Features of multicultural competence of young people with different types of ethnic identity

Irina Luchinkina^{1,*} and *Natalia Senchenko*¹

¹Crimean Engineering and Pedagogical University, Simferopol, 295015, Russia

Abstract. The article analyzes the multicultural competence of an individual based on his ethnic socialization. The authors note that multicultural competence determines the life orientation of an individual, the ability to orientate in various spheres of life, and determines the quality of personal relationships in a multicultural society and also presupposes the formation of a personality capable of high-quality, effective life activity in a multicultural society, motivated to understand, differentiate and take into account the differences of ethnic groups. In the course of the empirical research, the ethnic composition of the respondents' families, self-identification of students with ethnic groups, the attitude of respondents to their ethnic groups / affiliations, the type of ethnic identity, its dominant components and multicultural competence of the individual were investigated. The study revealed significant differences in the parameters of ethnic identity and multicultural competence of mono-ethnic, bi-ethnic, zero, marginal groups, and their specificity and features were described.

1 Introduction

1.1 Relevance

The relevance of multicultural education is due to the growing role of ethnicity in modern multicultural society. Lack of knowledge about other ethnic groups, and often about their own group, leads to difficulties in intercultural interaction, conflicts in the structure of personal identity. In Russian and Western literature ethnic identity is considered following the process of ethnic socialization. Ethnocultural identification contributes to the acceptance, consolidation and reproduction of a model of behavior and communication in society, which indicate that a person belongs to a particular ethnic community. However, for individuals in families with mixed ethnic cultures, the situation of being in several ethnic groups affects the formation of their ethnic picture of the world, and determines the peculiarities of the formation of polycultural competence.

The scientific problem of the research consists in identifying the patterns of the formation of ethnic socialization, namely: analysis of disruption in formation of ethnic identity and the development of such an integrative personality trait as multicultural competence, since these

* Corresponding author: miss_luchinkina@mail.ru

facts can lead to uncertainty in the ethnic identity of a person, discriminatory forms of interethnic relations, and as a consequence to deviant behavior and interethnic conflict.

1.2 Statement of the primary material

Researchers note that in a multicultural society it is often impossible to form an idea of all ethnic groups, and under the influence of multicultural incompetence, this factor contributes to the emergence of ethnic tension. Ethnic tension, in its turn, determines the fact that ethnicity and belonging to an ethnic group becomes one of the main criteria for differentiating people (Barth 2006; Gukalenko 2007; Gulyanovskaya 2015).

E. P. Belinskaya (2000) emphasizes that the change in number of ethnic conflicts that are typical today for different countries of the world (for example, Eastern and Western countries) has led to an attempt to prevent distortions of intercultural interaction at the level of educational institutions. "Schools of peace" in Israel, "open schools" in Slovenia and Slovakia, based on the idea of equality of different peoples of the world can be named as an example.

Multicultural education involves the formation of a personality capable of high-quality, effective life in a multicultural society, motivated to understand, differentiate and take into account the differences of ethnic groups, relying on existing knowledge, skills, abilities to build social interaction, systems of relationships, taking into account the characteristics of ethnic groups (Luchinkina et al. 2015; 2016).

G.V. Palatkina (2008) believes that multicultural education has the following goals: providing quality educational services to representatives of various ethnic groups, developing people's readiness for life in a multicultural society.

H. Sigall (2007) highlights that the main goals of multicultural education is the formation of competence in the course of intercultural dialogue, namely: the development of ideas about the diversity and interconnection of cultures, the awareness of the need for ethnic diversity for personal self-realization, the development of skills and abilities of interaction of various ethnic groups.

E.V. Cherny (2010) notes that there are a number of educational models in Crimea. The assimilation (ethno-regulating) model of education leads to the loss of the originality of ethnic groups, contributes to the emerging of an intrapersonal conflict between students. Students observe ethnic conflicts, unresolved problems within the framework of political and social interests, but they do not always receive information and answers to events of interest to them, since such subjects are ignored.

