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MULTIVECTORIAL NATURE OF IDENTIFICATION WITHIN THE FRAMEWORK OF SOCIOLINGUISTIC RESEARCH¹

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The paper is devoted to the issues of individual and collective identification within the context of globalized, internalized, digitalized implications of the modern world. The article discusses multivectorial representations of the concept of identification from the sociolinguistic point of view, is aimed at describing the constituents of an identity creation process in terms of primary and secondary affiliation. Multivectoriality of identification is seen as evoking of accumulated social, national, cultural, communicative, situational, psychological mechanisms to verify the descriptors of personal and ascribed nature, to gain an understanding of feasibility to adapt to and assimilate to situational as well as communicative landscape. The paper also attempts to delineate the reflexive identificational markers of group susceptibility to contribute validity of verification, introduce a complimentary mechanism of supporting a rapport among group participants. The dynamic modifications of situational conditions, affiliations are made to, has brought forward synchronous and asynchronous contexts of online means for identity construction, reconstruction of a meaning. Online identification is seen in terms of initial and recurrent creation of a meaning, social assertions and psychological outcomes. Online identity recreation is a process of implementing a complex of planned and circumstantial steps and actions, aimed at achieving subjective conformity between introspective understandings of oneself and prospective image to be presented and apperceived by others, by way of translating virtual representations, to get societal feedback in reaffirmation, reassessment.

Keywords: sociolinguistics, multivectorial identification, self-identification, collective identification, national identification, online identification, reflexive identificational markers.

INTRODUCTION

The multifaceted and intercultural nature of sociolinguistic agenda and a research design, respectively, requires thorough differentiation of what is identification, social and national identification, language identification as components (structural elements) of identity creation process in terms of individual and collective perspective, within the framework of primary and secondary identification, from the sociolinguistic standpoint.

The ethno-social outcomes of pervasive processes of globalization and transnationalization have increasingly foregrounded the importance of the ideas of oneness, preserving, establishing one's own unique identities, which is seen as an important condition of functioning of a contemporary society, bordering on striving for declaring oneself, searching for identity, building the identity, showing distinctive uniqueness, self worth and value, self-image, social and national exclusiveness as well as diachronic value [1–11; 15].

The particularities of description of the identity concept are connected to the dynamics of complexity and polysynthesis of its content. The societal structuralism, dichotomies of approaches, cultural diversity, protean character of societal roles, clusteriness of interaction sphere contribute the issue of individual and collective differentiation [12–19; 33; 40; 41; 54;

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58]. Tendency to hyper-reflection and elaborated self questioning as to the conditions of the modern world implicates the dialectic of personal and collaborative identification [40].

Identities are representations of our «self», showing ascribed description of inner self that could be changed due to various extrinsic (status or prestige found in a group, receptivity to situational factors, existential self and mutual perception, social commitment, environmental concerns, demographic transitions such as migration, culturally-driven issues as acculturation) or intrinsic (switch in aspirations, lowering of a degree of personal motivation or satisfaction, reversion of a value system) conditions, modifications of which represent contextual and introverted motives that correlate to persons multicomponent vectoring – values that introduce an hierarchy of ideas, stemmed from inhabited beliefs, accumulated experience, personal observations that result in choices and decisions that are made, evaluations are based on.

RESULTS AND DISCUSSION

Cognitive and cultural matters of self-discovery, making up and exhibiting identity are of interdisciplinary interest, accentuating multiplicity and reduplication of roles [41]. The dichotomy of nature of portraying an identity is marked by its inhabited and ascribed constituents [30]. Inhabited identity is a first-person retrospective representation of himself/herself, «I»-identity he/she considers himself/herself, while ascribed one is a third-person signified projection. In terms of socializing, M. Hecht accentuates four-tiered compound structure of identity construction: personal identity – introspective internal portrait of an individual, induced and confined by an individual himself/herself; reproduced (articulated) identity – the manner, individual regulates the patterns of functional task-oriented and socially acknowledged behavior, is organized, articulated and produced in speech interactions, realized by means of pragmatizing and collaborating with others; interpersonal identity – explicitly stated correlation of individuals' identity compared to otherselves i.e. behavioral identity, seen as a cause-effect consistency of reactions and patterns formed by external reality and prior experiences to specify a degree of involvement, embodiment in relationship; communal identity – bounded reproductions of multiple interacting identities that reflect common accumulated impedimenta [44; 45]. The cohesion of fragmented personal, performed, contact and conjoint segments and their internalized concepts that influence each other and interpenetrate [45], determine multiplicity of roles of an individual, performed through the personifications of interacting identities, set a diapason of variability of groupings, individuals, being a part of.

