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PHENOMENON OF ETHNIC IDENTITY: SCIENTIFIC AND THEORETICAL ASPECT

Abstract

The article considers result-based, attributive, functional, procedural and subjective-symbolic definitions of the phenomenon "ethnic identity" and similar concepts, mechanisms and factors of psychological development of ethnic identity have been identified. Based on the analysis of data from researchers of ethnic identity, the author studied the problems of psychological development. The main areas of research on ethnic identity are: age boundaries of the stages of formation of ethnic identity, cognitive and affective components of EI, interethnic communication. The study uses a dialectical methodology that allows you to analyze the object of study, ethnic identity, as a holistic phenomenon in its subsequent development. When studying the problem, the method of system-structural analysis was used, the main methodological techniques were the principles of microanalysis and multidimensional. The logical approach contributed to the consistent analysis of the phenomenon of ethnic identity, its mechanisms, factors. The systematic approach contributed to the identification of problems of the psychological development of EI based on research by scientists.

Keywords: *ethnic identity, ethnic contact environment, stereotype, mentality, ethnos, nation.*

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ЭТНИКАЛЫҚ СӘЙКЕСТІК ФЕНОМЕНІ: ҒЫЛЫМИ-ТЕОРИЯЛЫҚ АСПЕКТ

Аңдатпа

Мақалада «этникалық сәйкестік» феномені мен ұқсас ұғымдардың нәтижелі, атрибутивті, функционалдық, процессуалдық және субъективті-символдық анықтамалары қарастырылып, этникалық бірегейліктің психологиялық дамуының тетіктері мен факторлары айқындалды. Этникалық сәйкестікті зерттеушілердің деректерін талдау негізінде автор психологиялық даму проблемаларын зерттеді. Этникалық сәйкестікті зерттеудің негізгі бағыттары этникалық бірегейлікті қалыптастыру кезеңдерінің жас шекаралары, ЭС когнитивтік және аффективтік компоненттері, этносаралық коммуникация болып табылады.Зерттеуде зерттеу объектісін, этникалық сәйкестікті оның сабақтастық дамуындағы тұтас феномен ретінде талдауға мүмкіндік беретін диалектикалық әдіснама қолданылады. Проблеманы зерттеу кезінде жүйелік-құрылымдық талдау әдісі қолданылды, микроанализ және көп өлшемдік қағидаттары негізгі әдіснамалық тәсілдер болды. Логикалық тәсіл этникалық бірегейлік феноменін, оның тетіктерін, факторларын дәйекті талдауға ықпал етті. Жүйелі тәсіл ғалымдардың зерттеулері негізінде ЭС-дің психологиялық даму проблемаларын анықтауға ықпал етті.

Түйін сөздер: *этникалық сәйкестік, этномәдени орта, стереотип, менталитет, этнос, ұлт.*

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ФЕНОМЕН ЭТНИЧЕСКОЙ ИДЕНТИЧНОСТИ: НАУЧНО-ТЕОРЕТИЧЕСКИЙ АСПЕКТ

Аннотация

В статье рассмотрены результативные, атрибутивные, функциональные, процессуальные и субъективно-символические определения феномена «этническая идентичность» и сходных понятий, определены механизмы и факторы психологического развития этнической идентичности. На основе анализа данных исследователей этнической идентичности автором изучены проблемы психологи-ческого развития. Основными направлениями исследований этнической идентичности являются: возрастные границы этапов формирования этнической идентичности, когнитивный и аффективный компоненты ЭИ, межэтническая коммуникация. В исследовании применяется диалектическая методология, позволяющая анализировать объект изучения, этническая идентичность, как цело-стный феномен в его преемственном развитии. При изучении проблемы использовались метод системно-структурного анализа, основными методологическими приемами выступали принципы микроанализа и многомерности. Логический подход содействовал последовательному анализу феномена этнической идентичности, ее механизмов, факторов. Системный подход способствовал выявлению проблем психологического развития ЭИ на основе исследований ученых.

