

INTERACTIVE LANGUAGE STRATEGY OF THE FAMILY AS A FACTOR IN THE FORMATION OF ETHNIC TOLERANCE IN A MULTI-ETHNIC SOCIETY

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ABSTRACT

The paper is devoted to the formation of an interactive language strategy in family space. The studied problem is considered in the context of the formation of ethnic tolerance. The authors prove that in modern conditions of linguistic diversity, the intense interaction between different languages, the commanding of several languages is an integral requirement and the guarantor of dialogue communication in space of various ethnic groups. Using a strategy of qualitative analysis, the authors demonstrate conclusions regarding the influence of the language strategy of the family on the formation of attitudes of ethnic tolerance.

Keywords: family, interactive language strategy, intra-family transfers, entelechy of generations, language behaviour, digital environment, ethnic tolerance.

1. INTRODUCTION

The modern global innovation world, with its large-scale and intense impact, makes individuals face the need to solve many problems in various areas of public life, including in the aspect of multilingual space of multicultural social communities. In this regard, the creation of conditions for the development of world communication between cultures and countries, the establishment of interethnic communication, the formation of a culture of interethnic interaction, and the maintenance of ethnic tolerance can provide the only unique means of communication, i.e. language.

In modern conditions of linguistic diversity, the intense interaction between different languages and the command of several languages is an integral requirement and the guarantor of dialogue communication in the space of various ethnic groups.

Due to the steady increase in the number of people who speak several languages, bilingualism has become a peculiar phenomenon of our time, determining the nature of interethnic relations. This explains the wide range of studies of this problem by specialists of different scientific fields. It is the multidimensionality and interdisciplinary nature of the studied problem, which is traditionally more widely considered in the

context of ethno-sociological approaches which led the authors to search for a new perspective on the analysis of the issue under study.

2.METHODS

The formation of bilingualism is traditionally considered in the context of the tasks of educational systems, which makes less well-developed the issues of determining the role and importance of family in this process. A new angle on the problems of bilingualism from the perspective of family socialization, intra-family intergenerational interactions, the attitudes of modern family with regard to the study and preservation of languages, made it possible to formulate the purpose of the study as determination of the interactive language strategy role in a family as to the formation of ethnic tolerance.

A large number of studies have been devoted to the study of bilingualism (Bloomfield, 1933; Weinreich, 1953; Grosjean, 1989; Dopke, 1992; Romaine, 1995; Fishman, 1979; Baker, 1996, and others).

In modern conditions, according to some researchers, monolingualism does not actually exist, since any modern language has words borrowed from other languages in its structure. As a result of globalization and the development of world communication between different cultures and countries, there is an intense influence of different languages on each other (Bialystok, 2001; Maximova et al., 2018).

The starting point of any study is, *inter alia*, the definition of methods for analysing the subject under study. As for the research methods used in the context of studying the language strategy in a family, priority was given to qualitative methods: analysis of in-depth problem-oriented interviews and narrative essays of those who represents the young generation of families (n = 750) living in the multi-ethnic region of Russia - the Republic of Tatarstan. In-depth interviews and essay texts are a very reliable source of information, containing the most complete, objectively understood expression of the author's inner world, which analysis and interpretation make it possible for a researcher to understand the author better than he/she understands himself/herself.

The essays were analysed from these positions; their authors are young people aged 17 to 21 years. They sought to convey without prejudice, with the greatest degree of certainty the heteropolar vision of the problem on learning languages existing in families, and the attitude to the formation of bilingualism in the family space, expressed diverse points of view, opinions, and positions. The use of such a tool of the research process as observance of the conditions of anonymity, constantly practiced by the authors during such studies, ensured the principle of confidentiality and demonstrated its effectiveness in providing researchers with informative material for further analysis.

The results of the analysis of the study were the answers to many questions that inevitably arise in the process of research work, and generalizations that give reason to draw the following conclusions.

3.RESULTS AND DISCUSSION

Contemporary families are complex, dynamic, distinctive social systems that integrate the traditional family values of the older generations with essentially transformed, often socially disapproved, value and normative attitudes of the younger ones. They strive to meet the conditions of modern reality, build relationships in society

in accordance with the requirements and needs of the present moment, and are sensitive to the changes taking place in it. Therefore, the discussion questions that arise in the space of modern society, immediately become the subject of discussion in the family, refracted through the prism of family analysis. In the process of implementing its basic functions related to the social context, the family is at the centre of everything that happens in society. Issues of implementing a bilingualism policy in the Republic of Tatarstan, which is a society with an ethnically heterogeneous population, are no exception (Maximova and Belyaev, 2017).

