Ethnic Identity and Sustainable Development

Valērijs Makarevičs[1] Dr. psych.; **Dzintra Iliško**[2] PhD
Daugavpils University, Latvia
valerijs.makarevics@du.lv[1]; dzintra.ilisko@du.lv[2]

Abstract: The relationship between ethnic identity and sustainable development is not one dimensional. A person is viewed as a central focus of the sustainable development. **The topicality of the study** is determined by an interest to explore various manifestations of personality, and, in the study, by the ethnic aspect of identity. Researchers pay close attention to such aspects of ethnical identity as mother tongue, ethnic character, ethnic values, and ethnic culture. **The aim of this study** is to explore the aspects of ethnic identity, particularly, the differences in the self-assessment of ethnic characteristics of respondents in the group of the Latvian language speaking and Russian speaking respondents. The first subscale that reflects manifestations of ethnic identity. The second subscale reflects ethnic features. **Methodology.** The authors designed a research methodology that explored such manifestations of ethnical identity. The methodology includes both a quantitative and a qualitative method. The questionnaire consists of three subscales. The first subscale that reflects manifestations of ethnic identity. The second subscale reflects ethnic features. The third subscale was *Ethnic consciousness and culture*. Respondents were asked to reflect what traits of character and what values are inherent in their ethnos. A list of five-character traits (self-confidence, initiative, responsibility, sacrifice, submission) and three values (family, religious, friendship between people) were offered. This article analyses results gained as a result of conducting a questionnaire that focuses on the study of respondents' self-esteem. The participants of the study were inhabitants from the Eastern part of Latvia. They were divided into two subgroups. The first group included respondents with the Latvian as their native language. The second involved respondents whose who had Russian as a native language. **The obtained results of the study** indicate that there are statistically significant differences in the self-assessment of ethnic characteristics of respondents of these two groups. At the same time, statistically significant differences were not found in the ethnic self-assessments of men and women in each of these groups.

Keywords: sustainable development, ethnic identity, ethnic character, native language.

Introduction

The contemporary world needs to be seen as a complex system. On the one hand, the requirements of a globalized economy and the availability of modern means of communication remove all barriers, including ethnic, cultural and linguistic ones. Therefore, the idea that the division of people into ethnic groups can impede the further development of a globalized economy sometimes is reflected in the scientific literature (Blanton, 2015). On the other hand, each nation has millennia-old cultural traditions that influence the perception and understanding of world political and social processes by its representatives. The presence of contradictions between the historical experience of the ethnos and the changing conditions of the global socio-economic system gives rise, in particular, to structures such as the famous Seven or the Visegrad Group. The concept of sustainable development involves caring for a wellbeing of future generations. What is the role of the ethnic groups in these plans? - today this question remains open. Therefore, the objectives of our study are the following:

- to analyse various definitions of ethnic identity;
- based on this analysis, to determine the fundamental characteristics of ethnic identity; by the use of these characteristics to choose appropriate research methods;
- to explore the relationship among ethnic identity and sustainable development goals, which will emphasize the relevance of the study;
- to determine the place of ethnic character in the structure of ethnic identity;
- by taking into account obtained results and the fact that the ethnic group is associated with the language, to conduct the study on a self-assessment of representative of ethnic traits in two language groups, by taking into account gender and age differences of respondents.

The concept of ethnos and ethnic identity

According to J.V. Bromley, an ethnos is a stable set of people with a common language, culture, behaviour and mental characteristics. Moreover, individuals belonging to a particular ethnic group are aware of these features (Bromley, 1983). H. Berking formulated the most general concept of ethnic identity: ethnic identity is a form of human being that determines the dominant form of communication (Berking, 2003). According to J.D. Eller, ethnic identity is an integral part of a person who identifies and symbolizes the social boundaries of any group (Eller, 2009). Ethnic identity is a phenomenon that is difficult to conceptualize. As noted by J.S. Phinney and A.D. Ong, ethnic identity is a multi-dimensional dynamic construct that evolves over time (Phinney, Ong, 2007).

