

NEWS

OF THE NATIONAL ACADEMY OF SCIENCES OF THE REPUBLIC OF KAZAKHSTAN
SERIES OF SOCIAL AND HUMAN SCIENCES

ISSN 2224-5294

Volume 5, Number 315 (2017), 41 – 46

УДК 159.99

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THE COMMUNICATION IN MULTICULTURAL AND MULTILINGUAL CONTEXTS

Abstract: The rapid development of international relations, active interaction of civilizations, intensity of cooperation of representatives of various people in economy, policy, and the sociocultural field became an impulse of studying of cultural dialogue. The process of accumulation and dissemination of knowledge is beyond national borders. Formation of the international education market, the international educational programs, world scientific and educational infrastructure becomes an important component of the modern world. The migration processes and participating in it people become more active trying to find a common language with representatives of other cultures. In spite of the fact that in the modern world foreign languages are learned in the majority of general education and higher educational institutions (and it contributes to the harmonious development of the identity of the pupil, improvement of his communicative skills, effective self-realization), it turns out that only knowledge of language isn't enough for successful creation of dialogue of cultures in the conditions of the multicultural and multilingual world. Cross-cultural dialogue, however, not only has advantages, but also demands from the person of a certain knowledge, abilities, and skills, manifestation of morality, ethics, and spirituality. Successful inclusion in dialogue of cultures becomes possible on condition of openness of people to cross-cultural communication, their readiness to perceive distinctions of ethnoses not as shortcomings, and as a variety condition, to respect the points of view other than own, to find ways of communicative interaction on the basis of tolerance. Thus the main emphasis in this article is placed on disclosure of the concept "cross-cultural communication". The acceptance especially of cultural changes and the adaptation to the new social environment, the multicultural and multilingual context, require three determining aspects: a stimulation of receptiveness by comparing the foreign, strange, different culture with the own, familiar culture, so that alterity and multiple identity are recognized, a relativization of "the cultural background", as Bourdieu says, that in fact implies the questioning and the negotiation of the shared knowledge, and a communication competence, which involves much more than structures of interpersonal, intracultural communication.

Keywords: intercultural communication, intercultural education, globalisation, multiculturalism, trans-culturalism.

1. Between globalization and regionalization

Globalization has been established very successful, becoming at the same time the main topic of political discourse, through its **economic dimension**, namely by opening economic markets looking for new points of stability of the contemporary developed capitalism, a phenomenon that entailed the free movement of labour, which means also the involvement of the **social dimension**, and the circle is shut by the **educational dimension**, for the individual, regardless of cultural context, in which he lives currently, there is an education need, because he is "a cultural being" and therefore "educable receptive to the cultural contacts, dialogs, influences and idiosyncrasies". The transcultural man, able to fully develop in a multicultural context through intercultural dialogue, is characterized by two interdependent dimensions: an objective dimension of knowledge, which makes him the information and its processing methods available for the adaptation to the environment, and a subjective dimension of the connection with the context, with other members of different groups of people, but also with himself, his experience makes him less vulnerable to new, unknown interactions. A first step in setting up these dimensions is made by **intercultural education** [1].

Two opposing trends characterize contemporary society: **globalization/mondialisation** and **regionalization/localization**. If the first one targets the planetary dimension, the second one is a natural response to globalization, is the move back to tight space: small-scale areas (regions, districts), small cultures, human groups formed on the basis of identity factors such as language, religion, ethnic. However, both are the effects of internationalization of economic, cultural and communication phenomena, and even they haven't obviously the same goals, they are completed by searching for unity in diversity and identity in difference in order to keep an absolutely necessary balance. The dynamic movements are provided by a dominant force, represented in principle by a whole geopolitical and cultural entity, which trends to generalize its values, cultural products, language. The universalist principle, whose enforcement is sought by institutions and organizations that currently leads the planet, is that of human rights.

2. The economic context and the transculturality

Homogeneous society, where expectations for action and human behaviour are fully stabilized, the individual is not confronted with unexpected situations, is already in many parts of the world subject of change. Obviously cultural heterogeneity in many countries is not a recent feature, minority ethnic groups have always existed in geographically delimited areas of many human groups defined as a nation. However, regardless of ethnicity, the individuals of a national state identified and they still identify with the national state where they live. One of the effects of globalization is just change this image about the nation.

