SOCIO-PSYCHOLOGICAL ASPECTS OF THE FORMATION OF ETHNIC IDENTITY IN A FAMILY WITH INTERETHNIC MARRIAGE

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ANNOTATSIYAIn this article, the importance of family and marriage relations in the interaction of social processes of society is highlighted, special approaches to family relations and values, the functions of the family in society and family institutions are considered.The problem of forming ethnic identity is one of the most pressing problems in the theory and practice of modern ethnopsychology. The multiethnic nature of peoples, the ambiguity of interethnic relations historically formed, the active development of the attitude towards not only material, but spiritual globalization in the minds of modern youth makes it possible to pay special attention to the process of forming the ethnic identity of the individual. Conclusions and recommendations are also presented.

Key words: Family, social institution, marriage, individualism, Sexual-erotic function, Educational function, Emotional function, Spiritual (cultural) communication function.

Ethnic identity is part and form of social identity, and therefore influences the socialization process of the individual. A comprehensive study of the mechanism of ethnic identity helps in a more successful direction of socialization of the individual, overcoming problems and difficulties in the way of its harmonization and development.

Ethnic identity is a paradoxical phenomenon. Paradoxical indicators can be such characteristics as depth, archetypal, emotional wealth, rapid actualization in the presence of a resource, irrationality. N.A.Berdyayev argued that neither race, nor territory, nor religion are signs that define a nation, although they all play one

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role or another in its definition. "The nation is as mysterious, mysticism, unthinkable as any individual being." Cheshko S.V argues that science does not answer the question of where ethnicity came from, which needs and fronts of people's lives it came from. The author notes that ethnicity is located in the parallel of social instinct - the instinct of collectivism, that is, the unity of two opposing principles-grouping and separation, which are not defined by any material reasons.

At the same time, there is growing tension between adolescents of different ethnic groups, in particular, indigenous people and migrants. It is adolescence that is the most sensitive period for the formation of ethnic identity, as a result of which the ethnic characteristics of interpersonal relationships were determined. Stefanenko T.G. "Ethnic identity is an integral part of the social identity of an individual, a psychological category that expresses the awareness of belonging to a particular ethnic community." V.S.Sobkin argues that ethnic identity is the result of the cognitive-emotional process of self-determination of an individual in the social space relative to many ethnic groups. This is not only awareness, but also assessment, the feeling of belonging to its own ethnic group. According to most researchers in the fields of ethnic identity, ethnography, ethnopsychology, ethnopsycholinguistics, cultural anthropology and other fields of knowledge, the perception of oneself as a representative of a particular ethnic group, in the experience of identity, unlike other groups, manifests a certain group of other people. But we must not forget that ethnic identity is the product of many psychological, social, cultural processes, accompanied today by globalization on the one hand and differentiation on the other. Ethnos is a phenomenon that has not yet been accurately interpreted in the works of researchers. In this regard, let's turn to the history of this concept in domestic and foreign humanities. In general, ethnic consciousness can be described as a relatively stable system of conscious ideas and assessments of real-life ethnodifferentiating and ethnointegrating signs of Ethnos life.

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As a result of the formation of this system, a person realizes himself as a representative of a particular ethnic community. V.S.Based on the principle of a systematic approach to the study of the self-consciousness of an individual proposed by Merlin, the following manifestations of ethnic self-awareness are distinguished :

1) awareness of the overall ethnic culture of the ethnic community;

2) knowledge of the psychological characteristics of the ethnic community;

3) knowledge of its ethnopsychological properties;

4) self-awareness with the ethnic community;

5) self-awareness as an ethnic community subject;

6) social and moral self-assessment of an ethnic person. Ethnic identity is a component of an individual's social identity, a psychological category that expresses his or her awareness of belonging to a particular ethnic community.

