

Future Academy®'s Multidisciplinary Conference

Psychological characteristics of ethno cultural marginality manifestation

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Abstract

Analysis of the various definitions of marginality and, in particular, ethnic and cultural marginality, leaves unclear the question - what is behind the phenomenon of marginality: the lack of ethnic identity, weak identity or negative ethnic identity? Many researchers suggest that the factor of marginalization is the transformation of structure of identifications, which leads in general to an imbalance of ethnic identity.

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Peer-review under responsibility of Future Academy® Cognitive Trading

Keywords: ethno cultural marginality

Introduction

Analysis of the various definitions of marginality and, in particular, ethnic and cultural marginality, leaves unclear the question - what is behind the phenomenon of marginality: the lack of ethnic identity, weak identity or negative ethnic identity?

Many researchers suggest that the factor of marginalization is the transformation of structure of identifications, which leads in general to an imbalance of ethnic identity [1-4].

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Objective: to study the relationship between self-perception of the personality and perception of its own ethnic group and a foreign ethnic group

Methods: The methods and techniques of diagnostic studies were:

1. Method of detection auto-and hetero-stereotypes by Stefanenko T.G. (70 definitions) [5];
2. A diagnostic test of relations by Ktsoeva – Soldatova G.U. [6].

Using these techniques, we have assumed that by identifying with a particular ethnic group, people associate themselves with it on certain qualities. And if the qualities attributed to the person himself, and his idea of the quality of their ethnic group are the same, then we can talk about a mono-ethnic identity with their ethnic groups. If this similarity is not detected or if the individuals' presentations about their own qualities match with the qualities of the other ethnic group, it is possible to speak of a marginal ethnic identity.

Results:

Respondents were asked 70 properties, of which they had to choose ten describing their personal qualities, ten - is characterized by the quality of their own ethnic group and ten - the quality of another ethnic groups. In the analysis of responses of Kazakh nationality were identified protocols, which found evidence of changes in ethnic identity.

Depending on the responses, respondents were divided into 3 groups.

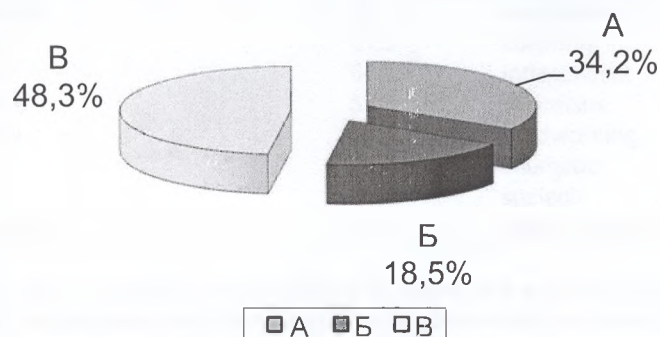


Fig. 1 Percent groups depending conflicts of ethnic self-determination

The first group included respondents who revealed the actualization of the dual identity (34.2%). These people in assessing the properties found similarities with the two ethnic groups (in this case - the Kazakhs and Russian). A second group of respondents has not manifested identification with their ethnic group (18.5%). The third group includes those who have the representation of ethnic identity was not significant (48.3%).

To determine the significance of differences in the data, we applied a mathematical criterion φ^* - angular Fisher transformation.

Application of the criterion φ^* - angular Fisher transformation showed that among the three identified in the study groups, there are significant statistical differences:

- 1) between the group of respondents with the dual identity and group of respondents for whom ethnic identification is insignificant $\varphi^* = 1,88 \text{ } p \leq 0,05$;
- 2) between the group of respondents for whom ethnic identification is insignificant, and the group of respondents with dominant identity with another ethnic group $\varphi^* = 1,89 \text{ } p \leq 0,05$;
- 3) between the group of respondents with the dual identity and a group of respondents with dominant identity with another ethnic group $\varphi^* = 1,74 \text{ } p \leq 0,05$.

To justify the differences found between the scores of images of Kazakh and Russian by respondents of 3 groups was used t - Student test, parametric statistical treatment.

