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## ANALYSIS OF RESEARCH DIRECTIONS OF THEORIES OF ETHNIC IDENTITY

### *Abstract*

This article provides a comprehensive overview of key theoretical frameworks, taking a deeper look at contemporary theories in the study of ethnic identity. Since the basis of this concept originates from Western sociologists and anthropological scientists, their concepts and works were differentiated. Explores various perspectives on the formation of ethnic identity in modern society.

This is because ethnic identity is a complex and multifaceted construct that includes various disciplines and has attracted the attention of researchers. It is important to compare the ways of understanding the theories of ethnic identity and to identify the relevant perspectives.

In addition, the article examines the methods of primordialism, constructivism, and instrumentalism, which are important in the study of the issue of ethnicity and nation. And in the course of the discussion, theories that offer opposing views on ethnic identities will be discussed. Through this multidimensional analysis, the article attempts to provide a comprehensive account of the study of ethnic identity.

Combining insights from various theoretical perspectives, it offers insights into the dynamic nature of ethnic identities and their relationship to social cohesion and cultural diversity in contemporary societies. The importance of combining various theories for a comprehensive understanding of ethnic identity is emphasized and recommendations are made for developing an appreciation of cultural diversity.

**Keywords:** ethnic identity, national identity, ethnocultural identity, ecological systems theory, primitivism, constructivism, instrumentalism.

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## ЭТНИКАЛЫҚ БІРЕГЕЙЛІК ТЕОРИЯЛАРЫН ЗЕРТТЕУ БАҒЫТТАРЫН ТАЛДАУ

### *Аңдатпа*

Бұл мақала этникалық бірегейлікті зерттеудегі заманауи теорияларды тереңірек қарастырып, негізгі теориялық негіздерге жан-жақты шолуды ұсынады. Бұл ұғымның негізі батыстық әлеуметтанушылары мен антрополог ғалымдарынан бастау алатындықтан солардың тұжырымдамаларына, еңбектеріне саралау жасалды. Қазіргі қоғамдағы этникалық бірегейлікті қалыптастыруға қатысты түрлі перспективаларды зерттейді.

Себебі этникалық бірегейлік бұл түрлі пәндерді қамтитын, зерттеушілердің назарын аударған күрделі және көп қырлы құрылым. Этникалық бірегейлік теорияларын түсінудің тәсілдерін салыстыру және тиісті көзқарастарды анықтау маңызды болып табылады.

Сонымен қатар, мақалада этнос пен ұлт мәселесін зерттеуде маңызды мәнді иеленетін примордиализм, конструктивизм және инструментализм тәсілдерін бөліп қарастырады. Ал талқылау барысында этникалық бірегейлік туралы қарама-қарсы көзқарастарды ұсынатын

теориялар талқыланады. Осы көп өлшемді талдау арқылы мақала этникалық бірегейлікті зерттеуге қатысты жан-жақты мәлімет беруге тырысады.

Түрлі теориялық көзқарастардағы түсініктерді біріктіре отырып, ол этникалық бірегейліктердің динамикалық табиғаты және олардың қазіргі қоғамдардағы әлеуметтік бірігуге, мәдени түрлілікке қатысы туралы түсініктер ұсынады. Этникалық бірегейлікті жан-жақты түсіну үшін түрлі теорияларды біріктірудің маңыздылығына баса назар аударылып және мәдени түрлілікті бағалауды дамыту үшін ұсыныстар берілді.

**Түйін сөздер:** этникалық бірегейлік, ұлттық бірегейлік, этномәдени бірегейлік, экологиялық жүйелер теориясы, примитивизм, конструктивизм, инструментализм.

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## **АНАЛИЗ НАПРАВЛЕНИЙ ИССЛЕДОВАНИЙ ТЕОРИЙ ЭТНИЧЕСКОЙ ИДЕНТИЧНОСТИ**

### *Аннотация*

В этой статье представлен всесторонний обзор ключевых теоретических основ, более глубоко рассматриваются современные теории изучения этнической идентичности. Поскольку основа этой концепции берет свое начало у западных социологов и ученых-антропологов, их концепции и работы были дифференцированы. Исследуются различные точки зрения на формирование этнической идентичности в современном обществе.

Это связано с тем, что этническая идентичность представляет собой сложную и многогранную конструкцию, включающую в себя различные дисциплины и привлекающую внимание исследователей. Важно сравнить способы понимания теорий этнической идентичности и выявить соответствующие точки зрения.

