

Thomas Moore's creative works in Russian literary-critical reception of the second half of the 1830s – 1850s

Las obras creativas de Thomas Moore en la recepción literaria crítica rusa de la segunda mitad de 1830-1850

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ABSTRACT

In this research, based on the common or at least great similarities between the problems of large- and small-scale habitats in the geographies where cultural interactions are experienced, the cultural structure of the Near East University, which is blended with more than 100 countries and thus culture, in the multicultural living area has been examined. Higher education in North Cyprus, which carries the mission of an educational island, is in an important process of development. North Cyprus, where almost one-third of the official population comes from, carries the impact of multicultural life. In this study, the interview method was used in Qualitative Research Methods. Stewart and Cash (1985) defined the interview as a serious process of mutual and interactive communication based on the way of asking and answering questions for a predetermined and serious purpose. Student at the Near East University, who is from Nigeria, Zimbabwe, Turkey, Jordan, Egypt, Iraq, attended by 20 students from different countries such as Iran. The students were asked open-ended questions and analyzed in terms of their ability to express themselves freely and analyzed by qualitative research method.

Keywords: Multiculturalism, higher education, culture, conflict, migration

RESUMEN

En esta investigación, basada en las similitudes comunes o al menos grandes entre los problemas de los hábitats a gran y pequeña escala en las geografías donde se experimentan las interacciones culturales, la estructura cultural de la Near East University, que se combina con más de 100 países y, por lo tanto, se ha examinado la cultura en el área de vida multicultural. La educación superior en el norte de Chipre, que lleva la misión de una isla educativa, se encuentra en un importante proceso de desarrollo. El norte de Chipre, de donde proviene casi un tercio de la población oficial, tiene el impacto de la vida multicultural. En este estudio, el método de la entrevista se utilizó en los métodos de investigación cualitativa. Stewart y Cash (1985) definieron la entrevista como un proceso serio de comunicación mutua e interactiva basado en la forma de hacer y responder preguntas con un propósito predeterminado y serio. Estudiante de la Near East University, que es de Nigeria, Zimbabwe, Turquía, Jordania, Egipto, Iraq, al que asistieron 20 estudiantes de diferentes países, como Irán. A los estudiantes se les hicieron preguntas abiertas y se analizaron en términos de su capacidad de expresarse libremente y se analizaron mediante un método de investigación cualitativa.

Palabras clave: multiculturalismo, educación superior, cultura, conflicto, migración.

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Introduction

Our developing world is also changing. Change, as a dictionary meaning, “value as a previous situation or varieties of existence” finds value. Change is a vital differentiation in which all societies cannot escape and sometimes they do not want to escape. For this reason, all nations and people communities, both traditional and / or local, and modern and / or universal, will not avoid social differentiation. Although multiculturalism was used as a concept in Switzerland in 1957 for the first time in the world, it became widespread in Canada in the late 1960s, and this concept was rapidly spread to other English-speaking countries (Sengstock, 2009, Shayakhmetova & Chaklikova, 2018; Matandare, (2018).

The migration of the populations that have been going on at a fast pace in the world has brought with them constant or constant change of time and cultural harmony and confrontations. Many villages, towns, cities, and country stagnant had to meet with different cultures and then a rapidly changing group of people. But the shape, form and numeracy of this change differed according to the attractiveness of the target settlements.

Especially in countries with small populations (in this case, TRNC is one of the most suitable examples), the rate of population growth is very significant. According to the data of the Ministry of Interior, the population of the Near East University, which is the country where the Near East University is located, is 350 thousand. A country with a population of 350 thousand, 150 countries, a total of around 100 thousand foreign students host the pains of multicultural life at the same time.

The social structure, constantly changing and developing in a continuous movement, is forced to change by social elements within its structure and which have different characteristics and activities. These elements are often transformed with the speed of quantitative and qualitative developments in the economy, advances in technology, and demographic formations.

According to Castles and Miller (2009: 10), there are five forms of migration. These are accelerated migration as a result of the increase in the number of immigrants involved in migration, differentiation of migration as a result of the emergence of different immigrant classes in the migration processes, women's migration with the inclusion of half of the immigrants in the international migration movements, the politicization of migration as a result of the migration to the international agenda, the migration of the immigrant countries. It is the transformation of migration with transit country position.

