Ethnocultural Aspects of the Identity of an Adult Personality

Aspectos etnoculturales de la personalidad del adulto.

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Resumen: Este artículo presenta un análisis teórico y empírico de los aspectos etnoculturales de la identidad adulta. Para estudiar los aspectos etnoculturales de la identidad personal, se utilizó la prueba de «identidad del ego» (autor J. G. Marcia, modificación de G. y E. Amineva) y el método «identidad personal y social» (autor A.A. Urbanovich). La elección de los métodos está determinada por su validez, confiabilidad y cumplimiento con el propósito y los objetivos del estudio. La muestra consistió en encuestados rusos en el número de 174 personas y encuestados azerbaiyanos en el número de 126 personas. La edad de los encuestados en ambas muestras osciló entre 24 y 53 años. Para las variables independientes, el análisis comparativo se realizó utilizando el criterio paramétrico de la prueba t de Student. Se descubrió que los rusos difieren significativamente en la gravedad de su estado de identidad con los azerbaiyanos. Los análisis revelaron que la muestra de Azerbaiyán se caracteriza principalmente por una identidad formada, que se manifiesta en la satisfacción con la actividad profesional y su importancia social, en el deseo de alcanzar sus objetivos de vida. La muestra rusa, por el contrario, se caracteriza por una crisis de identidad, que se manifiesta en la incertidumbre de la identidad, que se acompaña de dudas propias de la identificación grupal.

Palabras Clave: aspectos etnoculturales, identidad, personalidad adulta, crisis de identidad

Abstract: This article presents theoretical and empirical analysis of ethno-cultural aspects of adult identity. To study the ethno-cultural aspects of personal identity, the «Ego-identity» test was used (author J. G. Marcia, modification of G. and E. Amineva) and the method «Personal and social identity» (author A.A. Urbanovich). The choice of methods is determined by their validity, reliability and compliance with the purpose and objectives of the study. The sample consisted of Russian respondents in the number of 174 people and Azerbaijani respondents in the number of 126 people. The age of respondents in both samples ranged from 24 to 53 years. For independent variables the comparative analysis was carried out using the parametric Student's t-test criterion. It was found that Russians differ significantly in the severity of their identity status with Azerbaijanis. Analyses revealed that the Azerbaijani sample is mainly characterized by a formed identity, which is manifested in satisfaction with professional activity and its social significance, in the desire to achieve their life goals. The Russian sample, on the contrary, is characterized by an identity crisis, which manifests itself in the uncertainty of identity, which is accompanied by self-doubt associated with group identification.

Keywords: ethno-cultural aspects, identity, adult personality, identity crisis.

Psychological literature demonstrates a high degree of interest in the issue of personality identity in an ethnocultural context. This is due to ethnic tensions in the society, sociocultural contradictions and uncertainty, diversity of social roles and behaviors, social variability of modern reality, issue of the safe and sustainable development of civilization based on the moral guides of society, in particular, related to the ethnocultural aspects of the individual's worldview. Theoretical analysis of scholarly psychological literature on this topic demonstrates that currently data on the characteristics of the ethnocultural aspects of the identity of an adult are fragmented and contradictory. This is due to the lack of research on the identity of representatives of various national groups. Meanwhile, in modern Azerbaijan, state and national transformations, determined by the gain of independence by the country at the end of the 20th century, are associated with a crisis of personal and social identity, which determines the relevance of this study. The study aims to identify the influence of nationality on various aspects of adult identity. To achieve the goal of the study, we formulated the following tasks: 1). To create a sample from different national groups; 2). To select methods for studying various aspects of identity; 3). To conduct a comparative analysis of various aspects of the identity of the Russian and Azerbaijani samples; 4). To detect identity features among Russians and Azerbaijanis.

In the process of the study, we hypothesized that ethnocultural aspects determine the specificity of the identity of an adult person. In particular, we suggested that the Russian sample is more prone experiencing an identity crisis than Azerbaijani sample, due to the lack of well-formed sociocultural traditions.

