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## MODERN IDENTITY THEORY IN FOREIGN STUDIES

**Symmery.** Identifies and describes the main approaches to the definition of «identity» concept in foreign studies. Analyzed approaches to the consideration of identity formation mechanisms.

**Key words:** identity, society, state, power, mechanism of formation of identity.

In times of the existence of transnational and international States in connection with the phenomena of multi-ethnicity and cultural diversity have a problem coexistence, a certain symbiosis, quite distinct communities, which is associated with the problem of identity. It covers definitions of «ethnicity», «people», versatility and uniqueness of culture and concepts of assimilation. Society no doubt recognize the uniqueness of the person, his ability to think reasonably, in the modern world is the natural truth being fragmented to date. In the second half of the 20th century a fundamental change of attitude to the «uniqueness» has caused an identity crisis. Previously belonging to gender, social status, gender, race, clan occupied a stable position in the minds of people, and now the society and people's consciousness decentralized and disorganized.

The phenomenon of identity advocates object interdisciplinary analysis and is the subject of research from the standpoint of philosophy and sociology, political science, law, economics, public administration and so on.

According to Spanish sociologist M. Castells, interpretation modern era identity were three historical stages which are deeply connected with the evolution of the political and economic system. First, the identity which is the basis of legitimate strategies of industrial society. Second, the «resistant» identity that is formed on the ground of the presentation of local communities and the need for their recognition at national and global level. Third, the «project» identity, serving basis for the formation of the individual as an actor, actor personality information society [4, p. 38].

The basic methodological approaches to the study of identity formed over decades within the paradigm of symbolic and Neo-Marxism, functionalism, post-structuralism and postmodernism.

Modern political community can not be represented without a collective identity that unites

individuals and the concept of «collective political» on which the feeling of spiritual unity and involvement in the community.

Overall, the identity of the modern era is characterized by the following provisions:

– Understanding of national identity as a natural givens (primordial approach) gives way to the interpretation of identity as a result of socio-economic development (modernist approach);

– Construction of identity (B. Anderson wrote about «imaginary society») and representations of it is through the introduction of a unified education system, national myth, census, political maps, museums, etc .;

– Modernization of traditional society has led to the «disappearance mythologizing of the world» (Weber), dominance of rationality structures in all spheres of public life. Gradually disappears and the sacred dimension of identity, which is now shaped by social and political technologies;

– Formation of modern identity is associated with the development of capitalist relations, science, geographical discoveries and so on. D. Under the influence of these factors and other religious and ethnic identification are gradually losing significance;

– National identity becomes the primary means of social and political mobilization, and the image of a unified nation promotes the unification of society to the political and economic challenges.

The identity theory was formulated by Stryker again. Recently, it has been further developed and the wider analytical perspective in the work of his supporters. Within its framework can be identified within the meaning of the different branches, some of which are more closely associated with other less original symbolic interactionism.

The identity theory is sacrosanct idea of the formation of self or self in the process of social interaction through which people get to know themselves, watching the reactions of others. Most important socio-psychological mechanism of formation of the self in favor acceptance of the role of the other. In theory S. Stryker variation identities are associated with a variety of social roles performed by the individual. In fact, we are talking about the fact that I is a collection of individual role-identities,

each of which, in turn, corresponds to the position of a role in society [11, p. 1089].

As part of the identity theory we are talking about the socially determined and reflect on a variety of individual I, which appear in the form of role identities. Which are the self-determination of that people attribute to themselves as a result of awareness of their positions in the public space, which are also linked to the performance of certain roles. Roles have a reflexive character as acquire value for the individual in the process of interaction and through interaction. The reactions of others to the individual arise primarily in connection with the performance of a particular role. These reactions, according to the theory of supporters form the basis for self-determination.

Thus, the roles are the foundation on which is built the identity of the building. However, the role – is the bridge which connects the individuals with a social structure.

The German philosopher Jürgen Habermas proposes to use the term “I-identity” as a collection of personal and social identities. Personal and social spheres are in constant interaction, of inter. Privacy Notice (the system of personal conversations) “articulates” public (public) opinion, engaging with public institutions in the public dialogical relationship. The first area – the true, authentic; second – false, that is, to hide their identity, creating an illusory representation about themselves. By the XVIII century, according to the German philosopher, finally made out the contradiction of private and public spheres, which can not fail to provoke new questions for personal awareness in the public [8, p. 145].

