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Peculiarities of intra-cultural study of ethnic identity in marginal students

This article presents the results of the application of intra-cultural study of ethnic identity of marginals. Modern Kazakhstan is not a simple connection of different ethnic cultures but represents their complex relationship and interpenetration. In this regard, the intra-cultural study of ethnic identity is one of the most promising ways of theoretical and empirical synthesis – and of particular value to the multicultural Kazakhstan. The object of study: ethnic identity of marginals typical for students of Kazakhstan. Subject of research: intra – cultural characteristics of marginals' ethnic identity in the conditions of multiethnic state. Methods: for empirical research there was used methodical elaboration «Types of ethnic identity». The reliability of the results was provided by using standard methods of mathematical statistics SPSS Statistics17. The study showed that for the marginals it is characterized by the dominance of positive ethnic identity, which determines the level of standards of ethnic identity (71%). In both samples there is observed relatively high level of ethnic indifference, believing that one's people are no better and no worse than others (27%). The lowest intensity among students of both samples belonged to ethnonihilism – leveling of the ethnic factor (1%) and ethnoisolationism (1%), which manifests itself as a form of xenophobia. For the most part of the students of both samples it is characteristic the rate of ethnic identity, that is, the love of his people and at the same time respect to the language and culture of others. The second highest level of intensity belongs to the marginal hypoidentity (27%) and in the control group – hyperidentity (11%). In third place on the intensity degree of the representatives of marginalized groups is hyperidentity, which is characteristic of 2% to 10% of the students in the control group is characteristic hypoidentity. The study also showed that 87% are characterized by low marginal need for ethnic identity, and only 13% by the highest. In the control group we received the opposite result: a high need for ethnic identity is characteristic for 83%, and the low demand for – 17% of students.

Key words: intra-cultural research, marginals, students, ethnic identity, types of ethnic identity.

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Маргинал-студенттерде ішкі- мәдени зерттеулердегі этнос- тық бірдейліктің ерекшеліктері

Бұл мақалада маргиналдардың қолданбалы ішкі-мәдени зерттеулерде өткізілген этностық бірдейлік нәтижелері берілген. Эмпирикалық зерттеулерді жүргізуге әдіснамалық шығарылым қолданылды: «этностық бірдейлік типтері» (Г.У. Солдатова, С.В. Рыжова). Алынған нәтижелердің анықтығы сандық математикалық стандартталған SPSS Statistics17 әдістермен қамтамасыз етілген. Жүргізілген зерттеудің көрсетуі бойынша маргиналдарға позитивті этностық бірдейлік тән, этностық бірдейлікті анықтайтын нормалар деңгейі (71% және 79% сәйкес), этностық салғырттық деңгейі біршама жоғары (27% және 10%), өздерінің халықтары басқа халықтан кем емес деп санаушылар. Маргинал топтарда шкала бойынша айтарлықтай корреляция берілген: «оң этностық бірдейлік» және «этнофанатизм» (0,485**), «оң этностық бірдейлік» және «этностық бірдейлік аффективті компонент» (-0,391*), «оң этностық бірдейлік» және «этностық енжарлық» (-0,428*), «этностық бірдейлікке жоғары қажеттілік» және «этностық бірдейлікке төменгі қажеттілік» (-0,589**), «этностық бірдейлікке жоғары қажеттілік» және «этностық бірдейліктің когнитивті компоненті» (0,399*).

Түйін сөздер: ішкі-мәдени зерттеулер, маргинал, студенттік жастар, этностық бірдейлік, этностық бірдейліктің түрлері.

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Особенности интра-культурного исследования этнической идентичности у студентов-маргиналов

В данной статье изложены результаты проведенного прикладного интра-культурного исследования этнической идентичности маргиналов. Для проведения эмпирического исследования была использована методическая разработка «Типы этнической идентичности» (Г. У. Солдатова, С. В. Рыжова), которая проводилась на двух выборках. Достоверность полученных результатов обеспечивалась применением стандартных методов математической статистики SPSS Statistics17. Проведенное исследование показало, что для студентов-маргиналов характерно доминирование позитивной этнической идентичности, определяющей уровень нормы этнической идентичности (71% и 79%).

