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MULTICULTURALISM AND LANGUAGE POLICY IN AZERBAIJAN

SUMMARY

The article touches upon the causes of creation of multicultural society and role of tolerance in the condition of multiculturalism. In the article alongside the issue, exhibiting the peaceful coexistence of peoples in the condition of multiculturalism, contacts of distinctive languages and religions also are considered. Language culture as a means to express and transfer cultural values plays an important role in the society. Directing the language contacts in the proper orientation ensures the understanding of specific features of this or that culture. The investigation shows that in the multicultural society translation of folklore and literary specimens belonging to different languages into general common language, pushes forward the integration of cultures.

Key words: multiculturalism, tolerance, culture, language, language ties, language ties through intercourse.

Multiculturalism, being one of the most actual problems of modern society, and being in contract with all the fields of human society, manifests itself in the places, where different cultures, religions and languages are in mutual intercourse and which are accompanied by social-cultural exchanges. Peaceful coexistence in the condition of complex social-cultural changes, mutual respect and understanding in the multicultural space, areal, turns to an obligatory condition. This problem

composes a very sensitive part in the policies of countries, situated in the multicultural aerial. These changes, influencing on the understanding of time and space, on understanding of the sense of life, leads any person to view the mutual interrelations of his native culture, with the cultures of other people from the angle of mutual respect. We must mention that language exists only in mutual contacts and develops through these contacts.

Multiculturalism, being one of the complex and dynamic concepts, manifests itself in different models in various places of our modern world. Investigators think that these models can fit to one country, and they can't be applied in any way in other conditions, because any model has been formulated for centuries and has acquired a certain basis of meaning and it belongs to this basis. For the application of this or that model, seeking out for such principles is a very hard task, because the general strategy of peaceful coexistence of word concept is explained by the principles of development of concrete ethno cultural and national-cultural atmosphere .

If any of the cultural word atmospheres of any country has been formulated for centuries as an atmosphere open to different religions, in this case all the possible processes of integration of other cultures become possibly transformative into this atmosphere, it does not damage the cultural colorfulness and harmony of other cultures, on the contrary it enriches them even more. Such a unity, interrelations keeping the self-belonging values of each culture, becomes obligatorily in contract, influence and activity with others, not having got into conflict.

In this respect The President of the Azerbaijan Republic Ilham Aliyev said: *“Multiculturalism is a concept peculiar to our people for centuries. For centuries the representatives of different religions and nations have lived in Azerbaijan as one family”*.

In this respect academician Kamal Abdulla's views are also of much interest. He writes: *“The desire to cognize the mankind as a whole unity, need for the study of the factors*

uniting different peoples by separately taken lines, attempts to bring the religions nearer to one-another, the same respect to the sanctuaries of different religions, to have the moral to value the people not as to their religions but as to their self-belonging dignities, inviting everybody to kindness, to feel with the grieves of others, description of love and passion as supreme feeling for the life principles of all the peoples, irrespective of their religions and lingual belongings, and a number of other values of this kind are the indications of operating spirits in the deep layers of our literature. We can dare to say, each representative of our classic literature, possessing the history of thousand years, not only accepted these values, but also they have turned them into their own world outlook”.

Multiculturalism, without depending on the racial and religious differentiations, of the population must evince respect to their equal rights and freedom. Each citizen in a multicultural society enjoys the same rights with others in developing his/her culture, language, tradition, ethnic and religious values, in opening schools in the native language, publishing newspapers or journals. In such a situation different cultures, religions, including the languages survive together within one atmosphere. Culture, and cultural behavior, including language, discovered and realized in the process of communication put forth the demand for tolerance.

In the tolerant society parallel coexistence of different cultures and languages must be accepted and encouraged. The bearers of one language, for the vivification of other languages in the same territory must show respect. Tolerance must create a background for the mutual enrichment of the cultures, for the formulation of common cultural values in the society must contribute for the possibilities of integration of distinctive cultures and help to understand the importance of this condition.

Distinctive culture, distinctive religion and distinctive languages establish the basis of the multicultural society. If culture and religion play an important in the languages which realize them, they are important factor, in discovering and

uniting them. Culture, as a whole, envisages moral features and joins them. Culture shows itself in the language and is expressed in it. Wish, desire, thought, behavior having been embraced by the language material, can be clear to all. That's why, the integration of different cultures is carried out by languages and they develop through language. In the multicultural society language ties reach their top levels *“Language ties are realized on the basis of social, economic, political, cultural ties. In this process, mutual influence of languages on one another takes place. The effect of dominant and non-dominant languages is not in the same level. Intercultural differences in the means of expression of the thoughts, in setting up the intercourse, in attitude to the communicative processes show themselves in different ways. The attitudes of the participants of the process of communication are manifested differently in different relations. The language means, used in the communicative speech, especially meaning varieties in the meaning of the words are often verbalized as the result of impact of culture on the language”*.

Languages have not been spread in the same way in different regions and in some places. The number of used languages is extended while in some of the other places, it is limited. Some states giving advantages to monopolism, try to oppress other languages, existing in the same territory, while others become loyal in the usage of other languages, alongside determining and affirming the state language, in the third group of the languages taking the development and application of the dominant state language as a basis, assist the development of other languages.

At the modern period it is difficult to find a territory, in which only one language is spoken. If there is such a territory, alongside it being a territory in which only one nation lives, it must not be characterized as the country being isolated as to the contracts with other peoples. We may say that such countries do not exist in the world. The states which try to ensure the existence of only one nation in its territory exist no more.