Paradigmatic of the two phases of modernization of societies there can be identified several pairs of characteristics that find their form of expression both in macro structures, such as the society itself, the economy, the education, and in micro structures as well as such as foreign language learning. These pairs of features (Table 1) should not be understood as antonyms.

Table 1 - The characteristics of First and Second Modernization

First Modernization	Second Modernization
structure-oriented thinking	process-oriented thinking
autonomy attempt	integration into networks
control	own internal dynamic
concreteness	vagueness
either or	as well as
coherent identities	cohesive identities
closeness	openness
delimitation	diffusion
circularity	ramification

Homogeneity in principle ensures a climate of trust, and without this condition the human interaction was and is still unthinkable. But in terms of current economic globalization we can't talk about such stability anymore. Moving in different cultural spaces and dealing with a variety of value systems make cultural homogeneity no more a self-evident condition. By integration in different contexts, in the most cases from different geographical areas, individual is compelled to develop multiple identities, he is subjected to a process of hybridization, creolization [2].

The oscillation between identity and alterity is on the one hand recognition of differences, and on the other hand the searching within these differences of general normative benchmarks, of some "*consensual islands*" that ensure a balance in the interaction. The alternation between homogenizing globalization, based on the Western capitalism, and the particularization trends advocating for local and regional cultures is the characteristic of current social and economic phenomena.

Global economy can not be conceived without international communication, which in recent decades has become a prerequisite to economic success. Such a communication, underlying economic partnerships and multinational organizations, requires an accurate perception and interpretation of different cultures, other than the culture of origin, in which economic activity takes place, and a permanent negotiation of symbols and reference systems. From this perspective the balance between unity and difference must integrate at least three cultural levels: culture of origin, target culture and organizational culture. Last type of culture is also a combination between the mother organisation's culture that was developed in accordance with the culture of the geographical space and of the national state, where the company was set up and works, and the different cultures of subsidiaries, a network created by cross-border expansion. Transculturality can be seen from this perspective the fundamental feature of multinational organizations, at their level hybridization is very pronounced, and even the only possible form of existence.

Amid the economic structures of any kind they may be, ranging from industrial, commercial, advertising, banking or financial to staff management, the concepts "*transculturality*" and "*transversality*" have the most

powerful relevance. On the one hand dynamic economic area does not give enough time to develop an intercultural dialogue, where it is fundamental to understand what is different and not just perception and adaptation to new, and on the other hand activity of individuals from different cultures and mentalities, in a well defined organizational framework, with rules, norms, conventions and even specific cultural traditions, can not be held as long as there is not accepted an overlap of various cultural elements, vertically from mother organization in subsidiaries and horizontally between members of the organization. Such a context justifies the fact that the individual can not belong only “to a single cultural circle” and transculturality is a possible middle way between global homogenization and regional/local particularization. Therefore interaction with others is decisive, emphasis falling on overlapping and combination, thus obtain the necessary communication open, and network connection capacity and transgression of the home-culture are essential for flexible situational-reaction, depending on the needs of the working environment, but also those of the new modernity [3].

But what is omitted is the individual’s need to hold a clear identity, a fact almost impossible in a multicultural organizational structure. That explains the existence of at least two parallel cultural identities, the one used to work, to call the organizational identity, as a result of mixing organisational elements mentioned above, and the one used outside of the organization, which justifies the fact that individuals belonging to the culture of origin. We must not forget that *organizational identity* is temporary, so it has a very low-viability and it doesn’t overlap on deep structures and values of the individual. By changing jobs in a different organization, which may mean another cultural context, there is necessary also a restructuring of organizational identity too. Permanent danger of these changes and hybridization chain, which are not backed by a formal setting, where under the guidance of professionals, be they teachers, coaches, trainers, the individuals realize the need for these changes and they receive the explanations how these things have to be done, lies in mutations and severe losses especially in the cultural field, the construction of which is in fact a thousand work-years.

