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SOCIO-PSYCHOLOGICAL ASPECTS OF ETHNOCULTURAL IDENTITY FORMATION IN M. ŞERIF AND D. CAMPBELL'S RESEARCH

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The study of issues of theoretical perception of ethnocultural identity problems contributes to the effective solution of harmonious intercultural interaction formation in a multiethnic society. The article examines the socio-psychological aspects of young people's ethnocultural identity development from the perspective of M. Sherif and D. Campbell's research, representatives of the behaviorist direction. The applied study concept provides focusing on behavioral models of human life, since ethnocultural identity is realized in social actions. Based on the results of the study, the conclusion is formulated that the use of technological techniques implemented in the educational process and cultural and leisure activities aimed at maintaining the culture and traditions of an ethnic group makes it possible to update such areas of young people's mental life as cognitive, affective and behavioral. These areas activation is fundamental for young people's ethnocultural identity formation. The studied views and assessments of ethnocultural identity are qualified on their qualitative reasons by means of the conceptual analysis method. Based on the synthesis of the considered particular concepts, elements of the general concept of building harmonious intercultural interaction in a multi-ethnic society are highlighted.

Keywords: M. Şerif, D. Campbell, socio-psychological aspects, ethnocultural identity, behavioristic direction, intercultural interaction, ethnic community

СОЦИАЛЬНО-ПСИХОЛОГИЧЕСКИЕ АСПЕКТЫ ФОРМИРОВАНИЯ ЭТНОКУЛЬТУРНОЙ ИДЕНТИЧНОСТИ В ИССЛЕДОВАНИЯХ М. ШЕРИФА И Д. КЭМПБЕЛЛА

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Изучение вопросов теоретического осмысления проблем этнокультурной идентичности способствует эффективному решению проблем построения гармоничного межкультурного взаимодействия в полиэтническом обществе. В статье исследуются социально-психологические аспекты формирования этнокультурной идентичности молодых людей с позиций исследований М. Шерифа и Д. Кэмпбелла – представителей бихевиористского направления. Применяемая концепция исследований позволяет фокусировать внимание на поведенческих моделях жизни человека, поскольку этнокультурная идентичность реализуется в социальных действиях. По результатам исследования формулируется вывод, что использование технологических приемов, реализуемых в образовательном процессе и культурно-досуговых мероприятиях, направленных на поддержание культуры и традиций этноса, позволяет актуализировать такие области психической жизни молодых людей, как когнитивную, аффективную и поведенческую. Активация указанных областей имеет основополагающее значение для формирования этнокультурной идентичности молодых людей. С применением метода концептуального анализа осуществляется квалификация исследуемых взглядов и оценок этнокультурной идентичности по их качественным основаниям. На основе синтеза рассмотренных

частных концепций выделены элементы общей концепции построения гармоничного межкультурного взаимодействия в полиэтническом обществе.

Ключевые слова: М. Шериф, Д. Кэмпбелл, социально-психологический аспект, этнокультурная идентичность, бихевиористское направление, межкультурное взаимодействие, этническая общность

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Introduction

The problem of effective intercultural interaction construction in a multi-ethnic society leads to the need to rethink radically and understand the specifics of each nation mentality, to directly address not only socio-economic issues, but also to study issues on the theoretical understanding of the ethnocultural identity problem. Belonging to an ethnic community nowadays plays a crucial role in cross-cultural contacts. The ethnic community as the most stable among all sociocultural groups is the most reliable group for a person which provides him / her with the necessary degree of security and protection. Moreover, the ethnocultural identity which is based on the time-tested values, ideals, life meanings of the ethnic community, on the rules and norms governing behavior as well gives a person the opportunity to build a harmonious relationship with the surrounding world.

