CULTURE AND LANGUAGE IN THE TIME OF MIGRATION

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Abstract

This paper deals with the influence of culture and language in the time of globalization and migration since culture has a high standing in these times and it is even viewed as a factor of power. Culture is a phenomenon playing an important role for the happenings in the whole world; one of the most well-known theories, according to which future conflicts and wars will not arise from national, militaristic or economic contradictions but from the disputes between different world cultures. Not only science, but in cultural sociology or in politics the important role of culture is shown as well. Globalization takes place not only in the spheres of economy, technology or media, but in the sphere of culture. Language and culture determine man and his perception and understanding of the world. The relation of language, speech, culture and man can be viewed not only at the level of the mother tongue and the primary cultural framework, but at the level of understanding and perception of the foreign language and meeting and understanding foreign culture.

Key words: *culture, globalization, theories, migration, foreign language learning, cultural sociology*

1. INTRODUCTION

There are different thematic spheres which deal with the term culture. We speak about culture in general, about global culture, multiculturality, interculturality, transculturality, but also about entrepreneurial culture. Another intercultural danger arises with the so-called global culture. Global culture can be viewed next to the economic order together with the worldwide interconnected communication and transport network as a globalization product. In our minds there arise terms like pop culture, which appears everywhere with the same products, soap series and film culture, Mac Donald´s and Coca-Cola culture. In general, there is fear following from universal unification, unification of trivial things. A paradox is that thanks to globalization the world has become a smaller place, distances have shortened, borders are smoother and information is more widespread.

1.1. Culture and Herder´s concept of culture

Herder argues, that the "cultivation (culture) of a people is the flower of its existence"; its "display is pleasing indeed, but transitory" (Herder 1784), however. Man, Herder argues, "when he comes into the World, knows nothing, but has all his knowledge to learn; so an uncultivated people acquires knowledge from its own practice, or from intercourse with others" (Herder 1784). However, "every kind of human knowledge' has its particular circle, that is its nature, time, place, and periods of life. The cultivation of Greece, for example, grew with time, place and circumstances, and declined with them" (Herder in Gardiner 1959, p.41).

With Herder´s discovery of the historicity of culture this can be understood as a beginning, changing, imperfect and dissolving life figure and form of nations and societies. Herder follows from the common ancestors of people. He deducts the variety of nations from the geographical varieties. Nature has arranged it in a way that nations stayed divided from each other by mountains, seas and deserts. In that way they could create their own culture and language, not limiting each other.

Herder refuses racism, although in his opinion there are specific differences among races. There do not exist any fundamental, but only gradual differences, since all people belong to a common family.

The word culture is derived from the Latin word "cultura" and means elaboration, the cultivation of soil. This term always contains an ergologic part. Human labour and strain are always necessary. Not only in sciences, but in cultural sociology or in politics the important role of culture shows. We face questions

and issues of culture and we are confronted with them every single day. When we open our newspapers, we come across several topics, which are presented as cultural topics. It is dealt with culture as such, there are general questions, it is spoken about a global culture, regional culture, but also about a subculture and the culture of elites, spa and travel culture, television and political culture. There exist cultures in every possible form. We speak about the age of culture. The word culture has penetrated into marketing and advertising and has great importance for today´s society.

Globalization as such is sometimes viewed as a threatening process. A general threat which can be connected with globalization is based on the fact that in the framework or in the process of technical-economic and communication the interconnection of networks of globally operating organizations the local and regional is suppressed if not directly destroyed. In one case we use the term "strange" in the sense of "not belonging" or "inadequate" – the relation of property in a narrower or wider sense, in the second case in the sense of "not acquainted with". In German the expression "unvertraut" means not acquainted with, unknown. It is derived from the noun "trust", here it deals with cognitive difficulties and problems.

