Exploration of the Multidimensional Phenomenon of Identity

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Abstract

The term identity has been in use since the sixteenth century, and it comes from the Latin word "identitas, idem", meaning "identical". The scientific world has different approaches to the description of the multidimensional phenomenon of identity.

In psychology, identity is understood as an individual's private experience of his personality, but in other scientific disciplines it is seen as a sense of cohesion connecting individuals of one society. Identity consists both in other people's perceptions of the individual and in the individual's personal understanding of himself. Identity is formed in close connection with the environment, that is, with the family and with social communities. It should be emphasized that identity is understood not only as the self-consciousness of the individual, this phenomenon is described as a social phenomenon. Identity is a changeable phenomenon, it has to do not only with one individual, but with the whole society. In this article we consider in detail the existing approaches and definitions of the phenomenon of identity.

1. Introduction

Identity is a heterogeneous hybrid that manifests itself in contact with other people and the environment, i.e. identity is formed in a constant dialogue. Identity is constantly changing, and the process of forming the identity of the individual continues throughout life. Accordingly, in different life situations, one or another identity prevails. The identity of the individual functions in culture and language. Identity is formed and manifested depending on the context and interaction.

According to Hall S., identity is known in differences. Self-determination depends on a person's opposition to the environment. A person presents himself separately from others by some characteristics, and thus his own identity is determined [Hall, 1999]. In addition, each person has many different identities, and sometimes they contradict each other. These different identities do not form a single whole, but are variables. Consequently, a person's identity changes over time and is formed through relationships with the culture that represents us [Hall, 1999].

Different identities can differ from each other, mix, cross; they are either mobile or stable [Protasova, 2010].

Identity is formed during time in unconscious processes. As stated above, our identity is built through our perceptions of how others see us, not just through our perceptions of ourselves.

Culture (from the Latin. cultura-cultivation, education, education, development, reverence) - is a specific way of organization and development of human activity, represented in the products of material and spiritual labor, in the system of social norms and

institutions, in spiritual values, in the totality of people's relations to nature, among themselves and to themselves. The concept of culture captures both the General difference between human life from biological life forms, and the qualitative originality of historically specific forms of this life activity (for example, ancient culture, Malay culture, Russian culture, Mayan culture).

Cultural identity has its own characteristics, despite the fact that it approaches, for example, the concepts of social and ethnic identity. Cultural identity should be understood as the relationship between individuals and group members who share a common history, language and understanding of the world [Norton, 2000]. Culture is also a concept interpreted in different ways, but it can be said that culture encompasses the social rules of a group of people, their behavior, values, beliefs, customs and traditions [Grosjean, 2010].

Thus, culture connects people, defining their common identity and sense of unity, that is, the sense of possessing common spiritual and material values. Therefore, cultural identity can be understood as the unity of any people or group of people, manifested in various cultural characteristics characteristic of this group.

2. Materials and Methods

Particularly important factor for a bilingual child in choosing a language is the dominant language in terms of proficiency or frequency of use.

Also, important factors are, for example, the language in which the child uttered the first words and the language in which he communicated in childhood.

With regard to the dominant language, it should be noted that in primary school, multilingual children most often identify with native speakers of the language of instruction rather than the language of the home.

Modern researchers, in particular, Chirsheva G. in her research defines the features of bilingual children, which must be taken into account when teaching the Russian language in a limited language environment.

First, a bilingual child chooses the language of communication in an extralinguistic situation: one parent – one language, since he is already used to the fact that he is spoken in different languages. Thus, he at the very beginning of communication establishes, in what language the stranger addresses him, and further adheres to this language in communication with him, that is, to the language of communication. Focuses on the interlocutor and his language [Chirsheva, 2012].

