

ETHNIC AND CULTURAL IDENTITY FORMATION IN STUDENTS

A. G. Mikhaylova¹⁾, A. A. Zakiryanova²⁾

¹⁾Sevastopol State University, Universitetskaya str. 33, 299053, Sevastopol, Russia, steba1971@mail.ru

²⁾Black Sea Higher Naval School, Dibenko str., 1, 299028, Sevastopol, Russia, ariddsev@yandex.ru

The article outlines the directions of development of ethnocultural identity. To establish the effectiveness of the certain ethnocultural activities, an empirical study was provided. 40 respondents of Sevastopol state university were administered the Katz and Braly Checklist (1933). The study showed that active involvement of students in ethnocultural events contributes to an increase in the level of their ethnocultural identity.

Keywords: self-determination; ethnocultural identity; multinational society; ethnic stereotypes; inner speech; ethnocultural events; socialization.

ФОРМИРОВАНИЕ ЭТНОКУЛЬТУРНОЙ ИДЕНТИЧНОСТИ У СТУДЕНТОВ

А. Г. Михайлова¹⁾, И. А. Закирьянова²⁾

¹⁾Севастопольский государственный университет, ул. Университетская 33, 299053, Севастополь, Россия, steba1971@mail.ru

²⁾Черноморское высшее военно-морское орденов Нахимова и Красной Звезды училище имени П.С. Нахимова, ул. Дыбенко, 1, 299028, г. Севастополь, Россия, ariddsev@yandex.ru

Рассмотрены основные направления развития этнокультурной идентичности. Для установления эффективности применяемых этнокультурных мероприятий было проведено эмпирическое исследование. 40 респондентам Севастопольского государственного университета был предложен опросник Каца и Брейли (1933). Проведённое исследование показывает, что активное вовлечение студентов в этнокультурные мероприятия способствует повышению уровня их этнокультурной идентичности.

Ключевые слова: самоопределение; этнокультурная идентичность; многонациональное общество; этнические стереотипы; внутренняя речь; этнокультурные события; социализация.

Problem introduction. Society faces the problem of forming ethnocultural identity. It is well-known fact that ethnocultural issues affect all spheres of human activity. Education should be aimed at fostering respect for the culture, identity, language and national values of the country. The

guarantee of stability of a multinational society is a solution to the problem of a person's self-identification with an ethnic group [2, 8].

Ethnocultural identity development is considered to be “a type of education in which the purposeful and systematic personality development takes place, carried out in specially organized socially useful activities aimed at integrating the individual into society” [6, c. 5].

Many scientists have considered various issues of ethnocultural identity: I.G. Pestalozzi, A. Voltaire, Ya.A. Comenius, L.N. Tolstoy, K.D. Ushinsky, M.L. Clark, Willie Pearson, Saul McLeod, G.U. Soldatova, H. Tajfel, V.V. Uzunov, T.V. Poshtareva, E.S. Markaryan, G.B. Andreeva and others.

D. Katz, K. Braly researched racial prejudice and stereotypes. They proved that “the respondents showed the greatest agreement for racial groups with whose members they had contact and the least degree of agreement for the unfamiliar groups. But actual knowledge of individual races explained the fact that there was less agreement upon some groups ...” [9, p. 283]. Prejudice seems a matter of their attitude toward a race name or symbol.

M. L. Clark and Willie Pearson determined stereotypes which were characterized as “social categorization. It is a reason for prejudiced attitudes (i.e., “them” and “us” mentality), which leads to in-groups and out-groups” [10, p. 1]. “It is probably true to say that every ethnic group has racial stereotypes of other groups” [7, p. 381].

According to point of I.A. Zakiryanova's view, “in order to achieve a positive self-esteem, a person can choose either interpersonal or intergroup forms of interaction ” [12, p. 3].

Presentation of the research material. The expected results of the implementation of the strategy of ethnocultural education are ensuring human rights to master ethnocultural values and preserve ethnocultural identity, updating the ethnocultural resources of the region in the educational space.

Ethnocultural identity formation of young people are stated in the Federal documents:

1. It is identified by the Constitution that the population of Russia is a multinational people of the Russian Federation, united by a “common destiny on their land, affirming human rights and freedoms, civil peace and harmony, preserving the historically established state unity, proceeding from the generally recognized principles of equality and self-determination of peoples, honoring the memory of our ancestors...” [1, p. 1].

2. The Federal Law “On Education” put forward the tasks of integrating the individual into the national culture [4].

3. The Decree of the President of the Russian Federation “On the national development goals of the Russian Federation for the period up to 2030 and for the perspective up to 2036” states that “conditions for the education of a

harmoniously developed, patriotic and socially responsible individual based on traditional Russian spiritual, moral and cultural-historical values” [5] should be created.

Ethnic self-identification is determined by stereotypes. In particular, in the perception and description of representatives of different nationalities, the obligatory attributes of their characteristics are the typical features of behavior and language for the corresponding ethnic group. One of the components of ethnic self-determination is persons’ readiness to transform attitude towards oneself and the surrounding world.

“Ethnocultural identity includes the following levels:

- general (orientation towards the best world values and achievements of native culture);
- regional (local customs, traditions);
- individual (personal values, their potential).