Man is in its substance a cultural being. There are differences between the stage of cultural development of nations, but there is no nation without culture. People have three common features - reason, humanity and religion. Herder for example considers religion as the origin of all culture and science. Man is a social, speaking, communicating, thinking, religious and artistic being. In his or her development he or she is dependent on the others to a great extent. The individuum is an object and subject of culture. Every man is through his education embodied into the chain of culture. Cultures are a closed organism and an incomparable value. All individuals and cultures are in the same way destined to happiness. Nations are not comparable, since every of them has its own weak and strong points and there is no independent measure. All cultures are learning from each other and influence each other, no nation should rule over another nation. Herder´s term of culture is not normative at first: it denotes the whole social and political and artistic living conditions of a nation. The aim of human education is the tradition of education to a certain form of human life. Culture has a chance in the time of globalization, when it functions as local or regional, when it is aware of its local or regional roots. This can happen even on foreign soil, as the example of culture of migrants show.

These cultures must be understood as open and do not have to close against others. Culture has a chance when in the framework and under conditions of "untraditional local it has to prove itself, the renaissance of the local, which is an effect of globalization as well". But it can prove itself only if concentrating on itself, it will acknowledge the foreign and learn how to deal with it. Every culture has to make the principle of interculturality a part of its practice, it cannot survive without. Locally and globally based culture offers in this way a means of finding ones identity. Culture has already become a factor, which is used in economy and politics for non-cultural purposes. Autonomous local cultures are under constant pressure of extending world cultures. The found or gained identity with the help of culture is not a sufficient starting point of social acting**.** This can lead to heavy disorders between the cultural and social awareness, between the cultural and social acting. (Habermas 1981:461)

Migrants show this very clearly. Cultural space is not identical with their living environment of their everyday life, its reality is not identical with the political and social reality, man is confronted with in everyday life and in which he must succeed. The example of migrants should be clear at first sight. We all have become migrants. Herder said: Almost every people on Earth, he points out, "has migrated at least once, sooner or later, to a greater distance, or less" (Herder 1784). The impact of this migration is shaped by the "time when the migration took place, the circumstances by which it was occasioned, the length of the way, the previous state of civilisation of the people, the reception they met with in their new country, and the like" (Herder 1784"157). Societies, in which we live, force patterns of acting and behaviour upon us, which are little connected with our identity. There exist many identities and there is a great variety of cultures. This is not only valid with the view of national culture or ethnic societies. The everywhere present multiculturality is a result of the globalization process as well. The enlivening of cultural consciousness which wants to preserve and defend the values of its own culture can be considered as a sign of resistance against the threatening world cultures, but also as a protest against the

effects of globalization. Remaining on its own culture is a defence against the threat of the everywhere extending identical sameness, which leads to the loss of identity and the loss of the feeling of self value.

Globalization demands - in contradiction to itself – regionality and locality. In the framework of regional and local there are realized prime and social needs, which can be accentuated as individual needs and which are together realized as cultural elements. Remaining on its own culture is part of this development. The directions of such a development are not without problems and contradictions.

Globalization has advanced so far, that it has affected all regions. The pure contradiction between globality and locality does not exist. The reality of the regional is formed together with globalization. That is why Robertson speaks about 'glocalization', to describe the relation of the global and local. Robertsons 'glocalization', persisting on its own culture must not lead to the situation that man remains faithful only to the passed on or that he only defends traditions and he isolates against everything that comes from the outer space. Such behaviour would be in contradiction to the substance of culture.

Since cultures as such are never homogeneous phenomena, in which phenomena from the outside are continuously accepted and integrated. (Robertson 1998:192-200). Jean Monet, one of the founders of the European Union had to admit that during the process of the European integration should have started with culture instead of coal and steel. (Třeštík 2005:222).

1.2. Strangeness in relations and cultures

One can experience in one´s own environment that people who have to live in two or more cultures can get into cultural conflicts. The experience of strangeness is not unknown, but the pattern of encountering is always different. Strangeness is bearable until it can be identified as a sign of a functioning order of everyday life: in the routine dealing with the well-known indifference remains on an acceptable level. Strangeness becomes unbearable, if it becomes the feature of another order of reality. The validity of the own doubted and in this there is the central problem. Without experience and knowledge of structures of meanings and sensual structures of alterity the stranger quickly becomes a threatening myth.

