


FORMATION OF A NEW PARADIGM OF SOCIAL IDENTITY IN A POLYCULTURAL COLLECTIVE ON THE BASIS OF RE- SOCIALIZATION

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Abstract:

Intercultural professional relations form one of the most important challenges in modern Europe. This fact allows considering a problem of lack of social professional adaptation of foreign cultural groups, which is connected with unsuccessful re-socialization and non-formed cultural and professional identity.

On this basis, the objective of this paper is to study the formation of a new paradigm of intercultural relations in professional space as a part of the employer's responsibility. It will favour the task of intercultural conflicts resolution and prevention as well. The originality of the author's view is, firstly, applying of new approaches (civilizational, anthropological, subject-oriented), and secondly, the combination of innovative approaches with traditional ones.

Keywords: *identity; re-socialization; intercultural communication; polycultural professional environment*

LA FORMACIÓN DE UN NUEVO PARADIGMA DE IDENTIDAD SOCIAL EN UN COLECTIVO POLICULTURALES SOBRE LA BASE DE LA RESOCIALIZACIÓN

Resumen:

Las relaciones profesionales interculturales son uno de los retos más importantes de la Europa moderna. Este hecho permite considerar el problema de la falta de adaptación social profesional de los grupos culturales extranjeros, el cual está conectado con una fallida resocialización y una no formada identidad cultural y profesional.

Sobre esta base, el objetivo de este artículo es estudiar la formación de un nuevo paradigma de relaciones interculturales en el espacio profesional como parte de la responsabilidad del empleador. Éste favorecerá la tarea de resolución de conflictos interculturales, así como su prevención. La originalidad del punto de vista de la autora radica, primeramente, en la aplicación de nuevos enfoques (civilizacional, antropológico, orientado al sujeto) y, en segundo lugar, en la combinación de enfoques innovadores con otros tradicionales.

Palabras clave: *identidad; resocialización; comunicación intercultural; entorno profesional policultural.*

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1. Introduction

There is an evident intensification of the global crisis trends in the modern civilization evolution. This fact makes humanity to focus attention on the problem of the optimization of social aspects for the facilitation of the adaptive process (Romm 2002). An incompatibility of mutual expectations of an individual and an employer can entail serious consequences, such as a conflict situation. Disinclination to overcome the communicative difficulties can become a pretext to a conflict.

However, there can be another disturbing situation requesting to fix attention: it is a multiplicity of pretexts to conflict. There is a hierarchy of the pretexts and some of them can mask as another one. It can be named the masking pretext to conflict. The intercultural aspect as the impossibility to establish some relations can remain as a pretext to a conflict, but it is not an actual reason. The intercultural contradiction often has the multilayer structure, and it is often a final pretext directly bringing to the conflict.

To ensure the steady development Europe needs to create a new paradigm of intercultural interaction in connection with globalization and the new wave of migration. Old ideas of intercultural interaction have failed. This causes a crisis and unsustainable situation.

When using a combination of traditional methods with civilizational, anthropological (subject-oriented) approaches, there is an attempt in the research work to create a new multicultural paradigm of inter-civilizational professional interaction in modern Europe.

On this basis, the fundamental scientific problem behind this research is to create a new pattern for development of professional interrelations of polycultural groups, which would allow coming out from protracted existential crisis, manifestation of which there are crises of social, economic, political and cultural character, intercultural and inter-civilizational conflicts.

1.1. Objective

One of the most important causes of intercultural conflicts is an insufficiency of the re-socialization in polycultural professional situations. The previous identity is already disintegrated, but a new one is not formed yet.

A way out of the situation is the formation of a kind of a boundary or temporal identity, which would include components of a previous culture and some components of a new one as well. The components of the previous culture should be accepted or, at least, should not be disapproved by the common culture. The new components should not contradict the values of the previous identity.

Consequently, the object of the research is the social intercultural interaction within the framework of the professional relations, where the professional ethics is an instrument of the conflict resolution and prevention. Therefore, we put some basic questions:

- i) a problem of intercultural communication in polycultural space;
- ii) a problem of interaction in professional space within the framework of the social professional norms;
- iii) a problem of harmonization of these norms with the social norms on the whole;
- iv) a problem of re-socialization and adaptation to the basic social norms of individuals belonging to some marginal groups (i.e. groups which do not accept the common cultural norms), e.g. this kind of groups is migratory; and
- v) a problem of formation of a new type of "boundary" norms, as they should not contradict the basic social attitudes of all interacting groups.

