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Features of ethnic identity in the formation of intercultural communication of students

Abstract. *The article considers the features of ethnic identity in intercultural communication of students. The process of globalization taking place in the modern world contributes to the expansion of cultural boundaries and affects the intensity of intercultural communication. Theoretical analysis of the problem of formation of intercultural communication of students taking into account their ethnic identity was carried out. The main task of the empirical research was to identify the level of formation of students ethnic identity and then analyze how the levels of formation of ethnic identity affect the social distance relative to each other in the interpersonal multicultural space. «Types of Ethnic Identity» by G.U. Soldatova and S.V.Ryzhova, E. Bogardus's «Scale of Social Distance», as well as the «Attribution of Qualities» technique by D. Katz, K. Brailey acted as a research method. The results of the survey of students aimed at identifying ethnic stereotypes, analysis of the attitude of students to their ethnicity and nationality, the significance of personal qualities in determining the attitude of a person to another are given. According to the results of the questionnaire, the features of intercultural communication of students were analyzed, as well as recommendations for effective intercultural interaction were given.*

Keywords: *ethnic identity, intercultural communication, culture, tolerance, ethnoegoism, ethnophanatism, stereotypes.*

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Problem Statement

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.]

At the end of the 20th and beginning of the 21st centuries, systemic changes began to take place in the world, accompanied by a change in established relations, traditions, norms, rules of behavior, and grounds for social classification.

In the current social situation, with the increasing intensity of interethnic communications, the development of the media and the growth of migration processes, society is extremely heterogeneous in ethnocultural terms and is characterized by cultural «mosaic». This leads on the one hand to the formation of a multicultural social environment, and on the other hand, at the same time there is an increase in the

number of appeals to traditional ethnocultural values, the search for an ethnic image of self-identification. Ethnic identity affects the behavior of a person and the determination of his place in society [2, 17 pp.]

This aspect justifies the need to study the characteristics of ethnic identity in the formation of intercultural communication of students.

Material and research method

An analysis of psychological, pedagogical, historical literature was carried out, general scientific methods of comparison and description were applied. Questionnaires have been developed aimed at identifying the attitude of students to their ethnicity and nationality, the significance of personal qualities in determining the attitude of a person to another. «Types of Ethnic Identity» by G.U. Soldatova and S.V. Ryzhova, E. Bogardus's «Scale of Social Distance», as well as the «Attribution of Qualities» technique by D. Katz, K. Brailey acted as a research method.

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.

Intercultural communication is characterized by a social distance that establishes the position of social groups and individuals in social space, their relationship, that is, the level of their proximity or distance, alienation from each other, the degree of their interconnectedness.

Empirical studies of social distance were conducted by Bogardus in 1926. Bogardus analyzed the answers of 1,725 Americans about the most acceptable distance for them in relation to 40 racial and ethnic groups. Among the most preferred American groups were the British, white Americans, Canadians and residents of central and northern Europe. A slightly greater social distance turned out to be in relation to the inhabitants of Southern and Eastern Europe. To the greatest extent, Americans distanced themselves from immigrants from the East and blacks (Bogardus, 1958).

In the 1940s, E. Hartley conducted a study of the attitudes of college students in relation to 32 nationalities and races. He used Bogardus's social distance scale, adding 3 fictional to the list of real-life ethnic groups (Danierreans, Pireneans, Wallonians). This technique in the literature was called the «Hartley Methodological Technique.» It turned out that students with biases against real groups are also wary of fictional groups. Correlation coefficients between the preferred social distance for 32 real and three fictional groups were extremely high (0.80).

Some examples of respondents' comments. The student, who showed intolerant attitudes towards many real groups, put it about the fictional: «I don't know anything about them, nevertheless, I would kick them out of my country.» A tolerant respondent reasoned in the opposite way: «I know nothing about them, so I have no prejudice against them» (G.U. Soldatova, 1998) [4, 25pp.]

In modern socio-psychological and sociological studies of interethnic relations, the Bogardus scale continues to be one of the most popular methods. In particular, it was used by G.

Soldatova in the study of inter-ethnic attitudes in tolerant and intolerant respondents.

