

Positive Individual's Socialization in the Intersection of Cultures and Religions: Narrative of Mimicry and Metamorphosis

Indywidualizacja socjalizacji
na skrzyżowaniu kultur i religii: imitacja i metamorfozy

Streszczenie

W XXI wieku socjalizacja staje się szczególnie istotna, gdyż człowiek nie żyje w odosobnieniu; funkcjonuje w społeczeństwie, które jest niczym innym, jak powszechnym zbiorem wartości, postaw, zachowań i innych kwestii. Jednostka, na której autokreację wpływa postrzeganie przez nią kwestii kulturowych i religijnych, staje w obliczu pytania o swoją wartość, o to, jak poruszać się w świecie kultury i religii oraz w innych sferach życia. Efekt ten wzmacnia coraz większe otwarcie społeczeństwa na świat. Stąd pojawia się pytanie: „Czym jest ta otwartość, czemu służy? Czy jest nieograniczona czy też ma jakieś granice?” (Lukšienė, 2000, s. 399). W tym kontekście można sformułować pytanie naukowe: jak duża jest rozbieżność między socjalizacją jednostki a mimikrą i metamorfozą na skrzyżowaniu kultur i religii?

Celem artykułu jest wykazanie, jak istotne znaczenie ma pozytywna socjalizacja jednostki na przecięciu kultur i religii poprzez ujawnienie rozbieżności między mimikrą a metamorfozą.

Postawę metodologiczną opracowania stanowi konstruktywizm społeczny (Kukla, 2000). W artykule przedstawiono koncepcję pozytywnej socjalizacji jednostki, omówiono czynniki, które na nią wpływają oraz schematy i możliwe przejawy mimikry i metamorfozy. Autor przykłada istotną wagę do inteligentnej edukacji, która według Kvieskienė (2015) odzwierciedla sektor twórczy i społeczny, która pozwala na rozwinięcie zarówno potencjału jednostki jak i różnych grup społecznych. Może stanowić ona także zachętę do pozytywnej socjalizacji jednostek zanurzonych w określonej przestrzeni kulturowej i religijnej.

Słowa kluczowe: pozytywna socjalizacja, kultury, religie, mimikra, metamorfoza.

Abstract

In the 21st century socialization becomes particularly important because an individual does not stand alone on his/her own, he/she is in a certain society, which is nothing less, indiscreet

in the aspects of values, attitudes, behaviour, and other aspects. A person faces his/her value, cultural, religious navigations and other issues because the self-formation is influenced by his/her cultural and religious perception. This gets strengthened when the society becomes more open for the world. Thus the following question emerges: "What is this openness, for what is this openness, unlimited or with limits?" (Lukšienė, 2000, p. 399). In this context it is possible to formulate the question of scientific problem: what is the gap between individual's socialization and mimicry as well as metamorphosis at the intersection of cultures and religions?

The aim of the article is to reveal the importance of individual's positive socialization in the intersection of cultures and religions by disclosing the gap of mimicry and metamorphosis.

The methodological attitude is social constructivism (Kukla, 2000). The article presents the concept of individual's positive socialization, discusses the factors influencing it, the scheme and possible manifestations of its possible mimicry and metamorphosis. The attention is paid to a smart education, which, according to Kvieskienė (2015), is the measure of creative and social industries, which helps every person to develop, enable oneself and help different social groups. It can also be the incentive for the positive socialization of a person in the space of cultural and religious connection.

Keywords: positive socialization, cultures, religions, mimicry, metamorphosis.

Introduction

The 21st century is full of challenges – globalization enhances social, educational, technological and other challenges, but at the same time it opens new possibilities as well and it induces creation of innovations and their implementation. It is not simple for a person in environment of different changes. He/she constantly faces socialization problems because the society, in which he/she lives, is not indiscrete in value, cultural, religious, economical and other viewpoints, and different social, political, technological and other factors of globalization stimulate the life change.

A human being faces his/her value, cultural, religious navigation and other questions because self-formation is influenced by his/her cultural and religious perception. This gets strengthened when society becomes more open for the world. Thus the following question emerges: "What this openness is, for what purpose, is it boundless or with borders?" (Lukšienė, 2000, p. 399). In this context it is possible to formulate the question of scientific problem: what is the gap between individual's socialization and mimicry as well as metamorphosis at the intersection of cultures and religions?