In this respect Armenia is an exception. The monoethnic policy, carried out by Armenia realizes the usage of the only one language – Armenian language and very passive contacts in the Russian language. Beginning with the second half of the XX century study of language ties, turned to an actual problem while, the territories in which more than two languages were in active intercourse opened specific changes to study this problem, usage of many languages gave rich material for the study of complicated, but interesting problems.

U. Wineright dealing with monolingual and multilingual problems named the Caucasus among the territories which drew attention to numerous numbers of languages. Besides, as territories in which languages in many number were spread, he pointed New Guinea, Nigeria Plato province, Oaxaca of territory Mexico .

The number of languages spread in the Caucasus, has not been specified yet. The description of the language panorama from different aspects is of great importance. The whole territories of the both Northern and the Southern Caucasus contained one fifth part of the Soviet Union. In this territory at least 42 languages are spoken. 7 of these languages (Russian, Ukrainian, Armenian, Ossetian, Kurdish, Talysh, tat languages) belong to the Indo-European languages, five of them (Azerbaijani, kumik, nogay, balkar, garachay languages) belong to turkish group, and 32 languages belong to Iber-Caucasian languages. 20 of Iber-Caucasian Languages have spread in the territory of Dagestan. If the density and the number of the languages are taken into consideration, the Caucasus certainly is in the first place.

Such many aspects of mutual interlingual impact and the fact that one and the same language is in a close contact with different languages, along with being of special interest it is also a phenomenon which is less mentioned. Such variety is often observed in the territory of the Caucasus.

In the scientific literature, especially in the investigation of Azerbaijani scientists much has been spoken on the are-

al of multilinguism. In different territories of Azerbaijan the talish, tat, kurd, lezgin, avar, Khinaliq, griz and other ethnos live. Among these peoples not all the possible direct forms of intercourse have been mentioned. For e.g. tallish-tat, Kurd-tat, lezgi-talish, avar-talish, khinalig-kurd and other language ties do not show themselves. But each of the above-mentioned languages have possessed mutual ties with the Azerbaijani language. There is a contact between the Azerbaijani language and languages without written forms. In a number of regions the languages having no written forms, coexist in contact with both, Russian and Azerbaijani languages. In a situation like this, we'd rather approach the term of bilingualism in wider aspect and we must appreciate this fact as the use of two different languages.

Generally in the territory of Azerbaijan, both stable and changeable panorama of language ties show themselves. Mutual contracts with Greek, German, tatar, ozbeck languages, at the beginning of the last century have spread as a result of development of Baku as an industrial city. Such a variety of language in Azerbaijan, affirms the fact that Azerbaijan being a multicultural state have made its incredible contribution to the development and safeguarding of these languages. Azerbaijan Republic is a poliethnic state. The peoples establishing the Republic consist of the ethnos – Azerbaijani turks, and autoxton minorities, such as the udi, ingloids, griz, Khinalig, budug, tatar, lezgin and other ethnic minorities. These peoples historically have possessed no other countries, except Azerbaijan and that's why, they are right in considering themselves as true Azerbaijanians because historically they existed together with Azerbaijanians. Besides them, in our Republic the russian, ukrainian, byelorussians, kurds, jews, greeks, germans, and tatars live together. Each of these minorities has possessed its historical country and they are related to alloxton national minorities in the territory of Azerbaijan. Only in Baku more than 20 different communities carry out cultural activities. Among them there are russians, the ukrains, kurds,

laks, avars, axiska turks, European and mountain Jews, Georgian Jews, Greek and German societies .

In the primary schools of the territories where ethnic minorities live, the native language is taught, in these languages teaching programs and manuals, specimens of folklore and poetry, are published; newspapers and journals are issued, state national theatres and literary collectives carry out their activities.

One of the most important language problems of multiculturalism is to develop the written language. In the multicultural society a serious attention should be given to folklore and literature of separately taken ethnos. These specimens being published in the language of each ethnos must be translated into common state language and published. These sources also play an incredible role as materials to study the languages and language ties. Literature as before, occupies an important place in the society, because it gives exact inner character of this or that people. Undoubtedly, literature must give its serious contribution to multiculturalism and mutual understanding.

Kamal Abdulla, while summing up multicultural values, and humanistic ideas being manifested in the Azerbaijani literature, mentioned that in the democrat enlightening writers creative activities, respect to other peoples belonging to distinctive religion and distinctive language, mentioning the names of these peoples with special respect, to exhibit the attitudes of friendship and affection to these peoples, occupy specially important place. In our literature, the description of cordial attitude to other languages and places (to countries, provinces, cities) alongside being literary expression of literary thought of the time, at the same time is also the manifestation of directing the social opinion of the time .

Multiculturalism reflecting political history of states is one of the actual objects of scientific investigations of organic part of political history of the society, namely, the ethno national and confessional attitude in the field of culture.

It studies both the periods in which the development of the society was stable and, the period of crises of different

characters. In the multicultural society the insurance of joint coexistence of the languages, tolerant attitude to these languages, creating condition for their development, strengthening of mutual understanding may turn to the realization of important and necessary functions.

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Резюме

Данная статья посвящена источникам возникновения мультикультурального общества, а также роли толерантности в условиях мультикультурализма. Автор отображает картину мирного сосуществования народов в условиях мультикультурализма, взаимодействие отдельных языков и религий. Языковая культура играет важную роль в обществе, как средство выражения и переноса культурных ценностей. Правильное направление языковых контактов обеспечивает понимание специфических особенностей той или иной культуры. Исследование показывает, что перевод фольклора и литературных образцов, служит усилению интеграции культур.

Ключевые слова: мультикультурализм, толерантность, культура, язык, языковые связи, языковые связи через общение.