Methodological and Theoretical Basis

One of the characteristic features of the modern multicultural world – the intensification of intercultural contacts – inevitably actualizes the problem of ethnocultural identity. Various aspects of the ethnocultural identity phenomenon are reflected in the works of both domestic authors (V.S. Ageev, T.G. Stefanenko, G.M. Andreeva, N.L. Ivanova, A.G. Mikhailova, and others), and foreign researchers (A.S. Altugan, S. Ye, T. KinNg, Y. Liu, D. Vrontis, M. Visser, P. Stokes, S. Smith, N. Moore, A. Thrassou, A. Ashta, D. Kranz, A. Goedderz, C. Ward, Ág. Szabó, S.J. Schwartz, A. Meced, M.L. Stanley, M.K. Taylor, E.J. Marsh, and others).

The study of ethnocultural identity phenomenon is closely related to the issue of its formation, so it involves combining psychological researches with the pedagogical quest for possible ways of ethnocultural identity formation, with the design of the most effective forms of the educational process that contribute to young people's ethnocultural identity formation. Various aspects of the ethnocultural identity phenomenon are reflected in the works of both domestic and foreign authors. The scientific research of ethnocultural identity foundations development was carried out by V.S. Ageev [1], G.M. Andreeva [2], N.L. Ivanova [3] and others.

One of the characteristic features of the modern multicultural world – the intensification of intercultural contacts – inevitably actualizes the problem of ethnocultural identity. A.G. Mikhaylova [4] considers emotional-affective aspects of ethnocultural identity, namely: the readiness to overcome the emotional barriers of intercultural interaction, communication, psychological prerequisites for the emergence of the considered readiness. A.S. Altugan [5], D. Kranz, A. Goedderz [6], M.L. Stanley, M.K. Taylor, E.J. Marsh [7] focus on the fact that ethnocultural identity formation is a long complicated process and is gradually developed in social surroundings. Cultural backgrounds of learners are significant because ethnic, racial, linguistic, social, religious or economic differences can cause cultural disconnection leading corruption of motivation to learning [8]. In our opinion, questions on creating motivation to learning, and the relationship between learning and cultural identity are very important. But no less important are the questions of techniques that promote the harmonious coexistence of people of different ethnic groups [9]. That is why teachers should be aware of the cultural identities of the students and should be able to designate their learning characteristics and motivation enhancing not only students' motivation to learning but their ability to build effective relationships and interactions in a multi-ethnic community.

Ethnocultural identity as part of social identity together with acculturative stress, and their interaction effects as predictors of psychosocial functioning among university students is the subject of C. Ward, Á. Szabó, S.J. Schwartz, A. Meced's [10] thorough examination.

L. Yipeng, D. Vrontis, M. Visser, P. Stokes, S. Smith, N. Moore, A. Thrassou, A. Ashta [11] consider bi-cultural talent in relation to human resource management (HRM) practices in cross-cultural merger and acquisitions (M&A). S. Ye and T. KinNg's research is dedicated to studying of the influence of cross-cultural contacts on ethnocultural identity formation.

In this regard, the study of ethnocultural identity in the context of behavioristic approach that focuses on the behavioral patterns of human life (John Watson, B. Skinner, E. Thorndike, E. Bernays, A. Staats, B. Bloom, M. Şerif, D. Campbell, etc.) [12] is of undoubted interest since ethnocultural identity is realized in social actions and interactions.

Among the scientists of this field, first of all we should mention M. Şerif [12] since it was his research on the problem of intergroup conflict that served as a kind of impetus for studying the problem of ethnocultural identity as an integral part of social identity. It should be noted that M. Şerif and D. Campbell were the first representatives of the behavioristic direction who came close to the study of ethnocultural identity problem within the framework of behaviorism [12; 13].

The purpose of this study is to consider the ethnocultural identity problem from the point of view of the behaviorism theory – a psychological theory that focuses on the situational and behavioral patterns of human life, since ethnocultural identity is realized in social actions and interactions.

As an essential remark, it should be noted: according to the direction in American psychology – behaviorism, it was proclaimed that the subject of science can only be what is available to external observation, namely: the facts of behavior. The existence of consciousness has not been denied or questioned, but it has been argued that it cannot serve as a subject of psychology. In other words, the subject of psychology in behaviorism is not the person's subjective world, but the objectively fixed characteristics of behavior caused by external influences.

