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Subject's Identity in the Process of Communication

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Abstract. The authors of the article note that the problem of identification is especially important at the present stage of civilization, characterized by active processes of globalization and integration and strengthening of communicative-discursive exchange. Identity is a complex and ambiguous phenomenon, complicated by several factors. They distinguish different types of identity, formed and dominant in a particular historical era. They include ethnic identity, linguistic identity, religious identity, national identity, cultural identity, transcendental identity. Also the authors present communication as a condition for the self-identification of the individual.

Keywords: identification; globalization; integration; ethnic identity; linguistic identity; religious identity; national identity; reflection; communication.

Introduction
The problem of identification is especially important at the present stage of civilization, characterized by active processesof globalization and integration and strengthening ofcommunicative-discursive exchange. Everyone always relates to some social community – ethnic group, nation, race to which he belongs through the communication. And only through interaction with other subjects of communicationthe person builds his identity, forms his self-determination.

Identity is a complex and ambiguous phenomenon.Modern understanding of identity is complicated by several factors. Firstly, the existing popular culture is a system of exclusion. Secondly, the agent of modern social action realizes himself ina rich informational system. Thirdly, modern environment is multicultural and multiethnic.

This is due to the fact that many research processes of identification are implemented in many sciences: philosophy, sociology, psychology, anthropology, ethnography, cultural studies. And each of these sciences has its methodological principles, allowing to explore various elements of the identification process from different perspectives.The more researchers interact with each other, the more completed is the problem, because identity is a result of many interactions on cultural, ethnic,

linguistic and other levels. And we will try to present different approaches to the issue of the self-identification of the person, as well as we'll highlight the types of identity.

But first of all we'll determine the notions "identity" and "identification".Let us note that the distinction between them is not essential. It's semantic and practical as they imply the same phenomenological reality. Typically, the first is the result of the process, the second is the process itself. Depending on the socio-cultural environment at different historical stages of human existence we distinguish the following types of identity, formed and dominant in a particular historical era. They include ethnic identity, linguistic identity, religious identity, national identity, cultural identity, transcendental identity.

Ethnic identity is one of the fundamental types of the subject's identity. This is due to the fact that ethnic identity refers to the subject's relationship with his blood ties, "roots", that is, of course, the basis of process of self-determination of each individual. The main theoretical approaches to the analysis of the concept of ethnic identity are implemented mainly through psychological studies.

Historically, one of the main approaches to the problem of identification is presented by the founder of psychoanalysisZ.Freud. The problem of identification was subsequently investigated also in psychoanalysis by G.S. Sullivan (interpersonal psychoanalysis), E. Fromm (humanistic psychoanalysis), E.Eriksson (epigenetic analysis).

One of the mostpopular approaches in psychology to the explanation of ethnic identity is behaviorism. Its representativesbelieve that the process of identification is the result of inter-group conflict. They highlight the importance of external criterion of characteristic accessories of the individual towards the group. Studies confirm that in some cases because of his similarity a person can identify himself with two ethnic groups if these ethnic groups are similar to each other in appearance, for example, the Belarusians and Russians. But if ethnic groups are not similar to each other, more so if we mean different races, the child of a mixed-race family will be a stranger to both races. Representatives of activity approach believe that the process of identification is determined by the cross-group activities. Ethnic identity is a dynamicformation and various factors can influence its formation and change, leading to the transformation, especially in the case of a change of environment, or in the case of inter-ethnic marriage.

Ethnic identity became the subject of intense research in the last decade. Political events of the 1990 's were greatly intensified by ethnic conflicts not only in Russia but all over the world. Formed under the influence of several factors (globalization, integration, European Union, etc.) trends of the situation in today's society, and on a personal level, and group, require responsible analysis of many of the concepts and categories. Ifethnic identity is changed byother types of identity, social identity, for example civil, it is very dangerous for human identity in general. This threatens to destroy the "I-image", to loseties with any culture in the world, to leave yourself in this world. This kind of identity is important for any person and for its interaction with others.

Ethnic identity Is very closely connected with one more type of identity - religious identity. Let's look at the interaction of religious and ethnic communities at different stages of historical existing of humanity. Many thousands ago ethnic and religious boundaries largely coincided. With the emergence of the world's monotheistic religions – Christianity and Islam – ethnic and religiousboundaries didn't match, in the era of the Middle ages ethnic consciousnesswas forced out by religious consciousness. Later religion has lost ties with the ethnic group, it wasn't identified with it. Members of the same ethnic group are composed now of people belonging to different religions, although some national religions are preserved. Among them areArmenian-Gregorian Church (Armenians), Shinto (Japanese) etc.