В группе маргиналов обнаружены значимые корреляция по шкале «позитивная этническая идентичность» и «этнофанатизм» (0,485**), «позитивная этническая идентичность» и «аффективный компонент этнической идентичности» (-0,391*), «позитивная этническая идентичность» и «этническая индифферентность» (-0,428*), «высокая потребность в этнической идентичности» и «низкая потребность в этнической идентичности» (-0,589**), «высокая потребность в этнической идентичности» и «когнитивный компонент этнической идентичности» (0,399*).

Ключевые слова: интра-культурное исследование, маргиналы, студенческая молодежь, этническая идентичность, типы этнической идентичности.

**PECULIARITIES
OF INTRA-CULTURAL
STUDY OF ETHNIC
IDENTITY IN MARGINAL
STUDENTS**

Modern multi-ethnic Kazakhstan is not a simple mix of different ethnic cultures it is their complicated relationship and interpenetration. According to recent data, our country is a home to approximately 130 ethnic groups. Spatial coexistence of cultural diversity has led to overcoming insularity of traditional cultures and ethnic stereotypes. Cultures cease to be isolated; there is a constant process of interaction that includes interpenetration and mix of different ethnoses and their cultures. In an interview with the newspaper "Kazakhstan truth" famous professor M. Tatimov says: «Take, for example, a huge amount of miscegenation that take place in our country. Demographic behavior of the population of Eastern and European approaches get closer and elaborate general and more rational type of behavior. In my opinion, this is the golden mean, which will help for solving many problems, both demographic and democratic» [1]. We are all marginalized due to a case of living in a multicultural country, it is explained by definition of term marginality as simultaneous affiliation to two ethnic groups, that generate dual ethnic identity and consequence of prolonged human habitation among representatives of other ethnic communities and it depends on whether that ethnic environment is friendly/peaceful or not. Marginality is suitable to the descendants of ethnic miscegenation, as well as to ethnic minorities, which included to other ethnic environment. Ethnic identity remains a major problem of psychological studies. Today, actuality of this problem is connected with both the global changes in the world and sweeping transformation of Kazakh society. Therefore, studies of ethnic features of marginal are relevant today. In this regard intra-cultural study is one of the most perspective ways for theoretical and empirical synthesis, which is significant for multiethnic and multicultural Kazakhstan.

The main aim of a research is intra-cultural investigation of marginal's ethnic identity features (on the example of students) in poly-ethnic society.

This aim is actualized by fulfilling **the main objectives**, which are given below:

To prosecute marginal's ethnic identity intra-cultural research.

To generalize results and make up a conclusion, invent practical recommendations on reckoning marginal's ethnic identity features in.

Object of the research: marginal's ethnic identity, which is present in students of RK. Modern cohort of Kazakh students is a generation, whose socialization takes place in an atmosphere of mixing cultures and moral accents changing. They need to adapt not only to professional activity's conditions, but also to social and especially to ethno-cultural and ethno-social ambiance, which has an impact on their personality formation. **Subject of the research:** intra-cultural features of marginal's ethnic identity in poly-ethnic state. **At the defining of a research hypothesis we came to conjecture, that marginal's ethnic identity has its' own intra-cultural features.** **Sample description** Experimental and empirical work was performed on a base of al-Farabi Kazakh National University Faculties. One hundred students took part in research survey: 50 of them were biological marginals and 50 students – control group, who were not from mixed families.

Respondents were students (premature period of adulthood). At choosing students as an object of an empirical research we came from a thought that students as a social group, firstly, are part of a society and subject of different relationships. Secondly, they actively formed new manufacturing, domestic and information society culture. Thirdly, an age-specific feature is a necessity of life strategy choice not only in inter-personal, but also in an inter-group and inter-ethnic interaction.

The volume of a sample was 100 students – 48 boys and 52 girls. An average age of a tested was 22. 4 years old. According to the results of a test, participants were divided onto 2 groups on an ethnic feature: First group – 50 students – marginal representatives; Second group – 50 students – a control group, representatives of not mixed families.

Research methods and techniques.

