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## The Identity, the Integration in Our Global Era. Education by the Intercultural Communication

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# The Identity, the Integration in Our Global Era.
# Education by the Intercultural Communication

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## Abstract

The identity is a functional aggregate of human values oriented and not oriented. Oriented values of the Albanian identity are freedom and justice.

The integration is a natural process of a developing movement of identities and its outcome are integrated natural identities.

The passing of the identity from isolation to an open identity is the first step of globalization or the return to natural identity of the being. It changes into multiple identity and cultural integrity.

Globalization is the process of the integral identities of integrations among its communications. The globalized identity is a being identity or is an identity which tends towards natural being.

Communication among identities is an intercultural communication. Its construction is three dimensional: mental cultural dimension, spiritual dimension and physical dimension. (Anthropological human) while the function a multifunctional process.

The process of integration and globalization is based on the reflective philosophy. This is the philosophy of the intercommunicative culture. Its principal is "I am because you think". This principal overpasses the classical method of the dialogue and puts on the first rank the polyolog method.

The reflective philosophy is an alternative of the solution of the crisis of the philosophical thought in the modern global age.

The globalization needs for bases which is the multiculturalism. The society with many cultures is a hybrid society.

The post-communist transition is a cultural transition. In this stage the society "produces" hybrid cultures and a hybrid democracy.

After this stage the state gets matured and turns into legal democracy. Hybrid cultures are temporary cultures, which blossom themselves during transition time. After that it comes the stage of the matured society which is the cultural hybrid society or the multicultural society.

The oriented universal man (modern polymaths) (uomo universale) and the competency cultural communicative man is the first objective of education in our global era.

**Keywords:** identity, integration, globalization, intercultural communication.

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Let is try for a new "definition" of **the identity**. This category is changeable. Identity is a functional aggregate of the natural human values oriented and not oriented. This definition is a reflection which is determined from the modern age. For the more, in our global era, the identity is communicated with the inter human and intercultural competence.

Nowadays it is over-passed the traditional division of the identity qualities in values and anti-values. The division of the values from anti-values was an old subjectivism which hailed from class ideologies and class moral.

With the collapse of the communist totalitarian system and the fall of political ideological division barriers, this old chapter was closed.

In the Albanian case oriented values of the identity are freedom and justice. These values, I put into evidence because they are a historic reality and Albanian actuality, favors the Albanian process of integration into European western civilization, or into the system of Western values.

In our research, identity is analyzed as a **philosophical category**. Identity has been on the focus of philosophical search since the western and eastern ancient philosophy.

The Identity have been a philosophical category, prior to sociological and psychological sciences were differentiated from philosophical knowledge or were special empirical knowledge.

**It is a concept with a pure abstract essence nature**. This quality raised the identity into the level of the idea.

Meanwhile the concept of the identity in **psychology and sociology is an empiric concept**, in philosophy it is a theoretical concept (philosophical category).

Philosophical nature of this concept is the bases of our argumentation even when we refer to "personal" identity of Albanians in which the individual is analyzed as a human social being.

**Thus personal identity is the individual human being identity or the social human being.**

The **Albanian identity has moved in a historical parallel with the western European identity during all the centuries of the human history.**

The interruption of the human communication between the European identity and Albanian identity has happened for historical subjective reasons which, neither have been and nor they are objective dividing causes. This division does not coincide with the division between western and eastern civilization.

**Therefore the European integration process for Albanians is a process of turning into Albanian natural historic identity**.

Identity is the organic and natural unit of physical spiritual, moral, intellectual and cultural qualities of an individual or social group.

Identity must be a category which determines the integration of an individual and in this case we consider it as a self-identity or the individual identity.

During our search in this field we have come to a conclusion that personal identity of Albanians (self-identity) together with their national identity is a unique identity. National identity of Albanians is a historic and natural unity of anthropological values of the Albanian individuals who have compound and continue to be part of the Albanian nation.

In the Albanian language the word nation *(kombi),* is related to the unity *(bashkim, nyje),* while in the Latin language the word nation is related to its origin or with the born of the man. Therefore Albanian identity is distanced from every kind of chauvinism and nationalism.

Albanians are determined for personal protagonist in a lot of political and social environments out of their nation.

Ego identity of Albanians is a confidence with themselves. Even the narcissi are a phenomenon so much present to Albanians. According to Albanian folk creation, Albanian "brave man" is also handsome. This phenomenon that is good look is mixed with pride.

