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Identity and Psycho-Emotional States as Factors of Socio-Cultural Adaptation of Young People

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Abstract

Introduction. Large-scale migration processes are taking place globally, leading to significant social changes. Altogether, this necessitates additional attention to the adaptation in youth. The current work is in line with the theoretical approaches on problem of adaptation (Meyerson, Berry, Marcia), identity (Erickson, Phinney), and psycho-emotional states of the individual (Izard, Eysenck). The study aimed to identify factors influencing the socio-cultural adaptation in youth, namely, identity and psycho-emotional states of the personality (on the example of migrants and local Armenians).

Methods. Questionnaires to measure adaptation, identity and emotions and the author's questionnaire, methods of mathematical statistics. The study involved 98 respondents, divided into two groups: 48 (48.9%) local Armenian students and 50 (51.1%) ethnic Armenian students who had lived in Armenia for 3 to 5 years. Demographic data: 31.6% men and 68.4% women, age range: 18 to 25 years. Participants also provided information on their ethnicity, country of residence, level, and field of education. Questionnaires were used: Diagnostics of socio-psychological adaptation (Rogers & Diamond); Diagnostics of psycho-emotional characteristics (Eysenck); Phinney's method for measuring the severity of ethnic identity.

Results. As a result of the analysis, the following correlations were obtained in the group of local youth: between the anxiety scale and external control, between aggression and emotional discomfort, frustration and maladaptation, and rigidity and dominance. In the group of migrants, the correlations were as follows: between anxiety and internal control, aggression and self-rejection, frustration and maladaptation, rigidity and dominance.

Discussion. The analysis of empirical data allowed us to confirm the hypothesis on a

relationship between adaptation, cognitive and affective components of identity and psycho-emotional states. Overall, emotional support and identity level contribute to avoiding psychological difficulties during adaptation and eliminating mental energy costs.

Keywords

socio-cultural adaptation, identity, psycho-emotional states, Armenian youth, students-migrants, local Armenians

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Introduction

The problem of adaptation is one of the most fundamental interdisciplinary scientific problems, which is studied both on the pedagogical, psychological, and socio-economic, medical-biological and other levels. This emphasizes an importance and a positive role of adaptation for the successful functioning of an individual. Adaptation is the process of active adjustment of a person to the conditions of the social environment, the restructuring of the individual's thoughts and ideas under the influence of the external world.

Fundamental issues of social and psychological adaptation of the individual were originally uncovered in the works of the following researchers: J. Piaget, Z. Freud, E. Erikson and others. Within the framework of the humanistic direction of psychology, issues of adaptation are considered in the context of the position on the optimal interaction between the individual and the environment. A. Maslow considers the process of adaptation as a dynamic process of interaction between the individual and the environment, and the degree of its integration with the environment is put forward as the main criterion for the adaptability of the individual (Maslow, 1968, 1987; Taormina & Gao, 2013).

Among the works of the psychoanalytic direction, it is necessary to highlight the conceptual approach of E. Erikson, who pioneered the position on the mutual continuous adaptation of the individual and society. The process of adaptation in his theory was described by the formula: contradiction-anxiety-defensive reactions of the individual and the environment-harmonious

balance or conflict. E. Erikson considered conflict as one of the possible outcomes of interaction between the individual and the environment in the case when the defensive reactions of the organism and the "concessions" of the environment were insufficient to restore the disturbed balance (Erikson, 1963, 1967; Kemph, 1969).

Researchers consider the concept of adaptation based on the universal nature of the tendency to establish equilibrium between the components of real systems. The research convincingly proves that the category of adaptation is applicable to the process of personality development, its psychological mechanisms. It is emphasized that the tendency to achieve equilibrium takes place at all levels of the development of matter, covers all forms of its movement from physical to social. In this view, adaptation is viewed as a process aimed not only at preserving and reproducing some previously given relationship, but also at going beyond the existing psychological situation (Chen, Xu, Shi, & Liu, 2025; Crisp & Turner, 2011; Leung, Sekar, Madrigal, & Escoffery, 2025; Martin, Nejad, Colmar, Liem, & Collie, 2015).

According to the concept of J. Piaget, adaptation is considered as a unity of oppositely directed processes: accommodation and assimilation. The first of them ensures the modification of the functioning of the organism or its actions in accordance with the properties of the environment. The second one changes certain components of this environment, processing them according to the structure of the organism or including them in the behavioral patterns. In Piaget's view, both assimilation and accommodation are interconnected so closely that cannot coexist without each other (Piaget, Brown, Kaegi, & Rosenzweig, 1981). The cause and source of adaptation is usually understood as a change in the object of adaptation (natural or social environment), or a change in the subject of adaptation, that is, a person (Piaget et al., 1981). In the process of forming conscious regulation of behavior, conscious goals increasingly control and direct the accommodative and assimilative activity of the developing subject. At a sufficiently high level of development, this activity is expressed in the fact that the subject turns from assimilating the social experience accumulated by humanity into the creator of this experience (Zhang, Bao, Chen, & Liang, 2021).