In Muslim countries, the situation is somewhat different: ethnic consciousness is clouded by religious consciousness. So, in the Arabic countries, ethnic minorities are all non-Muslims, as well as those belonging to different lines of Islam, non-dominant in the country.

Ethnic communities and the religious communitiesare characterized by hierarchy. Any religion consists of different directions, movements, sects, and churches. And even if the country is, for example, completely Christian, its residents can claim different sects and churches of Christianity. So the Germans (the residents of FRG) are Protestants and Catholics. Among the Scots also Protestants and Roman Catholics exist. But in the United States 260 churches are registered, mostly of them areChristian.

Membership of different representatives of the same people to several churches usually leads to the formation of various ethnic and religious groupswithin one ethnic group. Such groups are old

believers among the Russian people, Copts among Egyptians. These religious groups differ from the nations in which they were formed bycultural, domestic differences, traditions, customs, way of life.

Despite advances in science and technology in the second half of the 20th century, the influence of religion is still high. Many political and socio-cultural processes occur for areligiousreason or in a close connection with religion. The recent events in Russia and in the whole world also prove it. We must take into account the religious factor because we analyze events on inter-ethnic or inter-religious or intercultural basis.

One of the most significant factors that often influence the subject's identity is language. Language and people are closely linked with each other. V. Humboldt believed that mentality of the nation is a specific way to form the structure of the language. In particular, he wrote that inflectional languages, by design, are typical for those peoples "who are on the path of meditation centered "[1, c. 145]. Under the formula of "language is the spirit of the people" Humboldt "understands a specific form of materialization of sound thinking and mental activities inherent in all media of the national language" [1, p. 150]. In any case, the individual interpretation of the language is alwaysdefined by the established linguistic patterns of a nation. In this connection, we should mention certain linguistic formulas those are present in each language.

Например: Das ist ...

There are (is) ...

How do you do?...

In each language the so-called "free" units are present. The speech of every person includes such "formulas" and "free" units. Open "formulas" and various kinds of phraseological units help to understand the nation's mental peculiarities. To understand phraseological units is impossible without a knowledge of the culture of the people. Actually, all the language units have some cultural fullness only in varying degrees. Losev A. rightly notes that in the word and, in particular, in the name all our cultural wealth, accumulated over the centuries is.

One of nonverbal toolsof identification is paralanguage. It helps to determine the subject. The formation of paralanguage is due to the same factors as the formation of the language itself, namely culture, mentality of the nation, its psychological features. Paralanguageincludes the following tools: facial expressions, gestures, the distance between people and others. All these displays are quite different among different peoples and, consequently, different information is shown differently. As a very famous example here is the nod of the head, which in Bulgaria means "no", and in Russia means "yes".

Thus, linguistic identity is also ascomplicated processas ethnic or national. And if we deal with verbal communication and nonverbalcharacteristics of the subject's speech, we must take into account all their wealth.

One more type of identification – national identification is correlated with linguistic identification, since language is one of the core topics that define the subject belonging to a specific national community.

The transition from feudalism to capitalism, according to Marx's theory led to the formation of ethno-social forms of bringing people together as a nation. Many studies have highlighted that any nation is a phenomenon of modern times. Foreign studies of the term "nation" acquired political sense – people belonging to one (national) state. The patriotic literature's definition of the nation understands the critical role of economic factors in the formation of this type of social community. But we agree with the position of those scientists who lean towards the so-called postmodern concepts and invest political content into the concept of "nation". It is more modern in comparison to the Marxist approach and more applicable for Russia, because there are many peoples in our country and native culture is a complex amalgam of diverse ethnic elements. From this perspective, we look at the problem of national identity in this work. Our understanding of national identity will be similar to civil identity.

Many commentators rightly point out (M. Semlyuk, S. Walker) that the end of the cold war and the changes in the political map of the world in the past decade, led to the crisis of identity of many states, as all countries have been forced to re-examine their role and status in the international arena [2, c. 78]. W. Bloom considers the relationship of national identity and influence of political behavior and identifies three types of relationships between these phenomena [3, p. 89].

