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The problem of formation of modern polyling-cultural personality in the conditions of globalization and migration

Проблема формирования современной полилингвокультурной личности в условиях глобализации и миграции

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Abstract

In the period of post-Soviet states the problem of multi-linguistics and the formation of multilingualism become more urgent. Realization of synergetic poly-aspect approach to the study of the mega-conceptual phenomenon of poly-linguistic-cultural linguistic identity in the context of globalization and migration reveals the characteristics and patterns of evolution in this complex humanitarian and social constructs of modern scientific knowledge from the point of interaction and mutual influence of different-structural languages folklore, national literatures and arts. In addition, it allows you to define the ways, forms and methods of implementation of their communicative potential.

Modern electronic-information society raises the question of the choice of language of communication and thinking language. Entropy processes inevitably entail the phenomenon of interference, intervention (capture the scope of the language), attrition (deterioration of language) that accompany polylinguism process, influencing the process of learning new languages and the preservation of the native language. Modern society is involved in the world of digital technology and communications; it remains split in the social, ideological, cultural and national relations.

Keywords: migration, linguistic activity, geopolitics, linguistic security, electronic digital society.

Аннотация

В период постсоветских государств проблема полилингвистики и формирования многоязычия становится все более актуальной. Реализация синергетического полиаспектного подхода к изучению мегаконцептуального феномена полилингвокультурной языковой идентичности в условиях глобализации и миграции раскрывает особенности и закономерности эволюции этого сложного гуманитарного и социального конструкта современного научного знания с точки зрения взаимодействия и взаимного влияния разноструктурных языков фольклора, национальных литератур и искусств. Кроме того, она позволяет определить пути, формы и методы реализации своего коммуникативного потенциала.

Современное электронно-информационное общество ставит вопрос о выборе языка общения и языка мышления. Энтропийные процессы неизбежно влекут за собой явления интерференции, интервенции (захвата сферы действия языка), атрикции (ухудшения языка), которые сопровождают процесс полилингвизма, влияя на процесс изучения новых языков и сохранения родного языка. Современное общество вовлечено в мир цифровых технологий

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и коммуникаций, оно остается расколотым в социальных, идеологических, культурных и национальных отношениях.

Ключевые слова: миграция, языковая деятельность, геополитика, лингвистическая безопасность, электронное цифровое общество.

Introduction

In the modern cultural and historical situation, in the conditions of the systemic crisis of the “civilized world”, informational and psychological effects on the human psyche are increasing like an avalanche, which undoubtedly represents a constant source of mental stress and inconsistency with the real ethno-linguistic and cultural environment (Ebzeeva, Karabulatova, Nakisbaev, 2018). The multidimensional aspect of the modern information space makes us think about the choice of the information delivery language, as well as the verbal and non-verbal component of the language of any message, since cultural shock and linguistic shock phenomena with intensive migration flows can exacerbate ethno-linguistic cultural disagreements in the personality structure in the functional aspect.

In our opinion, this is precisely the reason for the various conflicts caused by the awareness of cultural distances both within the individual and between individual social strata. It is not by chance that Russians who migrated to Russia from Kazakhstan, local Russians call Kazakhs, and from Ukraine, Ukrainians (Akhmetova et al., 2018; Karabulatova, Polivara, 2013; Karabulatova, Akhmetova, 2015; Yusupov, Karabulatova, 2014; Karabulatova, Polivara, 2015).

The phenomena of cultural shock, linguistic shock during intensive migration flows reinforce various ethnic differences in the structure of personality (Rakisheva et al, 2017; Ebzeeva, Karabulatova, 2017; Ebzeeva et al., 2017; Lyausheva et al., 2018).

International migration in attractive Russian regions for migrants forms up to 50% of new migrants, primarily from the CIS countries and the Customs Union. However, recent events in Ukraine and the Middle East have provoked a new global "resettlement of peoples", making adjustments to the linguomental stereotypes of contacted peoples.

Materials and methods

A pragmatic approach to language modifies the nature of linguistic analysis, the arsenal of methods and the sequence of procedures used. In this context, in the formation of such a personality, ethnic differentiations, as well as general speech dysfunctions, whether we like it or not, come to the fore in mastering both the Russian language and other foreign languages.

