

Intercultural Communication and Personality Enculturation in the Context of Humanities

Kononova T.M.

Department of Foreign Languages
Tyumen State Institute of Culture
Tyumen, Russia
vista304@gmail.com

Zakharova L.N.

Department of Socio-Cultural Activity, Cultural Studies and
Sociology
Tyumen State Institute of Culture
Tyumen, Russia
agathya@yahoo.com

Lazareva O.P.

Department of Foreign Languages and Intercultural
Professional Communication
University of Tyumen
Tyumen, Russia
opl-tyumen@mail.ru

Goreva O.N.

Department of Monitoring Scientific Activity
Industrial University of Tyumen
Tyumen, Russia
ogoreva@yandex.ru

Abstract — The article defines “enculturation” as the process of learning the norms of social life and culture by an individual. General meaning of the term that implies a dialogue of different cultures, i.e. intercultural communication, is used. The authors consider intercultural communication in the form of various relations and connections between individuals and groups belonging to different cultures. In the present research, structural-semiotic and axiological approaches were used to study the problem of enculturation, since values are determinant in the process of intercultural communication, which is determined by the sign system. The authors emphasize the mutual influence of the communicants on each other in the process of communication and the need of feedback. They analyze various types of communication and give an example of Russian - British intercommunication pointing out the significance of the two countries masterpieces of fine arts for the dialogue between the cultures. Intercultural communication is important for the study of the modern society as it is necessary to differentiate the limits of globalization and to save pluralism and tolerance. Socialization and enculturation created in the process of intercultural communication lead to the appearance of a multicultural personality.

Keywords — *intercultural communication, enculturation, culture, personality, dialogue of cultures, masterpieces*

I. INTRODUCTION

The globalization of the society including the rapid development of communications and information technologies, the democratization of the society, the universal accessibility of the world culture achievements allows people to get new knowledge about the lives of other nations. New knowledge is acquired during tourist trips, at scientific conferences, symposia, from media reports, personal meetings, i.e. through various forms of communication between people. Practical needs of real life lead to the necessity of gaining knowledge and skills of communication.

The formation of personality begins with participating in the outside world activities. An individual learns new information, norms, values, patterns and necessary skills of behavior. In the human sciences the process of learning the norms of social life and culture is defined as “enculturation” and “socialization”.

It should be noted that the process of enculturation also implies a dialogue of cultures, which, in its turn, implies the process of intercultural communication [1]. Intercultural communication involves various relations between individuals and groups belonging to different cultures. In the modern world intercultural communication is observed in different spheres of activity and interpersonal communication. People can communicate at ethnic, regional, national and civilizational levels” [2].

A lot of researchers have addressed the problem of intercultural communication. We should take into account Sapir-Whorf’s hypothesis of language and culture [3], Bennet’s model of foreign culture learning, Hofstede’s theory of cultural changes, Hirsch’s theory of cultural literacy, Hall’s theory of high and low context cultures [4]. The most well-known scientists interested in intercultural communication nowadays are Pocheptsov, Rot, Kopteltseva, Sadokhin and a few others. A famous American cultural anthropologist Melville Herskovits devoted his work “Man and his work. The Science of Cultural Anthropology” to the process of enculturation [5]. He was the first to introduce the term “enculturation”. The Whiting brothers give the definition of enculturation and describe the structure of culture in their book “Children of six cultures” [6].

In the 1920-1940s, American anthropologists conducted numerous studies of socialization and the concepts of “enculturation” and “childhood”. So, M. Mead studied growing up in New Guinea, G. Roheim conducted a study of childhood in Australia and Melanesia, and proved the hypothesis of the existence and universal significance of Oedipus complex [7]. E. Erikson studied the connection of various cultural phenomena

with the peculiarities of the process of socialization among the Yurok and Sioux Indians [8]. Such books as *Child and Society* by I. Kohn, *Culture and the World of Childhood* by M. Mead, *Childhood and Society* by E. Erickson make it possible to trace the process of enculturation in the childhood in various cultures [9].

II. RESEARCH QUESTIONS AND METHODS

The basic paradigm of this research is the subject-object model of scientific thinking. The authors used general scientific methods of comprehending reality – analysis and synthesis. These methods helped to consider object-centred and subject-centred views independently (analytically), and in their relationship with each other (synthetically). We also used the method of observation, the method of analysis and comparison, and structural-functional method.

The term “enculturation” implies a personality understanding the cultural heritage of humanity, i.e. mastering foreign languages, forming a broad outlook, knowledge of world history of art, literature and history. Enculturation means the “acquisition of a broad humanitarian culture”. The concept of enculturation is quite close in content to the concept of socialization [10]. These concepts are similar in the content, since both of them mean mastering by people of the elements of their sociocultural environment: cultural space-time, functional objects, technologies of activity, interaction, communication, symbolic structures, normative entities.

