

SPECIFICS OF THE MANIFESTATION OF ETHNIC IDENTITY IN PHILOSOPHY

¹*Akapova Sayagul*, ²*Aimbetova Ulbossyn* ³*Dosmagambetova Jamila*

¹*akapovasaya@gmail.com*, ²*Aim_bat@mail.ru*, ³*ddd_dos@mail.ru*,

¹*L.N. Gumilyov Eurasian National University (Astana, Kazakhstan)*

²*Kazakh national academy of choreography (Astana, Kazakhstan)*

³*Al-Farabi Kazakh National University (Almaty, Kazakhstan)*

¹*Акапова Саягул Гарипуллиевна*, ²*Аймбетова Улбосын Утегеновна*

³*Досмагамбетова Джамила Жамбыловна*

¹*akapovasaya@gmail.com*, ²*Aim_bat@mail.ru*, ³*ddd_dos@mail.ru*,

¹*Евразийский национальный университет им. Л.Н. Гумилева*

(Астана, Казахстан)

²*Казахская национальная академия хореографии (Астана, Казахстан)*

³*Казахский национальный университет им. аль-Фараби*

(Алматы, Казахстан)

Abstract. The manifestation of ethnic identity in philosophy is a multifaceted subject that intersects with various academic disciplines and cultural discourses. Stock provides a specific example of this intersection by discussing the emergence of “ethnic minority philosophy” in China, which integrates ethnic and cultural identity into philosophical discourse. This discipline reflects the broader issues of national, ethnic, cultural, and philosophical identity, highlighting the role of “culture” in redefining minoritarian traditions as philosophy. Similarly, Siegel (notes the historical significance of philosophy of education and its potential to address vital philosophical questions, including those related to ethnic identity, suggesting a need for philosophy to reconnect with its broader applications, potentially including the exploration of ethnic identity. Contradictions or interesting facts emerge when considering the relationship between ethnic identity and philosophy. For instance, Stock’s concept of “hierarchical inclusion” suggests a power dynamic in the recognition and integration of minority philosophies into the broader philosophical canon. This contrasts with the more egalitarian and developmental perspectives on ethnic identity found in psychological research, as seen in, and which focus on the development and validation of ethnic identity measures and their implications for minority group members. In summary, the specifics of the manifestation of ethnic identity in philosophy can be seen in the integration of ethnic and cultural considerations into philosophical discourse, as well as in the recognition of the power dynamics involved in the inclusion of minority philosophies. The literature suggests that ethnic identity plays a significant role in shaping philosophical thought and discourse, particularly in non-Western contexts and in relation to educational philosophy. Further exploration of these dynamics is warranted to understand the full impact of ethnic identity on philosophical inquiry.

Keywords: ethnos, social community, generic and individual human essence, ethnological text, anthropological text, facts, culture.

Introduction

Ethnic identity in philosophy can be understood as the role that one's ethnic background plays in shaping their philosophical perspectives and inquiries. While the literature on ethnic identity primarily focuses on psychological and sociological dimensions, its intersection with philosophy is less direct but still significant. Ethnic identity can influence the way individuals engage with philosophical questions, particularly those related to values, ethics, and understanding of the self and others [1, p. 228]. Interestingly, while Simecek does not explicitly address ethnic identity, it suggests that reading poetry, which is often deeply rooted in cultural and ethnic experiences, can enhance a philosopher's ability to connect with diverse perspectives. This indirectly acknowledges the importance of ethnic and cultural background in philosophical thought. Similarly, Wang'ombe highlights the role of intuition in philosophical inquiry, which can be shaped by one's cultural and ethnic experiences, although it does not directly address ethnic identity. In summary, while the provided papers do not directly address the role of ethnic identity in philosophy, they suggest that one's ethnic background can influence their philosophical perspectives and methods. Ethnic and cultural experiences can shape the way individuals approach philosophical questions, the intuitions they rely on, and their ability to connect with diverse perspectives [2, p. 105]. This underscores the importance of considering ethnic identity in philosophical discourse and inquiry.