They play their role in adaptation in the cultural environment” [3, p. 41].

The stages of the ethnocultural identity formation of young people are presented in table 1.

Table 1

The stages of person’s ethnocultural identity formation

Major stages	The features of stages
The first stage of ethnic self-awareness the development	The person’s self-determination is represented by two main elements – internal and external. Scientists R.M. Ryan and E.L. Deci [11] distinguish two types of social self-determination.
The second stage of ethnocultural identity development	Assimilation of the traditions, socio-historical experience, value orientations, responsibility for one’s actions, historical features of the nation.

One should consider the ethnocultural events, which “include historical-cultural, ethnocultural, linguistic, cultural-regional, and multiethnic aspects” [3, p. 41]. Scientific conference “Sevastopol-Stalingrad: One War, One History”.

Ethnocultural identity implies a person’s involvement in the history of one’s country, motivates people to participate in events of historical significance. It is also pride in the past, an incentive to move forward, to serve Fatherland.

Attracting the attention of young people to universal human values is a main tasks of the conference. “Active involvement of students in working with archival materials when writing a research paper on the Great Patriotic War helps young people to realize that they are part of society and it motivates to

serve the nation” [3, p. 41]. The student have a possibility to publish their studies in conference proceedings.

The “Ethnocultural Orbit” camp could be appropriate activity in ethnocultural identity forming. The camp as a temporary educational community can be organized on the basis of a recreation center. In the conditions of an ethnocultural camp it is possible to immerse oneself in the culture and traditions of an ethnic group.

Ethnological club involves interesting events dealing with study of the culture and religion of nations, reproducing the cultural traditions and folk art of Russia.

Ethnic awareness is the main element of ethnocultural identity. Preservation and transmission of knowledge about the Great Patriotic War is becoming an integral component of the identity of Russian people.

Russian identity is a complex and multifaceted issue that is currently at the center of an ideological struggle for every person who calls themselves Russian.

In Russia, reflection on the identity of a specific person causes mutual transitions between one’s own “I”, the Russian ethnic group, and varieties of the Russian ethnic group. The feeling of belonging to a specific ethnocultural community and the assessment of its characteristics is also a component of ethnocultural identity. The behavioral component of ethnocultural identity contains mechanisms for accepting oneself as a member of a specific ethnocultural group, building relationships in groups.

To establish the effectiveness of the certain ethnocultural events, an empirical study was realized. 40 respondents of Sevastopol State university were asked according to the Katz and Braly checklist (1933) to select five adjectives that best described first themselves, second, other races.

The main object in our research field is the social subject, who is a direct participant in complex inter-confessional and inter-ethnic communications carried out in social life according to its own rules.

Methodology for recognizing religious and ethnic stereotypes, cliches (D.Katz, K.W. Braly, 1933) [9] was used in order to examine racial stereotypes.

Students were given a list of 84 traits and asked to select those they felt were most characteristic of 10 racial/ethnic groups. In terms of observations of ethnic self-identification, data from experimental studies that reveal ethnic tendencies associated with a person’s attitude (and corresponding groups of society) toward representatives of various national and ethnic groups are interesting.

The respondents had to identify 5 traits which they found the most characteristic for certain groups, for instance, Russian, Belorussian, Americans, Englishmen, Jews, German people.

The list of 84 words (adjectives) is presented to them, and they are permitted to use additional traits if they want.

Additional commentary to the questionnaire includes the following information: «stereotype» is «fixed mental impression» (Concise Oxford Dictionary), «a fixed set of ideas about that a particular type of person is like, which is (wrongly) believed to be true in all cases» (Longman Dictionary of English Language and Culture). The main functions of stereotypical evaluation are one of saving mental effort and protecting group values, authorities, views and opinions. A stereotype is a schematic, standardized, fixed, established phenomenon. When creating stereotypes, the personal moment gives these mental formations emotional and evaluative content. A stereotype makes people negatively evaluate what differs from their own characteristics.

The list of words from which the students are to select:

intelligent	suave	naïve	quick-tempered
brilliant	courteous	industrious	suggestible
scientifically-minded	conventional	lazy	passionate
witty	argumentative	honest	sensual
sophisticated	straightforward	deceitful	pleasure-loving
alert	slovenly	unreliable	jovial
shrewd	suspicious	evasive	happy-go-lucky
sly	reserved	faithful	humorless
meditative	quiet	treacherous	sensitive
imaginative	stolid	cowardly	methodical
stupid	ponderous	cruel	neat
ignorant	stubborn	kind	persistent
superstitious	impulsive	generous	imitative
naïve	quick-tempered	grasping	frivolous
industrious	suggestible	mercenary	gregarious
lazy	passionate	practical	
	materialistic	progressive	
	revengeful	conservative	
	quarrelsome	musical	
	gluttonous	artistic	
	pugnacious	sportsmanlike	
	aggressive	tradition-loving	
	conceited	efficient	
	boastful	very religious	
	ambitious	extremely nationalistic	
	ostentatious (showy)	physically dirty	
	individualistic	loyal to family ties	
	talkative	arrogant	
	loud	radical	
	rude		

The results showed the 5 characteristics most frequently assigned to the Russian race proposed by 40 students:

Very religious;

Practical;

Scientifically-minded;

Intelligent;

Industrious.

