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INTER- AND TRANSCULTURAL VALUES – FUNDAMENTAL PREMISES IN FORMATION OF INTEGRAL PERSONALITY

ІНТЕР- ТА ТРАНСКУЛЬТУРНІ ЦІННОСТІ – ОСНОВНІ
УМОВИ ФОРМУВАННЯ ЦІЛІСНОЇ ОСОБИСТОСТІ

WARTOŚCI WEWNĘTRZNE I TRANSKULTUROWE –
PODSTAWOWE WARUNKI FORMACJI OSOBOWOŚCI ZINTEGROWANEJ

1. Introduction

Nowadays people from different cultural backgrounds are often members of a society. Information flow, mobility in a broad sense, on the one hand, fluctuating political, economic and social circumstances, on the other hand, contribute to the migration of the population of many countries. In some countries, migration is lower compared to other continents. Liquidation of borders in some countries leads to the creation of various forms of living together. We try to answer the question if people from different cultures can only live together in multicultural societies or if a kind of "intercultural" society with deep interactions and all its implications is possible. How does the encounter of cultural differences affect us personally? Will we be able to cope with the everyday diversity around us? Can we make judgments about these differences? Are there chances to develop pluralistic forms of living together in cities or countries by forming intercultural values? Will there be intercultural values that are mutually accepted and respected by all? What impact will intercultural

values have on the educational process and the personality of a child? What kind of difficulties can arise?

Following instructive and educational process in the Republic of Moldova over the last years, we will notice that it is constantly changing. With the occurrence of any changes in this direction, teachers, psychologists and parents are unaware how to enhance the effectiveness of the teaching-learning process in order to develop an integral personality that will meet the needs of the society in the near future. That obviously requires the formation of an integral personality under actual contemporary conditions and constitutes a research problem and needs to be studied.

Carrying out the analysis of the scientific literature, we are convinced that the value aspect within the personality and, in general, during the last years is the subject of the special attention of several scholars in various fields and especially from a pedagogical and psychological perspective. Various studies have been carried out in the USA, Europe, Russia and the Republic of Moldova on values, interculturality, the education of personality through values, the coherent promotion of values in educational institutions, value properties, the role of the social and cultural factor in the development of personality and structural components etc.

Evaluating the theoretical and applicative importance of the investigations fulfilled, we will mention that some aspects of the problem with the reference to psycho-pedagogy and education have not been fully studied. New values appear in society upon the multicultural, intercultural influences and then start their moving effect. These modifications touch/penetrate the entire system of education, that directly affects value system of personality and trigger changes in behaviors, attitudes, thinking, human activity etc.

2. Determination of value changes

The value system of a person can serve to determine what s/he does or how successful s/he is. Their immediate decisions, like long-term projects, are influenced by their own system of values. Personal satisfaction generally depends on the greater or lesser possibility of expressing one's own values in everyday life.

Studying the problem of differences between needs and values of personality V. Frankl critically characterizes value measurement: "The impression that the two values contradict each other is a consequence of the fact that the whole dimension is missing. What is this measurement? It is a hierarchical order of

values… The rank of a value is experienced along with the value itself. In other words, the experience of a certain value includes the experience that it is higher than another one. There is no place for value conflicts" [13]. Not all scientists consider that some conflicts exist in value system of personality, or they are given another name. The existence of incompatible values, or the conflict between their own values and those of others, or inner experiences leading to the emergence of some difficulties often result in intrapersonal and interpersonal problems being a trigger for new changes and transformations.

R. Barrett [2], known for his studies of organizational values and culture, makes a distinction between change and transformation. In his opinion change is a new way of doing and transformation is a new way of being. Evolution occurs only when individuals or organizations embrace a continual state of transformation and change.

R. Barrett understands *change* as a different way of doing. Doing the same thing, but in a more efficient, productive, or quality-enhancing way. Transformation is a different way of being and involves changes at the deepest levels of beliefs, values, and assumptions. *Transformation* results in fundamental shifts in personal and corporate behavior and organizational systems and structures; it occurs when we are able to learn from our mistakes, are open to a new future, and can let go of the past.

The scientist explains evolution as a state of continual transformation and change. Evolution involves constant adjustments in values, behaviors, and beliefs based on learning from internal and external feedback. Evolution most easily occurs in individuals and organizations that are adaptable, trusting, open, and transparent, and have a profound commitment to learning and self-development [2].

The fundamental change that occurs during cultural transformation is a shift in attitude from "What's in it for us (me)?" to "What's best for the common good? There is a shift in focus from "I" to "We" [2].

