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ОСОБИСТІСНО-ЕКЗИСТЕНЦІЙНІ МЕЖІ АКУЛЬТУРАЦІЇ ЯК ЧИННИКА СОЦІАЛЬНОГО СПІЛКУВАННЯ

Анотація. *Метою* даного дослідження є окреслення меж та з'ясування сутності процесу акультурації, тобто ознайомлення певної людини, що належить до однієї культури, з принципами, зразками, патернами іншої культури, а також з'ясування принципової можливості органічного входження в цю іншу культуру. Ця проблема є достатньо актуальною в наш час, оскільки у подібну ситуацію потрапляють багато людей в умовах глобалізації, активної міграції, туристичних поїздок, мультикультурності та кроскультурних взаємодій, знайомства з перекладеною іноземною літературою, тощо. **Методологія** роботи пов'язана з методами історичним, порівняльним (компаративістським), соціологічного спостереження, логіко-дискурсивним. **Наукова новизна** пов'язана з дослідженням акультурації як складного багатовекторного процесу. Означений процес не зводиться до простого запозичення певних норм та патернів поведінки, а передбачає також ціннісних відбір нових культурних норм, психологічний аспект їхнього сприйняття або несприйняття, психологічний стан особи та її психічне здоров'я в процесі інкультурації, можливість для однієї людини тримати в полі зору не дві культури (свою і нову для себе), а бути інкультурованим у

декілька культур одночасно. При цьому виникає проблема самоідентифікації особи, що пройшла процес акультурації і достатньо вільно почувається в межах кількох культур. **Висновки.** Акультурація може бути пасивно-примусовим процесом, але часто це процес, який пов'язаний з самостійним вибором особи, і в його межах людині залишається поле внутрішньої свободи, яке може розширюватися аж до маргіналізації. Навіть якщо зовнішні обставини спонукають людину до зовнішньоповедінкової акультурації та виконання певних норм і вимог іншої культури, її внутрішній духовний стан може зберігатися як необхідний для неї та домінувати у її внутрішньому світі.

Ключові слова: акультурація; інкультурація; патерн.

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PERSONALLY-EXISTENTIAL LIMITS OF ACCULTURATION AS A FACTOR OF SOCIAL COMMUNICATION

Summary. *The purpose of this study is to line round the possible limits of acculturation from the point of view of personality-existential attitude to it, as well as to clarify the different vectors of the acculturation process as the process of acquaintance of a certain person belonging to one culture with the principles and patterns of another culture, and also ascertaining of the fundamental possibility for person to incorporate organically into another culture. This problem is quite actually nowadays, since many people find themselves in a similar situation thanks to globalization, active migration, tourist trips, multi-cultural and cross-cultural interactions, acquaintance with translated*

foreign literature, etc. **The methodology** of work is based on the next methods: historical, comparative, sociological observation, logical and discursive. **Scientific novelty** is connected with the study of acculturation as a complex multi-vector process, which does not reduced to simple borrowing of certain norms and patterns of behavior, but also involves the personal value selection of new cultural norms, the psychological aspect of their perception or non-perception, the ability for one person to keep in view not only two cultures (his or her own and new one for himself/herself), but to be enculturated in several cultures at the same time. **Summary.** Acculturation is not a passive process when person is simply forced to fulfill certain demands; within this process a field of inner freedom remains for man. Even if external circumstances induce a person to externally-behavior acculturation and to fulfillment of certain norms and requirements of another culture, the inner spiritual state of a person may be preserved as necessary for him or her and be the dominant in his/her inner world.

Keywords: acculturation; enculturation; pattern; limits of acculturation.

Actuality. The problem of interaction of different people in a common society in the XX–XXI centuries is of particular acuteness and relevance. It can even be said that the eighteenth century, which was seriously interested in the problem how to create a unique personality with the help of education on the basis of the peculiar innate abilities of each person, played a bad joke with modern mankind, because diversity became too tangible and led to the conclusion proclaimed by J.-P. Sartre: «the other is hell». The solution of the problem of civilized communication between different persons was entrusted with socialization, that is, it was considered that the necessary adherence of certain communication norms in society is sufficient for human relations, and adherence to these norms continues throughout the life of a person.

