Inclusion of Islamic Factor into Topology of Modern Western Identity

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Abstract: The article is devoted to the problem of topology of identity in modern world. The topology of identity is formed by scope of social interaction, where particular attention is paid to internal freedom, individuality, perception of personality as agent and active participant in social processes. The article analyzes the meaning of the notions "individual", "subject", "actor" and "actant", which are used to form the system of identity. It is being proved that the models of personal identity are associated with sociocultural environment sufficiently stronger than it has been believed in the 1980s--1990s. This can be considered as a reason of cultural rejection and social confrontation in modern world. A hypothesis is proposed that such criteria of identity as citizenship, nationality, religious affiliation appear to be exteriorization of a social agent.

Key words: Identity · Actor · Actant · Dar al-Sulh · Topological model of identity · Islamic factor · Interaction of civilizations

INTRODUCTION

Today the problem of identity has shifted from theoretical scope to practical application as substantiation of globalization processes and social transformations of modern societies. Among negative aspects of this problem it is possible to mention the system of phobias against presence of Muslims in European countries and USA, anxiety for integrity of European Christian identity. The reason of this situation is devotion of European consciousness to modern theory of personal identity and traditional correlation of the system of sociocultural values with geographical space. Today, the concept of identity topology is actualized as dependence of a human on environment, social roles, status and vice a versa - environment on human. Existence of a bearer of alien culture in culturally homogeneous society always initiates interaction, which leads to changes of all participants in the contact. As a result, the structure of society itself and models of social practices significantly vary criteria of social identification of personality under new conditions and add an element of plurality. This does not exclude simultaneousness of opposite declarations of oneself as a social subject. To be a Muslim and to be a European does not mean to combine the opposite. This resembles the situation of network node, which enables combination of the spaces of religious-cultural and territorial-legal functioning.

Particular attention is attracted by such aspects of identity, which are manifested under the conditions of variability of modern sociocultural processes, globalization as destruction of steady forms of religious-cultural, territorial-political and state-national localities. Exactly these forms constituted the frame of identity measurements for previous historical epochs. However, modern concept of globalization is based on the principle of mobility and possibility to combine numerous elements of personal identity. This is not the development of compulsory scheme based on single European (Christian), Islamic or any other cultural model.

Topological approach to consideration of identity problem requires for alteration of attitude to determination of role of space, where manifestation of the Self takes place. Understanding of the Self as ability to create unity is the heritage of the 19th century which should be coordinated with modern concepts of personal identity. This was emphasized by A. Touraine, who insisted that the Self of modern human, despite all manifestation of individualism, completely obeys to social integration, execution of social roles [1: 90-91]. Attitude to human as to an active factor of social-historical process rather than to an agent is a feature of the 20th century with its massive social motions, global wars, political oppositions covering overall planet, globalizing processes. In this variety of global transformations a human was considered as "mobile labor resource", which creates "anthropogenic factor" of any changes.

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Such approach to definition of the Self for British scientists, J. Urry [2] and S. Collier [3], is manifested as localization of topological situation of subject into separate the Self-image, which created the structure of "small world". This reveals common trend of revival of subject ontology — a human can be "formed" of images and roles given to them by social surrounding. T. W. Adorno defined this as "a fact of ontological concept of extreme case". Its essence is that subject (in wide sense of the word) becomes ideology, which hides objective functional links in society. The problem of Western consciousness is that it assigns ontological status to situational identity of the Other. The Other should be a constant for Eurocentric modern ideology. Without the Other historical cultural landscape of the West cannot be formed. Modern ideology of opposition requires for constant reproduction of image of the Other as indicator of own uniqueness.

This explanation of situatedness of functions, "roles" which follow not from integrity of Self but from dislocation of Self out of the scope of real, episodic, object relations. Explaining this in the Fichte's terms, T. W. Adorno states that non-Self (Nicht-Ich) determines and corrects Self (Ich) [4: 68], that is, situational behavior displaces Self out of the limits of real relations. This is an attempt to avoid expulsion of a human from "center of creation" by creation of the second Self, which resembles "ersatz copy" for single use. Dependence on circumstances and necessary actions are only justification of imperfect background which forms integrity of the Self.