With the increased interest shown for the concept of communication competence starting with the 80s of last century, researchers focused their attention on the notion of “*transnational communication*”, which is not only a relationship between two foreign languages, but between two languages that each one reflects a certain social and cultural reality. This shows that international interactions create besides strictly linguistic additional difficulties because of different fund of knowledge.

According to C. Leggewie (2003) current phase of globalization has three characteristics:

1. deterritorialization of institutions, companies and communities
2. hybridization of cultures through interaction and mutual influence
3. globalization, that means assimilation of local-global economic and cultural phenomena, from imitation, passing through creative recovery and ending in separation or radical rejection reactions[4].

3. The social context and the multiculturality

The spatial reference of globalization is as shown above the planet as a whole, the fundamental idea is that of interconnecting thanks to the open frontiers and real or virtual flow of capital, cultural products, ideas, values and especially people. Living in an open world individual comes increasingly into contact with a diversity of cultures and in various ways from the forms covered by television, press, internet, school, until the direct ones represented by tourism, but especially by migration, therefore we can talk about a multicultural affiliation.

The migration phenomenon that represents the temporary or permanent residence of persons in other countries and as a matter of fact in other cultures, becoming in this way the most important context for the development of intercultural communication processes, has acquired in the second half of the 20th century new dimensions and unexpected valences. Indeed the entire colonialist history from the late 15th century till the middle 20th century was marked by massive movements of population, or by wilful migration of millions of Europeans to the Americas and Africa, or by the slave-trade and forced relocation of indigenous people from their native countries by European settlers, as it happened in South and North America, in Australia and Africa. The migration movements of the last century, that began in the context of the Second World War and were amplified after 1950, have gone but much shorter periods of time, they have had a much deeper emotional charge and so for migrants have been more traumatic.

The economic and implicit social differences between developed capitalist countries of Western Europe but also of North America have led to a split of a different type of societies. High living standards and greater possibilities of finding a job have become points of attraction for millions of people who by their own decision they chose to live and work in a different society than the home. That divided the world in countries receiving foreign-labour and less political refugees and countries exporting cheap labour. People on both sides were not ready for this impact. Because the receiving countries in Europe haven’t faced up to the middle of last century with an ethnic, cultural and linguistic diversity on their well-defined territory, multiculturalism meant to start homogenization, unique culture and language, cultural chauvinism and separatism. Migrants in order to survive had only one option: complete adaptation

to the culture they lived through affiliation and dependence. Between migrants and members of the new cultural group, that they tried to penetrate, could not develop a dialogue.

Migrant adaptation is based on direct experience and observation. By comparison and imitation he believes that he adapts to new cultural environment, but the subject does not involve reflexivity, self-questioning and questioning of what surrounds him. On the other hand the members of the cultural group, whom they want to belong, are not willing to engage a dialogue, because migrants are often perceived as intruders, as disturbing factors of the existing identity, cultural, religious and linguistic balance. The lack of dialogical experience is evident in both parties. At this level of everyday social life cultures in a spherical shape, as they was described by Herder, is the most relevant image. Interacting cultures collide and the collision causes an evident rejection.

The preserving of cultural identity requires a cultural transmission, which is a complex phenomenon because of its ramification on at least two levels: on a temporal level (the diachronic and synchronic image of the perpetuation of the common cultural background of a human community) and on a spatial level (the image of transgression of the own cultural area)[2].

Social phenomenon in terms of acculturation is specific in multicultural contexts, and not only in those contexts that openly declare their trends to assimilation, segregation or integration. Through acculturation the individual takes values, norms, conventions, and behaviours from individual or a group with another cultural identity than his own, but the takeover is not subject of reflection and interpretation of various reasons such as age, education, profession, available time for comprehension. In most cases acculturation mechanism produces fractures of identity because of individual's inability to form the bridge between two cultures and different realities. Multiculturalism through its indifference to individual and by reducing or rather annihilating alterity and diversity has very serious effects on human existence. Individual remains suspended between two cultures, unaccepted by target culture and rejected by the home-culture; this is manifested in practice by exclusion or marginalization, and the behavioural actions of individuals are dominated by anxiety, depression and identity-crisis. The attempt to impose the replacing of a mental construction or of a behaviour takes the individual to a denial of self-identity and an award of other identity, that he can't admit, he is not able to assimilate the new identity.

