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POLYCULTURAL WORLD OF A PERSONALITY (PSYCHOLOGICAL ASPECT)

The article presents the theoretical analysis of the new challenges of our society for a personality and in this respect it gives the actualization of the following: first, polycultural reality and background in our society in the world; second, the different processes and their influence on a personality; third, the challenges, which a personality faces in the connection with cultural diversities. There is a try to clarify the notion of "polycultural world" as a psychological issue of a personality and define the place of a personality in the diversity of his/her social surroundings. The visualization of a cultural components sets and their mutual integration is presented in a model of "product sets". This model can demonstrate the process of integration of psychological features, characters and attributes, which are changing during life due to the circumstances or polycultural environment. It can testify about dynamic in cultural components "movement" and prove the fact that culture nature of a person is not static and during his/her life it can acquire the elements (consciously or unconsciously) from the other kinds of cultures and it is not an ordinary mix but the system of complex interchanging and additions in the which are accompanied by the components of the whole continuum-hierarchal structure of a personality.

Keywords: a personality, polycultural world, cultural diversities, multicultural society, biases, perception, inner world of a personality.

Introduction. A new millennium sees the dramatic changes that influence mankind's life sustaining activity. Globalisation and new technologies, new economic systems and multicultural environment present a challenge to the nation and personality. It is implemented in education as a dialogue of culture (Arakelyan, 2001; Borisenkov, 2004; Makaev, 1999). Civilization is the actualization of the development of a society within the confines of a particular culture. Human history shows that the extinction of one means that the other eventually ceases to exist too. Culture-and-civilization manifests itself not only in a relatively long time-span, but it is also space-bound, i.e. encompassing a certain territoriality of human societies.

There is no objections today that polycultural world is a fact of our reality today. Every country consists of a multiplicity of ethnic groups with their respective languages as well as customs and traditions. At the turn of the second and third millennia it is becoming clear that humanity is evolving toward an expansion of the relationship and interdependence of different countries, peoples and cultures. This process in diverse spheres of life is going all over the world. Today it is impossible to find the ethnic communities that would not have experienced the impact of both the cultures of other peoples, and the broader social environment that exists in some regions and the world at large. The Ukrainian society can not stand a part of these processes and it can explain the need to investigate the peculiarities of a personality's development, changes, problems and tasks for solutions in this respect [1; 3].

Currently, the researchers of all over the world (Ang S., Banks J., Dyne V., Livermore D., Mazumoto D., etc.) and as well as Ukrainian ones (Gasanov Z., Golik L., Miller V., Kotenko I., etc) recognize that the isolated existence of peoples and cultures becomes impossible, since the intensification of migration and demographic processes, increasing number of ethnically mixed families, the formation of multinational groups in the social institutions significantly expand the scope of inter-ethnic cooperation. All this causes transformation of the social environment, the characteristic feature of which is polyethnicity. People are faced with a variety of cultural backgrounds, with different value systems, which often exacerbates the problem of adaptation in this environment and may also lead to the transformation of the ethnic identity of a person (M. Absatova, T. Nurpeisova, D. Tektibayeva, L. Mamytbekova and the others).

We can agree (Omelchenko, I. Kotenko, etc.) that a polycultural world can be presented as a cultural diversity reflected in the rapid growth of cultural exchange and direct contacts between public institutions, social groups, social movements and individuals in different countries and cultures. In this way the increased interaction of cultures and nations makes it particularly urgent question of cultural identity and cultural differences but the key issue is a personality and his/her inner world, which should be presented like a polycultural world with a complicated system of different inner processes due to the transformation of attitudes, feelings, responsibilities, etc.

Following all the mentioned above we define the **goal** of the article as search of a place of a personality in his/her inner polycultural world to clarify the ways of the next investigation as a way of problem solution, an encounter of cultural diversity needs to be regarded due to the most important features of a personality, which are needed to study next. And the **objectives** of this article are connected with a search of psychological reasons, which he/she faces; systematization and description of the barriers for effective personality functioning in polycultural society.

Obviously, cultural diversity can be a source of mistrust and misunderstandings resulting in some form of conflict, but it also may provide an exposure for the

development of mutual respect and understanding. Indeed, cultural encounters provide an aperture for us to discover other ideals and values adhered to by other individuals and societies "distinct from ours". In this respect the problems and solutions study of a personality, e.g. the people's perception of each other should be united action of different sciences: Philosophy, culture, History, Psychology, Ethnography, Sociology, Linguistics, Geography, and a plurality of adjacent branches of scientific knowledge.