The multidimensional aspect of the hierarchically built phenomenon of a multilingual cultural personality identified the synergistic approach as a priority in the proposed study. Therefore, we have developed a comprehensive methodology that includes linguistic methods as well as methods of related sciences.

In addition, the study of the language and speech of modern migrants required the integration of cognitive and communicative thinking: the use of instrumental methods of psycholinguistics, semasiology, pragmatics and suggestive linguistics.

The research material in accordance with the tasks is heterogeneous. In total, more than fifteen thousand empty speech segments of lively spontaneous speech of Russian migrants collected from studies of other authors, from literature of migrant authors and about eighteen thousand examples of migrants were collected, three other sociolinguistic experiments and two actualized were conducted. Psycholinguistic experiments, 300 people. The sociolinguistic component of the portrait of a multilingual cultural personality was revealed during in-depth interviews about the nature of interlingual and intercultural interaction, migration preferences, migration motivation, etc.

The process of globalization in the information sphere is the functioning of a multidimensional process based on the interaction of means of creating and disseminating information, which, by concentrating joint efforts, form a fundamentally new level of information impact on society (Karabulatova, Barabash, Kotelenets, 2018). A hologram appears, which has a significant impact on real processes in society and forms them to a significant extent. The level of influence of this hologram can be recorded in the results of surveys of various population groups (Mkrtumova et al, 2016; Luchinskaya et al., 2018).

To date, Russia has centers for working with migrants who do not speak Russian and culture, but there are no centers for the adaptation of migrant compatriots, i.e. those who own a certain set of knowledge and skills in the field of Russian culture, but with the transformation under the influence of a long-term foreign ethnic environment. In our opinion, this situation also creates a situation favorable for the development of ethnosocial and cultural distances between "their" and "alien" (alien) (Karabulatova et al., 2018). Therefore, work with the Russians of the Stavropol Territory should be built differently than with the Russians of the Tyumen Region, Tatarstan and the Khanty-Mansi Autonomous Area.

The screening of the modern information space of the Russian Federation makes it possible not only to analyze, but also to work out a real program, which allows to prevent negative moods from building up in the linguistic consciousness of modern native speakers. In the modern cultural and historical situation, in the conditions of the systemic crisis of the "civilized world", informational and psychological effects on the human psyche are increasing like an avalanche, which undoubtedly represents a constant source of mental stress and inconsistency with the real ethno-linguistic and cultural environment (Karabulatova, Galiullina, Kotik, 2017; Gabdrafiqov et al, 2015).

It turns out that the most unexpected options for constructing new political subjects, new political alliances and proto-institutions are possible. Changes will occur on too many parameters, so that even modern means of global control can keep track of what is happening.

To understand the essence of the phenomenon of a multicultural personality, we are led by N.K. Roerich about the "beneficial synthesis", which is understood as the "unity of cultures", creating a beneficial cooperation of people, the views of Ya.A. Komensky on the need for students to develop the skills to live in peace with others, to fulfill mutual responsibilities, to respect and love people, the works of philosophers A.J. Toynbee, Yu.V. Yakovets on the integrity of the cultural and historical development of humanity and the presence of some similar principles of the functioning of cultures of different peoples. The isolation of individual, distinctive cultural worlds by scientists, attempts to answer the question about the nature of the interaction between them largely determined the modern approaches to the definition of multiculturalism and multicultural education. At the core of these theories are the ideas of the uniqueness and uniqueness of each culture and the need for dialogue between them.

Thus, today there is a certain contradiction between the multicultural personality of a social specialist demanded in a globalizing world, capable and ready for full interaction with representatives of various cultural groups in the framework of professional duties, and insufficiently developed pedagogical conditions conducive to the successful formation of a multicultural personality of a specialist social sphere when teaching a foreign language at the university.