Strangeness is not only the result of the material arrangement of everyday reality, it leaves significant traces on the level of experience. As special experience the unknown is considered as a latent threat, because the perception of strangeness is connected with the realization of one´s own limit of life and imagination. If man admits too much strangeness, there will unavoidably arise questions concerning his or her own identity and one´s own values, which cause irritations and are not seldom considered as threatening. It has to be differentiated between the different levels of explanations, which the creator of strangeness based his explanations on. In this way it can be differentiated between the content signs of construction (natural – body, sensual, language, cultural, norm specific qualities) or between different levels of meaning (micro, macro, social, meaning or individual sensual space). Strangeness does not describe an own quality, which would relate to persons or things. Strangeness is not a state, it is not a quality, but it describes the relations between at least two people and that is why it is the question of the given constellation.

We describe something as strange when we are in relation to something, but we get to know about it always in relation to our own consciousness or acting. The content importance of strangeness is not set in advance, but it originates in interaction. Strangeness shows on a specific ratio of the relation, at which the inside, the outside, the social "closeness" and "distance" such as "you" and "I" can be differentiated or distinguished. Then there follows a non-relation usually with a wholly specific interactive order and rules, just when we cannot "go out of the way" of the "strangeness", when we enter social rooms, in which contact with strangeness is unavoidable.

What public space is concerned, it is constitutively referred to that people themselves behave as strangers. The contact with the known and unknown is realized under certain patterns changing in distance? Such every day non-relations are reflected in the staged passing of moving people, avoiding eye contact and talking to or addressing and also by rising the limits of addressing the limits of touching. Goffman calls this behaviour pattern "polite indifference".

The practice of strangeness is for creating modern relations a necessary criterion for public order to function. Strangeness is also a means to self-protection: we do not have to respond to all what happens around us, since otherwise we would fall into a stage of psychical strain and we would be overwhelmed by moral commitments. At this form of encountering it is necessary that the necessity of making contacts at the previous encountering were suppressed, it is always the introduction of difference.

Strangeness must not be considered as a fact of social reality, or as a consequence of political or legal issue, but always as a part of the surrounding world, of the environment. Strangeness is not only the result of encountering, it must be kept going by practical realization in a way that the people behave as strangers. Strangeness is a cultural practice as well which in interaction – out of rational calculation and unconditioned reactions, intended actions and unintended effects, specific patterns and orders arises and is realized. Strangeness arises there where people get into touch and if one of them is not belonging into one´s own sphere this gains pragmatic relevance and importance and becomes strange in that way. Social closeness, pursuing, contact and communication – let us say interaction – forms the basic prerequisite for the experience with strangeness.

The definition of strangeness as a relation which expresses the social and special closeness, since the unreachable distant is not really strange because we can define it closer. Strange is always what we know, that means the present and visible strangeness, which in specific social environment and situation are dealt with as strange and are also explained in that way. The relation to strangeness functions usually according to the relevant scheme, since this causes the separation of the "inner" and the "outer". This exclusivity is formally asymmetric. The question "Who is strange to whom?" (Goffman 1971:85).

The relation to strangeness is based on finding out the relevant difference connected with varying intensity and evaluation. It is the majority which decides about the belonging and the way of strangeness of the minority, why the analysis of strangeness must be connected into theoretical questions of power and ruling. Strangeness supposes always the understanding of one´s "ownness". The construction of strangeness is dependent on which meaning and experience levels are taken into consideration as the basis for the description of the relation between the own and strange. In this way the different connotation of strangeness can be divided: the pattern which is strongly oriented on space tries to catch strangeness as "what comes from the outsides or "from the distance". Quotation: "Growing interest of the subject in itself … corresponds to the growing interest in foreign countries and continents … geography and ethnography are in general the knowledge about man." (Herder 1784: 171).

