Cultural identity of a person in the polycultural space terms: its social aspect

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Abstract. The article highlights an issue to preserve the cultural identity in the terms of modern globalization processes. The study's objective is to reveal strategy of ethnic and personal identification, the ways of overcoming of confrontation in the course of intercultural communication and inculturation. The study shows, that a cultural self-identification possibility warrants sovereignty of a person, his value as individuality and his transformations into an equal member of the universal culture. The study's keynote is that the cultural identity of a person expressed in the form of integrity's recognition is writhed by the human being and seriously challenged as well. A person can only preserve its cultural identity, meanwhile establishing himself as a person of culture under the condition of sufficient flexibility and tolerance.

Introduction

Globalization being an evidence of modern life smoothes and makes relative the borders of any cultures. And how the above is felt by a person? Is he feels like a particle of all variety of cultural practices or just as a lost grain of sand in the universe? Simultaneous person and culture's unity and contrast provokes need in necessity of philosophical apprehension and categorial analysis of cultural identity of a person. The subject field of research which involves all variety of "own" and "alien" intercultural relations outlines the space of possible resolving of the cultural identity preservation problems. Expansion of polycultural space, cross-interaction and mutual enrichment of cultures occur in the course of development by a person of alien forms and its transformation into the area of own life experience. It would be interesting in this context to monitor the globalization and culture interrelations. "Are we now trying to create something beyond the nations, the culture uniting the world? When individual cultures interact on a global scale, clashing and competing with each other, the need for deeper reflexion on the role of global communication in this process arises " [1: 216]. Meanwhile it is important to consider cultural interaction at two levels of the modern society: cross-national and international.

Recently revealed problems of intercultural interaction stipulated necessity to preserve identity of a person being considered as specific culture carrier. A person in the modern polycultural space feels like a part of many cultures. Meanwhile a person, constantly facing "aliens", is forced to master to understand them. According to ad-lib of Guillén Nieto [2], "we must face the challenge of transforming our monocultural self into a multicultural one without losing our own cultural identity and cultural roots".

In the environment of globalization processes the idea of the cultures dialogue [3], designated and subjected to contentious debates in the end of XX, starts to sound more and more sharply. Cultures dialogue is carried out within the environment of social relations of a person being a subject of culture and it becomes possible then sense of existence and other people experience, moreover, hidden and inner sense and experience are revealed. Views of world of another culture's personality are understood due to empathy that is ability to understand and accept inner world of other persons. Polycultural educational space expanding process of transition of one cultural world to another, facilitating hereby the cultural universalization holds currently its rightful place in shaping of dialogue of cultures [4].

Discussion

Firstly "identity" term appeared and was developed in psychological studies of E.Erikson where it meant integrity of a person, "sense of an internal coordination" [5]. The concept has been developed in the fields of ethnology, cultural anthropology, and culture philosophy. The essence of cultural identity is in attribution to any cultural group, consciously and voluntary accepted by a person. The specific group and culture involvedness, cultural identity is the protection of a person expressed in strengthening of intra-group unity and solidarity feeling. It gives predicted and clear character to a human live, allowing him to define his place and to 'swim' free in the poly-cultural space. Involvement into the existence occurs based on in voluntary

acceptance of choices, cultural norms and values being guided by the bases accepted in the "own" culture.

Development of the own culture plays is important to preserve the cultural self-identification. Unfortunately, it is fewer than all evaluates positively the cultural heritage preservation of each nationality and ethnic group. Unification and loss of singularity can be followed by the cultural degeneration, loss of ethnic identity, and as a consequence, by a social disaster. The concept of integration of cultures based on its achievements and uniqueness requires complex resolving as every culture has any or other dominant idea. That is enculturation allows understanding and accepting the other people culture allowing personal fulfillment of a person in the poly-cultural environment. Not native population migration as well as ethno-cultural integration promotes to some degree the preservation of cultural identity, smoothing of adaptation processes, and adaptation to a changing paradigm of existence.

