

Theoretical basics of interethnic communication research

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Abstract. The article deals with an important question in the theory of intercultural communication; it is about the possible theoretical basis of interethnic communication studies. Interethnic communication gives modern linguistics an interesting scientific and applied material, the analysis of which reveals different aspects, problems and features of such communication. Studying interethnic communication requires an access to particular scientific positions, which allow us to identify and form a theoretical basis for such studies. In this regard, the authors of this article attempted to study some regulations of classical language - philosophy, Eurasian ideology, ethnicity theory, which could form the basis of the interethnic communication theory.

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Introduction

Researchers emphasize significant changes of the scientific principles of modern linguistics, focused on a new anthropocentric paradigm, which replaced the ontologocentric one. It is also emphasized that the paradigms of modern linguistic knowledge has an integrated nature. The integrativeness of modern linguistics "can be seen not only in the structure of linguistic knowledge, but also on the methodological level, which combines various fields of human knowledge. This consolidating methodological principle is anthropocentrism "[1, p. 26].

A striking example for this are numerous linguistic anthropological works, which clearly show the desire to link the linguistic life of people with their life in the society and ethnic group [2], [3]. This way of linguistic problems analysis can be used in the studying of interethnic communication. According to the French culture expert Benuas Luke, "an invincible trend continues to support the original anthropomorphism, which remains the principle of any poetry and any language" [4, p. 17]. The significance of anthropocentric approach for linguistics is visible in the fact that, for example, in the analysis of conceptual systems of language, the concept "man" is recognized as "the key concept of any culture".

In the anthropocentric paradigm "researches in the field of intercultural communication, the correlation of national cultures, and reveal the specifics of the national mentality have a special importance" [5, p. 46].

The Scientists explain the growing interest to the relationship between language and culture by the changing in socio - political situation in the world: the expansion of international contacts , the

globalization of humanity's problems , the internationalization of knowledge in various spheres of human activity , the mutual exchange of cultural values at different levels : " ... the reality of the end of the century was the formation of a single communicative and cultural space (inside-ethnic and interethnic) , within the framework of which intercultural and inter-language interaction between ethnic communities and their integration develops " [6, p. 11]. For such an interaction mutual understanding, tolerance and respect for the communicating partners' culture becomes the main condition for the effectiveness. This calls for big attention to the problems of interethnic communication, so in this article we talk about the theoretical basics of such studies.

Material and methods

We use the deductive and inductive methods to describe the scientific and theoretical basics of interethnic communication; we also use such scientific methods and techniques as analysis and synthesis, generalization and abstraction. We also use the descriptive method and its components: observation, generalization, interpretation.

In order to form the theoretical basics of the interethnic communication, we applied to the fundamental regulations of the classical lingual philosophy about the interconnection between the phenomena ethnicity, culture, language; we also considered the principal approaches of the eurozaistvo to the interethnic interaction problem. In addition, to disclosure the essence of interethnic communication, we attract some regulations of the ethnicity theory; they help to understand the essence of interethnic interaction processes. Let us refer to the above-mentioned points.

The interethnic communication theory is in many ways based on the main regulations of the language philosophy, developed in classical and modern works in global issues of the interconnection between language, thought and ethnicity. We can explain our applying to them by the essence of the interethnic communication phenomenon, inextricably linked by causal relationships with such phenomenal formations as language, thought and ethnicity.

Results and discussion

We can find out the beginning of the integrated lingual-philosophical approach to language problems in the eighteenth century. (E.B. Condillac, I. Herder, etc.). Direct prerequisite for language studying in the anthropological aspect of linguistics can be found in science in the nineteenth century. These first attempts are associated with Wilhelm von Humboldt, who interpreted language in his writings as an "organ of the inner being of man", as the spokesman of the spirit and character of the people and nation. Z.K. Temirgazina writes: "In recent years, linguistics actively uses the term **anthropological linguistics**. ... we think, this term means, first: linguistic researches are underlined oriented to identify the relationships and interdependences between language (speech) and man, or, secondly, an independent scientific direction of an interdisciplinary nature, which studies the man in its cultural and linguistic manifestations. Undoubtedly, in both interpretations, the origins of anthropological linguistics are located in the nineteenth century in ideas of Wilhelm von Humboldt and A.A. Potebni about the language as a voice of the spirit and the character of the people "[7, p. 40].