Applied aspects of the problem of socio-psychological adaptation are uncovered in a number of areas: adaptation of the individual in various groups and teams; in various areas of educational, work, production activities, with various psychosomatic and neurotic diseases and others. Adaptation is considered as a process of changing the interacting parties. The individual, entering a new social environment, changes the system of his relations in a certain way. In turn, the group reacts to the appearance of a newcomer by adjusting its norms, traditions, rules. In the works of this area, greater emphasis is placed on the individual, it is he who is given the decisive role in the adaptation process. Sociocultural (or intercultural) adaptation is also distinguished as a type of social adaptation. Intercultural adaptation, in a broad sense, is understood as a process by which a person achieves conformity (compatibility) with a new cultural environment, as well as the result of this process. Usually, the internal side of adaptation is distinguished, expressed in a feeling of satisfaction and fullness of life, and the external side, which is manifested in the individual's participation in the social and cultural life of a new group.

In order to emphasize the result of adaptation, such a concept as "adaptability" of an individual or group is often used. Adaptability can be defined as such a state of a subject that allows him to feel free and relaxed in a socio-cultural environment, to engage in basic activities, to feel changes in the usual socio-cultural environment, to delve into intrapersonal spiritual problems, to enrich his own world through more advanced forms and methods of socio-cultural interaction.

When studying the state of adaptability as a result of adaptation, researchers inevitably face the question of criteria for determining adaptability or indicators of adaptation. Based on the body of literature on this topic we can conclude that there are many different indicators proposed, which most researchers combine into two large groups: objective and subjective (or external and internal) (Burns, Martin, & Collie, 2018; Holliman, Collie, & Martin, 2020; Holliman et al., 2021; Le Pine, Colquitt, & Erez, 2000). Adaptability according to internal and external criteria is ensured by a different set of behavioral strategies. Thus, to achieve adaptability according to the internal criterion, strategies aimed at changing the environment are of the greatest importance; for adaptability according to the external criterion, strategies aimed at internal changes are of the greatest importance.

There are a number of qualities included in the concept of adaptability - such as communication skills, apathy, stress resistance, reflexivity, tolerance, the ability to organize one's social time, the ability to self-control, readiness to retrain, flexibility, knowledge of the individual psychological qualities and others – that need to be formed. This path begins, in fact, with the smallest - with the ability to organize yourself, your own time.

Based on an empirical study of the adaptation of the individual in a team, the following internal and external factors were underlined: internal factors including the socio-demographic characteristics of the study participants (gender, age, marital status, presence of children, etc.), value orientations of the individual, a number of psychological properties of the individual; external factors, a set of parameters associated with the type of activity of the group acts - these are specific characteristics of the activity and the associated features of the social organization of the team (Berry, 1997; Bochner, 1982; Cohen, 2022; Furnham, 1986; Tajfel, H. & Turner, 2001).

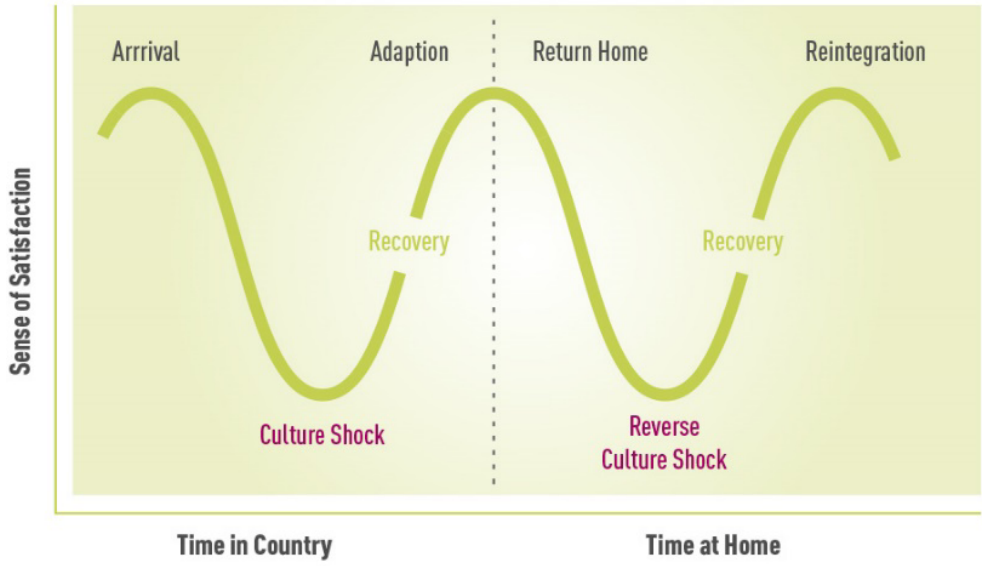
A change in the socio-cultural environment requires an individual to establish new social connections, find his place in new conditions, professional realization, and integrate into the system of already established socio-cultural relations. This requirement sets for an individual the task of choosing and implementing an appropriate adaptation strategy. Movement along the path of acquiring a new positive identity, adequate to the changed socio-cultural, economic and political conditions of life in society is impossible without establishing the broadest relationships with the new social environment, which is a necessary condition or factor for successful adaptation. An essential feature is the high degree of implementation of the active transformative function of both the individual and the environment. On the one hand, the individual has greater opportunities to influence the social environment, since a person occupies a more significant place in the social system than in the biological one. A feature of

the social environment is the presence of a number of special institutions through which it has the ability to actively influence adaptation (Croucher, 2011).

H. Triandis created a diagram of the stages of adaptation and an adaptation curve (Triandis, 1982, 1996). He proposed two following curves: U-shaped curve of adaptation and W-shaped curve of readaptation, respectively (Figure 1). During U-shaped curve the following stages were underlined: good, worse, bad, better, good.

