Comparative Analysis of the Formation of Types of Ethnic Identity of Adolescents of Different Cultural Environments

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Abstract

The article presents the results of a study of the types of ethnic identity in adolescents of different cultural environments. Describes the differences in the formation of the types of ethnic identity of adolescents, due to the different living environment, identified the dominant types of ethnic identity.

Empirical study of types of ethnic identity held in Moscow city (Russia) and in secondary school of Ismayilli (Azerbaijan). The result of the empirical study revealed the existing significant differences in the formation of the types of ethnic identity of adolescents of different cultural environments.

Keywords: Annihilism; Ethnic Indifference; Positive Ethnic Identity; Enoughism; Ethnosocionics; Nationalism

One of the pressing issues of modern society is the movement of a large number of migration flows from one cultural environment to another. As the experience of daily communication between representatives of different cultures shows, this complex process of re-socialization (secondary socialization) is burdened by the meager knowledge of culture both on the part of migrants to the arriving country, as well as on the part of the indigenous inhabitants of the receiving countries [2]. Mass clashes on a religious, interethnic basis that break out in different parts of the world, regardless of the level of development of society, once again demonstrate the need to study the formation of ethnic identity, dominant ethnic markers and types of ethnic identity of representatives of different cultural environments [3].

In our work, we investigated the formation of types of ethnic identity in adolescents in the same way as J. Finney noted that the formation of ethnic identity in adolescence has been the least studied [5]. Adolescence, due to the large number of psychological neoplasms, is always in the center of interests of researchers studying developmental psychology [7]. The conflict between the desire for separation, characteristic of the puberty period, and at the same time the search for one's place in a given society ultimately leads to social identity [8]. In turn, ethnic identity is a constituent factor of social identity [6].

In our studies, we relied on the fact that the formation of types of ethnic identity does not occur in isolation from the external environment and cannot be studied without taking into account the influence of the external environment on the adolescent, since this process, unlike interpersonal, belongs to the category of intersubjective processes [9].

A review of the scientific psychological literature gave us the basis to formulate a hypothesis for the study of this work: an ethnically diverse environment has a beneficial effect on the formation of a positive ethnic identity. In an ethnically less homogeneous environment, a teenager can develop several types of ethnic identity [11].

For the empirical base of the study, we selected 251 adolescents, students in grades 7 - 8. Among the selected respondents, 127 teenagers were from the Moscow City School No. 170 named after A.P. Chekhov (Russia) and 124 teenagers from the Ismayilli Secondary School No. 1 named after I. A. Hasanov (Azerbaijan).

The cultural environment surrounding the Moscow teenager is diverse, and this environment contributes to building relationships with representatives of different cultures, in connection with the active migration of the population to megacities [1].

Since childhood, teenagers from the Ismayilli cultural environment (Azerbaijan) are surrounded by people of the same nationality and mentality most often related by family ties, since the environment of a teenager from Ismayilli is ethnically more homogeneous.

To confirm the hypothesis of the study about the differences in the choice of types of ethnic identity depending on the cultural environment, we used the G.W. Soldatova and Ryzhova S.V. "Types of ethnic identity" [12]. G.U. Soldatova and S.V. Ryzhova in their works identified several types of ethnic identity [12]. With the help of the methodological development of scientists, we were able to diagnose the ethnic identity of our respondents. A feature of this technique is that the identified types of identity differ in different quality and severity of ethnic tolerance. They are highlighted on the basis of a wide range of the ethnocentrism scale, ranging from "denial" of identity, when negativism and intolerance towards one's own ethnic group is recorded, and ending with national fanaticism - the peak of intolerance and the highest degree of negativism towards other ethnic groups [5]. The questionnaire contains six scales:

1. Ethnonihilism - This type of identity is manifested in the denial of ethnic identity, ethnicity is not an essential feature for an individual in terms of life. Individuals with an ethnonihilistic type of identity are dominated by other socio-psychological niches, different from ethnic ones.

2. Ethnic indifference - Ethnicity of individuals with this type of identity is vague and irrelevant.

3. Norm (positive ethnic identity) is a respectful attitude towards one's own ethnicity, along with a respectful attitude towards other peoples. A positive attitude towards other peoples is formed in an ethnically diverse environment, when the ethno-contact environment is extensive. In a multicultural environment, the formation of a positive ethnic environment is the norm and is inherent in most of its members. A positive type of ethnic identity is a combination of a balanced tolerant attitude towards one's own cultural environment and a condition for both a peaceful intercultural relationship in a multicultural society, and a condition for the stable existence of one's own ethnic group.

4. Ethno-egoism is the perception of one's own ethnic identity through the prism of the "My people" phenomenon. This type of identity tends to be expressed in two forms: at the verbal level "my people" and emphasize the "advantages" of one's own ethnic group, it can also include tension and irritation in dealing with representatives of other ethnic groups or recognition of the right to solve problems for one's people, while infringing on the rights of another ethnic group.

5. Ethno-isolationism is a declaration of the superiority of one's own ethnic group, a desire to "cleanse" the national culture, rejection of interethnic marriage unions.

6. Ethnofanaticism - Like any other kind of fanaticism, contributes to the willingness to take any action in the name of ethnic interests. Among "any actions" can be ethnic "cleansing", denial of other peoples' right to use resources and social privileges, recognition of the priority of ethnic rights of the people over human rights, justification of any victims in the struggle for the well-being of their people. We see the criminal trace, adherents of fanaticism in its various manifestations, both in the history of the twentieth century (German fascism and Jewish purges, conflicts in Bosnia and Herzegovina, ethnic conflicts in the former republics of the USSR), as well as in the modern world, erupting at one point or another political map of the world.

