Social exclusion in a cross-border socio-cultural space

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Abstract: The article explores the features of social exclusion in cross-border regions, the determinism of social exclusion by the processes of identification and self-identification of individuals, cultural, ethnic, economic, religious factors, and circumstances. In the context of the study, the cross-border regions are considered as a sociocultural space, ontologically defined above the borders of interacting cultures and countries, differentiated by economic, social, demographic and other indicators. The interaction of cultures is analyzed in the context of the problems of cultural identification, individuals' understanding of the boundaries of their own sociocultural space, and also from the standpoint of the need to implement inclusive social policies in cross-border regions to ensure their sustainable development.

Keywords: social exclusion, sociocultural space, identification, cross-border region

1. Introduction

In the framework of the modern transformation of interstate relations, a new trend in relations between states, namely cross-border interaction, has become widespread. At the same time, countries belonging to different civilizational types, significantly differing in economic, social or demographic indicators, are often included in cross-border interaction. In turn, this creates certain difficulties in this interaction. At the same time, as a result of this interaction, cross-border regions as spatial organizations characterized by certain political, economic, and cultural features are being intensively formed. Moreover, the nature of the interaction is largely determined by the sociocultural stability of the regions included in it. In accordance with the foregoing, the study of exclusion in a cross-border socio-cultural space seems relevant in order to develop inclusive social policies that contribute to the realization of the benefits of cultural diversity and the sustainable development of cross-border regions in this context.

2. Materials and Methods

In the study of social exclusion, the authors relied on the classical works of P. Abrahamson, V. P. Borodkin, M. Castells, N. Luman. The problem of cultural conflict and human identification in the socio-cultural cross-border area is analyzed in the works of R. Park, E. Stonequist. The studies of such authors as D. G. Emchenko, N. S. Zimina are devoted to the process of anthropological changes in the multicultural space of cross-border regions.

For a holistic study of social exclusion in the socio-cultural cross-border area, the socio-philosophical approach as a special level of scientific generalization of facts and conclusions obtained by various branches of knowledge about society was applied. In addition, the fact of the impossibility of writing any scientific work without the use of leading general logical methods and formal logical

means of scientific research is obvious. Together, they allow us to consider the phenomenon of exclusion in the context of a transboundary sociocultural space, borrowing terminology, methods and summarizing the data of private sciences.

3. Results

An analysis of the features of social exclusion in cross-border regions led to a number of great insights. First of all, the modern processes of globalization and regionalization stimulate the emergence and strengthening of integration processes with the participation of regions that go to the cross-border level of their development and the establishment of relations with the internal regions of other countries. In the context of the interaction of different cultures, cross-border interactions lead to the formation of a cross-border socio-cultural space, which is an area of interaction and interpenetration of two cultures. At the center of this area, a marginal person, or a cultural hybrid, solves two crucial problems: seeks not to lose its cultural identity, on the one hand, and, at the same time, makes efforts to be included in another.

Second, the essence of cultural identity is the conscious acceptance by the individual of the relevant cultural norms and patterns of behavior, value orientations and language. At the same time, a person has the right to change his identity, identifying himself with another culture; therefore, cultural identity is determined not only by external necessity but also by human freedom. An individual's being in the sociocultural space of a cross-border region while rejecting the norms and values of a dominant culture is a situation of breaking ties between a person and a social system, a lack of cultural identity, and a state of social exclusion;

Third, in cross-border regions, to overcome the cultural, ideological, religious, behavioral and other foundations of social exclusion, focus of state institutions on social change and innovation policy, readiness for dialogue and the implementation of a balanced inclusive policy, taking into account the interests of all groups of the population, are necessary.

4. Discussion

Most researchers define a cross-border region as a special space that is formed during the cooperation of administrative-territorial and municipal entities of neighboring states or, in the case of socio-cultural regions, including border regions of neighboring countries that are close by key parameters. The desire of the border areas to achieve a strategic partnership is the basis for the formation of cross-border regions. As a result, the level of integration within the cross-border region, significantly exceeding its integration with other regions within the states to which the constituent territories belong, may be formed. At the same time, those territories which are parts of various states position themselves as a whole, having a common identity and aimed at coordinated solution of problems and achievement of goals formulated by the participating regions.

The cross-border region is not only a space in its physical understanding, but also a kind of social entity formed on the basis of certain agreements. The creation of a cross-border region can be based on cultural or ethnic ties of border territories, a similar historical and cultural landscape, or a community of political, socio-economic, and other interests. Moreover, the most consolidated cross-border regions are formed in a situation of a combination of all of the above factors. The nature and stability of relations between neighboring territories is determined by the degree of permeability of the border, which performs primarily barrier functions or, conversely, contact.

Events taking place in the modern world are represented by two multidirectional processes, during which the actualization of regional and local features is opposed to the desire of individual countries to form a global socio-cultural space. The "clash of civilizations," the stubborn preservation of regional identity, the escalation of various conflicts, the transformation of political structures indicate, first of all, that the formation of a single political, economic, information space is experiencing significant difficulties, since this process is built on a sociocultural basis.

