

DYNAMICS OF SOCIO-CULTURAL AND LINGUISTIC IDENTITY IN THE PROCESS OF SOCIALIZATION IN A MULTICULTURAL SOCIETY

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Abstract

The relevance of the problem of socialization in multicultural space is extremely high. Its significance is connected with the processes of globalization and increasing migration. In this situation, the sociocultural and, especially, linguistic identity can be analyzed as a bonding and bridging social capital that helps or complicates socialization depending on the specifics of the social situation.

These assumptions were checked in the empirical research of the socio-cultural and linguistic identity of the three groups of ethnic Germans: living in Russia, in the CIS and those, who moved to Germany.

The obtained data showed the bilingualism of the majority of respondents. At the same time, respondents from Russia and Germany consider both Russian and German languages as native, while respondents from the CIS no longer regard German as their mother language. For them ethnic, not linguistic identity is the most essential for socialization in a multicultural society.

For Germans living in Russia, on the contrary, both languages help in communication and in professional activity. For the Germans who now live in Germany, the Russian language helps in understanding their sociocultural specifics. The future is associated with the German language.

Our respondents answer that the main group of socialization for them is the family. This was especially marked in the answers of respondents living in Russia and Germany. So we can state that in a complex multicultural environment the family for them is not only a group of socialization, but also an object of identity, partly playing the role of the psychological defense and support in a changing world.

The obtained material also showed the tendency towards individualization. For the respondents from Russia and Germany the main identity groups, besides family, are professional groups and groups with common interests.

Thus, it can be concluded that linguistic identity plays the role of both - bonding and bridging social capital. In positive socialization, sociocultural identity plays the role of a bridging rather than a connecting capital. Mixed linguistic identity is predominantly a positive moment, increasing socialization in a multicultural environment.

Keywords: *Socialization, transitivity, identity, multicultural world.*

1. Introduction

Relevance and significance of socialization in the modern changing and multicultural space is connected both with social transitivity and expansion of interpersonal and intergroup communication. (Bauman, 2008, Belinskaya, 2005, Belinskaya, Dubovskaya, 2009). Globalization and mass migrations of people spread out socialization borders and require knowledge of culture, the language of the new social environment and the positive attitude towards norms and standards of native and foreign culture. (Habermas, 2003).

The fluidity and variability of values and norms is, in many ways, the cause of the growing anxiety and tension of people who find it increasingly difficult to adapt to the ever-changing "rules of the game". Therefore, we can talk about the principle continuity of the process of socialization. The cardinal and contradictory nature of the changes has led to the uncertainty in the social expectations of people and ambivalence in their attitude to value orientations and norms. This resulted in negative changes in the content of the social identity of the older generation, and, as a consequence, the complexity in transmission of norms and values to the younger generation (Andreeva, 2012, Martsinkovskaya, 2015).

The expansion of migration processes and the associated large-scale transformations of the social and cultural context raise the problem of socialization not only for children, but also for adults. Therefore, the concept of resocialization is currently being modernized. Language socialization is the focus of many

investigations, but the transmission of norms and standards in different social groups is analyzed very rarely, though in big and small cities the process of such transmission is quite different.

It is no coincidence that in recent years the question of constructing a linguistic identity, primarily the linguistic identity of small nations, has become one of the priority activities of the European community. No less attention is paid to the question of combining of the state and minority languages in the content of their linguistic identity (Andreeva, 2012, Martsinkovskaya, 2013). In conditions of a transitive society, inculturation, acceptance and appropriation of culture are one of the important factors determining the success of socialization in new conditions (Martsinkovskaya, 2015). Therefore, it is culture that can become the basis for the formation of the socio-cultural identity of people in a new situation. Unlike culture, the role of language in the process of formation of a sociocultural identity is ambiguous (Dontsov, Stefanenko, Uталиeva, 1997). Apparently, we can talk about the complex relationship of language, culture and identity (sociocultural, ethnic, personal, group, etc.).