At the same time, first of all, it is necessary to distinguish the concepts of ethnic identity and ethnicity from the sociological category associated with ethnic definition according to a number of objective signs: the ethnicity of the parent, place of birth, language, culture, etc. In real life, ethnic identity does not always correspond to official ethnicity. Secondly, it should be remembered that ethnic identity is not limited to, and may not correspond to, the declared identity (the transfer of oneself to an ethnic community) that manifests itself in its name. Ethnic identity is, above all, the result of a cognitive-emotional process of self-awareness as a representative of an ethnic group, identification with it to some extent and isolation from other ethnic groups. Apparently, the meaning of this concept is G.G is a good reflection of the term proposed by Shpet (1996), which states that ethnic identity is an experience of being separated from others by one identity society

In the models proposed by different researchers, different terms are used in relation to the cognitive component of ethnic identity – ethnic orientations, group concepts, etc. their own and strangers - their history, customs, cultural characteristics, and secondly, their ethnic name. On the basis of knowledge about their own and foreign ethnic groups, a complex of ideas is formed that make up the

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system of ethnodifferentiation, various signs can act: language, values and norms, historical memory, religion, ideas, motherland, common ancestral legend, national character, folk and professional art. Among them can be real, trifles, in the opinion of an outsider, for example, some elements of material culture that Koreans living in Central Asia consider important in their identification: a special grater for cutting vegetables, a National Small tablecloth, elongated pillows, a walnut cutting machine. Meaning of signs in the perception of Ethnos membersThe first form of ethnic identity that arose between hunters and gatherers of" pre-ethnic communities "is seen by historians of primitive society as a" sense of kinship through blood and marriage". At that time, these two types of kinship did not differ from each other, real kinship was not separated from imaginary kinship, the habit of adopting was common not only for children, but also for adults. In modern times, ideas about the unity of people, namely horizontal kinship, have prevailed. Ethnic identity was scattered, ethnic names were not of great importance and could change from time to time.With the transition to a more sedentary life and productive economy, the manifestation of a form of real estate, such as arable land, communities began to differ more and more in their way of life and the level of socio-economic development, which led to their isolation. In the process of intergroup comparison, some tribes evoked a more specific ethnic identity.

The concept of horizontal kinship has been replaced by the second form of self - awareness-the perception of common origin. In other words, the idea of vertical kinship is formed, which manifests itself:

A) in myths about the origin of the people from ancestors - heroes of culture in mythical times;

b) in ancestor worship - the worship of the spirits of the representatives of the tribe who died in real time. The expansion of societies, the development of ties between them, constantly leads to the emergence of new ethnically distinguishing features. For example, the "WE" - "they" of ethnic groups are divided into

XVIIIby the century, ethnolinguistic and cultural unity of many European Communities had developed, so that in the modern era, native language and culture

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began to be perceived as the most important ethnic distinguishing features. Language is one of the most important ethnic distinguishing features. But in recent decades, researchers from many countries have focused more on the symbolic role of ethnic identity in the processes of forming feelings, kinship with commonality and Intergroup differentiation, and not with the actual use of language by all members of the ethnic group. In the context of ethnic mobilization, similar trends were identified, for example, in Kazakhstan in the early 90s. A new era of language development began – the law "on language"was adopted and conditions were created for the priority position and development of the Kazakh language as a state language. Kazakh readers as a symbol of people's unity. In a positive attitude, the ethnic community includes satisfaction with membership, striving to belong to it, pride in the achievements of its people. The existence of a negative attitude towards one's own ethnic community includes denying one's own ethnic identity, a sense of discrimination, and a preference for other groups as a reference. Ethnic identity goes through several stages associated with the stages of the child's mental development. J.Piaje (1896 - 1980) was one of the first to propose a development concept of understanding the child's belonging to a national group. In his 1951 study, he analyzed the formation of the concept of "Homeland", the images of "other countries" and "foreigners" as two sides of the same process. The Swiss scholar considers the development of ethnic identity to be the creation of cognitive models associated with the concept of "Homeland", and ethnic feelings, in his opinion, are a specific response to knowledge about moral phenomena. J.Piaje

1) a child between the ages of six and seven will have first - fragmented and unsystematic - knowledge of his nationality. At this age, the most important for him is not the country and ethnic group, but the family and close social environment;

2) if a child from eight to nine years old already clearly indicates his nationality, the grounds for identification-indicate the nationality of his parents, place of residence, native language; the arousal of national feelings begins during this period; 3) in early adolescence (10-11 years of age), ethnic identity is fully

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formed, since the characteristics of different peoples, the child notes the uniqueness of history, the uniqueness of traditional everyday culture .