Group inclusion – incorporating new members, of coherent or spontaneous manner, to aggregate and find group stability. Understanding a group concept implies rendering to contacting individuals, sharing opinionated vision of belonging to a particular form of collective expression, that constantly or occasionally cooperate, in terms of essential importance or functional complementarity, as according to C. H. Cooley, within primary groups and secondary groups [35]. The first one, follow personal approach to interaction, so that private affiliation contributes identification, the second one, practice performance-oriented approach to interaction, whilst achievements define the identity. T. Parsons highlights the model of distinctive characteristics that delineate the groups: the initial, tend to be relational, private, personally exposed, group-centered, are not theme restricted; the latter, balance the behavior in personally and emotionally detached, structured, hierarchically constructed, concentrated on pursuing goal attainment, matter-of-fact cooperation, concrete and denotative manner [60].

Affiliation to a certain group or group of choice, any representation of collective identity define a set of rules and behaviours that is understood as common or in-group accepted, breeding and constructing intragroup, as proposed by H. Tajfel and J. Turner [65], solidarity, loyalty, the

members of which, are affected by identity-type cognitive rules and pursued categorizations, confine themselves to models of a focal group, internalizing its opinions, orientations and expectations, promoted to show acceptance, commitment and respect to intragroup peers, sharing group-centered thinking [65]. The scope of a necessary affiliation is valid, if the aim of an inclusion, alliance, need for joint attention, cooperation in group shared environments is met, or if identification is seen through the lens of plural value systems, gratification of needs, through the pragmatic perspective of resources and physical assets to be attained by means of this affiliation, considering association with this inheritance and granting of a group as a driving force to be communicated to the outer circle [61]. Therefore, primary affiliation implies initial stage of categorization and internalization of coordinate group system, whilst secondary affiliation is regarded as recategorization, second stage internalization of coordinate group system.

The concept of collective identity could be developed and realized in a variety of social contexts depending on the scope of groupings, mission, situational conditions, people are encountered to counteract in. The unifying background that bind and aggregate the groupings: regular contacts, used coordinate system that is defined as accepted. According to C. Corrigan-Brown, sharing the concept of collective identity in the context of social identification, breeds high social performance and influence the exponent of excellence [36].

Collective identity is often negotiated in terms, referred to cultural aspects: ethnicity, religion; social categories: gender, occupation, income classification; national factors. Collective identity exhibits self-affiliated distinctiveness of an ethnos, which forms inner motivation to conform to certain group related descriptors and translate them to the world by right of their exclusiveness [27]. Cultural inheritance and common genealogical milieu build what is referred to as ethnic identity [53]. Individuals of collectivistic cultural orientation tend to consolidate social order, agreement, social patterns and guidelines of relationship and cooperation, aimed at pledging allegiance [66].

Social identity theory, as formulated by H. Tajfel [64; 65], is concerned with social belonging of a person to a certain category or grouping and structuring of his/her self is based on this affiliation, ranging the importance of the group in accordance with the system of ideas, beliefs and principles, categorizing the facts of social reality and finding resemblances through the multivector lens of criterion [63–65]. In the context of identity as a part of social self, A. Giddens notes the interdependence of social institutes and the identity [40]. The reciprocal basis of the interaction is expressed by defining centrifugal vectors of societal dynamics, given rise by institutions, translated via agreed and joint informative account of recommendations, descriptions and samples to consider, that individuals learn, assimilate to and follow.