However, it was further revealed that such norms of communication differ significantly across cultures. Thus, socialization is a process that operates within a particular culture; if we take into account the existence of different cultures, then we have to talk about inculturation, that is, the introduction of a certain person into the patterns

of a particular culture, most of which probably do not, and cannot have universal significance. And if for the past centuries this situation has been predominantly a fact for the theoretical understanding of the humanitarian situation as a whole, then in the modern era, due to migration, cultural interactions and exchanges, mass media and the Internet, the problem of intercultural communication and interaction of different cultures and of their representatives is becoming practical and every-day and actual value. One hundred years ago it was normal to laugh at the peculiarities of the cultural behavior of certain ethnicities or cultural communities that seemed strange to those who did not belong to them. But already fifty years ago such sneering began to be condemned, because it turns out that in any «external» culture one can find funny and illogical aspects, even if that culture considers itself to be higher, more developed and more progressive than other according to certain real achievements.

Presenting main material. In the modern era, due to the processes of globalization, increased migration, the appearance of such a phenomenon as cultural imperialism, in almost every region of the world take place processes, which in cultural studies, cultural anthropology and sociology are fixed by terms «acculturation», «cultural contact» or «transculturation». These terms denote the situation where, when encountering and coexisting in a particular region of two cultures, there is a borrowing or change in material culture, customs and beliefs in a one culture under the influence of another. This phenomenon has been observed before, but its study and understanding in the social sciences and humanities is intensified by the understanding of globalization processes.

It is in this context that American anthropologists in the late nineteenth and early twentieth centuries studied the changes in Native American culture under the influence of white American culture (M. Herskovitz, M. Mead, and B. Malinowski) (Levit, 1998a, p. 16). In the context of these studies, acculturation was largely interpreted as assimilation, that is, it is understood primarily as borrowing of certain cultural patterns by the recipient culture from the donor culture, and the last one created conditions for recipient culture to engage in activities within the donor culture and to adhere these new cultural patterns.

Acculturation is a concept that spans the numerous social science domains such as anthropology, sociology, and psychology. The phrase acculturation was initially coined by anthropologists in the late 1930s. Its definition was later refined by various entities such as the Social Science Research Council in 1954 as well as various other fields such as psychology. Different researchers such as Graves (1967) have additionally made further distinctions, parsing acculturation into two types: acculturation on a population level and acculturation on an individual level; the latter being known as psychological acculturation. (Mengistu & Manolova, 2019)

In the interaction of cultures takes place so-called inversion of transculturation, when representatives of a more prestigious or dominant culture turn to the position of oppressed culture, and the intellectuals belonging to the dominant culture exercises its creativity within the spiritual-aesthetic and linguistic influence of lesser-known culture. As an example of such creativity can be pointed the works of P. Merime, which used Polish folk traditions; the activity of representatives of the «Ukrainian school» within the framework of Polish Romanticism (B. Zalesky, Y. Slavacki); Garcia Lorca's poems, written in Galician; numerous works by Spanish-speaking and English-speaking authors based on the culture of South America (Levit, 1998b, pp. 266–267).

Due to this kind of the interaction process between two or more cultures in certain circumstances, the term integration is also used – the purposeful involving of the representatives of traditional cultures in the twentieth-century civilization in order to create a more or less unified society that could function as a whole. Thus, at the early twentieth century, in the Austrian and Russian empires it was allowed to receive education and become the officials for the persons from the small ethnic groups that were citizens of these empires. In Mexico in the 1920-s the anthropology that was developed and conducted researches support of the state was deliberately focused on the study of rural populations in general and Aboriginal people in particular to improve the effectiveness of community management and avoid armed conflicts, as well as to remove these strata from a backward state. In this regard,

the Spanish anthropologist Esteban Krotz writes that «unlike other countries where anthropology had colonial goals, in Mexico it emerges as a practice for the benefit of marginalized and traditionally exploited groups» (Levit, 1998b, p. 181).

In the 1960-s Indegenista was implemented in Mexico. It was a special policy directed at the integration of local ethnic groups, conducted by non-Aboriginal people through a number of Indigenista's organizations.