To date, many studies have been carried out all over the world, identifying the age limits of the stages of development of ethnic identity. The first "appearance" of diffuse identification with an ethnic group is found by most authors in children from three to four years old, there is even evidence of excellent external differences by children under three years old - the primary perception of skin color, hair. But in practice, all psychologists J.Piaje agrees that child self-reflection achieves a "realized" ethnic identity in early adolescence, which is most important to a person. Ethnic consciousness is also formed at successive stages of the development of ethnic identity, which includes knowledge about oneself and other groups, as well as the name of the ethnic self. Ethnic awareness increases with experience, mastery of new information and development of cognitive abilities.

Initially, it is based on specific indicators - skin color, appearance, language, elements of material culture, food, traditions. The child's ability to perceive, describe and interpret ethnic characteristics gradually increases. He introduces into their complex all new elements - the ancestral community, the community of historical fate, religion. O. In Belarus.L.In the study of the development of ethnic identity conducted by Romanova, the statements of preschool children about the differences between ethnic groups were very amorphous: "there people live differently than ours". Various concepts - living in the city, a citizen of the Republic, a member of the ethnic community-turned out to be equivalent to them. Only at the age of primary school there was a significant increase in ethnic knowledge, ethnic identity was formed not by simple repetition, but by systematizing information from adults.

Differences in groups are due to the fact that the growth of ethnic consciousness inevitably leads to the perception of its similarity with members of one of the ethnic groups and its difference from other groups, the ability to constantly give itself the right ethnic name. In the same study, O.L.Romanova five-

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to six-year-old children, and even older ones, could not always correctly name their nationality, the nationality of their parents, establish a logical connection between such facts as the nationality of their parents, the country of residence, the language. Only adolescents who formed a system of ideas about ethnic phenomena clearly identified themselves with the ethnic community on the basis of an important set of ethnically distinctive features .

The cognitive component of ethnic identity is responsible for the child's ability to compile information about ethnic characteristics. But children try to evaluate ethnic groups. There is no unity among modern researchers in the question of the sequence of occurrence of cognitive and affective components of identity. According to some authors, ethnic preferences are formed only by the age of nine or ten, on the basis of very important ethnic knowledge. But other studies have shown that children's desires for ethnic groups are not always related to knowing them, prejudices can precede any knowledge, although in this case they differ and integrate more with age. In the process of forming the ethnic identity of a child, it goes through several stages, from dispersion to implementation, and the result of this process is the emotional-evaluative consciousness that belongs to the ethnic community in adolescence

Ethnic status often does not change during a person's life. Nevertheless, ethnic identity is not static, but dynamic formation. First, the process of its formation does not end in adolescence. External circumstances may encourage a person of any age to reconsider their role as an ethnic self in their life, leading to a change in ethnic identity. Once the factors have accumulated, the empty ethnic consciousness is often more stable and may even change. In addition, the change in ethnic identity is influenced not only by countless cases of human life, but also by factors caused by changes in the life of society, as mentioned above. Secondly, even in children, the sequence of stages in the development of ethnic identity and their temporal boundaries are not universal for all peoples and social situations. Depending on the social context, they can accelerate or slow down .

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The fact that people live in a multiethnic or monethnic environment has a significant impact on people's perception of their nationality. The state of interethnic communication gives the individual more opportunities to gain knowledge about the characteristics of himself and other ethnic groups, helps to develop interethnic understanding and form communication skills. The lack of experience in interethnic communication, on the one hand, is less susceptible to such communication, and on the other hand, less interested in one's own nationality. Ethnic identity is more clearly perceived if the child is socialized in a multiethnic environment, and knowledge of differences between groups is acquired earlier if the child is socialized in a multiethnic environment. But not only the time limits of the formation of an ethnic identity, but also the correctness of knowledge about its belonging to a particular ethnic community, in many ways determine which group the child belongs to - the majority group.

