

Components of the Ethnic Identity: The Collective Ethnic Mentality and the Collective Ethnic Corporality

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Abstract

This article presents the results of the authors' research work on a problem of determination of the most essential and universal criteria of the ethnic identity. A model that is noted for scientific novelty of the ethnic identity confirmed by the importance of the results of empirical researches is created on the basis of the carried-out theoretical researches and reviews and also empirical researches and includes two main characteristics: the collective ethnic mentality and the collective ethnic corporality.

Keywords: *ethnos, nation, identity, self-identification, identity.*

1. Introduction

In modern society there are the active processes of a mass deidentification and spontaneous folding of the identity. The last one refers to the post-industrial countries and regions involved in a globalization process. The first one refers to the regions involved in the mentioned above processes leaving an agrarian-industrial state. For the rest, a purposeful formation of the collective identity is a subject of the situationally carried out activity of political technologists. Thus, the management of the process of a formation of the collective identity is a poorly developed section of scientific knowledge in general. It is also must be claimed that a formation of the collective identity is insufficiently studied phenomenon even within social psychology. The following arguments can be used as a justification. The review of the world scientific practice shows that the research of the collective identity is generally concentrated within sociology and political science. The review of researches conducted on this subject in Russia shows the similar trend and gives the grounds to claim that the accents in study of the collective identity are displaced on the analysis of a situation in the post-Soviet space, linguistic aspects, and globalization. The mentioned above things do not mean a minor character of the problem of a formation of the collective identity in psychological science. The small number of works on this subject just proves an insufficient readiness of methodological approaches and empirical tools, and besides the interdisciplinary status of researches. The development of this subject will allow a creation of the corresponding methodological approaches and empirical tools in national psychological science and receiving of the scientific basis of the management of processes of a formation of the collective identity.

2. Problem Statements

From our point of view the process of ethnoses disintegration began with the transition moment from the traditional agrarian society to the industrial one. Today there is already an active process of a disintegration of the nations. These processes make the problem of the ethnic identity especially acute. Let's note that the problem of search, restoration and preservation of the ethnic identity becomes more acute in the weakening process of the ethnic identity itself. At the level of scientific researches in the problem of study of the ethnic identity at least two aspects can be pointed. The first one is fundamental, meaning that there are still insufficiently accurately certain criteria and components of the ethnic identity. So, there is no full answer to a question that allows the subject and people surrounding it to refer it to the representatives of this or that ethnos. This formulation can be specified as follows: the set of criteria of the ethnic identity is offered, but no of them is sufficient that is the least forged. Thus, the researches devoted to the ethnic identity do not present such criteria and components which would be forged in the smallest degree that is they would be enough full and universal. It is similar as to catch a lizard by the tail. The second aspect is applied, consisting in the insufficient readiness of scientific practices of a formation of the collective identity in general and ethnic identity in particular. So, the existence in the past

and present time such social groups as ethnoses is obvious, but at the same time the main criteria of the ethnic identity are unsatisfactory from the point of view of importance and universality. In particular a language, origin community, community of the culture and history, consciousness. No of the mentioned above criteria of the ethnic identity do maintain a check on "Popper's criterion" (the principle of falsification), that is they maintain the check on a scientific character as they are forged, but do not maintain a check on universality and importance. For example, the language can be common both for the native speaker and for the person mastered in the course of learning. The community of an origin is right for the past, but is not actual for the present time. The culture and history can include loans and transmission. The consciousness characterizes a subjective choice of the person. Thus, no of the listed criteria not only are full, but does not also fix the main essential signs of the ethnic identity. All of them are minor. Besides, these signs represent a certain set, they are poorly connected with each other because they are pointed on absolutely various bases. So, the allocation of some signs of the phenomenon on various bases from our point of view is natural and normal, however in this case in the presented model there are much more gaps because it is necessary to connect somehow these signs with each other. And in case if they are pointed on various bases, it becomes more difficult to do it. Therefore, the search of such criteria of the ethnic identity which on their universality, importance, relevance and coherence would surpass any mentioned above is necessary.

