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The Study of Individuation Mechanisms and Factors

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Abstract

The exploration is gone for the investigation of the arrangement of the associations between the procedure of ethnic individuation and ethnic personality, resilience to vulnerability and multicultural condition. 325 Ukrainians matured 24 to 56 took an interest in the observational research among which 23% individuals were with optional training and the rest – with advanced education. Among those under examination there were 175 ladies and 150 men. With regards to the statistic attributes every one of them lived in various urban communities, towns and towns in extent average of the statistic creation of the number of inhabitants in Ukraine. The accompanying techniques were utilized: an authorial survey on the instruments of individuation, top to bottom meeting, Budner's Size of Resilience – Narrow mindedness of Vagueness and "Ethnic Character" by H.V. Soldatova. It was discovered that prejudice to insolvability urges to arrangement of the troublesome errands, enactment of such instruments as acknowledgment, allotment, aesthetic inventive completion and separation. Narrow mindedness to the intricacy of the world to some degree muddles the elements of specific systems of the ethnic individuation to be specific allocation and coordination in this way supporting appearance of new components.

Keywords: Individuation,multiculturality, ethnic identity, tolerance to uncertainty.

Introduction

1.1. Articulation of issue

Within the post-dynamic approach a number of studies were conducted focusing at the problem of individuation. However, most of the studies were investigating fairytales, myths, narrations created by the clients. That's why there appeared a necessity to develop and approbate psycho-diagnostic tools for the research of the process of individuation, its factors and mechanisms. This study is especially focusing at the process of ethnic individuation, its connection with tolerance to uncertainty, multiculturality and ethnic identity.

1.2. Previous Research Analysis

Following the definition given by C.G. Jung (1954), a founder of the research devoted to individuation, it is a process of achievement of the internal unity with Self and the whole humanity. A core idea of the analytical psychology is a notion of individuation that is defined as a process of establishment that enables a person to realize his/her internal potential to the fullest. Within the framework of our research it is important to notice that individuation makes it possible for a person to feel a connection between his/her in-depth motives and get engaged in the social and cultural context as much as possible. Following and complementing the conception of G. C. Jung, J. Atwood and R. Stolorow (2016) stated that the aim of individuation is an establishment of a stable self-representation. They highlight three basic elements of the process:

- recognition;
- performance of the transcendental function;
- drawing a boundary line between personal and collective contents thus providing the contact with universal topics.

M. Fordham (1976) and E. Harding (1965) consider the process of individuation from the perspective of the archetypes and collective unconscious. Living through this process a person is supposed to find his/her personal interconnection with archetypical images, feelings and behavioral models. Step by step a

person starts identifying something that can be classified as his/her personal and something that was passed down from the depth of the ages. Consequently, life gets an inexhaustible sense of purpose as it is not dictated by the outer requirements but rises from the depths of the internal source.

Within the framework of the modern analytical psychology there are studies aimed at the research of not only sources of individuation but of the dynamics of this process too.

Representatives of the school of development believe that the process of individuation starts in the childhood and differentiates between five separate stages of development of consciousness (Lambert, 1981). At the first stage consciousness identifies itself with environment without realizing its body and personality. At the second stage Self separates itself from the environment and other people and at the same time Big Figures of Mom and Dad are identified. At the third stage the fact that projection and its objects are not identical becomes clear. The projection of the timeless values gets separated from the image of Big Figures and is being «transmitted» in the system of religious and philosophical believes. At this stage are the people with religious worldview. At the fourth stage the place occupied by faith is desolated and the decisions are made with an account for the pragmatic and realistic worldview. At the fifth stage subjectivity, reflection and realization develop actively and this leads to the integration of the conscious and subconscious aspects of Self.

M. Stein who is a representative of the School of Development (Stein, 2009; Stein, 2010) in her research points to the existence of two more stages besides those described above. They appear after personality integration. Thus, at the sixth stage a sense of unity of psyche and material world is formed and the seventh stage is typical only of some personalities namely those who achieve the stage of augmented cognition and going into the depth of the collective conscious. Modern Ukrainian researchers of ethnic psychology (Bakhov, 2014; Danyluyk, 2010; Konuykh, 2014) pay special attention to the issues of formation of the of the ethnic awareness and tolerance leaving unconscious aspects of this process beyond the scope of research. O. Hutsulyak (2011) analyses mythological component of the ethnic unawareness and V.M. Zayika (2014) distinguishes between three criteria of personal development. Psychological studies on the border of culturology (Gluzman et al., 2018; Alekseeva et al., 2018; Damgaci & Aydin, 2018; Carothers & Parfitt, 2017; Husnutdinov et al., 2018) reveal close connection between linguistic and psychological components of culture and mentality. According to the results of the previous research formation of the ideological and moral components of the ethnic unawareness (Melnikov et al., 2018; Jesse et al., 2016; Andrew, 2018; Boegershausen, Aquino & Reed, 2015; Ju et al., 2017) is significantly influenced by mass media whereas measures of positive discrimination are considered in the article by A. Oliven and L. Bello (2016).