The heroism, pride and the spirit of sacrifice are unified in a personal identity of Albanians. The phenomenon of Albanian protagonist is very dominating especially to Albanian policy during the post communist transition period. Here are also the bases of Albanian war of individuals to quickly get enriched in a different from the others. **If in many eastern populations it would be acceptable the sentence: "I have no self", among the Albanians it is acceptable the sentence "I have myself".**

**Cultural identity** is considered as first identity in philosophical meaning and historical meaning. This identity is concentrated in the spiritual culture and material culture of Albanians. In the folklore this identity is very obvious. It is shown in the spiritual creativity as well as in the material living means, in working tools and furniture. The basis of this identity is the language "The creativity aspect of the use of the language is frequently presented as the clearest example of this basic aspect of the human nature." (1)

Spoken word is the first. This is the "first brick" of the human identity, therefore of the Albanian identity. It is known that rationality begins with the speaking of the mother tongue. Here begins the human identity. The identity of this period is an identity on the empiric level. In this identity it is mixed the mythological thought with the naïve rational thought. In the centurial mentality of

The second level of the identity is the social individuality. This identity is the prime Albanian identity. Primal identity is a being identity. It starts and moves together with the Albanian being. **The identity of the Albanians that is the Albanian being as well as their culture have the same origin, have the same historical evolution.**

**The identity is a process which has as integral part the natural adaption of human. It is organically related with the adaption of the being. The adaption is a original quality f Albanians. The adaption, historically is transformed into an Albanian authentic culture.** The normal comprehension of the adaption is getting used to the new conditions of the being. In the Albanian case this aspect is developed as an adaption with their historic fate which in the Albanian case has been a bad one. Albanians are obliged to be able to survive facing the evil; to admit life as it has come to them. This particularity of the identity is shown in the Albanians either as non-contradiction towards the evil. Here it springs up the reason of non-rioting. The Albanians have not been spot as a protesting population. They did not contradict or protest against the communist regime as Greeks, Hungarians, Polish or even other eastern people did. Albanian even before

hadn't protested for their rights. Coming into terms with the evil has been the main reason for setting up dictatorial regimes in Albania at least in the twentieth century. The propaganda of the totalitarian regime had hidden this truth. The absence of the protest was in favor of this regime. Therefore the Albanian communist propaganda had mythized the Albanian struggle for freedom and Albanian independence. The propaganda was so big that even in cases when there was no battle against invaders, they were "created" in the name of the national pride.  But, the adaption with the bad also continued after the collapse of totalitarian communist society .this Albanian behavior is turned to be a guarantee for more spaces for corruption and the abusing with the power.

**Integration   as a cultural movement of the identity: Albanian integrating movement.**

The identity is the essence of the human being and through it is realized its integration, in different stages of development. Identity is a process, a movement where function the vectors: identity, being time and space**. Integration is analyzed as a category which functions in relationship with identity.**
Identity  is the realization or the product of the integrated identity. In this relationship the identity is obliged to be modeled being opened. By communicating with the integration, the identity exchanges some values or some functions and together they realize the integrating process. In the actual order of things, the integration has come to be a reality and an objective process which is conditioned by natural laws and also by human laws. But in contrast to integration identity bears a strong presence and action of subjective factors. This particularity happens because in the identity "ego" is in the centre. It is clear that "ego" is an epicenter of identity in the individual as well as center of the group identity and the whole society. So in the identity is more obvious the Decartian credo part "cogitas" than its other half "rex". This means that in the identity is much more presented the existence than the range. These two categories and simultaneously even two actions can't be understood and can't function if they are not in communication with the category of movement. The movement takes a new dimension with the identity and integration. The movement category is shown as a category which unifies in a sole: time and space. So the universal dimension of movement is increased up to the measures of the universality of the integration process. We call this movement **"integrating movement".** So, now we have to do with **a dialectic triad: integration >=< identity>=<movement**.
All three these categories and actions are ordered according to the order of communicative vessels. Integration is the passing from an old identity towards a new identity. Integration is a negation of an identity and in the same time a parallel a affirmation of a new identity. This triad is not developed according to Hegelian idea of triad. This is because all three categories as well as other categories like space function not according to the

