



The cultural syndrome "individualism-collectivism" and its psychological peculiarities including well-being of regional communities' representatives in Ukraine

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The study of the psychological components of the cultural stratum of Ukrainian mentality in general and of its regional peculiarities is quite important today, taking into account the peculiarities of social processes in the Ukrainian state and the transformation of the modern Ukrainians' consciousness. Particular attention is drawn to the cultural syndromes due to the great applicational value of a detailed study of their features among the representatives of the country's regional communities. It allows to distinguish the key features for depicting the psychological portraits of personalities of the regional communities' representatives.

The results of the study help to systematize knowledge in the quantitative measurements of the cultural syndrome "individualism-collectivism" and to fill the gaps in ethnometric researches in Ukraine. It broadens the understanding of the structure and temporal dynamics of this cultural syndrome, its dependence on such factors as the age, the gender and the religiosity of personality. A practical application of the obtained results may include their use in psychological and pedagogical work, in business and cultural contacts, in interethnic communication, etc.

In general, the results of the study are the basis for expanding the study of the psychological characteristics of the political consciousness of Ukrainians, which we intend to carry out in the future. This study will help to create a strategy for changing the worldview and behavioral patterns of Ukrainian society in order to allow effective counteraction to attempts of manipulations with human rights and personal freedom of people on the basis of their weakness (ignorance of modern features of important aspects of social existence and limited worldview).

Also, the results can be used to help to create, to disseminate and to develop effectively regional projects of non-governmental organizations, international social, psychological and political projects, local self-government bodies, local and regional communities, regional initiatives, etc.

Key words: mentality of ethnic and regional communities; psychological well-being of ethnic and regional communities' representatives; psychological components of mentality; structure of the cultural syndrome "individualism-collectivism"; temporal dynamics of the cultural syndrome "individualism-collectivism"; consciousness of personality.

***Facts have their own specifics.
V.A. Romenets***

Introduction

In the conditions of modern socio-political transformations in Ukraine, the discourse on taking into account historical, socio-economic, social and ethnopsychological, civilizational, cultural and spiritual peculiarities of the regions of the state has gained special significance in its further development. During the last decade, the discussions about the civilizational direction of socio-political and economic reforms, the establishment of democratic principles, the construction of a rule of law, the safeguarding of human rights etc became rather crucial (Danyliuk, Shykovets, & Mambetova, 2017).

The dialogue between ethnic mentalities, the harmonization of worldview positions, the elaboration of certain models of multiculturalism and polyethnicity are the most important requirements of the 21st century (Danyliuk, 2010, 2013).

Thus, the study of the psychological components of the cultural stratum of the mentality of Ukrainians and the regional peculiarities of Ukrainian mentality (Danyliuk et al., 2017) is quite important today, taking into account the peculiarities of social processes in the state and the transformation of the consciousness of modern Ukrainian personality. Particular attention is drawn to the cultural syndromes due to the great applicational value of a detailed study of their features among representatives of regional communities of the country. It allows to distinguish the key features for depicting the psychological portraits of the regional communities' representatives.

The object of this study is represented through the mental components of the ethnic community. The subject of the study is represented through the features of the cultural syndrome "individualism-collectivism" of regional communities' representatives in Ukraine.

The goals of the article

is to find out and analyze peculiarities of the dimensional and temporal structure of the cultural syndrome "individualism-collectivism" in Ukraine.

According to the work context, the following **research questions** and **research goals** were highlighted:

1. To analyze psychological approaches to the definition of the concepts of "mentality", "regionalism", "cultural syndromes" and, in particular, "individualism - collectivism".

2. To explore the structure of the cultural syndrome "individualism-collectivism" in Ukraine (to study the age, gender and regional features of individualism-collectivism in Ukraine and the connection of "individualism-collectivism" with the religiosity of the individuals and their orientation towards certain groups).

3. To study the temporal dynamics of "individualism-collectivism" in Ukraine in the XX century, using the method of content analysis.