Democratization of social life, personality's freedom of thought, actions, etc. also implies an influx of pseudo-cultural products that are not subordinated to the value standards, and may lead to the emergence of conflicts and give rise to such processes as *enculturation, acculturation, intercultural,* etc.

Value responses of individuals to one and the same reality may be diverse. Moreover different socio-cultural circumstances and conditions lead to real value conflicts. A Value conflict has two dimensions: the first one is cognitive and affective dimension (there are two systems of responses through judgments and

beliefs to reality that create an uncertainty at the individual level); the second one is social and relational dimension (consists of differentiating the response systems according to the person's reaction, referring to them) [1].

A value conflict itself is not just a matter of information and knowledge. It is part of a particular socio-cognitive dynamics. Primarily, a conflict manifests itself as a blockage, as a rupture of a certain exteriority. In this case, the blockage paves the way for a change of perspective, being a way of assuming new values, initiating a period of transition of values. Consequently, the conflict causes a new order of values and structural contents in the value system, which is the engine of change, a vital factor required for restructuring [1].

C. Cucos concludes that values are not given once and forever, but they transform continuously. Axiological compliance leads to stereotyping and behavioral rigidity. Probably, the most important "meta-value" would be our originality in living up to our values, updating them, and making them concrete [4].

P. Andrei includes values in culture and thus, through culture, understands the realization of all values … [1]. P. Andrei points out that a large number and variety of values are not a sign of anarchy, because they can be classified according to a certain criterion, thus establishing a harmonious hierarchy, a scale of values, and therefore, raises such a question: how can these values be ordered and what criterion should be used? The author's answer is as follows: a classification is not only an ordering, a grouping of ideas to facilitate scientific labor, but it must serve a theory, consist of real judgments so that through the grouping and subordination of things can be turned into a theory of values [1].

Thus, huge influences of cultures and their values, information, democratic and liberal innovations, people etc. cause gradual introduction of changes in all spheres and levels of society, education, and personality system. Consequently, novelty leads to the appearance of new conceptualizations, terms, visions, scientific positions, theories, and paradigms.

3. Theoretical approaches to multicultural, intercultural, and trans-cultural concepts

V. Marotta is also interested in studying contemporary conceptualizations of multicultural, intercultural, and trans-cultural identities or, as they used to say in the past, "attitudes and characteristics of cultural hybrids or 'in-between subjects' (according to Park, 1919; Reuter, 1917; 1927; Trumbull, 1896; van Gennep, 1960)" [apud 8]. V. Marotta considers that initially these categories might seem to be mutually exclusive, but a closer inspection demonstrates that what binds

them together is the notion of the "in-between" cultural subject. These three categories have been utilised to firstly delineate an ontological state and a mode of being with otherness and secondly, in their more radical manifestations, as interpretative positions which move beyond essentialist practices [8].

In literature on intercultural communication we can encounter the notion of "Third Culture Kids" which relates to the position of "in-between several cultures". In the 1960s, sociologist Ruth Hill Useem tried to explain the term "Third Culture Kids" which "describes young people raised in a country other than that of their parents. *They blend* the culture of their passport country with their country of residence and become *truly multicultural,* often *finding it easier* to relate to others who have lived abroad than to those who have stayed close to their roots" [apud 8].

Peter Adler emphasizes the appearance of a new type of personality and he named it "multicultural person", who is considered as facilitator and initiator of cross-cultural contacts, able to "live on the boundary", being "fluid and mobile" and able to acknowledge the similarities and differences between people [apud 8].

Lechte and Bottomley theorize that there is a new multicultural experience that questions the conventional view that ethnic cultures are fixed in time. For these authors, "there is no 'pure' culture in practice, [and] … a pure culture is, at best, an idealization, and at worst, simply idealist" [apud 8].

Lechte and Bottomley are critical of the conception of multiculturalism that is confined to managing diversity and advocate "the multicultural [as] a way of being in the world" [apud 6]; according to these scientists' position, the focus has shifted to the multicultural as an ontological state and a theory of inter-subjectivity.

For Bottomley, the multicultural mode of existence acknowledges the difference within ethnic identity as well as across sexuality, gender and class. A multicultural state of being in the world thus identifies difference within difference. On this account the multicultural becomes both a transgressive attitudinal stance and a theory of inter-subjectivity that is underpinned by an intersectional analysis [apud 8].

The multicultural here captures both instances of interweaving between one culture and another and acknowledges that, through contact between the host self and minority other, cultures, both dominant and "minority", become retranslated and reconstructed.

C. Cucos explains the intercultural encounter as an acculturation that leads to a re-establishment of personal values, another hierarchical arrangement of them, a kind of axiological explosion necessary for a new settlement [4].