The identified trend reflects children's early awareness of the existence of a particular social structure, that certain groups in society are more highly valued than others. But it is not entirely clear whether young children, whose uniqueness is not formed in the selection of dolls, show a desire to belong to a group with a high status, or really accept themselves as a member of it, that is, choose a false personality. With the development of age and ethnic identity, representatives of ethnic minorities usually experience a shift towards "group orientation". In the process of socialization, when the norms and values of the socio-cultural environment are passed on to a new generation, the child becomes more knowledgeable about interethnic differences and more accurately determines his belonging to a particular group. As a result, each new member of the society is "assigned" to a particular ethnic group.

Nevertheless, the "socially desirable" high-status group of the majority may remain a reference group for the child, but the "attribution" does not have to be lifelong. If children initially learn from others which group to belong to and have the ethnic status established by society, then as early as adolescence, a person is very important in himself, E.Erickson believes that he"realizes he has the

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freedom to choose actively". It is necessary to get acquainted with the group perceived by others or with the dominant majority group. Thus, "ethnic identity" and" ethnic consciousness " are very new concepts that entered scientific use in the mid-20th century. Ethnic identity as part of social identity is understood as the idea of the individual himself as a representative of a particular ethnic group.

Ethnic consciousness is a system of views, ideas, visions that arise on the basis of the interaction of an ethnic group with other ethnic groups and reflect their knowledge of them, the attitude of an ethnic group towards them, as well as its state and forms of self-identification. In the present period, historical fact is of great importance in the formation of ethnic self-consciousness. The prevalence of literacy among the population, the activities of the media make these historical facts open to the general population, and they begin to play the role of ethnic characters. Yu.V.Bromley called the phenomenon an "ethnic paradox", because despite the weakening of ethnic characteristics of the main objective carrier of self-awareness, such as the culture that seeks to unite today, ethnic self-awareness is gaining momentum .

Ethnic identity not only reflects the peculiarities of the material culture of the Ethnos and its social existence. An important component of ethnic self-awareness is the group's awareness of its own moral and psychological unity . The source of the formation of the psychological community of an ethnic group can be traditions and rituals, along with other elements of spiritual culture. Customs include historically formed, stereotypical forms of mass behavior, which are standard actions repeated unchanged over a long historical period of time. The form of manifestation of Customs is a ritual, the peculiarity of which is that "the method of performing an action is not directly purposeful and serves only as a sign (symbols) of a certain social relationship (recognition of the existing social order, any values or authority, etc.)".

Usually such a type of action is combined with actions aimed at the practical transformation and use of some object that is directly intended. As ethnographers and sociologists note, traditions and rituals have the ability to

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enhance group integration. E. Durkheim paid great attention to the analysis of this function of habit and ritual. In maintaining "solidarity", he saw the fundamental meaning, justification and explanation of all forms of social life, including habits. "Obviously," he writes, " arguing abstractly, one can prove that there is no reason for society to prohibit the use of such foods that are harmless to itself. But once food aversion has become an integral part of the general consciousness, it does not disappear without weakening social ties. Punishment for breaking a habit is a protective tool that helps to maintain the unity of the group and strengthen self-awareness .

The unity of an ethnic group can be achieved in various ritual actions that help to form and strengthen its ethnic consciousness. E. Durkheim used various rituals (imitation and ancestral memory, mourning, etc .k.) while analyzing the practice of totemism worship. The family factor mainly affects the formation of ethnic identity. The reputation of a particular parent forms the child's attitude towards an ethnic group-that is, if the family has paternal authority, the child follows in his footsteps, if the mother follows in his footsteps. The second factor is language. His knowledge drives the thought process. The third factor is related to appearance-it allows us to relate to a particular nationality, but there are exceptions here: for example, the child mi

The child must feel as part of'"us", while Ethnos is one of the auxiliary groups whose composition is stable and stable over time, unlike groups such as family, party, religious organization. The factor of dependence on ethnic culture often determines the social circle of the child, his well-being and position in the group, the level of ethnic tolerance and empathy. Then the formation of their own attitude to the cultural phenomena of the ethnic group, assessment of the facts of ethnic culture, preference are determined. The established advantage is the basis of future ethnic identity. Adolescents who have fallen into a state of life crisis are looking for a way out of a socially turbulent situation by realizing their ethnicity, feeling as part of a stable society. Knowing one's nationality is an important condition of an

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individual's mental health. S.L.Bukharev is the link between the characteristics of ethnic identity in a teenager and some of his personal characteristics

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