In the context of studying the psychological characteristics of the mentality of communities, special attention is drawn towards the cultural syndromes because of their great applicational value that allows to distinguish the key features for depicting the psychological portraits of the community representative's personality.

The notion of "culture" is one of the key concepts in the human sciences. Culture includes a variety of phenomena, or so-called cultural universalities, that are taken from generation to generation through social learning. Cultural universalities include language, art, religion, technology, means of production, social institutions, etc. Traditionally there is a distinguishment between spiritual and material culture. However, this division is only a "scientific abstraction" (Danyliuk, 2010), since any material cultural artifact before its appearance exists as a certain idea in a human consciousness.

Various definitions of culture try to cover both the universality and diversity of the concept. Traditionally, in the definition of culture there is also a certain evolution of ideas which reflects a different meaning, that was invested in this concept in various periods and epochs.

A. Kroeber and C. Kluckhohn present several definitions of culture that they group into six categories (Kroeber & Kluckhohn, 1952):

1. The descriptive definitions: the definition of E. Tylor and all the definitions that, to some extent, are similar to it (Tylor, 1974). For example, the definition of R. Benedict, according to which the culture is a complex entity that includes the skills acquired by a person as a member of society (Benedict, 1934). The definition of F. Boas, according to which, the culture is a crystallized human activity and a set of behavior patterns that people receive from each other (Boas 1940). The definition of B. Malinowski, according to which the culture is a integral entirety consisting of instruments and goods of consumption, creative principles of various social groups, human ideas and skills, beliefs and customs (Malinowski, 1962).

2. The historical definitions with an emphasis on imitation and tradition. The definition of E. Sapir, according to which the culture is any socially inherited part of human life, material or spiritual (Sapir, 1924). The definition of K. Kluckhohn, according to which the culture is a compelling legacy that the individual inherits from the group to which he belongs (Danyliuk & Shykovets, 2018).

3. The normative definitions that characterize subordination to norms of behavior and values. The definition of K. Wisler, according to which the culture is a the way of life of a community or a tribe, a set of standardized beliefs and practices (Kroeber & Kluckhohn, 1952). The definition of R. Linton, according to which the culture is a set of ideas and results of behavior that are common to a given society and are transmitted within it (Kluckhohn, 1958). The definition of B. Thomas, according to which the culture are the material and social values of any group of people, wild or

civilized (their institutions, customs, installations, behavioral reactions) (Danyliuk & Shykovets, 2018).

4. The psychological definitions. The definition of R.Benedict, according to which the culture is the studied behavior. The behavior that is not given to a person from birth, is not defined by its embryonic cells, as the behavior of os or ants, and which should be absorbed by each new generation again from adult people. The definition of K.Yang, according to which the culture means forms of habitual behavior common to a group, community or society consists of material and non-material elements (Holzner, 2007). The definition of G. Rogheim, according to which the culture is a collection of all sublimations, substitutions or reactionary formations, all in the society, which suppresses impulses or creates the possibility of their distorted realization (Danyliuk & Shykovets, 2018).

5. The structuralistic definitions. The definition of K.Kluckhohn, according to which the culture is a historically inherited system and a way of life that is spread among all or only among a certain way defined members of the group (Kroeber & Kluckhohn, 1952).

6. The genetic definitions focused on the origin of culture. The definition of Sorokin, according to which the culture is the totality of all that is created or modified by conscious or unconscious activity of two or more individuals who interact with each other or affect the behavior of each other (Danyliuk & Shykovets, 2018). The definition of B.Ostwald, according to which the culture is what distinguishes man from animals (Kroeber & Kluckhohn, 1952).

The definition of R. Bain, according to which the culture is any behavior mediated by symbols (Danyliuk & Shykovets, 2018).

To these definitions we add the following well-known definitions of the second half of the XX century. The founder of ethnometry G. Hofstede saw culture as "collective programming of consciousness, which distinguishes members of one human community from another" (Hofstede, 1984, p. 21).