Ethnic identity is one of the semantic factors in the life of a person included in a multi-ethnic space. Violations of ethnic identity can lead to tensions between different ethnic groups. Studies show that the acquisition of a person's holistic ethnic identity determines his mental maturation, contributes to an increase in the degree of mental adaptation to his internal and external environment. The study of ethnic identity makes it possible to better understand and explain the interpersonal and interethnic relations of youth, and its intellectual part - students who are at the stage of self-determination, and their attitude to reality is still forming. They are humanists, future scientists and teachers, managers and professionals in the study of public opinion of citizens of the country who have to embody, and to someone and transfer their knowledge to a new generation. It is young people who will be the producer of meanings in the cultural space of our society, the bearer of tolerance towards other ethnic groups [5, 26 pp.]

Research results and discussion

To research the ethnopsychological characteristics of the personality, a survey of students of "Turan-Astana" University was conducted in order to clarify issues related to intercultural communication, namely, the identification of ethnic stereotypes, attitudes towards one's own and another's ethnos. The questionnaire was attended by 150 students of the Faculty of Humanities and Law of the Turan-Astana University aged 18 to 22 years, studying in Kazakh and Russian. The average age of respondents is 20.3 years.

The study took place in three stages. Using the method «Types of ethnic identity,» the level of formation of ethnic identity of students is determined. Indicators reflect attitudes towards one's own and other ethnic groups in different situations of inter-ethnic interaction. At the second stage, the social distance was studied on the basis of the «Social Distance Scale.» At the third stage, stereotypes that developed about different nationalities were considered.

To determine the level of formation of ethnic identity, a questionnaire would be conducted according to the methodology of Soldatova G.U, Ryzhova S.V. «Types of ethnic identity.» The questionnaire contains 30 questions with five answers, only one answer is allowed. This technique made it possible to establish that the average level of expression of normal ethnic identity is 17 points out of 20. This fact indicates a high level of ethnic tolerance in the group of respondents. The sum of the hypoidentities and normal identities was 11, while the sum of the hyperidentities was 6. This fact confirms the existence of intercultural competence among students. The lowest level of expression of normal ethnic identity among respondents was an indicator of 10. The highest score in the group is 20, indicating the heterogeneity of the sample.

If we are talking about psychological attitude, then this is a phenomenon in which the emotional evaluation component dominates. Accordingly, in the study of inter-ethnic relations, first of all, mutual valuations of representatives of ethnic groups should be considered. In other words, it is an emotional-evaluation component of inter-ethnic installation. The «Scale of Social Distance» by E. Bogardus and various modifications of the semantic differential technique are most often used as methods aimed at studying mutual valuations in cross-cultural psychology [6, 27 pp.]

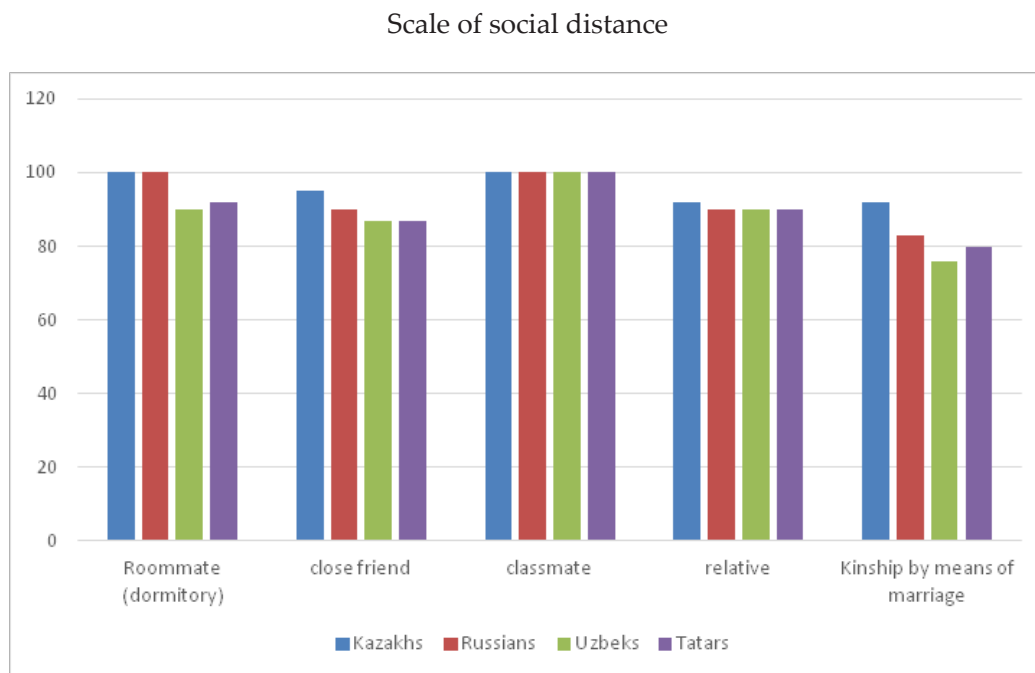
We finalized the scale of the social distance of E. Bogardus with categories of answers that are more suitable for the university. So, students were invited to note to what minimum level of social distance they could interact with representatives of other (not their) nationalities: Kazakhs, Russians, Uzbeks, Tatars.