Кроме того, в статье рассматриваются методы примордиализма, конструктивизма и инструментализма, имеющие важное значение при изучении проблемы этничности и нации. А в ходе дискуссии будут обсуждаться теории, предлагающие противоположные взгляды на этническую идентичность. Посредством этого многомерного анализа статья пытается дать всесторонний отчет об изучении этнической идентичности.

Объединив идеи различных теоретических точек зрения, он предлагает понимание динамической природы этнической идентичности и ее связи с социальной сплоченностью и культурным разнообразием в современных обществах. Подчеркивается важность объединения различных теорий для комплексного понимания этнической идентичности и даются рекомендации по развитию понимания культурного разнообразия.

**Ключевые слова:** этническая идентичность, национальная идентичность, этнокультурная идентичность, теория экологических систем, примитивизм, конструктивизм, инструментализм.

### **MAIN PART**

The study of ethnic identity is a significant area of modern research, reflecting its influence on individuals, communities, and societal relations. In today's globalized world, migration, intercultural connections, and international integration have heightened the importance of ethnic identity as a factor in social and political processes. It plays a vital role in state-building and intergroup dynamics.

Ethnic identity research spans disciplines such as anthropology, sociology, psychology, and political science. Primordialism views ethnic identity as rooted in history and culture, while

constructivism sees it as a social construct, and instrumentalism considers it a tool for political or economic goals. Modern theories like Erikson's psychosocial theory and Bronfenbrenner's ecological systems theory offer further insights into identity formation in different social contexts.

Political science focuses on the relationship between ethnic groups and the state, analyzing policies like integration, legal status, and participation in political processes. Theories such as political primordialism and constructivism examine how ethnic identity evolves or adapts within political systems.

This research underscores the need for clear theoretical and methodological foundations to address the complexities of ethnic identity. By integrating diverse perspectives, it aims to provide a comprehensive understanding of ethnic identity's role in society and its impact on fostering inclusive and cohesive communities.

## INTRODUCTION

Currently, the study of ethnic identity is one of the most relevant areas of scientific research. This wonder features a coordinate affect on the self-awareness of ethnic bunches and people in society, the arrangement of common relations, and their support in social, social, financial, and political life. The issue of ethnic character is getting to be particularly significant in today's period of globalization. The development of worldwide movement, the fortifying of intercultural ties and common financial and political integration between countries complicate the issues of uniqueness and recognizable proof of each ethnic group. In this respect, ethnic personality is getting to be a deciding calculate within the relations between people and communities in present day society, it possesses a uncommon put within the national arrangement of the state in numerous nations [1, p 112].

The field of ethnic identity research is located on the border of different scientific disciplines. In this field, the methodologies and theories of anthropology, sociology, psychology and political science are combined with each other and aim to comprehensively explain this complex phenomenon. However, the ambiguity surrounding the concepts of «identity» and «ethnicity» in research on the issue of ethnic identity creates certain difficulties. Different theories explain the essence of ethnic identity in different ways, and between them, there are sometimes significant differences and contradictions. Clear theoretical and methodological foundations are required to give a clear direction to science in solving this problem and understanding the nature of ethnic identity.

The multiplicity of approaches to the study of ethnic identity in the scientific community reflects the versatility of the field and the complexity of its evolution. On the one hand, there is the primordial theory, which considers ethnic identity as «natural» and interprets ethnic groups as the result of historical connection and common destiny. Primordialism emphasizes the immutability of ethnic identity and traces the roots of nations and ethnic groups to their historical and cultural characteristics. On the other hand, there is constructivism, which views ethnic identity as a social construct, and instrumentalism, which analyzes it as a tool used for specific purposes. These theories explain the development and change of ethnic identity as dependent on external factors and political conditions.

In addition, special attention is paid to modern theories during the study of ethnic identity. For example, Erikson's psychosocial theory, social identity theory, ethnocultural identity theory, intersectionality theory and Bronfenbrenner's ecological systems theory consider different aspects of ethnic identity and help explain the self-determination processes of ethnic groups due to internal and external influences. These theories reveal the features of ethnic identity formation in different social contexts.

