

UDC 008: 304.2

## ANALYSIS OF RESEARCH DIRECTIONS OF THEORIES OF ETHNIC IDENTITY

*Karlygash Saduakassova*

Master of pedagogy, regional universal scientific library named after A. Tazhibaeu, Kyzylorda, Kazakhstan

*This article provides a comprehensive overview of key theoretical frameworks, taking a deeper look at contemporary theories in the study of ethnic identity. Since the basis of this concept originates from Western sociologists and anthropological scientists, their concepts and works were differentiated. Explores various perspectives on the formation of ethnic identity in modern society.*

*This is because ethnic identity is a complex and multifaceted construct that includes various disciplines and has attracted the attention of researchers. It is important to compare the ways of understanding the theories of ethnic identity and to identify the relevant perspectives.*

*In addition, the article examines the methods of primordialism, constructivism, and instrumentalism, which are important in the study of the issue of ethnicity and nation. And in the course of the discussion, theories that offer opposing views on ethnic identities will be discussed. Through this multidimensional analysis, the article attempts to provide a comprehensive account of the study of ethnic identity.*

*Combining insights from various theoretical perspectives, it offers insights into the dynamic nature of ethnic identities and their relationship to social cohesion and cultural diversity in contemporary societies. The importance of combining various theories for a comprehensive understanding of ethnic identity is emphasized and recommendations are made for developing an appreciation of cultural diversity.*

**Keywords:** culture, tradition, nation, society, identification, research, method, clarification, knowledge, value.

### Introduction

The problem of studying ethnic identity is currently one of the most relevant areas of scientific research and has a number of well-known difficulties associated with research methodology. This is primarily due to the lack of a clear definition of the concepts of «ethnicity» and «identity».

There are many scientific opinions that explain this phenomenon. However, its complexity, comprehensiveness, variety of forms, as well as radically conflicting

trends in the development of ethnic identity cover a wide range for further research (Baigabatov, 2021:112).

There are methodological challenges associated with the diversity of theoretical approaches and concepts in research on ethnic identity.

Therefore, ethnic identity consists of personal experiences and cultural connections that shape the way individuals perceive themselves and interact with the surrounding world.

There is much research on the complexities of ethnic identity and its impact on social cohesion. All of them first compare and study different theories about the formation of ethnic identity in different cultural contexts.

This article provides a broad understanding of ethnic identity, distinguishes between primordialism, constructivism and instrumentalism approaches to its study, and comprehensively analyzes modern theories in the study of ethnic identity. Including Erikson's psychosocial theory, social identity theory, ethnocultural identity theory, intersectionality theory and Bronfenbrenner's theory of ecological systems. Each of these theories offers unique insights into the development and negotiation of ethnic identity in different social contexts.

Considering these theoretical foundations, we aim to analyze the complex interplay of social, cultural, historical and psychological factors that shape ethnic identity in modern societies.

### **Methods**

The methods of studying ethnic identity are based on the theoretical findings of domestic and foreign scientists. A comprehensive literature review of existing research on ethnic identity theories was conducted. Various theoretical foundations proposed in the study of ethnic identity were analyzed.

In order to achieve the results of the topic, it was written using methods such as general scientific collection, systematization, and comparative analysis. Empirical methods, comparison, analysis synthesis, deduction control methods were used. These methods provide ample opportunities for full disclosure of the topic being raised.

### **Literature review**

Ethnic identity is a central aspect of human experience. It attracted the attention of scientists in various disciplines seeking to understand the processes of its formation and processes in society. The literature review we present provides a comprehensive synthesis of the main theoretical perspectives that have shaped the discourse on ethnic identity research. Provides insight into the various frameworks used to study this complex phenomenon.

In Phinney's book, «Ethnic Identity in Adolescence and Adulthood: A Research Review», ethnocultural identity theory expands on cultural dimensions, emphasizing the simultaneous inclusion of ethnic and cultural identities. This theory explains the processes of exploration, commitment and internationalization of the ethnic-racial

minority in society, and shows the dynamic nature of identity negotiations in multicultural contexts.