Research Methods

The first stage considered the selection of methods with subsequent diagnosis of the test subjects. To study the ethnocultural aspects of personality identity, we used the Ego-Identity test (author J. Marcia, a modification of G. and E. Amineva) and the methodology "Personal and Social Identity" (author A. A. Urbanovich). The choice of the methods is due to their validity, reliability and relevance to the purpose and objectives of the study. The Russian sample consisted of 174 people, and the Azerbaijani sample 126 people. The age of the respondents in both samples ranged from 24 to 53 years. The nationality, which has two options, acted as an independent variable: 1 - Russian; 2 - Azerbaijani. The dependent variables were variables that measure various aspects of identity: four statuses of identity, personal and social identity. At the second stage of the study, based on the assumption of the presence of ethnocultural aspects of the adult identity, was applied the Student's t-test parametric criterion for independent variables. The choice of the Student's t-test criterion is determined by the size of the sample under 100, which allows the use of this criterion. The reliability and validity

of the results were provided by a comprehensive analysis of the results of Russian and foreign studies on the problem in determining the initial theoretical and methodological principles. For this reason were used methods appropriate to the subject of the study and the application of mathematical and statistical data processing procedures in accordance with the purpose and objectives of the study; sample representativeness; a combination of quantitative and qualitative analysis of the results.

Literature review

Large number of Russian and foreign scholarly papers consider ethnocultural aspects of identity. The study of identity in psychology is associated with the research of Freud (1991, p. 456), who noted the influence of identification with parents and other ideal figures on this psychological phenomenon. In his turn, Erickson (2006, p.342) comprehended identity in relation to socio-psychological adaptation and age-related crises. The author described a number of stages in the development of identity, at each stage the subject needs to make a choice between the alternative phases of solving age-related and situational development tasks. The author considered the success or failure of the subsequent life stage to be the consequence of the choice. E. Erickson also introduced the concept of identity crisis, by which he understood a temporary stage in the personal development of the subject. Study by Marcia (2002) confirms and clarifies the theory of

identity of Erickson (2006). The results of an experiment indicate that the critical stages of the development of the ego associated with various periods of the life cycle can be considered from the point of view of the status of identity, expanding the concept of E. Erickson.

In his study, Schwartz (2001) describes the Erickson and Neo-Erickson approaches to personality identity, introducing an extension of the theory of identity to include more ideas of Erickson (2006), provisions for understanding the relations between alternative theories and systems of their integration. McLean, Pasupathi (2012) have similar views specifying that, on the basis of Erickson's concept of identity (2006), past and future events of a subject's life can be constructed, which allows for integration of various events into a single unity. Tavitian-Elmadjian et al. (2020) also note the importance of the subject's past experience in the formation of his / her identity. Soldatova (2007) also notes the role of age-related crises in the formation of identity, which, according to the author, transforms from the status of a predetermined identity to diffusive, from diffusive identity to the achieved one. In the framework of this theory, identity is considered as a personality structure, which by the implementation of evaluating, managing and regulating functions ensures the continuity and integrativity of the subject's inner world under the influence of the social development situation during age-related crises. As noted by a number of foreign authors, the family factor plays a