Techniques' battery gathering was performed according to the investigation's aim and objectives. The techniques' complex, which we chose, consisted of standardized techniques. They are stable, valid and homogeneous: «Ethnic identity types» (G. U. Soldatova, S. V. Ryzhova). Results' veracity was attained by mathematical statistic's standard techniques SPSS Statistics 17.0 usage.

Ethnic identity types (G. U. Soldatova, S. V. Ryzhova)

That technique allows diagnosing ethnic consciousness and its transformation in inter-ethnic tension conditions. One of ethnic identity transformation indexes – ethnic intolerance growth. Tolerance/intolerance is the main problem of interethnic relationships in inter-nation tension conditions. It is the main psychological argument

at questionnaire construction. Respondent's ethnic tolerance index assessed by: 'negativism' level of ethnic groups, threshold of emotional reaction in out-ethnic surrounding, expressiveness of aggressive reactions to other groups.

Types of identity with various quality and a degree of expressiveness of ethnic tolerance are allocated on the basis of a wide range of a scale of ethnocentrism, beginning from denying's identity when the negativism and intolerance in relation to own ethnic group is located, and finishing national fanaticism – by deification of intolerance and the maximum degree of negativism in relation to other ethnic groups.

The questionnaire contains six scales which conform to following types of ethnic identity.

1. Ethno-nihilism – one of hypo-identity forms, representing a withdrawal from own ethnic group and searches of stable socially-psychological niches not by ethnic criterion.

2. Ethnic indifference – the washing out of ethnic identity expressed in uncertainty of an ethnic accessory and ethnicity irrelevance.

3. Norm (positive ethnic identity) – is a combination of the positive attitude to own people to the positive attitude to other people. In a poly-ethnic society positive ethnic identity has character of norm and is peculiar to vast majority. It specifies such optimum balance of tolerance in relation to own and to foreign ethnic groups which allows to consider it, on the one hand, as a condition of independence and stable existence of an ethnic group, on the other hand, as a condition of peace intercultural interoperability in the poly-ethnic world.

Strengthening the disruptiveness in interethnic attitudes is caused by transformations of ethnic consciousness as hyper-identity which conforms in a questionnaire to three scales:

4. Ethno-egoism – the given identity type may be expressed in the harmless form at a verbal level as result of perception through a construct prism 'my nation \', but can assume, for example, intensity and irritation in dialogue with representatives of other ethnic groups or a recognition behind people of the right to solve problems for 'another's' account.

5. An ethno-isolationism – conviction in the superiority of people, a recognition of an indispensability 'clarifications' national culture, a uncooperative altitude to the interethnic marriage unions, xenophobia.

6. Ethno-fanaticism – readiness to go on any actions in the name of anyhow understood ethnic interests, down to ethnic 'cleanings', refusal to other people in the right of use of resources and social

privileges, a recognition of a priority of the ethnic rights of people above human rights, the justification of any victims in struggle for well-being of people.

Ethno egoism, ethno isolationism and ethno fanaticism represent steps of ethnic identity hyperbolization meaning occurrence of interethnic attitudes' discrimination forms. In interethnic interoperability hyper-identity is shown in various forms of ethnic intolerance: from the irritation arising as reaction to presence of members of other groups, before upholding policy of restriction of their rights and possibilities, aggressive and violent actions against other group and even a genocide.

As a result of a set of expert assessments and flight researches 30 judgments –indicators, interpreting the end of a phrase have been selected: 'I am a person who ... ' Indicators reflect the attitude to own and to other ethnic groups in various situations of interethnic interoperability [2].

Procedure of the research

Empirical research for confirming our basic hypothesis was spent in Almaty city in 2014-2015. In general 100 students of Al-Farabi Kazakh National University took part in this research – research captured 50 students – marginal representatives and 50 students – representatives from not mixed families.

From the analysis of theoretical sources we understand an urgency of research subject today. At the same time, the insufficient level of scrutiny of the given problem is marked – there is no precise concept about marginal ethnic identity. In this connection the objective of empirical research is revealing features of marginal ethnic identity (on an example of students) in conditions of a poly-ethnic society.

