

The process of self-identity creation as an aspect of geopolitical connection between nations

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Abstract. *Problems of the neighborhood coexistence in the area of borderline has always been a topic of interest due to the multitude of aspects, which can be considered. Particular value gained in the second half of the twentieth century, when the boundaries began to take shape again. The changes that occurred in Europe resulted in the need to seek solutions in the field of intercultural communication and international.*

The new situation has given an opportunity to look closer to the phenomenon of the formation of borders and national identity or social in borderline areas. Limit, especially the political is an expression of limitation of state power, a manifestation of political power and finally marking the sovereignty of the state.

In contemporary social science says a lot about the border areas in the context of the international economy. Particular importance is attached to the cross-border policies of the European integration. It provide a space for the exchange of people and knowledge but in today's reality, mainly money and trade. We must not forget however, that the specificity of economic owes its origin cultural exchange.

Borderland is not just a geographical space but also a social space in which they were its inhabitants. Such a situation is inherently variable which is affected by factors both external and internal. The neighborhood of cultures that occurs in the border areas can have multiple character: integrating, aggregating, but also disintegrating or even contradictory.

Keywords: *culture, self-identity, intercultural communication, borderline, integration*

Introduction

The tendency of modern humans is a huge desire to define everything what they encounter on their way. However, scientist are trying to put all possible concepts, they find out in *cages* of definition. Taking into account the above-mentioned assumption in the literature, both Polish and foreign has been extensively described the concept of the *border*¹. The border, especially the political one, for a long time was in the wide field of interest to both geographers, historians, and political scientists mostly, because it could be an expression of limitation of state power, a manifestation of political power and finally sign of marking the sovereignty of the state.

In contemporary, social science says a lot about the border areas in the context of the international economy. Particular importance is attached to the cross-border policies of the European integration. It provides a space for the exchange of people and knowledge but in today's reality, mainly money and trade. However, we must not forget that the specificity of economic owes its origin from the cultural exchange.

Borderland – the specific area

This is not the case while the border area or more broadly – in terms of the landscape border, not in the strict sense historical or political, but socio – cultural. Since their local, nations have cultures, inscribed in a wider range of axiological and is much more than the boundaries of a single nation or state.

Problems of the neighborhood, coexistence and *co-existence* in the area has always been a topic of interest due to the multitude of aspects, which can be considered. Particular value gained in the second half of the twentieth century, when the boundaries began to take shape again, not necessarily in accord with the beliefs and the expression of the will of the population, which occupied the area. The changes that occurred in Europe resulted in the need to seek solutions in the field of intercultural communication and international. The new situation has given an opportunity to look closer to the phenomenon of the formation of borders and national identity or social in border areas.

The neighborhood, in fact, not always caused by conflicts but also centuries or even long-term coexistence in an area of different national groups or religious strengthened attitude of openness or close proximity. Ambivalent attitude of the community involved areas bordering allowed it to generate a number of forms of cooperation, despite the different population components. "Borderland most commonly associated with the area between the centers, between what is on the borders and can belong to both centers, overlapping each other. Leaving the center, which is the most rigid and closed, we enter the area of differences and diversity, where we compare, explore, show astonishment, etc." [1, p. 34].

Borderland is therefore an area where there is the presence of two or more groups: cultural, linguistic, national or religious groups. What belongs to the border, stretches along the boundary line on both sides.

¹Border – closure line or separating a certain area, the dividing line or something differentiating factors; limited reach or measure something acceptable. As state - vertical surface passing through the designated boundary line on the ground, separating the territory of one state from other states

It is known that the extent of the territorial border is significant as it covers the entire transition zone formed as a result of historical cultural contact. We are not able to accurately assess where the frontier ends and where the center begins, or to answer the question whether there is something else, some other zone between the frontier and the center which does not belong to any of them (in terms of territorial).

Borderland is not just a geographical space but also a social space (or more precisely – the social situation in which they found its inhabitants). Such a situation is inherently variable, which is affected by both external factors (the influence of the center) or internal (the impact of the population). "Neighborhood of cultures that occurs in the border areas can have multiple character: integrating, aggregating, but also disintegrating or even contradictory" [2, p. 14].

There is also a broad phenomenon of abnormal relations between dominant cultures – cultures of central and variations of incompletely identified state of cultural unity and delimit or oppose neighboring cultures. "The complexity of the situation of the national border people lies in the fact that they are particularly qualified and motivated for the approximation of neighborhood cultural group" [3, p. 24].

Antonina Kłoskowska¹ studying the Polish- German remarked disturbance in the sense of identifying specific situation with regard to the periphery to the center. This is due to a discrepancy between the sense of identity of the center and the periphery. Similar observations were also Ewa Orlof² studying Polish-Slovak border and ties between the Polish and Slovak mountaineers. Her research shows that the highlanders as a social group living in the border area – Tatras and Podhale, regardless of whether it represents two nations have with each other and have more in common than with respect to the center of Polish or Slovak nation in general.

Life at the crossroads of cultures can mentally go beyond the conditioned possession as the location of the territorial starts comparative scales which act as stimuli.

Moreover co-existence does not necessarily mean agreement on coexistence understanding and cooperation. Dwelling exporters culturally heterogeneous allows the formation of the developing unit triggers a sense of social identity on the other hand causes fear of intolerance and rejection. The main problem associated with this is the mutual knowledge and understanding of each other.

Development of social identity on the periphery

A specific aspect of growing up on the border is the process of shaping a sense of individual and social identity. The identity of the individual or personal emphasis on a single person which is uniqueness – its self-conception³. Conversely, in the case of social identity which makes a point of support for similarity to other (similar to those of the surrounding world). According to John Turner⁴ social identity is the sum of all social identification used by the entity when describing themselves.

