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INTERETHNIC COMMUNICATIONS AS AN IMPORTANT FACTOR OF THE SOCIETY'S SUSTAINABLE DEVELOPMENT

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Abstract. The problems of interethnic relations today are of interest to not only ethnologists, anthropologists, but also political scientists, teachers, psychologists, culturologists who study both the specifics and characteristics of various ethnic groups and the problems of interethnic interaction, leveling situations of interethnic misunderstanding and tension in relations. If we are talking about the ethnic component of the communication process, then we mean, first, the relationship between ethnic groups, which can be positive, negative or indifferent.

Keywords: interethnic relations, public consent, the Assembly of the people of Kazakhstan, nationality, tolerance, culture, ethnosocial environment.

Аңдатпа. Этносаралық қарым-қатынас проблемалары бүгінгі таңда этнологтарды, антропологтарды ғана емес, сонымен қатар этносаралық өзара іс-қимыл мәселелерін зерттейтін саясаттанушыларды, педагогтарды, психологтарды және мәдениеттанушыларды да қызықтыратыны сөзсіз. Егер қарым-қатынас процесінің этникалық құрамдас бөлігі туралы айтатын болсақ, онда, ең алдымен, этностар арасындағы қарым-қатынасты айтамыз, олар оң, теріс немесе бейтарап болуы мүмкін.

Түйін сөздер: этносаралық қатынастар, қоғамдық келісім, Қазақстан халқы Ассамблеясы, этнос, толеранттылық, мәдениет, этноәлеуметтік орта.

Аннотация. Проблемы межэтнических отношений вызывают сегодня интерес не только этнологов, антропологов, но и политологов, педагогов, психологов, культурологов, изучающих как вопросы специфики и особенностей различных этнических групп, так и проблемы межэтнического взаимодействия, нивелирования ситуаций межэтнического непонимания и напряженности в отношениях. Если речь идет об этнической составляющей процесса коммуникации, то имеются ввиду, прежде всего, взаимоотношения между этносами, которые могут быть позитивными, негативными или индифферентными.

Ключевые слова: межэтнические отношения, общественное согласие, Ассамблея народа Казахстана, этнос, толерантность, культура, этносоциальная среда.

In the context of the growth and influence of globalization and information processes, intercultural interaction and intercultural relationships between different peoples, civilizations and cultures increasingly needs the development of cultural dialogue and intercultural communication. The lack of interethnic contact between individual groups can lead to misunderstanding and an increase in tension, which may develop into an interethnic conflict, the essence of which is expressed by negative communication.

What is exactly hidden under the words interethnic communication? Interethnic communication is traditionally understood as the interaction of representatives of various ethnic groups. This interaction, the content of which consists of acts of information exchange, joint implementation of certain types of activities, depends on ethnic self-identification, ethno-cultural competence of the individual, tolerance, as well as the desire for mutual understanding in the conditions of diversity of modern cultures. Ethnic identity is the basis of the foundations of interethnic communication. The culture of interethnic communication occupies an important place in the structure of interethnic interaction of representatives of different ethnic communities. Indifferent relations between people of different nationalities are based on the concept of ethnic interaction, the essence of which is the acceptance of insignificance and downplaying the role of ethnic specificity, ethnic characteristics of people of other nationalities in the process of interpersonal and intergroup communication.

According to the dictionary of V. Bleikher and I. Kruk «indifference (lat. indifferens - indifferent) is an emotional indifference to any events, situations» [1]. Indifference, unlike tolerance, is aimed at creating common characteristic markers between ethnic groups, at a certain rapprochement, and not at separating individual ethnic groups or a tolerant attitude towards people of a different nationality or culture.

Undoubtedly, in the course of its life, each culture constantly refers to its past, to the experience of other cultures. Therefore, it is difficult today to find ethnic groups that would not be influenced by the cultures of other national groups living in certain regions. This trend leads to an intensive growth of interethnic cultural exchanges, direct contacts between individuals from different countries and entire cultural communities.

Interethnic communications arise in various spheres of human life - from personal contacts to cooperation between state institutions. Understanding the peculiarities of interethnic relations between ethnic groups or entire ethnic groups is a rather complicated process, especially without understanding the specifics of certain ethnic dispositions.