The aim of the article is to reveal the importance of individual's positive socialization in the intersection of cultures and religions by disclosing the gap of mimicry and metamorphosis.

The objectives:

- » to discuss conceptual space of individual's positive socialization.
- » to disclose smart education as the drive for individual's positive socialization in contexts of intersections of cultures and religions.

The object is positive socialization of an individual in the intersection of cultures and religion.

The methodological approach is social constructivism (Kukla, 2000).

Socialization of an individual has been analysed in different aspects: Bales and Parsons (2007) present the topic of Family: Socialization and Interaction Process analysed by different authors; Morgan (2015) pays their attention to Social Theory and the Family; Singh-Manoux and Marmot (2005) analyze Role of Socialization in Explaining Social Inequalities in Health; Voss and Baumeister (2011) present questions on Person's Self-regulation in Sociality analysed by different authors; Kvieskienė (2005) – matters of positive socialization. Thus no studies, which would explore individual's socialization by disclosing the aspect of mimicry and metamorphosis, have failed to be found. Methods of scientific literature analysis and modelling were applied in this paper.

Theoretically the article is important because the aspect of mimicry and metamorphosis of individual's positive socialization is revealed; in the practical viewpoint it is important because on its basis it is possible to construct the instrument for the research on the intersection of person's positive socialization by invoking smart education.

Discussion on conceptual space of individual's positive socialization. In the context of global and local individual's socialization changes individual's socialization acquires much more importance. Though the authors define socialization differently; however, it is the process related to the interception of society or its separate group rules, norms and values – norms and rules are related to values.

It is necessary to agree with the thought of Michael (2015, p. 1) that defines socialization as “a learning process that involves development or changes in the individual's sense of self, and this is exactly true. Socialization is a learning process.” Thus socialization is individual's learning. However, this is rather complicated and multi-aspect process. This already testifies that in the value viewpoint society is not indiscrete; thus it can be problematic to intercept norms and rules of certain groups, organizations and so on because in the value viewpoint this cannot concur with individual's value attitudes – values of certain persuasions or religions, separate subcultures or counter-cultures, etc. can differ from individual's ones. In such case internal and/or external conflict can occur. It can be constructive, but it can become deconstructive. But it should be understood so that, when a person faces the values, norms, rules unacceptable for him/her, he/she could defend themselves by their internal resistance. Sometimes he/she is also constrained in the trap of certain norms and rules. This usually summons his/her internal resistance. In order to avoid socialization intervention or at least to neutralize or handle them, it is necessary to understand socialization process. It consists of two stages (Leonavičius, 2004). The first stage is related to formation. During this process a person develops basic value attitudes, persuasions, and norms. According to Leonavičius (2004), each individual is born in objectively existing social structure, in which he/she interacts with important people responsible for his/her socialization. Each person is born in not only externally existing society structure (a social class, residence place, parents' income) but also in objective or subjective socially constructed reality (values, attitudes, perception categories and so on). Other people are important as agents between social world and a person being socialized. Presently an individual constructs perception and understanding of own world on the basis of value attitudes. This construction is related to emotional relationship with environment – after all one identifies with others and the environment by means of emotions and feelings. A person tries to identify himself/

herself in the environment (as well as in cultural and religious because it relates to his/her micro environment), his/her role in society, constructs conception of very self and so on. Also he/she identifies himself/herself with particular roles in the society, his/her status in it; usually this is influenced by his/her referential group or a particular person or people. It should not be forgotten that during this process the people, certain groups present in the virtual environment can make great influence. During the primary socialization person's framework world is forming. This influences the stage of the secondary socialization and his/her entire social life. Secondary socialization is person's adjustment in public social environment. According to Leonavičius (2004), it involves his/her particular roles, which are directly related to labour world, the roles performed by him/her. Emotional relationship is not so important in the secondary socialization. Undoubtedly, a person is emotionally related to important people, certain groups or separate people (at the same time present in the virtual environment). In this stage a person can pursue to change the content and identity internalized during the primary socialization. Thus the change of individual's norms, rules, values can take place. Even the constructed framework of the world in his/her first socialization stage can be changed.