Type 1.National identity as a resource. An example of this kind of relationship of identity and foreign policy can serve as a messianic nationalism. Messianic vision usually leads to aggressive actions

of the nation vis-à-vis other countries. As a rule, this propaganda of "messianism" is at the heart of imperialism (Russia, Poland).

Type 2. Foreign policy as an instrument of nation-building. Foreign policy plays a special role to determine the identity of the state (the states which were formed after the collapse of the Soviet Union and Yugoslavia, and choosing Russia or United States as their partner and patron, define their identity in different ways.)

Type 3. National identitydetermines foreign policy. This happens when any public ideas receive the status of Government and affect the country's foreign policy.

The hallmark of the modern globalizing world that is approved in many states is the idea that there are no external enemies. The fact of destruction of economic borders, erasing ofpolitical and cultural controversies is already quite evident. Now groups of states form a new socio-psychological shape, they change their image. National identity of their citizens changes also.

Now is a time of constant changes and disasters, upheavals and explosions – the collapse of many views, including those upon which a traditional identitywas based for a number of decades and centuries. Nowadays the human identification is much more difficult, and this is due primarily to the complexity of relationships in society. Many interfering factors such as professional occupation, social mobility, social statusbegan influence the identification process .The development of culture and society have expanded the range of identification andled to the emergence of new kinds of identities and new forms of research in this area.

One of the brightest representatives of sociological thought, dealing with issues of identity is E. Durkheim. A main factor in the development of the man he considers to be the social factor, based on the collective views of large communities of people. Durkheim refers to such views coherent system of ideas, customs, religious beliefs, moral attitudes, public institutions [4]. They are models and elements for the identification of the individual in the course of his life. Durkheim writes that in each of us there are two creatures, one of which consists of all mental states which are related to the subject's private life (individual "I"). Social "I" is the second being in man. It is a composite of attitudes, feelings, habits. E. Durkheim notes that it is important to add to the only born selfish and asocial creature a social one. The addition of this creatureto the personal creature, connecting them into one individual is a process of identification, a personal" I "-conception.

The problem of social interaction has been actively changed by German sociologist M. Weber. He notes that the specificity of the interaction depends on the type of social solidarity, in which, Weber distinguishes organic and mechanical solidarity. The type of a society determining the social identity of a person depends on the nature of a social action.

K. Horney studies the influence of sociocultural determinants in subject's identity most of all. So, she believes that socio-cultural conditions have a profound effect on the development and functioning of the individual [5]. Socio-cultural factors, from her perspective, explain a lot in interpersonal relationships. F. Boas also studies social conditionsand different cultural contexts which influence the process of forming of different peoples. He is convinced that the behavior of future generations is determined by biological factors and by specific cultural peculiarities [6, p. 84-98].

Self-determination is the most important act for any person in his life for a famous philosopher, psychologist and a methodologist G. Schedrovitsky. He writes: "If the circumstances are such that self-determination does not occur, then the person doesn't become [7, c. 58]. The most important part of self-determination for the man as he believes, is his reflection. G. Schedrovitskycalls the man's former framework of his life as the subject of his action the first level of reflection. The second level of reflection is the position of the man who reflects towards himself in the process of thinking. Communication is a basic condition for the implementation of reflection and, consequently, self-determination.

Reflection is the internal mechanism of socio-cultural identification forsome other authors. V. Slobodchikov and E.Isaev note that reflection is directed to self-determination and due to the variety of practical situations of social reality of human existence, requiring from a human being a developed ability to communicate with others [8, p. 94]. When a person becomes a part of the universe or world culture, he fully becomesa person, according to G. Schedrovitsky. Thus, mental or transcendental self-identification is the highest form of self-identification.

No coincidence that communication is a condition for the self-identification of the individual. A modern man is firstly acommunicating person, understanding that he creates something new and trying to express it for others. To live, according to M. Bakhtin, is to engage in a dialogue and ask questions. The main purpose of all processes occurring in the world today can be formulated as a

constructive dialogue in the general cultural and communicative space.I.Vasilenko characterizes this space as a common space of development of thought: the circle of shared ideas and concepts that emerge during the discussion and do not belong to any of the parties, they exceed the subjective opinions of interlocutors and become the common partners' status [9]. This dialogue is an art of joint formation of new political and socio-cultural concepts, which can explain the common field of political interactions.