Phinney's theory of ethnocultural identity is based on understanding how ethnically diverse people develop and negotiate their cultural identities. Ethnocultural identity theory posits that people manage their sense of identity through a dual process of exploration and commitment within the context of their ethnic heritage. Finney's model emphasizes three main components of ethnocultural identity: it involves people's active participation in exploring and understanding their cultural environment, including aspects such as language, customs, tradition, and heritage. Through observation, people try to understand how their ethnic identity affects them (Phinney, 1990).

In his book «The Ecology of Human Development: Experiments by Nature and Design», Bronfenbrenner argues that ecological systems theory states that a person's development is influenced by a subsystem of environmental contexts.

The theory consists of several interrelated levels, each of which represents a different environment that affects the experience and development of the individual: the microsystem includes settings in which people directly interact, such as family, school, peers. These settings play a crucial role in people's daily experiences, relationships and development.

Bronfenbrenner's ecological systems theory emphasizes the dynamic and interactive nature of development. Shows the mutual relations between people and their environment. Based on this theory, researchers can gain a comprehensive understanding of human development by examining the multiple layers of influence that shape people's experiences (Bronfenbrenner, 1979).

Anthony Smith's National Identity is an important work in the field of nationalism. In this book, Smith explores the concept of national identity and its importance in the modern world. The book delves into the origins, development, and manifestations of national identity, examining how nations are formed and how individuals identify with them (Smith, 1991).

Anthony Smith examines the various factors that contribute to the formation and maintenance of national identity, including language, religion, culture, history, and territory. It discusses the role of intellectuals, elites, and cultural movements in relation to national myths and symbols, and the impact of political and social change on the evolution of national identity. This work presents a comprehensive analysis of the complexity of national identity and its role in shaping modern society. Smith's insights into the formation, evolution, and competition of national identities are influential in scholarly debates about nationalism and identity politics.

E. Smith points out two types of nation: «Territorial and ethnic». Speaking of territorial, it is an association of citizens bound by common rights with a certain country. The state actively intervenes in the formation of this type of national unity, which sometimes even unites all ethnic groups into one. In the second ethnic type, the

main priority is placed on the values of common roots, traditions, language and common historical destiny (Smith, 1991).

### **The most basic methodological approaches**

Among the current theories and concepts about the nation and ethnos, the main methodological approaches: primordialism, constructivism, and instrumentalism can be singled out. That is, the approach of primordialism, instrumentalism and constructivism has an important significance in the study of the issue of ethnicity and nation.

Table 1 - Three Basic Approaches to Understanding Ethnicity (Wan, 2015:6).

Perspective	Description
<b>Primordialist Theories</b>	Ethnicity is fixed at birth. Ethnic identification is based on deep, primordial attachments to a group or culture.
<b>Instrumental Theories</b>	Ethnicity, based on people's «historical» and «symbolic» memory, is something created and used and exploited by leaders and others in the pragmatic pursuit of their own interests.
<b>Constructivist Theories</b>	Ethnic identity is not something people «possess» but something they «construct» in specific social and historical contexts to further their own interests. It is therefore fluid and subjective.

The primordialist approach to the nation maintained its dominance. The development of the approach of constructivism, which is opposite to the primordialist direction according to the concept of ethnos, introduced changes to the concept of nation. However, the two positions often compete and oppose each other. It should be noted that the approach of primordialism is widely popular among nationalists who support nationalism in countries developing a nation state in the world (Aytymbetov, 2018:23).

The approach of primordialism interprets the concept of nation and ethnos as a community with unchanging biological kinship of people from the beginning. Based on this theory, the issue of national identification can be considered as an inescapable law of nature.

Anthony Smith, a scientist who develops the theory of ethnosymbolism and adheres to the primordialist direction in science, thinks that nations are formed on the basis of ethnic groups (Smith, 1991).

Accordingly, different ethnic groups in the world have their name, legends about the common origin of the cultural community, common historical consciousness and historical memory in order to be different from others. Common myths and symbols, common historical memories and common historical figures, a common territory of residence or the establishment of kinship relations play an important role in the formation of collective consciousness within the community. This paves the way for mutual identification of all the features that characterize these ethnic groups in their individual aspects. Thus, Anthony Smith presents his own classification for the study of theories of national identity, emphasizing the role of ethnic groups in the formation of national identity.

Table 2 - Anthony Smith's classification of theories of national identity (Wan, 2015:34).

