Adrian C Rodriguez

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Ethnic identity is derived from ethnocentrism as a principle of self-organization of perception when it reveals in those around it those or other properties that require ethno-identification. Ethnic identity is expressed in a set of behavioral automatism with their characteristic speech signs and gestures. It, respectively, manifests itself in the role-playing repertoire of the individual and is formed primarily at the early stages of its socialization as something that is common to all speakers of a given language and a given ethno culture. Ethnic identity attracts more and more attention of researchers in the modern world with its ever-increasing mixture of various ethnic groups as an ambiguous process, where centripetal and centrifugal forces act (Dubé *et al.,* 1999).

**Formation of ethnic identity**

Already in 1876, at the St. Petersburg International Statistical Congress, it was found that in order to accurately determine the respondent’s nationality, it was necessary to clarify his identity, while removing any pressure on the respondent from government bodies, but the latter clause interfered with this principle in the population census practice. The same author indicates that national (ethnic) self-consciousness refers to “subjective” features, while “objective” signs of belonging to a particular ethnic unit are language, cultural characteristics, religion (Frable, 1997).

(According to Rosario *et al.,* 2004), sexual identity is one of the five components of human sexuality, is defined as self-identification of an individual with people who have one or another sexual orientation, self-perception of themselves as an individual with a certain sexual orientation. Sexual identity is not equivalent to the individual’s true sexual orientation and does not necessarily coincide with it.

**Formation of sexual identity**

A person’s sexual identity is not formed as a result of any single factor, although some scientists and non-specialists may search for specific “causes” of sexual identity. () tried to detect and describe the biological processes that influence the formation of sexual identity. It is assumed that there is a large set of determining factors, but a single point of view on this issue has not yet been worked out. Probably, some factors affecting the formation of sexual identity are not yet open. The specific significance of various factors known or assumed at the moment has not yet been reliably established.

Intuitionism is a direction in philosophy, recognizing in intuition the most reliable means of knowledge and rejecting the formalization of the act of knowledge in other philosophical directions. Intuitivism occurs at the turn of the XIX — XX centuries and opposes himself to the positivist kind of technical study and the restriction of human experience exclusively to the sphere of sensory observation. In intuitivism, there are two main points. The first, developed by the French philosopher Henri Bergson, is characterized by the opposition of intuition and intelligence, which he interprets as an instrument for operating with “dead things” - material, spatial objects. The philosophy of life, developing at the same time in Germany, is close to this trend (Moshman, 2013).

Subjectivism is a concept introduced by Descartes, meaning a turn to a subject, that is, a view of consciousness as originally given, while everything else is the form, content or result of the creation of consciousness. Berkeley idealism is the most extreme form of such subjectivism. Kantianism can be considered as moderate subjectivity of the same variety. Many varieties of neo positivism also tend in part to such subjectivism. In the proper sense of the word, subjectivism is the doctrine of the exceptional subjectivity of intellectual truth, as well as moral and aesthetic values, the denial of their absolute significance. Subjectivism is a point of view that takes into account only one person. In extreme cases, such subjectivism in the theory of knowledge leads to solipsism and in ethics - to selfishness (Cowan, 2015).

The structure of the concept of trans-subjective existentialism is built on the basis of the principle of “hermeneutic circle” in relation to the problem of social practice and its parameters such as interconnectedness with other practices, the unity of spatial and temporal dimensions, the constitution of meanings, development (determinism) and projection (voluntarism) of possibilities. The significance of the differentiation of the concepts of trans-subjectivity and inter subjectivity are shown the reflecting, respectively, the ontological level of social reality with its characteristic transcendence, potentiality and dynamism, and the antic level of society, which is characterized by superficial actuality, objectivity, reification, static and empirical.

**References**

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