principle of Hegelian dialectic negation. To the contrary these obvious categories and other ones less obvious function according to the principle of communication and the existence to every level of development. They function as developing processes and not as a negation result. We did this theoretical view to come to the Albanian reality station. In the Albanian case European integration is the passing to space and time of Albanians' identity from an Albanian identity to European identity. But during the transition time Albanians continue to be in the spiritual delight that the song "Oh, proud to be Albanian" gives them. Now the Albanians need to "sing" the song "Oh, proud to be European". Nevertheless, the Albanian case in this direction is shown as an alternative which relieves their European integration. Albanians do have the natural inclination to move. The movement is in their genes. The measures of this gene were increased during their isolation of the Albanian communist totalitarian regime. The collapse of this regime brought a giant movement of Albanians toward West. Over two million Albanians went to West during the $90^s$ of the twentieth century. It is very difficult to Albanians the negation of the present state. And the integration is presented to Albanians as a movement process and not as a negating process of their past. So we are not referring to negation of the old or traditional identity and the creation of a new identity. The content of the Albanian process of integration is the movement toward present European identity. Albanian integrating movement is an awake of Albanians and not a negation of a certain state or situation. European integration is an aim towards which moves the Albanians' identity. In this case the movement forces the identity of Albanians to walk towards another identity. There are two identities with multicultural content. The European identity is an identity which owns a high standard. This means that it is a much more matured identity and also contemporary. And the Albanian identity which seeks to reach this level. The European identity is presented to the Albanians as an integral identity. And the Albanians identity in its development goes toward integration. When it reaches the level of European identity then the process is one-side and one-time. This is because the integrating movement is objective and eternal. So the integration of Albanian identity into European identity is the concordance of the movement with time and space.

## Western multiculturalism as a space wherein the Albanian cultural integration moves.

The multiculturalism of western countries became even for Albanians their integrating space. Multiculturalism was consolidated after Hegelian mission of euro centrism or Americanism ended. In this space starts and moves the Albanian identity toward a new identity and with greater measures. Albanian individuals came across western multiculturalism in an unknown space. Their great desires to reach this space, the fear to the unknowns, and the insecurity for the future were the first instincts of the self-defending of the Albanian emigrants. They came to learn the language of the resident countries. To

become a Greek citizen normally they have to learn the Greek language. The same can be said about "Italian", "German", "French", "English" case, etc.

Albanians have a natural inclination to learn foreign languages. But learning foreign languages for Albanian is only a beginning because the integration process is only completed when it meets the reality as **natural integral cultural communication.**

This process will complete even the intercommunication among individual identities, group identities, national or community identities and it is also trying to parallel to the multiple identity with the globalize.

By estimating the up-to-now integrating reality with the theoretical possibilities of the integration process we can conclude that in the transition time will be completed the legal integration, economical and social and also political integration of Albanians toward the Western countries. While the spiritual integration of Albanians in the euro-western multicultural space is a relatively longer process, which will be completed by the second generation of Albanians.

This experience shows that cultural communication cannot be unified with the process of integration. It is the first indispensable means and everlasting just as integration itself is an everlasting process.

Integration, multiculturalism and identity are now transformed from category to philosophy and concrete actions which increasingly more are completing human values of solidarity and social cohesion.

Globalization is conceived by us as a central category of the post modern human thought in twentieth century. It is in the same time the space and content of education and cultural intercommunication of our era. We start our reasoning for globalization from its origin since the ancient time and basis of our reasoning are the Greek and Roman philosophical views of academic stoicism. The source is mainly economical in the beginning of the twentieth century, which has in its basis the business and its organization to make them, the more international.

The culture in globalization is mostly shown in the second plan, and it is for this reason that the underestimating inclinations have been and continues to be exactly in this ideal and spiritual component. (2)

In the globalization space the categories of thought change qualitatively. The globalization space is a multi-dimensional space of the vectors of movement of thought toward the global truth. Time and space reach a new level of relationships which are shown to us as an only category.

Human being as well as the philosophical truth is identified with the globalization itself. The human being itself becomes a global entity. (3)

Globalization is the natural state of entity. This contemporary process, is a return to the identity. It is a return to *"Logos"* of the ancient Greek philosophy of pre-Socratic.

For many millenniums in a row it has existed the division human-nature. This dualism has been a arbitrary division. But this division was accompanied in the same time by an uninterrupted communication as functional as there is no boundary between the two names.

In the vision of globalize the education takes a new orientation. The education of being gets at its maximum near to the natural state. It changes

into a means of cultural intercommunication according to the natural physical principle of the communicative medium.