The problem of identity of man in modern society has not been solved yet. Culture has become a factor which is used in economy and in politics for non-cultural purposes, autonomous local cultural islands of migrants in the space of indigenous cultures. Cultures have narrowed nowadays, they influence each other more, take over different contents, structures and behaviour patterns. This is the effect of globalization as well, spacial distances between cultures have shortened and they are still becoming shorter. The reality is not in harmony with the political and social reality man is confronted with in everyday life and in which he must succeed. Migrants have to live in several cultural environments and they show that there are many forms of culture. Not all migrants are prepared to integrate even partially into the strange culture of the country they stay in. They form enclaves from their own brought in cultures. So they exist nearly everywhere in the world. In our society we life in we are globalized to a certain extent and only little respect is paid to different cultures. Our society demands behaviour patterns and patterns of acting which do not have much in common with our identity, sometimes the term "patch work" is even used. Behaviour patterns demand the constant changing of roles, the acceptance of many pseudoidentities. (Hitzler 1999: 231-249).

2. THE CONCEPT OF LANGUAGE AND UNDERSTANDING

Herder then turns his attention to "how transitory all human structures are" (Herder in Gardiner 1959 :38): the "plant blossoms, and fades; your fathers have died, and moulded into dust: your temple is fallen: your tabernacles, the tables of your law are no more; language itself, that bond of mankind, becomes antiquated" (Herder in Gardiner 1959:38). For this reason, he asks, "shall a political

constitution, shall a system of government or religion… erected solely on these, endure for ever? If so, the wings of Time must be enchained".

Language and culture determine man and his perception and understanding of the world. The relation of language, speech, culture and man can be viewed not only at the level of the mother tongue and the primary cultural framework, but at the level of understanding and perception of the foreign language and meeting and understanding foreign culture. Intercultural philosophy deals with these problems. Hermeneutics as an art of interpretation and instrument of understanding undergoes fundamental changes in today´s globalized intercultural context.

Ethnolinguistics deals with language, existence, thinking and culture in detail and the so-called Sapir-Whorf hypothesis states that the mother tongue has decisive importance for the perception of the world. In this hypothesis – mother tongue is on one hand a social creation reflecting the objective reality, on the other hand it is a system in which man is brought up and in which he is thinking from his early childhood and it influences our understanding of the outer world. People brought up in different language environments perceive the world differently, since languages are different from each other and reflect different environments. The way of dealing with language reality in the theory of understanding, when man tries to understand others, the situations they deal with. As an important condition of understanding he perceived the knowledge of the social and cultural system which is determined by the way of language expression (Dilthey 1900).

Nowadays new demands are put on intercultural communication. Gadamer points out the need of discussion and understanding (Gadamer 1999). When we speak together we build a common view on what we are speaking about, since the discussion changes all participants. How we together explain the world in a discussion enables moral and social solidarity. But he points out that man cannot understand if he does not want to.

2.1. The Role of English

The rise of English is an extraordinary and remarkable story. When Julius Caesar landed in Britain nearly two thousand years ago, English did not exist. Five hundred years later, 'Englisc¨, incomprehensible to modern ears, was probably spoken by about as few people as currently speak Cherokee with about as little influence. Nearly a thousand years later, at the end of the sixteenth century, in the time of William Shakespeare, English was the native speech between five and seven million Englishmen.

Four hundred years later, the contrast is extraordinary. Between 1600 and the present, in armies, navies, companies and expeditions – the speakers of English, including Scots, Irish, Welsh, American and many more travelled into every corner of the globe carrying their language and culture with them. Today English is spoken by at least 750 million people, and not half of them speak it as their mother tongue. Some estimates have put that figure closer to one billion. At the beginning of the 21st century it is more widely scattered, more widely spoken and written than any other language has ever been. It has become the language of the planet, the first global language. Of all the world´s languages which now number some 2 700, it is arguably the richest in vocabulary. The compendious Oxford English Dictionary lists about 500 000 words and a further half million technical and scientific terms remain uncatalogued.

According to traditional estimates, German has a vocabulary of about 185 000 words and French fewer than 100 000 words. About 350 million people use the English vocabulary as a mother tongue, about one tenth of the world´s population. Three quarters of the world´s mail are in English. So are more than half the world´s technical and scientific periodicals; it is the language of technology from Silicon Valley to Shanghai. English is the medium for 80 per cent of the information stored in the world´s computers.

It is the first language in a lot of countries and the official second language of many other African and Asian countries, former British colonies as for example India, Nigeria or Singapore, where it is used for administration, broadcasting and education. In these countries, English is a vital language, often unifying huge territories and diverse populations.