For a goal achievement it is necessary to solve several problems:

1. To generate groups: 1) biological marginal representatives; 2) control group (not marginal).

2. To create a diagnostic toolkit for marginal ethnic identity features research.

3. To lead marginal ethnic identity features experimental intra-cultural research.

4. To analyze the results of a research;

5. To generalize the received results and to state conclusions, to develop practical recommendations under the account of marginal ethnic identity features. Research included some consecutive stages, each of which had not only independent value, but at the same time was a basis for carrying out of a following investigation stage.

Investigation stages:

At the first investigation stage before solving the first problem, namely to generate groups we have

developed the questionnaire. Students were offered to answer questions:

1. First name, Last name, age

2. Nationality of father

3. Nationality of mother

4. I think my ethnos is

As a result of questioning biological marginal have been revealed, i. e. those students at which father and mother belong to different ethnic groups. The group of marginals became the basic one. And group of students at which parents from one ethnic group became a control group.

On the second stage an empirical research of marginal carried out to reveal feature of ethnic identity, for this purpose were used following psychodiagnostic procedures: Ethnic identity types (G. U. Soldatova, S. V. Ryzhova).

The second step of the second stage of our research was in estimate of crude points and creation of code tables in the Excel program. During data processing, for conservation of the research reliability, incorrectly filled questionnaires (the basic mistakes – the passed questions, it is not specified an ethnic accessory of the examinee) were eliminated.

The third stage of our research consisted in mathematical processing the received data. Received by diagnostic procedures, the data file has been shown in the summary table and has undergone to mathematical processing by statistical package SPSS, version 17. 0. Data processing passed in three stages:

1 stage – descriptive statistics: an average arithmetic and percentage parity;

2 stage – comparison and revealing of variables distinctions between two groups;

3 stage – the correlation analysis inside marginal group.

The final step of research consisted in the analysis and discussion of the results. Primary results are in conclusions under the second chapter.

Results and data interpretation

At the first stage we have analyzed mini-questionnaires of marginal examinees. The major part of marginal students is representatives of Kazakh – Russian families – about 70%. And most often met: father – Kazakh, and mother – Russian. 25% from marginal were from Russian-Korean, Kazakh-Ukrainian, Tatar-Russian families. Also there were unusual to our society interethnic marriages – the Bengalese and Kazakh, Armenian and Korean. Marginal who have mixed up more than three ethnos, for example: Azerbaijani, Kazakh, Dungan,

Ukrainian. But they made only 5%. On a question «I think my ethnos is» 80% of marginal answered, as ethnos of the father, and as ethnos of mother is identical. And 18% marked an ethnic accessory on the father. And 2% answered – to any.

Also one interesting supervision from questionnaires: marginal students from families where are not present the Kazakh ethnos (for example, Tatar-Russian family), answering a question «I think my ethnos is» wrote also Kazakh (for example, both to Tatar, and to Russian, and the Kazakh ethnos). Kazakhstan is a unique, multinational republic.

Having counted crude data on the procedures which have been directed on revealing socially-psychological indicators we have received data file for the further processing. The second stage in data processing is in percentage parity and an average arithmetic comparison. Obtained results are the characteristic for all samples of examinees, with a differentiation on groups in conformity with the basic hypothesis. We shall describe received results in details.

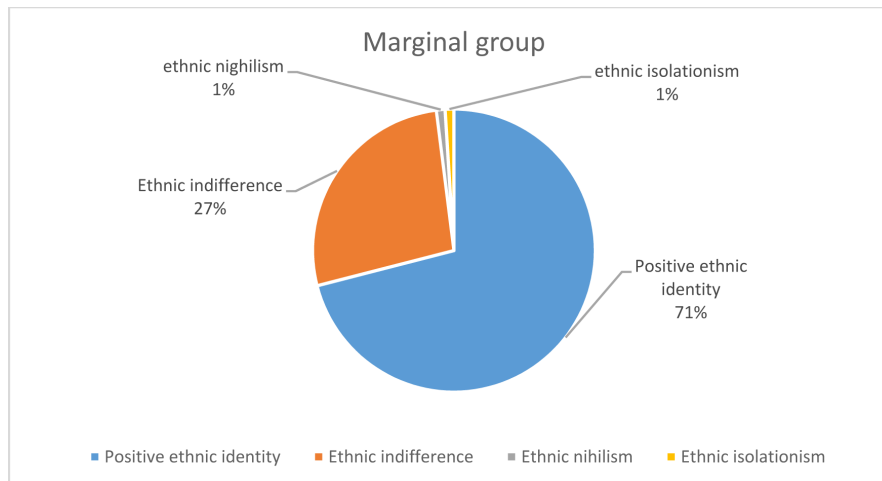
In the list of individual definitions on social-class, professional, age, sexual, confessional and to