According to J.W. Berry, six types of changes are specific to the phenomenon of acculturation: physical changes (habitation, urbanization, etc.), biological changes (new diseases, food, etc.), political changes (loss of autonomy, rights etc.), economic changes (unemployment, wages, etc.), cultural changes (language, religion, education, etc.) and social changes (new inter-individual and intergroup relationships, etc.). The model built by J.W. Berry presents four outcomes of adaptation strategies, four types of acculturation (assimilation, integration, separation/segregation, marginalization) [apud 4, p.128].

Interculturalization is another process seen through democratization, mobility, and interrelation. C. Clanet, through interculturality, designates a set of processes – psychic, relational, group, institutional – generated by interactions between cultures, in the relationship of mutual exchanges, in the perspective of safeguarding a relative cultural identity, of the partners of that relationship [apud 4].

Micheline Rey believes that "intercultural" is, at the same time, a sign of:
• recognizing the diversity of representations, references and values;
• dialogue and exchange between individuals and groups they belong to are diverse, multiple and often divergent;
• the interrogation (here is a further nuance of "inter": interrogation) in reciprocity, in relation to the egocentric (or socio-ethno-, culture-, European-centric) vision of the world and of human relations;
• a dynamic and a dialectical relationship, of real and potential changes, in space and time [4, p. 168].

With the development of communication, freedom, mobility of cultures, identity is transformed, and each person participates in the transformation and emergence of another culture.

According to Micheline Rey's position, intercultural education involves at least two dimensions that are indissolubly connected to each other: a dimension of knowledge (which relates to science) and a dimension of experience (subjective, relational) [4, p. 182].

By generalization, intercultural education aims at a psycho-pedagogical approach to cultural differences (at the level of personality, culture, society, etc.), a strategy that takes into account spiritual or any other specifics (gender difference, social or economic difference etc.), avoiding, as far as possible, the risks arising from unequal exchanges between cultures or even more seriously the tendencies of cultures atomization. The intercultural approach is examined in a paper by Antonio Perotti, edited by the Council of Europe, which is not seen as a new science or a new discipline, but a new methodology seeking to

integrate in the educational space the data of psychology, anthropology , social sciences, politics, culture, and history [apud 4, p.108].

Intercultural education relates to developing of education for everybody, in the spirit of recognizing the differences that exist within the same society, and refers less (or not at all) to achieving education for different cultures, which would involve staticism and isolation of cultural groups. Intercultural education privileges interaction and dialogue, the courage to get out of usual positions and the desire for projection in the other.

Intercultural psychology research (the term "cross-cultural" can be encountered in English) directly studies the interaction between individuals and groups of different cultural origins. C. Clanet defines the following nouns (from French) "intercultural" (singular form) and "intercultural" (plural form) as "all the processes through which individuals and groups interact while they are part of two or more ensembles from different cultures…" [apud 4, pp. 109–110].

Analyzing scientific positions regarding the logic of values our attention was attracted by the standpoint of E. Polin [apud 10] concerning value regularity: the principle of transcendence, hierarchy, finality and analogy. The principle of immanence, specific to theoretical reflection, corresponds axiologically to the regularity of transcendence. In spite of the irreducible plurality of values, the axiological reflection can be characterized by consistency, conforming to the regularity of transcendence. Values transcend reality, and precisely because of their unreality they deny it, which is why axiological thinking itself is oriented towards transcendence. It is thus a perpetual surpassing of self, and the data subject to evaluation is also just a moment to be overcome.

B. Malinowski originates positive definition of transculturalism: "it is a process in which both parts of the equation are modified, a process from which a new reality emerges, transformed and complex, a reality that is not a mechanical agglomeration of traits, not even a mosaic, but a new phenomenon, *original and independent…* it is an exchange between two cultures, both of them active, *both contributing their share,* and *both co-operating* to bring about a new reality of civilization" [apud 8]. His position implies that cross-cultural contact is a cooperative and equal exchange.

4. The conceptualization of inter- and trans-cultural values

Thus, the research of various theoretical scientific approaches with reference to multiple positions related to the intercultural values facilitated the elaboration of the concept of *intercultural value* which represents a synthesis of manifestations

of the variety of cultural differences, which leads to the cultivation of *behaviors, attitudes* of respect and opening towards diversity, *convictions,* acquired through constant communication, interrelation and careful and optimal decentralization of their own positions, and cultural standards. *Intercultural values* are a value transaction made by taking over value or value elements according to personal and social needs and meanings resulting from different cultural influences and implications.