The study of ethnic identity is a multidisciplinary field that has garnered significant attention in various humanities disciplines, including sociology, anthropology, ethnology, psychology, and philosophy. Since the 1970s, ethnology and anthropology have placed particular emphasis on this topic. Three main theoretical approaches have emerged to explain ethnic identity: 1. Primordialism 2. Instrumentalism 3. Constructivism Primordialism, the first of these approaches, posits that ethnic identity is innate and original to human nature. This perspective was initially proposed by scholars such as K. Geertz, R. Gambino, W. Connor, Yu.V. Bromley, E. Stewart, and P. van den Berghe. Key aspects of primordialism include: 1. The concept of "primordial ties," introduced by sociologist E. Shils to describe intrafamily relationships. 2. A more detailed explanation provided by anthropologist K. Geertz, which expanded on the primordialist perspective. 3. The view that ethnicity is fixed and unchangeable, with both sociobiological and evolutionary dimensions. This primordialist approach contrasts with instrumentalism and constructivism, which offer alternative explanations for the nature and development of ethnic identity. Understanding these different theoretical frameworks is crucial for comprehending the complex nature of ethnic identity and its role in various social and cultural contexts. Sociobiologist Pierre van den Berghe argued that ethnicity is a result of genetic predisposition to kin selection, while L.N. Gumilyov represented the sociobiological approach in anthropology [3, p. 12].

Western philosophy has largely neglected the examination of ethnic identity, favoring instead the concept of personal identity. This oversight stems from non-classical and post-classical philosophers' efforts to move beyond the classical discourse that equated identity with sameness, a tradition upheld even by Aristotle, who prioritized identity over difference, and later interpreted by modern thinkers like Descartes. The research adopts a sociocultural approach as its theoretical and methodological foundation, viewing culture as the primary domain for ethnic identity formation and expression. Utilizing philosophical and anthropological methods, the study explores ethnic identity through the "person" category. The axiological method is employed to analyze ethnic culture as a source of norms and values, a survival mechanism, and a means for self-determination and self-realization. By combining these approaches, the research aims to comprehensively understand ethnic identity through an individual's values towards ethnocultural reality in relation to their self-determination and self-realization in the world. The interdisciplinary nature of the study necessitated the use of methods from psychology, cultural studies, sociology, and general scientific cognition techniques to address more specific issues [4, p. 9].

Ethnic identity in philosophy is a multifaceted subject that has garnered considerable attention and debate. The discourse encompasses the complexities of identity formation, the role of ethnicity and race in personal and social development, and the implications of these identities in various contexts [5, p. 46]. While the exploration of ethnic identity is seen as adaptive and beneficial, particularly for individuals from minoritized backgrounds, it is not without its challenges. Conversations around ethnicity and race can be fraught with issues of discrimination, identity denial, and segregation, which can shape the narratives and experiences of individuals differently based on their ethnic-racial backgrounds [6]. Interestingly, despite the potential for negative experiences, cultural socialization and engagement in conversations about ethnicity and race have been associated with greater ethnic-racial identity exploration and affirmation. However, this relationship is nuanced, with negative conversations about race sometimes leading to less ethnic-racial identity affirmation among certain groups, highlighting the complex interplay between socialization, conversation, and identity development [7, p. 67]. Additionally, empirical studies have shown that intergroup dialogues can enhance ethnic-racial consciousness among adolescents, suggesting that structured conversations may have a positive impact on identity development [8, p. 98]. In summary, ethnic identity in philosophy is a topic that encompasses both the positive aspects of identity exploration and the problematic issues that arise from societal structures and interpersonal interactions. The literature indicates that while ethnic identity development is generally seen as a positive and necessary process, it is also subject to the negative influences of discrimination and cultural misunderstandings. These complexities underscore the importance of considering the context and structure of conversations about ethnicity and race in the development of ethnic identity [9, p. 78].

In social sciences, the notion of “ethnic identity” encompasses a broad spectrum of semantic subtleties that necessitate philosophical clarification. This concept is grounded in an individual’s value system, which emerges from the interplay between their internal drives and the external demands of their ethnic group. This principle of social practicality in daily activities allows individuals to orient themselves, establish their identity, and harmonize with the group’s distinct value orientations. As the primary manifestation of ethnic identity, ethnic culture unveils an individual’s inner world and exhibits a meaningfully evolved human essence. The development of ethnic identity through identification revolves around a structured value system within traditional ethnic culture, mirroring fundamental ethnic values that guide behavior and interactions. An individual, as an active participant in this process, becomes both the object and subject of ethnic identification, shaping their subjectivity and enabling them to accurately evaluate their own ethnic identity within the social landscape [10, p. 56].

