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The theoretical and methodological basis of the study of the processes of ethnic identification

The problem of ethnic identity of representatives of other nationalities, its formation depends on changes taking place in society, social and cultural life. Studying this issue is of great scientific importance in multi-ethnic Kazakhstan. This is because the ethnic minority, like all citizens in the society, goes through the necessary stages of adaptation in the socio-cultural environment. This will bring about changes in social relations. Its factors, socio-cultural features should be studied in order not to turn the changes into conflicts. Because the phenomenon of diaspora is based on ethnic identity, which ensures the survival of the ethnic organism. The theoretical basis of the article is the works of foreign and domestic scientists who have studied various aspects of ethnic identity. This is because the study of ethnic identity is a complex and multidisciplinary field that includes various theoretical and methodological approaches. Scholars from anthropology, sociology, psychology, and other disciplines have contributed to our understanding of how individuals and groups identify with their ethnic heritage. The article is based on a number of theoretical findings that seek to understand how the study of ethnic identity processes shapes the ethnic identities of individuals and groups. These theories provide insight into the complex interplay of factors that influence the development and maintenance of ethnic identity. The study used a historical method to understand how the functions of ethnic identity have changed from ancient times to the present day. The documentary method of analysis was used to analyze published scientific articles. Ethnic identity has been found to be a complex and multidimensional construct that can be influenced by personal experiences, societal norms, historical factors, and broader cultural dynamics.

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

Introduction

Ethnic identity refers to the process by which individuals or groups recognize, accept, and express their belonging to a particular ethnic group. It involves recognizing the common cultural, historical, linguistic, and sometimes biological characteristics that distinguish a particular group from others. Ethnic identity includes both an individual's subjective perception of his or her ethnic identity and how it is perceived and classified by others in a broader social context.

The main components of ethnic identity include cultural belonging, ethnic self-labeling, group membership, ethnic identity research and development, perceived similarities and differences, socialization and upbringing, acculturation and integration, and ethnic identity.

The concept of general uniqueness is considered a component of the psyche that lives in the human mind. In many scientific research works and textbooks, it is determined that an individual belongs to a different social group. This is because a human being consciously determines his uniqueness during his life in society and interaction with the environment.

In particular, he experiences the process of identification by attributing himself to certain social, economic, political, religious, national, ethnic, racial, linguistic and similar groups. The meaning of the concept of uniqueness is very deep and has been continuously studied for many years in the field of social science. Among them, this concept is widely used in the fields of philosophy, psychology, political science and journalism.

Methods

In the article, the study of ethnic identity processes involves the study of how individuals and groups develop and express their belonging to a particular ethnic group.

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Psychological, social, cultural and historical factors shaping the impact of ethnic identity on individuals and societies were studied. Various theoretical bases and methodological approaches were used to study these processes. The following main areas of study of ethnic identity processes are ethnic identity development, identity formation and negotiation, acculturation and cultural adaptation, interaction and social networks, identity definition and context, psychological well-being and identity, multicultural identity, the influence of historical and socio-political factors, comparative studies, measurement and evaluation were used.

The method of historical clarification was used to reveal the content of the uniqueness of ethnicity. Anthropological methods were used to study the role of language relations in determining the features of the ethnic identity of citizens. The documentary method of analysis was used in the analysis of published scientific articles.

Theory

Currently, the theory of nationalism is used in scientific works as the word "ethnos" along with the term nation. Many researchers do not emphasize the meaning behind the difference between nation and ethnicity. Therefore, there are constant debates about the terms among the scientific community due to different views. However, it is important to distinguish between the concept of nation and ethnicity.

Ethno means a community of people with a common culture, history, living territory, language and traditions. And we see that the nation is a concept closely related to the creation of the state. Heads of state and national intelligentsia define the national consciousness and national interests of the nation while forming the national structure. In the Western science of ethnology, three methodological approaches are used to deeply understand the essence of ethnic and national issues: primordialism, constructivism, and instrumentalism.