When researching the process of acculturation in the United States in the 30-th of the twentieth century, it turned out that not only complete but also partial learning of the elements of the recipient culture is possible (syncretic religious cults in the culture of black Americans) and the special combination of the elements of both cultures (Africans often say that they belong to Protestantism or Catholicism, but they also believe in their own gods). That's why we can speak about linear model of acculturation and bi-dimensional model of acculturation. Linear model of acculturation is the process in which immigrating people are absorbed into the dominant culture by changing their values, attitudes, and behaviors to fit more with the dominant culture than their own group of reference. Assimilation is seen as the goal for the linear model of acculturation. Bi-dimensional model of acculturation is a process in which an immigrant can maintain their ethnic identity as well as develop a positive identification with the dominant society (Castro, 2012, p. 3). Another author wrote about a tridimensional paradigm which «proposes that individuals can be entirely oriented towards three cultures» (Castro, 2012, p. 2).

It turned out that it is possible completely negative attitude of «primitive cultures» to the situation of contact with Western industrial culture (Linton referred to this situation by the term «Nativist movements»), B. Malynovsky used the term «tribalism»).

In the 50–60s of the twentieth century, the number of studies examining the reverse effect of non-European cultures on Western civilization (of Japanese, Chine cultures; the influence of African musical forms on contemporary Western music) increased.

The study of the last mentioned trend can be considered as a certain scientific and cultural base for the development of conservatism and right movements in modern European political life, because it is said that Western culture begins to «blur» with various external cultural

and religious influences, loses its integrity, self-identification and self-sufficiency, loses its ability for further self-development as a European (English, Italian, etc.) culture. There are well known phrases by English writers and journalists that there is a gap between authentic English and those used by academic communities, tourists, managers, not to mention the online community.

The result of the acculturation phenomenon study was the conclusion that, first, there are different aspects of acculturation and its components, and therefore it is possible to carry out a study of only one aspect of acculturation. But not only a one-aspect but also a multi-aspect study of acculturation is possible. In the contemporary socio-political literature the following aspects of the study of acculturation are included.

1. Linguistic acculturation. When studying this type of acculturation, they mostly talk about bilingualism, that is, when a person living in a region with two cultures is fluent in two languages (for example, Spanish and Catalan, Georgian and Russian). In fact, linguistic acculturation is much more complex and can cover several languages. For example, in the nineteenth-century Europe, most educated people spoke German, French, and English, and this was an established cultural norm. Nowadays, in the Ukrainian region that is situated around the Carpathian mountains, and in some regions of Central Asia inhabited by different ethnic groups many people speak 3–4 languages.

2. Religious acculturation, an example of which is the Christianization of different regions of our planet, later Islamization. It should be noted that examples of religious acculturation are observed in our time. Roger Harodi, a French political figure, is known to have embraced Islam at a mature age. In modern times, Buddhism, Krishna teachings, and other not traditional for Europeans religions are wide-spreading in many European and North American regions. It should be noted that during religious acculturation, adaptation often takes place. It means there is a kind of compromise between new and already existing religious traditions and practices.

3. Low acculturation involves the transfer of elements of one judicial system to another, such as the introduction of a jury in countries where a single judge or commission of judges has previously settled

cases. Low acculturation is considered to be one way to rapprochement of legal systems, to extension of progressive and expedient methods of justice.

4. Political acculturation is the adoption of the political structures and realities of one state by another (multiparty system, presidential position, presence of parliament – unicameral or bicameral). It should be noted that political acculturation leads to the unification of the political structures of different countries and facilitates interaction and cooperation, as it makes it having a single meaning at what level agreements can and will occur.

5. Finally, administrative acculturation, which took place predominantly during the colonization of certain territories, when the metropolis of the conquered territories for the purpose of effective management introduced such administrative division and management that would be similar to the existing ones and would allow to effectively manage the new territories (Russian Empire carried out such activities in Central Asia in the eighteenth and nineteenth centuries).

