in some cases, the separation strategy may play a positive role (Berry et al., 2006; Berry, Hou, 2016; Galyapina, Lepshokova, 2017). Therefore, the potential of acculturation attitudes for psychological well-being is largely determined by the context of acculturation of the majority and minority.

Researchers consider social identity of representatives of different ethno-cultural groups as one of the factors determining the choice of acculturation attitudes. Social identity is defined as a part of the self-concept of an individual, which is associated with his membership in a social group, and includes the value and emotional significance of this membership (Tajfel, Turner, 1979). In the context of intercultural relations, attention is most often paid to ethnic, religious, national and place identity.

In studies of identity as a predictor of the acculturation expectations of the ethnic majority, it was found that the expectation of minority integration is related with the dominance of national identity among representatives of the host society (Berry, Kalin, 1995), a high level of place identity (Galyapina, Lebedeva, 2016), as well as with a low level of ethnic identity of the majority (Verkuyten, 2005). With regard to ethnic

minorities, the choice of integration strategy is predicted by national (Jasinskaja-Lahti, Liebkind, Solheim, 2009; Galyapina, Khozhiev, 2017) and place identity (Galyapina, Lebedeva, van de Vijver, 2018). The ethnic identity of migrants demonstrates a negative relationship with the assimilation strategy (Verkuyten, 2005) and a positive relationship with the separation strategy (Berry, Sabatier, 2010). At the same time, the relationship of ethnic identity with the integration attitude can be positive among minority (Verkuyten, 2005; Galyapina, Khozhiev, 2017) and majority (Zivkovic, 2018).

Along with acculturation attitudes, researchers also consider social identities as a source of psychological well-being of ethnic groups. Studies have showed that a positive role in the psychological well-being of ethnic minorities is played by ethnic (Costigan et al., 2010; Umaña-Taylor, 2004; Umaña-Taylor, Updegraff, 2007; Yap, Settles, Pratt-Hyatt, 2011; Smith, Silva, 2011), religious (Ajibade et al., 2016; Abu-Rayya, Abu-Rayya, 2009; Dimitrova et al., 2017a), national (Dimitrova, Jordanov, 2015; Dimitrova et al., 2018) and place identity (Kodja, Ryabichenko, 2019; Trifonova, 2021). At the same time, the relationships between ethnic and national identity and the psychological well-being of the ethnic minority in some cases may be negative (Dimitrova et al., 2017a; Ryabichenko, Lebedeva, Plotka, 2019).

Studies among ethnic majority groups have also revealed a positive role of national (Dimitrova et al., 2013; Grey, Thomas, 2018; Dimitrova et al., 2017b), ethnic, religious (Dimitrova et al., 2018) and place identity (Knez, Eliasson, 2017; Rainisio, 2016) in psychological well-being.

As the analysis of the literature has shown, the nature of the relationships between identities, acculturation attitudes and psychological well-being is largely determined by the specifics of a particular region, the peculiarities of its historical, political and socio-cultural context. In this regard, the Crimea provides an interesting field for studying various aspects of the interactions between the ethnic majority and ethnic minorities. As a historically multicultural region, the Crimea is characterized by a favorable background of intercultural relations. At the same time, the nature of intercultural relations in the Crimea is quite dynamic, since we are talking about an extremely

unstable context experiencing the consequences of large-scale geopolitical transformations.

The aim and the objectives of the research

The **aim** of the research is to study the role of identities and acculturation attitudes of the Crimeans (Russians, Ukrainians, Crimean Tatars) in intercultural relations in the Crimea.

Theoretical objectives:

- to analyze the theoretical foundations of the study of intercultural relations and consider the results of empirical studies on the relationships between identities, acculturation attitudes and psychological well-being;
- to analyze the specific features of the socio-cultural context of the Crimea and consider the results of existing empirical studies on intercultural relations in the Crimea;
- to develop a theoretical model for the study of intercultural relations.

Methodological objectives:

- to develop the design of an empirical study and prepare measures for studying the relationships between identities, acculturation attitudes and psychological well-being among representatives of the ethnic majority and ethnic minorities in the Crimea;
- to prepare measures for qualitative research of intercultural relations in the Crimea.

Empirical objectives:

- to identify the relationships between identities, acculturation attitudes and psychological well-being of the Crimeans;
- to study the structure of social identity of representatives of three ethnic groups of the Crimeans;
- to determine the role of acculturation attitudes in the relationship between identities and indicators of psychological well-being;
- to study how the representatives of three ethnic groups of the Crimeans perceive intercultural relations.

The research object: intercultural relations of the ethnic majority and ethnic minorities.

The research subject: the role of identities and acculturation attitudes of the ethnic majority and ethnic minorities in intercultural relations.

Hypotheses of the research

***Hypothesis 1.** The identities of Russians, Ukrainians and Crimean Tatars are differently related with their acculturation attitudes.*

Hypothesis 1a. For representatives of all three ethnic groups of the Crimeans, national (Russian) identity is positively related with the integration and assimilation attitude, and negatively with the attitude towards separation;

Hypothesis 1b. For representatives of all three ethnic groups of the Crimeans, place identity is positively related with the integration and assimilation attitude, and negatively with the attitude towards separation.