Summarizing the thoughts of foreign and domestic scientists, we can divide public opinion into two groups in determining national identity in society. The first of them are primordialists, and the second are constructivists. The total number of the first group is much higher than the second group. The first group includes mostly ordinary citizens and a community of sympathizers and patriots. Constructivists are primarily citizens who take part in the formation of state and national consciousness, advanced intelligentsia and scientists who seriously consider the circumstances of the problem.

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Three main approaches in science explaining the origin of ethnos [1; 22].

Types	Description
The theory of primordialism	Ethnic identity emerges by itself. Ethnic identification is based on a deep and close connection with a certain group or culture.
Theory of instrumentalism	Ethnic alignment is based on the "historical" and "symbolic" consciousness of people, which is a tool that leaders shape and use to realize their interests.
Theory of constructivism	Ethnic identity is not something people possess, but rather they construct it in real social and historical contexts to realize their personal interests.

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, and that the study of national identity should begin with specific attention to the issue of ethnicity.

According to the scientist, to distinguish the ethnic group from other communities of people:

1. An identified name or emblem;
2. Myth of common origin;
3. Common historical memories and traditions;
4. One or more elements of common culture;
5. Historical territory or connection;
6. Differs in characteristics such as the dimension of cooperation between elites [2; 14].

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 living territory, and the establishment of kinship relations play an important role in the formation of collective consciousness within the community.

However, all the qualities that characterize the above-mentioned ethnic groups from a personal point of view ultimately make them unique. 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.

T a b l e   2

Classification of theories of national identity according to Anthony Smith [1; 25].

Theory	Description
Primordialist	The theories are mainly primordial, which show that national identity is preserved in the cultural consciousness of the collective through cultural and historical ties.
Perennialist	
Ethnosymbolic	
Modernism	The constructivist approach considers national identity as a structure that expresses social reality, which has a different meaning for each individual.

American scholar Samuel Huntington's «Who Are We?» In his work, he classifies several types of uniqueness:

1) ascretive — according to age, gender, sign of kinship, ethnicity and race;

2) cultural — according to tribal, tribal, linguistic, religious, cultural features;

3) territorial — according to the immediate environment, village, city, province, region, climatic environment;

4) political — factional and political, group interests, ideology, state interest;

5) economic — work, profession, position, work team, industry, economic sectors, trade union, classes, state;

6) social — friends, clubs, team, social status [3].

Huntington thus distinguishes several types of uniqueness and gives it the following scientific definition: "Uniqueness is the self-consciousness of an individual and a group. It is a special product of individuality that makes me different from others. Uniqueness also exists in a newborn child. After all, it can be determined by gender, name, parents, and citizenship. Also, uniqueness is important in defining human behavior. If I think of myself as a scientist, then I act accordingly. However, individuals tend to change their identities".

According to Erikson, identity is built on two bases. The first is self-awareness or identification, and the second is socio-cultural determinants. Also, the dynamic aspects of identity are reflected in Erikson's works. Its connection with cultural and social aspects shows that it can be considered a part of cultural values and ideology [4; 58].

This shows that forms of identity between ethnic groups have periods of development and decline. Taking into account that the cultural and social dynamics of identity are currently in full swing, the crisis of social and cultural identity poses serious problems for researchers. According to G.H. Mead, uniqueness is a phenomenon that arises from the establishment of communication with others, that is, communication between people makes it possible to eliminate threats from the outside. Thus, it is explained that conditions are created for the grouping of individuals [5; 191]. According to J. Marcia, the stage of making important decisions is not carried out in the development process of pregnancy. The more consciously a person makes a decision to be single, the easier it is to get through the process of singleness. Every time an individual makes a decision about himself, he will develop a sense of independence, and understand his weak and strong point of view, the purpose and the meaning of his actions. Although the model includes other aspects of human development, the model is based on the decision-making aspect [6; 558].

According to the Czech scientist L. Niederle, the cultural border is reflected in the group location of a separate ethnic group, language and other values that distinguish the ethnic group. For example, customs, physical appearance and common historical legends.