Political science contains a extraordinary put within the think about of ethnic character since the relationship of ethnic bunches with state educate and power structures of society shapes their ethnic identity and influences political forms. The most speculations and strategies utilized within the consider of ethnic character in political science permit us to decide the complex relations between ethnic bunches and the state and to get it the put and part of ethnic legislative issues in

society. Political primordialism, political constructivism, and instrumentalism are central to political speculations of ethnic character investigate. Political primordialism sees ethnic character as a normal, unchanging figure and translates its put and role in society as settled. Political constructivism and instrumentalism, on the other hand, clarify ethnic character as a wonder that's continually changing and adjusting to the political objectives of society.

Political theories provide an opportunity to study various aspects of the relationship between ethnic groups and the state. For illustration, issues such as integration and digestion arrangement, the lawful status of ethnic bunches, level of their support in political forms are the premise for thought of ethnic character from the viewpoint of political science. Advanced speculations, such as Bronfenbrenner's environmental frameworks hypothesis, permit understanding ethnic character at distinctive levels from the person to the state and streamline the think about of the affect of ethnic bunches on state approach.

The complexity and scope of the issue of ethnic character require a more profound consider. The reason of this ponder was to distinguish the most hypothetical and methodological approaches that contribute to the understanding of ethnic character and to uncover the put and part of ethnic character in society by analyzing it from the point of see of political science.

## **METHODOLOGY**

The study of ethnic identity was based on the theoretical findings of domestic and foreign scientists. A comprehensive review of the literature on ethnic identity theories was conducted, and the theoretical foundations proposed in this area were rigorously analyzed. A comprehensive methodology combining general scientific collection, systematization and comparative analysis was used to achieve the desired results.

The basis of the research methodology is the methods established in political science because the place of ethnic identity in politics plays an important role. The following methods were widely used to study ethnic identity in political science.

The strategy of comparative examination decided the highlights of the ethnic arrangement and made it conceivable to compare the contrasts within the improvement of ethnic bunches. Comparative investigation is an successful instrument for surveying the political impacts of ethnic personality. The strategies of systematization and compilation brought together different hypothetical approaches to ethnic personality into one channel, and efficient examination shaped the complex character of the inquire about. The strategy of amalgamation was utilized to combine different angles of ethnic personality and to get it it completely and profoundly. The strategy of union connected various hypothetical conclusions within the course of inquire about.

Utilizing the strategy of deductive perception, based on certain hypothetical suspicions, amid the inquire about, the components of the improvement of ethnic character and their affect on society were examined. In common, within the article, these strategies frame a complex methodological premise for the consider of ethnic personality. The collected and analyzed information made it conceivable to decide the highlights of ethnic character and make conclusions approximately its political, social and social part.

## **LITERATURE REVIEW**

Ethnic identity represents a central aspect of the human experience. It has been the focus of interest for researchers from a variety of disciplines seeking to gain insights into the processes of its formation and the dynamics of society. The review of literature that is presented here provides a comprehensive synthesis of the principal theoretical perspectives that have shaped the discourse on ethnic identity research. It also offers insights into the different frameworks used to study this complex phenomenon.

Erik Erikson's psychosocial theory, as presented in *Identity: Youth and Crisis*, provides a comprehensive framework for understanding human development across the lifespan. This concept is one of the most significant theories in terms of its influence on the formation of individual theories and the actual space of research in the psychology of personality development.

Erikson's principal conclusion is that individuals construct a coherent sense of self-identity by integrating personal experiences, values, beliefs and social roles in a process he terms «identity formation». Erikson's psychosocial theory offers a comprehensive framework for understanding the emergence of personality traits and provides insight into how an individual progresses through the stages of psychosocial development, including the formation of identity during adolescence. (Erikson, 1968).

In Phinney's book, entitled *Ethnic Identity in Adolescence and Adulthood*, In «A Research Review», ethnocultural identity theory builds upon existing knowledge regarding cultural dimensions, placing particular emphasis on the simultaneous inclusion of ethnic and cultural identities. This theory elucidates the processes of exploration, commitment and internationalisation of ethnic and racial minorities in society, and demonstrates the dynamic nature of identity negotiations in multicultural contexts.

Phinney's theory of ethnocultural identity is predicated on an understanding of the processes through which ethnically diverse individuals develop and negotiate their cultural identities. Ethnocultural identity theory posits that individuals manage their sense of identity through a dual process of exploration and commitment within the context of their ethnic heritage. Phinney's model emphasises three main components of ethnocultural identity: active participation in exploring and understanding one's cultural environment, including aspects such as language, customs, tradition, and heritage; and observation of the impact of ethnic identity on the individual [2].