Modern science emphasizes that the two systems of languages in bilingual are in constant interaction. A bilingual child is faced with a choice in favor of a particular language. If one language does not interfere with the second, and the second is developed to a high degree, then they say about the balance of bilingualism, but sometimes there can be an identity crisis. Suleymanova E. defines this as the «ugly duckling» effect Suleymanova, 1989]. It is necessary to speak about this problem when extralinguistic factors signal the conflict

between ethnic and linguistic identities, when there is a transition from one linguistic identity to another (relevance of place and time). We observe the same phenomenon when an individual is not able to assess the radical changes taking place in society (the loss of an ethnic group and their language). This happens when changing priorities in society, in the case when a certain part of the team is trying to keep the stereotypes.

Following the theory of Khashimov R. [Khashimov, 2018] about the recognition of bilingual any language native, we can offer the following procedure of self-identification:
1) Determine your ethnicity;
2) To realize at the psychosomatic level the common and particular with the respective Nations and nationalities;
3) Analyze and understand the common culture;
4) comprehend the unity of perception of world models;
5) To comprehend the commonality of ethnic language pictures of the world.

Thus, it can be noted that the native language plays a conceptual role in the formation of language identity, as it includes both the common history of native speakers, cultural values and meanings. In this regard, the most important factors that influenced the formation of bilingual children were the degree of proficiency and frequency of language use.

On the basis of the above, it can be concluded that language identity is associated with language groups with which a person identifies. Naturally, a bilingual can have one or two linguistic identities. In The study of Iskanius S. [Iskanius, 2006] language identity is understood as the identification of a person with a language and with a native speaker of a particular language. In addition to language, in this work, language identity is also understood as the self-identification of a person with a corresponding culture and ethnic group. In other words, linguistic identity means that an individual belongs to a particular language group. It should be emphasized, however, that a person's linguistic identity can change throughout life, and therefore the role of family and learning should be taken into account, especially in the formation of the bilingual child's linguistic identity.

3. Findings

Identities are based on various grounds, such as gender, age, social status, geographical, religious, and political or gender status.

From the point of view of society, identity means belonging to a social group. Thus, identity is the image by which a person understands and defines himself in accordance with his "I", social environment and culture. So, we note that a person is always in a community and, therefore, can belong to different groups at the same time. This is due to the theory of social identity, according to which social identity means the self-consciousness of a person as a member of a group.

On one hand, the individual has a subjective identity, which is expressed through individual traits or occupation, and on the other hand, the individual is always part of a larger context. The identity of a person is manifested through the environment in the representations of speakers of any language, nationality and culture.

So, social identity includes different features of identity, including ethnicity, culture and language. Consequently, cultural identity is generally considered part of social identity.

Language is one of the most important signs of identity. By means of language, ethnicity, nationality, culture and belonging of an individual to a language group are expressed. Hence, identity is formed and changed through language. Culture is also expressed in language, and therefore identity is the close interaction of language and culture.

In other words, culture affects language and identity, and Vice versa. In addition to the communicative function of language, it is also a tool of thinking and a determinant of culture, that is, language identity includes not only a common language structure for its speakers, but also a worldview that unites native speakers. So, we can say that language is a prism of cultural values of a certain ethnic group.

The level of native language proficiency varies depending on the frequency of language use. A bilingual child may consider the first language to be his native language, although he does not speak it perfectly. It also happens that the second language becomes predominant, and the child begins to identify with this language group. For example, when emigrating, the first language may become more passive than the second language due to the constant use of a new language.

So, there are several criteria for determining the native language, and, of course, bilinguals can combine all these functions with two languages. Accordingly, a mother language can be called the language that is learned first, the language that is the most important, the most commonly used, the best spoken, and the easiest to identify with. It is natural that sometimes a bilingual person who has heard two languages spoken since birth cannot distinguish them; he has two native languages. But usually bilingualism belongs more to one language group than to another.

Usually the term "native language" is not found in children's bilingualism. Languages of such children are not distinguished into "native" and "non-native" languages. Therefore, due to the fact that the concept of the native language is not perceived unambiguously, and it can change, modern scientists prefer the use of terms of the "first", "second" and "community language".

Bilinguals who have two native languages may feel a stronger emotional connection to one language, and yet have a better command of the second language. At the same time, despite the level of proficiency in any language, a person often identifies with the language that

he considers native. This concerns the issue of identity and language.