Results

In many EU countries, unexpectedly for many experts and analysts a crisis of the welfare state arose, nationalism and separatism intensified (Osipov et al., 2015), contradictions arose between the countries of Northern and Central Europe (Germany, France, Great Britain, Scandinavian countries), on the one hand, and the countries of Southern Europe (Greece, Portugal, Spain, Italy), on the other. At the same time, in the Middle East, North Africa and Tropical Africa, where social, political, interethnic and interfaith conflicts had ripened for many decades, revolutions and bloody civil wars broke out as a result of rising food prices and the impoverishment of a significant part of the population. As a result, the Middle East and much of Africa became a hotbed not only of regional but also of global destabilization, and attempts to overthrow the political regimes by radical Islamists in many countries with the ultimate goal of creating a "World Caliphate" in the future threaten all states without exception (Lyausheva, Karabulatova, Zhade, Ilyinova, 2018; Barabash et al, 2018). On the whole, further prospects for the development of the socio-political

situation in the Middle East and North Africa due to the deepening of ethnosocial and cultural conflicts remain very difficult and even tragic (Polekhina et al, 2018). At the same time, as the experience of Iraq, Libya, Mali, Syria has shown, the intervention of Western countries in the conflicts in the Middle East often contributes not to stabilization, but, on the contrary, to deepening social, inter-ethnic and interfaith conflicts. External intervention is often only to the benefit of radical Islamists and terrorists, and the illusions of “managing” them by certain states and their special services turn into chaos in world politics. The situation is somewhat different in the post-Soviet space. In many post-Soviet countries, including Russia, the global crisis has contributed to increasing the role of the state in economic, social and cultural life, as well as strengthening authoritarian political trends. As a result, many social, inter-ethnic and inter-confessional problems turned out to be “driven inside”, but not resolved (Karabulatova et al., 2018). However, the situation of the last two years, unfolding in Ukraine, vividly demonstrates the unfolding identity crisis, including ethnic, and not the readiness of not only the country's leadership, but also the world community to new processes in Ukrainian society. In general, the global crisis has had a controversial impact on Russia and other post-Soviet countries (Karabulatova, 2016; Tugelbayeva, 2012)

In general, the global crisis has had a controversial impact on Russia and other post-Soviet countries. On the one hand, he contributed to the deepening of social, interethnic, interfaith and socio-cultural problems, and on the other hand, he temporarily put them in the background in the face of aggravating economic problems and problems associated with the low efficiency of government. It should be borne in mind that in the post-Soviet region the most complex and explosive socio-political situation in the future is emerging in the countries of Central Asia. The growing contradictions between different clans, ethnic groups, ethnic groups in Kyrgyzstan have already led to several "color" revolutions and to the actual split of the country into two parts. In Uzbekistan, Tajikistan and Turkmenistan, these contradictions are constrained by tough measures taken by authoritarian regimes, as well as by a massive outflow of labor emigrants (primarily young people who cannot find work in their homeland) to Russia. Meanwhile, we have to admit that this situation is not stable and could explode at any time. Thus, we must recognize the need for a balanced approach to content placement, on the one hand, and on the other hand, the thoroughness of the analysis of incoming information depending on the goal setting of the authors.

Ethnic self-consciousness, on the one hand, reflects objectively existing cultural features, and on the other hand, it is able to actively influence the evolution of ethnic communities, increasing interest in national culture and history, contributing to the formation of specific national interests. Today we can only assume how close and / or far these cultures were from each other. So, about the influence of the spiritual world of the Turkic culture on the world of Europe and Asia before and after the Great Migration of Nations, it is quite interesting to write in the context of the mythologized modern consciousness M. Aji (2007) and O. Pritsak (1952).

Identification of oneself in social space is revealed and manifested in the process of speech communication. A communicator delineates "his circle", distinguishing himself from another by some "identification factor": age, ethnic, social or gender identity, etc. Thus, for example, the influence of religion on the cultural development of Poland led to the emergence of “respectable” turns in the Polish language, which express exceptional respect for the interlocutor. In Polish, unlike other Slavic languages, a respectful appeal to an unknown person or interlocutor, with whom we have purely formal relations, is verbalized with the help of the lexeme “pan / pani” and the verb form 3 l. Units: “Czy Pan chce? / Do you want? ”, “Czy Pani to zrobi? / Will you do it? ”. In Russian, unfortunately, we do not have this. However, in the Siberian culture the lexeme “pan / pani” itself is an ethnic identifier due to the presence of the Polish diaspora in the Tyumen community (former Tobolsk gubernia). However, as SGFil notes, “for 400 years the Polish diaspora of Siberia was integrated for various reasons and itself was actively integrated into the multicultural, including linguistic, environment of Siberia, and so successfully that it almost lost its national identity” (Fil, 2010).