From a methodological point of view, it is indicated that for the study of cultural borders, it is necessary to have an appropriate territorial share of the ethnos [7; 26]. According to F. Barth, despite the rapid development of the global information society, cultural diversity should be preserved. And the fact that people have different social statuses throughout their lives is not a barrier to cultural boundaries. Also, stable social relations are based on ethnic status by crossing ethnic boundaries. The presence of ethnic diversity in the modern world does not occur uniformly in a single social system. It is often formed on the real platform on which the social system is based. In this regard, Barthes points out that the loss of ethnic identity is not allowed in the social system and is preserved even in inter-ethnic relations. This can be explained as a

decisive factor in the preservation of cultural diversity by geographic and social isolation [8; 10]. The author focuses on the important structural factors and function of the ethnic group in today's multicultural society. According to Barthes, the cultural identity in ethnic groups should be considered not in a primary or definitional sense, but as the essence of the existence of the ethnic group.

Among Western researchers, ethnic identity is reflected in J. De Vos's research. Vos also has a great contribution to cultural theories of ethnic identity. In his work "Ethnic Pluralism: Conflict and Adaptation", he defines the internal structures of ethnic identity. According to him, it is better to turn to aesthetic traditions, cultural symbols and general values of humanity rather than political ethnic identity [9; 229].

Vos sees ethnic identity as a cultural symbolic classification. Therefore, even if people do not have political freedom, even if they do not have a territory, they can preserve their ethnic identity [9; 236].

Researcher of the basis of identity category, well-known Russian scientist M.N. Guboglo says that in the study of ethnic identity, it is necessary to clarify the basic concept. It is the uniqueness or identity that people think of themselves as different social, national, professional, political, religious, racial, linguistic, etc. expressed the opinion that it should be attributed to a group or community. The researcher identified 12 main types of complex identity: tender, linguistic, ethnic, religious, family, collective, professional, civil, political, regional, individual, and socio-cultural categories [10].

Features of such uniqueness as V.S. Malakhov said in his study "Trouble with identity" that "Uniqueness is not a structure, but a relationship. It is formed, united, defined and changed through social relations" [11].

American sociologist S. Olzak introduced the definition of "ethnicity" as a social boundary in science. He explained that ethnicity is a boundary that indicates the belonging of different groups of people. According to his conclusion, in order to be a member of a certain ethnic group, one must have special features:

- having a common origin;
- the existence of common culture, language, religion and traditions or common history;
- having the same national and religious origin [12].

The importance of cultural boundaries in the study of ethnic identity after Barthes, the first studies on the issue of cultural distances were carried out by A. Furnham and S. Bochner did. They considered the adaptation to the local place and integration into the new cultural environment through a cross-cultural analysis of the psychology of migrants [13; 37].

And in the works of psychoanalysts, it is shown that the formation of heterogeneity occurs in a radical way. For example, S. Freud increases diversity as a phenomenon that is formed in two ways. In the first case, a person perceives himself as the result of the intention to imitate others, and in the second case, he defines himself as a phenomenon that he does not like, separates from others and is alienated [14; 192].

Therefore, here, according to his opinion, the first belongs to the root of group bias, and the second is personal bias in psychology. Here, the personality is formed as a mechanism of fear not only from the danger to itself but also from negative criticism and unwanted criticism [15; 30].

According to this theory, the tendency of social classification is formed in the social perceptions of a person. It creates conditions for the classification of people into groups based on their mentality. The process of division into social categories continues with active social identity. In this context, it allows us to consider ethnocultural integrity on the basis of groups, and to study ethnic identity on the basis of social relations.

If we consider these theories in the case of Kazakhstan, since independence, attempts have been made to solve the dilemma of ethno-cultural models in the formation of national identity in the country. For this, he tried to bring together the cultural values of the people and civil political legal positions.

It should be noted that Kazakhstani researchers consider the theme of uniqueness in different directions. Researchers in our country understand uniqueness within political and philosophical categories.