special role in the formation of the identity (Baldwin et al., 2018). While going through the age crisis and interacting with the social environment, a person internalizes qualitatively new psychological characteristics into the personality structure and his / her self-relationship is transformed, which is a predictor of the transition to the next stage of development of the individual. During the age-related crises, the subject undergoes the formation of sustainable behavioral expectations and reflexivity. Kozlova (2015) notes that identity represents the experience and construction by the subject of his/her individuality in the space of options refracted by the specifics of the modern era, the guide marls of social reality. The author also introduces the social functions of identity, which are presented in Figure 1.
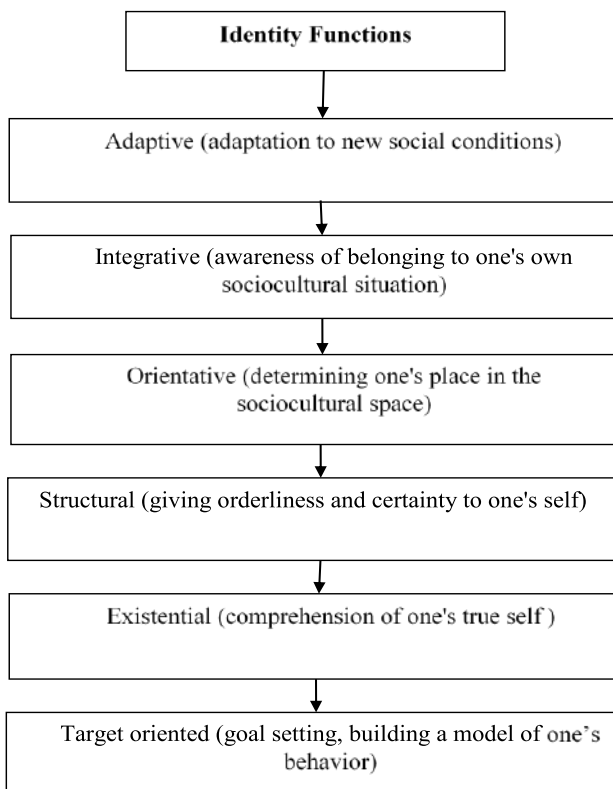

Figure 1. *The social function of identity of the person.*

In modern science, identity is understood as the result of the psychic activity of the subject, which reflects the individual's self-image and is associated with the experience of internal identity sameness, manifested in the understanding of life moments as a lasting sequence of certain events. Identity is considered as a multidimensional phenomenon, which is represented by several levels of consciousness that have ontogenetic and sociogenetic grounds. Identity is directly related to self-actualization, because a person in the modern, constantly transforming world strives for stability, confirmation of his / her uniqueness, and the utilization of his / her internal resources. Nevertheless, the personality also exists as a constantly changing system that at every new moment is not consistent with the previous itself. In this regard, the complexity of the issue of human identity lies in the continuous variability of the personality and external conditions of the subject, which affect each other.

Accordingly, the problem of preserving identity sameness in conditions of internal and external transformation is a dialectical moment of personal identity, that is manifested at the border of the subject's contact with the objective world, which leads to the emergence of qualitatively new psychological characteristics under the influence of perception of reality through significant others. Klochko and Lukyanov (2009) note that identity is due to the success of the transition of opportunity into reality and reality into desired existence.

In his study, Weisskirch (2019) notes that there is a connection of identity with the psychological well-being of the individual, a tendency to reflection, persistency and focus on achieving the goal.

Identity is formed as a result of conflicting tendencies on the verge of feeling of personal boundaries regarding individual uniqueness and the desire to follow social ideals and patterns of behavior. This represents the relationship of personal and social identity, which is understood as the continuity of the subject's life history and adherence to the requirements of social-role systems, into which the individual is engaged on the basis of psychophysiological basic characteristics (Perevozkina et al., 2016).

Accordingly, personal identity is the result of the integrative processes of the individual in social space and time. A number of socio-psychological components of achieving personal identity are presented in the scholarly literature, they include: the subject's belonging to various social groups, situational differences in belonging to social groups. In this process the criteria according to which individuals experience their own identity sameness and non-sameness are significant. According to Jongman-Sereno, and Leary (2018), the experience of identity at different time periods in the same subject can be of different intensity. The degree of self-identity sameness of a person is influenced by such factors as self-suggestion or suggestion from other persons, confirming the

authenticity of the individual. Boulu-Reshef (2015) also emphasizes a potential conflict between personality identities, including between strategies of identification and individualization, as well as between various social obligations and normative evaluations.

In its turn, social identity is a dynamic result of self-identification of the subject with various social groups, that forms the basis for the personality to conform with the sociocultural space, as well as to identify oneself with value orientations, motives, goals, models of behaviors in the context of a number of social spheres of individual's life and activity. In particular, Zomeren et al., (2018) write about the connection of social identity with moral motives, which are an integrative aspect in a group. Ellemers et al. (2013) also emphasizes the role of moral norms in regulating people's behavior in groups and social systems. According to the authors, the processes of social identification help to understand how the observance of moral standards can contribute to improving self-image at the group level.