Background. Thus we are going to regard the groups of different researchers who are still in the process of searching the answers as for "a place" of a personality's qualities and characteristics in the context of polycultural investigation.

The idea of polycultural study began to develop in the beginning of XX century.

Since then it has become a fundamental trend of modern cultural and civilizational development. L. Gurlitt, F. Gansberg, G. Sharrelman included in the concept of polyculturalism ethnic and world culture, promoting the development of human consciousness and predicating the idea of a common world. They connected polyculturalism with the freedom of the spiritual development of individuals and people: a person may not consciously and deeply possess culture, if he imposed foreign ideas and views, if the development of his natural strength and abilities are not provided. Some investigators (L. Gurlitt, G.Z. Fahrutdinova, E.G. Solovyova and at.) argued that foreign influence can never be harmful, if it is imposed not forcibly or from the outside, if it does not suppress or obscured individual characteristics and distinctive spiritual life of the given people [6].

Thus, the basic idea of polyculturalism is reflecting the coexistence of different cultures in the society through the ten largest cultural clusters in the world (Nordic, Anglo, Germanic, Eastern Europe, Latin Europe, Latin America, Confucian Asia, Southern Asia, Sub-Saharan Africa, Arab) a macro comparison of the most significant cultural similarities and differences. Cultural intelligence, however, runs much deeper than discovering new foods, languages, and currencies. It strikes right at the core of our beliefs and convictions and ability to adapt to a variety of cultural situations. But our effectiveness and success are largely dependent on our ability to adapt to various cultural context [9].

Nowadays different approaches are applied to study of the psychological nature of a personality in polycultural context, e.g., Joseph G. Ponterotto presents the theory of a "multicultural personality" (MP). The MP is conceptualized as a narrow matrix of personality traits or dispositions (characteristic adaptations) that can be subsumed under broad trait models of personality (e.g., Big Five). MP theory posits that its constituent factors will demonstrate incremental validity over broad personality traits in predicting adaptive human behavior in increasingly culturally heterogeneous societies. The present theory of the MP is anchored across the disciplines of Evolutionary Biology, Human Ecology, Personality and Developmental Psychology, and Counseling and Positive Psychology. The specific definition of a MP is based on an integration of leading theories and constructs in multicultural psychology [10].

In this way if the cultural diversity of modern humanity increases there is no other way as to enlarge the investigation field of a personality in the psychological aspect. And we can suppose the study of personality's polycultural world should include the characteristics presented in continuum-hierarchical model proposed by prof. Olga Sanikova (2013) where the full conception of a personality system is depicted. It means a polycultural world is an inner system of a personality and it is based on his/her qualities such as values, systems of motives, wishes, models of behavior, interests, intentions, ideals, very high needs, etc. [4].

We agree that a personality and its cultural world is a complicated system of different specific components and they define the polycultural quality of a personality as the most significant in this respect because the acts of a personality depends on his/her attitudes to the objects or people. In the context of these trends of social development is extremely important to be able to identify human culture as an inner world to understand each other and build mutual recognition.

Problem study. Thus civilization is the actualization of human development rooted in a particular cultural matrix. Hence, there is no such reality that can justifiably be labeled as "global culture" or "universal civilization", and there is neither any validity in comparing cultures and civilizations in terms of one being "inferior" nor "superior" to others (Fuad Hassan, 2004).

According to the LA News (2014), primarily word of the year in the United States according to the publisher Merriam-Webster, Inc. (published since 1828 in "American Dictionary of the English Language") is a "culture". This conclusion was based on the counting of online requests – Americans' introduced "culture" is much more than fashion "selfie" and the representatives of the Merriam-Webster, speaking about the triumph of the word "culture", specify and refer it to its basic values: the beliefs, customs, art, etc. particular society, group, place or time; the other - special society that has its own beliefs, lifestyle, art, etc. It can testify about the contradictions of the time moment, that is a lack of knowledge and the needs of people to know more to define their own way in the polycultural world, which is rather more complicated in its diversities.

In any case cultural encounters should, therefore, be insight-promoting experiences that will eventually enrich people with more awareness and better understanding of cultural diversity as a reality in human existence. Another thing is how to create the conditions for mutual respect and existence to avoid the aggression, conflicts and other

negative influences on a personality, which is the depiction of a society. Since its early days human history depicted traces of various modalities of cultural encounters among distinct culture-bearers respectively anchored in the reality of cultural diversity.