Kadyrzhanov, a well-known Kazakh scientist engaged in the study of national development and national problems in Kazakhstan, said: "Each nation has its own state or strives to have its own state. Therefore, the connection of an individual with the state reflects his connection with the nation. The state has its own symbols, holidays and rituals. At the same time, they are national symbols. Participating in these deeply emotional holidays and rituals gives citizens a sense of belonging to the nation and the state. Forms and strengthens their national identity" [16; 7].

Political scientist N. Aytymbetov pointed out the contradictions between civil and ethnic paradigms of national identity in Kazakhstan as the most important factor in the formation of the political culture of Kazakhstan. According to him: "Development of the policy of grouping all nationalities around a common

interest due to the multi-ethnic social features of Kazakhstan will help to strengthen the inter-ethnic harmony in the country. That is why Kazakhstan cannot allow the priority of the interests of one nation, which leads to inter-ethnic enmity, in defining a single common identity. believes that it is better that the policy of formation of the national identity of Kazakhstan should be carried out keeping the values of the civil society and the national values at an equal level" [1; 26].

N. Aytymbetov makes sure that in the formation of national identity in modern Kazakh society, two different political cultures and their mutual opposition. The first is the remnants of the old Soviet political culture, which still continues to exist in people's minds, and the second is the new political culture of Kazakhstanis that is emerging [17].

In these conclusions, N. Aytymbetov wants to show the importance of historical consciousness in the life of the ethnic group. It is considered necessary to analyze it by focusing on the historical symbols that prevail in people's minds.

Kazakhstan political scientist S.Sh. Musatayev, on the other hand, considered the role of Kazakh national identity in the creation of a civil society. According to him, in order to create a civil society, national identity must be formed on the basis of civil and democratic values. Although the land of historical Kazakhstan was inhabited by the indigenous Kazakh ethnic group, today Kazakhstan is a multi-ethnic state [18].

Therefore, he emphasizes the need to create a society on the basis of democratic and legal law, as shown by world experience, in order to ensure the equality of all ethnic groups.

Analysis

That is, we know that the ongoing debates within the Kazakh society have paved the way for the competition between the civil and ethnic paradigms of national identity and the competition between "Kazakh" and "Kazakhstanis" identities. In turn, the struggle between these two potential identities is a problem that can be solved unilaterally only with the intervention of the state. That is if the state chooses which of these two types of identity and supports it as much as possible, only that type of identity will have priority in the society.

Constructivist Ernest Gellner, the founder of the theory of nationalism, is widely known by his work "Nations and Nationalism". In this work, Gellner said, "Specifically, the nation is just as accidental as the state, it is not a universal need. It is believed that neither the nation nor the state can exist at all times and in all circumstances" [19; 11].

Kazakhstan has historically formed as a place of many ethnic groups. Therefore, it is considered important to regulate inter-ethnic relations in the state. In general, inter-ethnic relations mean interaction and social relations of ethnic groups in different spheres of society.

The interests of any ethnic group have two specific features: on the one hand, to preserve its own identity and unique culture, on the other hand, to develop culture during inter-ethnic interaction, and to achieve the values of the human race as a whole. In other words, it refers to the relationship between people of different ethnic groups that takes place in various spheres of society: household, neighborhood, labor, collective and friendly relations.

This relationship includes economic, linguistic, cultural, and ecological ties between nations. These mentioned factors of international relations differ significantly from each other. For example, from an economic point of view, international relations in science are aimed at satisfying the economic needs of the nation. They are formed during the development of trade, economic and commodity exchange between individual national states. And political inter-ethnic relations mean the involvement of representatives of all nationalities in elections, and executive and management bodies when making important political decisions in multi-ethnic states. Political interethnic relations participate in the implementation of civil rights and freedoms of representatives of different nationalities [20].