The form of national identity makes it necessary to organize every nation in the state for the sake of independence. However, according to Habermas, is still in the social and historical reality of the State and the national homogeneous population has always been a fiction. The very nation-state for the first time creates the movements for autonomy in which oppressed national minorities fighting for their rights. And when the nation-state subjects its minority centralized management, it is contrary to the prerequisites for self-determination, which refers to itself and. This contradiction runs through the historical consciousness, in a medium which is formed by self-consciousness of a nation.

In order to create a collective identity and become its core, vital cultural and linguistic relationship must be submitted sense-way. Only the narrative structure of events that have meaning, tailored to the measure of his own team, provides outlook for the future-oriented actions, and meets the needs of self-affirmation and approval.

Habermas Y. believes that this is contrary to the sphere of the human sciences that contribute to be approved by the representation of the past. After correlation with the truth requires the science of the spirit of criticism. It contradicts social-integrative function, for which the national state appealed to the public use of the social sciences. As a general rule, compromise arose thanks to literature, to erect feeling in cash in the methodological ideal and refuses to “stroke the wrong story.” Look, refuses to back the winning side, the more can hide from themselves their own election, rather than the latter disappear in the selectivity of the narrative form [7, p. 224].

The creator of the theory of communication follows examines the structure of identity in this way – social identity (horizontal dimension) – the ability to fulfill various demands in role-playing systems; personal identity (vertical dimension) – the history of the life of the connection. These are two intertwined, undivided measurement, which is implemented “balancing I – identity”. Balancing occurs via interaction techniques. Building on the philosophical tradition of linguistic philosophy, sociology, Weber, phenomenology, Habermas argues that technology is the defining language. Mastering the different techniques, the person tends to conform to social norms, while maintaining its originality. “Understanding the man himself does not only depend on how he himself describes, but also from those samples, he should be. I’m self-identity is determined by both the way people see themselves and how they would like to see yourself” [6, p. 7].

Modern twists and turns of identity is the result of the development of modernist culture, the division of society into system and life-world. Modernization includes not only the means of communication, economy and management, but also the life-world as a whole, their fragments, leaving the man only by the possibility of risky government highly abstract identity of “I”.

Anderson works devoted mainly to the analysis of macro-prerequisites for the formation of nationalism in the early modern era, the concept of the imagination of communities has been widely recognized scientific, and it is often used to study different in meaning but similar in essence forms of social existence.

Anderson focuses all its attention on the study of the nation, defining it as the imagination of the political community – and the imagination of a genetically limited and sovereign. She imagination because representatives even the smallest nation will never know most of their fellow countrymen, will not meet, and will not even hear anything

about them, and yet in the imagination of each will live image of their involvement. Moving to a higher level of generalization, the researcher emphasized that any community of more than primitive settlement with the direct contacts between the inhabitants (though, perhaps, it is), is imagination. The Community must be distinguished not by their reality or unreality, and the manner of imagination [1, p. 35].

The concept of the imagined community became widespread in modern science and is often used in the conceptualization, analyzes the process of structuring a society. Construction and disintegration of the imagination of communities treated as a key process of the emergence and reproduction of modern and postmodern societies. Imagination community are represented based on the commonality of religion, place of residence (territory), gender, politics, civilization and science. However, the study of the many manifestations of the imagined community is still at the primary level.

One of the most meaningful concepts on the issue of the identity of a place in modern culture is presented to the famous British sociologist Anthony Giddens.

He continues to study identity not just as a psychological problem, but as a problem of the modern world and of history. In his work "The Modern and the self-identity" (1991) Giddens seeks to show identity and self-identity as a phenomenon of modern culture. Noteworthy is the fact that the theme of identity is itself insistently sounds in sociology and cultural studies [9, p. 187].

Modern has a context that generates self-identity. For Giddens theoretical moment of the birth of the phenomenon of identity becomes a transition from a traditional society to postconventional. The more tradition loses its power in society, the more the everyday social life is built on the basis of local and global conflicts, the more individuals should choose their life paths of a variety of perspectives. Modern becomes the foundation on which assert themselves self-actualization and self-preservation. Modern, for Giddens, is the following:

Confronting global and local transformation of intimacy leads to feelings. Traditional communications give way to more abstract, among which we should seek their intimacy, their circle, their place. Sophisticated, modern advanced social system abstractly organized ways of life in which each still have to find himself in particular.

