

Perception Of The Ethnopsychological Ethnos Equality Of Interethnic Society

Issakhanova Assel Alimakhanovna, Kuralbayeva Aliya Ahmetkarimovna

H.A. Yassawi International Kazakh-Turkish University. B. Sattarhanov Avenue 29, 161200 Turkistan, the main campus, Kazakhstan.

x040asel@list.ru

Abstract: The representatives of Kazakh and Russian nations living in Kazakhstan are tightly connected with the rich history of the interstate and interethnic relationships. After the dissolution of the state and getting the independence, the interstate and interethnic relationships turned to a new and unexplored level. But in spite of it, the social equality is one of the most important components of the balance in the multinational country. The aim of our research is to study ethnopsychological peculiarities of the transformation of social equality idea into the moral values of behavior in the relationships of the representatives of Kazakh and Russian ethnoses in the contemporary Kazakhstan. The results of social-psychological research, it was found that there is the similarity of reactions in conflictive situations both in interpersonal and interethnic relationships among the representatives of the Kazakh and Russian ethnoses. Reactions in conflictive situations in the interethnic relationships do not depend on prejudices. It can be proved by the reference to a dominating way of positive interethnic relationships among two ethnic representatives, independently of the national peculiarities about prosocial level of moral personality consciousness. [Issakhanova A.A., Kuralbayeva A.A. **Perception Of The Ethnopsychological Ethnos Equality Of Interethnic Society**. *Life Sci J* 2014;11(4s):153-157]. (ISSN:1097-8135). <http://www.lifesciencesite.com>. 21

Keywords: Morality, moral consciousness, interethnic relationship, personality, ethnos, conflictive situations.

1. Introduction

In the process of globalization an overall equality and the correlation between people all over the world are advocated. Indeed, the scientists had proved that the humanity has a common origin. The development of contemporary mankind is the integrated process: at any rate all nations of the planet have the common fate.[1] But, despite this fact, in reality it's seen that people are different, frequently because of personal features.

In the contemporary formation and development conditions of Kazakhstan as the multicultural country with special Eurasian status and a rich history of multiethnic correlation, ethnopsychological content of the individually personal features of an interacting process between individuals acquires the most significant meaning. An actuality of this problem, in a stage of the active development of the country, may be connected with the growth of the interethnic conflicts. They are the peculiar accelerator of the crime wave in a form of international terrorism based of national-religious problem.

Interethnic correlation in the multiethnic society is the inevitable part of our life. The exposure of ethnical revival or contemporary ethnical paradox, crossing with the globalization, causes the conflicts in internal and external world of human. According to the practice, the growth of the ethnical self-consciousness among the representatives of different ethnical groups in the life conditions proposed by multiethnic country is becoming one of the main

reasons of an aggressive behavior during the interpersonal communication, determined by conditions of interethnic interaction.

In the process of interethnic interaction "a moral consciousness" [2] of humanity becomes actual. It appears as the specific highest conciliatory instance when each participant of this interaction finds more distinction than similarity in the outlook on life, which depends on the ethnocultural peculiarities of the personality.

By the majority of the scientists the idea of overall nation equality is considered utopian (at least, for upcoming centuries). Thus, the more viable attempt to reach this stage of the development of civilization may be the way of forming social equality which will be reflected as the ethnopsychological equality on the level of moral consciousness of human. A moral perception of environment is the guarantee of peace and conciliation in the interpersonal and interethnic relations. The moral values of the ethnopsychological equality are the important part of world image.

A social-psychological outlook through the prism of the oriented sciences on the problem of interethnic relations is that the interethnic processes, mediated by the social relations, is not in the center of attention, but the internal reflection and a perception of these processes by personalities, as the member of one or another ethnic group with its internal personal conflicts of the interpersonal and international nature.

According to this, the social-psychological research of the problem of moral interaction among the ethnic group is one of the most advanced ways for theoretical and empiric analysis, which is valuable for multiethnic country

2. Subjects and methods of research

The interethnic or international interaction or communication is first of all the various contacts between the representatives of the different ethnoses, which lead to changes in the individual and social characteristics of each interactive ethnic groups and their certain representatives, and also to the integration of their particular qualities and features. [3]

The Multicultural environment, formed in the process of international interaction, serves to develop the tendencies to an all-round development in human for complete personal development in the contemporary conditions of the globalization. The realization of the national culture by the public and comprehension of the other nations' culture, internally perceiving them as complete - is the meaningful donation into successful personality development and world civilizational process.