Categories were selected from the maximum distance «To citizenship in my country» to the minimum distance «To kinship by means of marriage.»

Thus, the study showed that 100% of students are ready to see a representative of any nationality as a neighbor and classmate. This indicates respect for another culture among students, as well as the importance of universal human qualities independent of nationality.

As a close friend, respondents noted Kazakhs and Russians, 95% and 90%, respectively. 87%

Diagram – 1



of students admit Uzbeks and Tatars as close friends. These results are associated with the already existing experience of friendship among students.

Almost at the same level, and this is 90% of respondents, consider another nationality as a relative.

The minimum social distance was defined as «Kinship by means of marriage.» 82% are ready to marry Kazakhs, 73% with Russians, 66% with Uzbeks, 70% with Tatars. When analyzing this category, it is necessary to take into account the age of students who do not have enough knowledge about family life and have not reached the middle age of marriage.

We believe that the main categories for analyzing intercultural communication of students are Classmate and Close Friend. On the basis of this study, they came to the conclusion that students of the Turan-Astana University have intercultural competence to carry out intercultural dialogue and achieve a positive result of communication.

The results of the questionnaire are shown in diagram No. 1 «Scale of social distance.»

Ethnic stereotypes are an indicator of inter-ethnic relations. Ethnic stereotypes are

simplified, schematized, emotionally colored and extremely stable images of an ethnic group, easily extended to all its representatives. Ethnic stereotype is a form of a broader phenomenon of social perceptions, such as social stereotype.

According to the method «Attribution of qualities» (D. Kats, K. Brailey), from the proposed list of qualities, the subjects needed to select 15 qualities that are most characteristic of a particular nationality. As a result, the following data were obtained:

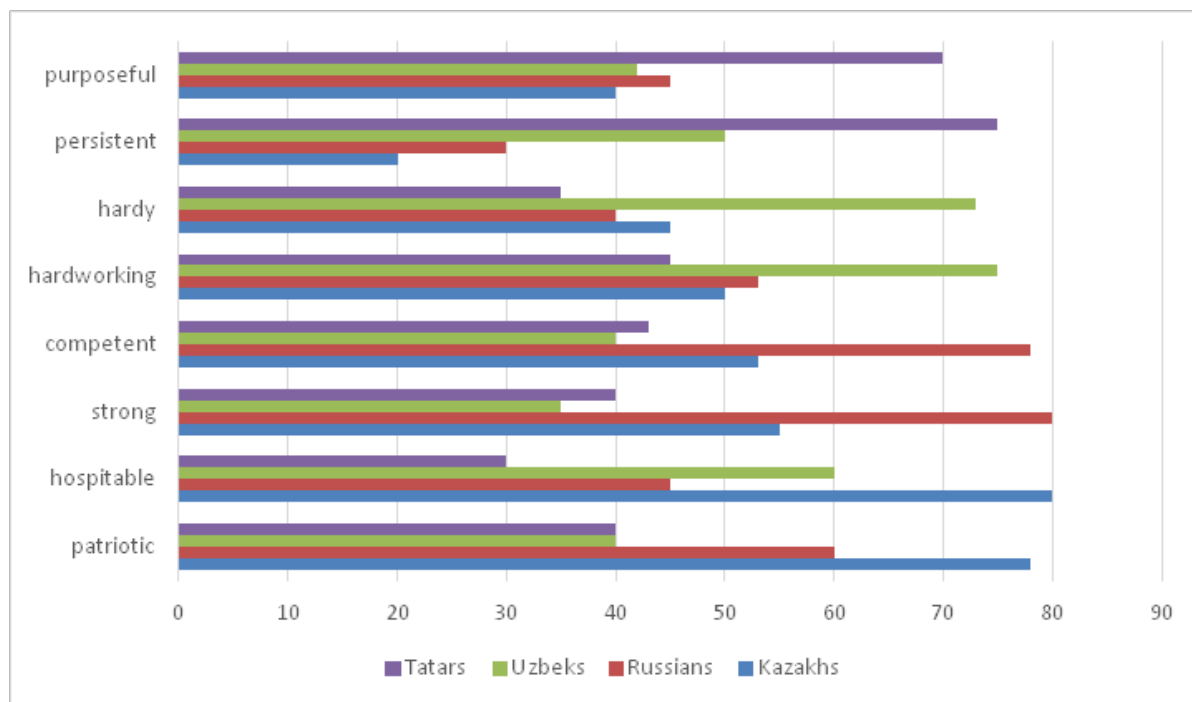
1. 75% of respondents noted that Kazakhs are patriotic, hospitable, friendly, conscientious, spiritual.
2. 76% described the Russians as strong, sociable, striving for success, proud, competent.
3. 70% of respondents replied that Uzbeks are hardworking, optimistic, friendly, hardy.
4. 71% of students attributed the following qualities to the Tatars: self-worthy, entrepreneurial, purposeful, persistent, committed to order