It is important that the child chooses a language that seems to him emotionally more attractive. To implement their communicative intentions, to avoid failures in the initial stages, bilingual uses the strategy of facilitating language efforts. For these purposes, he chooses those units and structures of the two languages that are more understandable to him.

The problem faced by specialists in the formation of the language personality of a bilingual child is that the grammar and vocabulary of the non-dominant, in this case, Russian language, develops in more difficult conditions. The structure of the dominant language, i.e. the language of the country of residence prevails. The family lacks an adequate communicative strategy and preparation in the "parent language".

Russian language in such families is emotionally and grammatically poor, which affects the monotony of functional types of communication. As for the formation of active and passive dictionaries, they develop separately. Vocabulary units are activated by the child for pragmatic purposes of communicative competence. Bilingual child is distinguished by the feature of separating the sound and meaning of language units. Cross-language equivalents to digest them easily, and so these children are open to language agnostic. It is not difficult to conclude that these children have the ability to give clearer definitions and concepts to their interlocutors, since they have more metacommunicative abilities than their monolingual peers.

Another feature of bilingual children that should be considered in their education is biculturality. It can be argued that language is an integral factor of culture, its accumulator, carrier and exponent. At this stage not a question of teaching the Russian language as such, and the Russian language as part of Russian culture, but must take into account the culture of the country of residence.

Thus, the way of language acquisition can be reflected in the formula proposed by Professor Passov: culture through language and language through culture. Hence the basic principle in the creation of educational literature for bilingual children: the formation of communication skills in oral and written form. First of all, it is necessary to highlight the situations that the student will face in the country of residence, and within them to highlight the grammatical and lexical material as a tool necessary for their implementation.

There are cases when the children of compatriots because of the heightened national consciousness do not want to recognize the language and culture of the host country at the same time do not speak the national language to the proper extent.

So, speaking about the status of "native language", we can conclude that it is not "innate", is not equated to the state or officially adopted, it depends on the personal choice of the individual and only in this case, it becomes dominant and functionally active.

In order for an individual to enter society and become a part of it, a person must learn, accept and master a certain material and spiritual experience, for example, learn to use a certain set of objects that are used by other members of society; it is necessary to "appropriate" the consciousness of this community, i.e. the system of knowledge (picture of the world).

Just as "language in General" is inextricably linked to "human spiritual power," so every particular language is linked to "the spirit of the people." «Language... all the thinnest threads of their roots fused... with the power of the national spirit, and the stronger the influence of the spirit on the language, the more natural and richer the development of the latter." A person does not come into the world with any ethnic traits. He acquires them as a result of lifetime assimilation, the so-called socialization of personality. "Moreover, in contrast to animals, a person as the main means of intergenerational transmission of experience is such a social tool as language" [Bromley, 1970].

As for, for example, national culture, we note that it is closely related to cultural identity. National cultures consist of symbols and representations that influence our activities and perceptions of ourselves. It should be noted that cultural identity is formed on the basis of different meanings about any people with whom a person can identify himself. In addition, national culture seeks to connect one cultural identity of its members, despite differences in gender, class or race. In other words, a person is identified with those cultural traits and traits that are closest to him.

4. Discussion

According to Hall S., there are two approaches to the description of identity: essentialist and constructive.

In the essentialist approach, identity is considered in the aspect of deterministic categories about the essence of individuals and groups, i.e., in the essentialist approach, "we" appear as representatives of the minority, and "you" – as the majority. In the constructive approach, identity is understood as a mobile structure manifested and built within the framework of social construction.

The constructive approach describes identity as a dynamic construct that functions in a constant dialogue of identities. Modern science is closer to a constructive approach to the description of identity. This is a consequence of modern sociological and socio-economic phenomena, such as globalization, the development of technology and the growth of the number of immigrants. As a result of these processes, the concept of identity becomes more unstable.

According to Abrams and Hogg social identity manifests itself in comparisons between" in-group "(internal group) and "out-group" (external group) and is enhanced if "in-group" is considered different or better than "out-group" [Abrams, Hogg, 1990].