Hypothesis 1c. For representatives of all three ethnic groups of the Crimeans, ethnic identity is positively related with the separation attitude, and negatively related with the attitude towards integration and assimilation.

Hypothesis 1d. The religious identity of Russians and Ukrainians is positively related with integration and assimilation attitudes, and negatively with separation attitude; the religious identity of Crimean Tatars is positively related with separation attitude, and negatively with integration and assimilation attitudes.

***Hypothesis 2.** Acculturation attitudes of representatives of the ethnic majority and ethnic minorities are differently related with indicators of their psychological well-being.*

Hypothesis 2a. Among the representatives of the ethnic majority in the Crimea (Russians), the acculturation expectation of integration of minorities is positively related with psychological well-being, while expectation of separation and assimilation is negatively related with psychological well-being;

Hypothesis 2b. Among the representatives of ethnic minorities in the Crimea (Ukrainians and Crimean Tatars) acculturation strategies of integration and separation are positively related with psychological well-being, while the assimilation strategy is negatively related with psychological well-being.

Hypothesis 3. Different social identities are related with the psychological well-being of Russians, Ukrainians and Crimean Tatars.

Hypothesis 3a. For the Russian Crimeans, national (Russian) identity is positively related with psychological well-being;

Hypothesis 3b. For Ukrainians, place identity is positively related with psychological well-being;

Hypothesis 3c. Among Crimean Tatars, ethnic identity is positively related with psychological well-being.

Additionally, the following **research questions** were posed for the quantitative and qualitative stage of the study:

- What is the structure of social identity among Russians, Ukrainians and Crimean Tatars in the Crimea?
- Do acculturation attitudes mediate the relationships between identities and psychological well-being?
- How different ethnic groups of the Crimeans perceive intercultural relations in the Crimea?

The theoretical and methodological basis of the research

- Social identity theory (H.Tajfel, J. Turner);
- Acculturation theory (J. Berry);
- The concept of psychological well-being (E. Diener, M. Rosenberg);
- Domestic and international experience of empirical research in the field of intercultural relations, identities, acculturation attitudes and psychological well-being (N.M. Lebedeva, T.G. Stefanenko, L.M. Drobizheva, G.V. Soldatova, V.V. Gritsenko, Z.H. Lepshokova, V.N. Galyapina, J. Berry, F. van de Vijver, M. Verkuyten, R. Dimitrova, B. Martinovich, I. Jasinskaja-Lahti, C. Ward);
- Domestic experience of empirical research in the field of intercultural relations in the Crimea and the identities of the Crimeans (V.I. Mukomel, E.V. Chernyi, T.S. Guzenkova, E.V. Brodovskaya, A.V. Baranov, R.A. Starchenko, T.V. Milyukova).

Methods of the research

A combination of quantitative and qualitative methods of socio-psychological research was used to reach the objectives of the research.

Data collection for the **quantitative study** among three ethnic groups was carried out from June 2018 to December 2020. Among the Russian residents of the Crimea, the survey was conducted online using the paid platform “IOM Anketolog”, a small remuneration was provided for completing the questionnaire (50 rubles). Among representatives of ethnic minorities – Ukrainians and Crimean Tatars – the survey was conducted in person. The study participants were offered a questionnaire in Russian, filling out the questionnaire took about 20 minutes.

In order to assess ethnic and national identity, acculturation attitudes of the ethnic majority and minority, the questionnaire used subscales from the Mutual Intercultural Relations in Plural Societies questionnaire (<http://www.victoria.ac.nz/cacr/research/mirips>), the questionnaire also included place identity scale (Droseltis, Vignoles, 2010). In order to assess indicators of psychological well-being, the questionnaire used the Diener Life satisfaction scale (Diener et al., 1985) and the Rosenberg self-esteem scale (Rosenberg, 1965). All scales were translated into Russian and adapted for use in Russia (Lebedeva, Tatarko, 2009; Ryabichenko et al., 2019).

The following methods of mathematical and statistical data processing were used: descriptive statistics, α -Kronbach coefficient, t-criterion, correlation analysis, linear regression analysis, multigroup analysis, structural equation modeling (SEM), analysis of mediation effects. The IBM SPSS 22.0 statistical package with the AMOS 22.0 application was used for data processing.

Data collection for the **qualitative study** among three ethnic groups was carried out in June 2018. During the qualitative stage, the study used the method of semi-structured interviews with a pre-prepared guide. The interview was conducted during a face-to-face conversation with respondents and lasted on average 20-25 minutes. Thematic analysis was used to analyze the qualitative research data.