The concept of “ethnic identity” in the social sciences encompasses a wide range of semantic shades that necessitate its philosophical explication. The fundamental basis of this concept is derived from the system of value preferences inherent in the individual’s structural makeup, which is formed through the correlation of the person’s internal essential forces with the external requirements of the ethnic community. This principle is established based on the social expediency of life activity [11, p. 78]. This enables a person to navigate the surrounding space-time, define and actualize himself in accordance with the specific value orientations of the group. Identification of a person with the ultimate value foundations of ethnic culture, expressing what is truly “human” for representatives of a given ethnic group, contributes to the subject’s acquisition of identity with himself. In culture, the main sphere of expression of ethnic identity, the innermost inner world of the individual is revealed, it appears as a meaningfully developed human essence. The formation of ethnic identity through the process of identification occurs around a structured value system operating within the framework of traditional ethnic culture. This cultural layer reflects the basic ethnic values that fix the norms and rules of behavior in relations between man and nature, man and society, and man and man, and mediate the totality of stable connections between a person and the outside world, ensuring his integrity and self-identity. A person who acts not only as an object, but also as a subject of ethnic identification, is an active participant in this process. The assimilation of the value and symbolic components of ethnic identification, as well as their implementation in one’s behavior, forms subjectivity, which allows a person to adequately assess his own ethnic identity in social space [12, p. 54].

Viewing ethnic identity through a philosophical lens reveals it as the manifestation of a group’s unique cultural, societal, and historical traits, influenced by both internal perceptions and external acknowledgment. This process involves a nuanced interaction between personal self-understanding and broader group association, rooted in perceived cultural distinctions and shared

ancestry. Philosophical inquiries into ethnic identity often highlight its fluid and multifaceted nature, recognizing that individuals may embrace multiple, coexisting ethnic affiliations. Intriguing contradictions arise when examining the evolving nature of ethnic identity. For example, Transylvanian Saxons are experiencing a transformation in their ethnic self-concept due to modernization and migration, resulting in shifts in conventional practices and social structures [13, p. 34]. Similarly, the distinction between ethnic and national identity is nuanced, with historical/political manifestations leaning more towards a political identity in the context of nationhood. Moreover, the symbolic ethnicity argument, which predicts a decline in ethnic behavior and affiliation despite a persistent interest in ethnic identity, is not supported by findings from a study on a Jewish community). In summary, the manifestation of ethnic identity is a multifaceted phenomenon that is continually reshaped by social, cultural, and historical forces. It is characterized by its situational nature, adaptability to social changes, and the potential for multiple ethnic affiliations within individuals [14, p. 59]. Philosophical inquiry into ethnic identity reveals the importance of understanding these complexities and the implications they have for individual and group identities in a changing world.

The concept of ethnic identity is intricate and multidimensional, having been examined through various lenses in social science research. The problem-oriented discussion surrounding ethnic identity sheds light on several crucial issues and obstacles in comprehending and tackling this phenomenon.

A primary focus is on how ethnic identity is formed and portrayed in various settings. As noted by, understanding identity construction is essential for developing a contemporary cultural society. Analyzing ethnic identity through cultural products like films can offer insights into the branding and representation of national and ethnic identities to younger generations stresses the significance of examining language usage and discourse to understand how ethnic identity is molded and negotiated, particularly among marginalized groups.

The discourse on ethnic identity unveils certain paradoxes and difficulties. For example, while ethnic diversity is generally viewed positively as contributing to cultural richness, it may also foster isolationist tendencies in multiethnic societies. Moreover, the development of ethnic identity can be influenced by various factors, including parenting styles, situational contexts, and collective action, rather than solely depending on “transplanted” cultural heritage.

Analysing, the problem-based discourse on ethnic identity highlights the need for a sophisticated understanding of this concept. It underscores the importance of considering multiple elements, such as social context, language use, and cultural representations, in shaping ethnic identity. Furthermore, the discourse indicates that ethnic identity is not fixed but rather a dynamic process influenced by historical, ideological, and social factors. This complexity emphasizes the need for interdisciplinary approaches in studying and addressing issues related to ethnic identity in diverse societies.

Methods and Methodology

The study of ethnic identity employs diverse methodological approaches, reflecting its intricate and multidimensional nature.

Ethnographic fieldwork remains a vital technique for examining ethnic identity, enabling researchers to collect direct data about the ethnic characteristics of studied groups. Nevertheless, this method encounters obstacles such as researcher bias, intricate relationships between researchers and informants, and field access issues. Effective fieldwork necessitates the development of suitable research tactics and the establishment of productive communication with informants.

Psychodiagnostic tools are also employed, as exemplified by a cross-cultural comparative study utilizing questionnaires like “Who Am I?” and “Types of ethnic identity”. These instruments aid in uncovering shared and distinct aspects of personal and ethnic identity across various cultural groups. Comparative ethnographic methods play a crucial role in identifying “ethnic boundaries” and “ethnic markers” that set one ethnic group apart from another.

