

KHAZAR EMPLOYEE PARTICIPATES IN BAKU INTERNATIONAL HUMANITARIAN FORUM

On October 4-5, the II Baku International Humanitarian Forum was held. Participants included past and present presidents and diplomats of many countries, as well as representatives from the fields of politics, science, academia, culture and mass media from around the world.

Dr. Eldar Shahgaldiyev, the head of the Division of Graduate Studies and Research at Khazar University, participated in the forum. Here we present to our readers the article he presented for the forum.

CORRELATION OF MULTICULTURAL LABOR UNITS AND DEVELOPMENT OF PERSONALITY (SOCIO - PHILOSOPHICAL ANALYSIS)

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Terminological polemics about personality leaves a lot of varieties in its definition. "If a person is charming, generous, and popular, gets along with others, and behaves in a socially desirable manner, he has personality" (Feist, 1985, p. 8). Psychologists very often refer to the concept of types, traits, and social learning. "Al-

though theorists differ in terminology and details, most agree that personality is an internal, mental, and emotional pattern of responses to the environment" (Gatchel & Mears, 1982, p. 4; & Kolb & Brodie, 1982, p. 2).

Contemporary theorists emphasize personality traits having to do with *individualism, internalized conscience, sociability with strangers, the ability to control strong emotion and impulse, and personal achievement*.¹

In the authors' opinion, we tend to emphasize the social content of personality closely connected with its image. Actually, co-relational analysis between multicultural labor units and personality development leaves two kinds of understanding: first, the consequences of the likely "diffusion"; second, effects of comprehension of this interaction and the sets/patterns of responses in this accord that will also

inevitably contribute not only to debates referring to the rules of interaction, but to its content, structure, and function as well. Consequently, the principles of development of personality will again be the focal point for our discussion.

Understanding the cultural differences which are immanent to these relations creates another important assumption *as cultural dimension of these consequences*. That is why the *study of personal, language, labor, and community interaction, as well as the horizontal and vertical relations, facets of human interaction in multicultural milieu--* are exclusively important to shed light on its content and structure to be generated by pluralistic demography. It is also undeniable that discussion of the issue within these spheres is rather widespread. This is a matured issue because of the importance of intra-group processes, the nature of religious identity and Islam which has caused the arousal of symbols of diverse cultures in particular, and the issue related to tolerance and civil liberties. Obviously, globalization also leads to triggering a mechanism for ample opportunities simultaneously, activating multicultural representations.

Despite the diverse character of existing factors in pluralistic and multicultural environment, "when a person has more opportunity for diverse experience, there is a greater likelihood for growth" (Gurin, Dey, Hurtado, & Gurin, 2002). In other words, "greater intercultural experience typically fosters improved intercultural competencies, including *cognitive and behavioral flexibility, empathy, openness to new experiences and people, and tolerance for ambiguity*" (Paige, 1996).²

Nowadays, every society has its own rules and regulations about the accepted and appropriate modes

of conduct (social norms), and these standards differ from culture to culture. "Once society faces the transitions reflected in the 'societal climate,' it also affects the personal boundaries to change; it creates the new case of the summative (effects) of individual interactions" within multicultural labor units, "deepening into the new national cultural spirit."³

This fact leads us to investigate a model of optimal milieu to harmonize interpersonal communication, especially in diverse multicultural labor units, and analyze the most effective ways and principles of interpersonal processes. These prescriptions nowadays seem quite justified, because of emergence of multitudes of multicultural transnational and national labor units around the world. Today, looking for a "culture-free procedure to measure fruitful strategy to establish the multi-cultural validity theory" seems unproductive and useless. That is why, validating multicultural frames of interpersonal relations in the globalized labor units, identification of its structure and content, and principles of functionality within each country might leave obvious differences in interactive behaviors which may not be similar. Hence optimization of the likely integrative ties and "diffused relations" in multicultural units should be brought in line with expectations and social role theory (Talcott Parsons), thus supporting the principles of role plays in interpersonal relations.

There is another crucial thesis of substantiation of *tripled (three layer) principles of human behavior through having, being, and doing in multicultural labor units* as to whether cultural representations of personality determine an individual's cultural identity; they enlarge the felt distinctions between different identity options and magnify the effects of identity choice. Furthermore, in situations that emphasize appropriating intellectual resources from diverse cultures to foster creativity, simultaneous activation of cultural representations may facilitate creative performance.⁴ On the contrary, impairment in social interaction, communication, language development, and stereotypical behaviors may bring an unproductive environment for the development of each individual. This is because all human development has biological, psychological, cultural, and social determinants that influence functioning more than chronological and objective features such as age, physical constitution, gender, race, etc.