1.3. Approaches and methods of the research

The modern humanities and social sciences consider as fundamental principles ensuring significant results acquisition, e.g.:

- A principle of *determinism*, conditioning all the phenomena by one or another cause, i.e. a principle of cause-and-effect relations of actual phenomena.
- A *systemic* principle, requesting the phenomena interpretation as interrelated components integrated in a system, which can be natural, social, psychic, etc.

- A principle of *evolution*, i.e. the acceptance of the permanent motion and transformation of the actual phenomena and their transition from level to level.

The problem of the social professional adaptation and the professional identity formation requires applying an integrated, complex and interdisciplinary approach being capable of taking into account all the system of sociocultural, economic, legal, politic and psychological factors which influence the static (invariable) and dynamic (variable) characteristics of the adaptive professional process in the modern global society.

The main method of the research is *constructionism*. It is a semiotic paradigm that starts from “interpretive axiom”, which considers that the map, through which the reality is read, is nothing but the continuous negotiation of interpretation. Any type of speech is interpreted as a social reconstruction of reality (Ponea and Sandu 2011).

2. Tolerance as interrelation

The obvious tradition in studies in USA and Western Europe countries on the professional conflicts caused by intercultural relations points to the sharing common point that they concentrate on peripheralized minority groups that face discrimination and even segregation (Jonsson 1999). However, the attention is not paid to the fact of the *discrimination against the majority* from the part of minority. An example of this paradoxical situation is a sort of auto-exclusion of the minority representatives and reluctance to keep in line with the rules. This type of behaviour produces conflict situation (i.e. it is a cause) and can serve as a pretext to a conflict.

Tolerance cannot be a one-way communication, because it is a relationship. Consequently, it supposes the availability of *at least* two active subjects. Tolerance as a relationship reveals itself on certain conditions. There has to be an evident conflict, or at least a discord, divergence of faiths. The mechanism of the tolerance is activated in this situation. Thus, tolerance is not a complacent and often theorized idea of a perfect one-way communication to a subject that *must* respond with an appropriate –positive– reaction. It is an interrelation aimed by both subjects. Tolerance is a hard labour for both subjects. The basis of this interrelation is a collision of different identities.

Therefore, a subject of a tolerant interrelation in the process of professional identification is a person who behaves tolerantly. This person can be an administrator, a worker belonging to the majority or to the minority. To behave tolerantly in a professional group is to realize the differences between the “*professional self*” and the “*personal self*” and to understand that his\her maxims of the professional activity or the personal interaction can be unshared with another person or group. This causes the situation of the behaviour line choice in the case of professional or personal values conflict.

The administration should elaborate the educational strategy in this situation which would be able to correct certain conceptions of the acceptable and inadmissible appearance or behaviour of majority and minority as well in the professional space. It is possible to advert to these questions in the moment of employment. The best situation is to form some local non-offensive to somebody’s feelings rules. To refer to the rules in advance is to prevent misunderstanding in future. It can be made in a form like “*it is customary with us...*”, e.g. “*...not to smoke*”, “*...not to wear hair long*”, “*...not to wear short skirt*”, “*...not to wear hijab*”, etc.

These rules should be one of the points of choice of this certain place of employment, and it is a right of the employer to establish some order and it is right of the future worker to accept or reject it. The most important statement is not to cause offence or discrimination. It leads to the confidential relationship within the professional space. Tolerant relationship can be formed by the way of compromise, i.e. through beforehand unfeasible requirements renunciation. However, it requires following acceptable rules and norms.

Consequently, we focus on a simple idea for employers. A socialization and re-socialization environment must have its own system of rules and its own principles of participation (Nagy and Székely 2013). If there are not some established rules in the professional space, it is impossible to unify the models of behaviour and to prevent conflicts in a polycultural collective.

It is obvious that a subject of professional interrelation is not usually demanded to make efforts to be tolerant to another subject he\she does not care professionally in the process of professional identification.

Therefore, this subject does not cavil at certain features that do not satisfy the common interrelationship paradigm, but do not relate to the professional activities as well. The subject should not find faults with the features which do not fit the common local culture formed in the place of work.

