

CULTURAL IDENTITY AS A COMPLEX MULTI-COMPONENT PHENOMENON

КУЛЬТУРНА ІДЕНТИЧНІСТЬ
ЯК СКЛАДНИЙ БАГАТОКОМПОНЕНТНИЙ ФЕНОМЕН

Hnytska M.B.,

orcid.org/0000-0002-4882-4557*Lecturer at the Department of Chinese Language and Translation
Borys Grinchenko Kyiv Metropolitan University*

The main goal of this work is to identify and characterize a complex multi-component phenomenon – cultural identity. The essence of cultural identity is the individual's conscious acceptance of relevant cultural norms, value orientations, patterns of behavior and language, cultural heritage, history, tradition, beliefs, and cultural innovations. The concept of «cultural identity» is studied as the unity of the cultural world of a person / social group with a certain cultural system and cultural tradition. It was noted that cultural identity consists in the individual's conscious acceptance of relevant cultural norms, value orientations, patterns of behavior and language, cultural heritage, history, tradition, beliefs, and cultural innovations. The connection between a person and a cultural group / culture is indicated. It has been studied that the Ukrainian cultural identity can be determined through the search for archetypes that make up the foundation of culture. It has been studied that cultural identity is «the result of the process by which individuals or groups consciously or subconsciously evaluate their own situation in society and try to create a sense of self-respect and self-confidence that allows them to accept their own place in life and society. It is clear that the Ukrainian cultural identity can be determined through the search for archetypes that make up the foundation of culture. A certain central idea, archetype, etc., which a culture contains at its core, provide opportunities for development and determine its identity. It has been found that «cultural identity, revealed through the history of literature and other art forms, is an entity that is very concrete in its being. Culture should be understood not as a sum of phenomena, but as a concrete totality, where the concept of totality should be understood pragmatically (and not metaphysically), that is, as something open, infinite, as something inconclusive in its nature».

Key words: cultural identity, self-identification, cultural heritage, cultural tradition, nation.

Основна мета даної роботи – виявити та охарактеризувати складний багатокomпонентний феномен – культурну ідентичність. Сутність культурної ідентичності полягає в усвідомленому прийнятті індивідом відповідних культурних норм, ціннісних орієнтацій, зразків поведінки та мови, культурної спадщини, історії, традиції, вірувань, культурних інновацій. Досліджено поняття «культурна ідентичність» як єдності культурного світу людини / соціальної групи з певною культурною системою та культурною традицією. Помічено, що культурна ідентичність полягає в усвідомленому прийнятті індивідом відповідних культурних норм, ціннісних орієнтацій, зразків поведінки та мови, культурної спадщини, історії, традиції, вірувань, культурних інновацій. Вказано на зв'язок між людиною та культурною групою / культурою. Досліджено, що українська культурна ідентичність може бути визначена через пошук архетипів, що складають підґрунтя культури. Досліджено, що культурну ідентичність як «результат процесу, за допомогою якого індивіди чи групи свідомо чи підсвідомо оцінюють свою власну ситуацію в суспільстві та намагаються створити почуття самоповаги та впевненості в собі, що дозволяє їм прийняти власне місце в житті та суспільстві. З'ясовано що, українська культурна ідентичність може бути визначена через пошук архетипів, що складають підґрунтя культури. Певна центральна ідея, архетип тощо, які містять у своїй основі культура, надають можливості розвитку та визначають її самобутність. Виявлено, що «культурна ідентичність, виявлена через історію літератури та інших форм мистецтва, є сутністю, яка є дуже конкретною за своїм буттям. Культуру слід розуміти не як суму явищ, а як конкретну сукупність, де поняття сукупності слід розуміти прагматично (а не метафізично), тобто як щось відкрите, нескінченне, як щось непереконаливе за своїм характером».

Ключові слова: культурна ідентичність, самоідентифікація, культурна спадщина, культурна традиція, нація.

In recent years, the concept of “cultural identity” has been widely studied in the scientific literature. **The basis of the investigation** formed the work of domestic and foreign linguists, such as: Stepyko M., Pylypenko S., Herchanivska P., Zhelanova V., Rusul O., Chegusova Z., Tytar O., Polishchuk R., Rønning A., Hall S., Alshammari S. and others.

Presentation of the main research material.