Ключевые слова: *этническая идентичность, этноконтактная среда, стереотип, менталитет, этнос, нация.*

INTRODUCTION

Problem Statement.

Ethnic identity is not exclusive. People can identify themselves in different settings in different ways, in addition, identity as a sociocultural factor can change depending on the situation or over a certain time. The ideas of ethnopsychology do not lose their relevance primarily because they are based on the spiritual and moral values of the people. Ethnopsychology links his past, present and future, makes us know the imperfections of the educational system, so that subsequent generations do not repeat the mistakes of previous ones. The spiritual, moral and ethnocultural values of each people have been formed for thousands of years, and the task of transferring them to new generations has always been relevant [1, 26 pp.]

The study of ethnic identity through the prism of both cultural, linguistic and economic factors is necessary for understanding the phenomenon of sustainability of ethnicity, which provides a solution to the problems of intercultural integration of society during the period of globalization [2, 17 pp.]

MATERIAL AND RESEARCH METHOD

The study uses a dialectical methodology that allows you to analyze the object of study, ethnic identity, as a holistic phenomenon in its subsequent development. To study the problem the method of system-structural analysis was used, the main methodological techniques were the principles of microanalysis and multidimensional. The logical approach contributed to the consistent analysis of the phenomenon of ethnic identity, its mechanisms, factors in the daily life of a person, the formation of a cultural "picture of the world," transmitted from generation to generation both at the subconscious level and in the process of reflection. The systematic approach contributed to the identification of problems of the psychological development of EI based on research by scientists.

History.

In psychology, ethnic identity is considered as one of the traits of a person who is social in its consequences. Ethnic identity is the realization of one's belonging to a certain ethnic community and separation from other ethnic groups. Ethnic identity is the experience of one's identity with one ethnic community and separation from others. Ethnicity is determined by a number of objective indicators: the ethnic belonging of parents, place of birth, language, culture. Most clearly, a person is aware of his ethnic identity in the process of interethnic communication, in a multicultural environment [3, 97 pp.]
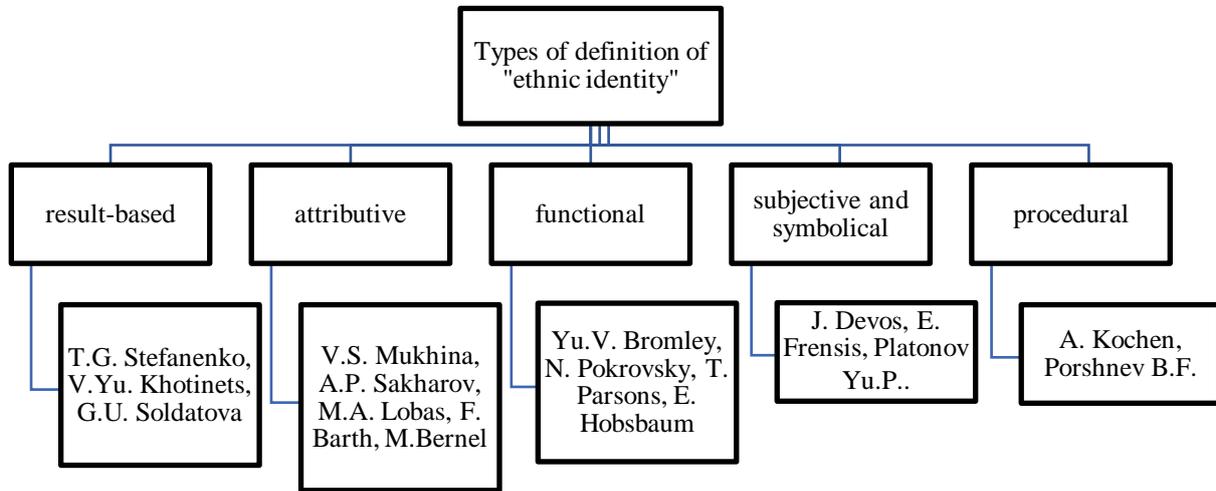
Studying the phenomenon of ethnic identity, we adhere to the opinion of T.G. Stefanenko, who proposes to consider ethnic identity not only as an individual's awareness of his belonging to a certain ethnicity, but also as an experience of the relationship of Self and ethnic environment - his identity with one ethnic community and separation from others [2, 6 pp.]

