

CULTURAL IDENTIFICATION AS A POSSIBLE IMPLEMENTATION OF A CHOICE AND INDIVIDUAL LIBERTY

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Abstract: Different forms of cultural identification objectively formed in certain historical epochs are the prerequisites for the implementation of individual freedom through individual choice. The latter has a myriad of interpretations, types and purposes. The circle of authors who identified the problem of cultural identification is wide. The methodological basis of our reasoning was the concepts by G. Simmel, E. Giddens, N. Elias, G. Abramson, M. Malerb, J. Fraser, G.V. Drach, S.G. Kliashtorny, and others.

Of course, this does not erase the more fundamental problem of man's mastery of his nature. This side of the problem necessarily assumes a historical and empirical individuality, this truth, indeed, is the "daughter of time" (beginning with Mark Tullius Cicero...). This is the first aspect of identification. The opposite aspect is connected with the situation of out-of-being in time as a condition of universal regularity. This is evidenced by G. Simmel: "...we are all the more subject to the universal laws of nature, the further we move away from historical diversity and historical dependence, making a bet on our free ego" [1]. The essence of cultural identification, therefore, was originally formed in the conditions of such a paradox. This state will be the basis for seeking answers to the questions posed. Another important methodological message for understanding the problem is the Freudian and neo-Freudian traditions represented by S. Freud, E. Fromm, K.P. Estes, the ethical views by A. Schweitzer on freedom from

ignorance. Particular attention is paid to the interpretation of the etymological preconditions of important concepts and categories that give an idea of the mechanisms of cultural identity identification, individuality, humanity. So, the religious form of identification is represented as universal, symbolic. Choice is the form of identification of a person with an image, a person, a symbol that has a fateful meaning. S. Freud defines his (author's) term "identification": the process of emotional and personal self-identification of an individual with another person, image, object. Identification, making of a certain choice, whether conscious and unconscious, culturally-historical and strictly subjective, etc. The line of reasoning about cultural identity includes the issues of self-determination as a person, as well as cultural layers, classes, nations. The question of identification through the choice of language is quite appropriate, given the innovative (20th century) spirit of the hypothesis of linguistic relativity. The necessity of realization of the ability to make a choice and determine the boundaries of one's nature and freedom is denoted as an attempt of an elemental and completely conscious identification of the individual with the image of his nature, his freedom, his choice.

The main methods used in this paper are the unity of the historical and logical, formalization, idealization.

Keywords: choice, freedom, cultural identification, cultural identity, religious identity, mentality, humanity, individuality, equality, man, language.

Introduction: The study makes no pretence to be an exhaustive description of the problem posed, moreover, the problem of cultural identification was a novelty of psychoanalysis already at the beginning of the 20th century. Objective of the study is to comprehend identification as a stable mechanism for personalizing its original worldview "text" attitude to reality, identifying the reference points of the individual ontological status. In addition, it is associated with a daily, routine, hopeless, empirical and uncertain "touch" to the boundaries of its actual existence. This will to make a choice, this movement towards freedom in European society has developed in the context of the formation of individuality, exclusivity. Under

the Renaissance, the impossibility of restraining more their life forces was realized. Release from the medieval equalization of any and all in the face of the Absolute led to the formation of a new social ideal - turning to one's own nature, its exaltation. It had its drawbacks, but the new ideal is valuable itself. The individual "moved along a different path, led by... the ideal of individuality – its deepest motivation was not difference, but freedom" [2].

This deep internal reconstruction of the European personality became possible by the 18th century due to the development of spontaneous and rational forms of social life. Cultural identification in its first, historical, non-metaphysical aspect of understanding is inherently connected *with the integration of the individual within a particular culture, its wellbeing*, i.e., with cultural identity. Despite the spontaneity of the latter, the forms of group identity were more conservative. Social dynamics, since the era of the industrial revolution, accelerated all possible forms, channels of identification. Of course, all these approaches, in particular O. Toffler's approach, involve domination of sociological methods and classifications. But this strengthens the completeness of the socio-philosophical understanding of the phenomena of identification and identity.

