

Ethnopsychological Predictors of the Process of Acculturation in Migrant Students

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Abstract:

In the era of globalization and virtualization, the influence of mass media also creates the ground for young people to get acquainted with new cultural forms, to establish meaningful and systematic relations with representatives of other cultures. It can be seen from the statistical data that the process of inculturation in a person is relatively "slow" along with getting to know the values of another culture. In this way, the culture of comfortable nationalities, education faithful to values, etc. are set before the public. The article talks about the predictors of ethnopsychological diseases in the manifestation of the process of acculturation in migrant students for education in foreign countries.

Keywords: acculturation, ethnic differentiation, cultural locun, cross-cultural research, ethnic identity, assimilation, integration, adaptation, marginalization.

Enter. In today's globalization process, every independent state, every nation must respect the culture, customs and values of citizens of other nations, along with the issue of preserving their own culture, traditions, and passing it on to the representatives of the next generation. the issue of bringing them and treating them in a friendly manner remains relevant. In the general declaration of UNESCO on the diversity of cultures, culture is considered as a set of cultural-material, intellectual-emotional signs related to society and social groups in the world, it includes people's way of life, their ability to live together, value system, traditions and beliefs. it was emphasized that respect for every culture, tolerance and solidarity are the guarantee of international peace and security. Emphasizing once again that the future of today's Uzbekistan is the youth, it is appropriate to cite the following thoughts of the President of the Republic of Uzbekistan Sh.M. Mirziyoyev as a practical proof of our words: We rely on your determination. As you all know, today we have set great goals for ourselves. We have begun to create the foundations of the Third Renaissance in our Motherland. We consider the family, pre-school education, school and higher education, as well as

scientific and cultural institutions to be the most important links of the future Renaissance. For this reason, we are implementing fundamental reforms in these areas. I believe that our selfless and patriotic young people, like you, will actively participate and make a worthy contribution in creating a new foundation for the development of our country." In fact, the issue of the future generation has always been one of the priority tasks of the future of our country.

The main part. Currently, the process of integration of the educational system of Uzbekistan into the international space is gaining momentum. The need to train qualified and competitive specialists who can solve professional problems, quickly adapt to new socio-cultural conditions, cooperate with representatives of different cultures, and coordinate their activities with them is becoming more and more important for the higher educational institutions of our country. When entering new socio-cultural conditions, foreign students experience difficulties (of a social, psychological and socio-psychological nature) that affect the success or failure of their intercultural adaptation. Therefore, there is a question of determining the external and internal factors affecting the specific characteristics of intercultural adaptation of foreign students and justifying the socio-psychological characteristics of this phenomenon.

In order to show the process of intercultural interaction and its result, it is recommended to use the term acculturation. Let's look at the etymology of this term. The word "acculturation" entered the English neologism from the Latin words "add" - "to, towards, add", "culture" - meaning "cultivation, education, development" and "cultivation or acquaintance with culture". is used relatively. This term is interpreted differently in different disciplines and is studied as a phenomenon representing the form of intercultural influence, mutual cooperation, cultural communication, cross-cultural interaction. Since the word "acculturation" is derived from the word "culture", it is necessary to define the essence of the concept of culture. The essence, according to G. Hegel, has an appearance in itself, it performs reflexive, reflective, self-revealing functions. According to N.N. Kozhevnikov, "essence (thing) is the core that makes up the basic content of a thing, the sum of its important properties, the substantial core of an independently existing existence."

Since the 18th century, the term "culture" acquired a spiritual meaning and began to denote the improvement of human qualities. In the new context, culture initially had a metaphorical meaning: a well-educated and sophisticated person of a secular society was called a "cultured person" to distinguish him from an "uncultured" ordinary person. The term "culture" was introduced into scientific circulation in 1871 by E. Taylor, one of the founders of English ethnography and anthropology, who called culture a set of phenomena that includes generations, species and subspecies and makes up the life of an individual. He defined the essence of culture as "a complex that includes knowledge, beliefs, art, morals, laws, customs, as well as other abilities and skills acquired by a person as a member of society."