In his book, *The Ecology of Human Development* as outlined in *Experiments by Nature and Design*, Bronfenbrenner posits that an individual's development is shaped by the influence of a subsystem of environmental contexts within an ecological systems theory framework.

The theory comprises a number of interrelated levels, each of which represents a different environment that affects the experience and development of the individual. The microsystem encompasses settings in which people interact directly, such as the family, school, and peer groups. These settings play a pivotal role in shaping individuals' daily experiences, relationships, and development. Bronfenbrenner's ecological systems theory underscores the dynamic and interactive nature of development, illustrating the intricate interconnections between individuals and their environment. Based on this theory, researchers can gain a comprehensive understanding of human development by examining the multifaceted layers of influence that shape individuals' experiences [3].

The theories listed above were chosen to fully understand the multifaceted nature of ethnic identity. Identity formation in different ethnic groups may depend on various factors. In one group, environmental factors play an important role, while in another, ethnocultural or psychosocial aspects may prevail. Environmental theory examines the natural environment and social conditions, ethnocultural identity theory examines cultural and linguistic aspects, and psychosocial theory examines human psychology and sociology. Each theory presents its own characteristics and specific aspects of ethnic identity formation.

Ernest Gellner is a prominent academic known for his seminal work *Nations and Nationalism*. In this seminal work, Gellner postulated that «Specifically, the nation is just as accidental as the state, it is not a universal need. As such, neither the nation nor the state can exist at all times and in all circumstances» [4].

Gellner's work emphasizes the close connection between nation and state. He views nation and state as mutually supportive and complementary structures. According to his theory, the state strengthens its legitimacy by supporting nationalism. In doing so, the state believes that it is trying to maintain stability in society by creating a common language, culture, and national identity.

Anthony Smith's *National Identity* is a significant contribution to the field of nationalism. In this book, Smith examines the concept of national identity and its role in the contemporary context. The text explores the genesis, evolution, and manifestations of national identity, elucidating the processes of nation formation and the formation of individual identities in relation to those nations.

Anthony Smith's work examines the various factors that contribute to the formation and maintenance of national identity. These include language, religion, culture, history, and territory.

The text discusses the role of intellectuals, elites, and cultural movements in relation to national myths and symbols, and the impact of political and social change on the evolution of national identity. It presents a comprehensive analysis of the complexity of national identity and its role in shaping modern society. Smith's insights into the formation, evolution, and competition of national identities are influential in scholarly debates about nationalism and identity politics.

Smith identifies two principal categories of nation: «territorial» and «ethnic». The former is an association of citizens unified by shared rights and a common country of origin. The state plays a pivotal role in fostering this form of national cohesion, which can even transcend ethnic boundaries to encompass all groups within a given territory. In contrast, the latter category is characterized by an emphasis on the values of shared ancestry, traditions, language, and a collective historical heritage [5].

Anthony Smith and Ernest Gellner have very different views on the interpretation of national identity. While Smith's theory of ethnosymbolism emphasizes the historical and cultural roots of national identity, Gellner interprets nationalism through the economic and social needs of industrialization. Thus, while Smith's approach relies on a cultural and historical foundation, Gellner's theory focuses on the economic and social structure.

In the work *Ethnic Identity*, J. De Vos suggests that an investigation into ethnic unity might profit from considering the emotional and irrational dimensions that underpin this phenomenon. While not denying the rational importance of ethnic identities and the role they play in shaping our sense of continuity with the past, De Vos's analysis goes further in examining how this continuity is shaped not only in the present, but also within the context of an individual's socio-economic status and future aspirations. According to De Vos, «ethnic group is a group of people united by common traditions. These traditions include religious beliefs, beliefs and rituals, language, a sense of a common historical homeland, which have acquired a folk character. Some elements that characterize an ethnic group may imply belonging to certain caste groups» [6].

J. De-Vos further commented that «The sense of the same origin, values, ways of life is of great importance in the process of unification of people. Growth within one social group, similarity of means of communication forms mechanisms of adaptation understandable to all between people, which reduces the possibility of disagreements» [7, p.32].

However, John DeVos and Anthony Smith have some similarities in their views on ethnic identity, as both view ethnic identity as an integral part of the individual and society, as well as a stable and long-term phenomenon. At the same time, it is recognized that the formation of ethnic identity is influenced by shared culture, historical memories, and the influence of outgroups.