Diagram No. 2 «Attribution of Qualities» shows the main characteristics and percentage of each nation.

We believe that the choice of these characteristics of ethnic stereotypes is due to culture, traditions, customs, folklore, as well as

Diagram – 2

Attribution of Qualities



related to the history of one or another ethnic group.

We consider that the identification of ethnic stereotypes necessary for effective intercultural communication, maintaining a corporate spirit, as well as adjusting the relationship between students.

Based on the results of the questionnaire, it can be concluded that students have a favorable attitude towards other nationalities. Despite the fact that the list of qualities also had negative characteristics, students highlighted positive qualities, which indicates a fairly high level of tolerance.

In the study of inter-ethnic relations, as a rule, installation phenomena are subject to evaluation. According to classical socio-psychological theory, emotional-evaluation, cognitive and behavioral components are distinguished in the structure of social installation. The behavioral component of social installation is empirically impossible to assess. Rather, it is set theoretically, when determining the social installation, as a willingness to sow in a certain way in a certain social situation [7, 54pp].

Conclusion

According to the results of studies of ethnic identity, students of the Faculty of Humanities and Law of the University of Turan-Astana can draw the following conclusions:

1. The level of formation of ethnic identity directly affects the social distance among different ethnic groups, and also has a positive impact on the formation of intercultural competence.
2. Faculty of Humanities and Law students are dominated by an adequate ethnic identity, which is characterized by the following characteristics: the image of their people is perceived as positive, an appropriate attitude to its history, culture, mentality is manifested; the need for identification with a given ethnic group and the level of consolidation with it depends not only on the person himself, but also on the situation.
3. The results of the study showed the importance of universal human qualities independent of nationality.
4. Ethnic stereotypes were studied, according to the results of which the characteristics of 4 ethnic groups were given.

5. However, there are individual students who showed the results of the formation of ethnic identity «outside the norm,» which led to a low social distance. This indicates a low level of intercultural competence of some students. Further research on ethnic identity is needed, as well as the development of measures to enhance effective intercultural dialogue.

Thus, based on the above, we will formulate some recommendations for effective intercultural communication among students:

1. The perception of a person only through his cultural environment is wrong. Personal qualities are paramount.

2. It is necessary to include in the curriculum students not only language and theoretical, but also the practical aspect of intercultural education and education, which includes various types of seminars on intercultural communication, intercultural training, role-playing games, analyses and studies of intercultural situations, intercultural tests.

3. National holidays should be included in the education plan. Curators should organize curatorial hours dedicated to the traditions and culture of different peoples, which undoubtedly

increases interest in another culture and causes pride in their nation.