The notion of identity unless we associate mostly with the question of who I am and trying to find an answer to question where I come from and where (when) I belong? Identity is also the result of preservation of heritage and ancestral traditions, not just material heritage.

"For legacy can be seen as not only the products of human activity (objects, values, meanings) but also dispositions attitudes to experience some experience with those items. Only from the perspective of psychic dispositions can answer the question how does the heritage and to what extent we are doing with the continuation values?" [4].

The identity of individuals or communities is the focus of many research studies. This is due to the fact that nowadays we can accurately observe the processes taking place against the background of the formation of identity. Moreover, the number of communities of various types and hence a different sense of identity is increasing so we have to deal with extensive research material.

Social identity of different groups varies considerably from each other, different groups come together because of different frequency which occurs in heterogeneous areas have different experiences and the experiences of the past. The image can be represented in many ways. However, there is an aspect that all communities is the same – it's more or less a sense of belonging and commitment. Formation of identity is the interactive process. It depends on the definition and interpretation of what is happening in the environment of the individual. An important element of social identity which cannot be forgotten is that membership does not exclude one group at the same time belonging to another. Identity cannot overlap mutually exclusive but their impact on *one-set* identity, the individual is different. Not all of them offer the

¹ Antonina Kłoskowska - prominent Polish sociologist, scholar, member of the Polish Academy of Sciences. As the first in Poland to address the sociology of culture

² Ewa Orlof – polish historian, specializing in world history after 1918. He currently works in the Department of Political Science at the Department of International Economic and Political Relations. He is a Vice-President of the Polish-Slovak, Polish Academy of Sciences and the Slovak Academy of Sciences.

³ Self-Conception – Is a collection of beliefs about oneself that includes elements such as academic performance, gender roles and sexuality and racial identity. Generally, self-concept embodies the answer to "Who am I?"

⁴ John Charles Turner – social psychologist, who, together with his colleagues, developed a theory of self-creation which is the result of interaction and cognitive processes between the individual and the social context.

senses and meanings with which you can identify with in everyday life. It's hard to forget about national identity, while easier to membership of a subculture or fan sport club. Among the various types of social identity biggest roles of the two – national and local.

However, if we assume that the basis of the identity of a culture, or collective identity is built on a culture, it will be varied as the culture of the community are internally differential within a single nation.

Summary

This characteristic indicates how social identity can be dynamic. But we cannot treat the processes occurring in the border situation only in the context of the dynamics in chronological order. The specificity of the situation of the border and living in his area residents each case should be considered in the broader context of external factors like the sense of identity.

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Аннотация. К. Маслон *Процесс создания самоидентификации как аспект геополитической связи между нациями.* Проблема соседского сосуществования в области границы всегда была интересна в связи с множеством аспектов, которые могут быть рассмотрены. Особое значение они приобрели во второй половине XX века, когда границы стали складываться еще раз. Изменения, произошедшие в Европе, привели к необходимости искать решения в области межкультурной и международной коммуникации.

Новая ситуация дала возможность посмотреть ближе феномен формирования границ и национальной или социальной идентичности в приграничных районах. Ограничение, особенно политическое, является выражением ограничения государственной власти, проявлением политической власти и, наконец, выражением суверенитета государства.

В современной социальной науке много говорится о приграничных районах в контексте международной экономики. Особое значение придается в трансграничной политике европейской интеграции. Это обеспечивает пространство для обмена людьми и знаниями, но в сегодняшней действительности, в основном деньгами и торговлей. Мы не должны забывать, однако, что специфика экономически обязана своим происхождением культурному обмену.

Пограничье это не просто географическое пространство, но и социальное пространство, в котором существуют его жители. Такая ситуация по своей сути переменная, которая зависит от внешних и внутренних факторов. Соседство культур, которое происходит в приграничных районах может иметь множественный характер: интегрирующий, объединяющий, но и дезинтегрирующий или даже противоречивый.

Ключевые слова: культура, самоидентификация, межкультурное общение, пограничный, интеграция.

Анотація. К. Маслон *Процес створення самоідентифікації як аспект геополітичної зв'язку між націями.* Проблема сусідського співіснування в області кордону завжди була цікава в зв'язку з безліччю аспектів, які можуть бути розглянуті. Особливе значення вони набули у другій половині XX століття, коли кордони стали складатися ще раз. Зміни, що відбулися в Європі привели до необхідності шукати рішення в області міжкультурної та міжнародної комунікації.

Нова ситуація дала можливість подивитися ближче феномен формування кордонів і національної або соціальної ідентичності у прикордонних районах. Обмеження, особливо політичне, є вираженням обмеження державної влади, проявом політичної влади і, нарешті, вираженням суверенітету держави.

У сучасній соціальній науці багато говориться про прикордонні райони в контексті міжнародної економіки. Особливе значення надається у транскордонній політиці європейської інтеграції. Це забезпечує простір для обміну людьми і знанням, але в сьогоденній дійсності, в основному грошима і торгівлею. Ми не повинні забувати, однак, що специфіка економічно зобов'язана своїм походженням культурному обміну.

Прикордоння це не просто географічний простір, а й соціальний простір, в якому існують його жителі. Така ситуація по своїй суті змінна, яка залежить від зовнішніх і внутрішніх факторів. Сусідство культур, яке відбувається в прикордонних районах може мати множинний характер: інтегруючий, об'єднуючий, але й дезинтегруючий або навіть суперечливий.

Ключові слова: культура, самоідентифікація, міжкультурне спілкування, прикордонний, інтеграція.

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