In Kazakhstan, scientists such as Gabdulina K.G., Zheksembekova V.A., Burakanova G.M., Buribaeva G., etc., dealt with this problem.

RESEARCH RESULTS AND DISCUSSION

In modern psychology, scientists and researchers give the following types of definition of "ethnic identity": result-based, attributive, functional, procedural and subjective-symbolic (Table 1).

Table – 1

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                    ┌─────────────────────┐
                    │ Types of definition │
                    │ of "ethnic identity"│
                    └─────────────────────┘
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result-based	attributive	functional	subjective and symbolical	procedural
T.G. Stefanenko, V.Yu. Khotinets, G.U. Soldatova	V.S. Mukhina, A.P. Sakharov, M.A. Lobas, F. Barth, M.Bernel	Yu.V. Bromley, N. Pokrovsky, T. Parsons, E. Hobsbaum	J. Devos, E. Frensis, Platonov Yu.P..	A. Kochen, Porshnev B.F.

Among the scientists who give a result-based definition of ethnic identity are T.G.Stefanenko, V.Yu. Khotinets, G.U. Soldatova, A.N. Tatarko, M. Chibisov. For them, EI reflects the result of human self-determination in ethno-cultural space.

Thus, T.G. Stefanenko defines ethnic identity as "the result of the cognitive-emotional process of realizing oneself as a representative of an ethnic group, a certain degree of identification with him and separation from other ethnic groups". Soldatova G.U. considers the concept of ethnic identity as "a component of multiple identity in the structure of group self-awareness, which is the socio-psychological result of emotional-cognitive and value processes that mediate interethnic interaction (ethnic identification and differentiation)" [4, 23 pp.]

V.S. Mukhina, A.P. Sakharov, M.A. Lobas, F. Barth, M.Bernel consider EI based on differences and give attributive definitions.

In particular, A.P. Sakharov speaks of ethnicity: "... each ethnic group is characterized by a collection of obligatory specific features, which in their totality form ethnicity". Studying the psychological features of the adaptation of migrant children, M.A. Lobas, divorcing the concepts of EI and ethnicity, speaks of the latter as a sociological category belonging to a certain ethnicity in a number of objective signs: the ethnicity of parents, place of birth, language, culture. For individuals, ethnos is a psychological community, and ethnic identity represents one of its characteristics. F. Barth views ethnicity as a "form of social organization of cultural differences". Ethnicity in the sociobiology of Pierre van den Berge is understood as an all-encompassing form of natural selection and kinship ties that retain their significance in developed societies. Thus, according to Van den Berge, the evolutionary origin of ethnicity is an extended related group. With the expiration of time, family ties eroded, but the need for collective support, wider than the related group remained today in modern post-industrial societies.

Yu.V. Bromley, N.Pokrovsky, V.Yedov, T.Danilova, L.M.Drobizheva, M.V. Vereshchagina, T.Parsons, E. Hobsbaum give a functional definition of ethnic identity. N. Pokrovsky, V. Yandov, T. Danilov define ethnic identity in the context of globalization as a way of organizing society in a transition from a traditional society to a late modern society. G.G. Speth views ethnic identity as "an experience of one's identity with one ethnic community and separation from others" [5, 12 pp.]

A separate group of scientists explores the EI phenomenon as a process. Thus, A. Kochen gives a procedural definition: "ethnicity is, in essence, a form of interaction between cultural groups acting within a common social context (that is, within a greater community)." Ethnicity is understood primarily as the basis of the identity of the "national minority" as opposed to the "national majority". EI is a sociocultural and socio-psychological phenomenon that combines cognitive and affective representations and experiences of

personality about ethnic groups that arise in real acts of interaction with their own and with other ethnic groups (Porshnev B.F.) and manifests itself in real ethnic behavior, as part of the "I - concept" [3, 63 pp.]

