

The Empirical Studying of the Ethnoidentity (On the Example of Russians and Tatars of the Republic of Tatarstan)

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Abstract

The relevance of the studied problem is caused by the variety of reasons. First of all, the ethnos is the most reliable group, that ensures the safety and the support in the life, secondly—the ethnic community strengthens the feeling of the intra group unity, thirdly, the ethnos provides the continuity of transfer and preservation of the values of the community; fourthly, the ethnic identity is more accurately realized if the person lives in the multiethnic environment. The purpose of the article consists in the clarification of the role of bilingualism in the formation of the ethnic identity of Russians and Tatars, since its impact on the consciousness of their ethnic identity and orientation on the national-cultural values remains debatable. The available empirical information is rather fragmentary and casual. The leading method of the research is the comparative approach to the study of the influence of the bilingualism on the formations of the ethnic identity of Russians and Tatars. The main result of the research is the evidence of such fact that the understanding of the identity is defined by the place of the residence (the city, the village), by the occupation (the intellectual, the worker), and by the social environment (the mono or bilingual environment). The materials of the article can be used in educational institutions when drawing up the curricula, taking into account the regional and Federal component of the humanitarian disciplines.

Keywords: bilingualism, monolingualism, self-confidence, ethnic nihilism, ethnic fanaticism, ethnicity

1. Introduction

For a long time in Russian ethnopsychology and ethnosociology the main subject of the theoretical and empirical researches was the ethnic consciousness—the understanding of the individuals of their own identity of a certain ethnic community. The traditions of research of the ethnic consciousness in the national history and ethnography have a broad theoretical and empirical basis (Drobizheva, 1995; Lebedeva, 2000; Stefanenko, 2009; Soldatova, 1998; Khotinets, 1995; Zakirova & Khairutdinova, 2014; Kamalova & Zakirova, 2014). The concept of the ethnic consciousness as a wider phenomenon which contains the totality of the views of the members of the ethnic community of their own and other ethnic groups, including socio-psychological attitudes and stereotypes was allocated. In this interpretation the ethnic consciousness is a complex notion and its meaning is close to the concept of the ethnic identity or ethnicity,—terms that more accepted in the Western scientific tradition. The most complete definition of the ethnic consciousness belongs to V. Yu. Hotinets: “the ethnic identity is relatively stable system of the realized perceptions and evaluations of the existing ethnodifferentiating and ethnointegrating components of the life of the ethnos. As a result of the formation of this system, a person realizes himself as the representative of an ethnic community” (Khotinets, 1995).

Such determination of ethnoidentity puts forward the idea of its transformation and formation. But on the formation of the ethnic identity makes impact the degree of heterogeneity not only the immediate environment, but also an environment in general. In other words, it is significant, whether there lives a person in the multiethnic or monoethnic environment. The situation of the interethnic communication gives to the individual more opportunities for the acquisition of knowledge of the features of their own and other groups, their similarity and distinctions, also promotes the development of the interethnic understanding and formation of the communicative skills. It doesn't contradict at all that in the multiethnic environment (especially in the situation of the non-conflict interethnic relations) some blurriness of the ethnic identity is inevitable. Our researches confirm this supposition and also we claim that identity gains a certain importance and expressiveness when two

or several ethnic groups live in long contact. The formation of the ethnic identity happens not only in three directions (hypoidentity, hyper identity, positive ethnic identity), but also, that is especially important, depends on belonging to a certain ethnic community (group of the majority or minority) (Stefanenko, 2009).

2. Methodological Framework

Asmolov (1990), Benedict (1997), Drobizheva (1995), Krysko (2000), Mukhina (1999), Stefanenko (2009), Soldatova (1998), Phinney (1990) works formed the methodological basis of the research. The authors defined the concept of the ethnic consciousness (Drobishev, 1985).

Thus, the authors highlighted the different components in the ethnic identity and ethnic and social conceptions - the awareness of belonging to the definite nation, the idea of culture, language, territory, etc. The ethnosocial ideas of the members of the ethnic groups constitute the main content, as they are formed in the process of the intra-socialization and interaction with the other people.

In the 90th In Russia the problem of identity at the socio-political level acquired the status of the strategically important. It was expressed in the persistent searches of the national idea capable to integrate the society.

The Russian scientist Yadov (1994) investigated the structure and the dynamics of the social identity of the Russian in 1991-1994; he marked out its functions at the level of the personality and group. Among the first—the subordination of the individual's social group, group protection and the evaluation criteria. The second—the inclusion of the individual in the system of social relationships, social links. So, the ethnic identity carries out the function of integration within ethnic groups.

The American researcher Phinney (1990) presented the model of the phasic formation of the ethnic identity.

1) The first stage of the unverified identity is characterized by the indifference to the study of the problems of the identity and membership of an ethnic group. The author notes the identity of two subspecies: diffuse - the individual is not interested in questions of the identity and preliminary - the individual takes positive ethnic attitudes of the parents and therefore shows the preference for the majority group.

2) The Search of ethnic identity is characterized by the study of identity, the desire to understand the meaning of the identity in their own lives. The own experience and significant events can stimulate the ethnic awakening in the life of an ethnic group.