The first of the Poles to face the dilemma of “entering a new culture without losing their own” was unknowingly solved by the Cossacks of the “Lithuanian list” (Polish gentry of the Grand Duchy of Lithuania Polish-Lithuanian Commonwealth, prisoners of war and mercenaries) recorded in “the boyar children”, and their campers turned into “foot soldiers” Cossacks. Having settled in Siberian spaces, they quickly became bilingual, because in the multinational Russian pioneer detachments Poles, Zaporozhians, Germans, and French quickly acquired knowledge of Russian as a language of interethnic communication, in which they increasingly communicated with the indigenous population. In external relations with the administration and non-Polish colleagues with the constant change of the place of service, the Siberian Poles used Russian in all spheres and forms, including the family language. However, among themselves and in dealing with God for a long time they spoke their native language. Here, the native language acquires the sacred meaning of communication with the world of the mountain, native of the spirit of culture.

This is not to say that modern reality is simpler. There is no doubt that the modern Eurasian language personality is multilingual and is characterized by: a) compulsory possession (at least in varying degrees) of three / four linguocultural codes (state (Russian / Polish), native (Tatar / Mansi / Silesian German or another language), confessional (Latin, Arabic, Old Slavonic, Greek, Hebrew) and other world languages (English / Chinese); b) the ability to operate with concepts of foreign cognitive structures in the communicative space to the hometown and state language; c) the ability to operate with concepts of the native language in the space of the communicative structure of the state language (Karabulatova et al., 2017; Zamaletdinov et al., 2014). First of all, the silence of the confessional side of trilingualism among Turkic-speaking peoples is connected, in my opinion, with ethnic traumas and certain negative historical facts in modern politics (Osipov et al., 2016). As a rule, ethno-trauma acquires hypertrophied features and requires inclusion in the mechanism of national identification. Historical examples of ethnic traumas are the defeat of the Kazan Khanate in the war with Ivan the Terrible, the fall of the Siberian Khanate, the war in the North Caucasus, the introduction of a "Pale" for Jews in Russia, the defeat of Germany in the First World War and the Versailles Treaty, etc.

The very complexity of cultural texts is determined by the complexity of consciousness of both the addresser and the addressee, and therefore we face the necessity of admitting two essential conditions that are predetermining when modeling interpretation processes as such. Namely: firstly, it is the presence of discursiveness of the operated meanings and, secondly, the presence of connotations of values that accurately determine the system of secondary (additional, indirect, connotative) meanings of linguistic units and in the mind of the author and the recipient, which together generates a productive nature cultural text. It should be noted that the meanings expressed in the discourse, as a rule, are more precise than the meanings that make up the discourse of specific discrete units (words, phrases, individual sentences, etc.).

We distinguish the following components in the structure of a multicultural personality: cognitive, motivational-affective and behavioral.

The cognitive component includes knowledge of the cultural phenomenon, the cultural diversity of the world, current globalization trends, as well as the principles, methods, techniques of intercultural interaction and the prevention of conflicts caused by cultural differences. The motivational-affective component is determined by such personal qualities as empathy and tolerance. The behavioral component is conflict tolerant.

Globalization with its contradictory phenomena, which have a tendency to increase, sets a primary task for education - preparing future specialists for professional activities in a multicultural environment, developing skills to communicate and cooperate with people from different social groups, nationalities, religions. Therefore, the problem of the formation of a multicultural personality, able to find and find ways to resolve social and cultural tensions, to show tolerance, is becoming increasingly important.

Speaking of multiculturalism as the ability to conduct dialogue, to understand a person of another culture, to perceive him as he is, to support him in a critical situation, and also as an opportunity to enrich his culture, when, understanding another, you are enriched by yourself, it can be argued that it is multiculturalism personality is one of the effective means of confronting the negative effects of globalization, a mitigating factor of globalization processes.

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