The empirical basis of the research

The empirical basis of the **first stage** of the research constitute the results of a survey among residents of various settlements of the Crimea, the total sample size of 907 respondents. The sample of the ethnic majority (Russians) included 404 respondents, 138 (34.2%) men and 266 (65.8%) women, ranging in age from 17 to 67 years old. The sample of Ukrainians included 133 respondents, 60 (45.1%) men and 73 (54.9%) women ranging in age from 18 to 67 years old. The sample of Crimean Tatars included 370 respondents, 156 (42.2%) men and 214 (57.8%) women ranging in age from 17 to 68 years old.

At the **second stage** of the research, 22 interviews (7 men, 15 women) were conducted among representatives of three ethnic groups of the Crimeans: 8 Russians (18-50 years old), 5 Ukrainians (19-37 years old), 9 Crimean Tatars (18-59 years old).

Scientific novelty

In this work, for the first time, a model for studying intercultural relations in a traditionally multicultural region was presented and empirically tested, based on the relationships between four social identities, acculturation attitudes and indicators of psychological well-being among representatives of the ethnic majority and minorities. The work also described the diagnostic potential of the theoretical model and the mechanism of its application for assessing intercultural relations.

For the first time, the structure of social identity among Russians, Ukrainians and Crimean Tatars in the Crimea was analyzed, which helped to identify potential tension and peacemaking points between the groups.

For the first time, the acculturation expectations of the ethnic majority and the acculturation strategies of ethnic minorities were simultaneously considered in the Crimean context, which made it possible to trace the psychological mechanism of the relationships between identities and psychological well-being through acculturation attitudes in the conditions when the ethnopolitical status of groups has changed.

For the first time, the factors of psychological well-being of the ethnic majority and ethnic minority groups living in the same context were considered.

Theoretical significance

The research expands the knowledge in the field of psychology of intercultural relations, in particular, on the applicability of the social identity theory and the acculturation theory in an extremely dynamic socio-cultural context of a region experiencing the consequences of large-scale geopolitical transformations. Current study examined the structure of social identity and the relationships between identities and psychological well-being of the ethnic groups that are currently in the process of restructuring a complex set of identities and the active formation of a new national Russian identity. In addition, current study considered the mediating role of acculturation attitudes in the relationship between identities and psychological well-being among groups in the process of mastering a new status and revising mutual acculturation attitudes.

The practical implication

The proposed theoretical model can be used as a diagnostic tool for assessing the state of intercultural relations in historically multicultural regions during regular monitoring, which will allow to timely offer scientifically based recommendations for their improvement. In particular, the results of the research can be used to develop recommendations to state bodies and non-profit organizations dealing with problems of intercultural relations in the Crimea regarding the creation of special programs aimed at strengthening interethnic harmony, prevention and resolution of interethnic conflicts.

Basic ideas of the dissertation to be defended

1. Identities of the Crimeans are related with their acculturation attitudes. The expectation of integration of minorities among Russian residents of the Crimea is predicted by place identity and ethnic identity. For both minority groups – Crimean Tatars and Ukrainians – national (Russian) identity contributes to the choice of integration strategy. Crimean Tatars also have ethnic identity related with integration strategy. For Russian Crimeans, the expectation of separation of minorities is predicted by national (Russian) identity. Ethnic identity of Ukrainians and religious and place identity of Crimean Tatars contribute to the choice of a separation strategy when interacting with the ethnic majority in the Crimea. For Russian Crimeans, religious

identity contributes to the expectation of assimilation of ethnic minorities, for Crimean Tatars national (Russian) identity is related with assimilation strategy.

2. Acculturation attitudes of the Crimeans are related with their psychological well-being. Attitudes towards integration, that dominates among three ethnic groups, are positively related with self-esteem among Russians and with life satisfaction among Crimean Tatars. The attitude towards separation is in second place among other acculturation attitudes, and separation strategy is also positively related with self-esteem among Crimean Tatars. The expectation of assimilation of minorities is negatively related with self-esteem of Russian Crimeans.

3. Identities of the Crimeans are related with their psychological well-being. Place identity is related with life satisfaction among Russian Crimeans, national (Russian) identity is related with life satisfaction among Ukrainians, religious identity is related with life satisfaction among Crimean Tatars.

4. The structure of identities has its own peculiarities for each ethnic group of the Crimeans. The identities of Russian residents of the Crimea demonstrate the consistency between different types of identities: ethnic, religious, national and place identity. Among Ukrainians living in the Crimea, religious identity shows significant correlations with all the identities considered. Among the Crimean Tatars, the ethno-cultural component dominates in the structure of social identity: the core of self of this ethnic group is the combination of ethnic, religious and Crimean identity. Finally, place identity is related with national Russian identity among the residents of the Russian Crimea from all three ethnic groups.

5. Acculturation attitudes mediate the relationship between identities and psychological well-being. Among Russians place identity is related with self-esteem through the expectation of integration of minorities. Among Crimean Tatars ethnic and national identity are positively related with life satisfaction through integration strategy, religious identity and place identity are positively related, and national identity is negatively related with self-esteem through separation strategy.