English as the second almost widely spoken language in the world is a compulsory subject of most elementary and secondary schools in Europe, students pass their school leaving exams in English and it is a prerequisite for entering tertiary education. To have a common language is a requirement for the European integration. It is the language which is suited best for international trade on a global scale. It is the official language of the British Commonwealth of Nations and one of the main working languages of the United Nations and the European Union.

We have to bear in mind that on the other hand there is English as the native language or mother tongue of millions of people and its development is different from the "lingua franca" as such.

In the chiefly monolingual and monocultural context of English-speaking countries, where there is little functional utility or social prestige to be gained from foreign language study, such preoccupations with the cultural aspects of foreign language acquisition appear to have been made its chief selling point in order to stem the general decline in enrolments in foreign language classes. Due to the notorious lack of awareness about foreign language study is a guarantor of international and intercultural communication and understanding does not even enable graduates to sustain an ordinary conversation with a native speaker.

2.2. *English as a foreign language*

Under these circumstances, where foreign language study fails to realize the fundamental goal of superfluous to speak of such justification for target language acquisition as its potential for expanding learner´s range of cultural experience and developing cross-cultural awareness and appreciation (Elling 1980). In fact, the findings of attitude surveys conducted among foreign language learners suggest that the acquisition of the new language causes neither an improvement in the subject´s overall attitude toward the native speakers of the language, nor a decline in their own ethnocentrism.

The native English-speaking teachers of EFL[1] who come to the host country naturally reflect the trends of their own culture in foreign language pedagogy, and believe that teaching the target culture is a sine qua non of teaching the target language. Otherwise, it is believed, students will be exposed to a hollow language devoid of cultural content and will be unable to identify with the English-speaking culture. The host country´s educational policies which are related to social goals normally established by governmental priorities are thus ignored or marginalized.

In general, EFL instruction for the host culture is important because it affords a window in the world of advanced technology and industrial development. However, the cultural norms and values of the English-speaking world which come with the technical data and equipment are often considered to be "alien and unacceptable features" of the target culture (Wilkins 1987), and not necessarily for chauvinistic reasons. Indeed, being at the receiving end of virtually one-way flow of information from Anglo-American centres, the host country runs the risk of having its own culture totally submerged, and thus imposes restrictions in educational and cultural domains to protect its way of life.

For example, in Japan, English is generally taught not as a functional tool for cross-cultural communication in international settings, but as a codified system representing the linguistic characteristics of an idealized American or Briton (Nakayama 2015). Similarly, China and Korea, the pedagogical focus seems to be on grammatical features of English without regards for its communication and/or cultural functions. Elsewhere in Asia, and also in parts of Africa and Latin America, there is a feeling on the part of the educated élite that English instruction in particular and modernization in general which has not been "acculturate" and shaped to fit their country´s needs constitute a threat to national identity. Thus, suggestions have been made to "de Anglo-Americanize" English, both in linguistic and in cultural respects, in order for the language to in tune with the needs of the EEL learners in such countries as Japan and Venezuela. Moreover, there has been an increase in the production of local teaching materials that are culturally and experientially appropriate for learners in developing countries. In Kuwait, for instance, EFL texts are being prepared "with the Kuwaiti situation in mind".

[1] EFL English as a foreign language

Likewise, China produces its own materials which are clearly modelled on British EFL texts, with one major variation – a thoroughly transformed cultural content that aims at reinforcing Chinese cultural norms and values (SCOTT 1980). Even in industrialized European countries, as Freudenstein et al. (1991) indicate, EFL learners want acquire an international variety of English, independent of the cultural norms and values of native speakers. In fact, many of these learners tend to reject the norms and values of the English-speaking cultures, but still acquire English satisfactorily, due to their wish to identify with international attitudes which have developed. In such fields as pop culture, travel culture, and scientific culture where English happens to be the principal medium of communication (Ladousse 1982).