Notably, divergent theoretical perspectives exist in the study of ethnic identity. Primordialism concentrates on “primordial” cultural distinctions, while constructivist and instrumentalist approaches emphasize the social organization of ethnic differences. This theoretical diversity underscores the importance of interdisciplinary approaches, integrating insights from genetics, culture, and historical narratives.

To conclude, research on ethnic identity benefits from a mixed-methods strategy, combining qualitative and quantitative techniques. This comprehensive approach allows for a more holistic understanding of the intricate interplay between individual experiences, cultural practices, and broader social contexts in shaping ethnic identity. Future studies should continue to explore innovative methodologies to capture the dynamic and multifaceted nature of ethnic identity formation and expression.

The manifestation of ethnic identity is a multifaceted phenomenon that has been approached through various research methods across disciplines such as social philosophy, sociology, social psychology, cultural anthropology, ethnology, and developmental psychology. Theoretical and practical research has moved beyond one-dimensional interpretations of ethnic identity to consider it as a spatial metaphor with different forms and degrees of expression [15, p. 20]. Comparative ethnographic methods are crucial in revealing specific distinctive features and “ethnic markers” that delineate one ethnic group from another. Contradictions arise in the literature regarding the nature of ethnic identity, with some scholars emphasizing its primordial, given aspects, while others focus on its constructed and situational nature [16, p. 52] is highlighted as particularly effective in capturing the contextualized experiences of racial/ethnic socialization, especially in early childhood [17, p. 79]. The role of cultural products, such as film, in constructing and representing ethnic identity also underscores the importance of interdisciplinary

and cultural studies approaches. In summary, the study of ethnic identity's manifestation employs a range of methodologies, from comparative ethnographic methods to mixed methods research, to address its complex and dynamic nature. These approaches reveal the importance of both primordial elements and social constructs in understanding ethnic identity. The interdisciplinary nature of this research underscores the need for diverse methodological approaches to fully grasp the phenomenon of ethnic identity [18, p. 90].

Ethnic Identity in Philosophical Analyses

The manifestation of ethnic identity is multifaceted, as evidenced by the empirical findings across various studies. Ethnic identity encompasses a sense of belonging, pride, and recognition of cultural heritage, as well as the perception of prejudice and discrimination [19, p. 38]. Various elements shape emotional expressiveness, including the implied audience and the context of measurement. Research indicates that ethnic identity can have intricate effects on how emotions are displayed. When examining the impact of ethnic identity on behavior and social interactions, some contradictions and intriguing observations arise. For example, individuals with a stronger sense of ethnic identity might exhibit less emotional affect and positive expressions. Additionally, the intensity of ethnic identity can impact consumer choices and social conduct. Furthermore, ethnic identity can act as a safeguard against the cultural expansion of Western societies, preserving cultural authenticity and personal wholeness among younger generations. In conclusion, ethnic identity is a multifaceted concept that significantly influences individual and group conduct, emotional manifestation, and cultural conservation. It is molded by personal perceptions, social engagements, and broader societal forces. To comprehend its specific expressions, a sophisticated approach is necessary, taking into account the intricate interplay of these various factors [20, p. 59].

The study of ethnic identity begins with an examination of the phenomenon through the lens of cultural philosophy. This is achieved through the use of philosophical, anthropological, and axiological methods. The investigation of ethnic identity requires an understanding of the value structure of an individual, as it is an essential component of ethnic culture. Ethnic culture is viewed as the objective, human-dimensional aspect of ethnic life, and it serves as the starting point for solving problems related to the study of ethnic identity. Ethnic culture is a cross-cutting phenomenon that permeates the complex and multi-level structure of ethnic life, and it influences the system of life of an ethnic community [21, p. 58].

The core elements of ethnic culture shape an individual's self-identity through identification with its fundamental value systems, which constitute the unchanging mental aspects of ethnic identity. These encompass particular forms of consciousness and conduct, established during the development of ethnic identity and influenced by specific value orientations. Examining the evolution of ethnic identity necessitates an analysis of both internal and external influences. External

factors include the ethnic group's basic life principles, manifested as behavioral norms, values, and ethnic symbols, often reflected in folklore. Internal factors, filtered through an individual's unique characteristics, require consideration of the dual nature of ethnic identification as both object and subject [22, p. 43].