Figure 1

U-shaped curve of the adaptation process and W-shaped curve – readaptation in one's own country (H. Triandis)



H. Triandis highlighted five stages of the adaptation process:

(1) honeymoon characterized by enthusiasm, high spirits and high hopes;

(2) the unfamiliar environment begins to have a negative impact, feelings of mutual misunderstanding with local residents and rejection by them arise. Altogether this leads to disappointment, confusion, frustration and depression. During this period, the "outsider" tries to escape from reality, communicating mainly with fellow countrymen and exchanging impressions of the "terrible natives" with them.

(3) symptoms of cultural shock can reach a critical point, which manifests itself in serious problems and a feeling of complete helplessness.

(4) at this stage, depression is slowly replaced by optimism, a feeling of confidence and satisfaction. A person feels more adapted and integrated into the life of society, as he studies the language, gets acquainted with the local culture.

(5) this stage is characterized by complete - or long-term - adaptation, which implies relatively stable changes in the individual in response to the demands of the environment.

Identity is a complex and multidimensional concept that can be examined from different theoretical and methodological approaches (Alfrey, Waters, Condie, & Rebar, 2023). From the point of view of sociology, identity is considered as a product of social construction, formed as a result of an individual's interaction with society. In psychology, identity is considered as a set of an individual's internal ideas about himself and his relationships with the outside world. Psychological identity is formed as a result of social experience, including interaction with parents, peers, teachers and other people, as well as self-esteem, self-understanding and self-presentation. Its formation occurs in the process of social experience, including interaction with different people and self-understanding. On the other hand, cultural theory considers identity as a result of an individual's interaction with a culture that determines the values, beliefs and behavior. This identity can be associated with various aspects, such as national, ethnic, religious or geographical affiliation, as well as with a certain subculture or lifestyle (Galliher, McLean, & Syed, 2017; Galliher, Rivas-Drake, & Dubow, 2017; Grotevant, Lo, Fiorenzo, & Dunbar, 2017; Hatano & Sugimura, 2017).

In his book on identity, E. Erikson presents his concept of identity as an important stage of psychological development that occurs during adolescence (Erikson, 1967). He argues that identity is the process of forming a coherent and consistent picture of oneself that includes unique personality traits, social role, and cultural affiliation. Erikson argues that the process of identity formation begins in childhood and continues throughout life. During adolescence, when the personality has not yet fully formed, identity development is particularly intense. During this period, young people strive to understand who they are, how they differ from other people, and how they can fit into the social context. The main tasks that young people face during this period are finding a balance between individuality and social affiliation, as well as developing self-identification and self-determination. Erikson argues that failure to solve these tasks can lead to an identity crisis, which can manifest itself in various forms, such as depression, aggression, drug addiction, or other deviations. Erikson also emphasizes the importance of the role of the social environment in the formation of identity. He believes that the support of a social group can help a young person develop a positive identity, while rejection or non-acceptance of a social group can lead to the development of a negative identity. Thus, Erikson's concept of identity is a complex and multidimensional process that includes both biological and social factors (Rogers, 2018). He emphasizes the importance of understanding this process for the successful development of personality and the elimination of possible identity crises (Erikson, 1967).

There are many different types of identity that are associated with social and cultural factors that are formed during a person's life. For example, gender identity, ethnic identity, personal identity. An important type of identity is ethnic identity that is characterized by two components: cognitive and affective. The socio-economic and political characteristics of ethnic communities may change over time, but ethnic properties that are formed over a long period of time have greater stability, continuity and constancy, becoming fixed at the level of self-awareness. Ethnic identity is a type of social identity that is determined by the ethnic group to which a person belongs. The formation of this identity is determined by cultural, historical,

linguistic, religious factors and the influence of social interactions within the ethnic group and with representatives of other ethnic groups (Hughes, Del Toro, & Way, 2017; Wang, Douglass, & Yip, 2017).

The following ethnic characteristics of Armenian youth can be distinguished (Berberyan & Berberyan, 2024): (1) Interest in their ethnic culture and history. Young people often show interest in Armenian culture and history and try to preserve and continue the traditions of their people. (2) Strong ties to family and community. Armenian youth often have a strong attachment to their family and community. They strive to maintain traditional ties and strengthen their ethnic identity. (3) Religiosity. Religion plays an important role in the lives of Armenian youth. They value religious rituals and traditions, and often participate in church events. (4) High self-esteem. Young people with high self-esteem often prefer to preserve their ethnic identity and strengthen ties with their people. (5) Desire for education and professional growth. Young people strive for education and professional growth, which allows them to better realize themselves in society and strengthen their ethnic identity. (6) Focus on family and traditional values. Armenian youth often adhere to traditional family values, such as respect for elders and family responsibility. (7) Difficulties associated with conflicts in the region. Armenian youth living in the diaspora often face difficulties associated with conflicts in the region.

There are cultural and social factors that influence the formation of the ethnic identity of Armenian youth:

- religion - Christianity and its influence on the culture and way of life of Armenians. Armenians are generally Christians. They practice the Armenian Apostolic Church and have their own peculiarities in religious practices and rituals.
- historical events and traditions (the Armenian Genocide, the rich history of Armenia, national holidays and traditions). Armenians have a long history, which has a great influence on their national character and mentality.
- language (the Armenian language, its importance for national identity and social adaptation);
- media and information space (the influence of media on the formation of ideas about national culture and identity);
- family and social institutions (upbringing in the family, educational and cultural institutions, social environment). Family is of great importance to Armenians. Older generations are treated with great respect and love, and children usually live with their parents until they find their own home or get married.
- culture: Armenian culture is rich and diverse. This is reflected in Armenian music, folk dances, cuisine and other aspects of culture. It is important to note that Armenian culture has greatly influenced the culture of other peoples with whom they have been connected throughout history.
- emotionality: Armenians are usually emotional people. They show their feelings brightly and openly, both in positive and negative situations.

