THE YOUNG SCHOLARS

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Psychological features of the civil identity of the students of a different ethnoconfessional orientation

In the article in a theoretical aspect there are considered the phenomenon of a civil identity as a component of personal adaptation of students and psychological approaches to its studying. The attention is focused on a competence approach which allows to consider identity as a personal value of the person of a certain ethnic and confessional belonging at a level of identification competence.

Keywords: *personal adaptation, identity, civil identity, identification competence.*

Now the problem of personal adaptation of students at the beginning of training becomes urgent. There are a lot of problems: a different level of grounding in the base subjects, different professional and educational motivation, various social possibilities etc., but one of the main problems which becomes a barrier on a way of formation of the harmonious interpersonal relations between students consists in differences which often underlie deformations of both interpersonal character and personal plan – acceptances of new conditions of training.

The carried out analysis of psychological features of students at the beginning of training in higher education institution shows that interaction of students of different nationalities and different religious faiths has specific features. The specifics of the student's identity and, in particular, its kind that now we characterize as a civil identity influence this process. It can be considered as a basis of the development of a positive or negative attitude to the representatives of different ethnoses. In the modern pedagogical psychology it is noted that the students as a special social group form a specific community of the people, being characterized by the features distinguishing it from other age stages of the human life. Still in many respects this problem remains a subject of a debatable consideration.

Entrance to the institute of higher education is accompanied by the important changes involving greater or lesser disturbance of the adaptable processes inherent in the young man (G.S. Abramova, R.G. Gurova, P.A. Prosetsky, V.I. Slobodchikov, etc.). The difficulties of adaptation intensify, if before students there is a need of so-called intercultural adaptation.

Ethnofactors form a special mental reality (L.M. Drobizheva, A.A. Leontiev, R.N. Musina, G.U. Soldatova, I.M. Yusupov, etc.). The sense essence of the "ethnos" concept is revealed (Y.V. Bromlei, L.N. Gumilev, M.B. Eshich, etc.). For each person it is stated a

special importance of functions which are carried out by ethnos: identifying, personal developing, therapeutic etc. (A.G. Ageev, Y.V. Bromlei, L.M. Drobizheva, N.M. Lebedeva, V.S. Mukhina, G.Y. Soldatova, T.G. Stefanenko, V.Y. Hotinets).

A certain ethnoconfessional group belonging leaves its mark on interaction process, both in this group and beyond its limits. Ethnorepresentations are a difficult formation initially forming on the basis of the available for the subjects of interpersonal interaction ideas of other ethnos and further being corrected by the direct impression of personal and behavioural manifestations. Ethnic stereotypes, ethnic prejudices (in particular) can affect interethnic interaction construction.

The identity disturbance can take the form of ethnophobia, xenophobia, nationalism, chauvinism, ethnic intolerance or hostility. These phenomena can be shown in interethnic contacts of students of the higher education institution. Therefore it is urgent to revel psychological features of development of the positive relation of students to the representatives of different ethnoses in the course of interethnic interaction. For this problem solution it is necessary to reveal features of the identity of students of different ethnoconfessional belonging and, in particular, the specifics of the civil identity influence on the features of personal adaptation of students at the beginning of training in the higher education institution.

For definition of the civil identity as a base category of the present work we will address to various treatments of the interfaced concepts in various psychological theories. First of all, these are identity and identification, the concepts which are interpreted extremely differently now. The approaches characterized further are the most interesting. The analysis of publications and researches shows that in psychology there is a whole direction of the psychology of identity research. According to J. Marcia [1], on this subject there were carried out about 300 works for the last 25 years. In researchers' works it is observed the identity of different sorts: gender, social, personal, professional, core, role, etc.

In psychology there are distinguished some approaches considering structure, genesis, conditions and features of formation of identity: psychoanalytic (E. Ericson's psychoanalytic concept), status (J. Marcia), value-volitional (A. Waterman), behavioristic (E. Goffman, L. Krappman, G. Mead, R. Fogelson, J. Hobermas), cognitive (G. Breakwell, J. Turner, H.Tajfel, N. Ivanova), existential-humanistic (J. Budgental, A. Mindell, A. Mindell, K. Jaspers), structural-dynamic (V. Ageev, N. Antonova, G. Borishevsky, P. Gnatenko, V. Pavlenko, P. Lushin, K. Korostelina, V. Stolin, L.B. Schneider, V. Yadov, etc.).

Self-identification is a process of simultaneous formation of self and understanding of self; it presupposes a new language of perception and expression [6]. The person projects himself/herself in the social horizon of the life world, receiving a "guarantee" of own identity from the "others" imposing responsibility on him/her. There is a distinct idea of identity as a self-presentation. That is why identification also appears as a narration about life, history about self in attempts to impart integrity to the separate and to catch the uniqueness escaping in publicity space.