The authors also wrote that "ethnic identity is distinct in some ways from other group identities, such as racial identity, but it also shares aspects of both personal and group identities" (Phinney, Ong, 2007, 271). Ethnic identity is manifested as extra personal (behaviour), and intrapersonal (self-awareness), as an aspect of one's personality. Ethnic identity, however, is a structure that can exist without the dimension of behaviour (Phinney, Ong, 2007, 272). Therefore, researchers sometimes distinguish between internal (self-awareness) and external (behaviour) ethnical identity (Kwan, Sodowsky, 1997). Today there no consensus about ethnic identity (Volkov, Kurczewski, 2013, 19). According to psychologists, ethnicity, and hence ethnic identity, cannot be selected by an individual (as opposed to a personal identity), but is determined by birth or assigned by ethnicity or phenotype (Phinney, Ong, 2007, 272).

Theories and studies of ethnic identity

In regards to theories of ethnic identity, as well as empirical and theoretical studies of identity, we can state the presence of certain methodological difficulties have not yet gained their unambiguous resolution. These difficulties were discussed in the work of E.P. Belinskaya and T.G. Stefanenko (2000) "*Ethnic Socialization of a Teenagers*" Firstly, the authors pointed to the initial lack of clear definitions of the very concept of identity (both, its personal and social hypostases), which began with the E.H. Erikson (1994) concept, and, in further empirical research, turned into a kind of methodical discussion. As a result, the identity was investigated and explored by the use of a variety of methodological tools - from free self-descriptions to clinical personality tests, while E.H. Erikson (1994) himself considered the method of clinical conversation to be the only adequate method for this issue. Secondly, in addition to the methodological difficulties associated with the variety of conceptual positions in identity research, there are also specific difficulties in the study of ethnic identity itself.

It is noted that when the researcher addresses this issue as a central methodological problem, there is a need for a clear definition of the level at which it will be studied. Namely, "from the standpoint of an ethnic community as a whole (as an ethnic identity of a group) or in the centre will be a person as a carrier of ethnic characteristics (as an ethnic identity)". Finally, the series of difficulties in the methodological development of the issue of identity is associated with its interdisciplinarity (Iliško, 2018; Jensen, Arnett, McKenzie, 2011; Kesbi, 2017; Katane, Laizane, 2012; Katane, Katans, Vāvere, 2012; Iliško et al., 2017). Today, the category of identity is widely used not only by psychologists, but also by sociologists, philosophers, historians, and information technology specialists (Cucina, 2009; Der-Karabetian, 1980; Gamsakhurdia, 2017). This poses a challenge for researchers to correlate the methods of different sciences.

Today, the methodological approaches of psychology, ethnography, and sociology intersect in study of ethnic identity, which necessarily requires each researcher to have a certain level of methodical reflection: to accurately determine the goals and objectives of the study, to know the possibilities and limitations in applying a particular technique, and the ability to correlate it content with a particular theoretical concept. (Belinskaya, Stefanenko, 2000). Researchers report that most of the work in the field of study of this phenomenon aims to disclose the ethnic identity of members of a minority group. Representatives of an ethnic majority tend to be less interested in their ethnicity than members of an ethnic minority (Hjort, Frisen, 2004). At the same time, members of an ethnic minority may have strong or weak identifications with both cultures, both with a majority culture and with an ethnic one.

Accordingly, four dimensions for ethnic identity can be considered: • integrated (strong identification with both the basic culture and its ethnic group); • assimilated (strong identification with the basic culture, weak - with its own); • isolated (weak identification with the basic culture, strong - with its

own); marginal (poor identification with both basic and ethnic cultures. Theories of ethnic identity can be divided into several groups. The first group includes theories where the emphasis is on the existence of common and unique characteristics of representatives of different ethnic groups. Researchers include common identities, a sense of belonging to an ethnic group and a sense of pride of their group, as well as behavioural participation (Phinney, 1990; Phinney, Ong, 2007).

Self-identification is manifested in the fact that a person speaks of his/her belonging to a particular ethnic group. A sense of belonging is manifested in one's behaviour (language, choice of friends, ethnic religion, maintaining ethnic traditions, interest in ethnic culture and history, participation in events organized by his/her ethnic group). The main indicator of ethnic pride increases a self-esteem due to belonging to one's ethnic group. Moreover, the greatest difficulties arise in the study of ethnic pride. One can also single out a group of theories and studies that focus on the study the manifestations of ethnic identity and its connection with other factors. Thus, the theory of identity formation proposed by Phinney and colleagues suggests a positive correlation between ethnic identity and psychological well-being. Many studies support this assumption: strong and secure ethnic identities positively correlate with adequate self-esteem, coping, and optimism (Phinney, 1992; Roberts et al., 1999; Iliško et al., 2017). The studies on the relationship between ethnic identity and ego identity indicate to a strong negative correlation between diffusion status and ethnic identity (Hjort, Frisen, 2004).