The problem of studying the cultural peculiarities is very important in psychology. The ethnometry as an instrument of studying the cultural peculiarities of different groups appeared in the 70's years of the XX century after a long stage in the emergence of the cross-cultural psychology, when attempts to determine the differences between cultures were mostly qualitative. The ethnometry is a quantitative measurement of the constituent elements of culture. The founder of ethnometry G. Hofstede worked out the measurements of "cultural values" in more than 70 countries (Hofstede, 2003). Since then, the number of countries that were covered by similar studies is steadily increasing. The "individualism-collectivism" syndrome (the measure of preferential treatment for personal or group values and purposes) has its own important place among the number of cultural values (or "cultural syndromes", in the terminology of G. Triandis) that were distinguished from the application of the ethnometric approach. The "individualism-collectivism" syndrome is called one of the main dimensions of culture (Triandis, 1995).

G. Hofstede considered "individualism-collectivism" as a bipolar one-dimensional construct. It is enough to measure only the indicator of individualism, and the collectivistic

orientation would be characterized by the low value of individualism (Hofstede, 1984). Gradually it became apparent that "individualism-collectivism" are two separate, complex, and not mutually exclusive constructs. A person can be an individualist and collectivist at the same time, and his/her tendency to one or another orientation can be situational and dependent on the social context (Oyserman, 2002).

Triandis proposed to consider "individualism-collectivism" not as a binary term, but as a four-component model, adding two new dimensions - horizontal and vertical. Four combinations make it possible to distinguish four types of national cultures (Singelis, Triandis, & Bhawuk 1995):

1) horizontal individualism - independence, uniqueness, independence, equality, lack of interest in a high social status (for example, Sweden);

2) vertical individualism - independence and freedom in the hierarchical world, competition and the desire to increase social status (for example, the United States);

3) horizontal collectivism - belonging to groups where the members are equal among themselves (the ideal situation is not typical for whole countries - for example, the kibbutz in Israel);

4) vertical collectivism - belonging to groups where the members have different status and can submit to authority selflessly (for example, Russia).

Materials and methods:

1. Theoretical analysis, synthesis and synthesis of existing knowledge on the problem.

2. The organizational method of research consisted in the comparative analysis.

3. The empirical method of research consisted in the psychodiagnostic methods - tests, questionnaires, questionnaire.

The psychodiagnostic method of research includes the Ukrainian-language adapted version of the questionnaire of Singelis and others (1995) on the study of the structure of cultural syndromes. Also, for the study of temporal structure of cultural syndromes, the method of content analysis, the method of analysis of points of change in time series (change point analysis), and the work with the database Google Books Ngram were used.

Methods of data processing: the mathematical-statistical analysis of data (SPSS), which included the following statistical methods of data processing: descriptive statistics, comparison of meanings, correlation analysis, regression analysis, factor analysis, time series analysis, analysis of change points; content analysis.

4. The interpretative (structural) and organizational (comparative) methods: a comparison, an establishment of key characteristics of the obtained results.

The design of the research consisted of the "individualism - collectivism" syndrome's dimensional structure study (using the questionnaire of Singelis and others (1995) and of the "individualism - collectivism" syndrome's spatial structure study (using the database Google Books Ngram).

The sample was 120 respondents - 30 from each of four of region of Ukraine (the Central region, The West region, the East region and the South region). The respondents were

between the 17 and 33 years of age. Male representatives are on average 40%, female - 60% of respondents.

The theoretical significance of this study is that the results of the study help to systematize the knowledge of cross-cultural studies in general and the quantitative measurement of the cultural syndrome "individualism - collectivism" in particular. It was aimed to fill gaps in ethnometric researches in Ukraine, to expand understanding of the structure and time dynamics of this cultural syndrome, its dependence on such factors as age, gender and the religiosity of personality. The practical application of the results may include their use in psychological and pedagogical work, in business and cultural contacts, and in an interethnic communication.