Involvement into common sociocultural process is an occasion to equalize statuses of environment and subject. This enables assessment of role of a subject as an actant of real processes. Herewith, the term "actant" should be considered as "object participating in action", which has equal meaning for displayed process irrespective of passivity or activity of its position. Actant is a condition of event, its object designation, which has spatial signs. That is, we percept the action or even lack of action of subject (his presence) as a background condition, element of situational surrounding for other spatially involved objects. In the context of cultural interaction in reality of Western world the bearers of Islamic identity serve as actant party of social relations. Collision between actor--modifier and other-culture actant is expressed in changes of rules of social practices (for instance, establishment of obligatory school uniform as prohibition to wear hijab).

Belonging to social existence discloses all weaknesses of the subject and impossibility "to leave the cage of his subjectivity". However, this "escape from the cage" is impossible not due to weakness of the subject but rather due to dependence of environment on the subject. He brings not only his outlook but the problems of this outlook, its functioning. Involvement into the world makes it possible to understand activity of the subject as mediacy of activity of another. Interaction between objective surrounding and subject requires understanding as heterogeneous system of relations.

Solution of the problem of identity topology requires for analysis of content of key notions of social philosophy-"individual", "subject", "actor", which reflect assessment of place and role of human in systems of physical, network and flow spaces. They can be denoted as stages of development of modern concept of human as agent. "Individual" is the notion which highlights a human from natural environment and status of conqueror of nature, inside himself first of all. This is peculiar awakening of active, rational essence of "conqueror of world", inheritance of humanistic tradition of Renaissance, which became the foundation of modern and current anthropology. However, "triumph of modernity" changes this proportion, forming the notion "subject". In fact, in this process of notional evolution we observe the change of totality model. Randomness becomes meaningful by its interpretation as historicity, which is of artificial essence. This desire to coordinate individual and natural time, spatial and time combination of objects without history with living space, which becomes history.

Subject appears not only when human behavior is considered as physical motions with physiological motivation, but also when natural environment of activity acquires appearance of "cultural world". Human does not live in environment of objects of artificial origin and meaning - these are objects of culture or raw material for manufacturing of these objects. Modernity attempts to strengthen this dependency of the world by social integration [5]. In the same manner the human environment is transformed from natural landscape into the space of things, roads, fields and "water supply sources". "Socialized" physics replaces the system of natural environment and the explanations of natural and landscape changes are attributed exclusively to social demands and their development. Establishment of communities and diasporas (integral in terms of ethnicity and culture and varying in terms of contingent) is an example of "transferring" of "own geography" with its

landscape and patterns to a new ground. An outstanding example is Muslim student fraternities in Europe.

Disclosure of social scope, functional purpose of a human as member of society, hint at possibility of social laws similar to physical ones -- all these create "ideology of subject", which cannot be separated from ideology of masses (party, class, religious community or nation). Society acquires the meaning of "integral" and is presented as incarnation of Reason [6], which requires integration of individual into social processes of modern epoch, creates concept about totality of social relations. Reason as ontological principle assumes antithetic demands -- creation of own opposition with the aim of self-affirmation. Classical Western rationality initially needed creation of image of other rationality with "minus" sign, "non-" or "under-rationality", due to which own insufficiency could be replenished.

In interpretation of A. Touraine Subject is, before everything, active "torn into pieces the Self" [1: 91]. Sexuality, market and social hierarchy, activity (of social, cultural or industrial character) - all these acquire integrity under conditions of domination of one of constituents of social space. Touraine proposes to overcome plurality of social Self by returning to the Schelling's thesis to select foundation of creation of unity.