The authors examine the importance of morality for group identity and intra-group behavioral regulation, in particular, the role of moral standards for people's ideas about the groups to which they belong. The authors also demonstrate the role of group-specific moral norms in assessing behavior of individuals that contributes to their identity as group members. Boer (2008) notes the connection of social identity with collective intention. The author

claims that social identity includes both desire and conviction, and that its hallmark is that it participates in the decision-making process of the subject.

Studies also show that group emotions are the basis of perceiving social identity. The importance of social identity affects the emotions associated with the group. The results of the study provide evidence of the importance of group evaluations as components of group emotions (Kuppens et al., 2013). Study by McIntyre et al. (2018) showed that a high level of social identity negatively correlates with experiencing stress and loneliness. Levine and Manning (2013) describe the components of social identity, which include the boundaries of social identity, the content of social identity and the interests of social identity. In their turn, Chiang et al. (2017) believe that social identity includes social categorization (fundamental and hedonistic values) and social comparison (self-esteem). The authors argue that fundamental and hedonistic values influence the social identity of the subject, which therefore affects his / her self-esteem.

Socio-personal consolidation of identity acts as a system of holistic socio-psychological phenomenon that determines the integration of the individual in society. Gómez and Vázquez (2015) and a number of other authors (Autiero, 2015) note that personal and social identities in the scholarly literature are considered as two separate phenomena, describing their influence on each other. Moreover, Davis (2009) believes that belonging to social groups and the presence of social identities can impede the formation of individual personality.

The identity of representatives of national groups, in particular Azerbaijanis, has its own specifics described by a number of authors. In particular, in the study of Kadyrova (2007) it is noted that belonging to a certain national group, manifested in the internalization of emotional and value aspects, can become part of the structure of personality identity.

According to the research of Kadyrova, it was revealed that Azerbaijanis have a high level of identification with their national group, which increases as the respondents grow older. Furthermore, the degree of identification correlates with the linguistic parameters: persons speaking the Azerbaijani language have a higher level of identification.

In addition, a study by Iacoviello et al. (2019) noted the role of intra-group status in identification with their national group. The authors argue that the relationship is closer in groups with low status, which can be explained by the search for collective support through assimilation with the group. A study by Kurzwelly (2019) showed that national, ethnic, and other identities are situationally determined. Based on this provision, the author writes about the relationship of personal and social identity as a manifestation of various identities that determine a person. According to the author, the subject is able to successfully adapt the situational nature of social identity, while at the

same time the author recognizes its existential significance for personal identity. Weng and Yang (2014) note that social identity, in particular, ethnic identity, leads to a tendency to make decisions in favor of members of your own group. A study by foreign scholars showed the relationship of ethnic identity with mnemonic processes, in particular, it was found that the inclusion of the subject in an ethnic minority is a favorable factor for the development of his / her memory (Yang et al., 2008). In a society characterized by a high degree of transformational processes, there is a loss of stability, values and structuredness, which leads to the formation of a differentiated identity, which is an identity crisis, manifested in the loss of connectivity in one's life.

Overcoming the crisis of identity is associated with the representation in the context of sociocultural reality of a number of psychological phenomena, in particular:

- aspirations for self-regulation and self-actualization, which includes the internalization of social patterns,

- creating an image of the future represented by a system of life goals and personality strategies;

- consolidation of knowledge formed under the influence of sociocultural reality.

Foreign researchers note that the crisis of identity is manifested in the uncertainty of identity, which is accompanied by self-doubt associated with group identification.

The authors argue that the uncertainty of social identity consists of two components: the uncertainty of identity (that is, the uncertainty regarding the identity of the group) and the uncertainty of belonging (that is, the uncertainty regarding belonging to the group) (Wagoner et al., 2017).

The research results of Kadyrova (2007), Kurzwelly (2019), Weng and Yang (2014), Iacoviello et al. (2019) suggest that identity is determined by nationality, which is relevant to the suggested hypothesis. Although the above studies provide valuable information about the characteristics of the identity of an adult, they nevertheless have limitations in describing the ethnocultural aspects of the psychological phenomenon being studied. This fact determines the timeliness to consider the issue of ethnocultural aspects of the identity of an adult. All of the above determined the direction of this empirical study.