According to some scholars, the definition of EI is subjectively symbolic. So, Platonov Yu.P. says that "EI is not only an awareness of its identity with ethnic community, but also its assessment and feelings (dignity, pride, resentment, fear) are the most important criteria for interethnic comparison". American ethnologist J. Devos views ethnic identity as a form of identity embodied in the cultural tradition and converted to the past in contrast to other forms focused on the present or future. E. Francis argues about EI... "one can talk about ethnicity if a relatively large number of people feel they are components of a single whole, develop a common identity and agree in their faith in a common origin". N.M. Lebedeva, studying EI, considers it as "a psychological category that expresses the subject's idea of his belonging to a certain ethnic community along with the emotional and value of this membership" [5, 41 pp.]
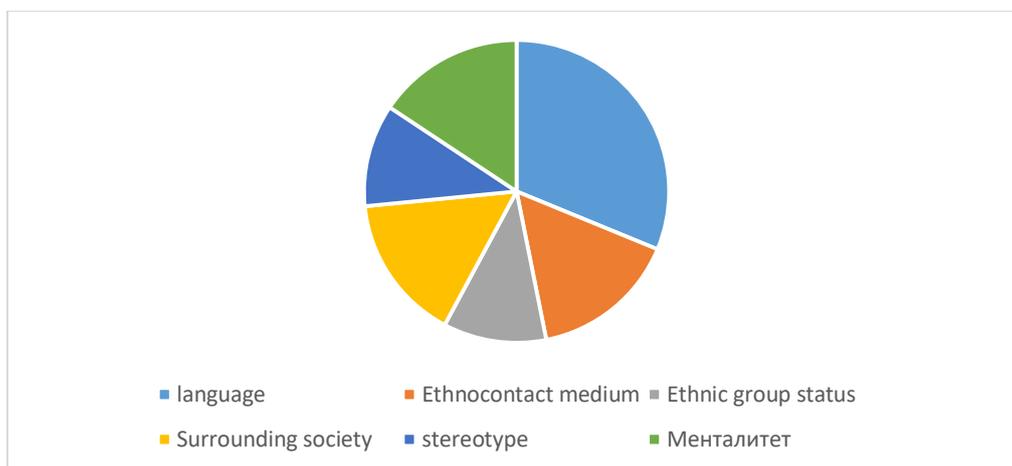
Analyzing the literature, one can single out the classical definition of ethnic identity, which is most often used by scholars. Ethnic identity is an integral part of a person's social identity, a psychological category that refers to the awareness of one's belonging to a particular ethnic community.

Ethnic identity has its own structure, which, according to many scholars (Yu.V. Bromley, A.M. Gracheva, L.M. Drobizheva, B.C. Sobkin, T.G. Stefanenko and others), includes the following main components: - cognitive (self-awareness of the representative of the ethnos, knowledge of the language of their people, ethnocultural knowledge (knowledge of your own and other people's ethnic groups, history, territory, religion, customs, values, cultural features), - affective (feeling of belonging to an ethnic group, assessing the qualities of their people, experiencing their attitude to membership in an ethnic group), - behavioral (actions based on norms, values, rules of behavior of their people, observance of traditions, customs, rituals, active use of language, songs, dances and other components of the culture of their ethnic group) [6, 20 pp.]

The mechanisms of psychological development are: language, ethnic contact environment, status of an ethnic group, stereotype, mentality surrounding society. The study of EI mechanisms is shown in Diagram 1.

Diagram – 1

Mechanisms of psychological development of ethnic identity

- language
- Ethnocontact medium
- Ethnic group status
- Surrounding society
- stereotype
- Менталитет

An important factor in the formation of ethnic identity in a polyethnic environment is language. The relationship of competence in the languages of one's own and another's ethnic groups, real and preferred linguistic behavior and ethnic identity represents a complex complex education in the unity of cognitive, affective and behavioral aspects (V. Wundt, L. N. Gumilyov, Stefanenko T.G.) [1, 2pp.]

