

# Analysis of Methodological Strategies Concerning the Concept of Ethnic Identity

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## Abstract

The article states that ethnic identity determines the formation of ethnic communities within the phenomenon of ethnic diversity in a multicultural world. The author has chosen a research model based on assumptions discussed around Latin panettone. This study states that parenting identity is based not on a "transplanted" cultural heritage, but on situating and collective action that transcends expressive national and cultural identities. The analyzed studies show that ethnic identity is determined procedurally, serving as a way for individuals to psychologically position themselves in relation to one or more social systems. It is noted that the issue of ethnic identification is appropriate to consider from the standpoint of diversification and evaluation. Most researchers interpreting the phenomenon of ethnic diversification correlate their findings with the presence of representatives from different peoples and cultures within one ethno-political or ethno-social education, based on the ethnic origin of their members. The phenomenon of ethnic diversification is often presented in terms such as "multiculturalism," "ethnic and cultural pluralism," "bagatelle," "multiethnicity," and "polyethnicity." The article explores three directions of ethno-political management and presents the question of ethnic identity as a problem related to migration and diaspora.

## Keywords

formation of ethnic communities, parenting identity, diversification and evaluation, space

for ethno-political and ethno-social, diaspora

## **Introduction**

The study of the ethnic identity represents a vast area of interdisciplinary research (Benish-Weisman, 2015; Lau & Lee, 2018; Miller-Cotto & Byrnes, 2016; Patacchini & Zénou, 2016; Serrano-Villar & Calzada, 2016). The exploration of ethnic identity within the context of a multicultural world presents an ongoing and pertinent challenge, necessitating a distinct phenomenological and systemic comprehension.

The systematic approach stands as a key methodological framework for examining psychological phenomena within specific ethnic groups. In contemporary interdisciplinary research, we discover compelling reasons to select this theoretical analytical approach (Avelar et al., 2019; Gaviola et al., 2019; Renkema et al., 2017; Schalock et al., 2016; Sucato & Holland-Hall, 2018). Notably, within this methodology, the system of identities is not merely an accumulation of distinct components; instead, the attributes of each element are shaped by its position within this structure. The system-oriented perspective entails an in-depth investigation into the structural facets of functioning, integration, coherence, and internal interconnections.

The application of the system approach is exemplified through the concept of "ethnos". Achieving a scholarly grasp entails elucidating the mechanisms of ethnic identity as a determinant of ethnic communities' establishment, including the phenomenon of ethnic differentiation and transformation in a diverse world. This study's objective is to delineate the phenomenon of ethnic identity within the context of comprehending the "meaningful ideology of the other", a concept that encompasses both "the other and one's own".

The aim of the article is to examine the formation of ethnic communities, specifically focusing on the phenomenon of ethnic diversification within a multicultural world. This analysis is conducted within the context of terms such as "multiculturalism," "ethnocultural pluralism," "multi-ethnicity," and related concepts.

## **Presentation of Core Content**

The methodological scrutiny of the identity concept is expounded in the writings of several scholars including M. Kolesnichenko (2015), F. Barth (1969), R. Breton et al. (1990), F. Heckmann (1992), E. Erikson (1959), W. Isajiw (1992), J. Rex (1996), F. Riggs (1985), D.E. Smith (2005), and J. R. Schermerhorn et al. (2005). Synthesizing their insights, the author arrives at the deduction that ethnic identity functions as a structural element of ethnicity and plays a crucial role in the development of diverse ethnic communities, ranging from sub-ethnoses to entire nations. Hence, ethnic identity holds the key to shaping ethnic communities, particularly the phenomenon of ethnic diversification in a multicultural global context.

M. Kolesnichenko's conceptualization of identity is grounded in the following premises: identity is the concept of the person(s) themselves about who they are, what qualities they have, how they relate to others; identity is the way in which an individual or collectives define themselves in social relations with other individuals or collectives; identity is concerned with the mutually constructive image of themselves and others; identities are relatively stable, role constructs of self-understanding and expectations about themselves; identity is a kind of objectively definable location in a particular world... in social processes and the interaction of different ethnophores in the modern ethnoculturally diversified world (Kolesnichenko, 2015). Western philosophical discourse further intensifies the exploration of ethnic identity, particularly within the sphere of personal and social identity. This contributes to other interdisciplinary studies (Chuah et al., 2014; Hughes et al., 2016; Nørreby, 2019; Thijs & Zee, 2019; Woo et al., 2019). For example, in business (Banna et al., 2018; Fan & Harzing, 2017; Licsandru & Cui, 2019).