Over the past few years we have had completely new social groups, businessmen, bankers, political leaders of different movements, employees of foreign firms, etc. There is a formation of a completely new type of culture, formed as a new concept of social responsibility of the personal world because life is changing our society in the whole. The process of developing is an extremely difficult and painful, because one faces with a lot of obstacles and constraints. The main obstacle to the successful solution of these problems is that people perceive other cultures through the lens of their own culture, so the observations and conclusions of its limited scope. It is difficult to understand the meaning of words, actions that are not characteristic for the society. Ethnocentrism not only hinders intercultural dialogue, but it is also difficult to recognize, as it is an unconscious process [7].

We can suppose that perception of a personality is a key process in formation of positive /appositive attitudes to the cultural representatives. Our perceptions, or how we interpret the world, are affected by a number of things, including our biases, our motivations, and especially our emotions. All of these things are rooted in culture. Emotions are universal phenomena - people all over the world feel things. However, our perceptions of our emotions are affected by *culture*. While some emotions are universal and are experienced in similar ways as a reaction to similar events across all cultures, other emotions show considerable cultural differences in their antecedent events, the way they are experienced, the reactions they provoke and the way they are perceived by the surrounding society [9; 10].

Therefore, culture is a necessary framework for researchers to understand variations in perceptions and emotions. In this respect culture provides structure, guidelines, expectations, and rules to help people understand and interpret behaviors. Several ethnographic studies suggest there are cultural differences in social consequences, particularly when it comes to evaluating our emotions and behaviors and those of others. Cultural scripts dictate how positive and negative emotions should be experienced and perceived. For example, research suggests that in Western cultures, the dominant social script is to maximize positive emotions and minimize negative emotions. In Eastern cultures, the dominant cultural script is grounded in "dialectical thinking" and seeking to find a middle way by experiencing a balance between positive and negative emotions [5].

From all this we can conclude that the effective cross-cultural dialogue can not occur by itself, it is necessary to work to learn. This study is the need to overcome the current difficulties, which is the process of establishing an effective system of communication between the different social groups and generations. This system should be based on the principles of equal access to information, direct communication between cultures, collective decision-making and effective work.

It might not be these differences. But we all have implicit assumptions about certain cultures. And those preferences profoundly influence our thoughts, decisions, and behaviors [6; 9].

And it is necessary to underline that culture is not static, it is a changeable system. For example, working and spending time in another country with education professionals and students from other countries, listening to their thoughts, cultural perceptions and expectations, are powerful ways to create a better world. Those who can successfully negotiate between two culturally distinct environments with ease become natural leaders in cross-cultural situations, making them cultural brokers and marketable cosmopolitans. They are in a position to bring different people together to live and work harmoniously. There is a try to visualize the process of cultural attributes integration when two (or more) cultures "meet" under the influence of some conditions. The "cross joint" model was applied here as a product sets:

If in the beginning there is $C1$ = {atr1, atr2, atr 4} and $C2$ = {atr4, atr6}, then $C1XC2$ = {(atr1,atr4), (atr1, atr6), (atr2, atr4), (atr2, atr6)}, where "$C1$" and "$C2$" means kinds of "culture"; "atr." means "attribute" of this or that culture.

According to this model a personality keeps his/her cultural identity but acquire new attributes and hence another cultural content. While it is important for people to appreciate another distinctively different culture, it is also important that they can appreciate their own cultural inheritance. Sometimes, there is a danger of over-subscribing to someone else's culture. People need to be mature enough to learn the best rather than the worst of both worlds, and to blend these best features together [7].

As Kelly says: "We were and are "polycultural", and I'm talking about all peoples in the Western world. It is not skin, hair, walk, or talk that renders black people, so diverse. Rather, it is the fact that most of them are products of different "cultures" – living cultures, not dead ones. These cultures live in and through a personality every day, with almost no self-consciousness about hierarchy or meaning. "Polycultural" works better than "multicultural", which implies that cultures are fixed, discrete entities that exist side by side in a kind of zoological approach to culture. Such a view obscures power relations, but often reifies race and gender differences". It is, therefore, a fallacy to perceive culture as an inhibiting force in the process of social change and development. The dynamic of every living culture is that it is a preservative as well as progressive force [8, p. 483].

Genuine cultural encounters should not only lead towards mutual understanding, but also evolve a sense of empathy and reciprocal respect. There are today too many

disturbing realities involving the entire human world. It is a world that seems to be more prone to conflicts and confrontations. And in this connection there is a challenge for a personality to "organize" harmony multi-ethnic and multi-religious societies to avoid violent conflicts and confrontations. We can suppose that cultural values and connected with them ideals, attitudes, intentions should be formed and developed with the help of new means to create a new understanding for a personality in the perception of the world. The process of developing is an extremely difficult and painful, because one faces with a lot of obstacles and constraints. The main obstacle to the successful solution of these problems is that people perceive other cultures through the lens of their own culture, so the observations and conclusions of its limited scope. From all this we can conclude that the effective cross-cultural dialogue can not occur by itself, it is necessary to work to learn. This study is the need to overcome the current difficulties, which is the process of establishing an effective system of communication between the different social groups and generations.