But the main objective of this dialogue is the self-realization of partners. This problem grows into the relevance of self-fulfillment of each culture in a communicative space in the modern world in the context of actual dialogue of cultures. The various institutes of communicationhelp to carry out such a dialogue, to identify ways and means of its regulation. Intercourse is a necessary condition for the existence of an individual in a society because, as Aristotle writes, a human being is a political animal. The phenomenon of intercourse is studied for several centuries by many scientists at the interface of many sciences, such as: philosophy, sociology, psychology, linguistics.Very often, the term is replaced by the term "communication", which is to our mind is broader than intercourse. We'll try to differentiate these two concepts.

The term communication comes from the Latin. To communicate means to share, to communicate, totalk. In the dictionary of the modern Western sociology "(1990) we find the following definition of communication:

✓ 1) any means of the objects of material and spiritual world;
✓ 2) intercourse, transmitting information from a person to person;
✓ 3) intercourse and sharing of information in the community (social communication).

Thus, the term " intercourse" is included into the term "communication".Webster's New Word Dictionary (1989) gives the following interpretation:

✓ 1) the act of transferring of information, signals, messages in the conversation;
✓ 2) information or message;
✓ 3) intercourse based on the sympathy of the relationship;
✓ 4) means of communication.

V.Konetskaya gives the following modern variants of the understanding of the term "communication". It's a means of communication, a synonym for the concept of "intercourse", as the transferring and exchange of information in a society in order to influence it. [10]. The term of communication inits theoretical aspect of the study appears also in the works of K.Jaspers, E.Toffler, J.Habermas, M. Buber, J.Mead, D. Bell, T. Shibutani, D. Watson. To summarize the investigations, it can be concluded that communication is a collaboration of people determined by socially significant characteristics, by specific situations, by rules, by regulations, representing the spiritual informational exchange among actors in the society.

The transformation of the world into a common communicative space destroyed many moral norms, values, ethical guidelines, which had played the role of foundation for previous generations. A modern man because of the growth of technology and the emergence of new means of communication opened different opportunities for himself , but at the same time, he found himself one by one with the surrounding world. Serious transformations happened in all spheres of our society: intechnosphere, in sociosphere, in infosphere. Reconstructionof values, aspirations to large-scale thinking, new principles in management – all these features meana complete rebuildingof social spheres. The above trends are unfolding against a backdrop of intensifying communicative discursive exchange. The interaction between individuals and peoples defines the viewof a new cultural world, its following existence and development. It is obvious that we cannot talk about the identity of the subject of the transitional phase of civilization as about something permanent and unchangeable. A modern individual can have several identities that compete with each other or are complementary. Or we can say that his identity is in crisis, it changes.

Today, for some people, there is a risk of loss (total or partial) of the identity on the individual or group level. This fact threatens to destroy a real self-image, to lose human relationships, to lose cultural roots and to make a false self-image. The real identity of a subject can be defined only as a result of his participation in the cultural and communicative processes. Communication helps us to fully identify our real identity. The more meaningful and rich is the interaction between the actors the more correct and complicated is the process of their identification.

Conclusion

Among all the types of identity (ethnic, religious, linguistic, national, transcendental) transcendental identity is the highest form of social identity and at this stage of civilization is the most significant.On the one hand, the transition epoch, which is now in the world, initiates the need for knowledge based on rationalization (science), hence the need for a substantial increase of the cultural level of the individual rises. On the other hand, the finding of an individual's personal freedom gives rise to the need for an internal mechanism of moral self-regulation to ensure socially responsible individual moral behavior (reflection). The communication can become a mechanism of this kind, providing the link between state and society; society and state, society, state and individual, and shaping a new ideological concept of the modern world. Rethinking ofcommunicative realities, its approval of the new structure is a condition for development of cultural pluralism.

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Аннотация. Авторы статьи отмечают, что проблема идентификации субъекта очень существенна на современном этапе существования цивилизации, для которого характерны процессы глобализации и интеграции и усиление процессов коммуникативно-дискурсивного обмена. Идентичность – это феномен сложный и неоднозначный, усложненный рядом факторов. Авторы выделяют различные виды идентичности, сформированные и доминирующие на различных исторических отрезках. Здесь можно назвать этническую, лингвистическую, религиозную, национальную, культурную, трансцендентальную идентичность. Коммуникацию авторы представляют как условие для самоидентификации каждого индивида.
Ключевые слова: Идентификация; глобализация; интеграция; этническая идентичность; лингвистическая идентичность; религиозная идентичность; национальная идентичность; рефлексия; коммуникация.