Identity includes two subsystems: personal identity and social identity. The first is a self-determination in terms of physical, intellectual and moral features. The second is defined by the person's belonging to various social categories: race, nationality, sex etc.

The person can identify himself/herself not only with other person, but also with ideals, samples, with public values, with own aspirations, purposes. The data of the researches of V.S. Mukhina, L.V. Popova, V.F. Petrenko, etc. points to it.

E. Erikson distinguished a positive and negative identity [7].

Another approach to a problem of identity is presented within the limits of an interaction approach (G. Mead, E. Goffman, R. Fogelson, L. Krappman, J. Hobermas, H. Rodriguez-Tome, R. Jenkins). "I" is studied as a result of acceptance of the reflected appraisals of other people; the crucial role in identity formation is played by interaction. The personality realizes itself, acting together with others; during interaction it is formed the idea of own I, consisted of two aspects: I – the impulsive side of I representing the direct answer to a situation requirement, and me – the side determined by norms, socially predetermined conditionalities, the person's adoption the relations developing in the course of interactions.

G. Mead, a philosopher who has many followers now, by identity understood the person's ability to perceive own behavior and life on the whole, as the united, comprehensive whole [8]. In fact, in his works G. Mead reproduces the idea of two types of identity: personal and social; the personal identity is "secondary" in relation to the social one, since the reflection is carried out by means of the language categories developed in the course of interaction. E. Goffman adheres to the same point of view on personal identity as a social phenomenon; by it he understands unique signs of the person and the facts of his/her life which will be interpreted as the personal identity if the interaction partner knows them. E. Goffman enters the third type of identity – I-identity, the individual's subjective feeling of own life situation, continuity and originality. J. Hobermas defines the personal and social identity as two measurements where the balancing I-identity is realized: the personal identity provides the human's life history connection; the social identity provides a possibility to fulfill the requirements of all role systems to which the person belongs.

R. Fogelson, the author of a "fight of identities" model, distinguished four types of identity: 1) real identity – the individual's self-report on self, his/her "I today" self-description; 2) ideal identity – the positive identity to which the individual aspires, what he/she would like to see of himself/herself; 3) negative identity – the identity "causing fear" which the individual aspires to avoid, what he/she wouldn't like to see of himself/herself; 4) presented identity – a set of images which the individual produces for other people in order to affect their appraisal of his/her identity.

The person tries to approximate the real identity to the ideal one, and to maximize a distance between the real and negative identity. It is reached by manipulating the identity shown in social interaction.

J. Turner enters a concept of self-categorization – the cognitive grouping of self with any class of identical objects. He distinguished three levels of self-categorization:

1) self-categorization of self as a human being; 2) group self-categorization; 3) personal self-categorization.

Identity is social by the origin, since it is formed as a result of interaction of the individual with other people and his/her adoption of the experience developed in the course of social interaction. A change of identity is also caused by changes in the social environment of the individual.

The competence approach to the civil identity problem which considers the identification competence as a basis of this process is of special interest. If to speak about the identification competence in its all-human, civil-state and ethnic manifestations, it is necessary to remember that the highest level of identity defines, "cultivates" the underlaying: the all-human identity reached by personality raises "everyday", "natural" patriotism to a level of civil and state, and, respectively, the civil-state patriotism acquired by personality in the course of the corresponding identification, "disconnects", "discloses" its ethnic identity in the direction of both "all-humaneness" and "civilization".

One of the main forming constructs of the identification competence is the subject position of the student in relation to own biography, his/her "co-authoring", "projective" attitude concerning the future school and adult life. This construct is connected with harmonious influence more than something else.

The identification competence is an essential personal function; it is a "tool" of personality's uniqueness, the "tool" allowing personality to be an "author" of own identities, i.e. the initiative transformer of self and the external world under the influence of different "cultural samples". It is one of important fundamental components in the structure of personality which, first, is directly responsible for adequacy, relevance and success of the "role" behavior and "role" activities, both social and professional, and, secondly, the identification competence if represents "a cultural new formation" of personality, i.e. a complex of values, beliefs, knowledge, motives, habitual and familiar actions, "growing" to the full-fledged activities, having its numerous prototypes in the world of "large culture".

The identification competence, as well as any competence, is a full-fledged activity performed independently in all its components – from the motive development to receiving of a result and reflection of the performed. By this competence essentially differs from the dependent work of any complexity, in which the most intricate abilities can be used, but there is no totality of components of activity.

The motive of the identification competence is always an aspiration for self-realization in the community referential for the person, but, at the same time, a search of those who "are referential for you": "understand you", "need you", who "you need". That is the motive of the identification competence is the need for solidarity pure and simple.