Globalization and culture in modern time have a natural relation in which globalization is shown as a philosophy or as meta-theory and culture as a practice with equal dimensions with the human life itself.(4)

**Intercultural communication is a very effective means for the education and integration of identities in the global era.** A cultural citizen is a polyglot who is able to move comfortably within multiple and diverse communities while resisting the temptation to search for a purer and less complex identity. Conversely, John Urry (2000) suggests that we become cultural citizens through the growth of a "surface" cosmopolitanism that has helped produce a certain "openness" to the rich pattern of geographical and historical culture the globalism has to offer on this reading, "cultural" citizenship is more the product of the free mobility of gods and peoples than legally formulated right and obligations. Our argument on this case is in the environment of the Albanian emigrants in Greece, Italy and other western countries after the totalitarian collapse.

**The religion identity of Albanian is not any essential structural component of their identity. The religion of Albanians as a part of their culture.**

According to the majority of knowledge men, the Albanian mythology is a typical **balkanic and pagan Mythology.**

This thesis is based on the Albanians spiritual culture and their rational identity.

The pagan essence of the Albanian mythological faith is also underlined by A. Pipa (1981) in his dictionary of Mythology. (5)

**So the Albanians' religion is a pantheist religion**. Therefore the Albanian philosophy of religion faiths is a **pantheist philosophy**.

In the Albanian language the word *"u lind"* (**"bear"**) means "come to light". In the Albanian family when a child is born they greet using the phrase "came into light a boy or a girl" *(erdhi ne drite djali ose vajza)*

The Albanians don't use the word *krijim* (**creation**) so they relate the life not with the "creation" but with the coming to light *(doli ne drite)*. The awareness begins after the coming into light (bearing).

We have compared so far the philosophy of G. Vico for the three cycles of the human history with the Albanian historic truth and it results that the **Albanian population has not passed yet the period or the theological cycle of its spiritual history.(6)**

During this cycle Albanians have trusted but they have not trusted upon gods. Their deities are second hand. For the Albanians it does not exist life after death. It does not exist the hell and the sky hasn't got anything special least divine. Life for Albanians is perceived in a heroic way. Albanian mythology thrives as a heroic mythology. Of this kind is the mythologization of our national hero *Gjergj Kastrioti or Skenderbeu,* which is the founder of the national Albanian state. Religion in Albania can be analyzed in two

relationships, which are related appropriately with two Albania social categories. Also religion faith of Albanians is conditioned form the presence of the administrative state in Albanian territories of the Roman Catholic Christians, from the presence of the orthodox slaves and Muslim Turkish.

The first category are the clerics of all the religion faiths or Albanian "religion elites". In this "religion elite" is a small number of clerics who have given a great contribution in the philosophy of religion and in the philosophy of the Albanology. These knowledge men and patriots are called in our search "the fathers of the Albanian church".

The founders of the Albanian National Renaissance were either Christian and Muslim and Bektashi thinkers. And they are all well-known philosophers of Albanology.

The second category is the Albanian religious believers.

The religious relevance and religious faith of Albanians is a non-oriented value of their identity, which is related with the nature and terrestrial everyday life.

The relation between religion and identity is a one-dimensional cultural relation. This has to do only with one function of religion from many other social functions, which there are in the religion. Through religion individual find a greater confidence, to affirm their identity. People by means of religion gave answers to some questions about themselves to some questions about world that is about others.

My means of religion people put individual relations and collective relations with the transcendent world.

Anyway, this function cannot be and enough argument to consider religion a determining factor of identity.

## The Albanians have made an adaption to the religious relevance and not a religious convert.

They are adapted to historic, economic and social conditions of every period of time. It was a vital need for Albanians to be adapted in Muslim religion.

This adaption started in the medieval Albanian towns and spread as far the most remote villages. The changing of religion relevance has been a pragmatic and materialist adaption and not at all a idealist spiritual convert.

Pragmatic adaption of Albanian got activated at its maximum even after the communism collapse in Albania.

Most of the Albanian emigrants who went to Greece, changed their names from those of a Turkish origin to those of Greek orthodox origin.(7)

## Albanian Muslim cultural identity in the West.

Bulks of Albanians who have gone to West after 90s of the twentieth century depend on Muslim faith. The first surge was toward Greece, Italy Germany, UK, Belgium, and Switzerland. A part of them has gone to USA and Canada as well as in Australia.