At the same time, in the development of nations, the sphere of their spiritual life is not neglected. It is necessary to say that interaction and communication in the spiritual life of nations are directed to the development of national identity and its mutual complementation. It is a phenomenon that paves the way for the exchange of experiences between one nation and another in different areas of spiritual culture, such as music, art, dance, literary creativity and art. Also, nations can interact with each other in the field of nature protection. In particular, in the region inhabited by different nationalities, they participate in joint development and protection of natural resources such as land, water, and forest. If we look into the reason for the occurrence of inter-ethnic relations, we can definitely make sure that it is divided into two, they are:

breaking each other up or grouping. Ethnic groups try to integrate each other completely or into their own structure by destroying each other. It is often realized by one strong ethnic group swallowing up another weak ethnic group. In this case, a weak ethnic group fully accepts the culture, language, and customs of a strong ethnic group and assimilates it. As a result, this weak ethnic group loses its ethnic origin, and changes its ethnic identity and consciousness.

Where there is inter-ethnic relations, there is conflict. This is a legal phenomenon. Relations between different ethnic groups should be based on mutual civilized respect, and conflict should be considered a neutral social phenomenon as a manifestation of differences in interests. We believe that it is necessary to study the orientations of values in order to prevent conflicts between ethnic groups from turning into a destructive direction and to create conditions for the formation of an open and civilized dialogue between them.

It is not for nothing that the conflicts that took place in Kazakhstan are described as inter-ethnic and have reached the international arena, mainly in ethnic enclaves where Kazakhs and representatives of other nationalities are concentrated. Where there are enclaves, such conflicts often occur.

Based on the data, incidents that escalate to inter-ethnic enmity often occur in the southern regions. The main reasons for this are the national cultural diversity and social-living situation in the region. In the southern regions, where inter-ethnic riots often take place, nationalities other than Kazakhs and Russians, especially conservative nationalities, are reluctant to educate their children in schools, let alone universities. Higher education was not accepted at the level of the main cult stimulus in life. For example, there are very few Iranian-Tajik citizens who graduate from school with honors and enter universities. Most of them start working early and try to get married. Those who have reached the age of majority immediately form a family. Citizens of Tajik, Dungen, Kyrgyz, Uzbek, and Uighur nationalities are among Kazakhstani citizens, but they do not strive for education.

The assimilation of ethnic groups can be conditionally divided into three groups, as shown by world experience. They are: partially, fully and completely. For example, some ethnic groups, due to various historical circumstances, completely abandon their culture by entering a different environment. On the contrary, he tries to absorb the values of this environment as much as possible in order to live.

As an example, we can mention Korean ethnic groups living in Kazakhstan. The community of Koreans exiled to Kazakhstan in the middle of the last century is now considered a rapidly growing ethnic group.

Despite their Asian origin, Koreans belong to Europeanized ethnic groups as a result of deep assimilation of the European value system. They completely forgot their mother tongue and turned to learn Russian almost completely.

At the same time, the majority of Koreans have adopted the Christian religion, that is, they belong to the representatives of that religion. There are many similar situations in the world.

The next type of partial assimilation is the acceptance of the culture of the new environment by the members of the ethnic group, sacrificing their own culture only partially. However, this situation is often implemented temporarily to adapt to the environment and survive, but the ethnic group does not forget its culture. Such situations abound in the world, and we can cite a few examples.

In the field of ethnology, the process of assimilation is divided into two parts: natural and forced. Natural assimilation takes place in the common social, economic and cultural life of different ethnic groups. That is, it appears as a result of agreeing to a common language and culture when communicating with each other in important areas of life. And the type of assimilation made by force is carried out with the help of the power structures of the state. First of all, in order to accelerate the process of assimilation in all spheres of public life, the authorities forcefully suppress the language and culture of national minorities.

That is, understanding the actions of representatives of foreign ethnic groups within the community and its features that are not similar to other members of the community is defined as one of the qualitative qualities of human behavior.

According to the opinion of the Russian pedagogue scientist Baibakov: "Tolerance is the ability of a subject who does not shy away from competition within the framework of universal rights and freedom of the individual, who is firm in his position, to recognize the existence of other points of view, various types of cultural differences, and the harmonious development of a person in society" [21; 2].

In our opinion, the harmonious integration of ethnic groups into other societies is primarily due to their mutual respect.