E. Taylor discovered things that are repeated in time and space in cultural phenomena and used it as a means of reconstructing the past, which later became the most important moment of the comparative historical method and was named typological comparison. Attempts to substantiate the concept of acculturation in a scientific and theoretical manner were made by American ethnographers (Fr. Boas and others). The first theoretical principles of acculturation were developed by the Austrian sociologist and ethnologist R. Turnwald (1932). He stated that "the image of society is not determined by the components of people's racial and ethnic characteristics, by the influence of the environment, but by the result of the interaction of people with each other." American cultural anthropologists R. Linton, R. Redfield and In the "Memorandum on the study of acculturation" published in 1936, M. Herskovits developed a "model of acculturation" describing it as a "one-way" process along with forming a general definition of the concept of "acculturation". According to the second memorandum published in 1954, the process of acculturation was described not only as a

one-way process, but also as a two-way or multi-way process. The "bimaterial" and "polymaterial" models of the acculturation phenomenon were identified through this developed memorandum.

In the 60s and 70s of the last century, the West German researcher V. Rudolph noted that when cultures interact, one culture affects another not only directly, but also indirectly through writing or another form of information transmission. At the same time, he distinguished "the following aspects and conditions of acculturation:

1. Emergence of innovations and selection of cultural events as a result.
2. Personal perceptions and social status of persons who have adopted elements of foreign culture.
3. Changing the meaning and place of ideas and institutions as a result of intercultural influence.

In the former Soviet science, interest in the work of Western colleagues on acculturation was shown only in the 60s of the last century by the famous ethnographer S.A. Tokarev. S.A. Tokarev analyzed the concepts of American ethnologists and emphasized the convenience of the term "acculturation" introduced by them into scientific circulation. By acculturation, he understood the process of changing the culture of one people under the influence of another, usually neighboring people's culture, and concluded that the dominant culture, combined with political and economic pressure, has a one-sided effect on another. Thus, S.A. Tokarev brought to the fore the political and economic mechanisms that form the one-sided model of acculturation.

It is interesting that in the 1980s, acculturation entered the subject area of cross-cultural psychology (ethnopsychology), whose representatives were able to take into account the advanced ideas of earlier studies and apply them to the study of the psychological characteristics of acculturation. At the end of the 80s of the 20th century, the term "globalization of culture" appeared, which includes the negative and positive aspects of the process of acculturation. was characterized by the fact that it can lead to the disappearance of the cultural identity of ethnic minorities.

Structural, philosophical and ideological approaches to the phenomenon of acculturation have been presented during the conducted research. According to B.M. Suzhikova, the ideological approach based on such criticism is considered the most detailed, and terms such as "ethnic pluralism", "marginal person" and "atrophy of ethnic cultures" are used side by side as concepts of bourgeois acculturation. It follows from the above that acculturation is a complex, multifaceted, multifaceted socio-historical process that cannot be studied within a specific discipline. Therefore, there is a need for a methodology that has universal capabilities for various disciplines. In this regard, this phenomenon requires socio-phenomenological analysis. To reveal the final foundations of the concept of acculturation, it is methodologically effective to use logical-semantic analysis, that is, the connection of logical symbols with concepts of reality.

It should be noted that the above analysis is conducted from the point of view of social-philosophical methodology, because social philosophy is a universal social-humanitarian science, which seeks to explain the world of human existence as a whole.

There are historically 2 approaches to research in ethnopsychology: ethnological psychology (or psycho-anthropology) and cross-cultural (comparative cultural psychology). According to the content of the first approach, culture-specific analytical units and terms are used in the study of the mental characteristics of the carriers of one culture. The phenomenon under study is revealed gradually, in this process the researcher should join a religious group, reconstruct his behavior and habits, and become a member of it. Hypotheses are not possible:

According to the content of the second approach, studying the psychological life of two or more ethnic groups with the desire to explain intercultural differences and similarities, using units of analysis, is considered free from the influence of foreign culture. It is possible for the researcher to take the position of an external observer with the desire to distance himself from the studied ethnic

groups, to preliminarily construct the psychomethodological structure of the research and the category for its description, and to put forward hypotheses. When conducting ethnopsychological research, the researcher's adherence to several ethical and confidential principles serves to guarantee the reliable output of the research results. In particular, according to the first ethnopsychological ethical principle, taking into account various factors of the formation of the ethnic community and its psychology - it indicates the study of the national psyche as a product of history, economy, political and cultural development and other conditions in which this ethnic community lives for a long time.