Proponents of the behavioristic approach considered psychological discomfort as a consequence of improper behavior. If a person does not know how to behave adequately to the current life situations, is not able to solve emerging problems, is not able to build relationships with other people, then he must be taught to behave correctly, that is, to solve the problem underlying psychological discomfort – a behavioral problem.

As for this study, it should be noted that the content of ethnocultural identity is a system of values, ideals (the ethnic community strives to achieve them), as well as a set of norms and rules inherent in the culture of the ethnic community, on which people's real behavior in various specific situations is based. Therefore, the level of a person's ethnocultural identity formation depends on one's own ability to master the ways of external implementation of intrapersonal readiness, based on a system of values, norms, rules and life meanings, to build one's own life activity and effective intercultural interaction in accordance with the way of life and rules of constructing relationships accepted in the ethnic community.

In the context of the multi-ethnic society issues studies have mainly aimed at the detailed processes, patterns, and causes of land rental in multi-ethnic societies (X. Hua, et al., 2020) [14], hate crimes against racial/ethnic minorities (W. Han, 2024) [15], investigation of the consequences of misrecognition for group relations (F. Özdemir, et al., 2024) [16], ethnocultural "identities"—such as ethnic identity or national identity (S.M. Karim, 2023) [17], problem how people who reside in an ethnically diverse community use and engage with urban greenspaces (E. J. Cook, et al., 2024) [18], variations among residentially relocating parents in the multi-ethnic region (E.B. Lunke, 2023) [19], worldwide inter-ethnic conflicts in the field of tourism (H.F.F. Keng, 2024) [20], ethnic minorities' income equality (K. Ma, He Zhang, 2023) [21]. Therefore, little is known about the socio-psychological aspects of ethnocultural identity formation in terms of M. Şerif and D. Campbell's researches – representatives of the behavioristic direction.

Results and Discussion

According to the behavioristic approach, ethnocultural identity is considered from the point of group membership view, as a person's awareness of belonging to one's own community. M. Şerif's research which focuses on the actual problem of intergroup conflict. According to M. Şerif, the formation of ethnocultural identity is the result, the consequence of real intergroup relations [12]. The comparison of M. Şerif and D. Campbell's concepts is presented in table 1.

Table 1 – The comparison of M. Şerif and D. Campbell's concepts

M. Şerif's concept	D. Campbell's concept
Identifying common ideas	
The actual problem of intergroup conflict are one of an objectively existing conflict of interests for real advantages	He considers ethnocultural identity as one of the possible consequences of intergroup conflict
The main thing is to determine variables that lead to increasing in inter-group confrontation, and can weaken it.	The role of the situation in the development of intergroup processes is essential
He defines the process of ethnocultural identity formation as a possible consequence of intergroup interaction	Ethnocultural identity development is a deeper awareness of the members of the ethnic community of their group identity
Determining fundamentally different points of view	
The situation affects the identification of a person with a group, and in cases of intergroup competition, the identification process becomes more intense. Ethnocultural identity acts as a subject of intergroup interaction.	The relationship of competition, which is accompanied by the anticipation of a real possible danger, is based on a real conflict of interest between groups, regardless of the time of its occurrence (yesterday, today, tomorrow).
A person included in certain intergroup relations accepts a specific group membership and acts in accordance with the rules and norms of this group, and, in his/her behavior, not personal, but social factors begin to prevail.	He determines the hostility of the group individual representatives to the threat source, the strengthening of intragroup cohesion and of a person's awareness of one's own group membership

The children who participated in the experiment conducted by M. Şerif in an American camp for teenagers in 1954, under the external factors influence, were forced to determine the social environment and name the circle of people to which they belong. The main criteria for determining one's identity are group goals and norms of behavior, recognition of oneself as members of the particular group, which undoubtedly increases the level of intragroup solidarity in conflict interaction [2].

The main thing for M. Şerif is to determine those variables that lead to increasing in inter-group confrontation, and those that can weaken it. According to the data of the scientist's long-term research, the first variables include the 'incompatibility' of the two groups' goals, that is, the inability for one of the groups to achieve any significant goal for it (various types of competitive intergroup interaction). Conversely, "the presence of common goals can reduce or eliminate previous tensions and hostility in intergroup relations" [1, p. 118]. In other words, M. Şerif defines the process of ethnocultural identity formation as a possible consequence of intergroup interaction [12].