However, tolerance should not be limited to one-sided respect for the customs, traditions, language and religion of a foreign ethnic group. That is, representatives of other ethnic groups joined from outside should

also respect the surrounding community. In other words, tolerance consists of mutual respect and acceptance of both parties or groups. Because we should not forget that each individual is his own self. The dominance of one over the other inevitably leads to inter-ethnic conflict. It is impossible to develop a tolerant relationship in such an environment.

In the past, no society was ethnically and linguistically homogeneous. And if we take into account migration flows in modern times, the number of homogeneous societies is almost non-existent. Therefore, for the purpose of sustainable development, developing countries firmly adhere to human rights. Taking into account that Kazakhstan is a multinational state, in order to create a national identity based on civil identity, it is necessary to weaken the power of these informal institutions in society, which prevents the formation of a fully integrated individual in the conditions of the 21st century. On the contrary, it is necessary to pave the way for the development of state institutions. We think that it is necessary to form strong values and alternative discourses in society. This, in turn, will be the key to the comprehensive development of Kazakhstan.

Results

In Kazakhstan, the relationship between ethnic identity and civil identity does not interact positively with the formation of national identity. On the contrary, in most cases, it is viewed as a conflict, a competition. As evidence of this, there can be ongoing debates in society regarding some aspects of the history of Kazakhstan. After the collapse of the USSR, the former allied republics began to form their own national states on the territory of Eurasia. At this time, the problem of defining the national identity of each post-Soviet country arose.

Because the situation in Kazakhstan is completely different compared to other post-Soviet countries. Because many other ethnic groups and their descendants live in the territory of the country as a result of the communist policy. Due to their predominant share in the total population, the population of Kazakhstan has acquired a polyethnic character. During the Soviet period, everyone had a common communist idea. After the collapse of the Soviet Union, the communist idea disappeared. And in independent Kazakhstan, new ideas began to arise. In this regard, the public opinion in the Kazakhstani society was split into two in the formation of the national idea. A part of the society of Kazakhstan believes that there is only one nation in Kazakhstan consisting of Kazakhs, and all other people living in the republic are diasporas. Therefore, the national idea of Kazakhstan is the national idea of Kazakhs. In that case, the national idea should be the basis for the revival of the Kazakh nation. In Kazakhstan, the national idea should become a national idea aimed at uniting all citizens of the country, regardless of their nationality, into a single nation based on civic principles. This approach is called the creation of a civil nation in the modern science of ethnopolitics.

Looking at the world experience within this topic creates conditions for the correct solution of the problem. Nowadays, in practice, many states of the world are multi-ethnic, because the number of ethnic groups is increasing due to the influence of migration and globalization in the world. Therefore, the government of any country has the task of creating a unified nation based on a common national identity. In many countries, various conflicts between the largest ethnic group or smaller ethnic groups persist to this day. That's why they have a question of how to resolve the conflict between civil and ethno-cultural concepts.

Therefore, both civil and ethnocultural concepts of the nation should be used in the formation of national identity in the case of Kazakhstan. In its implementation, civil society should be well developed. However, civil society has not yet fully formed in Kazakhstan.

Culture also plays an important role in the formation of national identity. Current trends in culture depend on the actions of the state, independent creative teams, individuals and creative intelligentsia. About, Rogers Brubaker also says that the difference between ethnocultural and civic identity is one of the most difficult problems in science. But they do not hide their view that they do not exclude each other [22].

The universal dimension that separates ethnic groups from each other is their mother tongue, which is passed down from generation to generation. National self-consciousness is formed due to the emergence of stereotypes such as "We are them" and "We are foreigners". The unity of ethnic groups is provided by the geobiological energy of the biosphere, the result of which is defined as passion.

At the beginning of the 20th century, in the works of many scientists, language was considered the main element of ethnic identity. National identity is a part of the description of human identity. A person identifies himself in a group based on certain criteria. For example, a person takes into account important factors such as tradition, language, and religious similarity in order to attribute himself to a certain nation. Among them,

the most important is the national language, through which the common worldview, lifestyle and values of the members of the community are formed.

People absorb the culture of that nation by adopting the language used by their parents. The connection between language and culture has been formed for many centuries, and the stages of their close interaction with each other have been studied and proven by many scientists.