The processes of globalization and cultural dynamics, as practice shows, do not lead to the formation of a single world culture. Modern culture remains many distinct cultures in dialogue and interaction with each other. Cultural change leads only to universalization, but in no way to monotony. But these processes make you critically look at your own culture and its type of person, identify their intercultural boundaries [7, 52 pp.]. Modern studies of cultural anthropology show that the cultural identity of any people is inseparable from the cultural identity of other peoples, that all cultures are subject to the «laws» of communication. Therefore, the ability to understand someone else's culture and points of view, critical analysis of the grounds for their own behavior, recognition of someone else's cultural identity, the ability to include other people's truths in their position, recognition of the legality of the existence of many truths, the ability to build dialogic relations and make a reasonable compromise are becoming increasingly important. Cultural change is increasingly subject to the logic of cultural communication.

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Студенттердің мәдениет аралық байланысын қалыптастырудағы этникалық сәйкестік ерекшеліктері

Аңдатпа. Мақалада студенттердің мәдениетаралық қарым-қатынасындағы этникалық сәйкестіктің ерекшеліктері қарастырылады. Қазіргі әлемдегі жаһандану процесі, мәдени шекаралардың кеңеюіне, мәдениетаралық коммуникацияның қарқындылығына әсер етеді.

Зерттеудің мақсаты – тұлға қасиеттерінің этнопсихологиялық ерекшеліктерін зерттеу, міндеті – этникалық психологияның, ұлттық сипаттағы этносаралық қатынастардың ғылыми негіздерін ашу. Эмпирикалық зерттеудің негізгі міндеті студенттерде этникалық бірегейліктің қалыптасу деңгейін анықтау және кейін этникалық сәйкестіктің қалыптасу деңгейлері тұлғааралық көпмәдениетті кеңістікте бір-біріне қатысты әлеуметтік қашықтыққа қаншалықты әсер ететінін талдау болды. Зерттеу әдістемесі ретінде Г.У. солдатованың және С.В. Рыжованың «Этникалық сәйкестігінің типтері», Э.Богардустың «Әлеуметтік қашықтық шкаласы», сондай-ақ Д.Кац, К.Брейлидің «Қасиеттерді жатқызу» әдісі қолданылды. Этникалық стереотиптерді анықтауға, студенттердің өздерінің этникалық тобына және ұлтына деген көзқарасын талдауға, адамның басқа адамға қатынасын анықтаудағы жеке қасиеттердің маңыздылығына бағытталған студенттер арасында сауалнама нәтижелері берілген. Сауалнама нәтижелері бойынша студенттердің мәдениетаралық қарым-қатынас ерекшеліктері талданып, тиімді мәдениетаралық өзара әрекеттесу бойынша ұсыныстар берілген.

Түйін сөздер: этникалық сәйкестік, мәдениетаралық қарым-қатынас, мәдениет, толеранттылық, этноэгоизм, этнофанаизм, стереотиптер.

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Особенности этнической идентичности в формировании межкультурной коммуникации студентов

Аннотация. В статье рассматриваются особенности этнической идентичности в межкультурном общении студентов. Процесс глобализации, происходящий в современном мире, способствует расширению культурных границ, влияет на интенсивность межкультурного общения. Проведен теоретический анализ проблемы формирования межкультурной коммуникации студентов с учетом их этнической идентичности. Основная задача эмпирического исследования заключалась в том, чтобы выявить уровень сформированности этнической идентичности у студентов и затем проанализировать, насколько уровни сформированности этнической идентичности оказывают влияние на социальную дистанцию относительно друг друга в межличностном поликультурном пространстве. В качестве методики исследования выступили «Типы этнической идентичности» Г.У. Солдатовой и С.В.Рыжовой, «Шкала социальной дистанции» Э.Богардуса, а также методика «Приписывание качеств» Д.Кац, К.Брейли. Приведены результа-

ты анкетирования студентов, направленного на выявление этнических стереотипов, анализ отношения студентов к своему этносу и национальности, значимости личностных качеств в определении отношения человека к другому. По результатам анкетирования проанализированы особенности межкультурной коммуникации студентов, а также даны рекомендации для эффективного межкультурного взаимодействия.

Ключевые слова: этническая идентичность, межкультурная коммуникация, культура, толерантность, этноэгоизм, этнофанатизм, стереотипы.

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