In his work entitled «Kazakh Identity», M.S. Shaikemelev conducted a socio-philosophical analysis of the phenomenon of Kazakh identity. He examined various methodological approaches to forming an overall image of the Kazakh ethnic identity project and value system. The author posits that the observation of uniqueness is reflected in the process of becoming unique. These processes are not implemented by the participation of associations, groups, or society; rather, they are realised by the individual's participation alone. One can realize their group and national identities in two ways: 1) by standing out from the crowd, and 2) by associating with a dominant group, ethnic group, or nation [8].

M.S. Shaikemelev considers ethnic identity to be an integral part of national identity. According to him, the uniqueness of the Kazakh ethnic group is reflected in the national language, traditions, spiritual values and historical memory.

Political scientist N.Y. Aytymbetov presents the following viewpoint in his work «Features of Formation of National Identity in Kazakhstan»: «National identity is an ideological, spiritual, and rational level of consciousness at the highest level, whereas ethnic identity is a psychological level of consciousness». An individual's ethnic identification is expressed when they identify with a certain ethnic group. This allows them to maintain their sense of individualism while yet feeling protected by their community. One aspect of an individual's identity that is very stable is their ethnic identification.

The meanings of «ethnicity», «ethnic identity», and «ethnic self-consciousness», according to many experts, are extremely similar [9].

N. Aitymbetov considers ethnic identity through individual consciousness and social relations. By ethnic identity he understands a person's sense of belonging to a certain ethnic group and the expression of this feeling in everyday life.

Language is defined as the essential component of ethnocultural symbolism in R.Kadyrzhanov's article, «Ethnocultural Symbolism and the National Identity of Kazakhstan», as demonstrated by the claim that «When a person associates his identity with a nation, he fully accepts its values and symbols» [10].

Although domestic researchers explain the formation and preservation of ethnic identity from different angles, there are common points in their views. All three consider ethnic identity as a value formed by national language, culture, spiritual values and historical memory. They believe that preserving the ethnic identity is important in strengthening the national identity, protecting the historical and cultural basis of the nation.

## RESULTS

The primary methodological approaches primitivist, constructivism, and instrumentalism among the ideas and notions that are now being developed about the nation and ethnos can be recognized as being especially important in the study of the problem of ethnicity and nation.

Table 1: Three fundamental approaches to interpret ethnicity [11, p.6].

Perspective	Description
<b>Primordialist Theories</b>	Ethnicity is fixed at birth. Ethnic identification is based on deep, primordial attachments to a group or culture.
<b>Instrumental Theories</b>	Ethnicity, based on people's «historical» and «symbolic» memory, is something created and used and exploited by leaders and others in the pragmatic pursuit of their own interests.
<b>Constructivist Theories</b>	Ethnic identity is not something people «possess» but something they «construct» in specific social and historical contexts to further their own interests. It is therefore fluid and subjective.

According to the primordialist perspective, a nation and its people are a group of people who have always been related biologically. According to this idea, the question of national identity might be viewed as an unavoidable natural rule.

Primitivist theory is predicated on an individual's innate kinship with his or her ancestral group or culture and national identity. The country is portrayed by proponents of the primordialist theory as an actual reality with an objective foundation in society and the natural world. Ethnic groupings are viewed as naturally occurring social groups in all primordialist conceptions [12].

Anthony Smith, a scientist who advances the notion of ethnosymbolism and supports the primordialist school of thought in science, believes that ethnic groups constitute the foundation upon which nations are founded [13].

In order to set themselves apart from others, several ethnic communities throughout the world have their own names, myths on the shared ancestry of their cultural group, shared historical consciousness, and shared historical memory.

The development of collective consciousness within a community is aided by shared myths and symbols, shared historical memories and figures, a common area of residency, or the forming of kinship ties. This makes it possible for all the characteristics that define these ethnic groups in their unique ways to be mutually identified. Anthony Smith emphasizes the significance of ethnic groups

in the construction of national identity as he lays forth his own classification system for the study of national identity ideas.

Table 2 - Anthony Smith's classification of theories of national identity [11, p.34].

Theory	Description
<b>Primordialist</b>	Theories that are essentially primordial, i.e. that view national identity as emerging from kinship, cultural or historical ties that are enshrined in the collective memory of the culture.
<b>Perennialist</b>	
<b>Ethno-symbolic</b>	
<b>Modernist</b>	A constructivist approach that views national identity as an elusive socially constructed and negotiated reality, something that essentially has a different meaning for each individual.