V. Yadov notes that «the ethnic in a person is an integral system of relations and attitudes, developed in the process of the historical development of an ethnic community and manifested, actualized at a given historical time, in a given ethno-social environment. The ethnic setting is designed to regulate the way of social existence (being) of a person, since the ethnic community is one of the types of social communities» [2].

The scientist, through the creation of a dispositional concept, introduces the term «dispositional structure of the personality», defining the disposition of the personality as the result of a collision of needs and a situation in which the corresponding need can be satisfied. Personal dispositions represent a certain system that includes a specific attitude of a person to objects, environmental phenomena, attitudes towards other people, peoples, ethnic groups and one's own attitude towards oneself.

It is well known that every people, nation has its own specific set of ethnic dispositions - certain attitudes and attitudes. For example, Y. Platonov in the book «Ethnic Psychology» writes that «the structure of ethnic dispositions involves the following forms of relations:

- a) Between ethnos and ethnophore;
- b) Between ethnophores within the same ethnic group;
- c) Intra-ethnic groups among themselves;
- d) Between ethnic groups and intra-ethnic groups» [3].

The forms of ethnic dispositions proposed by scientists are different in content. In a latent form, these ethnic dispositions can be present in all spheres of life, which are perceived in the environment of the ethnic group and in each historical period as the only possible way of collective life.

The first form of ethnic disposition - the relationship between an ethnos and an ethnophore - presupposes elementary fixed attitudes of members of one ethnic community, where relationships are established between them with a similar set of interests, formed by the «we» attitude.

The second form of ethnic disposition involves relations between ethnophores within one ethnic group, where certain social attitudes determine the birth of more complex relations – «we – they».

The third form of ethnic disposition includes the creation of a society, when a new high-quality social community is formed, complex forms of government, self-government appear, states appear with their own social institutions, their own laws, etc.

The emergence of a new community, a new state creates a new personality, the conditions for the formation of certain of its social qualities. This level of ethnic disposition creates conditions for the implementation of the ethnic disposition of the last level - between ethnic groups and intra-ethnic groups, creating material, spiritual values for each ethnic group and the exchange of these values between different peoples and nationalities.

Ethnic dispositions demonstrate views, opinions, ideas, accumulated knowledge, ideas that become the motives for human behavior regarding the history of his ethnic group and its relationships, relations with people of other nationalities. An important role in interethnic relations, in interethnic communication is played by formed ethnic stereotypes, which represent stable ideas not only about their own people, but also about other peoples and cultures. That is, a stereotype is, in a way, a simplified, emotionally rich image that gives an idea of one or another ethnic group or nation. Ethnic stereotypes provide not only generalized information, but also express an emotional, sensual attitude towards a particular nation or nationality. In stereotypes, as a rule, the whole history of interethnic relations and communications is presented.

T. Stefanenko writes that «an ethnic stereotype is a generalized idea of not only the mental, spiritual, but also the physical and moral appearance of representatives of different ethnic groups and nationalities» [4]. Ethnic stereotype within society implements two functions: a) ideological, forming group principles,

rules, rituals, and religions that regulate the behavior of the group, b) identifying, which creates and maintains a positive image of «us».

Ethnic socialization is an important process of assimilation by a person of the spiritual and cultural values of the people to which he belongs. The first social group to which a person belongs is the family. N. Romanenko writes, «in the process of the formation of the ethnic identity of the individual in the family, it masters the values and norms of the ethnic community, which in the future will determine the actions and strategy of human behavior. Ethnic identification of a person in a family, according to the author, is formed through a socio-cultural context, when one's own «I» is identified with a small social group - a family» [5].

Problems of interethnic communication and interethnic relations also arise when individual ethnophores communicate. A.A. Bodalev defines the term «ethnophor» as «a representative of an ethnic group, an individual carrier with certain ethnic elements of culture, their own psychological properties and ethnic self-consciousness» [6].

Tension between ethnic groups can also arise between peoples who live in the same territory, but communicate in different languages. Even with a good knowledge of the languages of other ethnic groups, problems may arise in the adequate translation of information from one language to another. This provision may be explained by the fact that many terms, objects and phenomena denoted by certain words in one language are unique for a given culture, while in other languages they may have a different meaning or be completely absent. To avoid this situation, there are numerous studies of domestic and foreign scientists on ethnopsycholinguistics, which present questionnaires on communicative behavior among various ethnic groups, demonstrating national specifics, speech, features of national connotations, facial expressions and gestures.