Any region is a system whose functions are carried out through a variety of processes carried out by social structures (social institutions, organizations, etc.). The combination of functions, social

structures and processes forms a regional sociocultural space in the inextricable link of sociality and culture, in the unity of these components.

A sociocultural space is an anthropological space, since it is a way of human existence in society and culture, while explicating the inextricable link of the individual, culture, and society. A person included in the sociocultural space interiorizes his values, social norms, traditions. And the boundaries of space can be discovered by him exclusively in comparison and (or) in a collision with other spaces, when his own culture and identity is actualized, the sociocultural features of a particular community are more clearly experienced.

At the same time, the sociocultural space has an unstable border, which determines its property as dynamism; this is clearly manifested in modern conditions of globalization. An essential characteristic of a sociocultural space is its multidimensionality, due to the possibility of the existence in one space of interacting spaces of several cultures and sociocultural spaces of individual territories. The sociocultural space is axiologically determined and structured. The values form a person's identity, while acting as a factor in the consolidation of the corresponding sociocultural community, when a certain group of people realizes their belonging to this sociocultural space.

The changes determined by the processes of globalization and regionalization, in turn, cause the emergence and strengthening of integration processes. Regions that, as a result, receive the opportunity to reach a new level of their development and establish ties with the internal regions of other countries, namely cross-border, become participants in these integration processes. In the context of the mutual influence of different cultures, cross-border interaction leads to the formation of a specific cross-border socio-cultural space or socio-cultural cross-border.

The cross-border space is a social construct, denoting overlays of various sociocultural spaces (domestic, spaces of neighboring regions of different states), overcoming and leveling sociocultural boundaries; a space that is not tied to borders. The formation of the region as a transboundary sociocultural space, ontologically defined over the borders of interacting cultures and countries, differentiated by economic, social, demographic, and other indicators, necessarily leads to the following: transforming the foundations of human life, cultural values, changing the boundaries of the space of own identification and social relations.

Accordingly, a person in a transboundary sociocultural space simultaneously resides in many spaces, which necessarily raises the question of determining the space of his own identity, as well as maintaining this identity at the intersection of several sociocultural spaces. Since the socio-cultural cross-border area is a sphere of social, cultural, and socio-anthropological changes. In fact, within the framework of a cross-border sociocultural space, each person inevitably solves two major problems: seeks not to lose his cultural identity, on the one hand, and at the same time makes efforts to be included in another.

In the culture of a cross-border region, a special type of personality arises, which is called R. Park a "marginal man." At the same time, it should be noted that, in this case, marginality is understood not as a negative social process that completes the downward social mobility, but as the process of finding the subject on the border of two different cultures, his conscious simultaneous acceptance of the values of both cultures to one degree or another. This understanding of marginality is associated with the process of migration, which objectively forces a person to master other cultural values, social norms, and lifestyles. E. Stonequist called the Park marginal man a "cultural hybrid," which inevitably finds himself in a "marginal" situation, namely on the edge of the dominant group that never fully accepts them, and the group of origin that rejects them as apostates" [10].

The sociocultural space of the cross-border region is an area of interaction and interpenetration of two cultures, in the center of which a marginal person or a cultural hybrid always has the opportunity to choose during acculturation within the cross-border region. Acculturation involves the assimilation by the individual or social group of a new culture in addition to the existing one, the perception by one ethnos of the culture of another ethnos, different from assimilation, which, as a rule, implies the loss of the cultural specificity of a social group.

Thus, a marginal person or a cultural hybrid is a product and the result of a natural cultural process of mutual influence and interpenetration of cultures, which has a dual identity. Identity can be defined as a person's awareness of his belonging to any group marking his place in the sociocultural space. The need for identity is due to a person's need for a certain orderliness of his life, which only a community of other people can provide him. Voluntary internalization of the prevailing norms, values, traditions in a given community makes a person involved in the corresponding culture.

Thus, the essence of cultural identity lies in the individual's conscious acceptance of relevant cultural norms and patterns of behavior, value orientations and language, in other words, in understanding himself from the standpoint of those characteristics that are accepted in a given society, in identifying himself with his cultural patterns. At the same time, a person has the right to change his identity, identifying himself with another culture or cultural group, which forms the openness of social life, and the choice of lifestyle. In fact, cultural identity is determined not only by external necessity, but also by freedom.

The inability or unwillingness to integrate social norms and values into the individual system of values and meanings for some reason leads to the nominal presence of a person in the social system, to the inability to form an identity system, and, as a consequence, the onset of a situation of social exclusion.

In a broader sense, the phenomenon of exclusion is characterized by a multifaceted and multifactorial restriction mechanism inherent in all societies without exception, the differences are only in the criteria by which certain individuals or social groups are marked as excluded.

In the contemporary society, "social exclusion" is seen as a social phenomenon, the reasons for which lie in the principles of the functioning of society and covers an increasing number of citizens. N. Luman wrote about a "turbulent evolution," which activates the dual category of inclusion/exclusion, which is the worst-case scenario for the development of society, in his opinion, because "some people are included in functional systems, while others would be excluded from them, remaining creatures who are trying to survive until tomorrow" [6].