Ethno-egoism, ethno-isolationism and ethnophanaticism are an irrational exaggeration of ethnic identity, expressed in the manifestation of discriminatory forms of interethnic relations. In essence, these three types of identity lead to an increase in non-constructive interethnic interaction and manifests itself in various forms of ethnic intolerance: from irritation arising as a reaction to the presence of members of other groups, to upholding Nazi, chauvinist views and judgments that lead to the restriction of the rights and opportunities of representatives of others. ethnic groups, aggressive and violent actions and even genocide.

As a result of a series of expert assessments and pilot studies, 30 judgments were selected - indicators interpreting the end of the phrase: "I am a person who ..." Indicators reflect the attitude towards one's own and other ethnic groups in various situations of interethnic interaction.

Statistical data reflecting the influence of the cultural environment on the formation of types of ethnic identity of adolescents from the Moscow (Russia) (n = 127) and Ismayilli (Azerbaijan) (n = 124) cultural environment confirmed our assumption about the influence of different cultural environments on the formation of different types of ethnic identity.

Types of ethnic identity	Moscow cultural environment	Ismayilli cultural environment
Ethnonigilism	4,27	7,82
Ethnic indifference	10, 87	9,86
Positive ethnic identity	16,07	14,12
Ethno-egoism	5,87	7,74
Ethno-isolationism	6,42	8,37
Ethnopathism	7,34	11,13

Table 1: *Types of ethnic identity of adolescents from different cultural environments using Student's t test.*
p-value (the probability of no difference in this attribute).

According to the data presented in table 1, we see differences in the choice of ethnic types by adolescents from different cultural backgrounds. Ethnonihilism - as a type of ethnic identity, more adolescents from the Ismayilli cultural environment have chosen. The reason for choosing this type by the majority of adolescents from the Ismayilli cultural environment is that in an ethnically more homogeneous environment, interest in their ethnic origin is not clearly expressed. A teenager shows great interest in his ethnicity in an ethnically diverse environment, he identifies common and differentiated features of his own ethnic group. An ethnically more homogeneous environment does not stimulate such interest in one's origins. The Moscow cultural environment is ethnically diverse, every teenager from early childhood is included in a multicultural environment that stimulates an increased interest in their ethnic origin.

Ethnic indifference, like indifference to one's ethnicity, dominates among adolescents from the Moscow cultural environment. This is evidence that the teenager has the opportunity to communicate with representatives of different nationalities. Among his friends, classmates, there are a large number of peers belonging to different ethnic groups. However, they have the same universal human moral values.

Positive ethnic identity, as follows from the results of empirical studies, is higher in the group with Moscow teenagers than in the group of respondents from Ismayilli. This once again proves, confirms our hypothesis put forward in the course of the study. At the same time, comparing indicators within the same group of adolescents from Ismayilli, we see that a positive ethnic identity prevails in most adolescents in comparison with other types of ethnic identity.

Ethno-egoism is also higher among adolescents from Ismayilli in comparison with Moscow ones, which testifies to the prevailing sense of protection of their ethnicity, culture and traditions in society.

Ethno-isolationism among teenagers from Ismayilli is also higher compared to teenagers from Moscow.

Ethnofanaticism, as a type of ethnic identity, is also high among teenagers from Ismayilli. We can find an objective explanation for this phenomenon in the living conditions that were formulated around adolescents from Ismayilli. Azerbaijan is currently in a quiet war with its close neighbor, and the interethnic conflict always stimulates the increase of hyper-identical types of ethnic identity.

In order to reject the randomness of the results of the empirical study of the types of ethnic identity in adolescents from the Moscow cultural environment (Russia) (n = 127) and adolescents from the Ismayilli cultural environment (Azerbaijan) (n = 124), we have confirmed the obtained indicators of the types of ethnic identity with the help of mathematical statistical processing of the Student, where t (value of the Student's statistics); dif (the number of degrees of freedom), and p is the value (the probability of no difference for a given

We presented the results of mathematical analysis using Student statistics in table 2.

	t (value of Student's statistics)	dif (number of degrees of freedom)	p-value (the probability of no difference in this attribute)
Ethnonigilism	- 6,893	249	,000
Ethnic indifference	2,159	249	,032
Positive ethnic identity	4,610	249	,000
Ethno-egoism	-3,312	249	,001
Ethno-isolationism	-1,741	249	,083
Ethnopathism	-7,100	249	,000

Table 2: The magnitude and significance of Student's statistics.

Empirical studies of the results of the study of the formation of types of ethnic identity in adolescents from different cultural environments and mathematical analysis using Student statistics have confirmed our hypothesis that an ethnically diverse environment contributes to the formation of a positive ethnic type. In an ethnically more monotonous environment, several types of ethnic identity are formed simultaneously.

Conclusion

1. The positive type of ethnic identity is a consequence of the adolescent's living in an ethnically diverse environment.

2. An ethnically less diverse environment does not contribute to the dominance of positive ethnic identity; several types of ethnic identity are simultaneously formed in it.

3. If a teenager grows up and develops in conditions of interethnic conflict, a hyper-identical ethnicity is formed in him, which leads to the dominance of ethno-isolationism, ethno-egoism and ethnophanaticism.

In conclusion, we want to once again emphasize the relevance of this problem in the context of massive population displacement. Since migrants leave their indigenous territories together with their children, later these children - migrants come to educational institutions of megalopolises. The teaching staff is faced with the problem of adaptation of these children to new conditions for them. This requires educational programs for both children - migrants, helping them to explore the culture and life of the country in which they find themselves, at the same time contributing to the disclosure of their identity. Teachers should also be competent in matters of ethnicity of their students.

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