Generally, socialization is a complicated process in the life of an individual. It constantly takes place and this is important when one digresses from legalized society norms and rules. Then it is already possible to face re-socialization, which is the process complicated enough. In order to avoid it, the positive socialization of an individual might be encouraged. It, according to Kvieskienė (2005, p. 5), can be defined as follows:

“Positive socialization is the policy of positive actions (scenarios of positive socialization), referring to which certain people or their groups correct behaviour of socialization subjects by pursuing to consolidate positive components of culture and make the barrier for the outcomes of this culture elements unacceptable for society. Employment of human resources (social capital, partnership), indices of social policy, scenarios/methodologies of positive socialization in pursuing for child and society welfare and optimal socialization is important”.

Thus positive socialization is the purposeful process aimed to create scenarios for make socialization process in order it would take place in the right direction of value viewpoint and barriers for not facing socialization deviations. This process is related to all levels of education reality:

- » societal (societal level, in which legislation exists);
- » systemic (the system is created for implementation of the order confirmed by the laws: different educational and socialization systems);
- » institutional (in a particular organization there are certain values, norms, rules, which influence his / her socialization process);
- » inter-personal (this is the interaction person to person. Here immediately one faces a particular person and one interacts with him / her).
- » intrapersonal (personality phenomenon. This already the personal level – some values become life credo and on their basis certain norms, rules are accepted or they are rejected or ignored) (modified according to Targamadzé, 2010, p. 10).

In every level of the education reality it is possible to initiate the processes influencing individual's socialization. Smart education can help in this aspect.

Smart education as inducement for individual's positive socialization. Education, culture, socialization relate to values that are the fundamental of education and culture; and in the socialization process an individual intercepts or not attitudes, rules formed on the basis of values. They can become its self or it can possess contraposition for them or tolerate them. Sometimes this contraposition emerges due to ignorance due to certain cultural and/or religious traditions, misunderstanding of written or unwritten norms of society or its separate groups, etc. For example, Muslims keep one life way, this is influenced by the Islam confession; the life way of Christians is different (they refer to the Bible); traditions of Georgians' table traditions and particularly toasts make their culture concurrent part; however, in Lithuania the table is different and does not distinguish in long toasts. And, in principle, this is neither spontaneous goodness nor evil – it depends on the context, situation, objective and so on. However, in any case the intersection of cultures and religions should not be ignored because it makes one or another influence upon individual's socialization. It is important that an individual would understand otherness and could wisely envisage deep, value matters, which often are even similar in value viewpoint (only here one should not intermix instrumental, terminal and transcendental values and their expression in social context). In general, the intersection of cultures (their subcultures or counter-cultures) and/or religions strengthens the importance of positive socialization in different contexts of global society: this means that an individual could clearly understand the value backbone in order to be able separate own and other people mimicry and metamorphosis because the latter is related to the change, and mimicry – to adjustment. An individual, who faces global challenges of virtual and real world, has to think about essential matters of own socialization: values, norms, rules, meaning of own social role or roles, their expression in one or another social, cultural, religious context by not losing own moral backbone as well as moral values and norms. Really, when one gets into certain context, it is necessary to find adequate own "text" recorded by actions, behaviour, etc. Beyond a text, always a context exists; and every context contains own personal text – this is personality's decision a text written by actions, behaviour considering some norms, rules. If the relation of the text and context breaks, the "gap" between individual's social life and adequacy/inadequacy of society or its group (-s) norms, constructive and destructive behaviour, but sometimes this can become the possibility for innovativeness, positive socialization. In such case problematic field is forming (one should not forget that every problem possesses both challenges and possibilities within itself). In this context the attention should be paid to the process of positive socialization, to which smart education can contribute.

What is smart education? As always in social sciences, when wishing to find out about one or another conception, we face peculiar definition.

Uskov et al (2016, p. 5) understand this as educational system possessing own directions: "A smart multi-disciplinary student-centric education system – linked across schools, tertiary institutions and workforce training, using: (1) adaptive learning programs and learning portfolios for students, (2) collaborative technologies and digital learning resources for teachers and students, (3) computerized administration, monitoring and reporting to keep teachers in the classroom, (4) better information on our learners, (5) online learning resources for students everywhere".