The segregated (ethnodifferentiating) model of education is rather ambivalent and ambiguous. On one hand, the creation of educational institutions focused on certain ethnic groups contributes to the preservation of the originality of ethnic groups (prevents the disappearance of ethnic minorities) and their cultural characteristics, and the certainty of ethnic and cultural identity. On the other hand, there is a risk of the isolation of ethnic groups, the emergence of a social distance between ethnic groups, the formation of a hypertrophied priority of ethnic identity (Cherny, 2010).

The multicultural model (ethnointegrating) of education contributes to the development of characteristics of various ethnic cultures, the preservation of solidarity between various ethnic groups, the formation of multicultural competence and tolerance of an individual. This model is considered to be the most optimal in the educational process (Cherny, 2010).

According to the scientist, in the process of multicultural education, a multicultural personality is formed as a part of the general educational space. To confirm this assumption, the program "Culture of Neighborliness" was proposed, the purpose of which is to focus on the formation of cognitive, motivational, emotional or behavioral characteristics (Cherny, 2010).

M.S. Kagan notes the need to bring in the models of multicultural education in the educational process (Kagan, 2001).

In modern social psychology and pedagogy there is a variety of concepts of multicultural education (Lebedeva and Tatarko 2011; Pochebut 2012; Ryzhova 2013; Sadokhin 2014).

Russian researcher O.V. Gukalenko (2007) believes that multicultural education must be understood as a process of individual's acceptance of culture of his own and other ethnic groups in the context of self-development, formation of multicultural competence, the ability to establish relationships in a multicultural society.

Thus, in our opinion, the result of multicultural education is the multicultural competence of an individual, which determines the quality of interaction and life in a multicultural society.

2 Materials and Methods

The ascertaining experiment included a structured interview, an author's survey to identify the ethnic self-identification of respondents and their family members; author's survey to identify the level of formation of multicultural competence, "Types of ethnic identity" method (G.I. Soldatova, S.V. Ryzhova) for determining the direction of ethnic identification of a person, N. Lebedeva's method to study feelings associated with ethnicity; J. Finney's method for measuring the severity of the cognitive, affective component in the structure of the ethnic identity of a person.

The study involved 300 people of various nationalities, types of ethnic identity. 150 respondents were tested online, using the "Vkontakte" social network, 150 people were studied in the audience. The study involved students aged 17 to 20 from various universities, institutions, including students of KFU named after V.I. Vernadsky, Crimean Engineering and Pedagogical University named after Fevzi Yakubov.

At the first stage, using the author's questionnaire, we studied the ethnic composition of families and the identification of the respondent with a certain people, determined the orientation of ethnic identity, the dominant component of ethnic identity, attitude to the chosen type of ethnic identity. In addition, we have developed the following methods for diagnosing polycultural competence: the method of intent analysis in working with fairy tales, the author's questionnaire to identify the motivation and level of formation of polycultural competence.

At the second stage of the ascertaining experiment, we analyzed the data obtained in the course of the methods and questionnaires. Reliable data were obtained using the H criterion and the SPSS-23 statistical software.

In our research, we proceeded from the assumption that the multicultural competence of an individual has its own specifics, namely:

1. There are significant differences between a group of mono-ethnic, bi-ethnic, marginal ethnic groups and a group with a mono-ethnic identity in terms of the parameters of the ethnic identity of the individual.

2. Distorted types of ethnic identity (the presence of high indicators on the scales of ethno-egoism, ethno-isolationism, and ethnofanaticism) correlate with the lack of formation of polycultural competence or indifferent polycultural competence.