However, there are some challenges. One of them is a border between professional and personal tolerance, e.g. a certain type of clothes characterizing some ethnic subculture can be insignificant for the discharge of one's duties, but it can be irritating personally for some colleagues. This irritation related or not to an actual conflict situation can transform to the conflict through an unimportant pretext. It is obvious that a pretext of conflict and a reason of conflict are different, and practice demonstrates it. A specialist should resolve the conflict with very different reasons and pretexts.

The reasons of intolerance and conflicts in professional sphere are usually personal or social. This type of problems can be resolved by psychologists or mediators. If an intersubcultural conflict has nothing to do with a professional argue, it means that there is a social or personal conflict situation in the professional environment, e.g. disrespect to the manager, dissatisfaction with salary or unjust decision to impose a penalty. Nevertheless, a discontented with the chief worker can direct his or her anger to a colleague under the pretext of the appearance of the latter.

However, a person even involuntarily causing (but not pretexting) a conflict must dominate a situation. His\her behaviour was a pretext to the escalation of the situation and to break out the conflict. Under the circumstances this subject should think about his\her remaining in this professional collective and conditions of it. If there is a discord of the collective local norms, i.e. "game rules", it is probably to change the place of job is the best possible solution. The second radical variant is to accept the rules. However, there is the third variant which helps to the parties to arrive at mutual understanding. It was noticed that insufficient behaviour of a worker or a group actually is a pretext, but not a cause of a conflict. Consequently, a new member of a collective should demonstrate that he agrees to follow the game rules in other respects.

Only if the person does not agree to follow the game rules at all, he\she should not remain in this collective. The conformism can be displayed in many spheres of professional interrelations. Further this person should apply techniques for the entering to the collective or to a group (e.g. he\she can consult the old workers without servility). Consequently, two of the mechanisms of the alienation overcoming are participation and involvement. It can be a considerable advance and it can be made both in professional and personal spheres.

The re-socialization process is advantageous for the representative of a social minority, at least because by merely replacing one cultural perspective with another, a re-socialization would shed little light on the process of intercultural understanding itself (Schröer 2009). It enriches the personal experience and enriches the mind with new knowledge; it makes a person more open-minded. The re-socialization process helps to move from "victim status" to the "member status". Most times people of minorities go through various negative processes, such as marginalization, exclusion or discrimination (Ponea and Sandu 2011). However, they often separate themselves from the collective, playing a role of victim and this can be a cause of a conflict or even of an industrial accident. An open-minded position can prevent a lot of problems, although some people prefer the victim position. They erroneously consider this position psychologically advantageous even in their everyday interrelations, but the only result of this type of behaviour is the exclusion based on the auto-exclusion.

Some researches emphasize that tolerance is a rational phenomenon on the level of individual conscience and requires certain argumentation that can be accepted by subject. Then the subject accepts the strategy of the tolerant behaviour as a possible one (Mironova 2007). Therefore, this type of argumentation can be elaborated in the professional collective. It can serve as a give-and-take strategy for the both parts: the professional collective on the whole and a new worker as well.

However, it is necessary to perceive that tolerance is a finite phenomenon. Its limit is a right to individuality for the both parts. To be tolerant, the professional identification process should be based on the dialogue between subcultural groups, bearers of different world views. On the other hand, tolerance in the process of professional identification can be interpreted as a right of a person to be constant in his\her values, in his\her habits if it does not mean abusing the rights of others and the social or local professional rules. In other words, tolerance in a professional collective is a condition of the individuality development.

3. Professional identification

In general, the concept of identity has different meanings in the literature. What these various meanings have in common is the idea that identity is not a fixed attribute of a person, but a relational phenomenon (Beijaard et al. 2004). Professional identity emerges through a process of self-formation in which social interaction and self-reflection are basic processes (Fagermoen 1997). *Identification* is correlated with self-actualization connected in its turn with self-determination and self-affirmation. It determines the space of selection of attitude, social roles, objectives and means, i.e. the space of liberty. Thus professional identification is the professional-self-construction and simultaneously is a professional environment formation (Mamedova and Zvereva 2009). Despite a growing interest in matters of identification in organizational studies, researchers know relatively little about how identities are formed among those who carry out some highly critical organizational functions: professionals (Pratt et al. 2006).

Professional identification is an intellectual process of conscious or subconscious identification with other persons or groups. They will be bearers of ideal professional-self-image or a model in professional life. The professional identification process is based on the group professional features attribution (Mironova 2007). This process includes personal and professional self-valuation and self-formation as a professional subject. Professionals are often defined by what they do (Pratt et al. 2006) and, obviously, what they are. Therefore, we can consider that the professional identity is the process of self-conception development and perfection in certain professional environment, even if a person is not satisfied with his or her position. In a case of disappointment with his or her place of employment, the professional-self-concept should be improved. However, sometimes it can spoil or prejudice to the personal self-concept.