The generalized philosophical nature of these ideas makes it possible to use them as a theoretical basis for the study of interethnic communication. The conception of language as an amateur and life activity of the human spirit acts as a basic lingual-philosophy idea of Humboldt. According to Humboldt, language is an intermediate world, which lies between the world of external phenomena and the inner world of the man. Each language has its own particular vision of the world, the nature of which depends on the spiritual identity of the nation, the characteristics of the world-view of the people speaking this language. «The world's wealth opens for us through the variety of languages ... the language always embodies the uniqueness of the whole nation ..." [8, p. 349]. In the modern interpretation of lingual-philosophy, this state is a confirmation of the fact that the specific ethnical nomination processes reflect the ways and methods of mastering the world by this linguistic community,

as Humboldt says, they help to reveal the ways to "transfer the ownership of the world to the spirit."

The development of Humboldt's ideas about the interconnection between language and ethnicity, language and thought was continued within the framework of neogumboldtianstvo, which formation was determined by the works of L.Vaysgerbera, who formulated the main regulations of this scientific current. The Scientifics' thoughts about the conception - language picture of the world, as a result of language mastering and transformation of the world (sprachliche Anverwandlung). According to him, " the spiritual content, the treasure of knowledge, which is rightly called the picture of the world of a particular language, lives and acts in the language of a particular community" [9, p. 168].

Humboldt ideas about the nature of the ties of language with culture, and with the worldview of the people inspired many scientists. This question is most often associated with the American anthropologists Edward Sapir and Whorf B. and the linguistic relativity hypotheses, suggested by B. Whorf based on Edward Sapir's ideas. Although it is noted that the idea of the existence of a linguistic picture of the world was comprehended by them regardless of the gumboldtiansk traditions, yet while presenting the question of the language picture of the world, a semantic connection between the German language philosopher ideas the and American ethno linguist is accentuated.

At the present stage of development of linguistics, the state of indissolubility of language and culture can be regarded as an axiom; the question is about the approaches to consider that relation. Today we are talking about "the simultaneous study of language and culture [10].

The disclosure of methodological basics of interethnic communication research, intends to refer to the ideas of Eurasianism, about the interaction of cultures and languages of various ethnics. First it is about the Eurasian concept of N.S. Trubecki, who suggested the principle of equivalence of different ethnic cultures. In the theory of intercultural communication, such ideas formed the basis of the so-called cultural relativism. Let us compare: "Thus cultural relativism means the recognition of independence and adequacy of each culture, the denial of the absolute value of U.S. or European ratings system, a fundamental rejection of ethnocentrism and Eurocentrism in the comparison of different cultures" [11, p. 64]. As you can see, this understanding of cultural relativism agrees with the basic Eurasian ideas of N.S. Trubecki, although the authors of the cited publication do not say his name, they associate this definition with the names of American scientists William Sumner and Ruth

Benedict, who worked later than N.S. Trubecki. It seems that the historical justice requires clarification, in what part of the notion *cultural relativism* the abovementioned American scientists were original. We think that this part is their idea which says that any culture should be understood from not only its own premises, but it also should be considered in its integrity. These scientists' thoughts form the so-called ethno-relyativizm, which, according to M. Bennett is a qualitatively new stage in the formation of cultural receptivity. The basis of ethno-relyativizm is the absence of correctness standards for cultural behavior, because there are cultural differences and we cannot apply axiological categories to them [12, p. 35].

The significance of Eurasian ideas for multi-ethnic society is also in the fact that they see the main problem in the interethnic coexistence, while emphasizing the natural affinity of the Eurasian peoples. Here we should mention the proclaimed by N.S. Trubetzkii principle of polycentrism, which, according to L.N. Gumilev, should be considered as the most important general methodological principle of Eurasistvo, suggested as an opposite of the eurocentrism principle. Thus, in the Eurasian views on the essence of correlation between the phenomenal effect of language, culture and ethnic, the tolerance may be recognized as the most important principle of interethnic cooperation.

The establishment of the theoretical foundations of the interethnic communication study also supposes an appeal to the ethnicity theory in its main states. The origin of the ethnicity theory is associated with the appearance of M. Lazarus and G. Steintal works, who developed in the spirit of gumboldianstvo ideas about the "national spirit", which they understood as self-consciousness of the individuals who belong to a particular nation. The ethnicity theory gets further development in the works of the most brilliant representative of its lingual-philosophical interpretation Wundt. These scientists developed a theory of the psychology of peoples based on the ideas of David Hume, Kant I. Herbart, Hegel, about the national spirit, about the character of the people, their "psychological portraits", the conscious and unconscious in the psyche (soul).

Their ideas were systematized and developed by the German philosopher and psychologist Wundt. His program works "Psychology of Peoples" and "system of philosophy" laid very important foundations of the ethnicity theory.