However, the dynamics of the society have been renewed with great speed, depending on the foreigners who have recently penetrated other societies. No one has the right to criticize the value of another. The limit of self-realization can be achieved by securing an equal chance for others to accomplish this (Taylor, 1995; Ahmadi, et al, (2014; Melo, et al, 2017; Radhy, 2019).

The structure of the society and the individual in the study areas of sociologists is of utmost importance to reveal the change. The behavior of the individual in the society is very important in terms of forming the society. New norms, values, changes in material elements and symbols take place between the different perceptions of social man and thus society.

Changes in small groups on behalf of the science of sociology and temporary (Popular Culture) changes such as fashion may not be of great importance. However, one of the main problems is to examine the behavioral changes and the consequences it creates, which are important for communication science. While investigating the change dynamics of societies, the factors that cause change cannot be excluded. While the change processes of the communities are inevitable, the change in the interaction and the result of communication, which is one of the reasons for these changes, is seen as the factors to be examined.

Those who migrate to a new place or who have to stay there for a short period of time (those coming to the country for temporary work, asylum seekers, those who are in the country of study, or for any other reason) need information about destroying anxiety and uncertainty. This will not pose a big problem for similar cultures, which can create a distressing situation for people living in different cultural settings. These people's troubles and treasures are not just economic or vital concerns. These people also experience concerns about maintaining their lives due to intercultural changes.

In different cultural settings, migrants face many problems, not only by the governance system regulated by different laws and rules, but also by people with different cultural understandings. Those who migrate to different cultural settings may have different perceptions about the host country and may not agree on the common point within themselves. This makes it difficult for the host countries to adopt a common approach to all refugees who take refuge in them. Therefore, host countries have to behave differently to immigrants with different cultural backgrounds.

Language of the culture the language of human

Multicultural social rights are also related to human rights and sanctity of human rights outside the constitutional order. Perhaps each person in the living community must live by recognizing that they reflect different cultures, but by recognizing that they are candidates for another culture. It may be natural for individuals in communities to be alienated and / or personalized or compared to cultures that do not have their own cultural characteristics, but conflicts are inevitable as soon as the trial situation is entered. It would not be wrong to say that the results of alienation in large masses and cultural differences of ethnic groups are more radical. However, it is possible to say that there are more tolerance levels and tolerance in smaller communities and especially in communities where relations and contacts are experienced more.

Especially in societies where high level of development and universal values are internalized, tolerant view and capacity to understand cultures develop accordingly. From this point of view, one of the most important universities of the Turkish Republic of Northern Cyprus, which can be seen as a realistic part of the big picture, is the Near East University and its campus, its ethnic origins, vital environments, religious beliefs, food cultures, daily habits, languages, religions, all of them and so on. It is worth examining as an important center where habits differ.

Made in this investigation, this campus that has collected more than 100 countries, students, Middle East, Asia, Europe, the Arabian Peninsula and a full cultural structure with students from Turkey and seen as multiculturalism inspection area properties. Especially in Turkey and TRNC students' cultures are big problems do not happen in the process of harmonization of its proximity to one another.

Social and family structures to one participant stating that the importance of Turkey and Cyprus to the students coming from different regions, could meet in a common communication within the same class, and himself, with students switching to more communication stated that it provides. (Kasımoğlu; 2012)

It is inevitable that the cultures experienced with migration across the world are affected. However, these processes of change may be painful and sometimes problematic for the affected and affected cultures. In this sense, it is seen that the adaptation of the students of African origin to the cultural behaviors specific to the TRNC is more troubling than the students from the Middle East countries.

During the meeting with African students, they stated that they are very happy to be living and studying in this country and they are among the lucky individuals studying here. The biggest problem they experienced during the adaptation process is that although they are extremely normal, they express some of the things that are disturbed here. For example, when we were cooking at home, we wouldn't have thought whether this smell would disturb the environment or our neighbors in our own country; but we were reminded that we should not ignore this in this country. (!) This experience was important to us. Now we have chosen to be in harmony with our neighbors. Because even if we move out of this house, we'll have the same problem in other houses. For example, while cooking or listening to music (they say they have trouble with neighbors because of loud voices), keep the environment in mind and cut the sound of music a little more. Along with complaints, our compliance problem is also decreasing. However, the neighbors are more understanding. In this case, the problems almost disappear. Thus, a bit we are demonstrating some neighbors tolerance and resolving the problem. They are saying their opinions.