Multiculturality is therefore a specific phenomenon in societies where different cultures coexist in a peaceful way. Individual is still firmly anchored in his own closed cultural context, which does not allow the development of dialogue, on the contrary it separates and excludes. Herder's image persists: the spheres which collide but they don't interact with each other.

4. The educational context and the interculturality

There is no universal man. He is the image of a specific historical moment and of a culture, he is an expression of the dialectic between specific attributes of the time, in which he lives, and the universal, timeless attributes. By very intense concern with social communication in general and the intercultural communication in particular, we have seen in previous chapters, that cultural differences have been at the forefront of attention of many researchers in related or even unrelated fields with what generally is called communication.

The migratory movements for economic and political reasons in the last 40 years have lead to the inevitable phenomenon of cultural and linguistic mix of the schools in the receiving countries of Western Europe. Moreover, this caused great interest for the new school reality that disrupts the natural course of school education activities.

The universalistic approach with clear Eurocentric accents considers the globalization as a super ordinate perspective, everywhere the world being put in front of the same problems and challenges about peace, human rights, the environment, problems whose resolution can not be done only through joint action, founded on "*the universal force of reason and language*". The individual is acting on his own cultural and biographic background and he respects the cultural and biographic backgrounds of those with whom he interacts in the dialogue of the global societies. The ideal communication is based on a global competence representing a unit of "*global national and ethnic identifications*", as a result of internalization of universal ethical values and principles. On the other side the position of cultural relativism is articulated on "*a eurocentrism without prejudice*" by relativization patterns of orientation, though and interpreting, which leads to greater tolerance for foreign contexts. But both approaches have in common the culture that is related to ethnic, national, religious and linguistic differentiating elements [5].

In the educational field the more intense preoccupation with the phenomenon of interculturality after 1990, with the cancellation of the communist bloc in Europe and the imposition of a market economy in the world, marked the change from the dominant dichotomy of multiculturalism between self and foreign to the focus on exchange and reciprocity. Multiculturalism in science of education is reflected in the pedagogy of foreigners who has only compensatory nature without blur the differences between people with different cultural backgrounds and in foreign pedagogy in the foreground was the acquisition of knowledge about the foreign-context. Interculturality changes the perspective, the difference isn't considered anymore a lack and a criterion of segregation, but it is a natural fact of the pluralistic society.

The intercultural education aims to raise awareness of children, youth and even adults of cultural / linguistic diversity, of alterity, through different forms of learning and lifelong training. The formal school context can

contribute substantially to the awareness of cultural and identity differences and to their understanding through the intercultural dialogue which is mediated by the teacher, a phenomenon that can't be done in the social everyday and in the professional environment, where the most important are the experiences, but which remain unexplained. Interculturality implies interaction, cooperation, interdependence, consensus, processuality, integration, building, negotiation, unity in diversity, dynamism, metacommunication, emotional intelligence, with a word dialogue.

Education has the responsibility not only to provide knowledge but also to transmit values, habits and beliefs for the perpetuation of cultural and ethnic identity, to form a durable structure, such as a *"habitus"*, which is bearing the characteristics of a particular human group. So the school has a dual mission: the transmission of a general cultural knowledge, which is focused on a useful knowledge, and the reproduction of the culture, to ensure a coherent and cohesive, with other word a homogenous, group of human. If in a homogenous cultural context the two functions are performed naturally, the multicultural context certainly raises problems in both situations, but especially in the reproduction of the cultural matrix. Here comes the intercultural education which aims for recognition, acceptance and appreciation of different cultural matrices, which are temporarily present in school context. The fundamental means of achieving these goals is through dialogue which by its dynamic, confrontational nature stimulates the openness, the comparison, the relativization of ideas and perspectives; it raises the degree of sensitivity to what is different and foreign [6].

The understanding in intercultural communication process is fundamentally. It is always linked to certain factors:

- the social-cultural context with its specific traditions, norms and values
- individual experience in socio-cultural context of origin
- school climate [7].