Enculturation is usually divided into two stages: primary and secondary. The secondary stage of enculturation refers to adults, since the entry of a person into culture does not end with coming of age. At this stage of enculturation, a person has an ability to study the socio-cultural environment independently within the limits established in a given society. An adult can combine his knowledge and skills to solve his own vital problems, to make important decisions. He has the right to participate in activities that lead to significant sociocultural changes. At the second stage of enculturation members of the society take the responsibility for experiments in culture, for making changes in it. In other words, an individual may or may not accept what culture gives him. He gets access to a discussion and creativity. Enculturation means teaching a person traditions and norms of behavior in a particular culture.

There are three main approaches to the study of the phenomenon of personality enculturation. Below is the description of each of them.

A. Phenomenological approach

The founder of phenomenology is considered to be a German philosopher Edmund Husserl (1859 - 1938). He sets up the hypothesis of objectivity of human thinking: if cognitive acts are true their content does not depend on a man or humanity; the truth cannot be subjective. The first methodological principle of phenomenology is the principle of evidence. Husserl offers a program of phenomenological reduction. According to Husserl, intentionality leads to the continuity of the world and consciousness. It gives us the possibility of learning the world by penetrating into the meaning that

expresses rich colors of the reality and is always present before the act of perception [11].

B. Semantic approach.

Semantics (Ancient Greek σημαντικός "denoting") is a section of linguistics that studies the meaning of language units. Semantic analysis is used as a tool for studying. The theory of semantic analysis is aimed at solving problems related to the ability to understand the meaning of a phrase and to submit a query to a search engine in the required form. Y. Lotman (1922 - 1993) contributed to the study of this approach a lot [12]. He developed a structural-semiotic approach to the study of semiotic works. He initiated the publication of “Works on Sign Systems (Semiotics)”, introduced the concept of secondary modeling systems, when the text is interpreted as a sign system in relation to the primary sign system of natural languages.

C. Axiological approach.

Axiology studies issues related to the nature of values, their place in the reality and the structure of the world of values, i.e. to the connection of various values with each other, to social and cultural factors and the structure of personality. M. Mead (1901 – 1978) introduced the doctrine of three types of cultures, she also participated in studies of various cultural phenomena. For example, she managed to prove the uniqueness of different cultures showing the conventionality of our ideas about male and female features of character, maternal and paternal roles in children upbringing. Each culture has its own value system. Being the components of a personal structure, values determine the human ideology [13].

It should be emphasized that structural-semiotic and axiological approaches were used for the further research of the problem of enculturation, since values are determinant in the process of intercultural communication, which is determined by the sign system.

The definition of intercultural communication follows from the content part of the term itself, it means the communication of people representing different cultures [14].

Communication (a Latin word) means “to make common, to connect, to communicate”. In the 19th century, communication was usually used in its engineering and technical meaning as “ways, roads, means of communication”, or as military engineering communications. At the beginning of the 20th century, the term was acquired socio-cultural meaning due to its use in various areas of social and humanitarian knowledge. Thus, communication is a highly complex and many-sided phenomenon that penetrates not only a society but also can be easily found beyond it.

There are different reasons for classification of intercultural communication. V. Krasnykh distinguishes between mono - social and inter - social, mono - national (mono - cultural) and international (intercultural) types of communication [15]. T. Samokhina defines intercultural and intracultural types of communication [16].

There are four types of classification of intercultural communications.

The first type of the classification distinguishes monologue and dialogue communications. Monologue is a communication, in which there is no mutual change in the cognitive space of communicants. Each of them is interested only in his own representation. Dialogue is a communication, in which participants try to take into account the individual characteristics of each other and consequently transform their communicant's consciousness.

The second classification distinguishes different types of communication according to the level of culture. Intercultural communication at the macro level is a communication between large-scale cultures of the continental type (for example, Russian, European, Asian and others). At the micro level the following types of intercultural communication are distinguished: inter-ethnic communication between representatives of different ethnic groups; countercultural communication between the representatives of the mother culture and the subculture, which takes place in the form of a conflict due to significant differences in values and norms of the subcultural group; communication between different social groups; intergenerational communication between different age groups; gender communication between male and female cultures; inter - confessional communication between different religious groups, and between believers and atheists. P. Ambarova also includes communication between cultures of different places in this classification: between urban and rural residents and between residents of different areas, the center and the periphery (regional communication) [17].

The third classification deals with types of intercultural communication according to the subject of communication. We can distinguish interpersonal communication between individuals belonging to different cultures, and intergroup communication between social groups.

The fourth classification distinguishes intercultural communication depending on the time orientation of the culture: diachronic communication between cultures of different eras and synchronous - between cultures that are in the same time section.