The thesis on the social essence and nature of language is fundamental in linguistics, on the basis of which the "dialectical unity of language and culture, language and society" is recognized. In the function of socialization, language acts as a repository of public experience, which allows you to correlate the undoubtedly unique individual experience (and consciousness) of an individual with the joint knowledge

(consciousness) of the language community. The knowledge and meanings that are stored in the language regulate and differentiate the sensual side of a person's activity, his will, attention, preferences and other mental acts, forming the speaker's linguistic consciousness and his image of the world. Language, fixing and modeling the semantics of social relations, plays a key role in the socialization of an individual at both the individual and group levels.

Vygotsky LS distinguished the surrounding society as a mechanism of psychological development of EI. The scientist distinguished personality as a social concept in which historical in man is presented. According to the author, a person as a person is not born, but formed under the influence of social factors. The definition of identity, understood as a psychological phenomenon, originates in the theory of E.Erickson: "The identity of an individual is based on two simultaneous observations: on the feelings of identity to oneself and the continuity of its existence in time and space and on the awareness of the fact that your identity and continuity are recognized by others [4, 53 pp.]
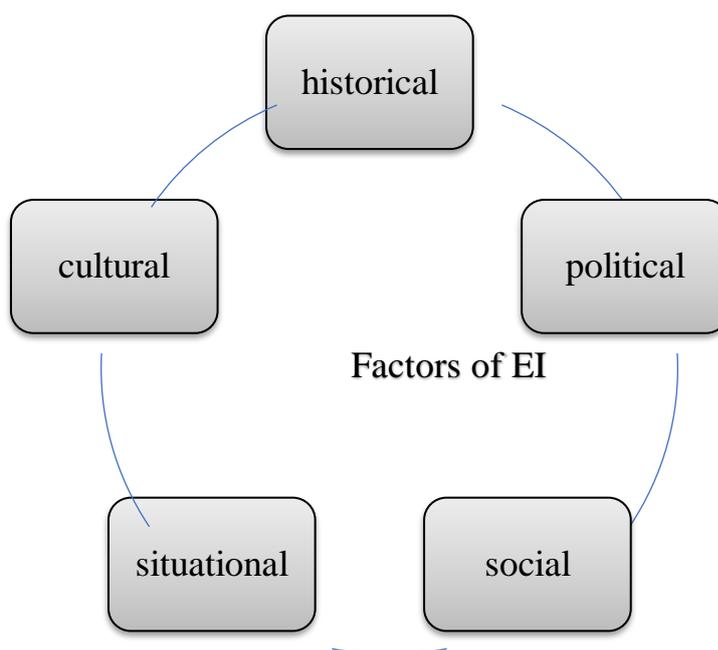
In Romanova's studies, important determinants of the formation of ethnic identity in childhood and adolescence are the experience of interethnic interaction and the characteristics of the ethnic contact environment, the degree of involvement of adolescents in the process of interethnic interaction.

The formation of ethnic identity is significantly influenced by the status of an ethnic group/majority or minority/, the cultural traditions of groups, the peculiarities of their historical development (G.U. Soldatova) [4, 34 pp.]

Identity formation involves the process of simultaneous reflection and observation, a process that takes place at all levels of mental activity, through which an individual assesses himself from the point of view of how others evaluate him in comparison with himself within the framework of a typology significant for them (E. Erickson). In interracial, interethnic, intergroup relations, ethnic stereotypes are of important importance. Ethnic attitudes are a type of social attitudes according to which an individual perceives and evaluates the phenomena of interethnic interactions, as well as representatives of a particular nationality in terms of traditions and norms of his people, his ethnic identity. Attitudes manifested in tolerance are most often positive, and attitudes based on stereotypes and prejudices can be negative (T.A. Zolotareva, Drobizheva) [6, 47 pp.]