Binarity of the intercultural interaction has its logical explanation. On the one hand, gradual approaching of cultures, and overcoming of cross-cultural differences which minimize any conflicts possibility is taking place on the back of introduction to rules and values of "alien's" culture. On the other hand, however, integration can lead to the cultural originality's dilution, some loss of cultural identity of a person. Such ambiguity partly explains an 'uneasy equilibrium' of intercultural interaction accompanying by continuous left or right 'scales' outbalances.

Mutual understanding between nations and ethnic groups will be impossible without effective intercultural communications based on dialogue and mutual respect. It is known, that a human as a social creature has its inborn communication mechanism and the mechanism is the key link of development of mutual understanding between people. The intercultural interaction to be made using this mechanism plays the important role of social adaptation of a person in the terms of the poly-cultural space.

Process of intercultural communication has its own features. Firstly we will note rules of communications allowing conflict-free co-existence for representatives of different cultures. Enormous distinctions between peoples should be kept in mind to succeed in the dialogue. Besides, such distinctions are even necessary. And the fact should be accepted as an axiom. Moreover, the communicative process is meaningless in case of complete coincidence of companion's opinion. The second important rule is that the knowledge in the field of communication style being specific for one or another culture and

transferred from father to son is required to maintain effective intercultural communication [6]. As each culture has its unique comprehensible communication styles, they should be known to avoid any ambiguity, to achieve successful intercultural communication. And elimination of communication uncertainty required to feel psychological comfort; being so important at all stages shall be the top most rules.

Communications in the cross-cultural environment assume awareness of subject forms of "own" and "alien" categories, understanding of its contrast and diversity. However, the stereotypes and biases generated by mass media and ideology do not promote and even obstruct the communication, which is proven by numerous examples [7]. Cultural and national features can be clearly seen at a level of mentality differences and ideological attitudes. For example, high degree of collectivism and maximalism during tasks resolving is specific to Russians. Traditions following and activity sequence is specific for the Japanese culture representatives. The Europeans feel intensely their involvement into the state administration issues. It can be said that a countless variety in the forms of existence is available in the cultural context. However if to consider the culture within the framework of ideology as a quintessence of the world development, the fact that the culture is a projection of various wishes of a number of individuals could be easily find out.

Cultural identity and nationalism

This matter is not simple one. Common interpretation to preserve the cultural identity in the foreign culture media negates a human 'measure all another man's foot by own last' intension disallowing departure of consciousness conventional attitude of forced refusal of a person of its ego. However, adherence to 'measure all another man's foot by own last' values of one's native culture is an opposite pole of stereotypic person's behavior when strangeness becomes main source of intolerance to anything being 'not inner'.

An issue of nationalism with inherent negative connotation of one nation's subservience to another from the cultural, political and ideological view cannot be missed then considering all variety of forms of cultural identity. According to a true note of N. Berdiaev, a person enters into the mankind through its national individuality. The national identity from the existential view is felt by a person throughout all his life as some predetermined and unshakable thing. Moreover the close relation to its kind, tribe, even nation has actually guaranteed stability, moral protection, and was commonly identified with successful socialization of a person

throughout the human history. However in case of nation to be more influenced by not the blood-relations, but the social-and-culture ones, the national identification can degenerate into some feeling of superiority, and a sense of having been chosen. Therefore, a person starts to lose all mankind relation, standing apart and opposing himself to "strangers".

National identification and national consciousness is one thing, and nationalism is totally another. This difference is substantial. A nationalist then expressing his boundless love to his culture, and, at the same time, intolerance to "alien" one, is stiffly remakes every and all in his image. Being limited by his culture frameworks, he cannot see anything worthy in the "alien" one. The noble feeling of love to his nature hypertrophies in hating to other culture representatives. Intercultural communication becomes inconvenient in case of the nationalist spirit as the hypertrophied admiration of own culture together with full aversion of the others often leads to the separatist trends strengthening.