Professional identification is also a process of individual self-determination concerning varied groups and their determination as familiar or strange. The identification foundations are skill level, educational level, especial knowledge, competence and possibilities to join to one or another formal or informal group. The development of the professional identity serves as a frame of reference for carrying out work roles, making significant decisions, and developing as a professional (Brott and Myers 1999).

Professional identity is awareness, feeling and experience of belonging to different groups within the professional environment. If the belonging to a group or groups is established, a person receives the group support and the sense of comfort and safety. It favours the adaptation in the professional space, the conception of the professional self-concept (Pratt et al. 2006), and the type of behaviour formation. Identification sometimes involves identity change (Pratt et al. 2006), so we face the re-identification process. The new identity construction is more interactive and more problematic than the adoption of a role or category (Pratt et al. 2006).

The dichotomy of the rite and the tradition presents an instrument to perceive mechanisms and types of identification process. Moreover, local traditions and rites are the part of the professional identification process. The perception of new rites and traditions causes the crisis of the personal identity, and the both parts should be prepared to this crisis. It is a sign of the previous identity transformation. This moment should be noticed by management. In this sense, tradition performs as a stereotype of the mentality, behaviour and values. Previous experiences are a significant part of the tradition. The identification process includes the perception of certain cultural stereotypes. Therefore, the professional identification and re-identification is related to the cultural professional stereotypes. They differ in different cultures and the re-identification process can be crucial for a person (e.g. the ideas of gender-role identification are different from culture to culture, even in European social space).

It is necessary to understand that safety is the key condition for the successful identification and especially for the re-identification. That is why a balance between previous and new identification should be found. The definitive rupture with the previous culture is impossible, but it is also impossible to remain in new cultural professional environment without any type of adaptation. The one-way tolerance is not a remedy. It can be met aggressively. The problem of self-safety must be solved, and it can be solved in the professional collective. It is actually more difficult than the tolerance manifestation. The latent nationalism is often represented in the superficially tolerant group. Problems must be declared. Norms and “game rules”, as an obligatory part of new identity, must be formulated by the administration. It is totally prohibited to offence the foreign culture representatives, but they must follow the common rules and re-construct their identity. The best way is to have some beforehand formulated rites and traditions to involve any representative of foreign culture. Identity is not something one has, but something that develops during one’s whole life (Beijaard et al. 2004).

4. Problems of professional socialization and re-socialization

Professional socialization is the complex process by which a person acquires the knowledge, skills, and sense of occupational identity that are characteristic of a member of that profession. It involves the internalization of the values and norms of the group into the person's own behaviour and self-conception (Adams et al. 2006).

It is important to understand that the *professional adaptation* is not applying to an individual of a prepared form. It is a hard work to stimulate a person as a socialization object to represent him\herself as a subject of the social professional activity. Luckmann and Berger (1991) consider successful and unsuccessful socialization. The first one is the establishment of high-level correlation of the subject and the objective social reality. The second one is contradiction of the self-concept and requirements of the society, e.g. "the suffering from the effects of role failure" (Fein 1988, p. 89). The socialization process is successful when an adapting person takes a part in a creative professional activity. During this process this person overcomes the previous norms and adopts the new ones.

The *identity formation* is not an isolated act. *Professional identity* is not a stable entity (Beijaard et al. 2004), but it is a number of interrelated choices. The re-socialization process is not a linear process. It can return to the lower level. Even if a person has reached a satisfactory level of the professional identity in the polycultural collective, this person can go through a crisis and return to a diffuse condition.

Some researches notice that social and professional identity is formed as far as social and professional awareness and acquirements extend. Therefore, some researches mention the cognitive component as a fundamental one in the identity structure. Socialization and re-socialization became the central concepts of individualization and social integration, and an important political issue (Mørch 2003).

Socialization in psychoanalysis is defined as taking control of impulses. Freud (2012) affirmed that a child is initially asocial and assimilation of social norms is connected with the suppression of instincts. Luckmann and Berger (1991) connect the social identity with a hard emotional stress and mention the role of prejudices and senses. Therefore they emphasize the emotional component in the identity formation.