In terms of societal life, P. Bourdieu evolves the guidelines that are laid down in ones infancy, through which choices could be made and culture consumed, assimilated and adapted to individuals system of concept accumulations [31].

In its denotative meaning, nation is a large group of people of homogenous ethnicity, who share the same language, traditions and history, but who might not all live in one area [32]. Being a representation of an ethnic unity, the nation, is one of the groups of high significance, people allude to, to mark their identity [29], means of nomination that is aimed at interpreting its representatives as involved and present.

G. Cohn highlights that nations are not to be compared to other communities of shared descent by ancestor or dwelling [34]. J. Herder implied by nation, unity of people that are connected by triple background of kinship, governance and language [38].

The description of the fourfold nature of national identities is subsumed to a) a common origin of a group, b) a common language code, c) a certain territorial unity, people inhabiting it, and an administrative (regulatory) body of control d) coherence of economic life [53]. Oftentimes perplexed by the willingness to coexist, sense of a shared destiny [39], characteristics of national consciousness.

In most general terms national identity is understood as a representation of collective self or collective identity, being structurally intertwined with social identity, originating from the idea of perceiving and differentiating oneself, understanding oneself as a distinguished or separate individual, but as a part of complex linguo-cultural communal self.

According to R. Jenkins, national identity, being a way of expression of collective identity, is a construct of identity formation of an individual by means of which, the discovery of his/her place in the world is learned and perfected, in relation to others, impressing on them a mission that they acknowledge and make them feel accepted and secure [51]. Traditionally, national identification takes place in point of other representatives of potentially shared national trajectory and forms of symbolism: of unity and exercising sovereignty. R. Allott mentions that individuals make the most considerable use of national attributes of identification, oftentimes acquire personal identity [25].

Tokening of a concept of national identification is connected to collective expression of national character, which is seen, as a unified sum of the most remarkable ethnic-dependent demonstrative patterns of thinking, behavior, emotional response that guide individuals through the performance within ethnic related environment. As far as the worldwide cultural arena is concerned, it is commonly being associated with global identities, which address susceptibility to various social, cultural, and political realities of a macro-centered context, to integrate to individual micro-centered contexts and develop understanding of himself/herself as a part of complex multivariate unity, therefore, regarding to global national identities, refer to «postnational self» – the fact of attributing oneself to a multifaceted multiple arrays of particularities, states and embodiments, such as beliefs, ideas, perceptions, concerns of national origin, allegiance, adaptivity, civil position, symbolical indicators [67; 46].

National identity is always marked by a language and language policy [26; 30]. H. G. Schmid stresses that national identity and speaking codified language are convolved and interrelated phenomenon [62].

Being retrospectively and currently seen as a means of nation building, nation unity, an opportunity to perpetuate a composition of the national mind, a language, in this connotation, specifically, is interpreted as immersed metalinguistic manifestations, transmitted by cultural and social ways of identity representations, of language and language variants [30].

Sociolinguistic specter of research implies rendering to a linguistic landscape of a community, which functions as a tool of expressing, translating accumulated communicative, cultural, cognitive heritage – collective experience. Language portrait of a nation, in the context of association with national collective self, depicts traits of traditional socio-psychological mechanism, including values, beliefs, ideas, characteristics of national meaning that people, sharing conjoint collective identity, possess. The isomorphic nature of shared system of traditions and a common communicative tool – national language is as follows – consolidating, for those professing adherence (inner circle), and, restrained, for those, who are not engaged in cultural and communicative dialogue in terms of a nation (outer circle).

The purport of the unifying function of a language is accumulated in its cohesion as a characteristic of a nation, that presupposes creation of a common language zone, that depending

on the nature of its constituents, provide acceptable communicative space each group representative, each speaker. Elaborating this code, by means of mutual engagement – affiliates, codifies and nostrifies, giving a sense of belonging to a certain spectrum of linguistic and non linguistic practices, contributes the process of forming a collective identity. The realization of a restrained function is implicated in propensity of an aggregate of people – to choose a particular communicating instrument, to distinguish themselves, differentiate as speakers by means of ratification. Individuals construe themselves in the world through the language or language variety they implement [56], thus, implications and projections that they attribute, demonstrate the potential, anticipate social destinations and outcomes as to the expected performance, contacts. B. Bernstein theorizes probability of meeting high standards of social efficiency due to usage of elaborated code in context-dependent situations [28]. Respectively, reducing the potential repertoire of decoding a meaning, results in statics of interpretation, neutralize capacity to change, develop large-scale or short scale awareness.