In the life of a modern human the realization of the appurtenance to a certain ethnoses and its peculiarities on the rational and sensual level plays an important role and has an influence on the character of the relationship between people, starting from interpersonal to multinational. It motivated A. V. Tishkov to claim that an ethnic group is not the reality of number of the objective characteristics, but first of all is the reality of the relationship. [4] Today, the reality of ethnic correlations is the important part of the deliberate life of the modern human. The national self-consciousness appears in the perception, thinking, peculiarities of actions and the behavior of ethnic representatives and enters to all spheres of their daily activity. But ethnic norms have the same qualities, which, at the same time are constituents of the ethnic self-consciousness and the means of its realization. Any ethnic norm is the requirement to the personality and specific small groups (family, blood, community) from the ethnoses in general. At the same time this is a pattern of ethnic thoughts and (or) instruction of the behavior, actions, deeds, which are viable and obligatory from the ethnoses point of view.

The researches show that in the more stable community person had argued against norms and rules, established in the ethnoses very rarely and had not neglect the ethnic requirements. The person seamlessly fit in his community and is embosomed with its instructions, what significantly contributes to appearance of feeling harmony with surrounding, certainty and safety.

In the contemporary science and practice various types of social norms are considered and classified by the specific foundations, for example, legal, moral, administrative, economical etc. But according to the history and phylogeny, the arch-fathers of all types of social norms were ethnical one, which were afterwards extended, enriched and varied. Many of them are finally perceived as the panhuman requirements, which nowadays are frequently legalized as the different official instructions.

Now it is becoming actual to apply to the researches of the moral consciousness of the personality in the interpersonal activity of the multicultural environment. The morality, as the main part of social correlations is formed under the influence of a national culture, which contains both the panhuman and national moral values, as dynamic and multilevel system. This value system, defining the peculiarities and character of the personal relationship with an ambient reality, in some way determines the behavior of the personality. This determination has a huge impact upon the self-identification and moral self-regulation, during which the adjustment of external and internal factor is carried on, in accordance with which a person is forming his self-image, as a subject of self-consciousness and activity. From the psychological point of view, the formation and development of the personal qualities in human, is first of all the process of his social-cultural and ethnopsychological adaptation to the neighbor environment, which is implemented in the most complicated conditions, connected with in-depth transformation of the individual, biologically determined and inborn qualities of a person. The adaptation of the person becomes more complicated in case if his neighbor environment consists not only of the representatives of his ethnoses, but also of the representatives of other ethnic groups with their specific cultural values. The international consent appears only in the equal harmonic correlations. This consent is necessary for the peaceful existence of the world nations as a new united ethnic incorporation. That's why, according to our opinion, the main link in the chain of correlation principles is the equality of all members and citizens of multiethnic society. The equality in the international correlation, mutating, transfers into another level and acts as not just notion but moral value, controlling the correlation of the ethnoses through the unconscious setups. The common equality as the moral value in its real manifestation can be provided in a form of demand to the highest historically built moral values, such as the benefit of the human and all humanity, moral value of the justice as well.

The moral values in the multiethnic society, created by the synthesis of different cultural peculiarities of the ethnos, produce the special cultural-ethical activity of a human in the multiethnic society, where he as an active subject can choose whether to follow the moral-ethnic values, formed in the community or choose the values of a certain ethnos, which satisfy him in the everyday life. [5]

The goal of our research became the study of the ethnopsychological peculiarities of how to modify the idea of social equality of the ethnos into the moral values of behavior in the representatives' correlations of Kazakh and Russian ethnos in Kazakhstan.

About 200 volunteers, studying or working in a sphere of pedagogy have been taken part in these researches. The researches have been held among the Master's Degree Students and teachers of International Kazakh-Turkish University named after A. Yasavi, South Kazakhstan State University named after M. Auezov and also the teachers from Independent gymnasium "Arman", gymnasium №75 and Technical lyceum from Shymkent.

The participants have never been registered in the psychoneurological and mental institutions before the researches and on the moment of conducting did not suffer from the chronic illnesses in the recrudescence phase or physical weakness.