From the point of view of Vakhtin and Golovko, social identity (or self-consciousness or self-identification) means both social awareness of a person and awareness of him by others, and his identification and separation from social groups.

As already shown above, it includes not only the concept of ethnicity, but, for example, the following elements: generation, social class, place of residence, profession, level of education, etc. [Vakhtin, Golovko, 2004].

Sapir-Whorf argues that each language describes reality differently, and therefore the language a person speaks affects their vision of the world [Edwards, 2009].

The work of Yasinskaya-Lahti [Yasinskaya-Lahti, 2000], language identity is defined according to the language that a person himself considers his native. Therefore, identification with two languages, including language groups, is also possible.

Weinreich W. also believes that emotional connections with the first language are not usually projected into other languages. Therefore, immigrant children may consider the first language to be their mother`s language despite the fact that the second language has become dominant. Emotional attitudes with the first language are for them more important criteria of "native language". On the other hand, if we define the native language as the language that a person knows better, we can say that usually the language in which a person received his education is considered his native language. Although, as mentioned earlier, the same person may have affective connections with the language used at home.

Chirsheva and Protasova also belive that a child can have two native languages in a bilingual society, in a family where the parents ' native languages are different, or in a situation where the language of the parents is different from the language of society [Chirsheva, Protasova 2012]. It can be assumed that in situations where the child learned different native languages from parents, it is advisable to use the terms "mother's language" and "father's language".

Thus, we note that the question of the native language of a bilingual child is complex, since this concept is not considered stable. Its definition is influenced by situational, personal, and environmental factors. The mother language may also be the language in which the child was raised, receiving emotional support.

Scientists Mlechko and Likhacheva, researching in the area of bilingualism, believe that language identification is an ongoing process of integration of the person into society. The mobile self-assessment of an individual's linguistic behavior is complicated by the choice of one of the co-functioning languages in a multilingual society and the constant need to determine one's own attitude to these languages.

"There is every reason to talk about the presence in the bilingual language consciousness of a single model of language identification, and not, as is commonly believed, a variety of combinations of heterogeneous features of the native language" [Pozdnyakova, 2011].

According to Apresyan Y., "native language" is the personal sphere of the speaker, his inner world, an integral property of the personality. In contrast, a non-native language may not be included by a bilingual in the personal sphere of language experience, it is not considered by him as a "means of communication".

As we have already mentioned, one of the most basic features of cultural identity is the shared history of a group of people. However, Hall S. notes that cultural identity is not only in history, but also in the formation of a person as a representative of a particular culture. In other words, what is important is not "who we are" but predominantly "who we will be." On the one hand, cultural identities are linked to history, and on the other – they are always transformed [Hall, 1999].

Thus, we note that a new cultural identity can also be formed during immigration. In other words, cultural identity, which consists in a sense of cultural unity of the group, acquires new meanings and interpretations in the context of the new culture.

For example, the cultural identity of Russian speakers manifests itself in different ways when immigrating to another country. In such cases, a person may have two fluctuating – or even simultaneous-cultural identities. Therefore, a person identifies with new cultural traits even without a common history – that is, identified, for example, with food, clothing, behaviors, etc.

5. Conclusion

On the basis of the above, it can be concluded that language identity is associated with language groups with which a person identifies. Naturally, a bilingual can have one or two linguistic identities. Language identity is understood as the identification of a person with a language and with a native speaker of a particular language. In addition to language, in this work, language identity is also understood as the self-identification of a person with a corresponding culture and ethnic group. In other words, linguistic identity means that an individual belongs to a particular language group. It should be emphasized, however, that a person's linguistic identity can change throughout life, and therefore the role of family and learning should be taken into account, especially in the formation of the bilingual child's linguistic identity.

In conclusion, it can be noted that cultural identity is based, in particular, on the history, language, and race, are socially constructed realities. Consequently, an individual's cultural identity is also linked to an ethnos, which can be either inherited or acquired. Given the impermanent nature of identity, it can be said that a bilingual child can either identify with two cultures at the same time, or the identification can depend on the context and on the communicants.

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