An illustrative case to consider is the discourse surrounding Latino supra-ethnicity, as

examined by Jones-Correa and Leal (1996). Their findings reveal that adopting a “Latino” identity entails a secondary supra-ethnic identification within the Latino populace in the United States. This supra-ethnic identity can be either culturally or instrumentally motivated. The study delves into respondents’ utilization of primary and secondary ethnic identifications. Analyzing data from the Latino National Political Survey, the researchers ascertain that Latino ethnicity does not lean towards being merely instrumental or cultural. Conversely, Latino supra-ethnicity emerges as a multifaceted phenomenon, not only influenced by various demographic attributes but primarily characterized by the predominant usage of supra-ethnic identity as either a primary or secondary self-identification. Thus, the authors posit that comprehending supra-ethnicity necessitates recognizing it as a component of a complex interplay of multiple identifications.

J. Calderon (1993) delves into the exploration of Hispanic or “Spanos” ethnicity, a factor that challenges both individual and group identities. The aforementioned study asserts that the concept of supra-ethnic identity extends beyond merely ingrained cultural heritage, instead finding its basis in situational and collective actions, surpassing expressive national and cultural identities.

The intricate nature of the overarching concept of supra-ethnicity becomes evident, as it prompts us to consider the extent to which we can assume inherent uniformity within supra-ethnic categories.

In the scholarly works of W. Isajiw (1992), ethnic identity is approached from a procedural standpoint, defining it as a manner through which individuals, based on their ethnic lineage, psychologically position themselves in relation to one or more social systems. The researcher contends that an individual’s ethnic origin pertains to their integration within an ethnic group or the lineage of ancestors, encompassing both tangible and symbolic ties to the same ethnic community. In this assertion, it is the interplay between the real and symbolic contexts that stands out, as their tangible content profoundly influences the transgenerational context on a realistic or ideatorial basis.

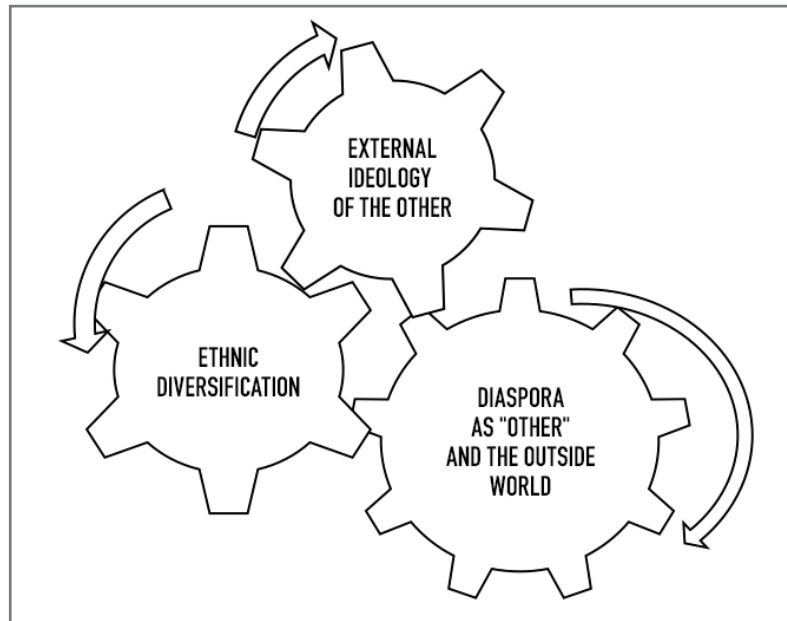
An apt consideration involves examining the issue of ethnic identification through the lens of its diversification and evaluation of position. When interpreting the phenomenon of ethnic diversification, the majority of researchers establish their conclusions on the presence of representatives from different peoples and cultures within a single ethno-political or ethno-social entity, founded on the ethnic origins of its members.

The phenomenon of ethnic diversification is frequently encompassed by terms like “multiculturalism,” “ethnocultural pluralism,” “multi-ethnicity,” and “polyethnicity” etc. In essence, within philosophical discourse, ethnic diversification revolves around the intricate interplay of social processes and culture, their interrelation and synergy. Notably, the context of culture and traditions assumes a pivotal role in these dynamics, with individuals from diverse countries coexisting within the same space as the torchbearers of these cultural elements. This inherently involves the challenges of adaptation and search for compromises. Regarding the pursuit of harmonious coexistence, it is worth highlighting France’s illustrative model, which stands out as a frontrunner in successfully integrating individuals from various origins. This model, often referred to as the “individualistic French approach,” hinges on the principle of “jus soli” or “right of the land,” which grants citizenship to those born within French territory. On the other hand, Germany adopts a distinct ethno-political strategy, embodying a diversification model founded on the principle of “jus sanguinis” or “blood rights.”