The notion "subject" appeared in modern social philosophy to determine situation of stress and contradictions. This notion should reflect on the one hand the processes of recognition of rights and own social significance by a human and on the other hand, possibility to defend own rights only by means of unification with similar social leaders, to formalize criteria of social identification, to coordinate actions of all members of community. Humanistic idea acquires legal implication together with formation of distinct form of legal relations and constitutional rights. Such transition suggests that social position of modernity requires for exteriorization of values. Peculiar concept of Modern Age about rights of the individual as a reward for involvement into social process and certain community motivated recognition of idea of legal equality of all participants in society. The notion "individual" acquired legal meaning and became the synonym for the notion "citizen". The concept of citizenship, according to J. Habermas, originated from the notion "self-determination" [7: 346]. Thus, we can state that for modernity "the citizen" is a functional attribute of the notion "individuality", external value, in which the legal status of belonging to community is fixed.

Similar inversion caused variation of context of applications of the notions "individuality", "citizen",

"subject". Indirectly, via the concept of citizenship, the subject acquired legal exteriorization and became historically individualized as a part of common establishment -- nation. As a result of these processes, "meanings of history" appeared, which are interpretation of embodiment of "rights of nation". Objectivity of the concept of society acquired visible scientific, nearly biologic, confirmation in the form of nation. "Displacement of nature from subject" suddenly actualized demand to return to natural substantiation of social community and became an important step to identification of subject with everything, which can be considered as "social". As a result, the phenomenon of naturalization of the Other originates. A subject is requested with transformed "nature", corresponding to prevailing model of identity. As a result, the requesting party obtains not a real participant in integration but an atomic individual (or a group of individuals), falsifying "new" identity. Exactly in this form appeared the politics of multiculturalism, which attempts to create "French Arab" or "German Turk". Such interaction has single-vector orientation, arranged on the principle of treaty with mighty sovereign, who is above laws and extrajudicial. A peculiar antipode pf this phenomenon exists in Islamic tradition: *Dar al-Sulh*, "house of treaty", which assumes inclusion into the system of treaty of overall cultural community (for instance, Coptic Christians in Islamic Egypt). This principle is repeated in the system of corporative structures of modern society based on network principle.

Modernity varies its attitude to religious, political and social structures. They are not considered as a purpose of social practice but are only a tool to remove limitations of rights and freedom of human. The epoch of individualized society originated from the theory of social contract and not from the crisis of society system in the 20th century. Within such approach the variety of social identities is considered as a combination of resources. It can be agreed that ethnocultural communities are one of restricted resources, which is rapidly exhausted and has no wide distribution. However, when we speak about concept of nation or religious community as exteriorization of individual, then it should be accepted that together with their arrangement there starts the process of searching for new more universal foundation of self-determination of subject.

The 20th century is the age of ideologies which determined functional space of subject. However, the idea of subject requires continuation beyond the limits of its

modern determination as a situation of collision -- nation, citizenship, political community or religious affiliation. These forms of social topos look like variants of identification by individual choice or by agreement with circumstances. But unconditional feature of each of these forms and combination thereof is the active status, which confers rights to a human and forces certain actions. Understanding of the system of social relations was reformatted, where the notions "subject", "actor", "individual" become unnecessary due to their anthropological overloading [8]. The concepts of "returning of agent" and "individualization" of society revealed dependence of human on environment and at the same time presented him in the status of actant. Individualization of society [9] resulted in decrease in significance of social roles [10], but also revealed existing structures of surrounding world, which appeared as independent actor.

CONCLUSION

Therefore, the topological model of identity discloses the system of non-linear social relations, where cultural and religious identity loses its territorial connection. The structure of modern society resembles spatial establishment, where atomized social contacts appear to be associations leading to larger-scale network resources. The Islamic factor in the topology of Western European identity plays the role of heterogeneous association, disclosing the space of other culture and providing possibility to reveal selfishness of European. The situation is similar to the Islamic identity. For both systems of identity mutual involvement is important, which is implemented at the level of personal contacts, which is finally fulfillment of right of individual to create own "small world".

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