

METACULTURAL COMPONENT IN BILINGUAL EDUCATION: DESCRIPTIVE OVERVIEW

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INTRODUCTION

There has been the shift to competence-based approach in philologist training in the recent decade that promotes new vistas for scholars in the issue of intercultural and ethnic investigations related to bilingual education in modern society. From a socio-political perspective, modern society is often based on the unification and interaction of several entities within a single state. In such a multiethnic society, linguistic factors, along with cultural, economic and political ones, are equally important in educational processes. This resulted in the attempts to introduce a modern model of integration (unification for the sake of close proximity interaction) of different ethno-social groups for successful inter-ethnic communication.

Therefore, our main task is to trace and identify the specificities of coexistence of different ethnic communities on the same educational ground, and to characterize ethnolinguistics as an important discipline in the modern multiethnic environment.

Within the framework of the analysis of the issue of poly-ethnicity and educational space, we operate with the notion of ethnocentrism (within monoculture and intercultural), which implies a worldview that embodies features specific to one or another ethnic group and manifests itself in the assessment of differences between ethnicities.

The competences to be advanced began with comparing students' knowledge and skills in the adjacent philological areas of Contrastive Linguistics, Applied Linguistics, Lexicology and Lexicography, Stylistics, Area and Culture Studies, Pragmatics. The assessment of student performance in selected discipline took place with the understanding, though, that students' success in study depends on a much wider range of competencies. Thus, prioritized competences provide a framework that can guide the longer-term extension of assessments into new competency domains.

Consequently, students are facilitated to develop their understanding of the given subject matter; they master their metalanguage, and eventually apply its rudiments into their scholarly discourse. Prioritized is the necessity to teach the student to see language as an important element of the culture of a given community and, thus, to clearly understand that a language does not

only consist of grammatical rules that govern the words but, first and foremost, it is the way of receiving and describing the reality. The student is taught to accept diverse cultures and to be able to identify the ethnocentric attitude in the intercultural communication and, before everything else, to analyze its impact on the ethnotext translations.

From a socio-political perspective, modern society is often based on the integration and interaction of several nations within one state. In such a multinational society, the language factor, along with cultural, economic and political ones, becomes important, especially in educational processes. Hence the introduction of modern model of integration of different ethnic groups for successful interethnic communication is of high importance.

Therefore, the main task of our scientific research is to single out and clarify the peculiarities of the coexistence of different ethnic communities on a common educational basis, as well as to define ethnolinguistics as an important academic discipline in the modern multinational society.

1. Bilingual education

1.1. Preliminary remarks

Within the analysis of the polyethnicity and educational environment, we operate with the concept of ethnocentrism. The scientific research is based on the concept of ethnocentrism, which presupposes a worldview that retains features that are unique for a particular ethnic group and is manifested in the assessment of differences between ethnic groups. We share the opinion of leading ethnolinguists J. Bartminsky¹ and J. Underhill² on the need to expand the boundaries of the study of ethnolinguistics, as well as the availability of the results for students and young scientists. Especially relevant thesis is that careful attention should be paid to intercultural comparative analysis, first of all, to focus on common values that are shared by different ethnic groups, i.e. to work in a field of transnational culture (according to J. Bartminsky) using new methodological means.

Modern trends in the development of international cultural cooperation, as well as the transparency of borders, contribute to the further coexistence and interaction of cultures of ethnic groups which live in one country, their appreciation and recognition, which is enshrined in law. Thus, difficult historical and cultural relations of national communities within one country can cause the creation of a multicultural environment in the country.

¹ Bartminski J. Aspects of cognitive ethnolinguistics. Equinox Publishing (Indonesia), 2009. 272 p.

² Underhill J. Ethnolinguistics and cultural concepts: Truth, Love, Hate and War. Cambridge University Press, 2012. 248 p.

For example, today the development of bilingual schools and education in the United States and Canada has a long history and is based on ensuring stability as an objective necessity of peaceful coexistence.

Multinationalism and bilingualism are characterized by various aspects of comparisons in philology: linguistic, culturological, literary, translational and didactic³. Each of them specializes in comparison of various complex phenomena and uses constant components with the help of which the complexity of culture, original literature, translation and education are explained. The general criterion of comparison in this area is syncretic simultaneity.

Research methods combine the methods of sociolinguistics with the methods of social and cultural anthropology. Assumptions about the heterogeneous speech community and the analysis of speech forms within this community have been borrowed from sociolinguistics. Assumptions about the cultural relativity have been taken from sociocultural anthropology and attempt to apply an emic view of the situation has been made, that is, view from the inside of an entosocial group, along with an ethic one-external description of contextual reality. An ethnographic method of constant interpretation, which involves ways of communication and their context, has been borrowed from anthropology.