Problems to be adapted in the poly-cultural space

The essence of intercultural communications in its many aspects is in peoples' ability to other culture adaptation. However the accommodation/adaptation and assimilation are often mixed. A terminological difference was very precisely distinguished by M.Bennett, who divided assimilation and adaptation concepts. "Assimilation is" substitutive" [8] where the original world-view and cultural achievements of representatives of one nation are voluntary or forcedly replaced with other country's culture. Adaptation means something another. "It is "additive", not substitutive" [8]. Adaptation is specified by the world-view expansion at the expense of inclusion of culture of receiving party to own experience. Ever growing not native population migration to nation states allows to judge how this edge is sharp. Regretfully, but now an issue of cultural identity protection in the poly-cultural environment is not still resolved and therefore it's still actual as the matters related to adaptation in the poly-cultural space, and cultural identity preservation are quite complicated. However we believe that any co-existence of cultures and people in its unity and variety, as well uniqueness and positive competition, synergy and harmony is impossible without these contradictions' resolving.

Creativeness as a self-identification

"Creativeness" concept is used therein in its narrow value of new values creation. Being a greatest gift with allowing a person to remove personal stresses, creativity is a universal way of a person self-identification. According to such modern scientists as G.P. Menchikov, R.G. Nugmanov, E.L. Feinberg an artist not only opens, but designs as well the other world being parallel to the real one. The good reasons to agree, as the creativity as a way to gain bears the impress of an artist's individuality able to create oneself for the others. Creativity as a universal way of self-identification of a person is related to a human being intension to exit»ready» world boundaries. Some specific take-off state, freedom of human spirit allowing possibility to a person to read into the incompleteness of existence, to design it as he/she likes are available in the creativity. Creativity deletes a problem of self-expression of a human being.

Admittedly, that a person involved into art creativity is able to adapt himself in full with the poly-cultural environment as language of music, dance, painting has no any barriers. The fact of more and more increase of intercultural contacts of outstanding peoples of art who during their free travelling, share their creativity results with all of others evident the above. Self-identification allows them to feel themselves as a person of the world, in other words, as an original part of the all-the-world culture "Culture is the basis for self-identity; it both unites (giving the sense of)" [9]. And finally, it may be said, that self-expression in creativity represents one of possible versions of a person existence in the terms of the poly-cultural space and multicultural world.

Cultural identity of a person of culture

Globalization has aggravated an issue of preservation of cultural identity, a substantial number of peoples, whose views related to a national-cultural accessory, do not promote decrease in the social intensity as the view disputes the sovereignty and territorial integrity of this or that country, have appeared. Growing of a person of culture in the society, universal and immanent category of a new order, objectively motivated by a present state of culture and society become paradoxically necessary during the period then on a number of reasons the general culture level is dropping which specified by transformation of human values. The person of culture is a new quality of a person, pretending not only to be complied with the standards of specific culture. The person of culture grows internally. Even on background of the decline and degradation of common culture, contrary to everything, the person of culture finds some inner forces to meet the human culture. Humanity, spirituality, freedom, tolerance is not an empty phrase but key qualities, and necessity for him. However, unfortunately, it's possible that the "cultural person" who bears an impress of specific

culture, grown by this culture, will not become the person of culture.

Conclusion

All current scenario of development of the culture forces a person to perform continuous search of interaction directed on "survival" in varying social-culture situation. The author may say, based on carried out analysis of the phenomenon, that the cultural identity as unique essence of existence of a person opens prospect of finding of the point of life, distinction of right and wrong, attitude to other person as a value and other vital goals, allowing to overstep the limits of current social-and-culture situation.

According to a true note of academician V. Lektorsky, "In the times of globalization, new information, communication and biological technologies the mankind faces new challenges when not only different understanding of man and his values in various cultures but the very existence of culture and man is at stake" [10]. Crisis of cultural identification of a person can be overcome provided the priority of constructive change of a person, and transformation of interpersonal relations. Moral values able to orient personality to relate responsibly to his own and other people life have special importance here. Emergence of the person of culture on the horizon is a real requirement of our time.

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