In addition to all these adaptation problems, the problems of their friends studying in European countries are higher. Some of the students (especially Muslim students) who stated that they were having difficulties in performing their worship by their religious beliefs stated that they did not feel uncomfortable here.

Negative reflections of the dominant or widespread culture, especially in the negative reflections of economic culture is recorded. The meat prices are very suitable for the places where they come from and their meat is defeated in their own culture.

Migration and adaptation

Migration movements have changed and differed in a numerically and factually unpredictable manner. In a world that has become globalized and transformed into a small village, mobility has expanded and increased with the mobility of migratory movements. This situation led to the diversity of the target, source and transit countries in the migration processes. This situation has also caused changes in the types, causes and consequences of migration. (T.C. Kalkınma Bakanlığı, 2014: 3)

Although the negative aspects of the differences in religious beliefs in Europe and compliance problems are always at the forefront, it is possible to see places where religious differences do not become problematic.

Tolerance, different cultures and religions to respect the universal values of the reflexes to be in the European peoples are expected to live in particular, especially in the religion of Islam and rights and worship restrictions in the areas of the European countries, unfortunately, more often seen. The two paradoxical concepts, such as development and intolerance, come side by side, and the groups of more than 100 different countries from the

TRNC Near East University and Christian-Muslim groups lived freely in the sense of religious beliefs. It is seen.

In particular, it is seen that the ceremonies and worship of the students of Christian religion, as a result of their religious beliefs, are not favored by any major culture, and on the contrary, places of worship are occasionally provided by the main culture.

This is because learning environments gradually become places where interaction with different cultures is inevitable. Teachers have an important function in the effective management of cultural differences in the learning environment. For this reason, teachers need to have knowledge about creating a learning environment that supports multiculturalism and organizing the classroom environment in a way that will bring about various ideas (Banks, 2013).

Ethnocentric individuals are the evaluation of other social communities according to their own ethnic group or culture, especially according to language, life, age and religion. These ethnic distinctions and subdivisions serve to define the unique cultural identity of each ethnicity. Ethnocentric views may cause conflicts at extreme points. Political incompatibilities can result in war, terrorism and even genocides. (Meydan Larousse, Great Lügat and encyclopedia, 4th volume, ethnocentrism)

One of the serious problems experienced in multicultural settings is the prejudices of individuals or groups on each other. These prejudices can lead to communication disruption, interdependence and conflicts. Prejudice is one of the biggest obstacles to integration in these teams. Behfar et al. (2006: 233).

We tried to look at some of the troubles that emerged with the formation of a multicultural structure throughout the Turkish Republic of Northern Cyprus and the Near East University.

An African student from the Near East University said: The country we come from is very different in terms of its economic and political conditions, ethnicity, cultural structure and languages. The group we define as African migrants in North Cyprus includes those who come from African countries and often come with black identities and choose to live long-term with their student identities. Our countries are different, but sometimes we are united here by being an African, ÜI he says. A Nigerian student who speaks of the problems, he says, is important for them to have mosques in Cyprus and to live their religious freedom freely. However, in the Turkish Republic of Northern Cyprus where there is a great deal of freedom in terms of religious freedoms, there are very few sacred places that can be worshiped according to Christian beliefs. by renting these cultural and religious requirements. An African student we are talking with says they want a lot of money when they talk to the owners of the store they are going to rent. But then when they told the shopkeeper that they wanted to use them for religious reasons, the shop owners stated that they made a discount on the rent and said that they were happy.

In addition, another Christian Nigerian said that although they were Christians, they had no problems realizing their worship, and that the majority of the situation in a Muslim country showed the development of that country. It is stated that the students talk about this issue and they are welcomed by emphasizing the development and tolerance of the country. However, the same students still live in their religious understanding, but from time to time they cannot find culture-based living conditions here.

Christian and / or Muslim students, who expressed problems in house leases, tell that they had problems with their hosts during or after their studentship. Especially in order to stay in a house sometimes 8-10 people have to come together to say that the students have difficulty in understanding why they find it inappropriate. In addition, the issues of cleanliness, noise, friendship, alcohol habits and traffic mismatches are also the main actors of the disputes.

For these immigrants, being African is a much less insignificant identity in their own country, and when they come to Cyprus, a supra-identity, the ken African daha identity, begins to form. African immigrants say that they do not feel the importance of unity and solidarity in their own countries.

The ones from Africa say almost brother without making any distinction between the countries. As a matter of fact, this group or a group of people consists of tribes or ethnic groups that can be called enemies in Africa. However, these divergences abroad are replaced by solidarity.