Actually, multiculturalism creates more demanding milieu for emphasizing self-actualization of personality rather than a non-pluralistic environment does; this is at least because of the existence of *ever-increasing demanding conditions for self-expression values*. Obviously, in a multicultural labor unit the human being is "under pressure" due to alien language, cultural differences, psychological and orientation factors, etc., to a higher extent than one may experience in a national environment. It also offers distinct cognitive and

behavioral processes that might be involved not only in individual features, but in the summative results of interpersonal relations. The structural labor unit is different depending on the amount of adaptive demands within these relations. This is a process that involves a great deal more than simply growing connections or interdependence. It also establishes *internationalization and regionalization* as delimited processes of discrete national labor units with clearly demarcated borders. If globalization refers to transcontinental or trans-regional networks, flows or interconnectedness, then regionalization can be conceived as intensification of patterns of interconnectedness and integration among states that have common borders or are geographically proximate as in the European Union.⁵

When organizations design and implement affirmative action and diversity policies and programs, there is an important dynamic that appears to be commonly overlooked in the process: organizations are made up of individuals that hold beliefs, values and perspectives that influence their perceptions and acceptance of the organization's affirmative action and diversity programs and policies. If organizations want to understand the process of facilitating a corporate environment that supports their affirmative action and diversity programs and policies, then a focus on the individual and his or her ability to reconcile personal perspectives with organizational programs and policies must be examined.⁶

In multicultural labor units, each person seeks to overcome racism, sexism, and other forms of discrimination by making the broadest range of human differences acceptable to the largest number of people. However, in its turn, personality also adds its own values, beliefs, and expectations. It means the relations between the personality and other members of the labor unit create a two-sided mutuality that may be completely changed in its interwoven state (G.H. Mead); at the same time, shaping a personality acquisition of values, beliefs, and expectations seems to be due more to socialization and unique experiences, especially in multicultural labor units. Interpersonal relations usually develop quite differently in regards to multicultural and dominant culture labor units.

Now, let us look through the perseverance of national characters of these interactions within multiculturalism. Preserving originality and uniqueness mainly depends on the level of activity and exposure of this national culture. As was mentioned, cultured community is not a mechanical sum of the cultural level of each individual, but it is rather more. It represents itself through pluralistic representation of standards and interactional cognitive and behavioral ties of the whole "community." It is also quite fortunate that, such interwoven character of human relations in the multicultural environment serves as the only means of shaping human beings in these labor units. Finally, the

culture of preserving national originality becomes richer if it interacts with a multitude of nations.

Hierarchical value analysis of personality development in a multicultural environment is another important source for realizing the diverse, ever-changing and active nature of these interactions. In contrast to the ideas pursuing the positive character of likely interactions, there also exist arguments that such *interwoven relations lead to rupture of memory, diminishing or deteriorating the role of national language*. We cannot isolate our culture from other world communities, especially on the modern stage of ample economic development, and it would be an illusion not to consider the perspectives of information and ITC. Of course, the usage of English is hugely enlarged nowadays, but let us realize that it is not only a means for communication; as a language it also carries the "biography of that nation" through which the diverse nature of the "world outlook system" is availed to other nations and nationalities. Such interaction makes it possible to be mutually enriched from the cognitive, historical, behavioral and pluralistic nature of such integration which provides the natural continuum of the world's social processes. From another perspective, the multicultural nature of the world community forms special types of interrelations which are more enriched by nature of memory, which is transmitted through generations and through which the cultural life of the nation retains continuity, consistency and unity. The nation is aware of its unity; it has a historical memory, which is perceived by its past as the basis of the present and the future. In the national consciousness the interrelationship to time is thought of as continuous, so that there is contact even with ancestors: they and their deeds may be permanently present in the lives of a modern person. That is why lifestyle, which is defined by culture, is usually seen not just as an ordinary household factor, but as a significant achievement, which was contributed to by the diligence and the work of many generations.

Communication with another culture reinforces sympathy to their nation. Now, a sense of belonging to a nation means that a person is associated with the nature of her community in the global world and that the fate of the nation's culture affects him or her as that the nation itself is still interactional.

Obviously, the traditional, undeveloped society strongly opposes globalization, because its culture is a historical memory that is clearly perceived by the native model of "life design." *Rejection of cultural memory* means breaking and thus canceling one's own identity. Continuity of culture within multinational consciousness is an inevitable historical process. Multicultural milieu offers its bearer acceptable requirements for adaptive and ever changing orders of behavior, values and norms that are the basis of an individual's mental equilibrium. This creates a situation

in which a person or group of people have to fulfill the requirements of different cultural systems, which are often opposed to each other and each other's rules.

In summary, culture cannot survive or arise outside societal borders because the community involved in intercultural relations is its creator and developer.

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