According to the results of the analysis of the choice of ethnicity by the respondents, it turned out that among the Russian-Ukrainian families 60% of the respondents found it difficult to choose their ethnic group, given the closeness of the cultures of the Russian and Ukrainian peoples. In Russian-Jewish, Ukrainian-Jewish families, we noted that 65% of respondents choose one people, more often Jews. A similar situation of ethnicity choice can be observed in Ukrainian-Tatar, Russian-Armenian families. The respondents note their belonging to the Armenian, Tatar peoples.

3 Results

Analysis of the study results of the ethnic richness of families, ethnic self-identification made it possible to single out four main groups which the respondents relate themselves to: mono-ethnic respondents - 100 people ("I chose my people and my culture"), bi-ethnic respondents - 100 people ("two culture"), 70 people chose zero ethnic identity ("I am a person of the world").

In the course of the study, a group of 30 respondents with a marginal ethnic identity was identified ("I protest against any national culture").

The study results of the attitude, feelings of a person in relation to his ethnicity are presented in Figure 1.

Fig. 1. Results of the study of attitudes towards the selected ethnic group (ethnicity).

Thus, in the marginal group, in contrast to other groups, the choice of confidence in one's ethnic identity / belonging (this parameter is the normal one) was minimal (at $p \leq 0.05$, H-test), which confirms the idea of this group. We noted that the norm ("calm confidence") in relation to their ethnic identity (ethnicity) occurred among the respondents from the mono-ethnic group (40%, 40 people out of 100), the bi-ethnic group (60%, 60 people out of 100), the group with zero identity (57, 14%, 40 people out of 70).

The largest number of respondents who chose the option of hyper positive emotions ("pride") was revealed in mono-ethnic, bi-ethnic groups, in contrast to other groups, which indicates a conflict in the formation of ethnic identity of the individual (at $p \leq 0.05$, H-test). Respondents from a mono-ethnic group (20%, 20 people out of 100), a bi-ethnic group (20%, 20 people out of 100), in contrast to groups with zero identity (15%, 10 people out of 70), marginal identity (10%, 3 people out of 30), selected hyper positive emotions out of norm (at $p \leq 0.05$, H-test). The parameter of indifference ("no feelings") was revealed, in a predominant amount, in the group with zero identity (43% or 30 people out of 70, with $p \leq 0.05$, H-test), which is characteristic of this type of identity.

Negative emotions towards the selected ethnic groups were expressed by respondents with a mono-ethnic ethnic identity (20%, 20 people out of 100), a marginal group (66.67%, 20 people out of 30), which indicates a conflict in the formation of the ethnic identity of the individual. Thus, we noted differences in the parameter of attitude towards ethnic identity / belonging among the groups of respondents. The data are reliable at a significance level of $p \leq 0.05$, H- test.

We attributed the ethnic identity chosen by the respondents to the category of self-identification.

The study results of the type of ethnic identity are presented in Figure 2.

Fig. 2. Results of the study of the type of ethnic identity of respondents.

Thus, in the mono-ethnic group (20%, 20 people out of 100), the bi-ethnic group (10%, 10 people out of 100), the marginal group (16.67%, 5 people out of 30), in contrast to the group with zero identity, the respondents are prone to ethnic isolationism, manifested in the conviction of the superiority of their people, aggression towards other ethnic groups, xenophobia (at $p \leq 0.05$, H- test).

Uncharacteristic data were obtained for the bi-ethnic group, since the respondents (20%, 20 people out of 100) chose the option of ethnoegoism, exceeding the choice of this parameter by the group of mono-ethnic respondents (10%, 10 people out of 100, with $p \leq 0.05$, H-test). These results are uncharacteristic for bi-ethnic respondents of a multicultural society, since the scale of "ethno-egoism" includes a difficult objective perception of the characteristics of foreign ethnic groups, contributes to the appearance of tension, irritation at cultural differences in the process of intercultural dialogue.