It seems that for the analysis of sociocultural and, especially, linguistic identity it may be productive to use concepts of bonding and bridging social capital (Portes, 1998, Putnam, 2002, Bourdieu, 2002, Coleman, 2001), which helps or complicates socialization depending on the specifics of the social situation.

2. The aim of the study

These assumptions were checked in the empirical research of the socio-cultural and linguistic identity of the three groups of ethnic Germans: living in Russia, in the CIS and those, who moved to Germany.

The purpose of this study was to examine the role of native/native languages and cultures in the process of socialization in multicultural space.

We assumed that in different social-cultural conditions the role of language in the process of socialization will change significantly. The main parameter from our point of view is not the knowledge of the language, but the emotional attitude to it and its connection with the general culture (national and world).

3. Participants and methods.

Research was conducted on base:

- Association “Russian Germans”, 125 respondents aged from 20 till 30 years;
- Association “Russian Germans” in CIS, 97 respondents aged from 21 till 30 years;
- Association “Russian Germans” in Frankfurt and Berlin, 83 respondents aged from 19 till 30 years;

The study was conducted in 2016-2017. All the participants gave their consent to participate in the study.

4. Methods

Technique “Socialization”. Martsinkovskaya, Khuzeeva (Identity and socialization, 2015), which estimate the level of socialization and emotional comfort;

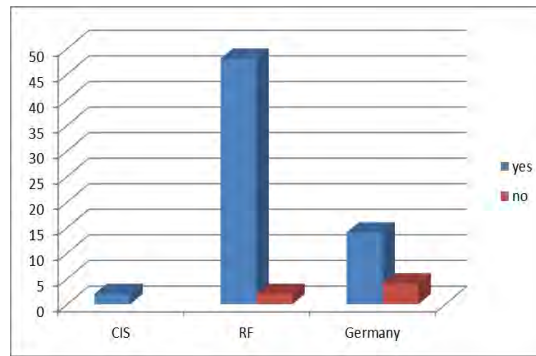
The questionnaire “Attitude to language”. Martsinkovskaya, Khuzeeva; (Identity and socialization, 2015);

The questionnaire “Structure of identity”. Martsinkovskaya, Khuzeeva, (Identity and socialization, 2015).

5. Results

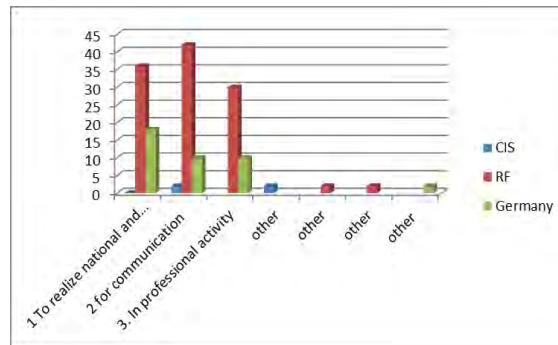
The obtained data showed the bilingualism of the majority of respondents. Majority of respondents answer, that native are both languages – Russian and German. They also stress their positive attitude to both languages. Respondents from Russia and Germany consider both Russian and German languages as native, while respondents from the CIS no longer regard German as their mother language. They live in countries, were new, native for these countries language is a mother language (mainly Kazakh language). That’s why even Russian language is not the main for them. For them ethnic, not linguistic identity is the most essential for socialization in a multicultural society. So different social situation lead to different attitude not for language itself, but for its role in future life (figure 1).

Figure 1. Do you think that your future is connected with native language and culture.