Analyzing the problem of intergroup relations, namely: the sources of intergroup confrontation or cooperation in situations of group interaction, M. Şerif comes to the conclusion that one of the possible consequences of a real intergroup conflict is a deeper awareness of a person's group identity [12]. On the one hand, the scientist notes the emergence of intragroup favoritism in relation to one's own group, that is, an increase in the importance of intragroup solidarity; on the other hand, intragroup rejection, sometimes hostility towards another group.

Thus ethnocultural identity as a psychological phenomenon in this theory proponents' studies is presented as a consequence of a person's awareness of his/her involvement in a group, which occurs under the influence of real intergroup interactions and is externalized externally in the process of real intergroup interactions and relationships.

M. Şerif, however, does not consider the ethnocultural identity that precedes the conflict. He, as T.G. Stefanenko notes, takes into account only "a certain actual group affiliation, triggered by this conflict and built up at the moment of possible danger" [22, p. 15]. Agreeing with of T.G. Stefanenko's opinion, we note that there are many examples in history when, in the event of a perceived threat, people further strengthened their connection with their ethnic community, with their people. The feeling of unity with others, the opportunity to feel oneself as a part of the community, certainly, contributes to the person's exit from the state of social helplessness. However, it should also be emphasized that it is obviously common for a person to join 'his' or 'her' own community, 'his' or 'her' own team in everyday life (not only in a conflict situation), in order to maintain self-respect in intergroup interaction. Belonging to an ethnic community as the most stable and reliable social group provides a person with the necessary degree of protection and security.

It should also be noted that representatives of the behaviorism theory do not consider cases where competition is not a necessary and sufficient condition for initiating an intergroup conflict. Then the questions arise: How is the intergroup conflict initiated in these cases? Which factors in intergroup interactions are

considered external, and which are intrapersonal, related to a person's awareness of his or her own place in the social relations system? These questions reflect the logic of the development of psychological ideas regarding the problem of ethno-cultural identity, namely, the consideration of all aspects of this phenomenon: personal and social, because it is possible to externalize only what constitutes the inner essence of a person.

Analyzing the problem of ethnocultural identity in behaviorism, N.L. Ivanova [3] emphasizes that M. Şerif's research shows a desire to overcome the limitations of the psychoanalytic approach not only in the study of intergroup dynamics, but also in the understanding of ethnocultural identity. Due to the fact that psychoanalytic theory, where the main emphasis in the study of the ethno-cultural identity problem is placed on personal factors and their possible projection in social relations, and ethnocultural identity as a part of social identity occupies a secondary position in relation to personal identity, it is not able to answer the questions raised by M. Şerif and his colleagues. These questions relate to the impact of the social environment and managerial influences on the group, on the development of relations between groups, as well as on intergroup conflicts. As N. L. Ivanova notes, the representatives of the behavioristic approach have the merit of bringing the study of ethnocultural identity from the 'virtual' psychoanalytic reality to the real 'life' situation [3].

Another representative of the behavioral approach, Donald Thomas Campbell, following M. Şerif, considers ethnocultural identity as one of the possible consequences of intergroup conflict. According to D. Campbell, the conflict of interest manifests itself in a number of indicators that characterize the relationships in the group and the behavior of its members:

- hostile attitude of the group individual members towards a rival or a source of possible danger;
- level of intragroup solidarity increasing;
- ethnocultural identity development, that is, a deeper awareness of the members of the ethnic community of their group identity;
- updating the trend of the group 'border protection', that is, strengthening the impenetrability of group borders;
- increasing the importance of group norms and the tendency of group members to comply with them;
- strengthening of directive actions in relation to violators of group norms [13].

So, according to D. Campbell's theory of intergroup conflict, real conflict determines the relations of competition and the anticipation of a real threat from another group. The latter, in turn, determines the hostility of the group individual representatives to the threat source, the strengthening of intragroup cohesion and of a person's awareness of one's own group membership [14].