Theory	Description
<b>Primordialist</b>	Theories that are essentially primordial, i.e. that view national identity as emerging from kinship, cultural or historical ties that are enshrined in the collective memory of the culture.
<b>Perennialist</b>	
<b>Ethno-symbolic</b>	
<b>Modernist</b>	A constructivist approach that views national identity as an elusive socially constructed and negotiated reality, something that essentially has a different meaning for each individual.

According to the constructivist approach, ethnicity is interpreted as a «construct» that can be created as a result of the symbolic and intellectual activity of individuals or elites. That is, any social identity means that a national can change it at will. At the same time, the symbols of this nation and state are considered the main tool in creating identity. National state symbols and ideals are an integral part of any nation's identity renewal, re-formation and state creation. Symbols represent ideological structures that secretly accumulate meaningful signs within themselves. Symbols give special strength to the national characteristics of that people, to the formation of their own consciousness. And some of them are purposefully assimilated into the minds of the people with the help of the elite.

In the constructivist approach, ethnicity is understood as a socially constructed phenomenon rather than a fixed or characteristic attribute. This approach emphasizes the role of social, cultural and historical processes in the formation and meaning of ethnic identities.

Key concepts in constructivism include ethnic boundary building, which refers to the processes by which individuals and groups define and negotiate the boundaries of

their ethnic identities, and ethnic segmentation, which refers to the attribution of ethnic symbols and meanings to specific social groups or categories. Constructivist scholars often analyze how ethnic identities are constructed, contested, and changed in relation to power dynamics, social inequalities, and cultural representations.

Constructivist approaches have been applied to a variety of ethnographic studies, including multiculturalism, identity politics, diaspora studies, and cultural hybridity studies. By focusing on the socially constructed nature of ethnicity, constructivist approaches contribute to our understanding of the diversity, complexity, and dynamism of ethnic identities and their importance in contemporary societies.

According to the researcher Kaliyev, «proponents of constructivism arise from the purposeful influence of all ethnic communities, cultures and power elites that appeared at different stages of human development. Processes such as the modern state, administrative centralization, statistical data collection, language standardization, creation of centralized education systems can create or change a nation» (Kaliyev, 2021:112).

And the English historian E. Hobsbawm, on the other hand, proposed the name nation as any group of people who purposefully claim this name. According to him, «nationalism is a political program based on a historical approach to a new phenomenon». According to this concept, groups that understand themselves as a nation believe that they have a territory that emerged after the French Revolution and have the right to form a state (Hobsbawm, 1990).

Hobsbawm says that the formation of nation states is based on deep socio-economic reasons, and the national language is simply the initial basis of national culture. These contemporary theories offer different perspectives on the complexity of ethnic identity, reflecting the multidimensional nature of identity formation and negotiation in today's globalized world. Researchers continue to advance our understanding of how ethnic identities are formed, maintained, and transformed across different social contexts and historical periods.

Methodological approach - instrumentalism, the problems of ethnicity and nation are considered as a means of struggle for power and career. Ethno issues are considered a means of realizing group interests or an ideology of national intellectuals aimed at grouping people. The emergence of this ethnos is a product of interaction of social conditions.

In the instrumentalist approach, ethnicity is seen as a strategic resource that individuals and groups use to achieve specific goals or interests. Unlike primordialism, which emphasizes the internal and stable nature of ethnic identity, or constructivism, which emphasizes the socially constructed nature of ethnicity, instrumentalism focuses on the instrumental or pragmatic aspects of ethnicity.

Instrumentalist approaches have been applied to a variety of ethnographic studies, including studies on ethnic politics, ethnic entrepreneurship, identity politics, and social movements. By focusing on the instrumental aspects of ethnicity,

instrumentalist approaches contribute to our understanding of the dynamic and contingent nature of ethnic identity and its role in shaping social relations and collective action.

Constructivism and instrumentalist trends differ from primordialism in that they pay insufficient attention to the cultural factor, which is considered an important element of ethnic identity. Failure to pay adequate attention to culture, which is considered the «unifier» of an ethnic group or nation, is a process that leads to the destruction of the nation. It is a fact that the historical cultural values of the nation are the way to preserve the ethnic identity from the configurations of "counter-identities" in the context of globalization.