3) The Ethnoidentity realization is a stage of the implemented ethnic “I”, that resolved the contradictions of identity (Phinney, 1990).

The Ethnic identity—is a dynamic condition: the process of its formation doesn't come to an end at teenage age. The external circumstances can push the person of any age to the transformation of the ethnic identity. The Ethnic identity may not be the same with the understanding by the person of the belonging to this or that ethnic community which in many respects depends on a social situation. The understanding by people of their ethnic origin depends on, whether they live in the polyethnic or monolingual environment.

3. Results and Discussions

For the first time the problem of the ethnic identity were developed in the context of domestic research the history and theory of the ethnos (Tokarev, 1964; Bromley, 1983), but the limitations of the science used in the ethnographic research methods led to the impossibility of a full consideration of such multifaceted phenomenon. In the socio-psychological and ethno-psychological studies (Soldatova, 1998; Drobizheva, 1991; Lebedev, 2009 et al.), the subject area which is the ethnic identity, has been applied more consistently the interdisciplinary approach to the consideration of not only the problem, but also the entire complex of inter-ethnic and intraethnic relations. As a result, the ethnic identity is presented as an important functional characteristic of the individual (ethnophors) group and the entire ethnic community as a whole.

The ethnic identity, as opposed to the ethnic consciousness—a more narrow reflection of the reality, which involves the awareness of the nature of their ethnic community through the knowledge of “them”. The ethnopsychological aspect of the ethnic self-examination includes the selection of three levels of its manifestation: the personal, group and the all-ethnic.

According to the results of the numerous empirical studies, the specific features of the ethnic comparisons are the following: language, character traits, cultural and household characteristics and appearance. In the conditions of an intensification of interethnic contacts and growth of a bilingualism of the people the status of ethnopsychological features as the ethnointegrating-ethnodifferentiating sign raises (Starovoitova, 1985).

The ethnic identity, as the main form of social identity, is a major regulator of the interethnic interaction.

G. U. Soldatova, synthesizing the various points of view on the ethnicity nature, marks out the following features: conservatism, a mobilization, solidarity, group unity, a conflict, emotion and control from the outside (Soldatova, 1998). As a personal value, the ethnic identity linked with various basic formations (stereotypes, prejudices, biases, etc...). The priority in the study of such formations for a number of decades belonged to exclusively western scientists.

The main and most active participants of the process of the reproduction of the ethnicity are the national intellectuals. In the article "Intellectuals and Nationalism" L. M. Drobizheva notes that: "the role of intellectuals is shown in the formation of ideas, views and moods of the group, first of all at the ideological level. Their possibilities of a manipulation of the public consciousness, designing of the ethnicity in that, or other direction, are shown in the process of so-called secondary socialization ..." (Drobizheva, 1995).

From the numerical expressions of our research of the representatives of the bilingual segment of the population can be seen that the transformation of the consciousness among the Tatars on any indicator does not exceed the values of positive ethnoidentity for their ethnic group [see. Positive. ethnoidentity. 0.38-0.40].

The norm of the adjusting formations of ethnic identity assumes the tolerant relation to the adjoining group, and of course, in a more positive attitude towards it.

At city bilinguals, regardless of the social strata, the indicators of the hyper identity are higher, than at villagers concerning the indicator of ethnoisolation (0, 34), both at the intellectuals, and at workers. It testifies that at the ethnophors living in the bilingual urban environment, the national and cultural interests of the people as whole prevail over all others.

For all social groups of bilingual Tatars, the hyper identity manifestation form practically doesn't differ. At the same time, the residents of the village are more inclined to the ethnic self-identification and demonstration of the ethnic identity (0.26).

The representatives of the rural Tatar intellectuals that socialized in the monolingual environment demonstrate the national identity more brightly, than the ethnophors that passed the socialization in the bilingual environment. They are inclined to ethnic hyper identity that is expressed by the indicators of the ethnic egoism, ethnic isolation, and ethnic fanaticism. It is traced in epy aspiration of epy separatism of epy monolingual Tatars, in their desire to keep epy original culture by the distancing from the adjoining cultures.

The extreme form of the hyper identity is most brightly expressed by an indicator of the ethnofanaticism (0.80) at the representatives of the city monolingual intellectuals. At the behavioural level the extreme forms of the alienation can be followed by the general aggression as the activation of the protective mechanisms of the personality. These actions and mechanisms promote the ethnocentrism development as deviations of the stable system, corresponding to the equality of the ethnic identity, and as result—the not tolerant relation to other ethnogroups.

The monolingual Tatars, as it was already noted, more brightly demonstrate the ethnic origin which is more emotionally expressed by the representatives of the humanitarian intellectuals. The reason for this phenomenon is the joint productive activity, where the ethnic identity is a subordinate feature. The leading qualities are: professionalism, personal orientation, age, social status.

At the monolingual Tatars living in the urbanized environment, the hyper identity can get the signs of the ethno egoism and ethno isolation. The Strong hyper identity of Tatars with own group in the multinational cultural environment can be connected with a tendency to the separatism with the adjoining nation, the orientation for the separate development of ethnic groups. All types of the hyper identity increase the level of not tolerance of the ethno group. The consciousness exaggeration (an egocentrism, ethnoegoism, ethnofanaticism) negatively influences the tolerant interethnic relations with the adjoining group.