3. Literature Review

To concretize a concept of the ethnic identity it is necessary to find out the content of ideas of the identity. Let's address to researches devoted to the problem of the identity in general.

In modern Russian science the most significant on the problem of the individual and collective identity are researches of the following authors: O. N. Astafeva, M. A. Boiko, D. G. Kogatgo, V. K. Tkhakakhov, L.N. Gudkov, B. Dubin, O. B. Davydov, E.V. Golovneva, L.E. Artamoshkina, O. V. Druzhba, S. V. Rezvanov, E.V. Karmazina, W. N. Mukha, V.A. Tishkov, A.G. Kuznetsov, I.V. Leskova, N. A. Korovnikova, E.N. Danilova, M. K. Gorshkov, A.H. Tleuzh, Simonova O. A.

The main directions of researches in the world science are presented by names of Zygmunt Bauman (the University of Leeds, Great Britain), Vittorio Hösle (the Tübingen's University), Serge Moscovici (the University of Paris), Alexander Vendt (the Ohio State University), Alberto Melucci and his followers (the University of Milan), Francesca Poletto and James Jasper (the Columbia University), Joseph Jordania (the University of Melbourne), Bogusław Zelinsky (A. Mickiewicz's University, Poznan).

Formation of the individual and collective identity is considered as the search of positive general forms in line with formal sociology of G. Zimmel (Hösle), the basis of an interaction of the international authors in line with constructivism (Vendt), an acceptance of emotional, moral and informative communications of the individual with wider community in line with a structural functionalism (Poletto and Jasper), the process of an interaction and production of the connection meanings and codes in line with the theory of communicative action of Yu. Habermas (Melucci), a factor of preservation of a group in line with an evolutionism (Jordania), the basis of oppositional culture and culture of a protest in line with the comparative analysis (Zelinsky), the semantic structure of the personality representing the connection of the person with itself and sociocultural integrity (E. Erikson).

The modern researches on the problem of the ethnic identity point: Arifovic & ov. (2010), Constant & Zimmermann (2012), Puka (2011), Motta (2011), Lum (2011), Brahim (2011), Dani (2012), Ajibade & ov. (2012), Ogbuagu (2013).

Researches of the ethnic identity show approximately the same set of patterns.

The given researches contain various treatments of the ethnic identity.

So, in particular Arifovic & ov. (2010) notes that the ethnic identity is formed at children's age and it is caused by the subject's self-categorization in a certain group with the high social status according to its preferences.

Constant & Zimmermann (2012) distinguish the national and ethnic identity according to the principle: the set of ethnoses - one country. Thus, the national identity can be strong (strict) or weak (free). The national and ethnic identity can be chosen, thus the choice will be caused by the social activity and economic production.

Puka (2011) says that the ethnic identity is an integral part of humanity, rationality and ecosystem.

Motta (2011) notes a role of the military conflicts on formation of the ethnic identity by distribution of the language culture.

Lum (2011) says that the ethnic identity can be connected with the domination and acceptance of a certain social or gender role.

Brahim (2011) determines the ethnic identity as a productive strategy of behavior: protection, survivals, manipulation or domination focused on the "carry-over" of the identity. Depending on a strategy type the language,

religion, territories, ethnic origin can be the leading components of the ethnic identity.

Dani (2012, 2014) emphasizes the effect of multiplication when forming the identity in modern conditions, notes the dependence of the identity on intimate space and points a special role of a taboo in the ethnic identity.

Ajibade & ov. (2012) points a special role of cultural samples in the course of the ethnic identification of a concrete nationality: occupation, food, clothes, architecture, art, crafts and rich cultural acts, such as masking. Also the name cult, sacral subjects are pointed. But the special significance is attached to sign systems as to external signals and language. Through this prism the cultural samples, first of all from the point of view of the demonstration, ability to show accessory and community are also considered.

Ogbuagu (2013) pays attention that the ethnic identity can be designed on the basis of the obvious and hidden senses which are the cornerstone of the behavior model in the official and informal relations. Thus, the negative external impact and resistance to it are especially important. Actually the resilience gains a great value when forming the ethnic identity.