National identity is regarded as originating from family, cultural, or historical ties ingrained in a culture's collective consciousness, according to the categorization of Smith's views on the study of nationalism [9].

National identity is studied as a social structure that has diverse meanings for each individual in the opposing modernist approach to ethnic concerns, also known as constructivism [9].

The constructivist perspective views ethnicity as a «construct» that may be produced by the symbolic and intellectual actions of individuals or elite groups. In other words, a national can alter their social identity at any time. In addition, this nation's and state's symbols are seen as the primary means of establishing identity. Any nation's process of identity renewal, reshaping, and state building is inextricably linked to its national symbols and ideals.

Symbols stand for ideological frameworks that subtly amass significant signals within. Symbols offer that people's national traits and the development of their own consciousness a unique strength. And some of them are deliberately ingrained in the public consciousness by the elite.

Numerous ethnographic research topics, such as multiculturalism, identity politics, diaspora studies, and cultural hybridity studies, have been approached through constructivist lenses. Constructivist approaches add to our understanding of the diversity, complexity, and dynamism of ethnic identities as well as their significance in modern society by concentrating on the socially created aspect of ethnicity.

«Proponents of constructivism come from the deliberate influence of all ethnic communities, civilizations, and power elites that appeared at different stages of human development», says researcher D.S. Kaliyev. A nation can be created or changed by processes like the establishment of centralized education systems, statistical data gathering, administrative centralization, linguistic uniformity, and the modern state [14, p.112].

Conversely, country was coined by English historian E. Hobsbawm to refer to any group of people who deliberately identify as such. As per his statement, nationalism is a political ideology grounded in a historical perspective of a recently emerged phenomena. This idea holds that people who identify as a nation think they have a territory that resulted from the French Revolution and the authority to establish a state [15].

Methodologically speaking, instrumentalism views ethnic and national issues as a tool in the fight for prestige and power. Ethno problems are seen as a vehicle for achieving collective goals or as a national intellectual worldview designed to unite people. The interplay of socioeconomic factors led to the creation of this ethnos.

The instrumentalist perspective views ethnicity as a tactical tool that people and groups employ to further particular objectives or passions. Instrumentalism focuses on the practical or instrumental aspects of ethnicity, in contrast to constructivism, which highlights how ethnicity is socially formed, and primordialism, which emphasizes how ethnic identity is internal and stable.



Numerous ethnographic studies, such as those on identity politics, ethnic politics, ethnic entrepreneurship, and social movements, have used instrumentalist methodologies. Instrumentalist theories add to our understanding of the situational and dynamic nature of ethnic identity and its function in forming social interactions and collective action by emphasizing the instrumental components of ethnicity.

Compared to primordialism, constructivism and instrumentalist tendencies overlook the cultural component, which is regarded as a crucial component of ethnic identity. The process that results in the disintegration of a nation is inadequate focus on culture, which is seen as the «unifier» of an ethnic group or nation. It is an undeniable reality that the nation's historical cultural values serve as a safeguard against the formation of «counter-identities» within the framework of globalization.

Simultaneously, Geertz, one of the pioneers of symbolic and interpretive anthropology, observed that social and scientific theories and notions cannot be made «plausibly true» unless reliable ethnographic material is used [17].

«The technology of collecting empirical material is a question related to the competence of the researcher, his qualifications, professional experience and personal characteristics, in particular, the ability to build relationships», states scientist Baigabatova. The scientist pointed out that as experience grows, each researcher broadens his own toolkit of techniques and sources of additional data, with the traditional methodology serving as the primary approach [1, p.119].

The French anthropologist who brought the idea of exaggerated ethnic identity to the scientific community was J. Devereux. It was discovered that he adhered to the psychoanalytic school of cultural anthropology. When an ethnic identity gains greater significance and activity than other social identities, its hyper-uniqueness is shown. In this instance, it eliminates distinctive characteristics, condenses a variety of personality traits, and results in a distorted view of reality [18].

With the arrival of the internet age, people now have more opportunities than ever to create their own identities and go beyond the confines of ethnic identification. The internet provides people with a basic kind of life that is marked by independence and the opportunity to actualize their ethnic identity. This creates a unique digital environment in which people are positioned within specific relationships to one another and use meaning-symbolic forms of communication to foster ethnic consciousness and identity. At the same time, the arrival of digitalization allows people to choose whether or not to identify as members of a specific ethnic group.