The transformation of the ethnic identity of the ethnophors was estimated by the scaled G. U. Soldatova's technique on the three vectors: hypoidentity (ethnonihilism, ethnic indifference); hyper identity (ethnoegoism, ethnoisolation, ethnofanaticism) and positive ethnic identity. The last is characterized by the balance of mutually acceptance of own and adjoining community, and therefore it gets the status of "norm" (Soldatova, 1998).

The indicators of the ethnic identity were counted on a formula:

$$P = \frac{(1n_1 + 2n_2 + 3n_3 + 4n_4 + 5n_5)}{5N}$$

Where n_1, \dots, n_5 —the number of answers in a questionnaire with the attributed points from 1 to 5.

N—a number of respondents

The reliability of the distinctions was determined by Mann-Whitney's U-criterion for small selections.

At the statistical check of the reliability of the results between the different social groups of the Russian population, the distinctions aren't revealed at $U_{\text{sp}} \geq 2$, therefore their data aren't provided.

Table 1. The indicators of the ethnoidentity of the Tatar intellectuals in city

Groups of Tatars	Ethnic nihilism	Ethnoindifference	Positive ethnoidentity	Ethnic egoism	Ethnic isolation	Ethnic fanaticism
city bilingual Tatars	0.18	0.30	0.4	0.19	0.30	0.25
city monolingual Tatars	0.1	0.25	0.38	0.2	0.10	0.8

Table 2. The indicators of the ethnoidentity of the Tatar intellectuals in rurals

Groups of Tatars	Ethnic nihilism	Ethnoindifference	Positive ethnoidentity	Ethnic egoism	Ethnic isolation	Ethnic fanaticism
rural bilingual Tatars	0.18	0.23	0.39	0.18	0.18	0.23
rural monolingual Tatars	0.18	0.25	0.43	0.25	0.25	0.24

Table 3. The indicators of ethnoidentity of Tatar workers in city

Groups of Tatars	Ethnic nihilism	Ethnoindifference	Positive ethnoidentity	Ethnic egoism	Ethnic isolation	Ethnic fanaticism
city bilingual Tatars	0.16	0.15	0.3	0.19	0.34	0.26
city monolingual Tatars	-	-	0.43	-	-	-

Table 4. The indicators of ethnoidentity of Tatar workers in rurals

Groups of Tatars	Ethnic nihilism	Ethnoindifference	Positive ethnoidentity	Ethnic egoism	Ethnic isolation	Ethnic fanaticism
rural bilingual Tatars	0.19	0.25	0.38	0.25	0.22	0.25
rural monolingual Tatars	-	-	0.43	-	-	-

As a result of the research, the obtained data testify that the national interests of the Tatar ethnophors prevail over those interests of Russians.

4. Conclusion

The results of the study of the ethnoidentity of the nations of Tatarstan showed:

- 1) The Russian population of Tatarstan, regardless of the studied social groups, is indifferent to the ethnic origin.
- 2) Most persistently two categories of the population demonstrate the national identity: rural Tatars irrespective of social groups, and the Tatar emigrants from the village designating themselves as the city intellectuals in the first generation.
- 3) The primary socialization of the ethnophor in the monolingual environment leaves a mark on the attitude towards the representative of the adjoining ethnos: the rural emigrants who moved in the urbanized multiethnic environment and got the humanitarian education in the higher educational institution in cultural life are inclined to reduce to limit the close relations to a circle of the ethnic community.
- 4) The villagers who received the socialization in the monolingual environment are more tolerant to their foreign-language neighbors than urban residents, who grew up in monolingual identical conditions. The last category treats the representatives of the adjoining nations more watchfully.
- 5) The representation of the differences between the ethnic cultures is formed by ethnophors developmentally earlier, and ethnicity (ethnoidentity) recognized more clearly, if the subject is socialized in a multilingual environment.
- 6) The situation of the interethnic communication in the bilingual environment empowers the individual to the knowledge of its features and neighboring cultures, contributes to the development of inter-ethnic understanding, the formation of inter-ethnic communication skills and tolerance.
- 7) The denser communication activities, communication and life between the ethnophors living on the same territory, the higher their assimilation tendencies even without a reproduction of the population in inter-ethnic marriages.

5. Recommendations

On the basis of the actual material the influence of the multilingualism on the formation of the ethnic identity is established. We found that the bilingual environment in which the representatives of the ethnic group were socialized, especially the primary socialization of the representatives of the ethnic group, determines his ethnic identity. The ethnic self-identity is an interesting and practically important phenomenon, especially for the educational institutions in the preparation of the curricula taking into account the regional and Federal component of the humanitarian disciplines. Such data can be successfully used by the political institutions of the Republic of Tatarstan, in predicting of the political situation in the regions (which remains favorable), and the control of the general trend of the ethnic identity of all the people of Tatarstan, in order to exclude the possibility of seats of the ethnic tension.

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