The analysis of students' essay texts also showed that many of them are from interethnic families (16% of the total number of informants), which can be interpreted as being within the range of official statistics. It is worth noting that in such families interethnic unions are typical for representatives of several generations, therefore representatives of different nationalities are present, including in different generations: "My family consists of five people: father, mother, me and two sisters. There is also a grandmother on my father's side and grandfather on my mother's side. Dad, I, and sisters are Tatars, mom is a Bashkir. Grandmother on my father's side is a Tatar, grandfather on my mother's side is also a Tatar" (female, 18 years old); "My family consists of four people: me, dad, mom and brother. My brother and dad are Tatars, and my mother is half Tatar, half Russian (female, 17 years old); "My family is a merger of two nationalities, Russians and Tatars. Grandmother and grandfather on my mother's side are Russians, and grandmother and grandfather on my father's side are Tatars" (female, 20 years old). And such a "merger" is not only characteristic of the republic, but also tends to grow even more, thanks to the creation of a socially approved environment around interethnic mixed families.

An increase in the number of interethnic marriages indicates a high level of ethno-confessional tolerance; respectively, issues related to the choice of the language for intra-family communication, education and study in order to expand the range of interaction in the social environment cannot cause insurmountable contradictions, especially destructive conflicts, and are resolved constructively and calmly in the family space. This situation is typical for multinational families. The presence in the linguistic behaviour of family members of a natural orientation to the study of the language of both father and mother eliminates the occurrence of conflicts on this basis: "I believe that knowledge of the languages of parents and grandparents will only strengthen relations in the family" (female, 20 years old); "I believe that children's ignorance of the language on the part of one of the parents should not lead to conflicts, since this phenomenon is due to the fact that the responsibility for teaching children languages lies on the shoulders of parents and conflicts on this basis are meaningless" (male, 18 years old).

In conditions when more than one generation of the family speaks several languages, the basis for a conflict in terms of choosing languages for intra-family communication and learning simply does not exist: "About five generations speak in several languages in my family" (female, 18 years old); "In our family, three generations speak several languages" (female, 20 years old); "I am fluent in Russian and Tatar languages. Dad and sister also speak these languages fluently, and mother, in addition to Russian and Tatar, knows the Bashkir language well" (female, 18 years old).

Such an opinion is typical not only for representatives of interethnic families. A similar point of view is held by representatives of mono-ethnic Tatar, Russian and Chuvash families, who often practice communication not only in their native language,.

Demonstrating linguistic diversity, they believe that a person must independently make a choice of which language to speak in the family, with friends, at school and work, which language is considered native, and that knowledge of several languages cannot lead to a loss of interest in the native language.

It seems that any family is able independently, without conflict, to regulate language behaviour, build an optimal model of language strategy, based on the recognition of the right to independent and free choice, and introduce unobtrusive conversation in several languages into the practice of language communication.

Thus, linguistic tolerance formed in the family and supplemented by the adoption and assumption of the possibility of joining a family by a person of a different nationality, entering into interethnic marriage, is an important condition for the socialization of younger generations, laying the foundation for ethnic tolerance that does not allow turning a family union into a zone of clarification of interethnic relations.

The nature of communication between representatives of different generations of the family largely determines the specificity of the linguistic behaviour of its members. Harmonious intergenerational relations in the family and its ability to perform basic functions and solve problems associated with the formation of a culture of linguistic behaviour contribute to the formation of bilingualism and multilingualism. In the space of each family, a special environment of joint activity is formed, only it has an atmosphere of an intra-family psychological climate, where representatives of different generations borrow ideas and values, principles and behaviours from each other, organize a constant exchange of information, using language as a tool for interpersonal interaction. Features of language communication between representatives of different generations of a family determine the level of knowledge of their native and non-native languages. Indicative in this regard are the statements of some informants. So, a 17-year-old student of Tatar nationality from a mono-ethnic Tatar family who considers Russian her native language notes: "I am fluent in Russian and English, I study Norwegian. My family speaks Russian, and grandparents communicate in Tatar and Russian. We communicate mainly in Russian with our family, but we understand without any problems when our grandmother speaks Tatar with us and can keep up the conversation" (female, 17 years old).

Similar statements are characteristic of other informants: "Usually we speak two languages in the bosom of our family: Tatar and Russian" (female, 19 years old); "I have a complete family of five people: me, dad, mom, and two sisters. I am fluent in Russian, I can freely communicate in English (on everyday topics), I also communicate fluently in Tatar. Father perfectly knows Tajik and Russian, mother and sisters speak fluent Russian. In the family, at work, and with colleagues I communicate only in Russian" (male, 18 years old).