6. The approach to the study of intercultural relations in a traditionally multicultural region through the relationships between identities, acculturation attitudes

and psychological well-being demonstrates both resource and conflict potential of intercultural relations. The similarities and differences of these relationships among the ethnic majority and ethnic minorities of the Crimea indicate potential interethnic tension and peacemaking points between the groups of the Crimeans.

Approbation of the research results

The content of the work was discussed at the IX, X, XI International Summer School “Design of Cross-Cultural Study” organized by the Center for Socio-Cultural Research at the HSE in 2019, 2020, 2021, as well as at the scientific seminar “Culture matters” organized by the Center for Socio-Cultural Research in 2021.

The results of the research were also presented at international scientific conferences in English:

1) The Migration Conference (2019, Italy, Bari), “The role of multiple identities and acculturation strategies in psychological well-being of Crimean Tatars”;

2) XX April International Scientific Conference on Economic and Social Development (2019, Russia, Moscow), “Intercultural relations in Crimea: Empirical testing of three hypotheses of intercultural relations”;

3) VII International Research Conference “Culture in Society, Between Groups and Across Generations” (2020, Russia, Moscow), “The Role of Acculturation Strategies in Psychological Well-Being of Crimean Tatars”;

4) The 32 International Congress of Psychology (2021, Czech Republic, Prague, online), “Intercultural relations in Crimea: Empirical testing of three hypotheses of intercultural relations”;

5) The 44th Virtual Scientific Meeting of the International Society of Political Psychology (2021, Canada, Montreal, online), “Integration and separation among Crimean Tatar minority: the effect for psychological well-being”;

6) The 12th Biennial Conference of the International Academy for Intercultural Research (2022, Switzerland, Rapperswil-Jona, online), “Russians of the Crimea: the relationship between identities, acculturation expectations and psychological well-being”.

Publications

The content of the dissertation is presented in 3 scientific publications (one in Russian and two in English) in journals recommended by the HSE:

1) Kodja E.A., Lebedeva N.M., Galyapina V.N., Lepshokova Z.H., Ryabichenko T.A. Intercultural relations in the Russian Crimea: an empirical testing of three hypotheses of intercultural relations // Psychology. Journal of the Higher School of Economics. 2019. Vol. 16. No. 2. P. 250-268.

2) Kodja E. The role of multiple identities and acculturation strategies in the psychological well-being of Crimean Tatars: Intergenerational analysis // Psychological Studies. 2021. Vol. 14, No. 77, Article 3. DOI: 10.54359/ps.v14i77.131

3) Kodja E. The relationship between identities, acculturation expectations and psychological well-being of Russians in the Crimea // Psychological Studies. 2022. Vol. 15, No. 82, Article 3. DOI: 10.54359/ps.v15i82.1084

The structure of the dissertation

The dissertation consists of the introduction, the main part, including theoretical and empirical chapters, conclusions, a list of references and 3 appendices. The list of references includes 191 sources, 94 of them in Russian and 97 in English. The work includes 4 figures and 9 tables. The total volume of the dissertation is 197 pages.

MAIN CONTENT OF THE DISSERTATION

The **Introduction** reflects the research problem, its relevance and degree of development, identifies the aim and objectives, the object and the subject of the research, hypotheses and research questions. This part describes the theoretical, methodological and empirical bases of the study, as well as the methods used. Further, the Introduction describes the scientific novelty, theoretical and practical significance of the dissertation research, as well as the basic ideas of the dissertation to be defended. The information about the approbation of the results and the general structure of the work is also provided.

The theoretical part of the dissertation is presented in **Chapter 1 “Theoretical foundations of the study of intercultural relations in the Crimea”** that consists of three paragraphs.

Paragraph 1.1 of the theoretical chapter **“Socio-psychological foundations of the study of intercultural relations”** considers the theoretical foundations of the study of intercultural relations and includes three subsections.

The *subsection 1.1.1 “Conceptual approaches to understanding and research of intercultural relations”* highlights the main approaches to the study of intercultural relations, describes key and related concepts. Within the framework of social psychology, intercultural relations are considered in terms of mutual perception and interaction of people who identify themselves as members of different ethnic groups.

Further, this part summarizes the main approaches to the study of the psychological prerequisites for the success of intercultural relations, in particular, the socio-psychological factors that influence attitudes regarding the acceptance of cultural diversity. The conceptual foundations of the current research (social identity theory, acculturation theory and the concept of psychological well-being) are introduced in this part.

The *subsection 1.1.2 “Social identity in intercultural interaction”* discusses the features of various types of social identity and summarizes the results of the studies by domestic and foreign authors on identities in the context of intercultural relations.

The *subsection 1.1.3 “Intercultural relations through the prism of acculturation theory”* describes the ideas of acculturation theory in the context of intercultural relations, reveals the content of acculturation expectations of the ethnic majority and acculturation strategies of the ethnic minority: integration, assimilation, separation and marginalization. Further, this part analyzes the experience of empirical research on identities as a factor in the choice of acculturation attitudes in ethnic majority and minority groups.