5. Conclusions

Considering the communication as the language use in order to understand each other, in the intercultural communication two competences would be necessary – a competence in the mother tongue and in the culture of origin and a competence in the foreign language and culture. In the intercultural process can be seen easily that because of a persistent anchorage in only one culture (usually in the native culture) the probability to develop conflicting situations is higher, therefore the dialogue should be stimulated and promoted.

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ПОЛИЛИНГВИЗМ КОНТЕКСІНДЕГІ МӘДЕНИЕТАРАЛЫҚ КОММУНИКАЦИЯ

Аннотация. Халықаралық байланыстардың дамуы, өркениеттердің өзара белсенді іс-қимылы, экономика мен саясат саласында түрлі халық өкілдерінің ынтымақтастығының қарқындылығы, әлеуметтік-мәдени сала тіл мен мәдениеттің табысты диалог құру жағдайын зерттеуге түрткі болды. Жинақтау үрдісі және білім тарату ұлттық шекаралардың шеңберінен шығады. Қазіргі әлемдегі маңызды компонент әлем нарығындағы білім беру қызметінің қалыптасуы, халықаралық білім бағдарламалары, әлемдік ғылыми білім беру инфраструктуралары болып табылады. Көші-қон процестері белсендіріледі, оған қатысушы адамдар басқа мәдениет өкілдерімен ортақ тіл табысуға тырысады. Қазіргі әлемде шетел тілдерінің жалпы білім беретін мектептерде және жоғары оқу орындарының көпшілігінде оқытылуына қарамастан, (бұл оқушы тұлғасының гармониялық дамуына, коммуникациялық дағдылар мен машықтарын жетілдіруге ықпал етеді),

көпмәдениетті және көптілді әлем жағдайында диалог пен мәдениетті табысты құруда тек қана тіл білімі жеткіліксіз екен. Мәдениетаралық диалог артықшылықтарымен қатар, адамнан нақты білім, дағды мен машық, адамгершілік көрініс, әдеп, адами руханилықты талап етеді. Мәдениеттің диалогке табысты енуі адамдардың мәдениетаралық қарым-қатынасқа ашықтығы жағдайында мүмкін болады, этностардың ерекшелігін оның кемшілігі демей, көптірлілік кепілі, өзіңнен басқа да көзқараспен санасу, толеранттылық негізде коммуникативті өзара қарым-қатынас жолдарын табуға дайындық деп қабылдау керек. Осылайша мақаладағы басты назар «мәдениетаралық коммуникация» ұғымын ашуға бағытталған.

Түйін сөздер: мәдениетаралық коммуникация, мәдениетаралық білім беру, жаһандану.

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МЕЖКУЛЬТУРНАЯ КОММУНИКАЦИЯ В КОНТЕКСТЕ ПОЛИЛИНГВИЗМА

Аннотация. Стремительное развитие международных связей, активное взаимодействие цивилизаций, интенсивность сотрудничества представителей различных народов в области экономики, политики, социокультурной сферы послужили импульсом для изучения условий построения успешного диалога языков и культур. Процесс накопления и распространения знаний выходит за рамки национальных границ. Важным компонентом современного мира становится формирование международного рынка образовательных услуг, международных образовательных программ, мировой научно-образовательной инфраструктуры. Активизируются миграционные процессы, участвующие в них люди пытаются найти общий язык с представителями других культур. Несмотря на то, что в современном мире иностранные языки изучаются в большинстве общеобразовательных и высших учебных заведений (и это способствует гармоничному развитию личности учащегося, совершенствованию его коммуникативных умений и навыков, эффективной самореализации), оказывается, что только знания языка недостаточно для успешного построения диалога культур в условиях поликультурного и полилингвального мира. Межкультурный диалог, однако, не только имеет преимущества, но и требует от человека определенных знаний, умений, навыков, проявления нравственности, этики, духовности. Успешное включение в диалог культур становится возможным при условии открытости людей к межкультурному общению, их готовности воспринимать различия этносов не как недостатки, а как условие многообразия, уважать точки зрения, отличные от собственных, находить пути коммуникативного взаимодействия на основе толерантности. Таким образом основной акцент в данной статье сделан на раскрытие понятия «межкультурная коммуникация».

Ключевые слова: межкультурная коммуникация, межкультурное образование, глобализация.