The reliability and probability of the results of the research were provided by the methodological substantiation of its initial positions, using valid and reliable diagnostic methods, adequate to the purpose and objectives of the study. And also it was made by a combination of quantitative and qualitative analysis of empirical data and by application of methods of mathematical statistics with the use of modern data processing programs. The sample representativeness (120 people from different regions of Ukraine) was important too.

Results and discussions

The analysis of the obtained results. During the research implementation, three approaches to the study of the structure of the cultural syndrome "individualism - collectivism" in Ukraine were used.

The dimensional structure (the factor, age, gender, regional features' structure; the structure on the level of in-groups; the connection with the religiosity of the individuals) was studied using the Singelis (1995) Individualism-Collectivism Scale.

The temporal structure (the dynamics of components of "individualism-collectivism" in time since 1900) was studied using the content analysis.

It was shown that in Ukraine individualistic orientation is somewhat predominantly collectivist, and the horizontal component is significantly higher than vertical. The result means that Ukrainians are more or less characterized by a desire for independence, uniqueness, identity without recognition of authority and a clear hierarchical structure of society. This may indicate that Ukrainians are closer to the European model of building a society than to the American one, which is characterized by a visible vertical component (see Table 1).

TABLE 1. INDICATORS OF SPACE MEASUREMENTS OF INDIVIDUALISM- COLLECTIVISM IN UKRAINE			
HORIZONTAL INDIVIDUALISM	VERTICAL INDIVIDUALISM	HORIZONTAL COLLECTIVISM	VERTICAL COLLECTIVISM
55.33±7.57	44.15±10.63	52.1±8.91	41.81±9.693
SOURCE: DATA FROM THE ORIGINAL AUTHORS'RESEARCH, 2018			
NOTE: the data is given according to the research results.			

It was shown that the factor of gender has an effect only on factors of collectivism (women have significantly higher values (see Table 2)).

TABLE 2. AVERAGE VALUES AND STANDARD DEVIATIONS FOR THE FACTORS OF INDIVIDUALISM- COLLECTIVISM				
INDEPENDENT VARIABLES	HORIZONTAL INDIVIDUALISM	VERTICAL INDIVIDUALISM	HORIZONTAL COLLECTIVISM	VERTICAL COLLECTIVISM
SEX:	54,62±7,96	44,9±10,26	49,64±9,45	39,45±9,26
MALE	55,59±7,42	43,87±10,77	53,02±8,52	42,69±9,72
FEMALE				
LANGUAGE:	5,23±7,73	44,17±10,49	52,2±9,14	42,3±9,9
UKRAINIAN	55,55±7,23	44,1±10,98	51,88±8,39	40,72±9,15
RUSSIAN				
REGION:	55,15±7,59	43,96±10,40	52,27±8,89	42,11±9,89
UKRAINIAN SPEAKING	56,14±7,57	45,12±11,79	51,19±9,1	40,66±8,69
RUSSIAN SPEAKING				
PLACE:	55,41±7,58	44,14±10,73	52,07±8,85	41,46±9,71
TOWN	54,4±7,55	44,23±9,64	52,45±9,63	45,88±8,55
VILLAGE				
SOURCE: DATA FROM THE ORIGINAL AUTHORS'RESEARCH, 2018				
NOTE: the data is given according to the research results.				

It was shown that age influences all four factors of individualism-collectivism (see Table 3). This influence on the factor of individualism is inverse (the individualistic orientation is more typical for youth). And for the factor of collectivism this influence is direct (growing with age).

There is a common influence of age and sex. If we consider the correlation of age with the factors of individualism-collectivism separately for men and women, then the only statistically significant correlations for the factors of individualism are shown only by women. And for

the collectivism factors they are shown only by men (see Table 3).

That means that with age the collectivistic orientations of women do not change. But the individualistic orientations are more typical for young women. What about men, their individualistic orientation does not change with age, but the

collectivistic orientation is more typical for the older generation.

It was shown that the index of the religiousness has a small effect on individualism, but a significant one - on collectivism (in both cases, the effect is directly proportional) (see Table 3).