However, experts have different opinions on the question of how important language is in the formation of national identity. For example, in Europe itself, if we compare this issue in several national states, we can see that the status of the state language in society and people's attitudes towards it are different. In this regard, english expert L.Oakes, a researcher of world language policy, compares the language policy of France and Sweden in his work "Language and National Identity". In his work, L. Oakes compares the language situation of France and Sweden on three levels. The first level is the role of language within the state. The second level is its role within the European Union. The third level is the international arena. Accordingly, France values the French language very highly and actively tries to raise its status both in the European Union and internationally. Sweden, on the other hand, wants to promote the Swedish language outside the country and assesses that the language policy within the country is very soft [23].

The conclusion from this is that while France promotes the French language to create national unity, on the contrary, Sweden does not pay much attention to it. From this, we can see that within Europe, the level of state ethnopolitics regarding national identity is different. This idea of ours is brought closer to the truth by the words of the French historian J. Michelet: "The history of France begins with the French language". According to the author, language is the main symbol of the nation [24].

Due to the threat of loss of ethnic characteristics in the current globalization, all regions of the world are resisting the establishment of cultural norms and standards that destroy local ethnocultural traditions and ethnic characteristics. In such a situation, any nation is striving to preserve its national identity, and cultural identity, and form its ethnic identity. And it is known that the people living in foreign countries, living outside their historical homeland, are trying their best not to lose themselves, that is, to preserve their ethnic identity [25; 127].

This defines the traditions, lifestyle, clothing, habits, family and marriage, kinship system, economy, settlement system and crafts of the ethnic group and nation. Since the term ethnic identity in Western studies has replaced the general question of nationality in our country, it is effective to use the term "ethnic identity" in diasporas from a methodological point of view.

Now, if we consider the concept of "ethnic group", it is a group of people who consider themselves representatives of this culture and heirs of this culture without dividing the common culture. When defining an ethnic group, it is necessary to have a common value between generations, consisting of traditions, customs and superstitions. The identity of the ethnic group is formed through these values. These cultural values should be passed on for generations.

Conclusion

In the context of integration, the issue of ethnic identity in society plays a real role in ensuring the sustainable development of the state. If the ethnic identity is not fundamentally defined, a crisis occurs within the society.

That is, in turn, it affects inter-ethnic relations, migration trends and the strengthening of the work of the main elites in national politics. As a result, the process of searching for the identity of the citizens themselves paves the way for the strengthening and widespread of other types of identity, such as tribalism. It leads to the strengthening and stagnation of various currents within the state. Therefore, the development of a stable state takes place only in a society with a clear ethnic identity. In this field, during the formation of the state structure, the processes of grouping the ethnic groups within the same environment go along with it at all stages of the development of the state.

In the research work, there are many factors that shape the ethnic identity of the ethnic group. These factors were reflected in the works of Western anthropologists and domestic scientists. Each author proved ethnic identity at his own level and research direction. For example, some authors consider identity from a psychological point of view, while other authors define it based on the language and traditions of the ethnic group. Comparing these findings, it is known that the views of each author can be defined separately as an individual and an ethnic group. In any case, although the research methodology compares micro and macro issues, modern ethnic relations determine the existence of mutual cultural boundaries and cultural differences. According to these factors, it is effective to determine the ethnic identity of the ethnos on the

basis of all the indicated factors. This determines the conditions for the identification of each ethnic group according to their living environment. It includes psychological attitudes, traditions, and habits that have become household habits. On this basis, each ethnic group tries to preserve its characteristics in a different environment. We define it through the concept of general ethnic identity.