The age of experiment participants was from 20 to 35, because this period is the period of an early maturity, when developed identity can independently make the decisions and take the responsibility for it. Each sphere of personal activity is characterized by the specific nature of the activity and communication. Also we have oriented on the average age of Kazakhstani citizens, which on that very moment was 31,9. [6]

Because of the direction of our work and assigned tasks, in the researches the "main" ethnos of Kazakhstan took part: Russian and Kazakh. The selection and division of the participants according to the ethnic characteristics in groups have been held based on survey, where the nationality was voluntarily pointed out in a special column by the future respondents of the research.

Kazakh experimental group has been selected according to the language criteria, the knowledge of which is obligatory as all the respondents of researched group spoke the language fluently and actively used it in the everyday life. This factor was necessary because according to the data of piloting researches and different cross-cultural investigations, conducting within the study of two or more ethnic groups in the psychological, pedagogical and sociological investigational works, the results of the test of Russian-speaking Kazakhs did not provide the clear indicators of the ethnopsychological differences

according to the ethnic appurtenance with Russian group. The Groups were allocated in accordance with age and gender characteristics. There were the equal number of women and men (50 in each group), who had different social status, but the same profession.

We chose these two "main" ethnos for the research not accidentally. Kazakh nation is the main ethnos of the country. The territory of KZ, from ancient time was the area where Kazakhs have lived. Russian ethnos – is one the numerous ethnos of the Republic, which is historically tightly connected with Kazakh nation and its destiny. The access to main part of the world heritage Kazakh nation obtained with the help of friendly relationship with representatives of the Russian ethnos. [7]

In accordance with the goals and issues of the study of the ethnopsychological peculiarities of how to modify the idea of social equality of the ethnos into the moral values of behavior in the multiethnic society, we have created a program of cross-cultural empirical research, which includes two stages, where each stage had an independent meaning, but at the same time was the logical continuation of the previous one.

Taking into account that there is no unique method in the contemporary pedagogical-psychological science, which would allow to find and investigate the components and main characteristics of the moral values content, we relied on a variety of psychological methods, which gave us the opportunity to investigate their individual manifestations.

We have used modified methods of free description, methods of direct questioning, and objective observation, talks, psychological tests, adapted especially for our research. The methods, identical according to the content for both ethnos have been used in the research. Thus, for Kazakh group methods have been held in Kazakh, for Russian – in Russian.

3. Results and their discussion

According to the acquired results the idea of ethnos equality among the representatives of Russian and Kazakh ethnos had gained the status of the leading value in the structure of personality and their reactions were adequate in the situation of the multiethnic conflicts, as well as the reactions in the same situation with the representatives of their own ethnos. An average digression between the reactions in the interpersonal and multiethnic conflicting situations is 5% among the representatives of Russian ethnos and 7% - Kazakh ethnos.

Among 61% of Kazakh respondents, who took part in the research of conflicting situations in the

multiethnic correlation, the moral value of the ethnopsychological equality is established.

It indicates that the idea of overall equality had gained the status of the leading value in the multiethnic correlation among the Kazakh representatives. So we can claim that 61% of Kazakh representatives are on the prosocial level of development of the semantic sphere of the consciousness. Among the Russian group the indicators of the research of conflicting situations in the multiethnic interaction are also high and equal to 72%. It means that the same number of the Russian representatives is on the prosocial level of development of the semantic sphere of the consciousness.

It follows herefrom that on the basis of analysis of the behavioral reactions, appeared in the simulating conditions of the conflicting situations, which contribute the development of an extreme level of the motivational provision of the subject, it is possible to specify "the principal level in personality structure".

The level of the multiethnic correlation among the Kazakh and Russian representatives is directly connected with moral prejudices and ethnocultural peculiarities about other ethnic representatives. The analysis of the research results proclaims about the independence from ethnocultural peculiarities of the both ethnos representatives, participating in the investigation. The reactions in the frustrating conditions were totally adequate among the both representatives.

The adequateness of the reactions in the multiethnic correlations was different from the reactions in the interpersonal correlations. The adequateness of the reactions among the Kazakh representatives in average was equal to 10%, Russian – 7%. Generally, the indicators of the difference in the multiethnic and the interpersonal correlations were minimal among 100 men in the both ethnoses.