TABLE 3. RESULTS OF THE MULTIPLE REGRESSION

VARIABLES	Df	F	P	R ²	β	T	P	partial R ²
HORIZONTAL INDIVIDUALISM AGE	5; 495	2,025	0,07	0,02	-0,11	-2,36	0,02	0,011
VERTICAL INDIVIDUALISM AGE RELIGIOSITY	5; 495	4,629	<0,001	0,045	-0,19 0,10	-4,27 2,23	<0,001 0,03	0,035 0,009
HORIZONTAL COLLECTIVISM RELIGIOSITY SEX AGE	5; 491	9,518	<0,01	0,088	0,21 -0,13 0,1	4,70 -3,01 2,29	<0,001 0,003 0,02	0,041 0,017 0,009
VERTICAL COLLECTIVISM RELIGIOSITY SEX AGE	5; 495	13,83	<0,001	0,123	0,29 -0,1 0,08	6,61 -2,26 1,98	<0,001 0,02 0,05	0,077 0,009 0,007

SOURCE: DATA FROM THE ORIGINAL AUTHORS'RESEARCH, 2018

It was shown that neither the language of everyday communication nor the region of residence does not

produce statistically significant influence on the factors of individualism-collectivism (see Table 4).

TABLE 4. AVERAGE VALUES AND STANDARD DEVIATIONS FOR THE FACTORS OF INDIVIDUALISM-COLLECTIVISM

INDEPENDENT VARIABLES	HORIZONTAL INDIVIDUALISM	VERTICAL INDIVIDUALISM	HORIZONTAL COLLECTIVISM	VERTICAL COLLECTIVISM
LANGUAGE: UKRAINIAN RUSSIAN	5,23±7,73 55,55±7,23	44,17±10,49 44,1±10,98	52,2±9,14 51,88±8,39	42,3±9,9 40,72±9,15
REGION: UKRAINIAN SPEAKING RUSSIAN SPEAKING	55,15±7,59 56,14±7,57	43,96±10,40 45,12±11,79	52,27±8,89 51,19±9,1	42,11±9,89 40,66±8,69
PLACE: TOWN VILLAGE	55,41±7,58 54,4±7,55	44,14±10,73 44,23±9,64	52,07±8,85 52,45±9,63	41,46±9,71 45,88±8,55

SOURCE: DATA FROM THE ORIGINAL AUTHORS'RESEARCH, 2018

NOTE: the data is given according to the research results.

It was shown that the strength of the respondents' connection with the investigated in-groups (an immediate family, more distant relatives, people around the respondent in an everyday life) shows a well-established statistically

significant correlation with the factors of collectivism (see Table 5).

TABLE 5. PEARSON CORRELATION BETWEEN FACTORS INDIVIDUALISM-COLLECTIVISM AND THE DEGREE OF CONNECTION WITH THE IN-GROUPS

IN-GROUPS	HORIZONTAL INDIVIDUALISM	VERTICAL INDIVIDUALISM	HORIZONTAL COLLECTIVISM	VERTICAL COLLECTIVISM
FAMILY	-0,11; p=0,01*	0,01; p=0,81	0,36; p<0,001*	0,34; p<0,001*
RELATIVES	-0,03; p=0,53	0,02; p=0,63	0,35; p<0,001*	0,29; p<0,001*
FRIENDS	0,03; p=0,51	0,02; p=0,72	0,37; p<0,001*	0,06; p=0,15
SURROUNDING PEOPLE	-0,07; p=0,14	0,11; p=0,01*	0,49; p<0,001*	0,30; p<0,001*
NATION	0,09; p=0,05*	0,11; p=0,02*	0,33; p<0,001*	0,35; p<0,001*

SOURCE: DATA FROM THE ORIGINAL AUTHORS'RESEARCH, 2018

NOTE: the strength of the respondents' connection with the investigated in-groups.