Recent military conflicts also affect the formation of ethnic identity. As noted by H. Hjort and A. Frisen survivors of the war are guided in their development by a common religion, ethnic or regional affiliation. Thus, the internal cohesion of the group is enhanced by an external threat (Hjort, Frisen, 2004). The next group of theories deals with the problem of the plurality of ethnic identity. Today, there are practically no countries with a mono-ethnic population (Iliško, 2018).

The problem of relations between the ethnic majority and ethnic minorities becomes relevant in the second half of the twentieth century. The most significant studies of this phenomenon have been conducted in the United States of America. The American nation is called a "melting pot" comprising many, mainly European, ethnic groups. The subject of the study determines the relation of ethnic and American identity. The findings were contradictory. Studies have shown that the connection between ethnic and American identities can be both positive and negative (Luconi, 2003; Der-Karabetian, 1980; Ting-Toomey, 1981; Zak, 1973). These studies are interesting since they make a distinction between ethnic and national identity. In our early research, we noted that an ethnic group is a product of the cultural and historical development of humankind, and a nation is the result of a political decision to unite ethnic groups based on a single language and relevant legislation (Makarevičs, 2012). In these studies, the issue of inconsistency and consistency of multiple ethnic identities is relevant in the context of this study. The process of formation of multiple (double) identities was studied in detail in the work of A. Kesbi (2017) "*Language, Ethnicity and Identity*". One of the goals of this work was the connection of language and ethnic identity by the use the Amazigh people living in Morocco as an example.

Historically, the geographical conditions of residence (mountains, plains) did not contribute to the preservation of the single language of people. Today there are three varieties of it. However, they understand each other very well. They have common traditions, holidays and folklore. Three linguistic branches of this nationality make a single ethnic identity.

The Islamization of the territory on which the state of Morocco is located today, began in the XIV century. Islamization is associated with the Arabic language. And the Arabic language is the language of the Qur'an, the main book of Muslims. The adoption of Islam as a religion meant an indispensable mastery of the Arabic language, which was used in mosques. Thus, historically, there was a situation when one language was used in public relations, and another at home and in communication with neighbours (Kesbi, 2017).

The situation is not unique. The main input of the study was conclusions drawn by the author:
- language defines the boundary between We and They; mastering the languages of other nations can erase these boundaries;
- language determines belonging to a particular social group; however, a social group is not limited to ethnic characteristics;
- religion can serve as a unifying factor in the process of formation of both ethnic and national identity (Iliško, 2018);

- multiple identity is a necessary component of national identity when an ethnic minority understands that isolation from social processes occurring in the state impedes their career and personal growth;
- linguistic changes resulting from globalization can affect the development of a person's ethnic identity (Jensen, Arnett, McKenzie, 2011).

Multiple ethnic identity theories are linking linear and two-dimensional models of this phenomenon. The linear model involves a gradual transition from an identity associated with one's own ethnic group to another identity associated with a majority ethnic group and its culture (Simic, 1987).

The authors of an alternative or two-dimensional model of multiple ethnic identity suggest that the second, associated with the identity of the majority ethnic group, develops independently from the first one. Here, the ratio of the levels of development of identities is important. They are determined by Strong-Strong dichotomies; Strong-Weak; Weak-Strong; Weak-Weak dichotomies. In the first case, the connection is manifested in such social phenomena as acculturated, integrated, bicultural. Secondly - ethnically identified, ethnically embedded, separated, and dissociated. In the third case, as assimilated, in the fourth, as marginal (Phinney, 1990, 502).

However, the initial ethnic identity is preserved only in three cases, as assimilated people abandon their identity (Kesbi, 2017). The difficulty in constructing a theory of ethnic identity also lies in the fact that some researchers consider it as a form of social identity (Tajfel, 1981), while others consider it to be part of personal identity (Steele, 1988). Ethnic identity is understood either as a desire to belong to a particular social group, or as an attempt to answer the question "Who am I?" This can be assumed that these are different stages in the development of the phenomenon. The notion that ethnic identity as a kind of social one lies at the heart of the claims of social constructivists that ethnic identity as a social construct, and the result of interpersonal interaction between people of a particular social group (Gjerde, 2014). At the same time, interpersonal interactions, the result of which is ethnic identity, occur in the context of the culture of a social group (Kiang, 2014).