In the result of the theoretical analysis (Didukh, 2014; Didukh, 2014b) such factors of the process of the ethnic individuation as multicultural environment, tolerance to uncertainty, reflection, personal maturity and type of the ethnic identity were used.

The aim of the empirical research was to reveal the mechanisms of the ethnic individuation and influence of the types of the ethnic identity and tolerance to uncertainty on the defined process. 325 Ukrainians aged 24 – 56 participated in the study among which 23% of the participants were with secondary education and the rest – with higher education. Among those under study there were 175 women and 150 men. As to the demographic characteristics all of them lived in different cities, towns and villages in proportion typical of the demographic composition of population of Ukraine.

The following methods of research were used: authorial individuation mechanisms questionnaire, in-depth interview, Budner's Scale of Tolerance – Intolerance of Ambiguity, «Ethnic identity» by H. V. Soldatova (1998). The study was conducted on the informed consent of the respondents.

Results

No evidential connection between manifestations of the process of ethnic individuation and sex, age and social status of those under study was revealed. It can be explained by the fact that the history of the process of individuation is largely connected with maturity of a person despite the fact that all the participants of the study were working socially functioning adults. The terms for becoming mature do not have any immediate correlation with the stated age of the people under study.

Among the participants there were more of those who were at the fourth stage of individuation (pragmatics was prevailing) and at the first stage (low-differentiated). Such an inequality can be explained

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by the influence of the external and social factors. The participants of the first group were brought up and worked in towns and villages of Ukraine. They had a little access to the information resources yet lived and grew up in the principally mono-cultural environment. Those who were at the second stage were growing up in the multi-cultural environment. The respondents at the fourth stage had higher education and were actively climbing the ranks, treated their future as promising and closely connected it with successful development of their country and people. The respondents at the fifth stage of individuation were aiming at self-realization and were publicly proactive.

Study of the correlations between the mechanisms of individuation revealed the following regularities (table 1).

Close system of the positive correlations between different mechanisms of the ethnic individuation proves that they are the manifestations of the same process yet their correlation with the other factors of individuation is not the same.

Analysis of the data received distinctly showed that the influence of the personal factors on the development of the mechanisms of the ethnic individuation is uneven. At different stages of the ethnic individuation various factors become determinant. Thus, for example, availability of the multicultural environment and life maturity is an important condition of the realization and differentiation while integration of the personality and his/her creative realization largely depends on the altruistic emotions and tolerance to uncertainty.

Table 1. Correlation between the mechanisms of the ethnic individuation

	Realization	Appropriation	Reframing	Differentiation	Internalization	Creative realization	Integration
Realization	1	-0,066	0,138**	0,084	0,129**	0,160**	0,093*
Appropriation	-0,066	1	0,443**	0,384**	0,276**	0,251**	0,235**
Reframing	0,138**	0,443**	1	0,389**	0,259**	0,321**	0,274**
Differentiation	0,084	0,384**	0,389**	1	0,224**	0,072	0,016
Internalization	0,129**	0,276**	0,259**	0,224**	1	0,153**	0,318**
Creative realization	0,160**	0,251**	0,321**	0,072	0,153**	1	0,193**
Integration	0,093*	0,235**	0,274**	0,016	0,318**	0,193**	1

*$p<0,05$; ** $p<0,01$

It is notable, that all the mechanisms of the ethnic individuation are interrelated and are the manifestations of the same process. The biggest load is on two of them namely reframing and internalization. It can be assumed that it is reframing of the history of the own people and forming of the sense of own responsibility for the contemporary events that are the triggering mechanisms of the

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individuation process in which mechanisms of realization (as individuation is mostly unfolding at the unconscientious level) and appropriation (that becomes part of the reframing and integration).