E. Cassirer wrote that "a man can find himself, come to the knowledge of his individuality only through an intermediary – social life. But this mediator means something much more to a man than some external determining force. A man, like animals, obeys the rules of society, but he, moreover, participates in the formation of social life and is capable of actively changing it. Such activity remains invisible at the rudimentary stages of the development of human society, it is manifested here minimally. But in the future it can be traced more clearly, becomes more significant. Such a gradual development can be traced in almost all forms of human culture." [3]. The forms of economic management that constituted the essence of M. Weber's designations of culture have liberated the energy of the Protestant strata, which gave rise to the middle class. This religious form of cultural identification, unexpectedly revolutionary, in fact, the idea of bearing the

cross in Protestantism acquired at first a concrete economic sounding, and then got the metaphysical meaning of equality and freedom of everyone before the Absolute. *Religious identity is defined as a form of collective and individual self-awareness, related to self-determination in relation to belief in the existence of supernatural forces, the Absolute, dogmatics, cult practice.*

In the above case, in fact, the choice was, perhaps, not the most extensive: to be rich, to live in prosperity is a charitable deed. Freedom is gained through an individual's suffering, and justified and desired by God. The way to mastering one's nature, to liberation is realized through various social forms. Sometimes they really depress the energy of the individual, but we can only talk about the dialectical unity of the possible and impossible, progressive and regressive. Ideals of freedom arise in the process of discrediting all historically held political, economic, religious and other institutions. But, they have before to play their key role. However, even if there is a new understanding of the choice of the individual, his freedom, then a powerful wave of resistance from the transformed social institutions is imminent. The search for the identity of the individual as a person capable to make choice, to reflect his possible freedom, proceeds in a visible and invisible struggle and dialogue with forms of social life; according to G. Simmel, they are "paralyzed by politics, religion, economics" [4]. He calls such a state of captivity of society, typical of the Enlightenment, the exit "from the era of historical unreason" to [H.U. era] "natural reasonableness" [5].

Methods: *The method of historical and logical unity* was used in this paper to study the mechanism of cultural identification as a multifaceted historical phenomenon, as one of the important, according to E. Fromm's, human needs in self-determination (dialectics of the object), logical was reflected in establishing the relationship of cultural identity as a stable tradition and a system that implements and guarantees the individual's needs for choice, freedom and mastery of its nature. The method of formalization was necessary as a way of representing a set of empirical, content phenomena, events, values, various hypostases of

human nature in the form of abstract concepts, categories, symbols, types. In this paper, the formalization outlined a range of basic abstractions that make it possible to establish the boundaries of the processes and properties under study (cultural identification, cultural identity, freedom, choice). The method of idealization is important for the creation of ideal structures that form an integral image of the process of implementation of the freedom of the individual, his nature. Ideal structures are necessary for us to bring the phenomena of social life to the ultimate, complete forms. Of course, in reality there are no perfect phenomena: "human nature", "freedom" and other objects, etc. But in the process of thinking, it becomes possible to represent the prototypes of these ideal entities, to operate them as systems of interrelations.

Results: Cultural identification due to the diversity and fruitfulness of historical forms is an important indicator of the manifestations of social life, where the evolution of culture, mentality, and identity is "read". Already religious identification in its early stages appears as the definition of the boundaries of its freedom, the imposition of "fetters".

Initially, religious identification realizes itself in an irrational space. This is one of the forms of preservation and translation of culture.

But in essence, a "primitive religion, therefore, left no space for any freedom of human thought. Its prescriptions are firm, rigid, indisputable rules not only for any human action, but for feeling. The life of a person is under constant pressure. It is enclosed in a close circle of positive or negative demands, sacred injunctions or prohibitions, rituals and taboos... The ban, which was imposed on human life by primitive mythological or religious thinking, has gradually weakened or at least lost its binding force. Gradually a new, dynamic form of religion arose, which opens up unexplored prospects for moral and religious life. In such a dynamic religion, the strength of the individual takes precedence over the forces of stabilization. Religious life has reached maturity and freedom; it destroyed the spell of strict, rigid traditionalism [6].

Summary: Any form of identification is related to the needs of knowing oneself, seeking support, correlating with an imaginary ideal. S. Freud believed that identification is comparable to the child's attempt to adopt the strength of the father, mother, strong personality, reduce the sense of fear of the world. It is important to see certain images which you can identify yourself with. Thus, the activity of the individual is always oriented toward the social reality outward [7]. Getting rid of fear is a necessity leading to the need to understand one's nature, essence. All this requires a special courage, inaccessible to many. An important ontological message: to strive to have support: it can be a personified image, a heightened sense of justice, freedom. A man can come to justice with relying on the feel of justice, strive for freedom only if it is already a part of his being. Modern cultural identity is mobile. The cultural space literally envelops the individual, and the social reality is devoid of the previous structure. All social institutions appear as a blurred portrait of society. To see oneself, to recognize one's craving for an image that promotes a sense of freedom is not easy.