Ethnic identity is associated with values and manifests itself in ethnic character. V. Gamsakhurdia, examining the identity of Georgians, notes that the most striking sign of Georgian identity is that they have the strongest attachment to the family and close relatives (focus on family values). Georgian identity is manifested in a demonstrative manner as a self-expression. This behavioural characteristic is independent of religion (Gamsakhurdia, 2017).

Some studies show that women are more likely to participate in ethnic identity issues as compared to males. The features of ethnic identity are more distinct to women. Women are the guardians of ethnic identity (Makarevičs, 2012). In contrast, a Bosnian study there is an evidence that women are more indifferent than men in relation to the issues of ethnic identity (Hjort, Frisen, 2004). There are many approaches to analyse ethnic identity. But these approaches do not answer the main question: is it possible to create a universal theory of ethnic identity? The answer is most often negative: Researchers come to the conclusion that the approach in which "one model fits all" is limited (Swenson, Prelow, 2005).

Ethnic identity and sustainable development

The notion of sustainability is based on the need to preserve the natural resources to preserve them for the future generations. This should also be applied to nurturing one's identity which plays a key role in shaping both, individual's wellbeing and community's identity. The concept of sustainability is linked both, to the concepts of durability and permanence, and a dynamic change like one's cultural and ethnic identity that contains its unchanging essence and at the same time is in constant development.

The relationship of ethnic identity and sustainable development is not straightforward. Researchers emphasize that the ideal of any national government is to have a nation without any radical linguistic, ethnic and racist diversity, the nation that is loyal to a national identity. The Sustainable Development Strategy of Latvia until 2030, focuses on a peaceful coexistence of diverse cultures and ethnic groups in one territory (Sustainable Development…, 2010).

Since ethnic differences can potentially be a source of temporary tension or the formation of tensions with long-term consequences for a national security (Moradpour, 2016). There are almost no mono-

ethnic countries in the modern world. Moreover, globalization creates a new social and cultural reality to which a person needs to adapt. The adaptation process is associated with the revision and restructuring of one's ethnic identity. If this does not happen, there may be a fear of losing the traditional ethnic identity and increasing social tension in society (Samalavičius, 2005).

How is this possible to maintain a balance between the interests of different ethnic groups within the framework of sustainable development? Researchers offer different solutions to the problem. For example, M. Cucina, notes that social and economic transformations in a multi-ethnic society are possible if we meet the needs of the entire community. Otherwise, the sustainable development goals that meet the interests of representatives of different ethnic groups will not be achieved (Cucina, 2009). The representative of multi-ethnic Iran E. Moradpour believes that two factors are important for the sustainable development of his country: a common religion (Islam) and an increase in the number of political leaders who represent ethnic minorities (Moradpour, 2016). What is the role of ethnic identity for sustainable development? Researchers note that ethnic identity provides a safe and sustainable sense of self-esteem (Phinney, Ong, 2007), which, in turn, helps address sustainable development challenges.

The aim of this study is to explore the aspects of ethnic identity, particularly, the differences in the self-assessment of ethnic characteristics of respondents in the group of the Latvian language speaking and Russian speaking respondents.

Methodology

For the study of ethnic identity researchers used both, quantitative and qualitative methods of research. Qualitative methods include content analysis of diaries, conversations with one's friends, semi-structured interviews, sorting photographs of representatives of various ethnic groups, and analysis of subjects' comments and others (Santos, Umaña-Taylor, 2015).

Among quantitative methods, The Multigroup Ethnic Identity Measure (Phinney, 1992) and its modifications are popular among researchers. The basic version of the methodology includes 14 questions that must be answered by the use of a 4-option scale: from completely agree to completely disagree. The components of ethnic identity such as a sense of belonging, the level of development of ethnic identity, and participation in ethnic practices are measured. Ethnic values and beliefs are not included in the methodology, since it is believed that they differ in groups.

The authors of this study have developed their own methodology for the study of identity. The methodology includes both a quantitative and a qualitative method. Questionnaire consists of three subscales.

The first is a subscale that reflects manifestations of ethnic identity. It includes four open questions: What does it mean to be Latvian (Russian)? Which national group do you consider as closest to your ethnic group? What unites you? What makes you different?

The second subscale is called Ethnic Features. Respondents were asked to reflect what traits of character and what values are inherent in their ethnos. A list of five-character traits (self-confidence, initiative, responsibility, sacrifice, submission) and three values (family, religious, friendship between people) were offered.