Application of the retrospective and perspective analysis of the intensity of the manifestations of ethnic individuation mechanisms showed that most of the respondents irrespective of their age consider the process of individuation as the one that is unfolding now and not in the past or future. Results of the analysis of the individuation process in temporal dimensions are showed in figure 1.
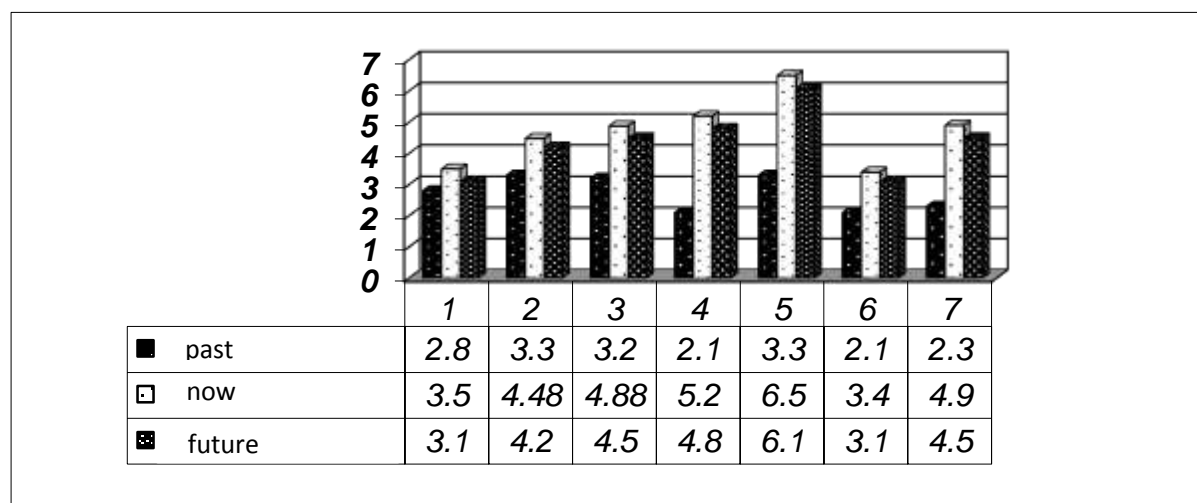

		1	2	3	4	5	6	7
■	past	2.8	3.3	3.2	2.1	3.3	2.1	2.3
☐	now	3.5	4.48	4.88	5.2	6.5	3.4	4.9
▦	future	3.1	4.2	4.5	4.8	6.1	3.1	4.5

Figure 1. Specifics of the realization of the individuation process in temporal dimensions (average values) (1 — Realization; 2 — Appropriation; 3 — Reframing; 4 — Differentiation; 5 — Internalization; 6 — Creative realization; 7 — Integration)

As the provided data show, the intensity of the manifestations of the individuation process is generally of medium level. Reframing and creative realization show lower indices (3,5 and 3,4 correspondingly), differentiation and internalization are upper-middle (5,2 and 6,5 correspondingly). Individuation process has the biggest impact on the dynamics of these particular mechanisms: their manifestations in the past were perceived by the participants as middle or even low while now they consider them middle and upper-middle and are sure that they will stay the same in future.

Ethnic identification giving rise to the types of ethnic identification can also influence the individuation process although such an influence can be reverse – ethnic individuation can reform non-normative types of ethnic identity. H.V. Soldatova (1998) distinguishes between six types of ethnic identity. Ethnic negativiam which is one of the forms of the altered ethnic identity shows itself in negative attitude to the own ethnic community and search for the stable social and psychological niches on the basis different from the ethnic characteristics. Ethnic indifference is a diffusion of ethnic identity which is manifested in the uncertainty concerning ethnic affiliation and out-of-dateness of ethnic self-determination. Positive ethnic identity is a combination of the positive attitude to own people with a positive attitude towards other peoples. In the poly-ethnic environment positive ethnic identity is normative and typical of the majority of population. It forms an optimal balance of tolerance in relation to other ethnic groups and allows considering it as a condition of the independent and stable existence of the ethnic group as well as a precondition for the peaceful intercultural cooperation in the poly-ethnic world.

Destructive interethnic relations are presupposed by the deformations of the ethnic self-consciousness by the type of the hyper-identity which can appear in three variants. Ethnic egoism that is represented in the relatively safe form of recognition of the events through the prism of the interests of the own people and recognition of the right of own people to solve its own problems at the expense of others. This can be a reason for the conflicts and disruption of interethnic communication. Ethnic isolationism manifests itself in

the highness of the own people, necessity of «filtration» of the national culture, negative attitude towards interethnic marriages and xenophobia. Ethnic fanaticism is connected with readiness to go to any length for the sake of implementation of the own understanding of the ethnic interests, refusal to other people to exercise their rights to use resources, rights and freedoms of a person. Connection between the manifestations of individuation and types of ethnic identification is shown in table 2.