The *subsection 1.1.4 “Psychological well-being in the context of intercultural relations”* describes the components of the concept of psychological well-being, including self-esteem and life satisfaction.

Further, this part analyzes the foreign and domestic experience of empirical studies on the role of acculturation attitudes in the psychological well-being of ethnic groups, which shows that the potential of acculturation attitudes for psychological well-being is ambiguous: despite the relative advantage of the acculturation attitude towards integration for the psychological well-being of the ethnic majority and minority, in some cases, attitudes towards assimilation and separation can also play a positive role.

This part also analyzes the experience of empirical studies on the relationship between identities and psychological well-being, confirming the mostly positive role of ethnic, religious, national and place identity in psychological well-being of ethnic groups.

Based on the results of the literature analysis, it is concluded that the relationships between identities, acculturation attitudes and psychological well-being are largely determined by the context of acculturation of the majority and minority, namely, the specifics of a particular region, the features of its historical, political, socio-cultural context. It makes it necessary to study in detail the features of the socio-cultural context of the Crimea.

Paragraph 1.2 of the theoretical chapter “**Specific features of the context of intercultural relations in the Crimea**” considers contextual grounds for the study of intercultural relations in the Crimea and includes three subsections.

The *subsection 1.2.1 “Description of the socio-cultural context of the Crimea”* provides general information about the ethnic structure and dynamics of the Crimean population, touches on the peculiarities of the current language situation, and also discusses the main directions of the ethnic policy in the Russian Crimea.

The *subsection 1.2.2 “Intercultural relations in the Crimea: an overview of empirical studies”* analyzes the experience of empirical studies on intercultural relations in both Ukrainian and Russian Crimea. This part describes the main approaches to the study of intercultural relations, including the studies of the general background of intercultural relations, their dynamics and prospects for further development, and the studies of differences between ethnic groups of the Crimeans in values, identities, political orientations, attitudes to the language situation in the Crimea, to interethnic

marriages and the maintenance of intercultural contacts. Based on the results of the empirical studies, the main factors of tension in the relations between ethnic groups of the Crimeans are also summarized.

The subsection 1.2.3 *“The experience of studying the identities of the Crimeans”* analyzes the results of empirical studies of both the Ukrainian and Russian periods regarding the identities of the Crimeans, considers the main approaches to the study of the identities and the limitations of these approaches. This part summarizes the specific features of identities of Russians, Ukrainians and Crimean Tatars and comes up with a preliminary conclusion regarding the existence of a certain imbalance of identities among different ethnic groups in the Crimea, which is somewhat balanced by the importance of the Crimean identity for all the Crimeans. However, the existence of such an imbalance may be a conflict-causing factor for intercultural relations, which explains the importance of further studying the identities of the Crimeans.

Paragraph 1.3 of the theoretical chapter **“The author’s approach to the study of intercultural relations in the Crimea”** presents the approach to the study of intercultural relations through the relationships between identities, acculturation attitudes and psychological well-being of Russians, Ukrainians and Crimean Tatars. The approach of the dissertation research is formulated taking into account the considered theoretical prerequisites for the study of intercultural relations and the features of the socio-cultural context of the Crimea. The characteristic features of the Crimea are analyzed in detail, on the one hand, as a traditionally multicultural region where ethnic groups have the experience of cohabitation for centuries, on the other hand, as an extremely dynamic region where the identities, acculturation attitudes and psychological well-being of the ethnic groups underwent significant transformations following the Crimea’s entry into Russia.

A theoretical model for the study of intercultural relations in a traditionally multicultural region is proposed (Figure 1) based on the synthesis of the theoretical, methodological and contextual foundations. Further, the mechanism of application of this theoretical model to the study of intercultural relations, as well as the diagnostic potential of the model is described. This part also includes the theoretical justification of

the hypotheses and the research questions for the quantitative and qualitative stages of the study.