Respondents' traits of character and values were evaluated in a five-point scale, where 5 points meant the maximal manifestation of a particular trait or value in the structure of ethnic identity, and 1 point contains its minimum manifestation. In addition, the respondents were asked to add some other values to the list of traits and values.

 The third subscale was: "*Ethnic consciousness and culture*." This subscale consisted of open questions and statements: What are the literary works that, in your opinion, most vividly describe the ethnic characteristics of your people? What are the main traditions of your people? Can you name the stereotypes how people of other nationalities characterize your people?

Each participant of the research provided the following information about oneself: citizenship, father's nationality, mother's nationality, mother tongue, knowledge of other languages, gender, age, and religious affiliation. Differences between both groups were determined by the use of Mann-Whitney U-test.

Unfortunately, the format of this article does not allow the authors to present all the results of the survey. Therefore, we confine ourselves to the part that relates to ethnic character. The study involved

60 respondents in the age range from 18 to 56. All of them were inhabitants of Latgale (Eastern part of Latvia). Latgale is a multi-ethnic region. In order not to complicate the procedure for the analyses of the obtained data, the entire sample was divided into two subgroups according to the language criteria. The group of respondents who had Latvian as their native language comprised 27 people. The group of respondents who pointed to Russian as their native language comprised the group of 29 people. Latvian and Russian are the dominant languages of the region. Four respondents who indicated both Russian and Latvian as their native language, at this stage of the study were not included in any of those groups and their results were not considered.

Results and Discussions

The result section of the article summarizes the results gained in the questionnaire on a self-esteem in a group of respondents with the Latvian as their native language (Group 1) and in a group of Russians as their native language (Group 2).
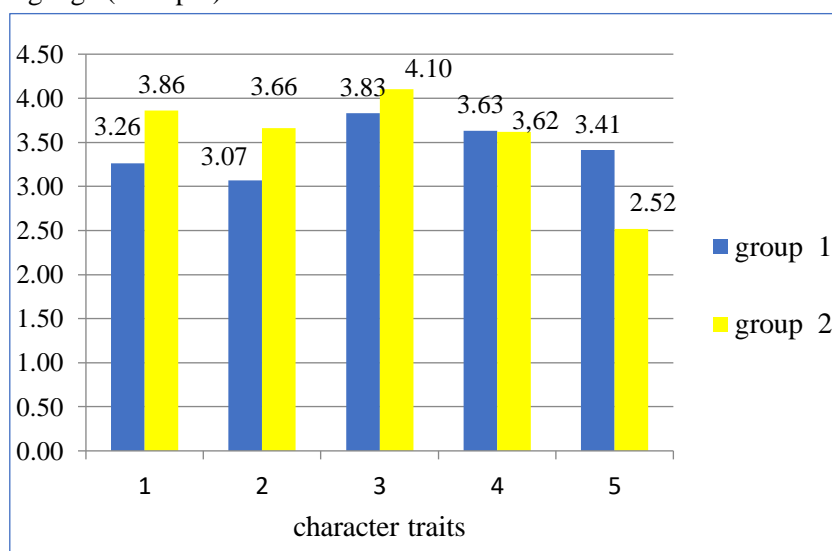

Figure 1. The average self-esteem in groups of respondents with the Latvian as their native language (Group 1) and Russian as their native language (Group 2).

In the Figure 1, the names of ethnic features are located horizontally as following: 1 – self-confidence; 2 – initiative; 3 – responsibility; 4 – self-sacrifice; 5 – submission. Vertical – the average value of self-esteem in groups (maximum value – 5, where 5 is completely agreed). Differences between both groups were determined by the use of Mann-Whitney U-test. The results are presented in Table 1.

Table 1

Mann Whitney U-test, calculated for each ethnic group

№ п/п	Feature of one's character	U-Criterion	The level of significance of difference
1.	Self confidence	225,5	1 %
2.	Initiative	238,5	1 %
3.	Responsibility	382	Insignificant difference
4.	Self-sacrifice	391,5	Insignificant difference
5.	Subordination	238,5	1 %

(The boundary values of U-criterion for 5% significance = 290, for 1% of significance = 259).