Thus, positive, negative, indifferent communications, ethnic dispositions, ethnic stereotypes are important factors of psychological reality that determine interethnic relations and communications. The built positive communications provide mutual understanding between people of different nationalities, provide a variety of contacts, during which ethnic communities can realize their interests, build professional and personal relationships.

As practice shows, knowledge of national stereotypes is of particular importance for optimizing interethnic communication, reflecting the peculiarities of value-evaluative attitude and behavior. According to a number of scientists, interethnic relations should be understood as a process in which natural and social, stereotypical and behavioral conditions of communicating ethnic groups play an important role [7]. This means that the harmonization of interethnic relations presupposes the understanding of «other» cultural and social stereotypes as «their own». Socio-psychological studies of the role of stereotypes in communication allow us to interpret the culture of interethnic communication as communication in all spheres of society, assuming exchange, understanding, and acceptance of the best cultural samples in order to spread «their» stereotypes among ethnolocal communities and individual representatives of the ethnos. Becoming the object of attention

from other ethnic communities, some types of stereotypes turn into constants. In the humanities, the term «ethnic stereotype» has the meaning of stable, schematic and emotionally colored opinions of one ethnic group about another or about itself. It should be noted that often well-established moral principles and traditions might seem strange and incomprehensible.

In order to understand the processes taking place at the level of interethnic relations, it should be noted that the perception of stereotypes of the «other» ethnic group characterizes, first, the ethnic group in which these stereotypes were formed and exist. The spread of stereotypes in the public consciousness involves the mobilization of public opinion regarding one's own culture, the demonstration of ethno-cultural characteristics, which contributes to the formation of differences between ethnic groups. Behavioral stereotypes accumulate the historical experience of an ethnic group and absorb many habits of previous generations, features of ethical moral norms. The destruction of such stereotypes means an attempt to deprive an ethnic group of its historical memory and cultural roots.

At present, despite the relative elaboration of the problems of ethno-cultural identity and the negative effects of linguistic and cultural globalization, it should be noted that there is insufficient holistic development of the problem of resolving the contradiction between the preservation of ethno-cultural identity and the need for unhindered language communication in the context of globalization. In order to identify the most effective ways of successful implementation of interlanguage and intercultural communication in the course of globalization processes, while preserving and sustainable development of national languages and cultures, it is necessary to study the features of interaction of languages and cultures in the global system, ways of linguistic organization of multilingual societies, positive and negative experience of public and state multilingualism, the impact of globalization processes on languages and cultures, especially on the languages and cultures of small peoples and linguistic minorities. It is also necessary to consider the peculiarities of the functioning of multilingualism at the personal level, the problems of communication in a multilingual and multicultural world, as well as the role of education in the age of globalization in education of a multilingual and multicultural personality.

The introduction of the concept of the language of world communication leads to the need for methodological differentiation of the concepts of «ethnic culture» and «culture of an ethnos». If the first expresses the linguistic (and cultural in general) identity of the ethnos, then the second, in addition to the ethnic identity of the language and culture, includes and the language of world communication, which represents the common «communicative and cultural zones» formed in the communications of various ethnic groups. In the culture of an ethnos, a specific ethnic and a common language of world communication coexist, because they represent different cultural layers [8]. The language of world communication, characterizing the culture of an ethnic group, but not ethnic culture, is complementary to ethno-cultural identity and performs only a communicative function here.

The way to solve the problem of the contradiction between the need for a

language of global communication and the preservation of ethno-cultural identity lies in the creation of multiple individual identities based on the education of a multilingual, multicultural personality of the era of globalization through a purposeful language policy. Multilingualism is a way of preserving ethno-cultural identity, since it assumes the possibility and necessity of multiple identities.

The formation of the language of world communication in the context of globalization occurs with the simultaneous formation of global culture and global identity, therefore, the connection of language and culture is manifested in case of the world language.

Proceeding from the above, it should be noted that, objectively, globalization, due to its contradictory nature, is rather unfair to tolerant ethno-cultural interaction, therefore, effective measures are especially needed here to ensure equal and mutually enriching ethno-cultural communication, creating the basic conditions for ethno-political stability and intercivilizational dialogue, reducing the potential for conflict, humanizing relations between different cultures.

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