Every communicative situation, every speech act implies not just the physical articulated process itself, but linguocultural background of a speaker, psychological and emotional aspects of speech i.e. being polychannel, what makes the content of identity an important part of communicated utterance, aimed to perform particular functions and aims [20–24; 43; 49]. In this connection, non isomorphic background of identity creation process is as follows, either reflexive, in terms of susceptibility, including linguistic, or habitual, led by previously accumulated patterns and scripts [31]. The multivectority of reflexive identificational susceptibility herein after is understood as implementation of accumulated communicative, cultural, situational instruments, available to the participants of communicative situation, invoked to achieve compositional adaptivity, that denotes the diapason of the realization of a distinctive function, the positive dynamics of which, enlarges the space for fulfillment of the intentions of a particular communicative situation, deducing a sum of unifying markers, to regulate and sustain communicative cooperation within a wide range of situational conditions, the necessity of interpretation of which, was brought forward by J. Gumperz [42].

Perceptual susceptibility could be inferred to receptivity to distinguished speech characteristics as sounds combining and manipulation, to particularities of articulated basis, applied to cultural impedimenta of participants, of a communicative situation; cultural susceptibility is concerned with assigned significance, attributed to cultural phenomenon and facets, by means of a language code by cultural-experienced speakers; situational susceptibility is referred to formulating an intention, to recognize the traits of personal and conjoint affiliation of the speakers, ability to decode conditions to assimilate to; elicitation and acknowledging of socio-pragmatic motives, such as recognition-driven preference, towards implementation of a respective language code.

Language-oriented activities, meant to support and formalize the instrument of communication, could find fulfillment in different related and unrelated to language practices. D. Crystal puts forward a tiered structure of descriptors, aimed at language consolidation: increasing an overt prestige of social value, improving the level of extrinsically valuable resources of speakers in relation to others, promoting nostrification in the context of a particular language situation, ratification of public educational policies of national matter, intense use in written forms of communication, acknowledgement as a network means of interaction [37; 50]. Among the language conservation procedures, E. Jones points out elaboration and teaching codified language representation; creating communities that serve as mediators to support the continued usage of the language in daily contexts [52; 57]; introducing preschool programs;

practicing elementary school programs of immersion to integrate a language in curriculum [59]; pursuing broadcasting via telecommunication [52].

Touching upon the issue of intermediate forms of interaction, aimed at language consolidation, the vector of communicative intention could be directed towards the language policy, put into practice through the computer-mediated communication (CMC), which is seen as a unifying term that represents different types of communicative co-operation via-network-supported means. Either synchronous or asynchronous ways of their occurrence, are commonly multidirectional, thus, could be pursued to maintain communicative engagements, balance the process, register translated utterance, document acoustic data, accumulate written database, keep and protocol authenticity of a prosody and emotive prosody landscape. In relation to national and cultural milieu – to construct language solidarity, transmit a sense of commonness, foster unity, construct identity, reconstruct a meaning [47; 55].

Re-creation of your individual self, structuring a self-concept according to your own accepted or selective criteria, in a virtual context, with the help of computer-mediated means of communication – are the processes, related to the conceptualizations of building an online identity. Online identity – a set of differentiating characteristics of an individual that represents a person in cyber environment. It is suggested that, varying from offline identity, evolving virtual identity is a) not limited by harsh time constraints, enabling a fast pace initial and secondary identification coining, b) could be realized by asynchronous steps, c) changes or edits can have infinite character; b) the vector of development is not restrained, d) could be situation-dependent i.e. limited by the immanent functions of the used platform [55].