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Ж.О. Әбікенов, С.Е. Құдайбергенов

Этникалық бірегейлену үдерістерін зерттеудің теориялық-әдіснамалық негізі

Өзге ұлт өкілдерінің этникалық бірегейлік мәселесі, оның қалыптасуы қоғамда болып жатқан өзгерістерге, әлеуметтік және мәдени өмірге байланысты. Көп ұлттар мекендеген Қазақстанда бұл мәселені зерттеудің ғылыми маңызы зор. Себебі этникалық азшылықта қоғамдағы барлық азаматтар сияқты әлеуметтік-мәдени ортада бейімделудің қажетті кезеңдерінен өтеді. Бұл қоғамдық қатынастарға өзгерістер әкеледі. Өзгерістерді қақтығыстарға ұластырмау үшін оның факторлары, әлеуметтік-мәдени ерекшеліктері зерттелу керек. Диаспора құбылысы этностық организмнің тіршілігін қамтамасыз ететін этникалық бірегейлікке негізделген. Мақаланың теориялық негізін этникалық бірегейлікті әр түрлі аспектілерін зерттеген шетелдік және отандық ғалымдардың еңбектері құрайды. Сондай-ақ этникалық бірегейлікті зерттеу әртүрлі теориялық және әдіснамалық көзқарастарды қамтитын күрделі және көп салалы сала. Антропология, әлеуметтану, психология және басқа да пәндердің ғалымдары жеке адамдар мен топтардың өздерінің этникалық мұраларымен қалай сәйкестенетінін түсінуімізге өз үлесін қосты. Мақала этникалық бірегейлік үдерістерін зерттеу жеке тұлғалар мен топтардың этникалық сәйкестіктерін қалай қалыптастыратынын түсінуге ұмтылатын бірқатар теориялық тұжырымдарға негізделген. Бұл теориялар этникалық бірегейліктің дамуы мен сақталуына әсер ететін факторлардың күрделі өзара әрекеттесуіне түсінік береді. Зерттеуде этникалық бірегейліктің функциялары ежелгі кезеңнен бүгінгі күнге дейін қалай өзгергенін түсіну үшін тарихи әдіс қолданылды. Жарияланған ғылыми мақалаларды талдау үшін деректі талдау әдісі пайдаланылды. Этникалық бірегейлік жеке тәжірибелер, қоғамдық нормалар, тарихи факторлар және кеңірек мәдени динамика әсер етуі мүмкін күрделі және көп өлшемді құрылым екені анықталды.

Кілт сөздер: мәдениет, дәстүр, ұлт, қоғам, идентификация, зерттеу, әдіс, нақтылау, білім, құндылық.

Ж.О. Абикенов, С.Е. Кудайбергенов

Теоретико-методологические основы изучения процессов этнической идентификации

Проблема этнической идентичности представителей других национальностей, ее формирование зависит от изменений, происходящих в обществе, социальной и культурной жизни. Изучение этого вопроса имеет большое научное значение в полиэтничном Казахстане. Это связано с тем, что этническое меньшинство, как и все граждане общества, проходит необходимые этапы адаптации в социокультурной среде. Это приведет к изменениям в социальных отношениях. Его факторы, социокультурные особенности следует изучать, чтобы не превратить изменения в конфликты. Потому что в основе феномена диаспоры лежит этническая идентичность, обеспечивающая выживание этнического организма. Теоретической основой статьи являются работы зарубежных и отечественных ученых, изучавших различные аспекты этнической идентичности. Это связано с тем, что изучение этнической идентичности представляет собой сложную и многодисциплинарную область, включающую различные теоретико-методологические подходы. Ученые из области антропологии, социологии, психологии и других дисциплин внесли свой вклад в наше понимание того, как люди и группы идентифицируют себя со своим этническим наследием. Статья основана на ряде теоретических выводов, направленных на то, чтобы понять, как изучение процессов этнической идентичности формирует этническую идентичность отдельных лиц и групп. Эти теории дают представление о сложном взаимодействии факторов, влияющих на развитие и поддержание этнической идентичности. В исследовании использовался исторический метод, чтобы понять, как менялись функции этнической идентичности с древнейших времен до наших дней. Для анализа опубликованных научных статей применялся документальный метод анализа. Было обнаружено, что этническая идентичность представляет собой сложную и многомерную конструкцию, на которую могут влиять личный опыт, социальные нормы, исторические факторы и более широкая культурная динамика.

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

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