4. Methodology

The offered methods and approaches: the structural and semiotics analysis means a multidisciplinary method of research and interpretation of sign and symbolical systems, social objects and facts, culture elements; psychological phenomenology means a method of the explication of vital meanings of the subject; the theory of psychosynergetic systems means the integrated approach of research of the multidimensional world of the person as the live, dynamic, nonequilibrium system; subjectivity psychology means the approach to study of the inner world of a person from the position of his creative self-implementation and updating of the basic requirements; social dramatic art means the interdisciplinary approach of an active modeling of psychological processes and states.

5. Ethnic Identity Conception

The analysis of works of Foucault, Merlo-Ponti, Delez, Gvattari, Bart, Le Goff shows that the corporality is considered as the depersonalized sexuality. On the other hand, Sartre considers the body as a way of existence. Ya. Sartre says: "I exist by my body, such is its first ontologic measurement".

There is a certain contradiction with Cartesian cogito because as Descartes think, the empirical reality can be wrong. Sensationalists think the same way. This point of view can be reduced to Parmenid and Platon's thesis that says that the matter has no truth. However, the body is not simply physical or biological reality, it is possibility of feelings, perceptions, appertseption, movements, breath, speech, action, feelings, emotions. And even if feelings are wrong, all of them are mine, and it is the reality with which I deal throughout all my terrestrial way.

The body is an integral part of my life in the world. One of the largest figures of the European medieval philosophy Foma Akvinsky claimed that the person is the unity of three components of spirit, soul and body. Certainly, it is impossible to deny the humbled value of the body in the European medieval social practice, however, even from a position of Christian church orthodoxy the spirit, soul and body are ontologically equivalent and only their unity can be the person. Certainly, the modern European philosophy is occupied with a problem of the identity which becomes acute because of the integration, globalization and loss of ethnicity, in this sense impersonality of the body in works of representatives of the postmodern is quite explainable.

Nevertheless, the postmodern ignores the nature of impersonality and does not reconstruct the return situation where the integral and major aspect of the ethnic identity meaning a collective corporality would be clear. In conditions of impersonality, various aspects of the corporality get an independent separate existence. Among these separateness the consciousness of intellectuals is aligned on sexuality, hypertrophied sexuality replaces all the other aspects of the corporality and prevents to comprehend its role in the identity and processes of self-identification of the individual as representative of ethnos.

In our opinion, it is necessary to say that sexuality is one of aspects of the corporality, and the body can be a way of existence of a collective. Naturally, the collective body and the collective corporality sound as the metaphors. But, representatives of organicism did not hesitate to identify all the society and the state with the body and anatomophysiological processes. The collective corporality represents the ontologic basis capable to give the unity to various corporal practices. It would be a mistake to deny a collective character of corporal practices. Collective practices exist because there is the collective corporality uniting these practices.

Thus, we need to consider the collective corporality.

The collective corporality is the set of collective corporal practices accepted in this community and constituting it.

Especially it concerns the ethnic communities. For these communities the collective corporal practices are the soil.

The collective corporality is concrete ways with which the individual fits into the natural and social space and time. It is emotionality and sensuality, biorhythm, food, clothes, sight, color, life, movement, speech and organs of articulation, dance, sound, music, anatomic features, the body structure.

Sartre pointed that "it would be possible to define the body as a casual form which takes the need of my accident". The collective corporal practices making the ethnic soil do my body and my life in the world not casual. Nonrandom life is the result of operation of the functioning mechanisms entering me in the natural and social space and time quite definitely long ago. Nonrandom life is an ethnically certain life. It bears in itself the actual and live history - memory. Memory can be lost.

The ethnic essence of a song and dance is formulated in four moments: that I remember what emotions I experience, what I feel, how I sound and whether I am capable to breathe and move.

To belong to a certain ethnos means to have a desire together with others to take a certain place in space, to occupy it definitely, that is together with others on special to remember, feel, worry, sound, breathe, move, feel, perceive, react, speak, eat, sing, dance.

The analysis of a shape (phenotype) of typical representatives of various ethnoses allows making a conclusion on their obvious distinctions caused not by racial and subracial elements, but extra racial ones. These distinctions are caused by an impact of a community on the body, i.e. by that what people do from their bodies making efforts for them, following practices extended and accepted in this community. The person who is ethnically certain together with others makes efforts for own body to structure it according to the practiced sample because only in this case its life in the world is not casual.