In the process of ethnic identification, an individual functions as both the recipient and the agent. As a recipient, the person's inner world is affected by various ethnocultural institutions. As an agent, the individual can assess their life across past, present, and future perspectives. Ethnic culture facilitates personal growth as a self-organized entity within the social space-time continuum through the development of agency. Throughout history, the role of individual factors in the relationship between people and society has grown more prominent. In contemporary society, an individual's affiliation with a particular community is largely determined by their internal attitudes and aspirations. The direction of a person's value orientations, ranging from self-determination and self-actualization to embracing ethnic values or distancing from ethnocultural traits, influences their intrapersonal tendencies [23, p. 71].

Conclusion

Ethnic identity is a complex and multifaceted concept that has been extensively studied across various disciplines, including philosophy, sociology, and psychology. Research has shown that ethnic identity plays a crucial role in the psychological functioning of individuals, particularly those from minority groups. However, the understanding of ethnic identity is complicated by the uniqueness of each ethnic group, making it challenging to draw general conclusions. Interestingly, recent studies have proposed a shift from a one-dimensional interpretation of ethnic identity to a more nuanced, multidimensional approach. This new perspective suggests viewing ethnic identity as a space that includes different forms and degrees of expression, rather than a simple linear scale from unformed to formed identity. This contradicts earlier, more simplistic models and highlights the need for a more sophisticated understanding of ethnic identity in philosophy and related fields. In conclusion, the study of ethnic identity in philosophy requires a comprehensive approach that considers its various manifestations and influences. Future research should focus on common elements across groups to develop a more unified understanding of ethnic identity. Additionally, philosophers should consider the impact of contemporary factors such as social media, multi-ethnic urban environments, and non-systemic politics on the transformation of ethnic identity. This evolving perspective on ethnic identity has significant implications for philosophical discussions on multiculturalism, social integration, and individual identity formation.

Ethnic identity is intricately connected to self-determination and self-realization, which are shaped by sociocultural elements. An individual's identity and ability to function autonomously in society are profoundly influenced by their

cultural background. When a person is unable to achieve self-determination and self-realization within their cultural context, they may become estranged from their ethnocultural traits, stemming from an inability to express their fundamental nature within a specific worldview and value system. The emergence of contemporary ethnic identity forms is significantly affected by the disparity between traditional and modern information values in today's culture. The quest for personal identity, viewed as the capacity to create models for interacting with the global world, is driven by several factors: the clash between traditional relationship forms and the information age, generational differences, a lack of shared values and objectives, and the need to comprehend diverse social timelines and life goals. While current ethnic revival efforts aim to restore traditional ethnic values, they often lack a comprehensive approach and focus solely on reviving isolated elements such as customs, rituals, and distinctive attire. Conversely, forms of ethnic identity arising from sociocultural crises may not be fully adaptive in the modern world and can lead to the resurgence of archaic structures. Nevertheless, the spontaneous restoration of spiritual and material aspects of ethnic culture requires organized guidance.

In philosophical discourse, ethnic identity is a complex construct examined through various theoretical frameworks and empirical research. Studies indicate that ethnic identity is not only a developmental phenomenon influenced by social, familial, and cultural factors but also a psychological asset that can protect individuals' mental and physical well-being. The role of symbolic cultural practices in shaping racial and ethnic identity development, particularly in early childhood, underscores the importance of considering the interplay between cultural symbols and identity formation [24, p. 31]. Intriguing contradictions emerge when examining the impact of racial socialization and perceptions of racial discrimination. Research has shown that racial socialization significantly predicts perceptions of racial discrimination, suggesting that how individuals are socialized about their race can influence their perception of and response to discrimination [25, p. 89]. Furthermore, longitudinal studies have provided evidence for the progressive nature of ethnic and racial identity development, challenging the notion of a developmental hierarchy for racial identity [26, p. 51]. In essence, ethnic identity is a dynamic and multifaceted construct shaped by a combination of developmental, cultural, and social factors. It plays a crucial role in personal development, especially for individuals from minoritized backgrounds, and has implications for psychological functioning and well-being [27, p. 39]. Research also suggests that ethnic and racial identities can influence perceptions and attitudes towards health-related behaviors, such as genetic testing [28, p. 109]. A nuanced understanding of ethnic identity is essential for developing culturally appropriate services and interventions that address the needs of diverse populations [29, p. 97].

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Акапова С.Г., Аймбетова Ү.Ө., Досмагамбетова Ж.Ж.