When studying ethnic identity, researchers often look for three types of indicators: 1) «ethnic boundaries» - a symbol that separates one ethnic group from another; 2) «ethnic characteristics» - cultural, psychological, social, etc., unique to a certain ethnic group. a certain set of signs; 3) stories (stories) expressing the hidden or obvious cognitive content of group ethnic identity (Baigabatov, 2021:114).

At the same time, as one of the founders of symbolic and interpretive anthropology, Geertz noted that only accurate ethnographic data makes social and scientific theories and concepts «plausibly true» (Geertz, 2004).

According to scientist Baigabatova, «the technology of collecting empirical material is a question related to the competence of the researcher, his qualifications, professional experience and personal characteristics, in particular, the ability to build relationships». As the scientist noted, each researcher expands his own reserve of methods and methods of obtaining other information, choosing the classical methodology as the main method during the accumulation of experience (Baigabatov, 2021:119).

### **Discussion**

In this section, we will study the psychosocial theory, the theory of ethnocultural identity and the theory of ecological systems, and consider their main concepts and practical implications. We discuss how these theories have been applied to a variety of research areas, including intergroup relations, cultural adaptation, and community intervention. In addition, we highlight the strengths, limitations, and future directions of each theory, as well as opportunities for interdisciplinary collaboration and integration. Through a deeper understanding of psychosocial theory, ethnocultural identity theory, and ecological systems theory, we can appreciate the multifaceted nature of human existence and its dynamic interaction with social and ecological contexts.

However, it is important to recognize the limitations of applying Erikson's theory to ethnic identity development. Cultural differences, social inequalities, and intersectional identities may challenge the universality of Erikson's model. For example, people from marginalized ethnic groups may face unique personality challenges due to their experiences of discrimination and oppression (Phinney 1990).

Ethnocultural identity theory deals with control and commitment in the development of ethnic identity. Observation is an active participation in understanding the cultural environment, including language, customs, traditions and heritage. During this stage, people can explore different aspects of their ethnic identity, such as cultural values, beliefs and practices. Commitment involves accepting and internalizing specific aspects of ethnic heritage. It gives people a sense of pride in their ethnic group.

Ethnocultural identity theory discusses empirical studies that apply to different cultural contexts. Empirical studies provide valuable insights into the development of ethnic identity (Umaña-Taylor & Fine, 2004:38).

Phinney's ethnocultural identity theory recognizes that people's experience of ethnic identity can vary depending on factors such as acculturation, immigration history, family dynamics, and social context. In addition, the theory recognizes that ethnic identity is not static, but develops over time in response to life experiences and changes in the social environment.

Additionally, ethnocultural identity theory examines the influence of various factors such as acculturation, discrimination, family dynamics, and peer relationships on ethnic identity exploration and commitment processes. These studies have highlighted the importance of considering individual differences and contextual factors in understanding ethnic identity development (Phinney, 1990).

Bronfenbrenner's ecological systems theory provides a comprehensive framework for understanding human development in the context of multiple ecological systems. According to Bronfenbrenner, «individuals are influenced by a number of embedded systems ranging from immediate settings to broader social influences». These systems include microsystem, mesosystem, exosystem, macrosystem and chronosystem (Bronfenbrenner, 1979).

Bronfenbrenner's ecological systems theory examines how different ecological contexts shape the development of ethnic identity. These frameworks recognize that individuals' ethnic identities are influenced by a complex interplay of cultural, social, and historical factors. For example, the microsystem, including family and peer groups, plays a central role in the transmission of cultural values, traditions, and language to individuals. In addition, the macrosystem includes broader cultural norms and societal attitudes toward ethnicity that influence people's perceptions of their ethnic identity.

Empirical research using ecological perspectives to understand ethnic identity emphasizes the importance of considering the influence of multiple ecological systems. For example, research has examined how family dynamics, cultural experiences, and community support networks shape ethnic identity among immigrants (Garcia, 1996).

In addition, research has examined how historical events such as colonization and migration affect the development of ethnic identity over time (Umaña-Taylor, 2004).



Bronfenbrenner's ecological systems theory provides valuable insights into the complex interaction of environmental factors in the formation of ethnic identity.