Thus, the ethnic conflict has in its basis the conflict of corporalities, the conflict of various corporal practices. Two bodies cannot take one place in space if it is in two various constituted bodies bearing in themselves the actual live history. In case of such interaction of the corporality, the emergence of their incompatibility causes narrowness, insufficiency of natural and social space and time. Incompatibility is caused by a distinction of collective corporal practices forcing to solve the issue concerning what advantage one the live actual history has before another? How much valuable is one corporality than other? If life is casual, two casual depersonalized, depersonified uncertain lives, crossed on one space are identical and equal. If on one space two nonrandom lives are crossed, than to resolve an issue of that what of them is more valuable, is impossible. This inequality is the aprioristic basis of the conflict and termination of a discourse.

For carrying out the empirical research of interrelation of the collective corporality and the ethnic identity we developed the system of the following patterns.

5.1 *Collective ethnic mentality*

The collective ethnic mentality is defined as in a special way the tabooed symbols: that is, they are presented at all ethnoses but the specifics consists in taboo and sacralization ways. The collective ethnic mentality is shown in the following characteristics or basic components:

- 1) The birth - the instruction on accessory, understanding of this accessory, its importance (a tribe, a sort, a clan, a family, etc.), awareness of a need to keep, preserve the family, relatives, a mention about blood, bans, obligations connected with the family and likeness, religiousness. Most brightly these characteristics are shown through the correlation with an ethnic origin, type: Russians respect seniors, and I, as a typical Russian ...
- 2) The life - awareness of a need to keep and support life, to reproduce it, to be positive to it, to understand the importance of all live things (bans and duties connected with the life, care about the health – your own and people surrounding you).
- 3) The power – understanding of your influence, authority, role, need to support them, to carry out some duties, to carry out rights, to have rights, to achieve them, the relation to the state as to the defender, the patron. Respect to the power, its institutes, to the authority of others (religious aspects).
- 4) The property - understanding of a need of material security, work, work, diligence, creation of values.

5.2 *Collective ethnic corporality*

The collective ethnic corporality is the set of collective ethnic corporal practices accepted in this society (in our case in an ethnic group) and constituting it. The ways by which the individual fits into the natural and social space and time which is shown as:

- collective ethnic emotions, feelings and experiences (feelings and experiences as by the representative of concrete ethnos, the ways of their expression and their quantity (Thais endure only 36 emotions): hot as Georgian, quick-tempered as Dzhigit, etc.). Patterns: the description of emotions, their "designation", feelings concerning the ethnic origin;
- collective ethnic mental reactions;
- collective ethnic sounds (singing): knowledge of national music, songs, their execution, emotionally painted attitude towards them;
- collective ethnic movements (a dance, a manner to move): knowledge of national dances, their execution, emotionally painted attitude towards them, features in the movements;
- collective ethnic corporal reactions and the corporal organization (breath): features of the structure of the body, the mobility - slowness of reactions, their description;
- collective ethnic forms of the organization of social conditions (clothes, food, ware, etc.): features of ethnic cuisine, attitude towards it, the presence at a diet of certain products; sexually painted behavior, perception of the floor and sex of others;
- the national speech (features of the structure of organs of articulation, feature of a sound pronunciation, accent, features of statement of accents).

To understand the role of the collective corporality in life of the people and in its identification, it is necessary to displace accents essentially. Frequent is everything that is connected with the body, or eliminate from the scientific discourse, or is considered in the phenomenological aspect. Defining dances, music, singing, kitchen, speech, life as elements of the collective corporality, we emphasize that they are no more customs, no cultural values, no traditions, but components of one essence, actually being a representant of ethnicity. In that case we overcome the fragmentary perception of these things and we find the substantivized integrity containing them. Our approach is essentially new. Nevertheless, Ioann Pavel the Second, L.N. Gumilev, L. Sea, H.K. Mariategi, E. Dussel, H.B. Alberti, O. Ch. Guldberg, M.M. Annayi, M. Korral, Ya. Akosta, E. Samur's works contain the possibility of such look, the basis and intension to conceptualization of the ethnic identity through the collective corporality.