Hence, **in conclusion**, it is acknowledged that an individual's national, cultural and ethnic heritage can play an important role in shaping and molding their personal identities. But this is a transient process and when people counter new cultures and languages, they absorb these elements and start nurturing them as well. The multi-faced controversial process of globalization has brought to the world both positive and very dangerous tendencies related to spiritual impoverishment of the youth, destruction of value-related principles of national cultures, regional customs, and traditions and displays of ethnic and religious intolerance. Outrage of the wild market nature with its greed, severity, prejudice, egoism, unlimited hedonism, as well as the corruptive impact of marketing technology, mass media, Internet, on the consciousness and the behavior of the youth, their destructive impact on the fundamental values of the culture actualize the problem of recovery of spiritual values and induce to searching for resources hiding in national mentalities of the polycultural space of the world. And it forces the necessity of thorough study of a personality in the context of polycultural world, which is presented with a complicated system of psychological features and characteristics.

Perspectives of investigation. The perspectives of this investigation are connected with the defining of the structural content of a polyculturality as a psychological phenomena, which can serve as a component of a polycultural personality. At the same time the empirical study is extremely needed to clarify the features of a personality in a polycultural issue and that is more important, it means that the new methodology should be worked out. The key features of a personality should be described, they are values, attitudes, intentions, values dispositions, the components of emotional sphere and many others. But it is not enough because the enumeration of the components do not give the psychological portrait of a personality.

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М. В. Яковлева

ПОЛИКУЛЬТУРНЫЙ МИР ЛИЧНОСТИ

В статье дан теоретический анализ поликультурного мира личности, который актуализируется внешними факторами социально-экономической ситуации и представлен внутренним содержанием личности. Понимание поликультурного мира личности определяется как внешними проявлениями (поступки, модели поведения и другое), так и внутренними факторами личности, которые входят в континуально-иерархическую структуру (О. П. Санникова). В психологическом аспекте феномен «культура» включает ценности, установки, нормы, представления, в целом всё то, что определяет содержание психики личности в той или иной культуре. Но в поликультурной среде меняется и содержание культуры личности, поскольку культура имеет динамический характер, и при взаимодействии культурных паттернов происходит интеграция их атрибутов (признаков), что гипотетически можно представить произведением множеств. Данная математическая модель отчасти поможет рассмотреть психологическую природу культуры не как сложение стереотипов, привычек и знаний, а как интегральное образование взаимодействующих компонентов, которые составляют структуру личности. В статье подтверждается, что в современных условиях культурное многообразие выступает как важный фактор, способствующий изменениям индивидуального мира личности. Следовательно, актуальным становится определение новых методов исследования личности в поликультурном контексте.

Ключевые слова: личность, поликультурный мир, культурное разнообразие, мультикультурное общество, предубеждения, восприятие, внутренний мир личности.

М. В. Яковлєва

ПОЛІКУЛЬТУРНІЙ СВІТ ОСОБИСТОСТІ

У статті дано теоретичний аналіз полікультурного світу особистості, який актуалізується зовнішніми факторами соціально-економічної ситуації та представлений внутрішнім змістом особистості. Розуміння полікультурного світу особистості визначається як зовнішніми проявами (вчинки, моделі поведінки та інше), так і внутрішніми факторами особистості, які входять до континуально-ієрархічної структури (О. П. Саннікова). У психологічному аспекті феномен «культура» включає цінності, установки, норми, уявлення, в цілому все те, що визначає зміст психіки особистості в тій чи іншій культурі. Але в полікультурному середовищі змінюється і зміст культури особистості, оскільки культура має динамічний характер, і при взаємодії культурних патернів відбувається інтеграція їх атрибутів (ознак), що гіпотетично можна уявити «множення безліч». Дана математична модель частково допоможе розглянути психологічну природу культури не як додавання стереотипів, звичок і знань, а як інтегральне утворення взаємодіючих компонентів, які складають структуру особистості. У статті підтверджується, що в сучасних умовах культурне різноманіття виступає як важливий фактор, що сприяє змінам індивідуального світу особистості. Отже, актуальним стає визначення нових методів дослідження особистості в полікультурному контексті.

Ключові слова: особистість, полікультурна світ, культурне розмаїття, мультикультурне суспільство, упередження, сприйняття, внутрішній світ особистості.

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