One of the mechanisms for the psychological development of EI is mentality. The researches of N.A. Berdyaev, L.N. Gumilev, I.V. Groshev, K.A. Kasyanova, D.S. Likhachev are devoted to identifying the essence of the mentality. In the research of scientists, the mentality acts as a holistic set of thoughts, beliefs that create a picture of the world and hold together the unity of cultural tradition and any community.

Factors for the psychological development of EI are presented in Table 2.

Table – 2

Historical factors: the course of historical events, which affects the construction of relations between peoples; historical events that act as some kind of symbol in conditions of interethnic relations; features of the historical and social development of the people who are included in interethnic contacts (M.P. Krylov, L.N. Gomilev, K.P. Ivanov).

Political factors: political crises, power crises experienced, the danger of loss of territorial integrity, etc., when the state as the main institution cannot provide a feeling of social protection to its citizens. Political factors caused by the struggle for power are associated with the use of an ethnic label and ethnicity, considered within the framework of ideology as a means of achieving their own interests (E.A. Markova, V.S. Polyansky, V. Malakhov) [7, 73 pp.]

Social factors include interethnic contacts, ethnic status, ethnic homogeneity of the environment, etc. (L.S. Vygotsky, V.S. Ageev, J. Berry, W. Sumner).

Situational factors that influence the formation of ethnic identity reflect events that act as some kind of symbol and can contribute to its intensification both in an individual and in entire ethnic communities (J. Berry, R. Linton, R. Redfield, F. Barth) Using the example of the shepherds of the Bogara tribe and the peasants of the Fur tribe in northern Pakistan, F. Barth convincingly presented a picture of the transition of people from one ethnic group to another, which speaks of the mobility of ethnic borders and the situationality of ethnicity.
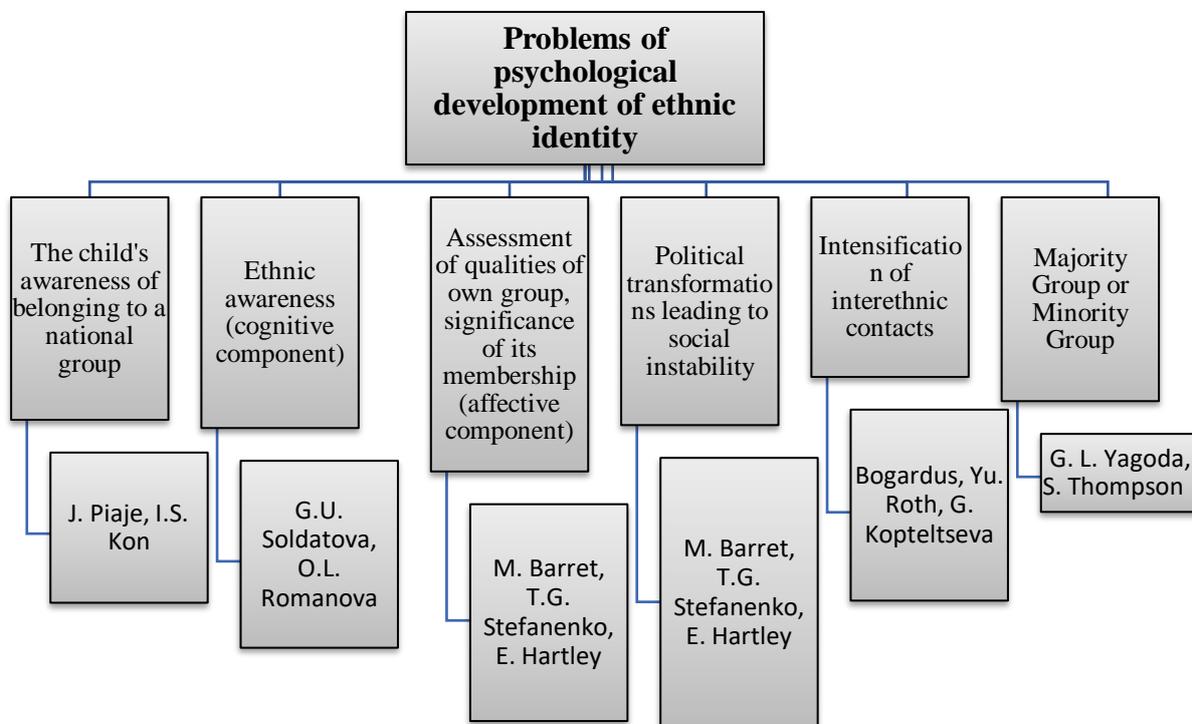
Researchers associate cultural factors with the processes of loss or restoration of ethnic culture, which is accompanied by transformations of ethnic identity (Harutyunyan Yu.V., Drobizheva L.M., Susokolov A.A.).