Calculating the criterion and applying to the table of significance levels, we have concluded that among the 3 groups, there is a significant difference in the characteristics of ethnic identification. Thus, significant differences were revealed:

1) in the evaluation of the image of Kazakh by respondents with dual identity and respondents with insignificant ethnic identity: $t = 2,74$ at $p \leq 0,01$;

2) in evaluation of the image of Russian by respondents with dual identity and respondents with insignificant ethnic identity: $t = 2,07$ at $p \leq 0,05$;

3) in evaluation of the image of Kazakh by respondents with dual identity and respondents with dominant identity with another ethnic group: $t = 3,13$ at $p \leq 0,001$;

4) in evaluation of the image of Russian by respondents with insignificant ethnic identity and the identity of respondents with dominant identity with another ethnic group: $t = 3,24$ at $p \leq 0,001$.

Respondents of the first group consider the Kazakhs "hospitable" (77.1%), "friendly" (64.2%), "strong" (53.3%), "hardy" (49.3%), "patriotic" (48%), "independent" (47.9%).

The image of Russian associated with "hard work" (48.5%), "discipline" (47.3%), "independence" (44.6%), "optimistic" (43.3%), "communicative" (42.8%), "adaptation" (39.5%), "responsiveness" (32%).

Table 1. Quality, reflecting the similarity of the respondents with the characteristics of dual identity

with Kazakh ethnos	%	with Russian ethnos	%
hardworking	32	disciplined	37,3
obedient	21,3	adapting	26,6
friendly	64	independent	24
responsive	53,3	optimistic	42,6
hospitable	54,6	hardworking	32
proud	21,3	energetic	21,3
patient	21,3	sociable	44
conscientious	34,6	conscientious	34,6

As we can see, the positive characteristics of hetero and auto-stereotypes are dominated among the respondents of this group. Respondents with the characteristics of the duality of identity found similarities with the Kazakh and Russian ethnic group on the following qualities shown in Table 1.

Table 1 shows that the matched auto-stereotypes hetero-stereotypes are positive color. But it should be pointed out that the respondents noted conflicting qualities that they possess (obedient - independent). Ethnic groups are similar to each other on the quality of the "hard-working", "conscientious".

In general, we can say that the presence of this type of ethnic identity can be explained by easily turn into its particular ethnic image the components of another ethnic group, ethnic mobility, willingness to integrate cultures that may occur due to the formation of the general fund of semantic structures for representatives of the two ethnic groups. Authentication provides respondents with dual identity accepted sense of the "other."

In the second group, which is represented by the respondents with the predominant identification with the Russian ethnic group, the image of the Russian people presented by such qualities as "having dignity" (52.94%), "hardy" (50%), "adhere to the established order" (49.9%), "uninhibited" (48.05%), "disciplined" (47%), "diligent" (44.11%), "individualistic" (35.29%), the "independent" (32.7%), "emotional" (32.35%), "adapting" (32.35%), "optimistic" (31.8%), "enterprising" (27.64%).

Image of the Kazakh ethnic group's representative described using as a "hospitable" (85.29%), "generous" (64.7%), "obedient" (50%), "compassionate" (34.23%), "preferring material values" (32.4%), "passive" (31.8%), "smug" (29.41%), "obedient" (27.55%), "hard-working" (23.41%).

There are no such features as conservatism, depression, competition, preference wealth, obedience, selfishness, irresponsibility and passivity in the image of the "I". However, these very features are insignificantly present in description of the image of the Kazakhs. In the image of myself in this group, respondents noted as the most important the following characteristics: "independent" (67.35%), "disciplined" (61.76%), "adaptive" (59.8%), "strong" (58.82%), "dignified" (58.1%), "hard-working" (55.8%), "serious" (56.3%), "adhere to the established order" (41.17%), "polite" (40.3%), "lazy" (38.4%), "spiritual" (38.23%), "optimistic" (29.32%), "enterprising" (26.5%).

It can be noted that the respondents in this group find a match with the Russian ethnic group on such qualities as "adhere to the established order", "hard work", "dignified", "enterprise", and "optimistic". Here we see that respondents attribute to themselves and to the image of the Russian people similar business and personal qualities.