Within the frameworks of the present work we carried out the diagnostic research of the identification competence. At the initial stage of the work with use of free association we revealed the content of the general field of representations of the students

of an experimental sample of the representatives of other ethnoses as subjects of interpersonal communication.

The received ranks of associative characteristics were processed; therefore there were distinguished two primary groups of representations of the students – characteristics of the subjects of interpersonal communication – of the representatives of other ethnos. The sense group, including personal qualities, appeared the most numerous among all received associations that allowed to assume that the perception of the subject of interethnic interaction is generally based on distinguishing of these qualities. Thus, both positive and negative qualities are attributed to the generalized image of "Another" as to a subject of interethnic interaction. According to the results of the substantial analysis of the total list, these qualities mutually exclude each other in some cases.

The analysis of the sense group of the associations reflecting representations of students of psychological characteristics of different ethnoses shows that they attribute to them the most various behavioural forms and interaction strategies: positive (cooperation, adaptation, concession, compromise) and negative (dissociation, avoiding, misunderstanding, conflict, rivalry). Thus, the numerical structure of positive and negative forms of the behavior attributed to the representatives of different ethnoses is approximately identical.

The analysis of the estimates received at the answer to questions of the questionnaire was carried out with use of a method of factorial processing of numeric data. The students' individual estimates of the expressiveness of personal qualities and behavioural strategies of the representatives of different ethnoses were summarized in the generalized matrix of estimates. The following results were received:

– to the positive image of the representative of other ethnos there corresponds rather a saturated sense line of associations characterizing its behavioural and personal manifestations;
– the negative image of the representative of other ethnos on its substantial structure is considerably poorer, than the positive (almost half as great). The negative attitude to the representative of other ethnos is combined with enough narrowness of the available ideas of his/her features.

Thus, the distinction between representations of the subjects of interethnic interaction is developed in several directions: sense, emotional and formal. At the positive relation to the representative of other ethnos as to a possible subject of interaction, his/her image develops of a wide range of the qualities characterizing different behavioural manifestations: universal qualities, communicative properties, intellectual and business features. Negativity of appraisal is based on endowing the representatives of other ethnos with the features of imperfection of proficiency in a language, his/her non-observance of the speech etiquette ("rudeness", "neck") and insincerity manifestations ("cunning", "falsity"). The psychological portrait of such a representative of other ethnos is considerably poorer, than at the positive relation to him/her of the students of higher education institution. Insignificant volume of

knowledge and adequate ideas of the persons of other ethnos is accompanied by the development of a negative attitude in relation to them; this attitude is difficult to be corrected.

The analysis of distribution of the representations of students of psychological features of different ethnoses at different experience of real interaction with them allowed to reveal the following features: existence of the extensive experience of communication with the representatives of other ethnoses results in prevalence of the students' positive image (56,8 %) of them as possible subjects of interethnic interaction (p ≤ 0,001); absence of the significant experience of communication with the representatives of other ethnoses results in prevalence the students' negative (49,0 %, p ≤ 0,01) and discrepant (32,3 %, p ≤ 0,05) images of them. On the whole, the distinctions in representations of the students having and not having the experience of communication with the persons of other ethnoses are found in the following directions: 1) ascertaining of a possibility of establishment of psychological contact; 2) benevolence of the communicative contact course; 3) duration of the maintenance of relationships; 4) possibility of transition of conventional attitudes to friendly relations. Thus, distinctions in the students' experience of communication with the representatives of other ethnic groups lead them to considerable distinctions in the relation to establishment of the possibility of positive interpersonal relations with them.

The detailed analysis of the distribution of the students' representations of the subjects of interpersonal communication – representatives of other ethnoses at different subjective readiness for communication with them allowed to reveal the following features: the subjective readiness for communication with the representatives of other ethnoses is combined with existence of the students' positive image of the subject of interethnic interaction (85,7 %, p ≤ 0,001); at subjective readiness for communication with the representatives of other ethnoses there is no negative image of the subject of interethnic interaction among the students (0 %); lack of subjective readiness for communication with the representatives of other ethnoses is combined with high prevalence (75,0 %) of a discrepant image of the subject of interethnic interaction (p ≤ 0,001); at absence of the subjective readiness for communication with the representatives of other ethnoses the students don't form a positive image of the subject of interethnic interaction (1,8 %), however the negative image of the subject of interethnic interaction doesn't receive high distribution (23,2 %).

The diagnostics allowed to reveal that a level of formation of the identification competence of the students the representatives of different ethnoses influence on: 1) optimism level concerning the possibility of establishment of benevolent interpersonal contacts with them; 2) width of the ideas of possible spheres of contact of interests in interpersonal contacts; 3) desire to predict the quality of development of the interpersonal relations with the representatives of other ethnos; 4) readiness for acquaintance of the representatives of other ethnos with own friends and relatives.

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