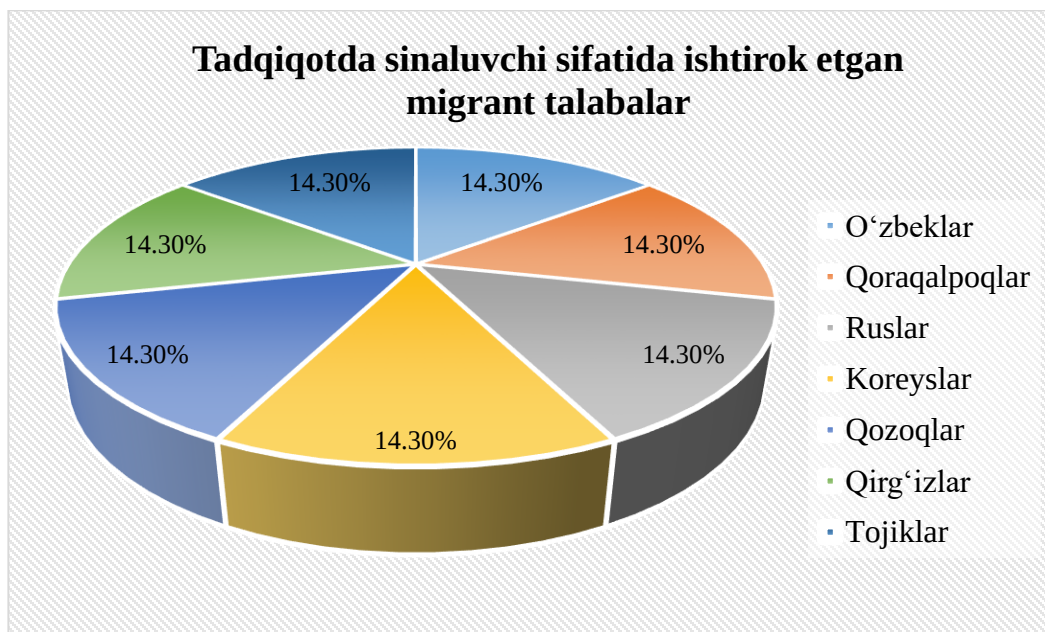


Figure 1. Representation of the object of research in percentage

The second is to analyze non-governmental non-profit organizations of representatives of one ethnic group together with the manifestation of other characteristics - aimed at understanding how their social and individual consciousness is related to the national, class, professional, age characteristics of various social groups. The third is to take into account the diversity of manifestations of national psychic characteristics of individuals - not only to comprehensively understand and correctly interpret their entire complex and uniqueness, but also to systematically study each of them. Fourth, in the analysis of non-governmental, non-profit organizations, national-cultural centers, it is necessary to take into account that ethno-identity is known only through comparison and comparison with the same characteristics of representatives of other communities. Relying on the above principles, the research organized by us was carried out at the meso level, in which students representing different ethnic groups studying in foreign countries, in particular, in the territory of the Russian Federation, participated as the object of research. Through the table given below, we can find out which nationalities are represented by the objects that participated in our research.

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A total of 490 students participated in the study as testers, and we can say that their representativeness in the sample set is fully ensured. In particular, there are 70 Uzbek students, 70

Karakalpak students, 70 Russian students, 70 Korean students, 70 Kazakh students, 70 Kyrgyz students, and 70 Tajik students. consisted of

Table 1. Examining the suitability of Dj. Berry's "Learning strategies of acculturation" methodology to a normal distribution (n=490)

№	Strategiyalar	X	σ	Z	p
1.	Separatsiya	11,1694	4,15766	2,837	0,000**
2.	Marginalizatsiya	11,2306	3,77944	3,728	0,000**
3.	Integratsiya	11,9000	4,80927	2,403	0,000**
4.	Assimilyatsiya	11,7327	4,46343	2,019	0,001**

Note: **- $p < 0.01$

Based on checking the results of Dj. Berry's "Study of Acculturation Strategies" method according to the normal distribution law, according to the scale of separation ($Z=2.837$; $r < 0.01$), according to the scale of marginalization ($Z=3.728$; $r < 0.01$), according to the scale of integration ($Z=2.403$; $p < 0.01$), assimilation scale ($Z=2.019$; $p < 0.01$) results were observed and 100% of these obtained results correspond to non-parametric criteria according to the law of normal distribution. In the process of evaluating their acculturation strategies, the tendency of students to behave as a marginal person is determined, and we can estimate that this is due to the fact that the motive to be loyal to one's basic value is highly manifested in the harmony of values.

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