Creation of a psychologically comfortable, developing, motivating environment in the family for learning and preserving languages, assisting in mastering languages by representatives of older generations, contribute to the predominance of material and emotional connections in the flow of downward intergenerational transfers, creates the conditions for the implementation of a strategy of bilingualism and multilingualism, forming settings of mutual respect and tolerance.

Consideration of the role played by ancestors in the study and preservation of native languages deserves special attention. The family's educational function through the socialization of the young generation cannot be carried out without mutual cooperation and dialogue between different generations of the family. The full-fledged

personal development of a person largely depends on the understanding of the experience of elders, the quality of intergenerational transmission of unbreakable spiritual values and attitudes, including the traditions of linguistic communication. Therefore, describing the role of their ancestors in the study of their native language, informants noted the existence of linguistic continuity in their families: “Before, my grandmother taught me the native language. She tried to talk to me, told funny stories, of which I remembered the words well” (female, 18 years old, Tatar, mono-ethnic family); “There is a linguistic continuity in my family; I adopted the Tatar language from my grandparents. I would like my children to inherit this language, as many older generations in my family know it” (female, 18 years old, interethnic family).

Spiritual wealth which is a hallmark of the entelechy for the generation of ancestors of today's youth, determines their desire to preserve the culture of their native people, their language, traditions, customs, rites. Therefore, the desire of the ancestors to practice spoken language in their native language in the system of intra-family communication is quite understandable.

This influence is especially noticeable among the ancestors who are rural migrants or living in the country. Since the share of traditional values in the rural community is quite significant, despite the presence of innovative elements, the national language, customs, traditions, behaviours that establish standards of behaviour for representatives of different generations of villagers were passed down from generation to generation in a single rural community. Therefore, the older generation of families seeks to preserve these traditions, including linguistic continuity, to instil them in youth.

The emergence of new opportunities in the context of global computerisation and digitalization has determined the specifics of the linguistic behaviour of the young generation of families, highlighting the tendency to weaken the desire to learn the native language. The new high-tech digital environment, where English is one of the leading languages of intercultural communication and international exchanges, has forced young people to differently prioritize learning and language acquisition. This tendency was confirmed in the essay texts: “In my family, over time, we switched from native Tatar language to Russian, but the Tatar language has not completely left my life. In today's conditions, most likely, my children will know their native language, but the priority will already be English and other foreign languages ”(male, 18 years old, Tatar); “My goal is to be fluent in English, as it is international language, which opens up incredibly great opportunities for understanding the world, its cultures and values” (male, 21 years old, Russian).

4.SUMMARY

The correct and respectful attitude to the native language, the development of a clear position regarding the model of linguistic behaviour of the younger generations based on the need for continuous improvement of language skills contributes to the preservation of the linguistic component of the culture, reflecting the ethnic specificity of the people. The strategy of respect and solicitous attitude to the native language was predominant in the essay texts. Noting a certain level of comfort created by knowledge of the native language in the process of interpersonal communication, and especially in the family, some informants expressed regret that they did not learn from childhood

their parents' and grandparents' language, in which they could communicate with them, and in the future transmit this knowledge to their children.

In a multi-ethnic society, family has a special role in the formation of ethnic tolerance. The combination of dynamic linguistic communication in the native language with the study of other non-native languages creates a solid foundation for the formation of attitudes of interethnic and interfaith tolerance, allowing us to join the new facets of culture, traditions, and the language of different peoples, and get a unique opportunity to expand the area of ethno-cultural interaction. It is noteworthy that representatives of interethnic families determine their native language Russian, even in cases where the family was created by representatives of different nationalities. So, for example, an informant from a family where the mother is Tatar and father is Tajik determines the nationality of the mother, and considers the native language Russian, although she is fluent in both Tatar and Tajik.

5.CONCLUSIONS

In general, as our study has shown, tolerant attitudes toward the study of languages are formed in the family space in a multi-ethnic society of Tatarstan people, which give a person the right to make free choice in mastering one or another language himself/herself. The main substantive task of a family is to establish the correct coordinate system of language behaviour aimed at the formation of ethnic tolerance.

The family forms universal human value systems and attitudes of young people who will create the history of a multinational republic and country in the future, therefore the family is able and should use all its creative potential to strengthen interethnic relations, foster respect for other nations, maintain a high level of interethnic tolerance by implementing the bilingualism strategy and multilingualism in a family setting.

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