Current debates in ethnic identity research revolve around several key areas, including the need for culturally inclusive methodologies. The debate centers on the notion of fluidity versus essentialism in ethnic identity, with some researchers questioning whether ethnic identities are stable or dynamic constructs that evolve over time (Nagel, 1994).

Furthermore, debates surrounding the measurement and operationalization of ethnic identity remain controversial, especially in different cultural contexts where traditional measures fail to capture the nuances of identity (Phinney, 1990).

Emerging topics in ethnic identity research include the impact of globalization, technology, and social movements on identity formation and negotiation. Globalization has led to increased interconnectedness and cultural exchange, raising questions about how people manage multiple cultural influences and identities. Likewise, advances in technology have changed how people relate to their ethnic identities through online communities, social media, and digital conversations.

Based on many studies conducted on this topic, we noticed that the theories about ethnos are not the same in most cases. Interdisciplinary collaboration and innovative methodologies are essential to closing gaps in understanding and advancing developments in ethnic identity research. Collaborations between psychologists, sociologists, anthropologists, and other disciplines can offer diverse perspectives and methodologies for the study of ethnic identity (Umana-Taylor, 2014).

Additionally, combining participatory approaches, community-based research, and arts-based methodologies can increase the cultural relevance of research methods (Smith, 2010).

Using interdisciplinary collaboration and innovative methodologies, researchers can work toward a comprehensive understanding of ethnic identity that reflects the diversity and complexity of human experience.

Understanding the complexity of human personality requires a multidimensional and interdisciplinary approach that considers the interplay of individual, group, cultural, and environmental factors. By exploring these theories, it contributes to a comprehensive understanding of human identity and its dynamic interaction with social and environmental contexts. By analyzing these different theoretical insights, researchers can develop a more holistic framework to help address ethnic identity.

Thus, many theoretical studies have appeared due to the complexity of ethnic identity and its importance in modern society. Future research directions in ethnic identity theories should include interdisciplinary collaboration and various methodological innovations. Scholars can contribute to a comprehensive understanding of ethnic identity by integrating insights from multiple disciplines, engaging with diverse cultural perspectives, and adopting innovative methodologies. By fostering dialogue and collaboration in research practice, we can advance our

understanding of ethnic identity and contribute to the promotion of social justice, equality and cultural diversity.

### **Conclusion**

Ethnic identity is not only an ethno-cultural symbol, but the main factor in the existence of an ethnic group. This is because it is a complex and multifaceted phenomenon that cannot be fully understood from a single theoretical point of view. That is, it has been determined that the study of ethnic identity requires the integration of interdisciplinary methods of a number of scientific directions. Including ethnology, sociology, psychology, cultural studies, etc. methodological practices of sciences should be used. This allows for a comprehensive understanding of ethnic identity.

By integrating various theoretical advances, researchers can gain a deeper understanding of the complexities of ethnic identity and its implications for individual well-being and social cohesion.

Continued research and dialogue are essential to developing an appreciation of equity and cultural diversity in ethnic identity studies. By engaging in interdisciplinary collaboration, researchers can explore new lines of inquiry and develop innovative methodologies that include a diversity of ethnic identities. In addition, the development of public dialogue can promote mutual understanding in ethnically diverse societies.

Continued exploration of diverse theoretical perspectives is important to understanding ethnic identity and its impact on societal well-being.

The benefits of ethnic identity research extend beyond the academic framework to address social inequalities, foster intergroup understanding, and shape practices. Moving forward, continued interdisciplinary research, empirical research, and critical engagement with theoretical frameworks are essential to advancing understanding of ethnic identity. By accepting the necessary aspects of ethnic diversity and promoting intercultural dialogue, we can identify factors related to each individual's ethnic identity.

### **Funding**

*This research has been funded by the Science Committee of the Ministry of Science and Higher Education of the Republic of Kazakhstan. Grant AP19677146. Cross-cultural and axiological analysis of ethnic identification processes of ethnic minorities in the southern region of Kazakhstan.*

### **References**

1. Phinney J. S. Ethnic Identity in Adolescents and Adults: Review of Research. Psychological Bulletin, vol. 108, №. 3, 1990, pp. 499-514.
2. Bronfenbrenner, Urie. The Ecology of Human Development: Experiments by Nature and Design. Harvard University Press, 1979.