Our results of empirical researches show that processes of the ethnic self-identification proceed through the understanding of the collective corporality, they begin and pass more deeply and intensively at the meeting with other collective corporality.

6. Methods

During the research 3 techniques were used: the modified test of twenty answers of M. Kuhn and T. Makpartlend "Who am I?", the author's questionnaire "Ethnicity demonstration" and the author's test "Collective corporality".

The purpose of a modification of test of twenty answers of M. Kuhn and T. Makpartlend "Who am I?" is to study substantial characteristics of the ethnic identity of the personality. The question "Who am I?" as the representative of a certain ethnos is directly connected with characteristics of own perception by the person of himself as Russian, Tatar, Pole, Armenian, etc.

The instruction: "You are the representative of a certain ethnos. You need to give as much as possible answers to one question relating to you: "Who am I?" as the person belonging to the certain people. Answer as you would answer yourself personally, but not to someone. Write answers in that order in what they come to your mind. Do not care of logic and importance of answers. It is also important to notice what emotional reactions arise at you during the performance of this task, how difficult or easy for you to answer the question.

Number all separate answers characteristics made by you. To the left of each answer put its serial number. Now estimate each characteristic on the four-digit system:

"+" - the sign "plus" is put if this characteristic is in general pleasant to you;

"-" - the sign "minus" - if this characteristic is in general not pleasant to you;

"±" - the sign "plus or minus" - if this characteristic both is pleasant to you, and it is not pleasant at the same time;

"?" - the sign of "question" - if you do not know at this moment how you precisely treat the characteristic, you have no still certain assessment of the considered answer".

Processing and interpretation of the results is defined as a result of a ratio of quantity of estimates "+" and "-" which turned out at the estimation of each answer by the examinee at the stage of quantitative processing.

Quantitative data range and point out the main of the shown research tendencies.

The qualitative analysis of the results is carried out in correlation with the following criteria: sensibleness (reflexivity) of the ethnic identity, emotional relation to the ethnicity, forms of manifestation of the ethnic identity.

The author's questionnaire "Ethnicity demonstration" is intended for a definition of the ethnic origin, its signs and the role in human life. The questionnaire consists of 20 questions distributed on four blocks: understanding of the ethnic origin, understanding of stages of a formation of the ethnic identity, identification of signs of the ethnic self-identification, the ethnicity role in life of the personality and society. Questions are open.

Respondents answered in particular the following questions: To what nationality do you refer yourself? Why? Whether is there the second nationality to which you also refer yourself?; If you would choose a nationality, what you would choose?; At what age did you for the first time think about your national identity?; With what events was it connected?; What feelings did you thus experience?; With whom from your close people for you is the process of understanding of the national identity connected?; Did whether your ethnic feelings throughout your life change?; If yes, that with what historical, public or personal events is this change connected?; Who at this stage does have the greatest impact on your ethnic feelings?; What does make you related to people of your nationality?; Describe in what this relationship is shown?; How do you think, by what signs can the national identity of the person be determined?; What did for you personally become a decisive factor at the answer to the question about your ethnic origin?; How does the ethnic origin influence your life?; Do you whether try to emphasize the ethnic origin or on the contrary hide it?; If such acts are situational than with what are they connected?; Does whether your ethnic origin help you (with study, with communication, with development, with career, with life, etc.); Can your "nationality" disturb you? When and what in this occasion have you tested?; Are you proud of your people? Why?

The instruction: "Here is the questionnaire for you concerning the various aspects of your ethnic origin. Pay much attention while reading each question and point out your opinion".

Processing and interpretation of data is carried out on the basis of the content analysis.