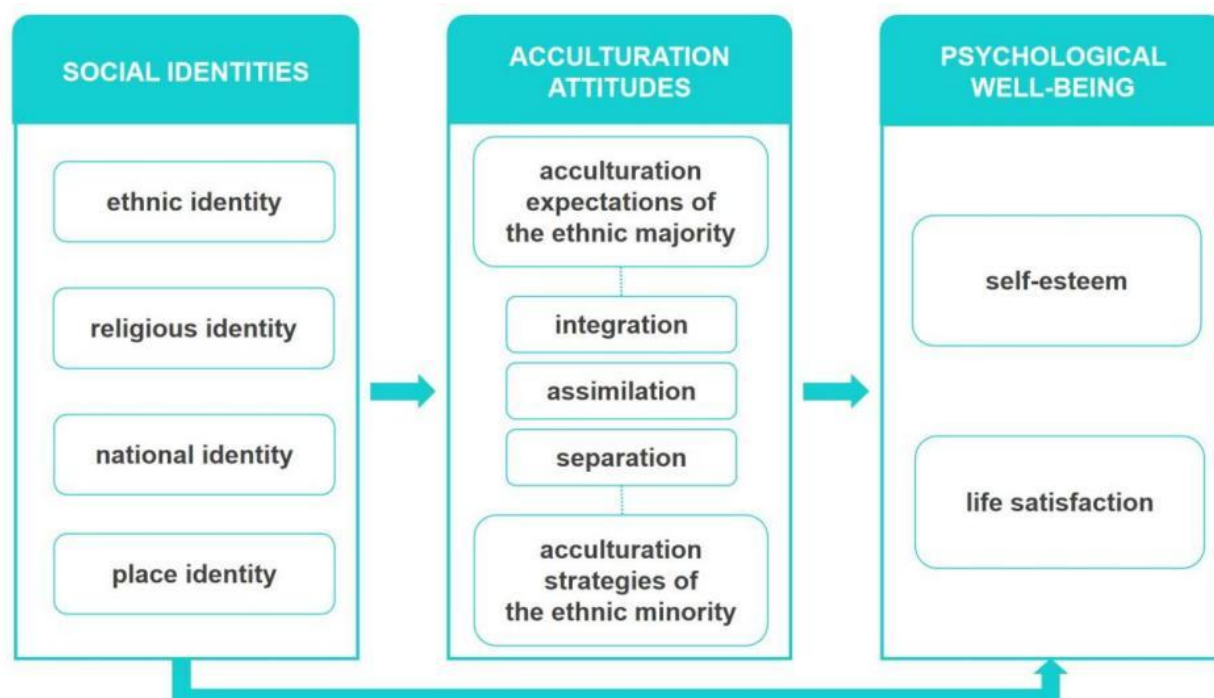


Figure 1 – Theoretical model for the study of intercultural relations in a traditionally multicultural region

The theoretical part of the dissertation ends with **Conclusions to Chapter 1**, which briefly presents the key ideas of the theoretical chapter, the main concepts, and summarizes the features of the socio-cultural context of the Crimea that justify the need for the study on intercultural relations.

The empirical part of the dissertation is presented in **Chapter 2 “Empirical study of intercultural relations in the Crimea”** that consists of three paragraphs.

Paragraph 2.1 of the empirical chapter **“The study of the relationships between identities, acculturation attitudes and psychological well-being of the Crimeans”** considers the quantitative stage of the study of intercultural relations in the Crimea.

The *subsection 2.1.1* describes the characteristics of the sample, the methods of the study, and the procedure for data collection and analysis. The questionnaires for different ethnic groups contained the same measures and, depending on the ethnicity of the respondent, differed in questions regarding ethnic identity (Russian, Ukrainian and

Crimean Tatar) and acculturation attitudes (acculturation expectations for the ethnic majority and acculturation strategies for ethnic minorities).

The *subsection 2.1.2* contains the results of the study of the relationships between identities, acculturation attitudes and psychological well-being of Russians, Ukrainians and Crimean Tatars in the Crimea. The results of the study partly supported the hypotheses.

According to the results regarding the relationships between identities and acculturation attitudes (hypothesis 1), ethnic identity and place identity among Russian Crimeans are positively related with the expectation of integration of minorities, religious identity is positively related with the expectation of assimilation, and national identity predicts attitudes towards separation. Among Ukrainians national Russian identity is positively related with integration strategy, and ethnic identity is related with separation strategy. Among the Crimean Tatars, ethnic identity is positively related with integration strategy, place identity is positively related with separation strategy, religious identity is negatively related with assimilation strategy, national identity is positively related with integration and assimilation strategy, and negatively with separation strategy.

When studying the relationships between acculturation attitudes and the indicators of psychological well-being (hypothesis 2), it was found that among Russian Crimeans, the expectation of minority integration is positively related with self-esteem, and the expectation of assimilation is negatively related with self-esteem. Among Crimean Tatars, integration strategy is positively related with life satisfaction, and separation strategy is positively related with self-esteem. Among Ukrainians no significant relationships between acculturation strategies and indicators of psychological well-being have been found.

As for the relationships between identities and psychological well-being (hypothesis 3), life satisfaction is promoted by place identity among the Russian Crimeans, by national (Russian) identity among Ukrainians, and by religious identity among Crimean Tatars.

When studying the structure of the social identity of the Crimeans (research question 1), significant positive correlations were found between all the identities among Russians, correlations of religious identity with other identities among Ukrainians, correlations of ethnic, religious and place identity among Crimean Tatars. In addition, correlations of national Russian identity and place identity were found in all ethnic groups.

Significant indirect effects of all identities on psychological well-being through acculturation attitudes (research question 2) were revealed among Crimean Tatars: ethnic and national identity are positively related with life satisfaction through integration strategy, religious identity and place identity are positively, and national identity is negatively related with self-esteem through separation strategy. For Russian Crimeans, identity with place is positively related with self-esteem through the expectation of integration of minorities. No significant mediation effects were found in the Ukrainians' model.

Paragraph 2.2 of the empirical chapter “**Qualitative research of intercultural relations in the Crimea**” is dedicated to the additional qualitative stage of the research, which serves to better understand the results of the quantitative study.