The prejudices in multicultural teams are mostly in the context of gender, religion and active origin. These prejudices are reflected in team and relationships, and as a result of various problems arise naturally. Behfar et al. (2006: 233)

One of the problems that arise is that students want to live the same way in the Turkish Republic of Northern Cyprus, which is another country. It is natural to see that life styles of different cultures are not compatible with each

other. However, it can be said that the problems that arise are mainly due to the efforts of different ethnic groups, religious beliefs and cultures to dominate each other. However, empathy and educational saturation, which is one of the important facts of communication, can be solved through peaceful and understanding when conflicts are put into use here.

Especially in multicultural groups, we stated that groupings were seen in them and they affected the functioning and performance of the teams. Especially when a group feels more superior to the other group, it makes the other side feel and the prejudices that exist between the groups are damaging the effectiveness of the team. On the other hand, being together with different individuals in the team may cause some negative consequences such as not feeling tension and not being comfortable. They need to be managed in some way. Especially in the groupings, the strong group may want to keep the other group under control and the other non-dominant group cannot reveal their creative potential because they do not feel comfortable. (Dalyan 2004, p.102),

The things that cultural images are predominant are on the side of culture that we can see more. Individuals with the same culture have the same meanings as the words, words, hearing or what they see. The answer to the question of why this is so is hidden in the invisible cultural infrastructure. Many cultural elements have chosen symbols and provided associations through these symbols. (Religious symbols, greetings, food culture, spiritual senses, etc.)

Multiculturalism also informs people of diversity within their own culture. When the differences between cultures are tried to be seen, they are sought in the culture grown in differences and the ways to be more fair to them are learned. The dialogue between cultures creates a space for critical and independent thought and strengthens the tolerant approach of the parties. (Milena et al. Istanbul 2009, p.12.)

It is a proven fact that people can live together, no matter how different their cultural structures and lifestyles. Migrants and / or post-occupants are the most important indicators of this in many countries.

The form of cultural pluralism, which is basically called multiculturalism, is a political movement that has begun to develop as a liberal pluralistic society. In this sense, this concept has emerged as an expression of a political and social system that expresses that there is no problem in the existence of different cultural traditions on the basis of equality regardless of their cultural origin (Erdoğan, 1998: 195).

Multiculturalism can become a problem where conflicts between groups on values and their interpretation are not easily reconcilable within a social structure. (Milena et al. Istanbul 2009, p.12.)

Conclusion

When multicultural life becomes an inevitable life-cycle, it is sometimes seen that the opposites dissolve in the same pot and that the ends of the pointed views are rasped. The Near East University and its multicultural life form, which can be described as the almost one-on-one reduction of the large picture that appears, can be seen as a platform where changes and differences are accepted or contrasts can be minimized.

The students in different beliefs and cultures participated in the research, how they responded to detailed and open-ended questions, how cultural differences were met in the same living environment, and how opposites, contradictions and beliefs that could be seen as incompatible could live together. According to the research, it can be thought that the beliefs in which they can live together seem to be peaceful, compatible with the reality of tolerance, often with a non-written agreement among themselves. Consequently, in contrast to an understanding where cultural differences are not seen or ignored, the prevailing conception of an understanding that reduces the interactions between different lifestyles centered on culture and faith, to a level that can be said to be negligible, is seen as the most important factor that hinders conflicts and contradictions.

The fact that religion-based disagreements in Europe and some other continents are seen as a different color and a different way of life in the TRNC, which is a small island country, is an important indication that a peaceful way of life is adopted by all different religious groups. The groups of students who are more interested in their partners rather than differences, especially in dormitory buildings, take care not to interfere in their habitat and culture.

The problems encountered in the example of Near East University instead of the religious beliefs that cause the most problems in the areas of immigration and common living, are mostly seen as disagreements in cleaning, order, food smells, noise and rest times. One of the important issues in which compliance is observed is that the imbalance in economic life can be tolerated by the parties. The fact that other groups who are in need of economic support and other groups are assisted is an important dimension that should not be overlooked.

This research carried out in the Near East University, which is one of the multinational universities where multi-

cultural life can be seen as the best indicator, increases in parallel with the increase of tolerance of individuals and tolerance of cultural differences. From this point of view, no matter how much intercultural variability is, interpersonal communication and cohesion make the differences more bearable and sustainable.

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