other criteria the ethnic accessory is on a prominent place. The demand for ethnic identity, as well as for well-being, security, concerns to base, vital. By definition of G. Soldatova[2] identification on ethnos has three components: an ethnic accessory, an indispensability in positive ethnic identity and an ethnic security that defines aspiration of the individual to status definiteness.

Similar aspiration E. Fromm [3] names the psychological mechanism «flight from freedom», defining motives of attachment, status motives (motives of self-esteem and dignity), archetypical motives (motives of a security). Briefly speaking, ethnic identity is very important for self-identification of the individual.

Understanding own “I” occurs through “foreign”; self-determination comes as a result of opposite concepts impact. As a result of process of interaction with «foreign» culture forms the individual attitude to it. This is caused by national-specific distinctions, lacunas of the cultural form.

Methodical development is applied to our respondents’ ethnic identity typology analysis «Types of ethnic identity» (G. U. Soldatova, S. V. Ryzhova).



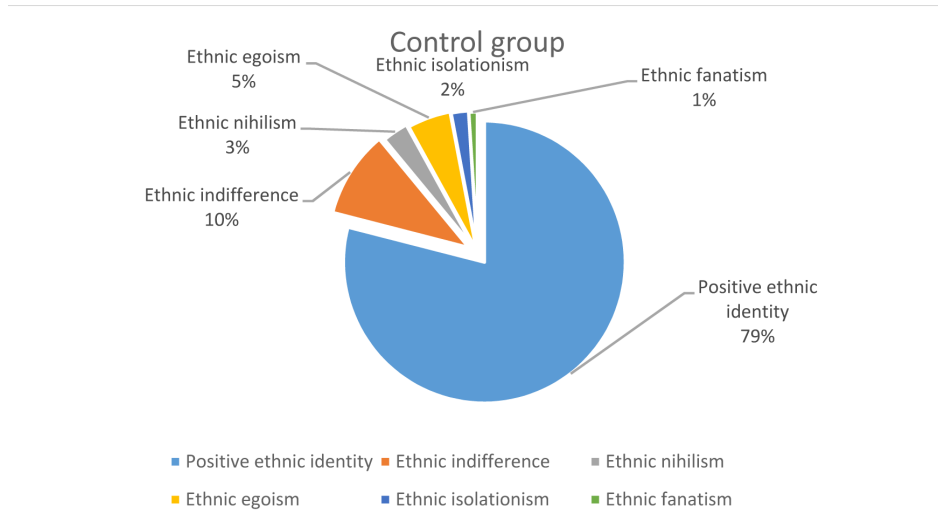
Picture 1 – Ethnic identity types distribution in marginal group

The received results show that for sample students of al-Farabi Kazakh National University domination of the positive ethnic identity defining a level of norm of ethnic identity (71% and 79% accordingly) is typical, the rather high level of ethnic indifference (27% and 10%), considering, that his nation is not better and is not worse than other nations.

The least expressiveness among students have received such type of ethnic identity as ethno-nihilism (1% and 3%) – leveling of the ethnic factor in a social life and ethno-isolationism (1% and 2%) which is shown as one of forms of the xenophobia, approving principles of purism (“cleanliness” of ethnos).