Further in the article we will characterize dialogue, interethnic, diachronic, and intergenerational communications.

As a way of interaction, communication is also a manifestation of intercultural interaction alongside with episodic contacts, exchange of goods, more or less stable economic and other relations, affecting deep levels of the internal structure of culture, lifestyle, and values. Things affect each other during the interaction. Their influence is mutual.

When cultures interact with each other, the connections are direct and they need a feedback. When there is a feedback, systems change their behavior depending on the information received, and reorganize themselves. F. Selivanov points out that it is important in the interaction of cultures. Therefore, communication as a way of interaction always involves a feedback [18].

Taking into account all the above facts, it is important to emphasize the most significant definitions of communication. K. Rozhko defines communication as material and materialized means (meanings of languages and signs) for cooperation of

activities and communication in the life of social subjects [19]. We can interpret communication as a way of interaction in the system of culture, expressed in the mutual influence of individuals, based on mutual understanding; in other words, communication is a form and a way of connection.

III. RESULTS AND DISCUSSION

During the research intercultural communication between Russia and Great Britain was analyzed. The following facts are a good example of this type of communication. The authors studied the masterpieces of fine arts of the two countries and their significance for the dialogue between the cultures. English works of art are often found in European collections. The Hermitage English collection is one of the most remarkable on the continent of Europe. It contains a number of magnificent examples of painting, drawing and applied art, which make it possible to evaluate the uniqueness of this school works.

Love for the English language and England was born in Russia at the time of Peter I, who studied shipbuilding not only in Holland, but also in the UK. There have always been anglophiles in the Russian society, who take British style of life as an ideal in spite of complicated relations between our countries. The British spirit was manifested in planning cities, parks, construction of bridges of that time. English embankment with its magnificent mansions was situated in the fashionable district on the left bank of the Neva. It was not very far from the Admiralty, where there was also the Anglican Church.

Three architects from Scotland, Charles Cameron, William Gost and Adam Menelaws, used their talent and skills in Russia. In the Hermitage collection you can see a mechanical clock "Peacock", made by J. Cox. It was brought to St. Petersburg from England and bought by Catherine II from Prince G. Potemkin. In 1777, Catherine II appointed an Englishman Richard Heman a watchmaker, who created delicate watches. British engravers, William and Charles Brown used to work for Catherine II in the last two years of her reign. Catherine's era was associated with a growing interest in English literature. The empress and her entourage knew the plays of W. Shakespeare and R. Sheridan, the novels of S. Richardson, L. Stern, G. Fielding, the writings of A. Pop, J. Locke, J. Addison, the works of an English historian W. Blackstone and others.

Educational and business trips of Russians to England and the British to Russia played a great role in the development of Russian – English art relations. There are a lot of testimonies of Russian travelers about their observations of the peculiarities of English life, culture and art: E. Dashkova, A. Kurakin, V. Ziniviev, P. Makarov, P. Svinyin, K. Batushkov, P. Chaadaev, P. Vyazemsky, A. Turgenyev, etc.

N. Karamzin's "Letters of a Russian traveler" had a great influence on public opinion and attitude to another country. The writer considered the knowledge of English customs and cultural traditions to be valuable and useful for his compatriots.

As Catherine was fond of English literature and admired Shakespeare, the Brown made a portrait of William Shakespeare for her. The earliest portrait in Catherine's collection was that of Angelica Kaufman, the first woman – member of the Royal academy.

The history of collecting English paintings begins in Russia also in the reign of Catherine II. These were significant English works of art, and unique pieces of applied art. 1779 was marked by one of the greatest events in the history of the Hermitage - the purchase of the famous collection of paintings from Castle Houghton Hall, the home of the British Prime Minister, Robert Walpole.

Russian people endowed national concepts with English features: they liked the English way of life, the English system of government, English political economy, English moral philosophy, English novel, English humor, English gentleman, as an example of education and morality (described in popular in Russia "Letters to the son" by Lord Chesterfield), English tourist, English dandy, English landscape, English portrait, English Wedgwood porcelain.

At the beginning of the 1770s, the United Kingdom was considered in Russia as a country with an established national art school that contributed to the professional growth of domestic artists. Russian engravers, G. Skorodumova and F. Stepanova were sent to study in England due to the recognition of English engraving art.

Painting was the most popular field for mutual collaboration between two countries. Russian artist D. Levitsky was affected by the elements of English taste and we can see this in his series of portraits "Smolyanki". The language, the leitmotif and the composition of these portraits are comparable with those by J. Reynolds, T. Gainsborough and T. Hudson, bright representatives of English tradition.

The 18th-century Russian collection of English art was enlarged by the acquisition of large historical paintings of Sir Joshua Reynolds, who was the first president of the Royal Academy.