Cultural integration has been and still is the first priority of their lives. Now after more than twenty years past it has begun to be present in those countries even the second generation of Albanian emigrants.

Albanian emigrants have built their families and have their children who have started to be integrated as the second generation of Albanian in the West. Anyway, the integration of this part of Albanian population in Western Europe, especially in Italy, Greece, Germany, Belgium, France  and also in the USA and Canada, and other countries is influenced even by the religion relevance.

As soon as Albanians were in these Western countries there were observed two views of the integrating process. Albanians themselves didn't feel the worry of the religion in the West. They started a fast and pragmatic adaption to the new social climate where they were found in. Furthermore this occurrence was followed even by personal identity documents fraud or the fraud of national identity.

The second view was the attitude of the Western countries' populations toward the Albanian emigrants. A great part of the Western hosts were more than needed conservative, in accepting Albanians, because of their Muslim religion.

Nevertheless our search in this space has convinced us that the Albanian integration to west is not now conditioned by their religious faith. The religious Albanian emigrants in the western countries favor themselves also because of their shallow knowledge they own about Muslim religious obligations.

The reality of European countries especially the reality in France, Italy, Germany, Switzerland, England verifies that there is a emphasized difference between Albanian Muslim religious behavior and Muslim religious behavior of other Eastern countries. The later ones have a deeper illuminist mental and spiritual relation with the Muslim religion and the Qur'an. An important and encourage factor in this integration is the influence of the emigrations younger generation of Albanians.

A younger generation of Muslim emigrants is coming of age in the West. A part of them now bore in the west as distinct from their parents. The young people don't reject the integration and assimilation like their parents often desired. In case of integration of Arab muscleman's and other muscleman's from Middle East country and from large east country. The younger generation of Albanian is better educated than their parents. There is also an economic factor. The younger generation is better educated than their parents. They had arrived largely to take up menial jobs as bus conductors of factory.

Finally in the Albanian Muslim integration in Europe mostly Christian it influences positively also the secularism phenomena and the reduction of the power and authority of religion.

This tendency of European society is an integrating space for Albanians. So unlike all Muslims of other countries, Albanian Muslims are integrated quickly and easily to the European secularist environment.

My entire search in education and cultural intercommunication is set up according to my credo of reflective philosophy, which is "I am, because you think". This philosophy is made the essence of cultural communication in our

global era. It gives a new content and form to the art of *menjeutik* of Socrates. The Socratic dialogue has already become a polyolog.

The reflective philosophy is completing in practice the Aristotelian idea that It is an art the education of intelligent man and good man.

The question "what is the man", has been an eternal question, not only for philosophy.

All the philosophers are dealt with this question. Martin Buber (1947) in his book "Between man and man" started his argument from Aristotle to the Christian idea for categorical imperative till to the existentialism(8). Exactly this idea o him is an argument for intercultural education of our time. The man of our time is an "universal man" or a "global man". Hi is oriented to become "the man of trade". Our contacts and relations with market and its stuff are very large and deep so that they are spread in the whole living space. Children go to the markets and supermarkets to buy toys and books and to play, the market and school compete each other in the process of socialization of children and adolescents.

No little time is spent in the market even by the second generation and the third generation.

It is so true even the idea that nowadays man is "the man in motion". His everyday life is identified with motion. It would be nonsense for the man of our days to work near the house where he only goes to sleep. The end of totalitarian systems was also the end of isolation or freezing of human movements. Movement and human communication took a natural dimension and education is on the same dimension with this objective process.

These new circumstances of our era have given a new definition of Socrates role as midwife as and his terms *"μαῖα mai"* or "wind eggs" *(ἀνεμιαῖον anemiaion).* And this dimension is related with the changing of mind, the changing of the spirit and the changing of the body. Well, it is going to be the *"metanoia"* into the modern human being and not beyond of being.

From this first station of our knowledge, after the second station of "universal man" in Renaissance time we are in the global station today and need to "implementing key competences to knowledge, skills, and attitudes required for a successful life" (9).

The reflective philosophy is the philosophy of education in our time because it enables the socializing of the newer generation. The contemporary model of man in our global era is oriented universal man and the good competency cultural communicative. This model we can percept like a tree with live oak, (see the figure). In the short terms this man have fully aware in a specific field and are very competent to communicate in multicultural situations.


**Notes**

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