Table 2. Connection between the parameters of ethnic individuation and identification

	Positive ethnic identity	Isolationism	Ethnic negativism	Ethnic fanaticism	Ethnic indifference	Ethnic selfishness
Realization	0,101	0,039	-0,079	-0,184*	0,084	-0,230**
Appropriation	0,083	-0,157*	-0,041	0,143	-0,362**	-0,036
Reframing	0,	-0,063	-0,016	0,154*	-0,319**	-0,146*
Differentiation	0,077	-0,228**	-0,316**	0,089	0,048	-0,176*
Internalization	0,221**	0,079	-0,018	0,091	0,017	0,108
Creative realization	0,023	-0,033	0,214**	-0,156*	-0,268**	-0,055
Integration	0,078	0,093	-0,064	-0,194**	-0,302**	0,147*

*p<0,05; ** p<0,01

The data received show that the processes of individuation and identification are not similar. Mechanisms of ethnic individuation manifest themselves irrespective of the level of the positive ethnic identity; at the same time there is a proved negative correlation connection with the deviant forms of ethnic identity.

Some ethnic identity disorders can be prevented with the help of the mechanisms of ethnic individuation. Recognition favors decrease of the manifestations of ethnic negativism, ethnic fanaticism and ethnic egoism. Appropriation negatively influences on ethnic isolationism and ethnic indifference. Reframing does not have the same straightforward effect as it prevents manifestations of all the deviations; this mechanism can in some cases indicate to the increase of ethnic fanaticism. Differentiation prevents negativism, isolationism as it encourages interest in differences between own and foreign culture.

Internalization almost does not show any influence on the deviant forms of ethnic identity and favors forming of the positive ethnic identity instead. Creative realization prevents manifestations of both ethnic indifference and fanaticism. Integration can secure from deviant manifestations however is able to encourage ethnic egoism as this mechanism is focusing on the alignment of the own interests and interests of the ethnic community. Thus, we can draw a conclusion that the development of the processes of ethnic individuation can be enough successful for the prevention of the deviant forms of ethnic identity both excessive and insufficient.

We also analyzed systems of connections between the mechanisms of ethnic individuation and such a manifestation of the personality as tolerance to uncertainty (table 3). Multicultural environment was characteristic of 78% of the participants of our study and positively influences on the mechanism of assignment. It happens due to the process of comparison of the own perception and experience with world outlook of the representatives of the other ethnic groups.

Table 3. Connection of the mechanisms of ethnic individuation with multicultural and tolerance to uncertainty

Mechanisms of ethnic individuation	Tolerance to uncertainty			Multicultural environment
	Insolvability	Novelty	Difficulty	
Realization	0,175**	0,061	0,207**	-0,027
Assignment	0,262**	0,019	-0,147**	0,242**
Reframing	0,065	0,053	0,250**	0,141**
Differentiation	0,127**	0,031	0,157**	0,115*
Internalization	-0,052	-0,061	-0,073	0,066
Creative realization	0,263**	0,071	0,237**	0,040
Integration	0,013	-0,041	-0,094*	-0,085

Note: * quality at the level 0,05; ** quality at the level 0,01.

There was no connection with such a parameter of tolerance to uncertainty as fear of novelty at all and it can be explained by the fact that the process of ethnic individuation is mostly unfolding «here and now», partly comprising individual and collective past and completely excluding future.

Intolerance to insolvability encourages to solution of the difficult tasks, activation of such mechanisms as realization, appropriation, creative realization and differentiation. Intolerance to the difficulty of the world to some extent complicates the flow of some mechanisms of ethnic individuation namely appropriation and integration favoring manifestation of the other mechanisms instead. It can be explained by the fact that the process of ethnic individuation both answers some questions of a person appearing throughout life (as a consequence of the subjective complexity of the world) and gives birth to new questions.

Conclusions

In the result of the research a close connection between manifestations of ethnic individuation was found out. Mechanisms and stages of individuation are not connected with sex, age and education of a person. They are characterized by the subjective dynamics and connected with multicultural environment of the respondents. The process of individuation is influenced by the level of tolerance to uncertainty and ethnic identity.

At the next stages of the study of the process of ethnic individuation a system of the inter-influence between the process of individuation and trans-generating traumas typical of the residents of Eastern Europe will be analyzed.

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