In the bi-ethnic group, 20% of the respondents (20 people out of 100) are characterized by ethnic indifference ("erosion" of ethnic identity, a tendency to recognize the ethnic factor as irrelevant). The factor of ethnic indifference is typical for groups with zero identity (14.29%, 10 people out of 70), marginal identity (33%, 10 people out of 30), in contrast to the group of monoethnic adolescents, where indicators of "blurring" of ethnic identity were low (with $p \leq 0.05$, H-test).

High indices on the scale of "ethnofanaticism" were revealed in the group of respondents with mono-ethnic ethnic identity (30%, 30 people out of 100), in contrast to bi-ethnic, marginal samples and samples with zero ethnic identity (at $p \leq 0.05$, H-test). For respondents with a marginal identity (33%, 10 out of 30) nihilism is peculiar, as well as for respondents with zero identity (57.14%, 40 people out of 70, with $p \leq 0.05$, H-test). Ethnonihilism presupposes a departure from the factor of ethnicity, ethnic groups to other social groups (Soldatova, 2003).

In addition, we obtained high indicators on the "ethnonorm" scale in the mono-ethnic group (40%, 40 people out of 100), the bi-ethnic group (50%, 50 people out of 100), the

group with zero identity (28.57%, 20 people out of 100). 70), in contrast to the group of respondents with marginal ethnic identity (at $p \leq 0.05$, H-test). It should be noted that, according to G.U. Soldatova (2003), an ethnonorm is a combination of a person's positive attitude to his own ethnic group and foreign ethnic groups.

The analysis made it possible to reveal that, in general, ethnonorm prevails in the general sample, however, the presence of high indicators on the scales of hypoidentity, distorted types of ethnic identity, makes the question of the need to form a positive ethnic identity relevant in Crimea.

It should also be noted that groups with predominant ethno-isolationism are characterized by negative choices towards their ethnic identity / affiliation, groups with predominant ethno-egoism and fanaticism are characterized by hyper-positive attitude choices, and groups with a choice of ethnonihilism are characterized by the choice of the parameter of "indifference" according to N. Lebedeva (2001).

As it was said earlier, multicultural competence is an integrative quality of an individual, which includes the following components: the knowledge (differentiation of cultural differences based on historical, modern ideas about an ethnic group), skill (the ability to filter information about ethnic groups, stimulation of readiness for activity in a multicultural society) and abilities to prevent, regulate ethnic conflicts, taking into account the characteristics of other ethnic groups and objectively assess them.

The study results of the multicultural competence level among the respondents of the selected groups are presented in Figure 3.

Fig. 3. Levels of multicultural competence of respondents.

Thus, we found that the formed polycultural competence is characteristic of the mono-ethnic group (51%, 51 people out of 100), the bi-ethnic group (57%, 57 people out of 100), the group with zero identity (57.14%, 40 people out of 70), in contrast to the group of marginal respondents, where this indicator is reduced (at $p \leq 0.05$, H-test). Formed multicultural competence presupposes a sufficient level of cognitive, emotive, and affective blocks.

In groups with bi-ethnic ethnic identity (25%, 25 people out of 100), monoethnic ethnic identity (20%, 20 people out of 100), zero ethnic identity (28.57%, 20 people out of 70), marginal ethnic identity (33%, 10 people out of 30), polycultural indifference prevails (respondents are able to conduct an intercultural dialogue, but need to improve their knowledge, skills and abilities). The data are reliable at a significance level of $p \leq 0.05$, H-test.

It is worth noting that we obtained results on the scale of "multicultural incompetence" during the study. Thus, among the mono-ethnic group, 20% (20 people out of 100) of respondents were identified with multicultural incompetence, among the bi-ethnic group, 15% (15 people out of 100) were identified, among the mono-ethnic group 14.29% (10 people out of 70), in the marginal group there are 50% (15 people out of 30). The data are reliable at a significance level of $p \leq 0.05$, H-test.