- national character: The national character of Armenians is characterized by perseverance, hard work, dedication and a desire for justice. They are also known for their entrepreneurial abilities and talent in the arts.

The ethnic self-awareness of Armenian youth is characterized by ambivalence: while preserving national identity, there is integration into the identity of the ethnic group, which includes representatives of other states as a diaspora. Preservation of national identity is expressed in commitment to national culture, language and religion, maintenance and development of national institutions (Abakumova, Berberyan, & Berberyan, 2019; Berberyan & Berberyan, 2024; Berberyan, Kukushkina, & Berberyan, 2024). These tendencies are manifested within the titular ethnic group, as well as among migrants (first and second generation).

Student age is the most sensitive period for the development of fundamental abilities of an individual in society. Higher education has a significant impact on human psychology and personal development. Specifically, during the student period, self-awareness actively develops, the affirmation of current guidelines and positions, values occurs, the self-esteem of the individual, the image of his "Self" is corrected. During studies at the university, if there are suitable criteria, students develop all spheres of the personality: cognitive, motivational, value-semantic, such personal qualities as purposefulness, determination, persistence, independence, initiative, self-regulation are developed and strengthened (Barbayannis et al., 2022; Bebermeier, Austerschmidt, & Nussbeck, 2022).

The main new formations of this age are the discovery of the "Self", the development of reflection, understanding of one's own peculiarity and its parameters; the emergence of an actual plan, an attitude towards the conscious construction of one's life; gradual ingrowth into different spheres of life. This process goes from the inside out: from the discovery of the "Self" to practical inclusion in different types of life activity (Mann, 2016; Sohail & Akram, 2025). Every student is unique and the methods to overcome problems may differ. Therefore, it is necessary to monitor one's well-being and be ready to accept changes. Different variables that determine the favorable adaptation of representatives of different cultures and ethnic groups can be distinguished: goal of migration (study, leisure, family); type of involvement in the life of society (from participation to observation), perception of other cultures through the prism of one's own culture; common territory; frequency and depth of interaction; relative equality of status and rights; obvious distinguishing features (language, religion, race); psychoemotional state of the individual (Zhu, Huang, Kuang, Huang, & Tang, 2025).

The psycho-emotional state that an individual usually experiences in a new cultural environment is very dynamic. So, according to C. Izard, emotion is perceived as a certain feeling that motivates, organizes, and directs perception, thinking, and action"(Izard, 2007). Each side of this definition is very important for understanding the essence of emotion. Emotion is motivation for the individual. It calls for energy, and this energy is very often felt by the subject as a tendency to perform an action. Emotion is the leader of the individual's mental and physical activity and directs it in a certain direction. Thus, emotion is one of the main mental processes that characterizes a person's experience of reality.

C. Izard identifies the following main types of emotions ("fundamental emotions"):

- Interest-excitement is an emotional state that allows skills and abilities to develop, as well as the acquisition of knowledge.
- Joy is an emotional state that occurs when a person completely satisfies a particular need, the probability of whose fulfillment was not determined until that moment.
- Surprise is an emotional reaction to suddenly arising circumstances, which has neither a positive nor a negative expression. Surprise stops all previous emotions and directs attention to the object that caused it and can turn into interest.
- Suffering is an obvious negative emotional state that occurs in the absence of satisfaction of some urgent need and whose feasibility until that moment was very unknown or unlikely.
- Anger is an emotional state, completely negative, which, as a rule, occurs in the form of affect and causes a sudden appearance of a serious difficulty in the way of satisfying a need that is especially important for the subject.
- Disgust is a negative emotional state, which is caused by objects (items, people, circumstances), contact with which (physical interaction, communication etc.) is a sharp contradiction with the ideological, moral or aesthetic principles and attitudes of the subject. Disgust, when combined with anger, can motivate aggressive behavior in interpersonal relationships, where an attack is motivated by anger, and disgust is motivated by the desire to get rid of someone or something.
- Contempt is a negative emotional state that arises in interpersonal relationships and appears when the life positions, views and behavior of the subject are inconsistent with the life positions, views and behavior of the object of feeling. The listed are for the subject as immutable, not corresponding to generally accepted moral norms and aesthetic criteria.
- Fear is one of the negative emotional states that appears when a person receives information about a possible threat. A person's well-being in life may be at risk, and other real or unreal dangers may also arise. If fear is compared with the emotion of suffering, which is caused by a direct blocking of the most important needs, a person experiences the emotion of fear and has only a probabilistic forecast of a possible adverse outcome.
- Shame is another negative state, which is expressed in a person's understanding of the discrepancy between his thoughts, actions and appearance not only with the expectations of others, but also with his ideas about appropriate behavior and appearance.

Izard himself classifies the first three listed emotions as positive, the rest - as negative. It is customary to represent emotions, dividing them into three main groups: positive, negative, neutral, simple and complex. Positive emotions include satisfaction, delight, joy, confidence, sympathy, love, tenderness, bliss. Negative emotions include gloating, revenge, grief, anxiety, sadness, fear, despair, anger, while neutral emotions: curiosity, surprise, indifference. Our approach puts emotion in a central role as a complex, patterned, organic reaction to both daily events and long-term efforts on the part of the individual to survive and flourish.