Философиядағы этникалық бірегейліктің көріну ерекшеліктері

Андатпа. Философиядағы этникалық бірегейліктің көрінісі әртүрлі оқу пәндерімен және мәдени дискурстармен тоғысатын көп қырлы пән. Сток Қытайда этникалық және мәдени сәйкестікті философиялық дискурста біріктіретін «этникалық азшылық философиясының» пайда болуын талқылау арқылы осы қиылысудың нақты мысалын береді. Бұл пән ұлттық, этникалық, мәдени және философиялық бірегейліктің кеңірек мәселелерін көрсетеді, философия ретінде миноритарлық дәстүрлерді қайта анықтаудағы «мәдениеттің» рөлін көрсетеді. Сол сияқты, Сигель білім беру философиясының тарихи маңыздылығын және оның өмірлік маңызды философиялық сұрақтарды, соның ішінде этникалық сәйкестілікке қатысты мәселелерді шешудегі әлеуетін атап өтеді,

философияның оның кеңірек қолданбаларымен, соның ішінде этникалық сәйкестікті зерттеумен қайта байланысу қажеттілігін ұсынады. Этникалық бірегейлік пен философияның арақатынасын қарастырғанда қайшылықтар немесе қызықты фактілер туындайды. Мысалы, Стоктың «иерархиялық қосу» тұжырымдамасы азшылық философияларын кеңірек философиялық канонға тану және біріктірудегі күш динамикасын ұсынады. Бұл психологиялық зерттеулерде табылған этникалық сәйкестікке қатысты неғұрлым теңдік және даму перспективаларына қарама-қайшы келеді - және, олар дамыту мен растауға бағытталған. Этникалық сәйкестік шаралары және олардың азшылық топ мүшелері үшін салдары. Қорыта айтқанда, философиядағы этникалық бірегейліктің көріну ерекшеліктерін философиялық дискурста этникалық және мәдени пайымдаулардың кіріктірілуінен, сондай-ақ азшылық философияларының қосылуына қатысатын күш динамикасын танудан көруге болады. Әдебиеттер этникалық сәйкестік философиялық ой мен дискурсты қалыптастыруда, әсіресе батыстық емес контексттерде және білім беру философиясына қатысты маңызды рөл атқарады деп болжайды. Бұл динамиканың одан әрі зерттелуі этникалық сәйкестіктің философиялық зерттеулерге толық әсерін түсіну үшін кепілдік береді.

Түйін сөздер: этнос, әлеуметтік қауымдастық, тұлғаның жалпы және жеке болмысы, этнологиялық мәтін, антропологиялық мәтін, фактілер, мәдениет.

Акапова С.Г., Аймбетова У.У., Досмагамбетова Д.Ж.

Специфика проявления этнической идентичности в философии

Аннотация. Проявление этнической идентичности в философии является многогранным предметом, который пересекается с различными академическими дисциплинами и культурными дискурсами. Сток приводит конкретный пример этого пересечения, обсуждая появление «философии этнических меньшинств» в Китае, которая интегрирует этническую и культурную идентичность в философский дискурс. Эта дисциплина отражает более широкие вопросы национальной, этнической, культурной и философской идентичности, подчеркивая роль «культуры» в переопределении миноритарных традиций как философии. Аналогичным образом, Сигел отмечает историческое значение философии образования и ее потенциал для решения жизненно важных философских вопросов, включая те, которые связаны с этнической идентичностью, предполагая необходимость для философии восстановить связь с ее более широкими приложениями, потенциально включая исследование этнической идентичности. Противоречия или интересные факты возникают при рассмотрении связи между этнической идентичностью и философией. Например, концепция «иерархического включения» Сток предполагает динамику власти в признании и интеграции философий меньшинств в более широкий философский канон. Это контрастирует с более эгалитарными и развивающимися перспективами этнической идентичности, обнаруженными в психологических исследованиях, как показано и которые фокусируются на разработке и проверке мер этнической идентичности и их последствий для членов групп меньшинств. Подводя итог, можно сказать, что специфику проявления этнической идентичности в философии можно увидеть в интеграции этнических и культурных соображений в философский дискурс, а также в признании динамики власти, связанной с включением философий меньшинств. Литература предполагает, что этническая идентичность играет значительную роль в формировании философской мысли и дискурса, особенно в западных контекстах и в отношении образовательной философии. Дальнейшее изучение этой динамики необходимо для понимания полного влияния этнической идентичности на философские исследования.

Ключевые слова: этнос, социальная общность, родовая и индивидуальная сущность человека, этнологический текст, антропологический текст, факты, культура.