The formation of *intercultural values* presupposes a necessary initial basis which allows adequate, realistic and independent internalization of the changes in the external and internal life of the personality, which in the end does not diminish but on the contrary fosters personal growth and thus benefits the social and natural environment.

The emergence of intercultural values is inevitable and results from the process of modernization and globalization. Globalization is manifested by the intense mobility of the population in countries and continents, by the constitution of families from representatives of different cultures, through the knowledge of languages and intercultural and trans-cultural communion through the emergence of interethnic thought. Thus, as a result of multicultural interaction, intercultural and trans-generational values arise through the process of insight, organization, integration, performance, transcendence, humanization, and lead to the emergence of trans-cultural values.

The trans-cultural values present values obtained as a result of the synergy of the intercultural, national, moral, and personal values that have reached in their formation the point of transcendence, focusing on the involvement, combination and synthesis of the values of two or several cultures, proceeding from actual personal and historical contexts. Trans-cultural values can arise in the already formed personality, which manifests verticality in expressing of decisions made, the moral positions possessed and correlated with those of humanity.

5. Interpreting integrity of personality through values

C. Cucoş insists on the development of the "courage of axiological autonomy", which is the vector of the spiritual freedom of personality. The scientist mentions that it is important not to worry "when the world no longer falls into our examination grids. In this case, we need to show more understanding and malleability (easiness of adaptation). These are values that we do not see because of our myopia, or there are things we do not see because we do not have 'organs of sense' yet. Let's achieve and embrace everything that is worth, because there

are plenty of values. If there is a crisis of values, it doesn't only refer to the production of values, but also to our landmarks of value validation, which are not restructured sufficiently and opportune" [4, p. 46].

The autonomy or verticality of an integral personality presupposes the detachment of others, and of their power. However, at the same time, it can be admitted, there is a certain reciprocity in the sense that others do not fall under the influence of their authority and constraints, independently choose, represent a point of view, even contrary to the one suggested by another person.

The study of various definitions of values referring to the "object" criterion highlighted in P. Andrei's classification allows us to conclude that they integrate in a selective form with a partially obligatory content of the moral values and of the neighboring and interrelated values, which, at the same time, intertwine to form a common basic content for the specific type of values.

The moral dimension is the indispensable component of the human being and presupposes the formation of man by virtue of the variety of existing values including the positive and the negative ones. E. Macavei emphasizes certain behavioral structures related to the main moral values that are part of an integral personality, in the positive and negative ethics register. Among the positive ones, she highlights honor, dignity, justice, responsibility, wisdom, politeness, generosity, modesty, sincerity, discipline, optimism, freedom, duty, etc. [7, pp. 261–262]. Moral behaviors are appreciated by attitudes of respect, appreciation, consideration, sympathy, admiration, praise etc.

A much more attractive perspective on moral education lies with American professors Sidney Simon, Leland Howe and Howard Kirschenbaum [apud 6]. In their view, moralizing, although based on the sincere belief that young people can benefit from adult life experiences, is ultimately ineffective, as young people confronted with different set of principles and behavioral patterns provided by parents, school, church , mass media, reference groups, will be in the situation of making choices without being prepared for such an approach.

Morality is commonly defined as the practical use of principles and values to identify behaviors as correct or incorrect. In examining the moral position, N. Silistraru mentions that the moral position is usually measured by altruism-selfishness scale [9]. The psycho-pedagogical diagnosis has developed various means for obtaining investigative information and building such steps. Along with these, in the structure of the moral position are included values that have nothing to do with the alternative of altruism-selfishness. Amoral behaviors are considered as anti-social intentions, even if they are not expressed in the form of intentions and, more so, actions. Non-marital sexual relationships

are also considered amoral, even if they are based on reciprocity and in favor of partners. Thus, morality is the foundation of an integral personality.

V. Andrițchi argues that in "development of the integral personality" the potential of the maximum level, the intellectual, spiritual, physical capabilities and aptitudes etc. appear in the foreground [apud 3].

N. Bucun and A. Panis define the integral personality as the combination of innate predispositions and obtained qualities during the life, internal, synthetic, unitary, and individualized organization of the psychophysical attributes, the cognitive and attitude structures, the capacities of the individual, etc. which provides an original adaptation to the environment, a specific way of manifestation by which it differs from their peers [3].

The concept of "integral personality" is examined as synonymous with "full personality". N. Bucun and A. Panis discussed joining of the terms from the phrase "integral personality", or the "personality" as noun can only receive as determinative the "integral" adjective, so it would be "integral personality". On the other hand, the "integrity" (as wholeness and unity) as determinant can be contextually attached to the pedagogical concepts of "education" or "formation-development", so we can say "integrity of education", but with reference to the educational ideal – "integrity formation-development of personality" [3].