Methods

Research Goal and Hypothesis

The aim of the study: the analysis of literature and empirical data of identity and psycho-emotional states as factors influencing the socio-cultural adaptation (on example of migrants and local Armenian youth). Theoretical and methodological basis is scientific literature on the problem of adaptation (Meyerson, Berry, Marcia), identity (Erickson, Phinney) and psycho-emotional states of the individual (Izard, Eysenck). Research hypothesis: We assume that identity and psycho-emotional states are the core factors influencing socio-cultural adaptation.

Sample and Data Collection

Data collection was realised using an online platform. Participant recruitment was achieved following a snowball approach. A total of 98 respondents participated in the current study. The subjects represented 2 groups: 48 students – local Armenians, 50 students – ethnic Armenians with duration of residence in Armenia from 3 to 5 years. The participants provided information on their age, gender, ethnicity, country of residence, and level and field of education. Descriptive statistics on the participants are presented in Table 1.

Table 1
Descriptive statistics

Participants	N	Percentage
Sex:		
Male	31	31,6 %
Female	67	68,4 %
Age:		
Average age	18-25	
Research groups:		
Local Armenians	48	48,9 %
Armenians with residence in Armenia from 3 to 5 years	50	51,1 %
Total	98	100 %

Research methods

Research methods included analysis of scientific literature on the research problem; testing; questionnaires; mathematical and statistical data processing (correlation analysis). The following questionnaires were used:

1. Diagnostics of socio-psychological adaptation (Rogers & Diamond)

A personality questionnaire designed to study the characteristics of social and psychological adaptation and related personality traits. The stimulus material is represented by 101 statements, which are formulated in the third person singular, without using any pronouns. This form was used by the authors in order to avoid the influence of "direct identification". That is, situations when participants consciously, directly correlate statements with their characteristics. This methodological technique is one of the forms of "neutralization" of the test subjects' attitude to socially desirable answers. The technique provides for a fairly differentiated, 7-point answer scale. The authors highlight 6 integral indicators: Adaptation, Acceptance of others, Internality, Self-perception, Emotional comfort, Desire for dominance. Each of them is calculated using an individual formula. The interpretation is performed in accordance with the normative data calculated separately for the adolescents and adults.

2. Diagnostics of psycho-emotional characteristics (Eysenck)

The method of self-assessment of mental states is one of the personality questionnaires developed by Eysenck (60-80s of the 20th century). Eysenck's questionnaires were created based on the author's development of a new typological approach to the study of personality. In this case, both theoretical approaches of C. Jung, R. Woodworth, I.P. Pavlov, E. Kretschmer, other famous psychologists, psychiatrists, physiologists, and data from extensive experimental studies of H. Eysenck himself were used. H. Eysenck's personality questionnaires have fairly high validity and reliability coefficients and are widely used in practical psychodiagnostics. With the help of this method, it is possible to evaluate the levels of such mental properties as anxiety, frustration, aggressiveness, rigidity. The test consists of 40 statements grouped into four blocks. Each of the blocks corresponds to one of the four defined mental states (anxiety, frustration, aggressiveness, rigidity). This technique is useful for social psychologists when working with teenagers and adult clients to assess their current mental state.

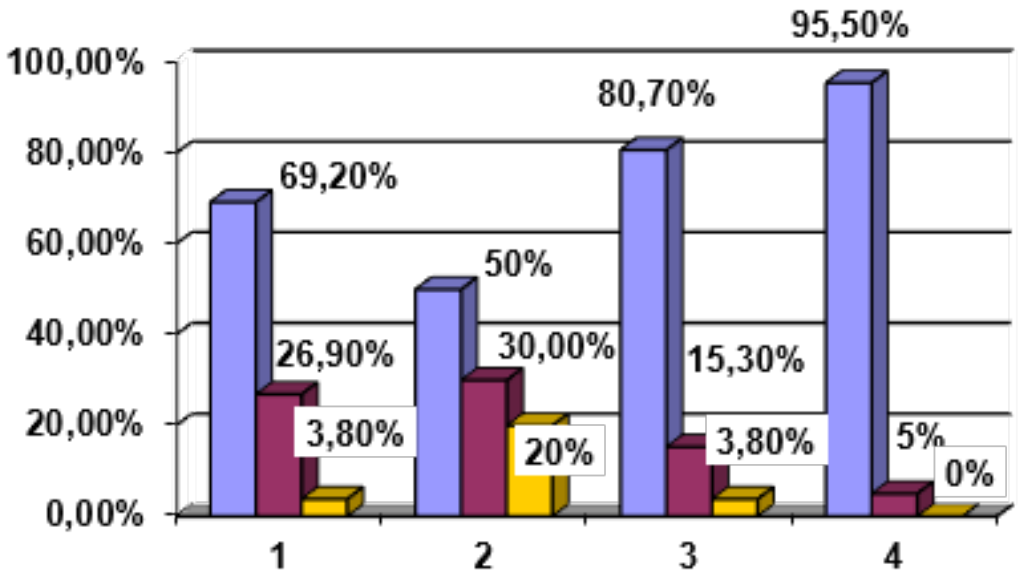
3) Phinney's method for measuring the severity of ethnic identity