Findings of the study

The study of ethnocultural aspects of personality identity revealed the following results. A comparative analysis of the identity indicators of the Russian and Azerbaijani samples based on the Student's t-test criterion. As part of the study, we calculated the data obtained using the Student's t-test (Table 1).

Table 1. *Comparison of psychological parameters of Russian and Azerbaijani samples (Student's t-test)*

Variables	Azerbaijanis	Russians	t-value	p
Diffusion	5,67	8,34	-7,388	0,0000
Foreclosure	4,48	9,69	-3,407	0,0009
Moratorium	8,14	8,38	-0,325	0,7459
Achievement	7,48	7,72	-0,439	0,6616
Service	7,62	5,63	2,869	0,0048
Financial situation	7,81	6,15	0,362	0,7180
Inner world	7,64	5,75	2,643	0,0093
Health	6,40	5,49	0,309	0,7576
Family	8,50	7,49	0,780	0,4366
Acquaintances	8,00	8,32	-0,829	0,4087
Future	8,00	6,04	2,727	0,0073
Society	6,74	5,15	0,961	0,3384

Comparative analysis of ego-identity indicators of the Russian and Azerbaijani samples. The analysis of statistically significant differences on the diffusion identity scale in subjects demonstrates that Russians reliably differ in the severity of their ego-identity status with Azerbaijanis (t = - 7.39 at p = 0,000). In other words, for the Russian sample the lack of identity is predominantly characteristic. It was also revealed that Russians reliably differ in the severity of their ego-identity status with Azerbaijanis (t = - 3.41 at p = 0.001), which is confirmed by statistically significant differences on the "foreclosure" scale. It means that the Russian sample is predominantly characterized by the absence of its own search for goals, ideals, the existence of a system of values, beliefs and obligations formed under the influence of external circumstances.

Comparative analysis of indicators of social identity of the Russian and Azerbaijani samples. Analysis of statistically significant

differences on the "service" scale among subjects showed that Russians significantly differ in the level of social identity from Azerbaijanis (t = 2.87 at p = 0.005). In this regard, it can be argued that the Azerbaijani sample is mainly characterized by satisfaction with professional activities, confidence in its social significance.

Comparative analysis of indicators of personal identity of the Russian and Azerbaijani samples. It was also found that Russians significantly differ in the level of personal identity from Azerbaijanis (t = 2.64 at p = 0.009), which confirms the analysis of statistically significant differences on the scale of the "inner world". In other words, the Azerbaijani sample is mainly characterized with its persistence in the implementation of its personal development plan. For the Russian sample, on the contrary, an identity crisis is lineament, which is manifested in the uncertainty of identity, which is accompanied by self-doubt

associated with group identification.

The analysis of statistically significant differences on the "future" scale among the subjects demonstrates that Russians significantly differ in the level of personal identity from Azerbaijanis (t = 2.73 at p = 0.007). In other words, the Azerbaijani sample is predominantly characterized by a desire to achieve their life goals, a willingness to possible revision of their life goals, independence in achieving goals.

Summarizing empirical data, it can be argued that Azerbaijanis have more pronounced manifestations of identity than Russians, which applies to both personal and social identities. The data obtained are correlated with the study of Kadyrova (2007), which notes that belonging to a particular national group, manifested in the internalization of values and emotional aspects, can become part of the identity structure of an adult. The results of an empirical study can be explained by the fact that identity as belonging to a certain group is more pronounced among Azerbaijanis, since collectivism, clannishness, the adoption of national and group norms, laws and rules are culturally characteristic of them. In the case of exclusion from a main group, it is difficult for them to experience this loss.

Discussion

Analysis of statistically significant differences on the "diffuse identity" scale of the subjects demonstrates that Russians reliably differ in the severity of their ego-identity status from Azerbaijanis. According to the theory of

Soldatova (2007), in this case, the subjects have a disruption of the continuity and integrativity of the inner world. The Russian sample has a low degree of experiencing internal sameness, manifested in the understanding of life moments as a continuing sequence of certain events. In its turn, the Azerbaijani sample has a higher ability to construct its individuality in the space of options, refracted by the specifics of the modern era, and reference points of social reality.