3. Smith A. National Identity. – London: Penguin, 1991. – 226 p.
4. Hobsbawm E. Nations and Nationalism. Program, Myth, Reality. – Cambridge, 1990. – 214 p. 8
5. Umana-Taylor, A. J., & Fine, M. A. (2004). Examining Ethnic Identity among Mexican-Origin Adolescents Living in the United States. *Hispanic Journal of Behavioral Sciences*, 26(1), 36–59. doi:10.1177/0739986303262143
6. Garcia Coll, C., Lamberty, G., Jenkins, R., McAdoo, H. P., Crnic, K., Wasik, B. H., & Vázquez García, H. (1996). An Integrative Model for the Study of Developmental Competencies in Minority Children. *Child Development*, 67(5), 1891-1914.
7. Nagel, J. (1994). Constructing Ethnicity: Creating and Recreating Ethnic Identity and Culture. *Social Problems*, 41(1), 152-176.
8. Umana-Taylor, A. J., Tynes, B. M., Toomey, R. B., Williams, D. R., & Mitchell, K. J. (2014). Latino Adolescents' Perceived Discrimination in Online and Offline Settings: An Examination of Cultural Risk and Protective Factors. *Developmental Psychology*, 50 (12), 2147–2159.
9. Smith, L. T., & Rodríguez-García, D. (2010). *Indigenous and Decolonizing Studies in Education: Mapping the Long View*. Routledge.
10. N. Baigabatova. (2021). Fieldwork of ethnic identity: theory, practice, reflection. *Bulletin of history*. №1 (100).
11. Geertz K. (2004). *Interpretation of Cultures*. Moskva: Rosspen, 560 p.
12. Wan E, Vanderwerf M. (2015). A review of the literature on ethnicity, national identity and related missiological studies. URL: <https://www.GlobalMissiology.org>. (дата обращения: 07.02.2024).
13. Kaliyev D.S, Ventsel A. (2021). Theories of Ethnicity, Nationality and Ethnic Identity // *Adam alemi*. — No. 4 (90). – p. 106.

## **АНАЛИЗ НАПРАВЛЕНИЙ ИССЛЕДОВАНИЙ ТЕОРИЙ ЭТНИЧЕСКОЙ ИДЕНТИЧНОСТИ**

***Сәдуақасова Қарлығаш Орысбайқызы***

*В данной статье представлен комплексный обзор основных теоретических основ, более глубоко рассмотрены современные теории в изучении этнической идентичности. Поскольку основа данной концепции берет свое начало от западных социологов и ученых-антропологов, их концепции и работы были дифференцированы. Исследуются различные точки зрения на формирование этнической идентичности в современном обществе.*

*Это связано с тем, что этническая идентичность - сложный и многогранный конструкт, который включает в себя различные дисциплины и*

*привлекает внимание исследователей. Важно сравнить способы понимания теорий этнической идентичности и выявить релевантные перспективы.*

*Кроме того, в статье рассматриваются методы примордиализма, конструктивизма и инструментализма, которые важны для изучения проблемы этничности и нации. В ходе дискуссии будут рассмотрены теории, предлагающие противоположные взгляды на этническую идентичность. Благодаря такому многомерному анализу в статье предпринята попытка дать всесторонний отчет об изучении этнической идентичности.*

*Сочетая идеи различных теоретических подходов, она предлагает взглянуть на динамичную природу этнической идентичности и ее связь с социальной сплоченностью и культурным разнообразием в современных обществах. Подчеркивается важность сочетания различных теорий для всестороннего понимания этнической идентичности и даются рекомендации по развитию понимания культурного разнообразия.*

**Ключевые слова:** культура, традиция, нация, общество, идентификация, исследование, метод, прояснение, знание, ценность.