According to Phinney, ethnic identity is a dynamic multidimensional construct related to the awareness of oneself as a member of an ethnic group, a current and changeable understanding of oneself, a constructed and modifiable awareness of one's ethnicity. Speaking about the structure of ethnic identity, researchers usually emphasize the presence of conscious and unconscious levels (G. U. Soldatova), cognitive and affective components (M. Barrett). The cognitive component includes knowledge and ideas about the ethnic characteristics of a person and a group, awareness of belonging to an ethnic group, the content of ethnic auto- and hetero- stereotypes. The affective component includes attitudes toward ethnic communities, assessment of belonging to an ethnic group, the direction of ethnic stereotypes,

and ethnic preferences. Occasionally, a behavioral component is added, consisting of ethnically colored specifics of actions and deeds. J. Phinney distinguishes ethnic awareness, ethnic self-identification, ethnic attitudes, and ethnic behavior in ethnic identity.

Results

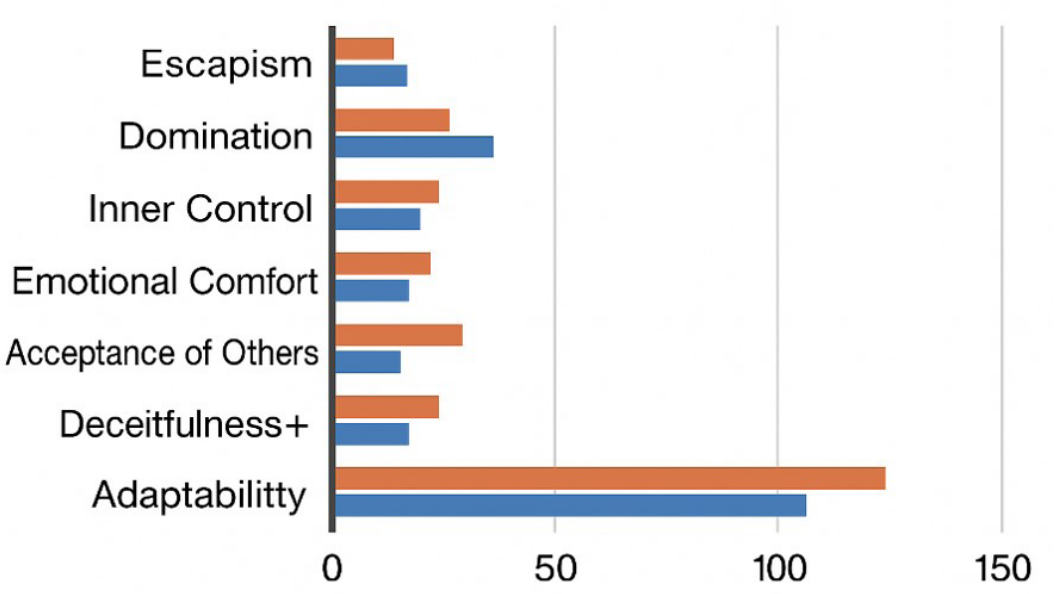
Figure 2
Factors contributing to personal adaptation



1.Age characteristics	2. Sex	3. Education	4. Language knowledge
-Youth	-Male	-Higher	-Good
-Maturity	-Female	-Secondary	-With dictionary
-Older age	-Does not matter	-None	-Ignorance

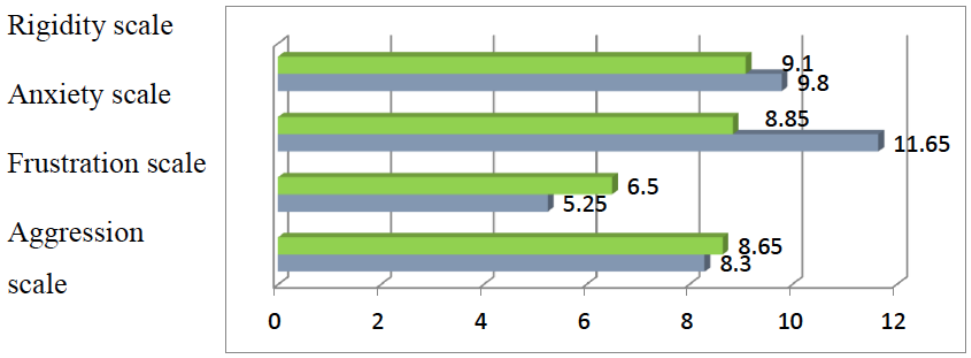
As the results of our previous studies show, the most important characteristics of individual psychological personality traits during adaptation are the prevailing psycho-emotional state, age, sex (Abakumova et al., 2019; Gevorgyan, Berberyan, & Berberyan, 2022) . The differentiated calculation and correlation of four characteristics of some subjectively significant adaptation factors for participants are presented in Figure 2 in the 100% range, regardless of the factor's prominence in the system. Thus, we see that for all participants, language knowledge is the most important adaptation factor. Further, in order of importance, the following factors are significant for adaptation: higher education, age characteristics (namely, higher adaptation for youth), and sex (namely, higher adaptation for male participants).

Figure 3
Socio-psychological adaptation (Rogers & Diamond)



The results on Socio-psychological adaptation (Rogers & Diamond) were calculated separately for two groups of participants (Figure 3). In this figure, the blue color represents values on each scale for students-migrants (ethnic Armenians with duration of residence in Armenia from 3 to 5 years), while red color represents values of local Armenian students. According to the scales “Adaptability,” “Acceptance of Others”, “Inner Control,” “Emotional Comfort” and “Deceitfulness” students-migrants are characterized by lower values than the students from the titular ethnic group. On the scales of “Escapism” and “Domination” the opposite trend is observed: students-migrants have higher values than the students from the titular ethnic group.