V. Yevtukh (2012) delineates three distinct approaches to ethno-political management of ethno-cultural diversity, particularly addressing its linguistic, cultural, and ethnic segments. Notably, the differentiation between these segments often exhibits structural variations, with ethnicity impacting the extent of participation within societal processes and institutions. The second approach entails a comprehensive set of theoretical frameworks aimed at effectively managing ethnic diversity. The third approach involves translating the theoretical constructs from the second approach into practical application, taking into account the presence of in-

dividual ethnophors and their groups (Yevtukh, 2014).

Concurrently, the pursuit of unified identities within society is a notable trend. In this context, the works of O. Paliy (2017) shed light on the formation of a cohesive national identity in Ukraine. These studies emphasize the slow evolution of re-identification and the adoption



of novel forms of identity.

Figure 1. Mechanisms of ethnic identity

Furthermore, the exploration of Ukrainian identity's external dimension is noteworthy. Among these investigations lies an attempt to cultivate identification mechanisms through a certain degree of external ideology, often juxtaposing it against the external ideology of the "other." For instance, contrasts like "Soviet-Russian" versus "European" or "united country" are examined. In this vein, O. Zharskaya (2014) delves into the concept of "European identity" and its influence on shaping Ukraine's foreign policy trajectory.

According to Zharskaya (2014), the significance of the concept of the "geopolitical code" (proposed by P. Taylor) lies in its representation of a historically developed, multifaceted framework of political interactions between a state and the international arena. This framework is characterized by a balance of national interests and contributes to defining the state's distinct position on the global, regional, and local stages.

In the context of our study on the ethnic identity of Ukrainians, this notion becomes particularly significant. It aids in comprehending the mechanisms through which geographical considerations influence foreign policy in a broader sense and ethno-political dynamics more specifically. Given that the populace's perspective on the state's integration efforts plays a substantial role in shaping the geopolitical code, this dimension is of paramount importance within our research scope. Consequently, the term "geopolitical identity" becomes pertinent, encompassing a multitude of components as delineated by O. Zharskaya (2014). These components include worldviews, national consciousness, mentality, historical recollection, ethno-national imagery, traditional practices, myths, symbols, behavioral patterns, and more.

Yet, when revisiting the topic of European identity, it is worth noting its extensive nature. Different interpretations exist, with some viewing it as a collection of democratic and civil society values, while others see shared attributes in Christian values, collective purpose, and similar factors. European identity remains a topic of scholarly discourse (Buscha et al., 2017; Cmeciu & Cmeciu, 2014; Slann, 2014).

In reference to the study conducted by O. Zharskaya (2014) and E. Tikhomirova (2005), it is important to highlight that the Charter of European Identity provides a comprehensive

characterization of European identity. This characterization encompasses several key aspects. Firstly, European identity is examined as a shared destiny, reflecting the interconnectedness of Europe's peoples in the development of the continent. Secondly, it is portrayed as rooted in common values stemming from classical antiquity, Christianity, the Renaissance, and the Enlightenment. These values emphasize tolerance, humanism, fraternity, recognition of essential human rights, adherence to legal norms, and the establishment of principles that underscore individual and societal responsibility. Thirdly, European identity is depicted as synonymous with a collective living space, fostering the evolution of European citizenship. Under this concept, citizens across all member states are granted equal rights and responsibilities. Fourthly, European identity extends to the creation of political, economic, and social communities. Fifthly, the Charter asserts that European identity is demonstrated through cooperation, cohesion, and unity, enabling Europe to effectively address both its internal and global challenges. It emphasizes the necessity of responsible European policies and the avoidance of actions that could lead to chaos.

In the research by G. Kuts (2009), it is noted that within communities, collective identity is shaped through communication, shared experiences, and collective memory. The convergence of these elements facilitates the establishment of traditions that contribute to the development of enduring collective identities. This perspective prompts consideration regarding the stability of European identity. Viewed through this lens, P. G. Kilmanzegg (2007) raises doubts about the sustainability of a lasting European identity. He contends that Europe's identity lacks the depth of a community rooted in communication, shared experiences, and collective memory.

Thus, O. Zharskaya (2014) defines the essential prerequisites for the development of European identity among Ukrainians as follows:

1. The formation of national identity will allow the formation of European identity. Only a state with a strong national identity is able not to lose its identity within a large-scale association of states.
2. Through the identification of a common past, in particular, certain historical events or myths. In this context, integration based on common Christian roots may become relevant.
3. Gradual introduction of European symbolic elements in Ukrainian life, for example, such as the burgundy passport of the European Union citizen, confirming the right to free movement on the territory of member states, the right to apply to the European Parliament and the European Ombudsman, flag, anthem, currency, holidays. Such elements can stimulate a shared cultural identity with Europeans.
4. Highlighting the benefits of the European way of life or certain specific opportunities for European Union members in the form of a supranational system of law (e.g. for labor under the terms of the Treaty of Rome).