The following classification of acculturation varieties is also widely recognized and important for our topic:

There are four hypothesized acculturation strategies: (a) assimilation, (b) separation, (c) integration, and (d) marginalization (Berry, 2006). Assimilation is the process of the acculturating group to forgo their traditional customs and immerse themselves in the culture of the host country. In contrast, when the acculturating minority group seeks to maintain their culture/traditions and avoid interacting with the host culture, the group is enacting the separation strategy. The integration strategy is a medium between the two strategy extremes. Here, the immigrant maintains their traditional culture and also interacts with the host culture. Marginalization involves an immigrant disinterest in not maintaining his own culture and as well as interacting with the host culture. Marginalization may be caused by

missed opportunities at assimilation or may be due to discriminatory attitudes/practices by the dominant host culture. (Berry, 2006, p. 15)

At the beginning of the 21st century in the scientific literature it appeared an idea that globalization, in addition to the economic domination of one region over another, has an extremely negative cultural dimension – in the process of globalization regional and national varieties of industrial activity disappears (the production of certain textile, creation of certain types of ceramic tableware, construction of standard houses) (E. Giddens, M. Horkheimer) (Giddens, 2011).

However, the British anthropologist K. Fox, on the basis of anthropological field studies conducted in England, concludes that the main consequence of globalization ... is the rise of nationalism and tribalism, the widespread struggle for independence, the pursuit to division and self-identification, the desire for ethnical and cultural identification of nations around the world. (Foks, 2018, p. 40)

The processes of globalization and anti-globalization are very interestingly intertwined: «such new global media as the Internet, for example, have become an effective tool for the promotion of traditional cultures, and in the meantime – the tool for global subculture of anti-globalization activists» (Foks, 2018, p. 41).

Moreover, immigrants, ethnic minorities, who have settled permanently in the country, in some way form behavioral patterns, ideas, beliefs and values of the country that is not native for them. However, they do not adopt (they keep religion) and cannot adopt (skin color) all features of a new community. What is adopted is mostly behavior, and also in a selective way. Immigrants choose certain behaviors that are acceptable for themselves and avoid ones comical for them. Therefore, K. Fox points out that those who speak of acculturation are often inclined to underestimate the element of personal choice. Acculturation processes often lead to

imposing a «dominant» culture on uneducated and sluggish minorities, instead of focusing on a meaningful, conscious, deliberate, and even mocking choice of an individual who freely chooses from the traditions and customs of the

reception culture. ... It is a conscious process, not a form of brainwashing, as the theory of acculturation teaches. (Foks, 2018, p. 47)

Patterns adopted in this way can be used for practical communication purposes, and may be ridiculed by the reception culture. In this case, those who have been acculturated can easily remove these patterns from their behavior under certain conditions, since they are aware of the distance between these patterns as patterns and their own self-identity behavior.

When changing circumstances, a person who is involved in two or more cultures can easily return to their native culture, or to any known and accessible culture, and to choose appropriate in given social environments behavioral patterns, clothing, language, verbal formulas or culturally predetermined specific movements. This raises a number of questions about the personal-existential mental sphere: how does one understand his/her own self-identification? What kind of culture does he/she value as his/her native, and what kind of culture is understood as introduced one? What is the element of play in the perception of patterns of another culture? Must cosmopolitanism necessarily result from acculturation?

Certain attention to these questions is given by sociologists and psychologists, who studied different items of psychological acculturation. They paid attention not only to the factors of acculturation, but also to the mental health implications of acculturation, including acculturative stress (Castro, 2012, p. 5). The researchers propose to pay attention to this side of acculturation process. They believe that by engaging scholars and members of refugee communities with the results of this review, we hope that the narratives and framework will be further refined to provide practical recommendations for researchers, policymakers and mental health practitioners (Castro, 2012, p. 12).

K. Fox's research suggests that the expected results of acculturation, which in some circumstances are relied upon by power structures or political scientists, are not as unconditional as it might seem at first glance. For example, the formation of unity of the people in the Austro-Hungarian and Russian empires, in the Soviet Union revealed to be not solid and unreliable, and ended with the disintegration of these state associations. In the modern world, similar processes are

observed in Spain, Canada, the Netherlands, and in these countries the processes are connected not with migrants, but with certain cultural regions within the countries. The use of patterns of another culture can be seen as a condition of the game, as a «fun», as a temporary necessity.

Conclusions and Prospects. Therefore, acculturation, as the reverse of globalization, requires a more detailed study and some attention from the point of view of the further development of social-humanitarian knowledge and the real problems of inter-individual communication of modern society. In our view, in the processes of globalization and acculturation, the factors of personal self-identification, the basic layers of human existence, which largely determine the further life choices and cultural preferences of the person, are becoming increasingly prominent.

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