Figure 4
Psycho-emotional characteristics (Eysenck)



The results on Psycho-emotional characteristics (Eysenck) were calculated and visualized for two groups of participants (Figure 4). In this figure, the green color represents values on each scale for students-migrants (ethnic Armenians with duration of residence in Armenia from 3 to 5 years), while grey color represents values for local Armenian students. Noteworthy the students of the titular ethnic group had higher rigidity and anxiety, while the students-migrants had higher scores on the scales of frustration and aggression. The students of the diaspora were less rigid, since, perhaps, they receive more new information. The low level of frustration among students of the titular ethnic group may be due to the fact that they are less subject to social control, and compare themselves less with people.

Table 2
Ethnic Identity Measurement Results (Phinney)

Components of Ethnic Identity	Group 1 (Local Armenians)	Group 2 (Students-migrants)
Cognitive component	2,16	1,43
Affective component	1,72	1,07
Total ethnic identity score	1,59	1,32

The first group, local Armenians (2,16), has a higher level of the cognitive component of ethnic identity than students-migrants (1,43). The first group, local Armenians (1,72), also has a higher level of the affective component of ethnic identity compared to students-migrants (1,07). The overall ethnic identity score among local Armenians (1,59) is higher than of students-migrants (1,32). This suggests that local Armenians identify more strongly with their ethnic group, including both cognitive and emotional aspects. This may indicate a stronger attachment, recognition, and significance of ethnicity for participants from Armenia.

Overall, local Armenians demonstrate a higher expression of ethnic identity compared to participants from the diaspora. In the first group, the cognitive component was 43%, indicating a stronger understanding of their ethnicity, while in the second group it was 28%. Regarding the affective component, in the first group it had a value of 34%, indicating stronger emotional connections and positive feelings towards their ethnicity. In the second group it had a value of 21%. The overall ethnic identity indicator in the first group is 31%, and in the second group – 26%. These data indicate that participants in the first group (local Armenians) identify themselves more strongly with their ethnic group as a whole, including both cognitive and emotional aspects.

Table 3

Results of the correlation analysis between mental states and psychological adaptation

	Scales of the Eysenck test of self-assessment of mental states			
Diagnostics of social and psychological adaptation	Anxiety scale	Frustration scale	Aggression scale	Rigidity scale
Group 1 (Local Armenians)	External control 0,34	Maladaptation 0,56	Emotional discomfort 0,41	Dominance 0,38
Group 2 (Students-migrants)	Internal control 0,43	Maladaptation 0,39	Self-rejection 0,31	Dominance 0,46

As a result of the correlation analysis, the following data were obtained: in group 1 (local Armenians), correlations between the anxiety scale and external control were found, aggression - with emotional discomfort, frustration with maladaptation, rigidity - with dominance. In the second group (students-migrants, the following correlations were observed: anxiety - with internal control, aggression - with self-rejection, frustration with maladaptation, rigidity - with dominance.

Table 4

Results of the correlation analysis between socio-psychological adaptation and components of ethnic identity

	Components of Ethnic Identity		
Diagnostics of Socio-Psychological Adaptation	Cognitive component	Affective component	General indicator of ethnic identity
Group 1 (Local Armenians)	0,41	0,52	0,47
Group 2 (Students-migrants)	0,33	0,45	0,3

As a result of the correlation analysis between components of ethnic identity and socio-psychological adaptation, the following data were obtained: in group 1 (local Armenians), correlations between socio-psychological adaptation (SPA) and cognitive component value was 0,41; whereas between SPA and affective component was 0,52. In this group, the correlation value between general indicator of ethnic identity and SPA was 0,47. For group 2, students-migrants, correlations between SPA and cognitive component value was 0,33; whereas between SPA and affective component was 0,45. In this group, the correlation value between general indicator of ethnic identity and SPA was lower than in group of local Armenians and was equal to 0,3.

Discussion

Adaptation is the process of active adjustment of a person to the conditions of the social environment, the restructuring of the individual's mental state under the influence of factors of the external world and the ability of the individual to adapt to changing environmental conditions. Adaptation is understood as a person's ability to adapt to various requirements (social and physical) of the environment without feeling internal discomfort and without conflict with the environment (Burns et al., 2018; Holliman et al., 2020). Adaptation process is characterized by duality – new opportunities are acquired and existing ones are simultaneously rebuilt. The effectiveness of adaptation is thus dependent on the individual's readiness to get used to the other situations (Holliman et al., 2021; Wallerstein, 2002).

Based on the results of socio-psychological adaptation questionnaire, we found that students-migrants were characterized by lower values than local Armenian students on the following scales: "Adaptability," "Acceptance of Others", "Inner Control," "Emotional Comfort" and "Deceitfulness". The opposite trend was observed on the scales of "Escapism" and "Domination", where students-migrants were characterized by higher values than local Armenian students. Having sufficient knowledge of the typological manifestations of adaptation mechanisms psychologists can prepare and offer training programs, specialized in intercultural interaction. Emotional support, psychological preparation for intercultural communication, and the development of ethnopsychological competence will help to avoid psychological difficulties during adaptation.