4 Discussion

Thus, we can draw a conclusion about the prevalence of the formed polycultural competence in the groups of respondents, which leads to positive, high-quality intercultural interaction. However, we found that 60 representatives of the studied groups are characterized by a low level of multicultural competence, and 85 respondents showed a low level of multicultural indifference. The data obtained make the issue of the development of multicultural competence and positive ethnic identity relevant for a multicultural society.

We also noticed that unformed polycultural competence, polycultural indifference were characteristics of those groups where ethnoegoism, ethno isolationism, ethnic fanaticism, ethnic nihilism were identified. We have assumed the relationship between these components.

Using Pearson's correlation test, we revealed the relationship between these categories. We found that there was a positive correlation between ethnofanaticism and multicultural incompetence ($p = 0.87$, Pearson's r-test), a correlation between ethno-isolationism and multicultural incompetence ($p = 0.92$, Pearson's r-test). In addition, examining the relationship of signs, we found out that there was a positive correlation between ethno-egoism and polycultural indifference ($p = 0.76$, Pearson's r-test). Ethnic indifference and multicultural indifference correlate at $p = 0.89$.

5 Conclusion

The results of the study led to the following conclusions:

1. In the course of the statistical analysis of the obtained results we revealed significant differences between the groups of mono-ethnic, bi-ethnic, marginal, zero respondents on the scales of attitudes towards ethnicity, the type of ethnic identity, the dominant component of ethno-identity, the level of formation of polycultural competence (at $p \leq 0.05$, H-test).
2. There is a positive correlation between ethnofanaticism and multicultural incompetence ($p = 0.87$, Pearson's r-test), a correlation between ethno-isolationism and multicultural incompetence ($p = 0.92$, Pearson's r-test). As a result of studying the relationship of signs, it was found that there was a positive correlation between ethno-egoism and polycultural indifference ($p = 0.76$, Pearson's r-test). Ethnic indifference and multicultural indifference correlate at $p = 0.89$.

References

1. F. Barth, *Ethnic Groups and Social Boundaries: The Social Organization of Cultural Differences* (Novoe izdatel'stvo, Moscow, 2006)
2. E.P. Belinskaya, T.G. Stefanenko, *Ethnic socialization of a teenager* (MPSI, Moscow, 2000)
3. J.W. Berry, *Cross-Cultural Psychology: Research and Applications* (Cambridge University Press, Cambridge, 2007)

4. Ye.V. Cherny, *Psychology of modeling multicultural education* (Sonat, Simferopol, 2010)
5. O.V. Gukalenko, *Pedagogy: scientific and theoretical journal* **2**, 3–12 (2007) doi: 10.12737/23973
6. N.V. Gulyanovskaya, *Medicine and education in Siberia: Public education. Pedagogy* **1**, 1–8 (2015)
7. M.S. Kagan, *Essays on philosophy and culture* **5**, 75–82 (2001)
8. N.M. Lebedeva, A.N. Tatarko, *Ethnic and cross-cultural psychology methods* (Higher School of Economics Publishing House, Moscow, 2011)
9. A.I. Luchinkina, I.S. Luchinkina, *Intercultural interaction in a multicultural society* (IP Hoteeva L.V., Simferopol, 2016)
10. I.S. Luchinkina, *Scientific notes of the Crimean Engineering Pedagogical University* **1**, 132–137 (2015)
11. I.S. Luchinkina, *Scientific notes of the Crimean Engineering Pedagogical University* **2**, 105–110 (2015)
12. G.V. Palatkina, *Ethnopedagogy* (Astrakhan University, Astrakhan, 2008)
13. L.G. Pochebut, *Cross-cultural and ethnic psychology* (Piter, St. Petersburg, 2012)
14. S.V. Ryzhova, *Civic, Ethnic and Regional Identity: Yesterday, Today, Tomorrow. Rossijskaya politicheskaya enciklopediya* (Moscow, 2013)
15. A.P. Sadokhin, *Introduction to the Theory of Intercultural Communication* (KIORUS, Moscow, 2014)