Mechanisms that are endogenous, find exogenous impact: translate socially-desired image to obtain social recognition, enhance outer self actualization and prestige that could be unattainable in offline contexts, extend ways of communicating. Though social assertions, outcomes of the activities are psychologically associated: raising subjective self-esteem by means of converting or avoiding factors of deflation; transmitting factual identity content as well as simulating real life contexts via effortless achievements; changing and handling multiple identities; evolving self-efficacy as to the persons' capability to achieve specific result within the social and professional framework; contributing potential performance as a part of self validation and validation made by others; developing self-awareness in regard to results of interactive behavior with the members of online community and ascertaining their role in a group.

The progressive deviation exponent of elaborated image and objective representation of an individual, from the first or third person perspective, is shown in self-discrepancy theory introduced by E. T. Higgins [48]. The multidimensional approach to description of online identity re-creation implies self-referential components: the actual self (a number of physical, cognitive, social realizations, a person has in real life contexts), the ideal self (hypothetically, the most prominent and elaborated realizations of an individual, living up to potential) and the ought self (personification, centered on, to meet expectations of the outer circle, follow the accepted patterns of behaviour in terms of individual and collective performance) and third person referential inference of these concepts, the correlation of which denotes downgraded long term cognitive, though social outcomes.

Consequently, online identity re-creation is a process of implementing a complex of planned and circumstantial steps and actions, aimed at achieving subjective conformity between introspective understandings of oneself and prospective image to be presented and apperceived

by others, by way of translating virtual representations, to get societal feedback in reaffirmation, reassessment.

CONCLUSION

The identity construct of an individual is a complex eclectic set of characteristics that compose a structured unity of self-expression. Internalized attitudes and behaviors, which are being assimilated in the process of personal and collective experiences, contribute the dynamics of idiosyncratic, though, tiered process of identification, the plausibility of which, is connected to the matters of personally affiliated and ascribed constituents, primary and secondary identification, existential, motivational aspects of external and internal nature. The diapason of these processes is defined by orientations of realities within a global landscape (globalization, hybridization, digitalization) and segmented micro contexts of individuals (need for self-actualization, self-definition). The significance of the content of identity is defined by the role of the linguo-cultural and situational multivector lens of identification of a person that is implemented to realize a distinctive function, assign significance, create and recreate a meaning.

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МНОГОВЕКТОРНАЯ ПРИРОДА ИДЕНТИФИКАЦИИ В РАМКАХ СОЦИОЛИНГВИСТИЧЕСКИХ ИССЛЕДОВАНИЙ¹

Петренко А. Д., Шевель В. Г.

Статья посвящена описанию составляющих индивидуальной и коллективной идентификации, актуализированных воздействием процессов глобализации, интернализации, компьютеризации современного мира. Рассматривается многовекторность реализации идентификационных маркеров с социолингвистической точки зрения, систематизируются факторы первичной и вторичной аффилиации. Многовекторность идентификации определяется как задействование накопленных навыков и умений социального, национального, культурного, коммуникативного, ситуативного, психологического порядка с целью распознавания характеристик, являющихся результатом самоопределения и/или внешнего проецирования, с целью оценки способности к ситуативной и коммуникативной адаптации, ассимиляции. Предпринимается попытка описания рефлексивных маркеров адаптивности, предлагаемых по принципу дополнительности, и способствующих взаимодействию представителей группы. Динамика модификационных процессов ситуативного характера находит отражение в синхронных и асинхронных способах общения в онлайн-среде, что определяет пространство для создания смыслов. Онлайн-идентификация рассматривается в контексте первичного и вторичного отождествления, ее просоциальных мотивов, психологических последствий. Первичная онлайн-идентификация – первичное приобретение набора дифференциальных характеристик личности, представляющих ее в онлайн-среде. Вторичная онлайн-идентификация – процесс применения совокупности планомерных и последовательных приемов и действий, направленных на достижение субъективного соответствия между интроспективным пониманием себя и предполагаемым образом, вызывающим общественное одобрение, посредством транслирования виртуальных олицетворений с целью получения положительной переоценки.

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