The question about the ethnic identity. Ethnic identity (in the western scientific tradition - ethnicity) is a form of inside-ethnic and interethnic cooperation. The terms "ethnicity" and "ethnic identity" were included in the academic community through the

American scientists Lloyd Warner (1940 Twentieth century) and Rismanu D. (1953), the problem of ethnic identity became the focus of active research in the 70-ies of XX century, which was explained by the political realities of that time that caused strengthening of intercultural contacts. Today, "ethnicity category is one of the most commonly used in modern studies, one way or another related to ethnic problems" [13, p. 2]. We pay special attention to the high social significance of ethnicity. Thus, V.A. Tishkov, revealing different approaches to understanding the essence and significance of ethnicity, said: "Some people believe that ethnic generality has a primary importance as a social archetype, and ignoring it in the sociology and politics is a deep delusion" [14]. Also, we agree with Romanucci-Ross L., De Vos G. that ethnicity - is a social form of group loyalty, and an existential meaning, derived from the humans' need to have a successive affiliation[15].

Ethnic identity, which in the Western anthropology received the name of ethnicity, as a form of inside-ethnic and interethnic cooperation has a number of distinctive features that are relevant to interethnic communication:

- Ethnic identity is not a constant and may increase or decrease in accordance with external circumstances. Therefore, it becomes the most important ideological tool in the struggle for power that cannot be ignored in a multiethnic state.

- Ethnic identity is twofold: the ethnic culture that forms it is divided into culture to others (for "external" use) and culture for themselves (for "internal use"). This partly brings it closer to the same property of ethnic stereotypes and ethnocentrism.

- Ethnic identity ties and solidarizes on the basis of group membership. T. Parsons considered solidarity as one of the main signs of ethnic identity [16].

- The emotional and normative character as an ethnic sign is very important for interethnic communication. Emotions affect the perceptions of others; they largely explain the irrationality of the behavior in ethnic conflicts. P. Stern believes that a composition of emotions and moral norms, which forms the ethnic identity, form the psychological factor that causes people to sacrifice for the sake of their nation, and to the detriment of self-interests [17].

The ethnic identity as a function of the relations with other ethnic groups is inherently confrontational. Ethno psychologists believe that its growth leads to an increase of ethnic intolerance, which is a manifestation of confrontation. This explains the importance of scientific researches, aimed at the

analysis of the ethnic identity condition and, consequently, of ethnic tolerance in the society. The researcher Gurieva S. D. mentions the directions in which ethnic identity is studied in different methodological positions: primordialism, constructivism, instrumentalism, functionalism and indicates that " in the foreign literature the study of interethnic relations was focused on the understanding of ethnic identity as a dynamic process, had a much more pronounced applied aspect [18, p. 26]. In particular, it points to studies: D.Horowitz, A.Smith, Y.Bandura, SJSchwartz, A. Smith (primordialism) Toffler, R.Brubaker, M. Brewer, R. Fisher (constructivism); J. Rothchild, Giddens, J.Fearon (instrumentalism), B.Malinovski, F. Boas, ARRadcliffe-Brown, L.Mair, L. White, I. Lewis (functionalism).

Conclusion

So, today is generally accepted in linguistics that the interest to the study of the deep processes of language interaction, thought and reality has a constant and imperishable nature and is supported by anthropocentrism as the most important methodological principle of linguistics. These processes are identified in the study of inside-ethnic as well as the interethnic cooperation. For today's multiethnic, multilingual, multicultural communities of the study of various aspects of interethnic communication. The study of such complex phenomena requires serious theoretical base, our scientific mission was to identify and describe some of the regulations of this base.

We believe that the theoretical basics of the interethnic communication study can be based on fundamentals of classical lingual-philosophy, Eurasianism ethno-psychology, the consideration of which led us to the following conclusions:

In studying the interethnic interaction, the lingual-philosophy basics are important, according to them, the language is recognized as a spiritual heritage of the ethnos, which helps it to master the world, and which certainly has ethno-specific elements, which are reflected in the communicative behavior of the people. Among them, the most significant regulations for this theory are the regulations of classical German lingual-phylosophy, in particular, the ideas of W.von Humboldt, Steinthal G., G. Wundt, about the language as a spirit of the people, the developed by neogumboldtians, ideas of J.L. Weisgerber about the language as an intermediate world. The understanding of language as a phenomenon of ethno-mentality, suggested by E. Sapir and B.L. Whorf, largely contributes to the clarification of the issue of ethnic peculiarity of ethno-linguistic picture of the world, which is

demonstrated by the representatives of various ethno-lingual-cultural communities.

We also believe that the study of interethnic communication can involve Eurasian ideology that recognizes the diversity of national cultures as a priority value, and considers the ways and forms of ethnos interaction as one of the most important issues, because it has high political and social value.

We think that the establishment of theoretical foundations of interethnic communication studies is also impossible without the consideration of the basic regulations of the ethnic identity theory (ethnicity). The differential features of ethnicity described in our article, convinces of undoubted importance of this phenomenon for effective interethnic cooperation.

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