Meanwhile Kviesskienė (2015) more refers to the logic of construction of smart education model. She states:

“It is possible to state that a new smart education model being modelled is based on 3M – multi-functional, multi-criteria and multi-sector – model as well as priority synergy of smart education leadership, which functions locally and globally by creating outburst directions and new possibilities that are fast and wisely used to empower knowledge, innovations, learning, networks and digitality for the greater welfare of a person and society (community) with rational costs and sustainability probability of sustainability, is based on leadership professionals working at educational institutions (we have in mind social pedagogues)” (Kviesskienė, 2015, p. 14).

Zhu, Yu and Riezebos (2016, p. 6) refer to the following concept: “the essence of smart education is to create intelligent environments by using smart technologies, so that smart pedagogies can be facilitated as to provide personalized learning services and empower learners, and thus talents of wisdom who have better value orientation, higher thinking quality, and stronger conduct ability could be fostered”.

Referring to this concept, the authors suggested the research framework. This is reflected in Figure 1 (Zhu & Yu & Riezebos, 2016, p. 6).

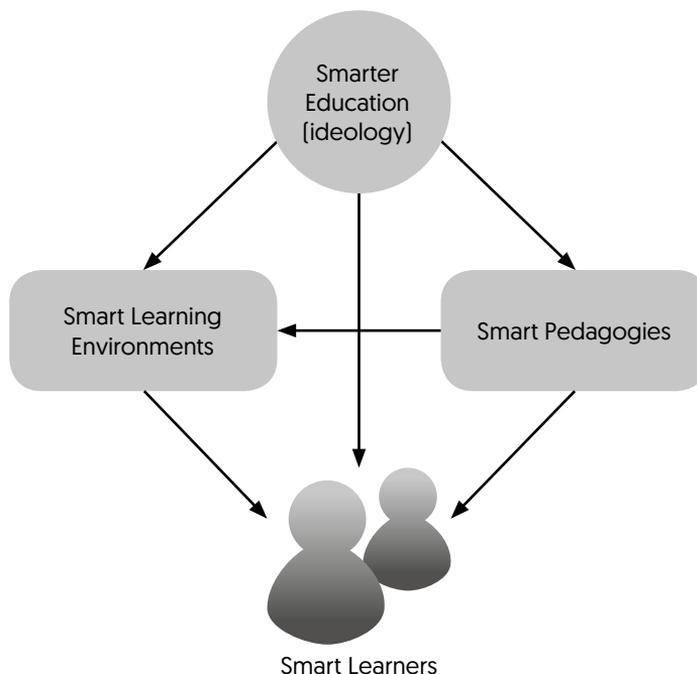


Fig. 1. Research framework of smart education

The figure presents three basic elements of smart education: smart environments, smart pedagogy, and smart learner. According to Zhu, Yu and Riezebos (2016, p. 6), “smart education emphasizes the ideology for pursuing better education and thus had

better to be renamed as smarter education, which address the needs for smart pedagogies as a methodological issue and smart learning environments as technological issue, and advances the educational goals to cultivate smart learners as results. Smart environments could be significant influenced by smart pedagogy. Smart pedagogies and smart environments support the development of smart learners”. Investigation of the interaction of these three elements in the viewpoint of stimulating individual’s positive socialization and its optimization can help improve person’s positive socialization. Considering globalizing dynamic environment, different factors that influence individual’s socialization (particularly changing technologies) and that education, culture, socialization are related in value viewpoint, it is possible to search for improvement of individual’s positive socialization by invoking smart education. In this context the attention should be paid to that individual’s socialization is his/her learning, smart education is also related to person’s learning, and this takes place in certain social, political, cultural or other context. In order to improve individual’s learning it is possible to concentrate forces of different institutions. Thus social-educational cluster should be initiated. In order to initiate it is possible to refer to the following logical scheme:

- » creation of cluster’s idea and/or conception (a group focuses on reveal a cluster’s idea or its conception and forecasting of potential partners);
- » search for potential partners of the cluster (one speaks with possible partners of the cluster, discusses predictable mission of the cluster, their role and other important matters);
- » discussion about predictable participants of the social cluster (the idea and conception of the social cluster, the role of clusters’ participants are revealed, guidelines for the scenario of cluster’s strategic activity are discussed, the group for preparing the scenario of strategic activity is planed);
- » preparation of the scenario for cluster’s strategic activity and its discussion (the group prepares guidelines prepared according to the scenario, consults with social partners; if it is necessary, experts are involved). The scenario is discussed with the cluster’s participants. If essential corrections are necessary, it can be corrected and discussed anew. Sometimes it might be possible to correct the structure of the group if efficiency of its activity is missing. One works till the scenario for cluster’s strategic activity is coordinated);
- » implementation of cluster’s strategic activity and its monitoring (while implementing the scenario for cluster’s strategic activity, every subject of the cluster has the scenario of own activity, which is coordinated with the cluster’s strategic activity. Proactive management takes place and from the very beginning the monitoring system observes the cluster’s activity, informs about possible problems, actions or activities to be corrected, gives recommendations for improvement of the cluster’s activity).