As we can see, according to the behavioristic approach, ethnocultural identity is considered in the light of group membership as a person's awareness of one's own involvement in a particular group, ethnic community. Representatives of this direction focus on the study of the role of the situation in the development of intergroup processes. The ethnocultural identity formation is a consequence of real intergroup relations. The presence of competition between different ethnic communities is a kind of catalyst and intensifier of ethnocultural identity. The relations of cooperation, according to the behavioristic approach, on the contrary, reduce the tendency to the identification process.

M. Şerif, D. Campbell and other scientists' research in the behavioristic direction marked the beginning of the ethnocultural identity consideration in a new light, namely, depending on the ethnosocial, ethnocultural relationships between people. Scientists see the reasons for intergroup confrontation or cooperation not in the motives of an individual person, but in situations of group interaction, without taking into account such psychological characteristics as cognitive and emotional processes that regulate various aspects of such interaction [2; 13]. We share these scientists point of view, we believe that every person is a carrier of the ethnic culture in which he/she grew up and was brought up. Ethnocultural identity is the original identity in its essence, and its formation is influenced by both the factor of intercultural interaction and the factor of intracultural socialization.

V.S. Ageev, without detracting from the merits of the scientists' research in this field, in particular, the research of M. Şerif and D. Campbell, draws attention to a very significant fact: the need to take into account ethnocultural variables in the analysis of traditional sociopsychological 'universals'. The example of the repetition of M. Şerif's experiment by another scientist – L. Diab – in Lebanon, in a summer vacation camp near Beirut (1970) clearly demonstrates this need. The experiment was stopped at the second stage. A crucial

role in this was played by a new variable due to the new sociocultural context, namely, the subjects' religious affiliation. In particular, the adolescents' aggressiveness was directed not only at another group, which was postulated by the theory of intergroup conflict, but also at members of their own, belonging to another – Christian or Muslim – religion [1, p.119]. Undoubtedly, it is necessary to take into account the sociocultural context since not all explanatory models that 'work' quite successfully in some sociocultural conditions are completely unacceptable in other ones. The real situation is usually much more complex than it is constructed in experiments [23].

Nevertheless, the behavioristic approach representatives' research opens up a perspective in understanding the ethnocultural identity phenomenon, namely its rational-emotional-behavioral aspect, which is very important for building a system of effective relationships and interactions both inside and outside of the ethnic community – in various cross-cultural contacts. To some extent, cross-cultural interaction is the relationship of opposing ethnocultural identities. And it depends only on the participants of this social interaction whether such interaction will bring mutual understanding and spiritual enrichment while preserving the individuality of each of the participants; or there will be indifference, irritation and even aggression as a result of ethnocultural identity misunderstanding or rejection of the other, opposite, side.

Intercultural interaction is a culturally determined process, all the components of which are closely related to the participants' ethnocultural identity in the interaction process. In the process of intercultural interaction, contact is carried out both on a verbal and non-verbal level, which often creates psychological barriers to mutual understanding. Therefore, we define the following criteria necessary for effective intercultural interaction building:

- willingness to learn about a different, 'not your own', ethnic culture, taking into account its sociocultural and psychological differences;
- orientation to the 'psychology of cooperation' with representatives of other ethnic cultures;
- following the rules and norms of constructing relationships which are accepted both in one's own and in someone else's ethnic community;
- possession of communication skills and techniques complex and their adequate use in various situations of intercultural interaction;
- ability to anticipate and prevent possible mistakes in the process of intercultural interaction.

Ethnocultural identity is the most important means of effective a person's adaptation in a society characterized by unpredictability, uncertainty, instability. Therefore, more than ever before, a person needs a sense of identity, built on the ethnicity and culture of the ethnic community to which they belongs, in order to overcome the alienation inherent in society at this stage of development.

The phenomenon of ethnocultural identity consideration, closely related to the issue of its formation, involves combining psychological research with a pedagogical search for possible ways to form ethnocultural identity, the design of the most effective forms of the educational process that contribute to the formation of young people's ethnocultural identity.