In contradiction to a global and a local revealed mutual relationship of individual experience and abstract systems. This relationship requires constant updating experience, reiterates finding himself in all situations.

A natural consequence of the strengthening of the local and the global gap is the formation of the Organization and its various forms – from the modern social institutions to the media. The growing dynamism generated by the organization, maintains the difficulty of "docking" of social practices and individual behavior. All of these characteristics mean modernist problematic I scatter on the background of the social context. Social transformation, culminating today, self-identity and globalization, have become the two poles in the dialectics of local and global at the stage of "high modernism". (Giddens prefers definition – high modernist postmodern) [3, p. 167].

Dialectics is the field for the identity and can not be otherwise, because, by definition, Giddens, identity is continuity in space and time, but self-identity – a continuum, reflexively interpreted the applicable person (agent). Identity and self-identity is not given in the normal course of business, and are created and maintained in the reflexive activities of daily living [9, c. 53-55]. The continuity of self-identity there is constancy of self-compliance and the body itself in time. Paying tribute to the postmodern terminology, Giddens notes that the superior quality of self-identity is «constantly commits particular narrative.» The signs of «normal» self-identity are: biographical continuity, as a child developed a relationship of trust, the ability to act with integrity in practice. Self-identity, first of all there is the ontological security.

The ontological security is the basis for the next essential component of identity is a vital policy. Life Policy is self-actualization, occurring in post-modern contexts. In these globalization trends deeply invade the reflexive project of «self» and, on the contrary, self-realization processes affect the global strategies. «Life policy» appears in the situation of freedom of choice and is to adopt ethical norms: How to live? On what values to be guided? What is our responsibility to nature? What are the principles of environmental ethics and genetic engineering? What are the limits of technical and scientific discoveries and border invasion of privacy? Finally, what are human rights?

Giddens is his own hypothesis of identity structure. Identity is two poles on the one hand, the absolute opportunism (conformism), on the other hand, closed in on itself. Between the poles of the sociologist distinguishes different levels of structure. According to him, for a modern identity is characterized by the following dilemma and, accordingly, pathological forms: 1. unifikatsiya-fragmentation; 2. helplessness – mastering; 3. authoritarianism – uncertainty; 4. personal

needs – individual market. At every level possible pathological forms of development: 1. traditionalism – conformism; 2. omnipotence – alienation; 3. dogmatism – a radical question; 4. narcissistic – complete dissolution products in the world [9, p. 201].

A. Giddens is opposed to the majority of post-structuralist and post-modern theories predicting the ability of the crisis of modern man to find his identity.

Poststructuralism direction represented Misheles Certeau, Michel Foucault and Bourdieu.

The starting point is the adoption of Certeau that identification – «acculturation» to methods, standards, practical advice in everyday life. Ancient art practice – the basis of human self-assertion. Man is subject to stereotyping, procedures adopted in the group culture. These procedures are recorded primarily in the language – in ways of speaking, writing and reading.

Finding identity presupposes the existence of socio-cultural elements, as the realization of linguistic system through speech; The invention of their language; self-assertion in the present (past created before and after the future) [10, p. 135].

Answering the question «How to win identity?», The French thinker believes that the first condition must be self-affirmation in time. It requires assigned to acquired skills, successful quality, prepare future expansion and thus acquire a certain independence in the ever-changing circumstances. This conquest of time by creating an autonomous space. A further condition for «conquest» of identity Certeau calls the assignment of methods of control, vision in comfortable spaces. Being able to see – to have the ability to predict, to run ahead of time by reading space. But the most important thing in this process is for the modern man becomes – the mastery of knowledge, in order to transform uncertainty into the visited history of space, have the power to secure their own place (military and scientific strategy, autonomous town, independent of the Constitution) [10, c. 136-138].

Implementation of such a life strategy is achieved through tactics. Subject everyday tactics occupies an important place in the works of Certeau. But tactics space – a space «other». Still popular in American social thought Certeau theory is not without controversy. If a person finds identity in the process of «acculturation», according to Certeau, then, how a culture itself, cultural diversity? If human culture is a medium adaptation to it, where there is a variety of cultural forms, for which so stands and structural anthropology, and post-structuralism?