Analyzing the literature, we can conclude that the factors of the psychological development of EI are divided into 2 groups: internal and external. Internal factors include language (V. Wundt, L. N. Gumilyov, Stefanenko T. G) and ethnic interests (Yu.V. Bromley "consideration of the object-subject nature of ethnic identification refracted through the prism of individual characteristics of a person"), to the external - ethnic status (K. Offe, R. Lewis, R. Clem, M.V. Savva "the main subjective elements of ethnic status: the internal cohesion of an ethnic group and the level of preservation of its ethnic culture "), ethnic borders (F. Bart, N.M. Lebedeva, A.N. Tatarko, A.O. Boronoev, Yu.V. Bromley, P. Bourdieu, M.N. Guboglo, L.M. Drobizheva, N.L. Zhukovskaya, Z.V. Sikevich, N.G. Skvortsov, G.L. W. E. Hobsbawm, "members of an ethnic group in a multi-ethnic society act in the name of supporting and preserving cultural differences" [6, 33 pp.]), social and cultural distance (E. Burgess, S. Bochner, O.I. Dreev, G. Zimmel, L.G. Pochebut

"social distance determines the social positions of ethnic groups in a situation of interethnic interaction") and ethnic society (Vygotsky LS, S.A. Arutyunov, D.G. Meed) [8, 41 pp.]

Having considered EI studies, it can be concluded that scientists considered the following problems of the psychological development of EI (table 3):

Table - 3

• The child's awareness of belonging to a national group. The development of ethnic identity is considered by scientists J. Piaje, I.S. Kon, primarily as the creation of cognitive models, the answer to which is ethnic feelings. The age boundaries of the stages in the development of EI are considered.

• Ethnic awareness (cognitive component). Identification of oneself with ethnic community based on a significant set of ethnodifferentiating features (G.U. Soldatova, O.L. Romanova) [4, 11 pp.]

• Assessment of the qualities of the own group, significance of membership in it (affective component). Scientists M. Barret, T.G. Stefanenko, E. Hartley studied the emotional attitude towards their ethnic origin, subjective assessment of their people, ethnic attitudes.

• Political transformations leading to social instability. The transition of ethnic identity from a cultural, socio-psychological phenomenon to a political sphere is due to the tightening competition of social groups for power resources, the possession of which allows the group and its representatives to have a more favorable existence in society (N. Glazer, N. Moynichen, J. Rodschild).

• Intensification of interethnic contacts. The ethnic component in the structure of intercultural competence is associated with the understanding and adoption of cultural-specific forms of behavior of representatives of other cultures, the study of social distance, which establishes the position of social groups and individuals in social space (Bogardus, Yu. Roth, G. Kopteltseva).

• Majority group or minority group. Research by G. L. Yagoda, S. Thompson has shown that children from the minority group inevitably find themselves aware of the dominant culture both through media and personal contacts. And their peers in the majority group may not have knowledge of the minority group at all.

CONCLUSION

Thus, increased public attention to the problems of ethnic identity begins in the second half of the 20th century. Ethnic identity is the subject of much interdisciplinary research by scholars today.

Modern authors define the nature of ethnic identity mainly through a complex of cultural, linguistic and psychological ethnodifferentiating features: language, national customs and traditions, the ethics of the people, historical memory, religion, material culture, ideas about the native land, national character, folk and professional art, etc.

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