Figure 1 reflects that both groups value responsibility. At the same time, statistical differences in estimates are insignificant. The largest statistically significant differences are observed in relation to such trait of character as a self-confidence. The representatives with Russian as their native language evaluated their self-confidence higher. Both groups were divided into two subgroups. The first subgroup included males, the second – women. The subgroup of respondents with their native Latvian language comprised 6 males

and 21 females. The subgroups the respondents with the native Russian language comprised 6 males and 23 females. In each subgroup, the average values of self-assessments of the level of manifestation of character features were calculated. Statistical differences were determined in the self-esteem of males and females in each group. In the first group, according to a Mann-Whitney U-test values ranged from 40 (subordination) to 69 (self-confidence). None of these values were statistically significant.

In the second group (who had Russian language as native), the values of the Mann-Whitney U-test were in the range from 42 (initiative) to 63.5 (subordination). None of these values are also statistically significant.

At the third stage of processing the obtained data, the correlation between one's ethnic self-esteem and age was studied. For this purpose, each group of respondents was divided into two subgroups. The first subgroup included respondents in the age group below 30. In the second – after 30. Since some of the respondents did not indicate their age, their results were not considered. Thus, in the subgroups of respondents with the native Latvian language comprised 19 people under 30 and 8 people after 30 years. In the subgroups of respondents with the native Russian language, respectively, was from 15 and 11.

The average value of self-esteem of ethnic features in each of the subgroups was calculated by the authors by the use of Mann-Whitney U-test. No statistically significant differences were found in the group of respondents who had Latvian as their native language. In the group of respondents with the native Russian language, statistically significant differences were discovered in relation to self-assessment of subordination (U = 43.5; significant at 5% level). A subgroup comprising respondents up to 30 years old displayed better results (an average self-esteem was rated as 2.93) than in a subgroup after 30 (the average of self-esteem was 2.00). No other statistically significant differences were found in other self-assessments calculations.

Conclusions

The study has disclosed various understandings of ethnic identity as defined in the scientific literature. The authors disclosed the relationships among the ethnic identity and sustainable development goals by determining the place of ethnic character in the structure of ethnic identity.

The authors have explored the characteristics of the ethnic identity of respondents belonging to two language groups, namely Latvians and Russians, by taking into account both, gender and age differences among respondents.

The results of the study showed clearly that there are significant differences in the self-assessment of an ethnic profile. The proposed features did not cover the entire spectrum of ethnic manifestations significant for respondents. Therefore, respondents had the opportunity to supplement the list with other features that are important to them.

A subgroup of respondents with Latvian as their native language suggested to supplement the list with the following traits of character: perseverance, pride, diligence (diligence), hard work, aggressiveness. All offered suggestions came from women. A subgroup of respondents with the Russian language as native language, suggested the following additions: emotionality, responsibility, creativity, freedom (proposed by females); justice, honesty (suggested by males).

These results indicate that the ideas about the ethnic character of females and males have their own characteristics. At the same time, an analysis of differences in ethnic self-esteem between males and females has not yielded results. This could be explained by a small sample of males who participated in this study: there were six males in the first and second subgroups, while the group of women comprised 21 and 23, respectively.

In the literature on ethnic identity, there is an indication that ethnic identity a dynamic phenomenon. To verify this statement, both subgroups of respondents were divided into two parts. The first included respondents under 30, in the second - after 30. The age limit was chosen in connection with person's crisis of 30, when there is a reassessment of one's strengths, capabilities, and an increased interest in one's personality. Similarly, as in the previous cases, no statistically significant differences were found

An exception was self-esteem by respondents in a subgroup with Russian as their native language. With 5 % of significance for the Mann-Whitney U-test, in the so-called "gray zone," does not provide an affirmative answer about the existence of differences.

The results obtained in this study, allow one to clarify the content of subsequent studies. The list of the traits of character offered for a self-assessment should be supplemented. To determine the age characteristics of self-assessment of ethnic traits in the sample, this is necessary to distinguish among several subgroups: up to 20 years, from 20 to 30, from 30 to 40, from 40 to 60, and after 60.