The basic mechanism of the social and professional identity formation is identification. *Identification* is the conscious or unconscious appropriation of the features of other person. The goal of the identification, especially in a new collective or group is to escape from anxiety and to free from the internal conflict. The identification process is usually connected with a reference group, which is defined as a microcosm of society, which can provide a "sample" of reality (Ponea and Sandu 2011).

Socialization is defined by well-known sociologist Giddens (2001) as linking between them different generations, so we can define *re-socialization* as the links formation between previous and new culture. If a person becomes self-aware in the socialization process, the re-socialization process can perfect or break the personal self-awareness.

Re-socialization supposes assimilation of values and norms by an individual, and this set of values and norms radically differs the perceived by him\her in his\her socialization process. The destruction of the adopted values and behaviour forms precedes the re-socialization. Giddens (2001) explains this process as a sort of personal transformation when a mature individual adopts a different type of behaviour. Sometimes it can be a radical transformation in the case of border transition. It can be a social border, geographical or even a mental one.

Individual is compelled to adapt to "external" demands through re-socialization, i.e. being taught new moral standards, or re-education, for example, by being taught new skills (Jensen 1999). Consequently, education is conceived as the intentional and systematic segment of a broader process of socialization (Abrantes 2013).

Some researches refer certain risks of the "return migration", when the returned migrant does not accept anymore the norms and values of the original group, and also does not recognize this one as its membership group (Ponea and Sandu 2011). However, it is a question of the rational choice and the game rules compliance.

The re-socialization process is impossible without the individual's own desire for change. The change must be desired and supported itself through various resources, through will, but also by others (Ponea and Sandu, 2011). The most interesting research task is to study mechanisms of selection of values,

conception, skills and behaviour forms to assimilate. If all life experiences are relevant to socialization, the amount of information produced is too much and often contradictory; therefore, a major concern is how people select, interpret and use such information, including incorporated skills, values and dispositions (Abrantes 2013).

Their instrument has to be the especial educational system elaborated in this polycultural professional environment. Representatives of majority and minority as well have to be involved in the educational process. Intercultural learning means more than cultural, national, ethnic and religious sensitization but also the acceptance of “everyday othernesses” (Nagy and Székely 2013).

Re-socialization does not suppose coordination with the past in any case. It can be reinterpreted to correspond to the actuality. According to the theory of identity re-socialization assumes a new social (professional) identity formation.

The problem of the social professional adaptation and the professional identity formation requires applying the integrated, complex, and interdisciplinary approach. It is capable of taking into account all the system of sociocultural, economic, legal, politic and psychological factors which influence the static (invariable) and dynamic (variable) characteristics of the adaptive professional process in the modern global society.

5. Conflicts and methods of their resolution and prevention in a polycultural professional environment

The peculiarity of a conflict interaction is that it often proceeds not only in concordance with rational logical laws but also with irrational ones. Freud meant the socialization process as the control establishment of the irrational impulses (Freud 2012). The challenges of this situation can intensify in modern Europe under the influence of the global social and politic civilizational crisis. It causes the considerable increase of people with deviant behaviour. They join marginal subcultural groups, and these ones are often antisocial. This sort of people is disposed to change irrational behaviour forms in conflict situations.

So, it is necessary to form some special conditions in the polycultural professional space. This will require making some efforts from the side of the employers as well as from the side of the polycultural groups. Both State and employers have a social responsibility for the re-socialization process, the first one in the national space, and the second one in the local level. They have to teach to honour symbols and objectives of national or professional groups (Andersen and Taylor 2007).

The main following approach which should be applied in a professional collective is broadening of the mind and the common culture of employees. It allows to the best way to obtain knowledge of the history and culture of other peoples. That seems necessary to level a probable annoyance or even frustration on meeting the “other”. A hostile or rejection reaction is rather natural and it can be transformed into an interest only if there is no danger (actual or imagined) any more for the common culture representatives.

However, the representatives of foreign or marginal groups should be also ready to be in contact and certain revision of theirs cultural values aiming an initial adaptation and re-socialization. A one-sided renunciation of one’s cultural rights, especially on the common culture of majority’s part –as observed in current Europe–, is not a way-out of the modern global intercultural crisis situation. As it is known from the social psychology or the psychology of conflict, the win-win situation supposes a mutual compromise. Consequently, representatives of the foreign and marginal cultures represented in a polycultural professional collective also have to study and accept the common cultural social norms of majority.