The general characteristic of the multiethnic correlations among the representatives of the both ethnoses is adequate to social situations. The division of two ethnic groups on "stranger" and "insider" partners in conflicting situation by the participating representatives was not noticed. It is proved by the adequate reaction on aggressor's frustration, "stranger" and "insider" ethnoses and on the situations of the research methods.

Hence, the ethnocultural peculiarities of the idea of the ethnopsychological equality in the conscious of Kazakh and Russian are not differentiated according to the peculiarities of the reaction in the conflicting situations of the multiethnic correlations, in fact they are similar. Taking into account the ethnic factors of the development of Kazakh and Russian

representatives during the historical process, such similarity of the reactions can be determined by the identity of the cultural-psychological aspects of social development of people, sharing the same land. During the research the respondents of Kazakh and Russian ethnic groups showed a close correlation and an intertwining of the values in everyday life. It is proved by the similar results of the conscious and unconscious reactions to the frustrations of ethnopsychological character of the "stranger" and "insider" representatives, consequently for each group of respondents.

So according to the acquired results the idea of overall equality, comprehensively supported and developed in Kazakhstan, among the representatives of Russian and Kazakh ethnoses had gained the status of the leading value in the structure of personality over the both groups. The similarity of an external reaction in frustrating situation was 80% between the groups.

The analysis results and the generalization of the gained data during the research serve as the basis to proclaim that the moral values of the ethnopsychological equality in the process of their formation and development are moving from the conscious level of subject reflection to the unconscious level, transforming into willingness to act i.e. behavioral adjustment. In other words, it says about a prosocial, humanistic level of the semantic sphere of the personality (Bratus' B.S.) when moral and subjective value of the behavioral activity is so high that it doesn't give any opportunity to choose. First of all in such situations the behavioral adjustments are activating, and on the basis of it lay the moral values, which had gained the leading status in the structure of personality. In such cases as we have, the leading value of the ethnopsychological equality contributes the overcoming of the conflicting situations in the multiethnic communicational process. The idea of the overall social equality, transformed into the value of the ethnopsychological equality, is becoming fundamental axiological aspect of the interaction in the multiethnic Kazakhstan, intertwining with national-psychological peculiarities among Kazakh and Russian representatives.

The level of relation to the social environment in the structure of personality

Conclusion

During empirical research the following data are obtained:

Kazakh and Russian ethnic representatives consequently have corresponding reactions in the conflicting situations and their moral values are the same;

Among both groups the idea of overall equality had gained the leading status in the multiethnic interaction and their relationship to the representatives of other ethnic groups in the conflicting situations are adequate to the situation and do not depend on the ethnocultural peculiarities of the latter;

Kazakh and Russian ethnic representatives have a similar reaction to moral values of the ethnopsychological equality; also their reactions to the conflicting situations in the multiethnic relations are similar;

The similar reactions among the ethnic groups in the conflicting situations are adequate and do not depend on the ethnocultural peculiarities of the groups;

The adequate reactions among the ethnic groups in the conflicting situations witness about the prosocial direction of conscious development.

Corresponding Author:

Doctoral candidate A.A. Issakhanova H.A. Yassawi International Kazakh-Turkish University. Republic of Kazakhstan. Turkistan. 161209
E-mail: x040asel@list.ru

References

1. Stefanenko T.G. Ethnopsychology: a textbook for high schools. - M.: Aspect Press, 2006. - 368.
2. Bratus B.S. On the problem of moral consciousness in the culture of the past century // Questions of psychology. - 1993 . - № 1 - P. 6-13.
3. Mukhina V. Personality in terms of ethnic revival and the clash of civilizations: XXI century // Journal of Personality Development. - 2002. - № 1. - Pp. 16 - 39.
4. Tishkov V. Requiem for Ethnos: a study on the socio - cultural anthropology. - Moscow: Nauka, 2003. - 543 p.
5. Bokotey L.L. Arts and crafts of the North as the factor of moral education under the germs in a multiethnic environment: Author. ... Cand. ped. Sciences: 13.00.01. - Tver: Tver State HPE . Univ., 2010 . - 25.
6. Asia's population. Kazakhstan // <http://ru.worldstat.info>
7. Psychology of morality / under the editorship Zhuravlev A.L. Yurevich A.V. - M: Institute of Psychology RAN, 2010. - 512.

3/1/2014