The author's test "Collective corporality" has the purpose of the identification of collective ethnic corporal practices accepted in this society (in our case in an ethnic group) and constituting it, that is:

- 1) collective ethnic sounds (singing): knowledge of national music, songs, their execution, emotionally painted attitude towards them;
- 2) collective ethnic movements (a dance, a manner to move): knowledge of national dances, their execution, emotionally painted attitude towards them, features in the movements;
- 3) collective ethnic forms of the organization of social conditions (clothes, food, ware, etc.): features of ethnic cuisine, attitude towards it, the presence at a diet of certain products; sexually painted behavior, perception of the floor and sex of others;
- 4) the national speech (features of the structure of organs of articulation, feature of a sound pronunciation, accent, features of statement of accents).

The instruction: "Various extent of the development of examples of the national culture is presented in the table: dances, song, music, cookery, speech. You need to estimate as far as in your life these elements of culture are presented. Estimates are distributed from the expressiveness, minimum to the maximum degree. Choose the option which is most corresponding to you from each section 1 - dance, 2 - music, 3 - songs, 4 - kitchen, 5 - the speech and note that description which most of all corresponds to you".

For example. National songs: I do not know the national song, I do not sing them; I know national songs performed by others; I sing national songs in the certain situations; I sing national songs always when there is an opportunity, I feel need for it. The ethnic cuisine: I know nothing about the national cuisine; I know what dishes are prepared, I have tried them; I know how to cook national dishes, I prepare sometimes; In cooking I prefer national dishes.

Data processing is based on the basis of calculation of data (the sum on each of five criteria and the general total indicator).

The ethnic corporality by representatives of various ethnic groups

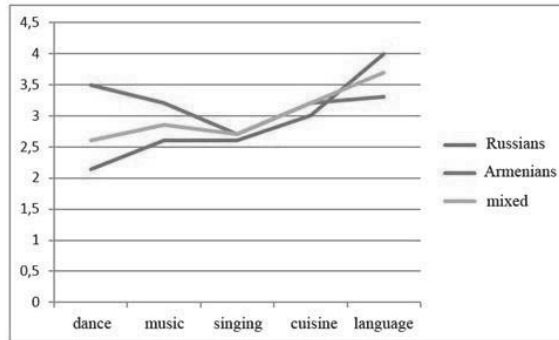


Figure 1 – The factors determining the ethnic identity

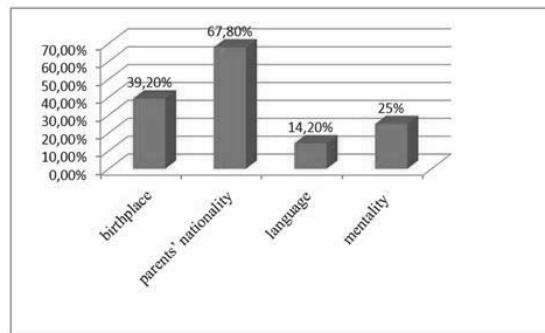


Figure 2 – Awareness of ethnicity

Awareness of ethnicity			
	Russians	Armenians	mixed
meeting with other corporality (language, appearance)	5,2%	28,5%	28,5%
meeting with other mentality (Russian/Jew)	0,0%	71,4%	57,1%
the formalized relations	50,0%	0,0%	0,0%

7. Conclusion

Thus, the results of conducted theoretical researches and empirical researches present the heuristic model of the ethnic identity which includes two main components: the collective ethnic mentality and the collective ethnic corporality. Empirical researches showed the importance of the specified components in processes of identification and self-identification. Certainly, a category of the collective ethnic mentality causes little questions while a category of the collective ethnic corporality is not so habitual for the scientific discourse and demands additional explanations. However, in our opinion social and psychological knowledge, social sciences and the humanities in general are at that stage of development when it is necessary to enter this concept into the categorial device of science. This category represents the intrinsic characteristic of the special reality. It is not new by itself because the collective corporality existed and exists in any communities and during any eras. It only emphasizes its universal and checked character. The novelty of this characteristic of the identity is that the current state of scientific knowledge and empirical methods of research gives us such tools which allow seeing it and subjecting it categorizations that it was impossible to make earlier at the previous stages of development of science. It should be also noted that the collective ethnic mentality and the collective ethnic corporality are the most essential and universal signs of the ethnic identity. Further theoretical and empirical development of communications between these characteristics of the ethnic identity and also vertical, horizontal and intercomponent communications between their components is necessary.

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