It is important to emphasize, that such type of ethnic identity as ethnic fanaticism (the radical form putting interests of “own” nation above the rights of the individual) in our sample in marginal group has

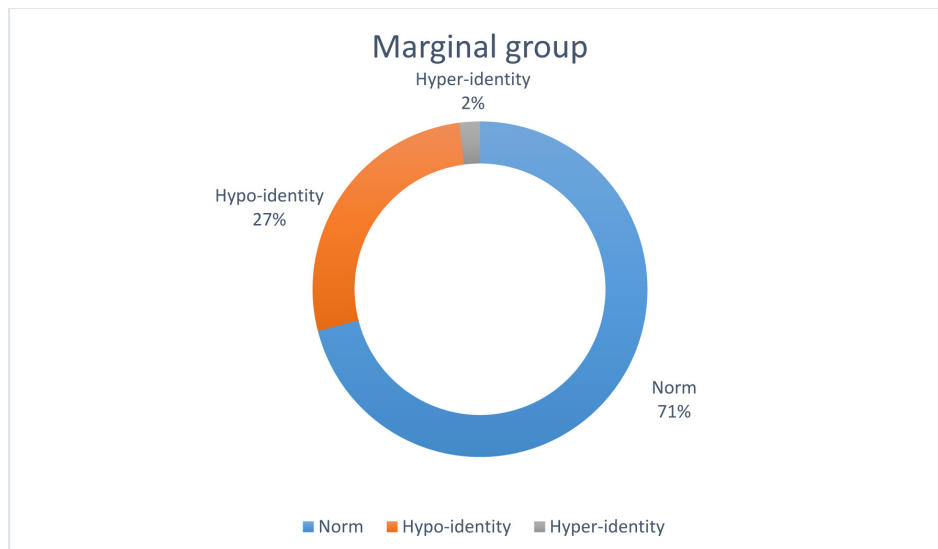
not been presented, and in control group of 1%, that is probably connected with occurring socialization in an atmosphere of mixture of cultures, that has positively affected on formation of their person.



Picture 2 – Ethnic identity types distribution in the control group

Further we have generalized the obtained data as ethnic identity and according to a technique, have considered distribution of

ethnic identity on three directions – norm of ethnic identity, hypo-identity and hyper-identity.



Picture 3 – Ethnic identity levels distribution in marginal group

The received results are presented in picture 3 and 4. From the presented pictures it is visible,

that the level of norm of ethnic identity is typical for 71% of students in marginal group and for 79%

of students in control group. For a major part of students in both samples the norm of ethnic identity that is love to people and at the same time respect of language and culture of others is typical.

Then, on the second place of expressiveness degree in marginal group prevails hypo-identity – 27% of students and in control group – hyper-identity – 11% of students. And, consequently, on the third place on expressiveness among marginal group students – hyper-identity – 2%,

and at students of control group – hypo-identity – 10%.

At the same time a quarter of students in both samples with ethnic indifference say that many of them do not try to direct the attention to ethnic problems and prefer to stand aside of ethno-political problems. The second quarter of students have the extreme form of expressiveness of positive ethnic identity – hyper-identity which dominates over hierarchy of individual social identities and it is accompanied by ethno-centrist stereotypes.

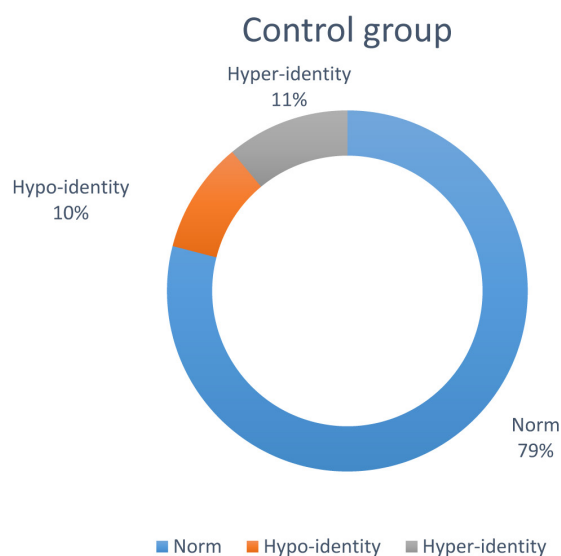


Figure 4 – Ethnic identity levels distribution in control group

The received results coordinated with N. A. Alpeisova's data which says about increasing the level of identity norm among students. According to research of the author, there are dynamic group

transformations of ethnic identity types and levels that lead to the strengthening of interethnic interoperability when disintegrating tendencies are counterbalanced by the integrating [4].

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