The *subsection 2.2.1* describes the characteristics of the sample, the methods of the study, and the procedure for data collection and analysis. A pre-prepared guide was used during the interview, it included blocks of questions about the respondent's identity, intercultural relations in the Crimea, the causes of possible conflicts between ethnic groups, the respondent's attitude to the Crimea's entry into Russia, feelings related to this event, etc.

The *subsection 2.2.2* contains the results of the qualitative study of intercultural relations in the Crimea. This part analyzes the peculiarities of perception of various aspects of intercultural relations by respondents from different ethnic groups, and presents the statements of respondents illustrating these differences. The categories identified in the course of the study are combined into three main topics: “intercultural relations in the Crimea”, “identity of the Crimeans”, “the Crimea as a part of Russia”.

According to the results of the study, it was concluded that the long-term experience of intercultural interactions between the Crimeans has a positive effect on intercultural relations, the Crimeans are interested in finding ways for peaceful cohabitation, while the socio-cultural context of the Crimea is also characterized by the orientation of ethnic minorities towards their own culture.

The complex set of identities of each ethnic group of the Crimeans has its specific features: Russian Crimeans have national (Russian) identity expressed quite strongly, ethnic minorities tend to strengthen their ethnic identity while the level of national identity is quite low. Crimean identity is of particular importance for three ethnic groups, however, the combination of Crimean and national identity among ethnic groups differs due to their different opinions about the place of the Crimea, which makes the role of Crimean identity as a uniting identity rather ambiguous.

The attitude to the events of 2014 has its own specifics among different ethnic groups: it varies from the positive reaction of the Russian Crimeans to the rather painful reaction of ethnic minorities, associated, among other things, with a sense of general uncertainty and instability during the period of rapid transformations.

Paragraph 2.3 “Discussion of the results of the study of intercultural relations in the Crimea” is dedicated to the discussion of the results obtained, based on the comparing of the conclusions of the quantitative and qualitative stages of the study and taking into account the features of the historical, political, socio-cultural context of the Crimea.

This part considers the features of the acculturation attitudes of the Crimeans and the relationships between acculturation attitudes and psychological well-being. The predominant orientation towards integration among three ethnic groups, the relationship between integration and self-esteem among Russians and life satisfaction among Crimean Tatars, as well as the positive attitude of the Russian majority towards minority culture preservation - all these are the signs of the historically developed multicultural context of the Crimea, which contributes to the overall favorable background of intercultural relations. At the same time, the orientation towards their own identity

among the Crimeans helps to create a sense of stability during the period of geopolitical changes.

The Discussion paragraph also analyzes the features and structure of the identities of Crimean residents, as well as the role of identities in psychological well-being. This part examines the historical challenges faced by Russians, Ukrainians and Crimean Tatars during the identity formation. The combined impact of these challenges, including deportation, the policy of Ukrainization, the entry of the Crimea into Russia, shaped a unique identification portrait of each group of the Crimeans. The relationships between identities and psychological well-being reflect the priorities that each ethnic group has after the Crimea became part of Russia: preserving the uniqueness of the Crimean community among Russians, finding their place in a new country among Ukrainians, preserving their culture among Crimean Tatars.

Further, the paragraph discusses the relationships between identities and acculturation attitudes of the Crimeans revealed during the study. Based on the analysis of these relationships, the resource aspects of intercultural relations are identified, which are rooted in the relationships between identities and the acculturation attitude towards integration, as well as the conflict-related aspects, which were found in the relationships between identities and acculturation attitudes towards separation and assimilation. In addition, the analysis of similarities and differences of the revealed relationships among ethnic groups identified the main tension points in intercultural relations, they are largely explained by the peculiarities of the dynamic socio-cultural context of the Crimea and reflect the reaction of the ethnic groups to the rapid change in their status as a result of the Crimea's entry into Russia.

Finally, the last part of the discussion paragraph draws the general conclusions about the potential of intercultural relations in the Crimea, their problems and prospects, and outlines the main directions for further work on the harmonization of intercultural relations, taking into account the characteristics of each ethnic group of the Crimeans.

The empirical part of the dissertation ends with **Conclusions to Chapter 2**, which briefly summarizes the main results of quantitative and qualitative research of intercultural relations in the Crimea.

Final conclusions summarize the main results of the dissertation, describe the limitations of the study, as well as the prospects for further study of this topic and possible directions for future research.

MAIN CONCLUSIONS ON THE RESULTS OF THE STUDY

The dissertation research considered intercultural relations between Russians, Ukrainians and Crimean Tatars living in the Crimea. The study demonstrated that it is extremely important to take into account the specific features of the socio-cultural context when studying intercultural relations in a region with a complex ethnic structure.