## **ЭТНИКАЛЫҚ СӘЙКЕСТІЛІК ТЕОРИЯЛАРЫН ЗЕРТТЕУ БАҒЫТТАРЫН ТАЛДАУ**

***Сәдуақасова Қарлығаш Орысбайқызы***

*Бұл мақалада негізгі теориялық негіздерге жан-жақты шолу жасалады, этникалық сәйкестікті зерттеудегі қазіргі теориялар тереңірек қарастырылады. Бұл тұжырымдаманың негізі батыстық әлеуметтанушылар мен антрополог ғалымдардан шыққандықтан, олардың тұжырымдамалары мен еңбектері сараланды. Қазіргі қоғамда этникалық сәйкестікті қалыптастырудың әртүрлі көзқарастары зерттелуде.*

*Себебі этникалық сәйкестік-бұл әртүрлі пәндерді қамтитын және зерттеушілердің назарын аударатын күрделі және көп қырлы құрылым. Этникалық сәйкестілік теорияларын түсіну тәсілдерін салыстыру және сәйкес перспективаларды анықтау маңызды.*

*Сонымен қатар, мақалада этникалық және ұлт мәселелерін зерттеу үшін маңызды примордиализм, конструктивизм және инструментализм әдістері қарастырылады. Пікірталас этникалық сәйкестікке қарама-қарсы көзқарастарды ұсынатын теорияларды қарастырады. Осы көп өлшемді талдаудың арқасында мақалада этникалық сәйкестікті зерттеу туралы жан-жақты есеп беруге тырысады.*

*Әр түрлі теориялық тәсілдердің идеяларын біріктіре отырып, ол этникалық сәйкестіктің динамикалық табиғатын және оның қазіргі қоғамдардағы әлеуметтік келісім мен мәдени әртүрлілікпен байланысын*

*қарастыруды ұсынады. Этникалық сәйкестікті жан-жақты түсіну үшін әртүрлі теорияларды біріктірудің маңыздылығы атап өтіледі және мәдени әртүрлілікті түсінуді дамыту бойынша ұсыныстар беріледі.*

**Кілт сөздері:** мәдениет, дәстүр, ұлт, қоғам, сәйкестендіру, зерттеу, әдіс, нақтылау, білім, құндылық.

### Қолданылған әдебиеттер

1. Phinney J. S. Ethnic Identity in Adolescents and Adults: Review of Research. Psychological Bulletin, vol. 108, №. 3, 1990, pp. 499-514.
2. Bronfenbrenner, Urie. The Ecology of Human Development: Experiments by Nature and Design. Harvard University Press, 1979.
3. Smith A. National Identity. – London: Penguin, 1991. – 226 p.
4. Hobsbawm E. Nations and Nationalism. Program, Myth, Reality. – Cambridge, 1990. – 214 p. 8
5. Umana-Taylor, A. J., & Fine, M. A. (2004). Examining Ethnic Identity among Mexican-Origin Adolescents Living in the United States. Hispanic Journal of Behavioral Sciences, 26(1), 36–59. doi:10.1177/0739986303262143
6. Garcia Coll, C., Lamberty, G., Jenkins, R., McAdoo, H. P., Crnic, K., Wasik, B. H., & Vázquez García, H. (1996). An Integrative Model for the Study of Developmental Competencies in Minority Children. Child Development, 67(5), 1891-1914.
7. Nagel, J. (1994). Constructing Ethnicity: Creating and Recreating Ethnic Identity and Culture. Social Problems, 41(1), 152-176.
8. Umana-Taylor, A. J., Tynes, B. M., Toomey, R. B., Williams, D. R., & Mitchell, K. J. (2014). Latino Adolescents' Perceived Discrimination in Online and Offline Settings: An Examination of Cultural Risk and Protective Factors. Developmental Psychology, 50 (12), 2147–2159.
9. Smith, L. T., & Rodríguez-García, D. (2010). Indigenous and Decolonizing Studies in Education: Mapping the Long View. Routledge.
10. N. Baigabatova. (2021). Fieldwork of ethnic identity: theory, practice, reflection. Bulletin of history. №1 (100).
11. Geertz K. (2004). Interpretation of Cultures. Moskva: Rosspen, 560 p.
12. Wan E, Vanderwerf M. (2015). A review of the literature on ethnicity, national identity and related missiological studies. URL: <https://www.GlobalMissiology.org>. (дата обращения: 07.02.2024).
13. Kaliyev D.S, Ventsel A. (2021). Theories of Ethnicity, Nationality and Ethnic Identity // Adam alemi. — No. 4 (90). – p. 106.