S. Huntington brought attention to the important subject that people and nations are debating in the late 20th century: «Who are we?» [19].

Digitalization has influenced the search for this solution by starting a process that is changing how people identify. Since the digital uniqueness of an individual defines their ethnic identity, this change is not dependent on nationality, ethnicity, or other spiritual identities.

## **DISCUSSION**

The theoretical underpinnings of ecological systems theory, ethnocultural identity theory, and psychosocial theory will all be covered in this part. It will examine these theories' central ideas as well as their applications. We look at the ways in which these theories have been used in a variety of research fields, such as community intervention, intergroup relations, and cultural adaptability. We also list each theory's advantages, disadvantages, and potential future paths in addition to chances for multidisciplinary cooperation and integration. Understanding psychosocial theory, ethnocultural identity theory, and ecological systems theory better allows us to recognize the complexity of human existence and how it interacts with social, ecological, and digital environments in a dynamic manner.

Erikson's psychological theory offers an insightful framework that helps explain how ethnic identity develops [20].

Regarding its contribution to the study of personality development, its influence on upcoming developmental psychology research, and the emergence of new ideas, this idea ranks among the most important theories [20, p.68].

Erikson created a novel epigenetic theory within the framework of egopsychology, despite the fact that he saw himself as a follower of psychoanalysis.

Erikson states that «identity formation is a life process, characterized by unique developmental challenges and opportunities, that begins in infancy and continues through adulthood». Every stage denotes a crucial moment when people experience a psychosocial crisis for which there are no adequate answers. Resolving these crises results in the development of strong and psychological traits; not resolving them causes psychological conformity and adaptability to spread.

Erikson's theory sheds light on how people from diverse cultural origins search for a sense of identity in the context of ethnic identity development. For example, in their youth, people could look for answers to questions concerning their ethnicity and cultural beliefs. Erikson's identity crisis theory is relevant to young people from ethnic minorities as they explore and adapt to their ethnic identities in their social contexts.

«Psychological-social unity and interaction determine personality development», claims Erikson. There are three primary dimensions in all. Similarities in personality are seen as self-balancing. Stated differently, self-similarity refers to an individual's internal resemblance to himself throughout location and time. This is the acknowledgement of an individual's self-identity within the significant social context. Next is the assurance that the person's steady character and internal and external similarity are maintained. According to Erikson's description of the personality development process, there are similarities in terms of formation and transformation [20, p.69].

It's crucial to understand the limitations of using Erikson's theory to explain how ethnic identity develops, though. Erikson's approach may face challenges to its universality due to cultural disparities, societal inequality, and intersecting identities. People from oppressed ethnic groups, for instance, may have particular personality issues as a result of their experiences with persecution and discrimination [2]. The mechanisms of commitment and control in the formation of ethnic identity are examined by ethnocultural identity theory. The definition of observation is taking an active role in learning about the language, traditions, customs, and cultural surroundings. People might investigate many facets of their ethnic identification at this point, including cultural values, beliefs, and customs. Accepting and internalizing particular facets of one's ethnic background fosters commitment and gives one a sense of pride in one's ethnic community.

The theory of ethnocultural identification examines empirical research that is relevant to many cultural settings. Empirical research offers important insights into how ethnic identity develops [20, p.38].

The ethnocultural identification theory developed by Phinney recognizes that people's experiences with ethnic identity can differ based on a number of variables, including social context, family dynamics, immigrant history, and acculturation. Moreover, the theory acknowledges that ethnic identity is dynamic and evolves with time in response to personal experiences and societal shifts.

Furthermore, the study of ethnocultural identity theory looks at how different elements including peer interactions, family dynamics, discrimination, and acculturation affect the processes of ethnic identity exploration and commitment. The aforementioned research have underscored the significance of taking into account individual variances and environmental elements while comprehending the formation of ethnic identities [2].

The ecological systems theory developed by Bronfenbrenner offers a thorough framework for comprehending human development in relation to various ecological systems. Individuals «are influenced by a number of embedded systems ranging from immediate settings to broader social influences», claims Bronfenbrenner. The microsystem, mesosystem, exosystem, macrosystem, and chronosystem are some of these systems [3].