The research approach to the study of intercultural relations, on the one hand, focused on the specific features of the Crimea as a historically multicultural region, where ethnic groups share the same territory for a long time and have a complex set of stable identities. On the other hand, the research approach took into account the socio-psychological consequences of the large-scale geopolitical transformations that took place in the Crimea. The nature of intercultural relations in the Crimea was greatly influenced by the entry of the Crimea into Russia, which caused numerous challenges for the Crimeans: transformation of identities, change of status and acculturation attitudes of ethnic groups, threats to psychological well-being.

Comparing the results of both stages of the study, a general conclusion can be made about a **favorable background of intercultural relations** in the Crimea. Russians, Ukrainians and Crimean Tatars, as residents of the traditionally multicultural region with a long experience of intercultural interactions, are mainly oriented towards integration in intercultural relations: attitudes towards integration are positively related with self-esteem among Russians and with life satisfaction among Crimean Tatars. Russian Crimeans also favor the preservation of ethnic minorities' culture in the Crimea: the expectation of assimilation of minorities is negatively related with self-esteem among Russian Crimeans. At the same time, an important feature of the socio-cultural context of the Crimea is the orientation of ethnic groups towards their own culture: separation attitude is in second place for all ethnic groups, separation strategy is also positively related with self-esteem among Crimean Tatars.

The Crimeans, as residents of the historically multicultural region are characterized by a **complex set of identities**, but the structure of this complex, which underwent changes after the Crimea became part of Russia, has its own specifics for each group. The identities of Russian residents of the Crimea demonstrate the consistency between different types of identities: ethnic, religious, national and place identity. Among Ukrainians living in the Crimea, religious identity shows significant correlations with all the identities considered. Among Crimean Tatars, there is a dominance of the ethno-cultural component (ethnic, religious and place identity) in the structure of social identity. In addition, despite the different ideas that the groups have about the place of the Crimea revealed during the qualitative research, place identity is related with national Russian identity among the residents of the Russian Crimea from all three ethnic groups.

The **priorities that each ethnic group has faced with** after the Crimea's entry into Russia (preserving the uniqueness of the Crimean community among Russians, finding their place in a new country among Ukrainians, preserving their culture among Crimean Tatars) are reflected in the relationships between identities and psychological well-being of the Crimeans. Life satisfaction is promoted by place identity among Russians, national identity among Ukrainians, and religious identity among Crimean Tatars.

According to the study, the relationships between identities and acculturation attitudes, which underwent transformation during the transition to Russia, contain both resource and conflict potential for intercultural relations in the Crimea. The **resource aspects of intercultural relations** are rooted in the relationships between identities of the Crimeans and the attitude towards integration. The expectation of integration of minorities among Russian residents of the Crimea is promoted by place identity and ethnic identity. For both minority groups – Crimean Tatars and Ukrainians – national (Russian) identity contributes to the choice of integration strategy. The Crimean Tatars also have ethnic identity related with integration strategy.

The **conflict potential of intercultural relations** was revealed in the relationships between identities of the Crimeans and acculturation attitudes towards

separation and assimilation. For Russian Crimeans, the expectation of separation of minorities is predicted by national (Russian) identity, and religious identity contributes to the expectation of assimilation of ethnic minorities. Ethnic identity of Ukrainians and religious and place identity of Crimean Tatars contribute to the choice of a separation strategy when interacting with the ethnic majority in the Crimea.

The main contradictions between ethnic groups and the main **tension points in intercultural relations** are explained by the revealed differences in the relationships between identities and acculturation attitudes: the same identities underlie different acculturation attitudes among ethnic majority and ethnic minority groups. Ethnic identity predicts integration attitude among Russians and Crimean Tatars, and separation attitude among Ukrainians. Religious identity is related with assimilation expectation among Russians, and separation strategy among Crimean Tatars. National identity is related with separation expectation among Russians, integration strategy among Ukrainians, integration and assimilation strategy among Crimean Tatars. Place identity among Russians is related with the expectation of integration of minorities, while for Crimean Tatars it is related with separation strategy.

The entry of the Crimea into Russia also caused a **change in the status of ethnic groups** and their acculturation attitudes. Only among Crimean Tatars, whose ethnopolitical status in the Crimea has not changed, acculturation strategies mediate the relationships between all the identities and psychological well-being: ethnic and national identity of Crimean Tatars are positively related with life satisfaction through integration strategy, religious identity and place identity are positively related, and national identity is negatively related with self-esteem through separation strategy. Russians and Ukrainians are currently in the process of gradual mastering their new status, which explains the relationship of only one place identity with self-esteem through integration expectation among Russian Crimeans and no mediation effects of identities on psychological well-being through acculturation strategies among Ukrainians.

The proposed research approach to the study of intercultural relations in a multicultural region through the relationships between identities, acculturation attitudes

and psychological well-being made it possible to comprehensively assess the general background of intercultural relations and existing tension points, as well as to predict possible further development of these relations. The future character of intercultural relations in the Crimea will depend, among other things, on the timely implementation of appropriate ethnic policy measures. The problematic and promising aspects of the relations between ethnic groups of the Crimeans identified in the study can serve as a source for scientifically based recommendations on the harmonization of intercultural relations in the Crimea.

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