Catherine II was the first European monarch making orders in England. Thus, in 1785 she asked Sir Joshua Reynolds to draw a painting for her. The artist himself considered this event as one of the most important ones in his life. In Hermitage Reynolds is presented not by his portraits, but the so-called historic compositions. At that time, only monumental compositions of antique and historic scenes were considered to be authentically high art works. They were ordered and bought for the Palace collections. The Hermitage painting "The Infant Hercules Strangling Serpents in His Cradle" glorifies Young Russia. Reynolds himself might have liked another painting that belonged to Prince Potemkin. Being a connoisseur of female beauty he was pleased with his another work "Cupid Untying the Zone of Venus". Prince Potemkin also ordered another painting that after his death got to the Hermitage. It is called "The Contenance of Scipio".

In 1912 an outstanding Russian collector of English school works Khitrovo left a few magnificent portraits of the 18th and early 19th centuries to the Hermitage under his will. They were famous "Lady in Blue" by Thomas Gainsborough and the early works of J. Opie and H. Raeburn. The works enriched the Hermitage collection.

In the second half of the 18th century, the landscape also began to play an important role in English painting, along with a portrait. Good examples are the works of Thomas Jones and

George Morland. In 1819, invited by Tsar Alexander, George Dawe settled in St. Petersburg lived in Russia for ten years. His portraits of the heroes of the 1812 campaign adorn the Military Gallery of the Winter Palace.

The collection of English paintings in the Hermitage is relatively small, but it is one of the best in Europe.

For the last several centuries, the Hermitage has gathered one of the best collections of English silver, totaling about 200 items. The unique work by Charles Candler takes a special place in the history of the exhibition. This is a huge English silver wine cooler, made in 1735, striking with its monumental size and complex decoration. It is 1.55 m long, 1 m high; its weight is 200 kg. The bowl is supported by the figures of four threatening panthers protecting this subject. All the details of the cooler (the handler in the form of drunk satyr and Bacchante, a vine edging the top, the scenes of merry Bacchanalia engraved on the both sides of the bowl) show its Bacchic function. The exhibit was announced a state property in 1741.

The ceramics collection is also perfect. Among the exhibits visitors can see works by J. Wedgwood, including the unique "Green Frog" set for 944 items for 50 people. There are 1222 views of England on it, and none of the hand-painted landscapes are duplicated. J. Wedgwood tried to give the most reliable and vivid picture of the beauties of the country, its nature and art. The exhibition includes samples of English furniture, textiles, jewelry, which makes it possible to get a true impression of the value and diversity of the English heritage and to assess their real importance.

Nowadays communication between England and Russia through art continues in the best traditions of the two cultures. Recent years are marked by a number of great projects and exhibitions not only for Great Britain and Russia, but also for the whole cultural world. Thus, the art connoisseurs have had one more opportunity to see London school of art in Pushkin Museum of Fine Arts in March-May 2019.

Besides, in the frame of annual International music festival "December Evenings of Svyatoslav Richter" we can see an exhibition of paintings by an English artist Thomas Gainsborough, a favorite artist of the royal family of George III. Gainsborough is famous all round the world for his unique talent in writing portraits. He was not only a wonderful artist, but also an excellent art historian. He was the brightest and unique representative of the "Golden Age of British Painting," one of the founders of the 18th century British school of painting.

The exhibition will be held in Pushkin Museum from November 25, 2019 to February 9, 2020. It will continue the cycle of exhibition projects dedicated to British art. The exhibition will feature works from the largest museum collections in the UK: London National Gallery, Victoria and Albert Museum, Tate Gallery, National Portrait Gallery, London Royal Academy of Arts, and other collections. The exhibition will continue to acquaint the visitors with British art.

The art of Russia is also presented in the UK. The National Gallery is a temple, where one of the world's greatest collections of painting art is assembled, covering different

schools and periods up to the present. Russian people should be proud of the fact that an artist Boris Anrep, who was born in Russia, made mosaic paintings in the lobbies and on the main staircase of the temple of arts from 1928 to 1952.

One of the mosaics depicts the profile of the great Anna Akhmatova, who the artist had a romance with. Boris Anrep made a significant contribution to the artistic heritage of the foggy Albion as a Russian mosaic artist. He created mosaic masterpieces in a number of historical buildings in London and generally in Great Britain [20].

Language and culture are connected with each other. We speak about an adequate mutual understanding between two participants of a communicative act that belong to different national cultures [21].

IV. CONCLUSION

In conclusion it should be noted that intercultural communication plays an important role in the process of personal enculturation. It implies interaction and interdependence of global and local cultures. It is necessary to analyze intercultural communication when studying the current state of the society, when there is a need to differentiate the limits of globalization and to save sociocultural pluralism and tolerance. Socialization and enculturation created in the process of intercultural communication lead to the appearance of a multicultural personality. This personality is ready for development and creation.

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