Certainly, it is worth highlighting that these provisions may warrant further examination. Particularly intriguing within the context of determining the geopolitical aspects of Ukrainian ethnic identity is O. Myshlovska's research titled "Nationalization of Ambiguous and Blurred Identity: Russia, Western Ukraine, and Their Ukrainian and Russian Minorities, Diasporas, and Compatriots Abroad" (Myshlovska, 2016).

The study's novelty resides in its identification of the changes in ethnic and linguistic identities within the Russian Federation and Ukraine during the past two decades. This is achieved through a comparative analysis of the Ukrainian minority in Russia and the Russian minority in Western Ukraine. In both instances, a notable re-identification with the titular nationalities of the two countries has emerged among the respective minorities. The author delves into the politicization of ethnicity, revealing that the political discourses in both countries persistently uphold distinct and segregated Ukrainian and Russian ethnic and linguistic identities. Furthermore, these discourses do not acknowledge the localization of their compatriots in the neighboring nation, complicate mixed and fluid identities, and inaccurately represent citizens' ethnic affiliations. The author introduces the concept of fluid

identity and explores its politicization.

The exploration of the "other" meaningful ideology within the realm of ethnic identity formation is juxtaposed with the matter of ethnic identity nationalization and ethno-politics. This brings us to R. Brubaker's study (Brubaker, 2011).

The author examines the countries of Estonia, Latvia, Ukraine, and Kazakhstan as "nationalizing" states, investigating four key aspects: ethno-political demography, linguistic repertoires and practices, politics, and economics. Nationalizing discourse is central to these and other "post-national" contexts. However, the author acknowledges that the process of nationalization varied significantly from one case to another. In situations where ethno-national boundaries were well-defined, marked by quasi-racist traits and intergenerational continuity, as seen in Kazakhstan, nationalization (despite official rhetoric) primarily aimed to reinforce and empower the core nation. In cases where ethno-national and linguistic boundaries were less distinct, as in Ukraine, nationalization predominantly aimed to reshape cultural practices, allegiances, and identities, thus effectively "expanding" the core nation. In instances where boundaries were pronounced yet displayed signs of generational influence, as observed in Estonia and Latvia, nationalization initially centered on safeguarding, enhancing, and empowering the core nation as a tightly defined collective, which later evolved to encompass assimilation and cultural aspects.

An additional dimension within ethnic identity research pertains to the intricacies of migration and diaspora. L. Ekberg and J. Ostman (2020) delved into the nuances of identity formation and dialect acquisition among migrants. Their study investigates how transnational migration influences the socio-political context of communities on the periphery. Specifically, the authors explored the process of ethnic identity development in the second-generation immigrants from Bosnia, whose parents sought refuge in Finland (an environment where Swedish is the predominant language) during the early 1990s. The authors closely examined narratives from Bosnian individuals, focusing on the utilization of specific linguistic traits. The study employed narrative analysis in conjunction with the concept of identity as a "third space." This framework reveals how immigrants position themselves in their narratives and how the expression of "third positions" is interconnected with their perspectives and usage of the local dialect. As elucidated by L. Ekberg and J. Ostman (2020), the "third space" encapsulates a compilation of experiences and viewpoints, encompassing three distinct prototypical identity-building stances: the first entails immigrants functioning as intermediaries between the traditional local populace and other immigrants, aligning with both groups; the second position involves immigrants who do not identify wholly with either the local population or their "own" ethnic community, but rather with immigrants in general; the third position is the self-identification as a perpetual migrant.

## Conclusions

It has been established that ethnic identity plays a pivotal role in shaping ethnic communities, particularly in the context of ethnic diversification within a multicultural world. The concept of supra-ethnicity is examined, highlighting the necessity to gauge the potential homogeneity within supra-ethnic categories. The diversification and evaluation of position of ethnic identification are pertinent aspects to consider. The phenomenon of ethnic diversification is frequently framed as "multiculturalism," "ethnocultural pluralism," "multi-ethnicity," and "polyethnicity." The drive for identity unification in society is also evident.

The research investigates concepts like "European identity" and its influence on shaping the course of Ukraine's foreign policy, along with notions like "geopolitical code," "geopolitical identity," and the "Charter of European Identity." The study delves into the factors that contribute to the development of European identity among Ukrainians. The analysis also

focuses on the changes in ethnic and linguistic identity within Ukraine. Furthermore, the substantial role of external influences in shaping ethnic identity is compared with the difficulties associated with the nationalization of ethnic identity and ethno-politics.

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