In this regard, some new impetus to studying ethnocultural identity problem – from the point of view of its external manifestation – is provided by experimental studies of intergroup conflict, conducted by Muzaffer Şerif Başoğlu, Donald Thomas Campbell and other researchers.

One of the fundamental tasks in the higher schools is to educate citizens of the state who have a sense of responsibility for their behavior in terms of ethnocultural identity. The orientation towards humanistic values ensures the formation of behavior practical skills and norms for the establishment and maintenance of effective interethnic relations in a multiethnic environment. This is the most important condition for the viability of a social system.

In the process of ethnocultural identity formation, the following organizational and substantive requirements must be observed:

- work on the ethnocultural identity formation should take place in a dialogue mode, when there is an exchange of opinions, the perception of new information, its correlation with existing knowledge, reflection through the prism of other students' value judgments;
- a gradual shift of emphasis from awareness of themselves as representatives of a definite ethnic group and awareness of their ethnic culture values to an objective analysis of ethnic and cultural differences, to the ability development to interact effectively in a multicultural environment;

– creating pedagogical situations of students' interdependence when performing tasks which require combining their efforts to achieve common goals, which makes it possible in a pedagogically modeled environment to destroy stereotypes which interfere with real productive actions in interethnic communication, to test methods of resolving possible interethnic conflicts.

Such an organization of the educational process, when priority is given to the principle of partnership communication based on recognition of another person's personality value, creates pedagogical conditions when students need to find the optimal solution to problematic situations themselves in the process of intercultural interaction, promotes the development of the ability to adequately know themselves and people of other ethnocultural affiliation, mastering techniques of effective interaction with them.

This problem can be solved by means of the realization of elective course "Communication with Representatives of Foreign Cultures," which is intended to increase the level of speech culture and form the person's ethnocultural identity.

The number of hours is 34 per year, 1 hour per week. Personal and subject results of mastering the elective course should be a formation of the ethnocultural identity indicators. Implementation of the course program is aimed at the ethnoculture progress, ensuring the comprehensive person's development, in accordance with the spiritual, moral and socio-cultural values accepted in society.

Characteristic indicators of the ethnocultural identity formation are the following:

- an adequate understanding of oneself from the standpoint of their ethnocultural affiliation in the system of value orientations in a multiethnic society;
- the ability to design one's life activities and build effective intercultural interaction based on the norms and values of not only their own culture, but also other ethnocultures;
- manifestation of empathy and respect for other ethnic groups;
- the desire for cooperation;
- lack of aggression.

Conclusion

The analysis of studies of the ethnocultural identity problem in the context of the behavioristic approach allows us to draw the following conclusions.

1. Belonging to an ethnic community as the most stable and reliable social group which provides a person with the necessary degree of protection and security plays an essential role in cross-cultural interaction.

2. One of the factors of the ethnocultural identity formation is the factor of intercultural interaction in the process of real intergroup relations.

3. Ethnocultural identity is realized in social actions and interactions.

4. The level of the ethnocultural identity formation of a person depends on his or her ability to master the ways of external realization of intrapersonal readiness, based on a system of values, norms, rules and life meanings, to build his or her life activity and effective intercultural interaction in accordance with the way of life and rules of constructing relationships accepted in the ethnic community.

5. Consideration of the rational-emotional-behavioral aspects of ethnocultural identity in the context of the behavioristic approach and the identification of criteria for designing effective cross-cultural interaction, contributes to the building of effective relationships and interactions both inside and outside the ethnic community in a variety of cross-cultural contacts.

6. The behavioristic approach representatives' studies which are focused on explaining people's behavior and forming it in a positive direction, can become a necessary support for pedagogical practice on a plane of possible correction of young people's behavior in the process of their socialization in terms of ethnocultural identity.

And one last thing. M. Şerif once said: 'The purpose of my work and my whole life is to understand the nature of hostility between people and show them the way to reconciliation'. We hope that a theoretical understanding of the ethnocultural identity problem from the point of view of the behaviorism theory will make it possible to find the right solution to the problems associated with tension on interethnic grounds.

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