D. Kolb, widely known for his learning-style-theory, explains integrity as "a sophisticated integrated process of learning; it is not primarily a set of such character traits as honesty, consistency, or morality" [5]. D. Kolb sees that some new traits emerge at a higher stage of ego development. When someone becomes an "integral person" their integrity has come about through a "learning process by which intellectual, moral and ethical standards are created." In Kolb's view, the "pinnacle of development is integrity; it is that highest level of functioning that we strive to reach consciously and even unconsciously, perhaps automatically" [5].

The integrative process regarding ethnic groups has been examined by N. Silistraru. According to his position, social interaction of ethnic individuals is characterized by the presence of two socio-psychological processes: integration and differentiation. Integrative process provides an opportunity of ethnos structuring, coordinating, and consolidation what allows examining the ethnos as a whole [11, p. 46]. The noticeable features mentioned are also specific for integral personality.

Thus, the *integral personality* comprises high level contents (psychic, morphological, functional) obtained by integrating all the necessary and complex structural elements for the proper functioning of the person in a socio-cultural

environment and corresponding to the requirements of the modern society. The integral personality is achieved by its continuous and evolutionary evolution and transformation. A period of great importance for forming the contents of an integral personality is the period of schooling, especially the period of preadolescence and adolescence, when determining the priorities, making decisions, specifying the ideal and perfect contents of the human being, setting the areas of involvement, setting with precision actions for future success, delimitation of friendship elements, etc.

6. Conclusions

Cultural values are the essence, the core of a culture. In the contemporary world it is impossible to delimit cultural values from others, the fact of the exhibition, the manifestation of the cultural values of people offers a possibility to evaluate the level of their development and, at the same time, to borrow cultural elements of value from other people, introduce and use them within their own culture. These are possible by the presence of the tendency to develop, evolve. The exchange undertaken leads to the emergence of intercultural values by the fact that the subjects are aware of and understand the differences between their own culture and the foreign one. Noticing differences, accepting intercultural values allows the subject to rise to a higher level by modeling values in transcultural ones. This process of transformation takes place gradually and requires an appropriate level of personality development, which can happen in the system of intercultural education, interaction by cooperation between culture groups, ethnic groups, different races in the positive and constructive atmosphere, which is characteristic within the various international programs introduced and developed in the education system accessible to teachers and those being educated. Values that can be put at the center of any culture and respected by each one for the benefit of all are general human, moral, and absolute ones.

The process of personality development depends on the atmosphere in society and on the environment to which s/he belongs. The study period is an important step in determining the contents of personality value orientations, characterized by the fact that at this stage of life individuals are stronger but also more emotional, more vulnerable, reacting differently to changes, events, opinions, deeds, achievements compared to adulthood. In this context, the formation of values for adolescents and young people in the Republic of Moldova is a long-term process, a continuous process, important and necessary for those who over a period of time will constitute the power of our country, and

especially this age represents the stage of forming the emotionally-appreciative understanding of belonging to a particular ethnic community, of "fitting" into culture, in the life of the state.

ABSTRACT. The changes taking place at all levels of the Moldovan society are oriented towards the examination of new values that emerge through the synergy of intercultural, trans-generational values among young citizens. This article contains a personal view regarding intercultural and trans-cultural values that has been formed on the basis of the opinions of famous scientists from the theoretical and scientific perspectives. The analysis of the multiple scientific positions allowed the highlighting of the conceptual contents of the inter- and trans-cultural values. Therefore, the contents of this article constitute a personal opinion concerning the role of intercultural and trans-cultural values in forming the integral personality.

KEYWORDS: value, intercultural values, trans-cultural values, integral personality

STRESZCZENIE: Zmiany zachodzące na wszystkich poziomach społeczeństwa mołdawskiego są ukierunkowane na badanie nowych wartości, które powstają dzięki synergii wartości międzykulturowych i międzypokoleniowych wśród młodych obywateli. Ten artykuł zawiera osobisty pogląd na wartości międzykulturowe i transkulturowe, które powstały na podstawie opinii znanych naukowców z teoretycznych i naukowych perspektyw. Analiza wielu stanowisk naukowych pozwoliła na podkreślenie pojęciowej zawartości wartości międzykulturowych i transkulturowych. Dlatego treść tego artykułu stanowi osobistą opinię dotyczącą roli wartości tych pojęć w kształtowaniu integralnej osobowości.

SŁOWA KLUCZOWE: wartość, wartości międzykulturowe, wartości interkulturowe, integralna osobowość

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