The education of adults should be based on a permanent partnership. The education within a professional collective should not be a form of demonstrating contempt for the minorities, especially as the other workers should study if they have to deal with a polycultural professional space. An educational partnership refers to various benefits for both parties, in the same way the “social” partnership means gain for all its members (Ponea and Sandu 2011).

This objective can be reached by applying the method of andragogy. It can be defined as (Ponea and Sandu 2011): a) a science that deals with adult education methods; b) a field of knowledge and social practice whose specific purpose is an educational aid for the benefit of adults; or c) a form of voluntary learning for adults.

One of the chief and long-range aims in a professional collective is the overcoming of the intercultural alienation or even hostility. It can be realized with the formation of the cultural mixed groups. As Adler (2013) mentioned, the determination point of the socialization process is the community feeling formation. McMillan and Chavis (1986) pointed four basic elements for the community feeling formation: i) membership; ii) influence; iii) integration; and iv) fulfilment of needs and shared emotional connection. To overcome the groups boundaries it is necessary to create an area of the significant or relevant “others” (Kornblum 2011).

The possible problem of this approach is that the representatives of all the cultural groups appreciate one another exclusively on their proper position, they do not want to take empathy to the “other”. Exactly this position results in the alienation and lack of understanding, i.e. the disinclination of the communication. However, in this situation the appreciation of the “other” becomes stereotyped, and applying stereotypes are mostly negative.

The renunciation of the re-socialization can result in different forms of deviations or even delinquency. Conflicts can be transformed into aggressive forms of behaviour. It causes auto-destruction of a personality or a collective on the whole.

6. Conclusions

From the content of the above pages we can reveal the different sources of the disadaptation, namely: i) the relative social and cultural deprivation (the isolation of living habits); ii) the hyper-stimulation by new social conditions; iii) the lack of preparedness to the auto-regulation; iv) the loss of the habitual forms of the communication; v) the loss of the habitual collective; vi) the low level of the psychological readiness to change or to acquire a profession; vii) the destruction of social (cultural, gender, professional, etc.) stereotypes; viii) the cognitive dissonance induced by the contradiction of the worldview to the actual situation; and ix) the accentuation of the character.

As a consequence, it is necessary to apply some reasoned and approved in the social psychology and conflictology mechanisms of the socialization for the overcoming negative conflict phenomena, e.g. identification, gender-role typification, imitation, social facilitation, social inhibition and conformism.

In this sense, it is important to understand that cultural stereotypes are “recorded” and reproduced irrationally or subconsciously. It is rather difficult to correct this behaviour type, but it is possible if the basic values are not affected. It is also necessary to influence the rational part of consciousness of representatives of one or another sociocultural group, to reveal stereotypes that can be “re-recorded” without substantial damage for the emotional-moral part of the psychic, i.e. it is necessary to find compromises for every contacting cultural group.

It is important as well to understand that the professional adaptation is not an applying to an individual of a prepared form. It is a hard work to stimulate a person as a socialization object to represent him\herself as a subject of the social professional activity. That is why the socialization process is successful when an adapting person takes a part in a creative professional activity. During this process this person overcomes the previous norms and adopts new ones. At this purpose, identity formation is conceived as an ongoing process that involves the interpretation and reinterpretation of experiences as one lives through them (Beijaard et al. 2000).

Talking on its theoretical and practical contributions, this research is an attempt to project a model of a new type of legal and professional culture in a polycultural labour collective that should be called boundary, i.e. formed on the basis of heterogeneous, often multidirectional, systems with different objectives, taking into consideration the current context. The next stage can be an attempt to create a new comprehensive multicultural paradigm of inter-civilizational and intercultural professional interaction in modern Europe. It allows continuing the theoretical and practical research of the theme and applying the results in the daily professional interrelation in a polycultural professional collective.

However, there are at least two important points of the presented topic which should be studied in future. The first one is that the identity formation is a complex act coming through some stages. It is connected with a multitude of individual choices. These choices can be professional and personal. The identification and re-socialization process can turn back to the lower level. It occurs because members of foreign groups abandon their self-concept and way of life for a radically different one, and they often do that against their actual will (Brinkerhoff et al. 2013).

The second one is related to the danger of intercultural hostility which is taking part in modern Europe, and it is not only in professional relations which can result even terrorist activities. This problem should be researched in every level of the social structure from the global one to the local one. That is why the continuing of this type of research is very important.

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