Five stages of cluster initiation are presented. They are coherent: they start from the idea of cluster’s creation, and end with the creation of the scenario for cluster’s strategic activity and the beginning of its activity. It is important that the activity of these stages would be purposeful directed towards implementing of the basic idea of the cluster – by means of the cluster smart education would be used to improve individual’s socialization in the intersection of cultures and religions by emphasizing

the difference of person's mimicry and metamorphosis. This difference is related to person's value attitudes: if it is only imitated, one adjusts to certain rules, norms and they are not his/her self, this will be mimicry; if it becomes individual's self and positive socialization, so then it should be related to individual's metamorphosis in respective context.

Discussion

Everyone has his/her own understanding of the world and constructs its phenomena individually. It depends on many factors: his/her value attitudes that be based on religious, cultural or other backgrounds; his/her capabilities to adapt; his/her education, emotional intelligence, etc. For that reason the socialization process does not always go smoothly and it may be even controversial. When an individual is confronted with a different culture or religion, he/she sometimes can't understand other cultural norms and value, they can unconsciously set these norms and values off against their own cultural, religious value attitudes. It is understandable, because we only see the culture externally – traditions, rituals, physical environment, we hear the myths, legends, etc. and we often form our own judgement by separate individuals and/or groups, their words or behaviour. It does not always reflect the essence. The values connect culture and/or religion with the socialization process where family, referential group and etc. usually has a great impact on them. In this way subcultures play an important role in the individual's life, they can discord with accepted cultural norms in the society or even religious dogmas, and this may impede the intercultural communication and complicate individual's socialization. On the other hand, individual's socialization does not have to be positive. As a result of various impediments (bullying, slight, etc.) an individual can retreat into himself/herself and reject the objectively existing standards and rules in the society. There may also be a miscommunication due to religion, prejudice or personal experience. Further research should be based on the analysis of problems an individual faces during every stage of the socialization, exploration of the possibilities of smart education helping an individual not to set off against other cultures and/or religions and avoiding the assimilation, and at the same time fostering socialization to keep one's own culture and/or religion. Nowadays the ability to keep one's self while thriving in the context of different cultures and/or religions is seen as a problem that includes both challenges and possibilities therefore the topic of the individual socialization still remains topical. After all the main objective is not an individual mimicry but a metamorphosis that creates the possibility to thrive for an individual and others in the cohesion of culture and/or religion and at the same time to create the welfare together with other members of the society. For that reason we should understand that socialization is learning and we should use a smart education without so common pressure (in the form of norms and values) that often directs individuals to mimicry. Further research should be conducted on factors influencing the individual mimicry and metamorphosis; we should find possibilities to help every individual in the process of the socialization avoiding destructive conflicts

in the intersection of cultures and religions, and to help him to socialize in this context without losing the self.

Conclusions

In the process of the own socialization, every individual intercepts or not certain norms or rules, which are formed and being formed on the basis of values; thus the socialization process can possibly face individual's mimicry (adaptability) or metamorphosis (changing, change, transforming). In this process virtuous spine and moral norms of an individual are important. His/her every social context (actions, activity, performed role or other social expression) possesses own context. As in the picture of social life (visible or not) one cannot use an eraser, thus positive socialization becomes the important part of his/her social life in the intersection of different cultures and religions.

When treating individual's socialization as his/her learning, smart education that is related to smart environments, smart pedagogy, and smart learner can make an important influence. In order to use smart education for improvement of individual's socialization the social educational cluster can become the instrument. It is possible to distinguish five synergetic stages for initiating a cluster:

- » cluster ideas and / or conception creation;
- » search for potential partners of the cluster;
- » discussion of prospective participants of social cluster;
- » preparation of scenario for cluster's strategic activity and its discussion;
- » implementation of the scenario for cluster's strategic activity and its monitoring.

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