At the same time, it should be noted that in the classical, originally used meaning, the situation of social exclusion is close to the situation of poverty as relative deprivation. However, V. F. Borodkin notes that "the concept of "social exclusion" is wider. Strictly speaking, social exclusion can be associated not only with poverty, but also with cultural, ethnic, economic, religious circumstances" [3]. He also insists on the need to distinguish between the situation and the state of social exclusion. He suggests understanding the situation of social exclusion as objective circumstances in which people who find themselves in these circumstances are not able to take advantage of the social rights granted to them. The state of social exclusion is determined by individual perception of the situation and self-identification [3]. In other words, the situation of social exclusion implies predominantly socially unprotected sections of the population located on the "social bottom." And in a state of social exclusion, the mismatch between personal values and needs and social goals and norms can make it impossible to include an individual in a social system.

In our opinion, the use of the concept of "social exclusion" contains certain potential opportunities. They are determined by the possibility of its use for studying situations of voluntary exclusion by subjects of themselves from social reality, which is not accepted by them due to the existence of insoluble contradictions between the indicated reality and their inner world. If the norms and values of the prevailing culture are not accepted, the being of an individual in the sociocultural space of a cross-border region is a situation of breaking ties between a person and a social system, respectively, a violation in the construction of social reality and cultural identity, in other words, a state of social exclusion. Moreover, in cross-border regions, issues of national, religious, in some cases, gender exclusion are quite acute.

It seems reasonable to us to consider the phenomenon of social exclusion as a universal way to exclude individual or group social entities from social space. The exception is determined by the rejection of certain regulatory requirements governing social relations. Social exclusion may be full or partial, but it is a break in social ties in any case, followed by a crisis of personal identity and social

disqualification of a person. The exclusion of a person from an active social life causes alienation in him/her, which is the cause of many types of deviant behavior. Since it invariably pushes a person to search for a replacement for legitimate forms of social interaction, access to which turned out to be closed to him. As for deviance, it is understood as a social phenomenon, expressed in relatively massive, statistically stable forms of human activity that do not correspond to the officially established (law) or actually established (customs, traditions, morality) in a given society, culture, group, norms and expectations.

However, it is necessary to take into account that the social norm expresses the limits historically prevailing in a particular society, the measure, the interval of permissible (permissible or mandatory) behavior, the activities of individuals, social groups, social organizations. In contrast to the natural norms of physical and biological processes, social norms are constructed as a result of reflection (adequate or distorted) in the minds and actions of people of the laws of the functioning of society. Therefore, a social norm can either comply with the laws of social development (and then it is "natural"), or reflect them incompletely, inadequately, being the product of a distorted (ideologized, politicized, mythologized, religious) reflection of objective laws. And then, the "norm" itself turns out to be abnormal, and the deviations from it are "normal" (adaptive).

The principles of the social structure functioning in a modern society suggest the existence of a mechanism of social exclusion, constructed by excluding certain individuals or social groups from a legitimate space. This happens if the regulatory requirements governing social relations are not accepted, regardless of whether social norms comply with the laws of social development or are the product of a distortion of objective laws. A person in the sociocultural space of a cross-border society, who has refused to participate in the cultures that make it up, to internalize their values and norms, is only nominally in the social system. Thus, this person is in a situation of inconsistency of his activity with the prevailing sociocultural normativity as a result of reflecting the functioning of society, having a risk of being excluded from the integrated social space.

5. Conclusion

In accordance with the foregoing, we consider it possible to conclude that the social state in the process of regulating social relations through an inclusive social policy ensures the realization of the social rights of all groups of the population. The cultural diversity of cross-border regions necessarily stimulates social institutions to develop new inclusion practices for migrants, representatives of different ethnic, religious, gender, age and other groups of the population. For the modern state, it is social inclusion that makes it possible to pursue a policy of social integration in cross-border regions, which, at the same time, must take into account their increasing cultural diversity.

Understanding by social inclusion "the democratic action of including an individual or group in a wider community with the aim of familiarizing with a particular action or cultural process" [10], we need to note that social inclusion is an inevitable process in a multicultural society that leads to social integration. It turns all members of this society into loyal citizens, regardless of their property status, ethnic origin, religion, political beliefs, gender, age, health status.

Accordingly, despite the presence of special socio-cultural, political and economic conditions in cross-border regions due to their specifics, it is precisely these regions that have an urgent request for the formation of an inclusive social policy. The cultural basis of social inclusion and social integration as the principles of modern global society will be laid in such regions. In a multicultural society, with the active participation of representatives of social minorities themselves, special attention should be paid to identifying and overcoming the cultural, ideological, religious, behavioral and other grounds for social exclusion. In order for us to learn to see in social inclusion an unqualified benefit, ensuring the realization of the benefits of cultural diversity and in this context the sustainable development of cross-border regions, the following is necessary: the focus of state institutions on social changes and innovative policies, readiness for dialogue and the implementation of balanced social policies that take into account the interests of all groups of the population.

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