In the ethical views of A. Schweitzer, the will to live determines a special attitude to freedom, which is not a generally accepted value. Through reverence for the will to live, one can feel the unfamiliar *"freedom from the fates of life"*. *"I struggle in my reverence for my will to live, both for freedom from the fate of life, and for freedom from myself."* [8]. What does motivate a person when he thirst for freedom from such freedom, when freedom is placed beyond the brackets of individual and collective social life? Only ethics of truth in relation to oneself makes sense. The Jungian tradition of the XX century understands choice and freedom through the image of a primordial woman (as K.P. Estes), endowed with an instinctive nature, selfhood. But all this is hidden deep in the depths of a modern man. Inability to hear oneself, the call of one's wild nature, which is an archaic form of identifying oneself with wild animals, does not allow a modern person to feel the power of his nature. "In addition, intuition provides us with a choice. If there is a live connection with the instinctive selfhood, then you always have at least four options... No, there is a better way

out: to be sensitive to inner hearing, inner vision, inner being.” [9]. The choice depends on the ability to hear oneself, one’s primordial nature. We must learn to make a distinction "between what attracts us and what appeals to us from the depths of the soul. We are surrounded by a world that constantly beckons, penetrates into our lives, excites the appetite where it did not exist before.” [10].

The European tradition in the Age of Enlightenment in general declares freedom as a universal prerequisite. In this sense, the requirement of natural equality applies to all people. Paying a tribute to the mechanics and successes of the science a man is considered as the expression of the universal law. "The center of interests of this time is a general, universal rather than historically given person, man... each individual person encloses its essence, the *universal* man, just as any particle of matter... represents a comprehensive law of matter in general." [11].

Cultural identification is interesting through the history of the language, through translation as an important communication of individuals of different historical eras. Of course, the choice of language and its use is based on the absolute criterion for identifying the individual - the subject, and the individual - the object. The new semantic world being created is largely predetermined by the completeness and richness of all possible personal characteristics of the subject of translation. In the presence of objective conditions, the author's version of the translation is a new edition of the text. Freedom of translation of speech and text is different, but initiated by author's subjectivity. After all, the target of the translation is the creative product of the translator's efforts and talent. But the historical context is also important. This is a foothold of the new picture of the world that arises in creativity. A new emerging subject of translation bears the stamp of cultural identity and free status of the subject of translation. The new communication creates a new reality, the core of which is language, as a thing that causes our trust and what we can rely on. E. Cassirer commented on this dynamic: "Language is one of the most conservative forces in human culture. After all, without such conservatism, it could not ensure the

fulfillment of its main task - communication. Communication requires strict rules. Language symbols and forms must be stable and unchanging in order to resist the disintegrating and destructive effects of time. Nevertheless, the phonetic and semantic changes in the development of language are not only accidental: they are essential and necessary conditions for this development. One of the main reasons for this constant change is that the language must be passed on from generation to generation. This transfer cannot occur simply by reproducing unchanging stable forms. The process of learning the language always involves an active and productive attitude.” [12].

Conclusion: "Human culture in its integrity can be described as a process of consistent self-liberation of a man. Language, art, religion, science are the various stages of this process. In each of them, a person manifests and experiences a new opportunity – the possibility of building his own, "ideal" world" (E. Cassirer) [13].

The historical and philosophical versions of the formation of the individual's stable need for choice and freedom, considered by us, are a rather variegated picture of the interpretation of cultural identity. But the apparent methodological eclecticism is deceptive. There are proven metaphysical categories and concepts, which form a systemic formation as an attempt to approve a certain methodology.

The last interpretation suggested by G. Simmel makes well-forgotten meanings a new source of interpretation of the choice and freedom of the individual. "The deepest point of individuality is the point of universal equality. It can lie in nature, which general laws we all obey, the further we move away from historical diversity..., making a bet on our *free ego*. It can be the universality of the mind about which Kant and Fichte root our ego, perhaps, with humanity. Whether it is about nature, reason, humanity - every time it is something shared with others. The individual finds there himself when finding *his own freedom, his own being...* Through all the New Time, *the individual finds himself, the point of support and certainty*, the need for which increases

together with an unprecedented expansion of theoretical and practical perspectives...” [13].

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