'Scientifically-minded' was the most popular assigned characteristic (50% of respondents). Next came *'Very religious'* with 40%, to be followed by *'Intelligent'* with 32% and *'Practical'* with 20%. The adjective *'Industrious'* was chosen by 19% of students.

The general stereotype for some nations among respondents isn't fairly indefinite. Eight of the 40 students could give no characteristics for some racial and national groups. The degree of agreement among respondents in assigning features from adjectives to different races is likely to be the result of students' lack of knowledge of the cultural capabilities of these ones.

The obtained data are also of incontrovertible interest for the detection of ethnostereotypes as a factor in the social self-identification of an individual.

The verification of the effectiveness of proposed activities for the formation of ethnocultural identity included a control stage and a final stage, which was carried out after the events were held during 2024-2025 years. The experiment involved first-year students of Sevastopol state university, Institute of Social Sciences and International Relations. When comparing the data at the initial stage and the final stage after holding ethnocultural events, it became clear that the level of formation of ethnocultural identity increased by 50%. If at the initial stage only 10 people out of 40 respondents had high indicators, then at the final stage – 20, the average level was observed in 10 students.

The realization of ethnocultural events for students and their participation in presented activities contributed to an increase in the level of their ethnocultural identity. Among the main measures are the formation of the cult of the family in the public consciousness; ensuring conditions for the productivity of intergenerational interaction; transmission of genuine national culture and national history, an emphasis on the values and meanings of national culture.

Conclusion. The questionnaire (authors D. Katz, K.W. Braly) allowed to determine how students perceive and evaluate the ethnotypical in themselves and their peers against the backdrop of global changes in the face of the modern world. This the methodology proved that the formation of students' ethnocultural identity is more effectively achieved through their immersion in the ethnocultural environment by means of certain activities. In this context, the ethnocultural environment acquires the significance of a correctional and developmental factor and has a positive impact on the ethnic attitudes of young people.

Библиографические ссылки

1. Конституция Российской Федерации: принята всенародным голосованием 12.12.1993 с изменениями, одобренными в ходе общероссийского голосования

01.07.2020 // Информационно-правовое обеспечение «Гарант». URL: <https://base.garant.ru/10103000/> (дата обращения: 29.08. 2025).

2. *Маткина О.А.* Поликультурное образование учащейся молодёжи. ТГУ // VII Международная научная интернет-конференция «Общество, общности, человек: в поисках «вечного мира». 11.11.2014. URL : <https://clck.ru/3Fi9JZ> (дата обращения: 29.09. 2025)

3. *Михайлова А.Г., Кравцевич Н.С.* Формирование этнокультурной идентичности молодёжи // Педагогическая перспектива. 2024. № 4(16). С. 40-46. [https://doi.org/10.55523/27822559_2025_1\(17\)_40](https://doi.org/10.55523/27822559_2025_1(17)_40)

4. Об образовании в Российской Федерации: федеральный закон от 29.12.2012 № 273–ФЗ // Информационно-правовое обеспечение «Гарант». URL: <http://base.garant.ru/70291362/> (дата обращения: 29.08. 2025).

5. О национальных целях развития Российской Федерации на период до 2030 года и на перспективу до 2036 года: указ Президента РФ от 07.05.2024 № 309 // Информационно-правовое обеспечение «Гарант». URLn: <https://clck.ru/3EYuoF> (дата обращения: 29.08. 2025).

6. *Яковлева Н.О., Яковлев Е.В.* Социальное воспитание как педагогический феномен // Современные проблемы науки и образования. 2014. № 3. С. 274.

7. *Clark M.L., Pearson W.* Racial stereotypes revisited. International Journal of Intercultural Relations. Vol.6, Issue 4, 1982, Pp 381-393 [https://doi.org/10.1016/0147-1767\(82\)90020-7](https://doi.org/10.1016/0147-1767(82)90020-7).

8. Ethnocultural identity. Idiom. URL: <https://getidiom.com/dictionary/english/ethnocultural-identity> (date of access: 29.08. 2025).

9. *Katz D., Braly K.* Racial prejudice and racial stereotypes. The Journal of Abnormal and Social Psychology, 1 July 1935 no. 30 (2), pp. 175–193. <https://doi.org/10.1037/h0059800>

10. *McLeod S.* Stereotypes In Psychology: Definition & Examples. Simply Psychology. November 10, 2023 URL: <https://www.simplypsychology.org/katz-braly.html>

11. Self-Determination Theory and the Facilitation of Intrinsic Motivation, Social Development, and Well-Being. Ryan R.M., Deci E.L. American Psychological Association. 2000. no. 55, pp. 68-78 DOI: 10.1037/110003-066X.55.1.68

12. *Zakiryanova I., Redkina L.* Research on ethnocultural identity in H. Tajfel’s social identity theory and J.C. Turner’s selfcategorization theory SHS Web of Conferences 87, 00103 (2020) ICTP 2020.