On a deeper level, the hosts´ willingness to learn English in the context of national or international norms and values is indicative of their belief in the possibility of becoming bilingual without becoming bicultural – a phenomenon whose existence is pointed out by Paulston. It is apparent that this concept of bilingualism without biculturalism which seeks to dissociate the learning of the target language from its nationality bound cultural context, soon clashes with the native English-speaking teachers´ unwitting efforts to disseminate among their students the cultural norms and values of the English-speaking country as part of their foreign language teaching. It is not uncommon for many who do not want to be "culturally assimilated" to give up on learning the target language. If, on the other hand the native English-speaking teachers succeed in their pedagogical aims, it is not surprising, as Goke-Pariola (1982) indicates for the Nigerian context, to see students alienated from their own social setting as they become adjusted to the values of the Anglo-American world.

Secondly, teaching the target language along with the target culture is done on the somewhat unrealistic assumption that a language cannot be used if emptied of its cultural content. Advocates of this claim that teaching English while referring to the culture of the student would be useless. They discount the psychologically sound and motivating effects of the new language to describe their own culture, not to mention the facilitating effect that culturally indigenous materials can have on the learner´s fluency and grammatically in target language use. What they also ignore is the fact that as the lingua franca of this century, English is used extensively by millions of people outside its original geographic boundaries to convey national and international perceptions of reality which may be quite different from those of English-speaking cultures.

Third, using monolingual and monocultural native English-speaking teachers, who are incapable of escaping the powerful influences of their own culture, as pedagogical models for would-be bilingual norms and values are not alike. Not only do bilinguals store grammatical material differently from monolinguals, as Richards (2001) notes. They also have different attitudes toward native and non-native varieties of the language. Richards rejects the unrealistic goal of native-speaker-like performance in target language teaching and suggests that, both linguistically and psychologically, the most effective model for learners is the successful bilingual.

It is impossible to claim pedagogical and communicative in an international language like English, given the way functions of the language vary from one country to another. What might be acceptable, appropriate, and intelligible in the context of the United States, for example, might not necessarily be so in the English-speaking context of India, Nigeria, or the West Indies. The criteria of pedagogical model should change according to the educational, political, and linguistic characteristics of each country.

Although English is used around the world as a national and international language, such pedagogical practises to the illusion that native-speaker presence is required whenever English is used.

Smith et al. provides empirical evidence which calls into question the practise of using native-speaker models in the instruction of English sounds. According to their findings, native speaker phonology does not seem to be more intelligible to multicultural audiences than non-native speaker versions. If native – like pronunciation does not necessarily help in English for cross-cultural communication, why insist, they ask, on having native English-speaking teachers as performance targets in EFL classrooms.

And what about specialist of professional English taught at our tertiary educational institutions. The term "specialist of professional" language dates back from the functional and stylistic points of view to

the Prague Linguistics Circle when the function of a standard language was defined in the dimensions of practical and special as well as theoretical and special language utterances.

The area of research should be limited to the interrelation of the specialist and general language, as both systems penetrate each other. After looking at different definitions we tend to endorse the opinion of pragmatic understanding of specialist language, i.e. communication that is not limited to interaction between experts, but involves all kinds of communication interrelated within a specialization.

Syllabuses for specialist language teaching must contain both product-oriented and process-oriented approaches as they seem to correspond with the basic assumption, which is the application of the theory of communication to practical use of foreign languages. Within the process-oriented part of the syllabus considerable attention is paid to interactive activities based on cognitive and performance capacities of the learners, covering simulated role playing as well as real discussion and problem solving. The goal of the course with a comprehensive syllabus for foreign language teaching is not only to develop speaking, listening, writing and reading skills, but also to understand situations and cognitive processes associated with awareness of cross-cultural perspectives.

The personality of the professional language teacher should prove a certain professional or specialist level of education, target skill, a kind of organization of the teaching process, a relation between the mother tongue and specialist competence. Besides the active knowledge of the taught language he or she should prove a good passive knowledge of Greek and Latin, because these two languages form a firm backbone of specialist terminology of practically all fields of contemporary science and technique.

Language barrier to overcome is not enough to save effective communication among the representatives of different cultures. The cultural barrier has to be overcome as well. From this fact follows that it is necessary to learn culture by means of language and language by means of culture.

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