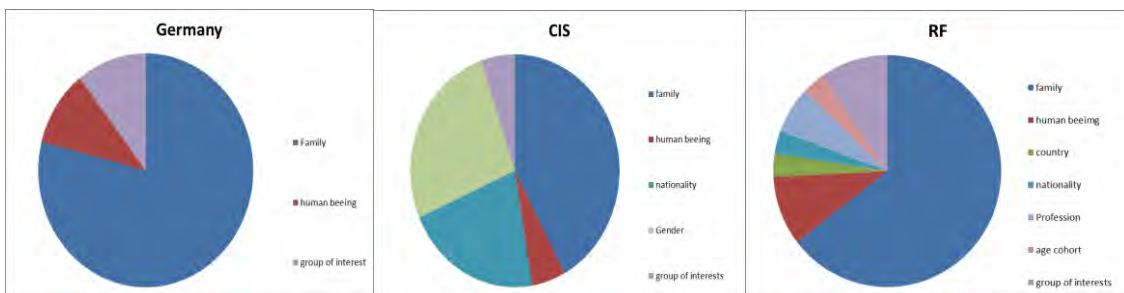
The obtained data also show that for Germans living in Russia and in Germany, languages help to realize their national and socio-cultural identity. For respondents from CIS their national identity is not connected with languages. But Russian and German helps them to communicate with elder relatives. In Russia and Germany both languages help in communication and in professional activity. Although for the Germans who now live in Germany, the Russian language helps in communications, the professional future is associated mainly with the German language (figure 2).

Figure 2. What for do you need your native language.



The analysis of the process of socialization showed that for the majority of our respondents from all countries the main group of socialization is the family. As it can be expected, the family is also the leading identity group (figure 3).

Figure 3. The structure of social-cultural identity.



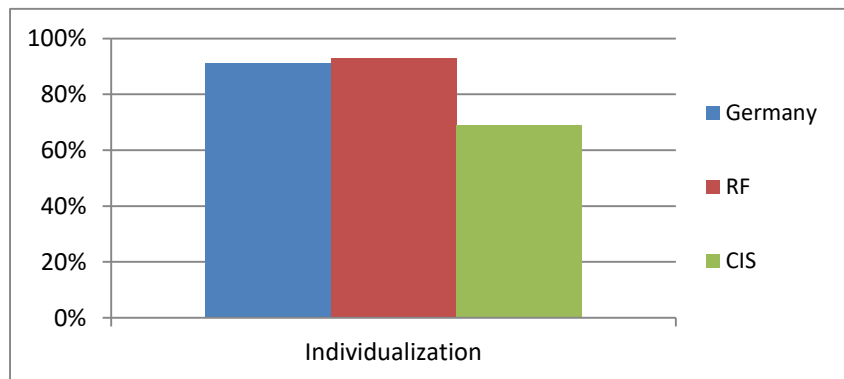
The role of the family was especially marked in the answers of respondents living in Russia and Germany. So we can state that in a complex multicultural environment the family for them is not only a group of socialization, but also an object of identity, partly playing the role of the psychological defense and support in a changing world. For the respondents from CIS the important identity group is nationality, which corresponds with their linguistic identity.

The obtained material also showed the tendency towards individualization. For the respondents from Russia and Germany the main identity groups, besides family, are professional groups and groups with common interests.

It corresponds with the data, obtained in answers to the questions about structure of identity. Personal identity is very important for all respondents, especially from Russia and Germany (figure 4).

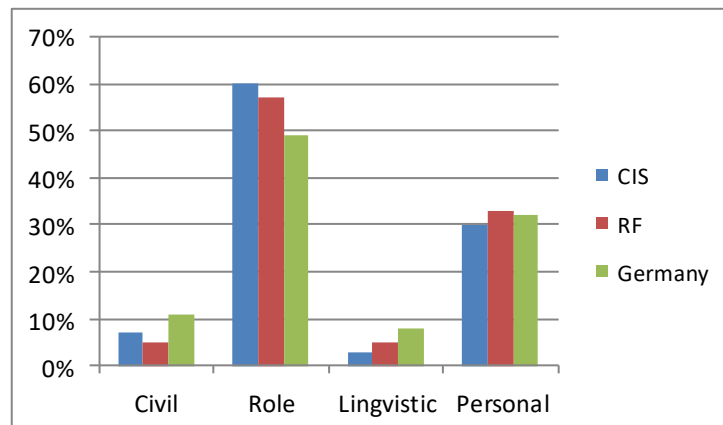
Perhaps, the collectivism in mentality of main CIS countries decreases this tendency in answers of respondents from CIS. A little bit lower data in Germany may be connected with adaptation in new social environment.