Bourdieu, without considering the identity issue directly, the proposed algorithm socio analysis that

defines a certain angle of view on the issue of identity mechanisms. One of the central concepts of Bourdieu's theory is habitus. Habit playing environment that is associated with certain conditions of existence, and is a system of durable dispositions acquired or structured entities. Habit – at the same time the creator of the individual and collective practices, causing the structure and generating structure. Habit as a sense of the game has incorporated a social game, which has become kind. Habit as a social, inscribed in the body of the biological individual, acts allows infinite game, which entered the game as an opportunity and an objective necessity [2, p. 99].

Bourdieu said that the class structure of society does not disappear, and reproduced on the basis of similar habitus. Identical are those that are a product of the same conditions (resources, capital distribution), have the same habit. The individual tends to identify with others, similar in habit in persons, especially for the protection of the habitus, self-preservation.

In every social field can be found in the social agents identical classification scheme associated with similar habitus, ensuring their mutual communication. Due to the fact that the habit embody the same story, objectified in structures, practices that they entail, are also homologous. They are aligned with the structures, as well as pre-conditioned and endowed with a single objective meaning, transcendent in relation to the subjective intentions, individual and collective.

Attitude habit homology combines separate the different members of the same class. Each individual system of dispositions in this regard is a structural variant of the other, which expresses the specificity of the social trajectory in positions within the class.

The input in the concept of P. Bourdieu's concept of «habitus», «social space», «capital» allow us to consider the process of identifying the product as a dual social structuration. On the one hand, the identity must reflect the position that the individual occupies in the social space, depending on the distribution of the totality of its capital. On the other hand, are generated by circuits is determined by the identity of perception and evaluation, dispositional formations.

Foucault positive identification of the subject is possible only through the game of true and false in the power relations of forces of a dispositif. The subject here can also be understood as an answer, but the answer is implied in the question through the game penetrating powers of man and the environment in which it is located. The question itself sets of identities through the field in terms of

creativity and mutations. There can be two forms of realization of subjectivation: as the one that is inscribed into the very power relations of forces shaping expressibility space and visibility; and as that, or have not yet come under the relationship, or be in the process of mutation of the old relationship. Or as that add up (going deep) subjectivized or vice versa smoothing, risking their very identity or authenticity. The result of Foucault could be called his care practices revitalization project itself, the meaning of which is that a person must create your own mode of self-control, free to reinvent themselves. Here it must be emphasized that the concept of identity strategy itself invented Foucault, who understood seen in the strategies of identity is the only way of escape from influence power-knowledge [5, p. 67].

Thus, in the foreign studies were certain general and specific traditions of the study of the phenomenon of identity. Their essence lies in the fact that the identity of a structural framework, the main parameters of which are targeted, informative and evaluative. Usually, there is an allocation of two aspects of identity: personal and social. Most modern theories of the personal aspect is secondary to the social. It is based on the use of depleted in the process of social categorization concepts. Identify the different types of identity takes place according to the following parameters is the presence and absence of the objectives of the crisis, the possibility of formulating a policy of life, openness to the choice, the power and the presence of decisions about creation itself self, determination, the ability of mastering modern knowledge and experiences. Theorists are unanimous in the opinion that the identity of the social in origin, formed by the interaction with people and learning each generated in the process of social communication language. identity changes due to social and political changes. However, in the modern theoretical analysis of identity are often absent substantive aspects of the research: the methods the ratio of internal and external, of the sources, the context of interaction of the individual and the public.

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#### **Ростецька С.І. Сучасні теорії ідентичності в зарубіжних дослідженнях. — Стаття.**

**Анотація.** Виявлено та розглянуто основні підходи до визначення поняття «ідентичність» в зарубіжних дослідженнях. Проаналізовано підходи до розгляду механізмів формування ідентичності.

**Ключові слова:** ідентичність, суспільство, держава, влада, механізм формування ідентичності.

#### **Ростецкая С.И. Современные теории идентичности в зарубежных исследованиях. — Статья.**

Виявлены и рассмотрены основные подходы к определению понятия «идентичность» в зарубежных исследованиях. Проанализированы подходы к рассмотрению механизмов формирования идентичности.

**Ключевые слова:** идентичность, общество, государство, власть, механизм формирования идентичности.