The ecological systems theory of Bronfenbrenner looks at how various ecological environments influence the formation of ethnic identity. These theories acknowledge the complex interactions

between cultural, social, and historical influences that shape people's ethnic identities. For instance, the microsystem, which consists of peer groups and families, is crucial in helping people acquire cultural values, customs, and language. People's conceptions of their ethnic identity are also influenced by broader cultural norms and society attitudes regarding ethnicity, which are part of the macrosystem.

Multiple ecological systems have an impact on ethnic identity, as evidenced by empirical research that uses ecological approaches to study ethnic identity. For instance, studies have looked at how immigrant families, cultural experiences, and social networks influence immigrant ethnic identification [22].

Furthermore, studies have looked at how historical occurrences like migration and colonisation impact the evolution of ethnic identity across time [23].

A number of important topics are now being debated in ethnic identity research, one of which is the necessity of culturally inclusive techniques. The argument in ethnic identification is between fluidity and essentialism; some scholars argue that ethnic identities are dynamic, ever-evolving constructs, while others maintain that ethnic identities are static [24].

Moreover, discussions on how to quantify and operationalise ethnic identity continue to be contentious, particularly in diverse cultural contexts where conventional metrics fall short of capturing the subtleties of identity [2].

The impact of globalisation, technology, and social movements on identity creation and negotiation are emerging subjects in ethnic identity study. Questions concerning how people manage different cultural influences and identities have been raised by the increased interconnection and cultural interaction brought about by globalisation. Similarly, social media, online forums, and digital dialogues have transformed how people relate to their ethnic identities as a result of technological advancements.

We found that, based on a large body of research on the subject, most ethnos hypotheses are not the same. In order to close knowledge gaps and advance the field of ethnic identity research, interdisciplinary cooperation and creative methodology are crucial. When it comes to the study of ethnic identity, collaborations between psychologists, sociologists, anthropologists, and other academic fields can provide a variety of viewpoints and approaches [25].

Furthermore, the integration of community-based research, arts-based methodology, and participatory approaches can enhance the cultural significance of research methodologies [5].

Researchers can strive towards a thorough understanding of ethnic identity that represents the richness and complexity of the human experience by utilising creative approaches and multidisciplinary collaboration.

In order to fully comprehend the complexities of human personality, an interdisciplinary, multidimensional approach that takes into account the interactions between cultural, environmental, social, and individual elements is required. A thorough grasp of human identity and its dynamic interplay with social and environmental settings can be attained by investigating these theories. Through the examination of these many theoretical perspectives, scholars can create a more comprehensive framework to aid in addressing ethnic identity.

Many theoretical studies have evolved in light of the complexity of ethnic identity and its significance in contemporary society. Future research directions should incorporate interdisciplinary collaboration and diverse methodological improvements in order to better increase our understanding of ethnic identity. Through interdisciplinary integration, engagement with a range of cultural viewpoints, and innovative methodology, scholars can make significant contributions to a full understanding of ethnic identity. In addition to advancing our knowledge of ethnic identity, we may support the advancement of social justice, equality, and cultural variety by encouraging discussion and cooperation in research practice.

## **CONCLUSION**

Not only is ethnic identity an ethno-cultural symbol, it is also the primary cause of an ethnic group's existence. This is due to the fact that ethnic identity is a complicated and diverse phenomenon that defies easy explanation from a single theoretical perspective. It has been

established that multidisciplinary approaches from several scientific fields, such as ethnology, sociology, psychology, cultural studies, etc., must be included into the study of ethnic identity. A thorough knowledge of ethnic identity is made possible by the application of methodological techniques from these fields.

Researchers can better understand the complexities of ethnic identity and its implications for social cohesion and individual well-being by integrating different theoretical developments.

To foster an understanding of fairness and cultural diversity in ethnic identity studies, further study and discussion are necessary. Through collaborating across disciplines, scholars can delve into novel areas of study and create inventive approaches that incorporate a range of ethnic identities. Moreover, in ethnically diverse cultures, the growth of public discourse might promote mutual understanding.

To have a better knowledge of ethnic identity and its impact on societal well-being, it is important to look into a variety of theoretical perspectives.

Beyond the confines of academia, ethnic identity research helps to solve societal injustices, promote intergroup understanding, and influence practices. It is imperative that multidisciplinary research, empirical research, and critical interaction with theoretical frameworks continue in order to advance this subject. It is feasible to pinpoint elements connected to each person's ethnic identity by embracing the essential components of ethnic variety and encouraging cross-cultural communication.

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