Bibliography

1. Belinskaya E.P., Stefanenko T.G. (2000). Eticeskaja socializacija podrostka [Ethnic sicialization of the teenagers]. Moskva: Moskovskij psihologo-socialnij instityt. Voronez: Izdatelstvo "Modek". (in Russian)

2. Berking H. (2003). "Ethnicity is Everywhere:" On Globalization and the Transformation of Cultural Identity. *Current Sociology*, *51*(3-4), 248-264. doi: 10.1177/0011392103051003006

3. Blanton R.E. (2015). Theories of Ethnicity and the Dynamics of Ethnic Change in Multiethnic societies. In The *Proceedings of the National Academy of Sciences of the United States of America (PNAS), 112*(30), 9176-9181. doi: 10.1073/pnas.1421406112

4. Bromley J.V. (1983). Ocorki teorii etnosa [Notes on ethical theory]. Moskva: Nauka (in Russian).

5. Cucina M. (2009). The Worth of Cultural Identity in Sustainable Development Process. In *Congrés UPC Sostenible 2015: la Recerca en Sostenibilitat: Estat Actual i Reptes de Futur. "UPC Sostenible 2015"* Barselona: Centre per a la Sostenibilitat. Retrieved from http://hdl.handle.net/2099/8153

6. Der-Karabetian A. (1980). Relation of Two Cultural Identities of Armenian-Americans. *Psychological Reports, 47*(1), 123-128. doi: 10.2466/pr0.1980.47.1.123

7. Eller J.D. (2009). *Cultural Anthropology Global Forces Local Lives*. New York, NY: Routledge. Retrieved from https://kulturiskvlevebi.weebly.com/uploads/1/8/3/7/18376403/jack_david_eller_cultural_anthropology_global_forces.pdf

8. Erikson E.H. (1994). *Identity and the Life Cycle* (3rd ed.). New York: W.W. Norton & Company.

9. Gamsakhurdia V. (2017). Quest for ethnic identity in the modern world - The Georgian case. *Cogent Social Sciences, 3*(1). doi: 10.1080/23311886.2017.1309735

10. Gjerde P.F. (2014). An evaluation of ethnicity research in developmental psychology: Critiques and recommendations. *Human Development,*57(4), 176-205. doi: 10.1159/000362768

11. Hjort H., Frisen A. (2004). Ethnic identity and reconciliation: Two main tasks for the young in Bosnia Herzegovina. *Adolescence*, *41*(161),141-163. Retrieved from https://www.questia.com/library/journal/1G1-145526479/ethnic-identity-and-reconciliation-two-main-tasks

12. Iliško Dz. (2018). Building bridges over troubled waters or learning "to Live Together" sustainably. In E. Aslan, M. Rausch (Eds.), *Religious Education*. Wiener Beiträge zur Islamforschung. Wiesbaden: Springer VS, 187-201. doi: 10.1007/978-3-658-21677-1_13

13. Iliško Dz., Dedels O., Badjanova J., Juhnevica J., Igantjeva S. (2017). Teaching sustainable resource Governance in a transdisciplinary discourse: Identifying the potential for transformation in higher education. In L.G. Chova, A.L. Martínez, I.C., Torres (Eds.), The Proceedings of the International Conference on *Education and New Learning Technologies (EDULEARN17), 9,* 3723-3729. Barcelona: IATED Academy. doi: 10.21125/edulearn.2017.1810

14. Jensen L.A., Arnett J.J., McKenzie J. (2011). Globalization and Cultural Identity. In S.J. Schwartz, K. Luyckx, V.L. Vignoles (Eds.), *Handbook of identity theory and research*. New York: Springer Publishing. 285-301. doi: 10.1007/978-1-4419-7988-9_13

15. Katane I., Katans E., Vāvere G. (2012). Environment of distance learning for humanization and democratization of education: the historical aspect. In V. Dislere (Ed.), The Proceedings of the International Scientific Conference *Rural Environment. Education. Personality (REEP)*, *5*. Jelgava: LLU, 35-42. Retrieved from https://llufb.llu.lv/conference/REEP/2012/REEP-2012-proceedings-E-ISSN-2255-808X.pdf

16. Katane I., Laizāne A. (2012). Cross-school mentoring as a facilitator of sustainable development of rural schools in Latvia. In V. Dislere (Ed.), The Proceedings of the International Scientific Conference *Rural Environment. Education. Personality (REEP)*, *5*. Jelgava: LLU, 43-50. Retrieved from https://llufb.llu.lv/conference/REEP/2012/REEP-2012-proceedings-E-ISSN-2255-808X.pdf

17. Kesbi A. (2017). Language, ethnicity and identity. *Revue Interdisciplinary*, *1*(3), Retrieved from https://revues.imist.ma/index.php?journal=Revue-Interdisciplinaire&page=article&op=view&path%5B%5D=10492&path%5B%5D=5998.