Figure 4. Personal identity.



This material is proved in comparative analysis of contents of whole identity (Figure 5).

Figure 5. Content of identity in different groups.



As we can see the linguistic and civil identity don't mean too much for respondents from all countries. But it is important to mark that not personal, as they say, but role identity plays the leading role, especially in CIS.

6. Discussion

The analysis of the role of socio-cultural and linguistic identity shows that they can be viewed and function both as bonding and bridging social capital. In the context of a mono cultural environment, it is the sociocultural identity, that is, the identification of oneself with a given culture, with a specific social environment, that helps to establish trustworthy contacts. And we can see that in some aspects, such variant is arising in CIS, where “Russian Germans” completely identified themselves with main culture and social environment. That’s why we can say that their identity implies the mutual acceptance of a person and a group. Such mutual acceptance is also connected with the development of positive social emotions to norms and standards of behavior, ways of organizing interaction, constructing new contacts. Thus, in this situation, the sociocultural identity functions as a bonding social capital, especially when joint activities are needed for achieving an important goal or for overcoming obstacles.

In a situation of transitivity, which occur during formation CIS after SSSR it’s the social-cultural identity which performs as bonding social capital, that helped “Russian Germans” to maintain their national integrity and, for elder generation, to maintain the continuity of individual stages of life. That’s why it is national (ethnic) identity is more important for them in comparison with linguistic.

However, with significant transformations, this form of social capital can become a source of social isolation, isolation of “mother” culture from other social and cultural groups. It can also perform as either stigmatized or aggressive positions towards others. Happily, there is no stigmatized or aggressive

phenomenology in answers of all our respondents. But may be the leading position of family and role identity is the socialization phenomenology is the mark of negative consequences of such connection of the social-cultural identity with the bonding social capital.

In this respect, linguistic identity is much more flexible. It presupposes, first of all, the possibility of adequate communication between members of one group, linguistic or social. The presence of semantic dominants and slang words, adverbs which also present in the language and entering into the linguistic identity, increases the confidence of contacts between members of the group and optimizes their interaction. That's why the position of "Russian Germans" in Russia and Germany, for whom the linguistic identity is very important, seems more productive.

It is due to the fact, that the functioning of identity in the context of bridging social capital becomes more optimal for intra-group and inter-group communications and interactions in the modern world. Constant changes in group and social structures presuppose the flexibility of both sociocultural and linguistic identity, especially when people change the place of residence and / or constant contacts with people speaking another language. The mainly positive socialization of majority of people, who moved from Russia to Germany, may be connected with the fact that socialization in the framework of bridging social capital is not connected with refuse or forgotten of the native language or culture, as it is implicit in the classical concepts of identity. It often was state before that there are only two variants of socialization in multicultural society - identification with one group, culture, language or marginalization of a person.

Our material show that the study of sociocultural and linguistic identity within the framework of bridging social capital can explain the positive dynamic of socialization in multicultural society (Germany, Moscow) because our respondents have a good knowledge of new cultural standards and language, and the ability to flexibly use the available knowledge in constructing new contacts and cooperation with people belonging to a different culture.

7. Conclusions

Thus, it can be concluded that linguistic identity plays the role of both - bonding and bridging social capital in different social circumstances.

In positive socialization, sociocultural identity plays the role of a bridging rather than a connecting capital.

Mixed linguistic identity is predominantly a positive moment, increasing socialization in a multicultural environment.

Ethnic and linguistic aspects of culture can act as intolerant parameters that obstruct the development of sociocultural identity in the multicultural space.

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