The body of research indicates that indicators of the effectiveness of the adaptation mechanism include the optimal level of activity, which ensures adaptation to the environment without any psychophysiological disorders and also the psychoemotional cost of achieving results—that is, the level and direction of a person's emotional and sensory state. Indicators of adaptation include negative emotions such as anxiety, fear, stress, and suffering, as well as positive emotions such as interest and surprise, which trigger an individual's orienting reactions. One manifestation indicating a disruption of the adaptive system is anxiety. The prevalence of anxiety can lead to the development of neuroses, reactive psychoses, and psychasthenia. Research into anxiety and adaptation factors is logically linked to the study of behavioral risk factors for various socially significant psychosomatic health disorders (Evert, Potupchik, Grishkevich, & Akhmeldinova, 2019).

The author of one of the most famous concepts of personality development, the core of which is the "sense of Self" or identity, E. Erikson quite clearly emphasized the dual nature of identity, defining it both as an internal "continuity of the individual's self-experience", "an ongoing internal equality with oneself", and as "the most important characteristic of the integrity of the personality" (Erikson, 1967). Because of this the determination of social identity is explained by the psychological needs of the individual for social adaptation. Altogether this is consistent with the results of our study.

Ethnic identity is an individual's experience of belonging to a certain ethnic group, awareness of the presence of qualities typical to its representatives, and an assessment of ethnically determined preferences in education and activity. The most significant features of ethnic identity are language, origin, lifestyle, traditional culture, values and norms, historical memory and mythology, religion, a sense of homeland, citizenship, character, and appearance.

The ability to influence processes of personal change is directly linked to a clear understanding of one's identity and one's place in the world. However, the subject's ability to perceive one's identity is also determined by the degree of one's adaptation to the surrounding social environment. A question arises whether adaptation is possible for a person who lacks or has not articulated an identity. We are inclined to assume that this is impossible, since sociocultural adaptation is the process of correlating specific historical and geographical dimensions with a non-anonymous subject who has characteristic traits, qualities, and, of course, their own individuality.

Based on the results of our study, we found that local Armenians were characterized by a higher level of the cognitive and affective components as well as overall level of ethnic identity compared to students-migrants. This indicates stronger emotional ties and positive feelings associated with ethnicity local participants from Armenia. Additionally, we found that there was a relationship between adaptation, identity and psycho-emotional states of the individual.

In the context of the titular ethnic group, the peculiarity of self-understanding of ethnocultural identity lies in the deep interweaving of civil and ethnic affiliation, as well as in the feeling of belonging to one's people, its history and culture. In the context of the diaspora, where there are many identities, awareness of responsibility to communities and understanding of ethnic cohesion become important aspects of self-understanding of ethnocultural identity. Young people from Armenia highly value such traits as responsibility, determination, independence, intelligence and restraint, as an important element of the ethnocultural ideal. At the same time, these traits are manifested in the attitude towards other people, including hospitality, loyalty to friendship, a positive attitude and sociability, as well as the absence of rudeness, impudence and thievery.

Labor activity is also an important factor in which activity is manifested, including efficiency, conscientiousness and the absence of a desire for laziness and easy ways. In addition to this, patriotism also occupies an important place in the ethnocultural ideal. At the same time, along with patriotism, sacred values and religiosity also have their place in Armenian culture, although the formal-ritual side of religion is not a priority. An important characteristic of Armenian culture is also the value of communication with other people, especially in the context of hospitality, loyalty to friendship, respect for elders, generosity and the absence of aggression and theft. These values have an interpersonal application and serve to express intersubjective existential qualities. For Armenians living outside their homeland, the most important way of self-determination is an interconnected self-interpretation, which depends on the extent to which their behavior corresponds to the norms and values of the ethnic group. They seek to understand their ethnocultural identity from various perspectives: in the context of compliance with the norms and values of their ethnic group, taking into account their uniqueness within the framework of ethnicity, as well as in the combination of ethnic and universal aspects.

Conclusion

The understanding of one's ethnic identity not only reflects the norms and values of the ethnoculture that are shared by individuals but is also a result of the socio-cultural situation in which the ethnic group finds itself. In general, the phenomenon of self-interpretation plays an important role for Armenians living outside their homeland. In the context of the diaspora, the process of self-understanding of ethnocultural identity is a search for existential values in the ethnocultural space of both the historical homeland and the country of residence. People strive to synthesize these values in their personal sense in order to establish a harmonious connection between their past and present, between the culture they bring with them and the culture of the country in which they live. They are aware of their responsibility to the

community, sincerely strive to preserve and promote their ethnocultural identity, which allows them to feel connected to the ethnocultural group and find their place in society (Berberyan & Tuchina, 2016).

Based on our study the following recommendations are proposed to enhance adaptation:

- Building confidence and emotional resilience to stress. Developing positive thinking and setting achievable goals increase confidence.
- Social support, creating an inclusive and safe environment. Interaction with mentors and peers promotes integration. Developing constructive communication skills helps express emotions and needs.
- Reflection. Regular analysis of one's own emotional and social development helps become more conscious and confident. This includes awareness of one's identity, feeling of belonging to society.
- Personal growth as the dynamics of personality development, creating conditions for self-determination, self-realization and development as an indispensable condition for the adaptation process.

To summarize, there is no universal technology of education and general advice for all occasions, it is necessary to individualize the process of education as much as possible, to ensure a favorable course of socio-cultural adaptation of the individual.

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Conflict of Interest Information

The author have no conflicts of interest to declare.