It was shown that the indicator "national self-identification scale" correlates with all factors of individualism-collectivism. But the correlation with the factors of individualism is insignificant and is on the verge of statistical significance, while the correlation with the factors of collectivism is very obvious.

An attempt was made to investigate the temporal dynamics of the change of individualism-collectivism. Through correlation analysis between the use of pronouns and individualistic / collectivistic words it has been demonstrated that the correlation is significant only for those pronouns that are clearly associated with

individualism-collectivism, which proves the expedience of studying the use of pronouns for the research in the field of cultural syndromes. On the base of the study of the frequency characteristics of the personal and possessive pronouns of the Russian language, both in modern and pre-revolutionary spelling (a total of 114 words), it has been shown that the Ukrainian society demonstrates an expressive and statistically significant movement towards the growth of individualistic orientations since the second half of the 70s XX century. Collectivistic orientations either remain unchanged during the period under investigation, or show slight decreases (see Table 6).

TABLE 6. STATISTICAL CHARACTERISTICS OF THE USE OF PRONOUNS DURING THE PERIODS OF THE XX CENTURY				
PERIODS	pronouns of the first person singular	pronouns of the first person plural	pronouns of the second person	pronouns of the third person
ALL YEARS	- 0,61	-0,53	-0,59	-0,69
COMMUNISM	- 0,61	-0,87	-0,56	-0,67
BEFORE REVOLUTION	0,57	0,22	0,33	-0,06
BEFORE GERMAN-SOVIET WAR	- 0,84	-0,90	-0,68	-0,71
GERMAN-SOVIET WAR	0,60	-0,90	0,30	0,20
BEFORE THE THAW PERIOD	-0,17	-0,57	0,17	-0,64
THE THAW PERIOD	- 0,66	-0,87	-0,77	-0,71
THE STAGNATION PERIOD	0,59	-0,56	0,61	0,44
THE RECONSTRUCTION PERIOD	0,37	0,60	0,37	-0,03
SOURCE: DATA FROM THE ORIGINAL AUTHORS'RESEARCH, 2018				

The obtained statistically significant points of change coincide well with the large-scale historical events of Ukrainian and Soviet history of the 20th century. This result indicates that the dynamics of the use of pronouns is a sensitive mechanism of society's response to important historical events. It was shown that the period of the "building of communism" (1918-1991) was characterized by a lowered individualistic orientation, compared with the previous and subsequent segments of time. Characteristically, gradual changes symmetrically cover the beginning of this period (the strong movement of individualism downwards begins in the middle of the 20th century) and its end (the strong movement of individualism upwards begins in the mid-70's). During this period, a brief surge of individualistic orientation comes from the Soviet-German War of 1941-1945. The period of "stagnation" is the longest period of the XX century. without statistically significant points of change. The period of "the reconstruction" in the charts of change seems like a logical continuation of the transformations that began in the second half of the 70's of the twentieth century.

Conclusions

The theoretical significance consists in the fact that the results of the study help to systematize knowledge of the cross-cultural studies in general and the quantitative measurement of the cultural syndrome "individualism-

collectivism" in particular, to fill gaps in the ethnometric studies in Ukraine, to expand understanding of the structure and time dynamics of the cultural syndromes. It shows the points of dependence of the cultural syndrome on the certain factors such as an age, a gender, a religiosity and psychological well-being of personality. Practical application of the obtained results may include their use in psychological and pedagogical work, in business and cultural contacts, in interethnic communication, etc.

In general, the results of the study are the basis for expanding the study of the psychological characteristics of the political consciousness of the Ukrainian nation, which we intend to carry out in the future. This study will help to create a strategy for changing the worldview and behavioral patterns of Ukrainian society in order to allow an effective counteractions to attempts of human rights and personal freedom manipulations on the basis of the citizens' weakness (ignorance of modern features of important aspects of social existence and limited world outlook).

Also, results can be used to help to create, to disseminate and effectively develop regional projects of non-governmental organizations, international social, psychological and political projects, development of local self-government bodies, local and regional communities, regional initiatives, etc.

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