It can be assumed that identification with one's national group is a dynamic result of the subject's self-identification, on the basis of which the alignment of personality with the sociocultural space is established, as well as identification with value orientations, motives, goals, behaviors in the context of a number of social spheres of an individual's life and activity. The results obtained are consistent with the research of Kadyrova (2007), it is noted that belonging to a certain national group, manifested in the internalization of value and emotional aspects, can become part of the structure of personality identity.

Analysis of statistically significant differences on the "service" scale in subjects shows that Russians significantly differ in the level of social identity from Azerbaijanis The results are consistent with the study by Kurzwelly (2019), which showed that national, ethnic and other identities are situationally determined. Based on this provision, the author writes about the relationship of personal and social identity as a manifestation of various

identities that determine a personality. According to the author, the subject is able to successfully adapt the situational nature of social identity, while at the same time recognizing its existential significance for personal identity. Russian respondents show a loss of sustainability, values and structuredness, which leads to an identity crisis and manifests itself in a loss of coherence in their lives.

It was also found that Russians significantly differ in the level of personal identity with Azerbaijanis (t = 2.64 at p = 0.009), which is confirmed by the analysis of statistically significant differences on the scale of the "inner world". In other words, the Azerbaijani respondents are mainly characterized by persistence in the implementation of their personal development plan. For the Russian sample, on the contrary, an identity crisis is characteristic, which is manifested in the uncertainty of identity accompanied by self-doubt associated with group identification.

It was also found that the Russians significantly differ in the level of personal identity from Azerbaijanis, which confirms the analysis of statistically significant differences on the scale of the "inner world". The data obtained can be interpreted by the fact that for the Russian sample in the context of the lack of established sociocultural traditions, compared with Azerbaijanis, an identity crisis is characteristic, which manifests itself in an uncertainty of identity, which is accompanied by self-doubt associated with group as well as national identification.

The analysis of statistically significant differences on the "future" scale among the subjects demonstrates that Russians significantly differ in the level of personal identity from Azerbaijanis. Accordingly, the identity of the Azerbaijani respondents is associated with self-actualization, as a person in the modern, constantly transforming world seeks stability, confirmation of his / her uniqueness, and utilization of his / her internal resources.

Conclusions

To conclude, the results of the study show that Russian respondents in the sample are predominantly characterized by a low degree of identity, the absence of a personal search for goals and ideals, their system of values, beliefs and obligations is formed under the influence of external circumstances. Respondents demonstrate disturbed continuity and integrativity of the inner world. The Russian respondents have a low degree of experiencing internal identity sameness, manifested in the understanding of life moments as a continuing sequence of certain events. In its turn, the Azerbaijani sample has a higher ability to construct its individuality in the space of options, refracted by the specifics of the modern era, and reference points of social reality (p≤0,01, Student's t-test). It can be assumed that identification with one's national group is a

dynamic result of the subject's self-identification, on the basis of which the alignment of personality with the sociocultural space is established, as well as identification with value orientations, motives, goals, behaviors in the context of a number of social spheres of an individual's life and activity.

It was also revealed that the Azerbaijani sample is mainly characterized by satisfaction with professional activities, confidence in its social significance. While, Russian respondents show a loss of sustainability, values and structuredness, which leads to an identity crisis and manifests itself in a loss of coherence in their lives (p≤0,01, Student's t-test). Accordingly, the identity of the Azerbaijani respondents is associated with self-actualization, as a person in the modern, constantly transforming world seeks stability, confirmation of his / her uniqueness, and utilization of his / her internal resources.

For the Russian sample, on the contrary, an identity crisis is characteristic, which is manifested in the uncertainty of identity accompanied by self-doubt associated with group identification. There is a probability that there are factors other than ethnicity that determine various aspects of identity. In particular, it can be assumed that these factors include such as age, gender, family and education. Conducting additional research will give a more discrete picture of the formation of identity in various ethnic groups.

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