The identity of the nation is its civilizational brand, the socio-cultural niche of the country, the defining basis of the state's foreign and domestic policy. As Sergeeva O. rightly believes, the basis of the existence of any civilizational system is its self-identifi-

cation, since the principle of self-identification has the property of diachronic (from generation to generation) socio-cultural reproduction, i.e. as a result of the reproduction of basic values and stable skills of people determined by the tradition of cultural development, social and spiritual constants [1, p. 4].

Tytar O. explains identity as: “a complex multi-component phenomenon. Cultural identity includes national and social identity, the identity of certain subcultures, as well as racial, gender and other identities” [2, p. 291].

The essence of cultural identity is the individual's conscious acceptance of relevant cultural norms, value

orientations, patterns of behavior and language, cultural heritage, history, tradition, beliefs, and cultural innovations. In other words, identity indicates a person's belonging to a certain culture / cultural group [3, p. 3].

Kryvda N. notes that cultural identity is formed as a result of the inseparable interaction of an individual and a group, which at the collective level turns into an interaction of a group (ethnic group, nation, class, etc.) with broader social formations (for example, civilization) [4, p. 61]. Kryvda N. also believes that at the collective level, as well as at the individual level, the formation of cultural identity takes place in a certain space "determined" by objective factors – language, history, religion, etc., a process of comparison, assimilation and differentiation with other communities and a system of values common to the totality of cultural communities. After that, the community understands itself as a whole, possessing features that distinguish the group from others and on the basis of which the idea of its own cultural identity is formed. In other words, cultural identity is a dynamic process of constructing community unity as a unique whole based on cultural values, norms, attitudes and stereotypes [4, p. 61].

Grechenivska P. notes that "cultural identity is revealed in the unity of the cultural world of a person/social group with a certain cultural system and cultural tradition. The process of cultural identification always takes place within the boundaries of the Self-Other opposition. As Buber M. notes, "I become myself only because of my attitude towards You" [5, p. 5].

The problem of cultural identity from the standpoint of theoretical and artistic aspects of Ukrainian culture is considered in detail by the philosopher Shevchuk D., who believes that cultural identity is the foundation on which all other identities are built. According to this researcher, Ukrainian cultural identity can be determined through the search for archetypes that make up the foundation of culture. A certain central idea, archetype, etc., which a culture contains at its core, provide opportunities for development and determine its identity, he claims [6, p. 56].

Alshammari S. in the article "The Relationship Between Language, Identity and Cultural Differences: A Critical Review" notes that identity is "people's idea of who they are, what kind of people they are and how they treat others". Culture is not inherited genetically and cannot exist by itself, but culture is always shared by members of a society" [7, p. 98].

Cultural identification is a person's sense of self within a specific culture. All societies have some kind of "psychosphere" (Toffler O.) that covers their ideas, starting with commonality and identity. So, in a certain way, it can be argued that the act of identification with others, the idea of "belonging" or

"community" is a kind of framework, the basis of all human systems [8, p. 16]. Polishschuk R. thinks that "cultural identity defines, first of all, the form of self-awareness as a condition for the preservation (identity) of the authenticity of a person who is aware of the world and himself. The "power" of cultural identity lies in its ability to create the conditions for the possibility of apperception in all its known synthetic modalities – to be the same, to give unity, to give necessity, universality and objectivity to experience. Thus, it can be concluded that without belonging to any culture or cultural community, the action of self-awareness, self-knowledge are not possible. "Cultural identity fulfills a transcendental task: through the "eternal return of the same", attributing oneself to cultural and meaningful sources in the act of performing authenticity, the human personality gets the opportunity to be a subject, I" [8, p. 16].

Grechenivska P. points out that at the individual level, the problem of identification is closely related to the process of socialization, the essence of which is the individual's conscious perception of the relevant norms and patterns of culture, behavior, value orientations and language, in understanding one's self from the standpoint of those cultural characteristics accepted in this society. In this case, the Other means: firstly, the bearers of the cultural code with whom the individual identifies himself identifies with the life-content orientations with which he connects the goals of his activity and defines himself in the social-group space (dichotomy of Self-Self); secondly, bearers of the Foreigner's cultural code (I-Foreigner dichotomy) [5, p. 5].

The vector of development of any society determines the group cultural identity, by which, from the perspective of the problem, we understand the identity of the bearers of the same cultural code. Its reference groups are: social group, denomination, ethnos, nation, state, civilization. Considering cultural identity through the prism of cultural code, it is possible to single out such key cultural units that determine its uniqueness, such as: historical memory, religion, language, values, customs and traditions. By cultural memory we mean a type of collective memory focused on preserving, supporting, consolidating and reproducing skills individual and group behavior and communication within different types of cultural identity [5, p. 6].