18. Kiang L. (2014). Ethnicity and ethnic identity in context. *Human Development, 57*(4), 213-221. doi: 10.1159/000363399

19. Kwan K.L.K., Sodowsky G.R. (1997). Internal and external ethnic identity and their correlates: A study of Chinese American Immigrants. *Journal of Multicultural Counseling and Development, 25*(1), 51-67. doi: 10.1002/j.2161-1912.1997.tb00315.x

20. Luconi S. (2003). Forging an Ethnic Identity: The Case of Italian Americans. *Revue française d'études américaines, 2*(96), 89-101. doi: 10.3917/rfea.096.0089

21. Makarevičs V. (2012). Psychological Research of Ethnic Identity: The Context of the Latvian Integration. In V. Volkov (Ed.), *Ethnicity: Ethnic Identities and Integration of the Society, 6*, 62-81. Retrieved from http://www.fsi.lu.lv/userfiles/Et_NR6.pdf

22. Moradpour E. (2016). Ethnicity and Sustainable Development. *International Journal of Humanities and Cultural Studies, Special January,* 1395-1404. Retrieved from http://www.ijhcs.com/index.php/ijhcs/article/view/1735/1621

23. Phinney J.S. (1990). Ethnic Identity in Adolescents and Adults: review of research. *Psychological Bulletin by the American Psychological Association*, *108*(3), 499-514. Retrieved from https://europepmc.org/article/med/2270238

24. Phinney J.S. (1992). The Multi group Ethnic Identity Measure: A new scale for use with diverse groups. *Journal of Adolescent Research*, *7*(2), 156-176. doi: 10.1177/074355489272003

25. Phinney J.S., Ong A.D. (2007). Conceptualization and Measurement of Ethnic Identity: Current Status and Future Directions. *Journal of Counseling Psychology*, *54*(3), 271-281. doi: 10.1037/0022-0167.54.3.271

26. Roberts R.E., Phinney J.S., Masse L.C., Chen Y.R., Roberts C.R., Romero A. (1999). The Structure of Ethnic Identity of Young Adolescents from Diverse Ethnocultural Group, *The Journal of Early Adolescence*, 19(3), 301-322. doi: 10.1177/0272431699019003001

27. Samalavičius A. (2005). *National identity, culture and globalization: Lithuania wakes up to a new social and cultural reality.* Retrieved from https://www.eurozine.com/national-identity-culture-and-globalisation

28. Santos C.E., Umaña-Taylor A.J. *(Eds.).* (2015). Studying ethnic identity: methodological and conceptual approaches across disciplines. *Washington: American Psychological Association.* doi:10.1037/14618-000

29. Simic A. (1987). Ethnicity as a career for the elderly: The Serbian American case. *Journal of Applied Gerontology, 6*(1), 113-126. doi: 10.1177/073346488700600109

30. Steele S. (1988). On being Black and middle class. *Commentary*, *85*(1), 42-47. Retrieved from https://www.commentarymagazine.com/articles/on-being-black-and-middle-class/

31. *Sustainable Development Strategy of Latvia until 2030*. (2010). Riga: Saeima of the Republic of Latvia. Retrieved from https://www.pkc.gov.lv/sites/default/files/inline-files/LIAS_2030_en_1.pdf

32. Swenson R.R., Prelow H.M. (2005). Ethnic identity, self-esteem, and perceived efficacy to psychosocial outcomes among urban adolescents. *Journal of Adolescence, 28*(4), 465-477. doi: 10.1016/j.adolescence.2004.09.005

33. Tajfel H. (1981). *Human groups and social categories*. Cambridge: Cambridge University Press. Retrieved from http://class.guilford.edu/psci/mrosales/race/Human%20Groups%20and%20Social%20%20Categories.pdf

34. Ting-Toomey S. (1981). Ethnic identity and Close friendship in Chinese American College students. *Journal of International Relations, 5(*4)*,* 383-406. doi: 10.1016/0147-1767(81)90049-3

35. Volkov V., Kurczewski J. (2013). The Latvians, Russians and Poles of Present-Day Daugavpils: Integration, Acculturation and Historical Reconciliation. Rīga: Zinātne. Retrieved from https://www.russkije.lv/files/images/text/PDF_Files/Volkov-Kurczewski.pdf

36. Zak I. (1973). Dimensions of Jewish-American Identity. *Psychological Reports*, *33*(3), 891-900. doi: 10.2466/pr0.1973.33.3.891