Group identity is based on the differentiation of culture bearers into their own and those of others. Only through the awareness of the Other, the formation of ideas about one's own takes place. The function of this phenomenon, according to Parsons T., consists in: consolidation of all its members; adaptation to the environment; general purposeful-

ness; preservation of the stability of the socio-cultural system. Cultural identity plays an important role in shaping people's motivation, in uniting their efforts to solve socially important tasks, and in the stable development of society. It is based on traditions that give certain stability to identifying characteristics [5, p. 6].

Cultural identity arises when an individual identifies with certain cultural models and values established in a certain community, collective identity is formed in the process of forming a social group and defining its boundaries [2, p. 33]. National identity is a more unified and unambiguous phenomenon, and cultural identity is more ambivalent. An important point for both cultural and national identity is not only the factor of unity of a certain commonality, but also the factors of differentiation, cultural difference and otherness [2, p. 34].

Alter P. distinguishes cultural national identity and civil political identity. The researcher singles out language, religion, customs, common history and the territory of residence as the main components of cultural identity, and political consciousness and equality before the law as civil and political identity. That is, the cultural national identity includes most of those components that enable an individual to identify himself with a specific society. Among the representatives of the standard classification of national identity, the content of the concept of "national identity" differs insignificantly, in particular, its foundations, such as religion, language, traditions, customs, have a place in the definition of this concept by scientists (Ignatieff M., Smith E.) [9, p. 245].

Ignatieff M. defines the cultural basis of national identity close to P. Alter, including in this concept such things as the kinship of religion, language, tradition, customs, and also adds such a phenomenon as trusting only representatives of one's ethnicity. In contrast to Alter P., Ignatieff M. cultural identity is defined by the concept of "ethnic national identity". However, the researcher still singles out civil national identity, saying that it is more widespread in the West and is determined by the commonality of civil rights, commitment to political traditions and values [9, p. 245].

The British scientist Stuart Hall in the article "Cultural Identity and Diaspora" says that "cultural identity" in terms of one common culture, a kind of collective "one true self" hiding inside many others, more superficial or artificially imposed selves shared by people with a common history and background. Within this definition, our cultural identities reflect shared historical experiences and shared cultural codes that provide us as "one people" with stable, unchanging and continuous frames of reference and

meaning, despite the shifting divisions and vicissitudes of our true history" [10, p. 223].

The Norwegian scientist Ann Holden Ronning in the article "Literature as an Empowerment of Identity" defines cultural identity as "the result of the process by which individuals or groups consciously or unconsciously evaluate their own situation in society and try to create a sense of self-respect and self-confidence, which allows them to accept their own place in life and society. It involves accepting our difference from others while forming a new belonging" [11]. Ronning A. emphasizes that "one of the functions of literature throughout the centuries was to comment on and interpret the social and political problems of society, and thus expand the possibilities of the individual (earlier this was done in poems, later, and today mainly in the form of prose)" [11]. Ronning says that in the field of literature there should always be a dialogue between the text and the reader. According to Gates, literature is "a place for competition and negotiation, independent modification and reworking" [11].

Slovenian scientist Jola Skulj says that: "From the point of view of literary studies, the question of cultural identity is primarily a reference to literary identity in the community in which we live" [12, p. 2].

However, if the very existence of literature can be defined from the point of view of structuralism (and, in another context, Heidegger) as a rethinking of the possibilities of language itself (and through it the refracted historical consciousness), then it would be logical to reduce the problem of literary identity to the natural environment of the native language. language, i.e. to their national culture. Such a view, of course, cannot be a relevant interpretation of literary identity at the end of our century, since it reveals a conception of identity that presupposes characteristics that are unacceptably finite and self-referential. The identification of literary identity with national culture is a regression to the idea of identity born in the nineteenth century [12, p. 2]. Skulj notes that "cultural identity, revealed through the history of literature and other forms of art, is an entity that is very concrete in its being. Culture should be understood not as a sum of phenomena, but as a concrete totality, where the concept of totality should be understood pragmatically (and not metaphysically), that is, as something open, infinite, as something unconvincing in its nature" [12, p. 4].

Conclusion. To sum up, cultural identity is a complex multicomponent phenomenon. Cultural identity includes national and social identity, the identity of certain subcultures, as well as racial, gender and other identities. Cultural identity is still worth researching, because society is undergoing changes.

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