Thus, bilingual education increases intergroup communication, cultural education, and tolerance, promotes respect for members of other groups, prevents speeding stereotypes, prejudices and discrimination⁴.

1.2. Weak and strong forms of bilingual education

The educational system in which the language of national minorities effectively functions along with the language of the majority is called bilingual education [5]. It is believed that such education fosters tolerance for other linguistic and cultural groups and promotes a comprehensive understanding of human diversity, as far as bilingual programs provide a sufficient educational level using two or more languages for immersion in culture and traditions of certain ethnic communities.

As a rule, the ratio of an indigenous and non-indigenous nation determines the form of bilingual education.

“Weak” forms of bilingual education are implemented in schools that aim to teach children of national minorities the language of the majority. Academic subjects are offered in the language of the majority only. Such schools are considered as bilingual only because bilingual children study

³ Larochelle-Audet J., Borri-Anadon C., Potvin M. Intercultural and inclusive teacher training: the conceptualization and operationalization of professional skills. *Education et Francophonie*. Vol. 44. Issue 2. 2016. P. 172–195. doi: 10.7202/1039027 ar.

⁴ Шийка Ю. Білінгвальна освіта в Канаді : монографія, Львів : ЗУКЦ, 2015. 113 с.

there, not because they promote bilingualism. “Weak” forms of bilingual education are assimilative. Their main goal is the transition from the native language and culture to the language and culture of the majority.

In contrast to the “weak”, there are “strong” forms of bilingual education, which aim to teach children two languages. The aim is to preserve the native language of the national minority and to cultivate cultural pluralism. Supporting and improving minority language, writing and cultural skills is a priority at school. This aspect of bilingual education is crucial for understanding the controversy over bilingual practices and policy for didactic purposes.

The difference between “weak” and “strong” form of bilingual education highlights the difference between the worldviews of a monolingual and bilingual person. There are also different views on language groups: some support the assimilation of language minorities with the majority, while others support multiculturalism and linguistic diversity in the context of globalization. The main characteristics of “weak” and “strong” forms of bilingual education are shown in table 1 and table 2⁵.

Table 1

“Weak” Forms of Bilingual Education

Type of Program	Typical Type of Child	Language of the Classroom	Social and Educational Aim	Aim of the Language Outcome
Submersion (Structured Immersion)	Language Minority	Majority Language	Assimilation	Monolingualism
Submersion	Language Minority	Majority Language	Assimilation	Monolingualism
Segregationist	Language Minority	Majority Language (forced, no choice)	Assimilation	Monolingualism
Transitional	Language Minority	Moves from minority to majority language	Assimilation	Relative Monolingualism
Mainstream (with Foreign Language Teaching)	Language Minority	Majority Language with Foreign Language Classes	Limited Enrichment	Limited Bilingualism
Separatist	Language Minority	Majority Language (out of choice)	Detachment / Autonomy	Limited Bilingualism

⁵ Baker C., Jones S. Encyclopedia of Bilingualism and Bilingual Education. Multilingual Matters, 1998. 758 p.

The advantages of “strong” forms of bilingual education are worth emphasizing. Bilingual education usually creates the conditions for achieving an advanced level of language proficiency. This allows children to communicate with different generations, representatives of different regions and cultural groups⁶. Besides, bilingual education develops enculturation, i.e. increasing awareness of different religions and cultures. Such education usually arouses interest in cultures associated with a particular language, develops an understanding of differences, preventing racism and stereotyping. Mastering writing skills in two or more languages gives the language more functions, expands the range of available books to read, creates opportunities for understanding different perspectives and points of view, and leads to a deeper understanding of history and heritage, traditions and customs. The results of research conducted on the basis of bilingual schools with Immersion Program and Bilingual Heritage Language Programs show that children who are fluent in two languages have cognitive advantages. They are more creative and express their ideas more clearly because they consciously switch from one language to another. In the context of bilingual education, the self-confidence of children with language minority background may increase and, on the contrary, when the native language is replaced by the language of the majority, self-confidence of children decreases. If the mother tongue is used at school, children may feel that they, their home, family or community are accepted. In this way, their self-confidence increases⁷. Bilingual education often aims to provide a language of minority with support at the local, regional or national level. In some regions (for example, in Catalonia or Scandinavia) there are economic advantages for bilingual (or trilingual) education⁸. Bilinguals have advantages in employment in many government agencies, especially where communication with clients who speak two or more languages is required.

⁶ Cummins J. *International Handbook of English Language Teaching*. Springer Science & Business Media, 2007. 1262 p.

⁷ Sabirova D. Republic of Tatarstan: Priorities of Schooling Foreign Language Education. *Edulearn 15: 7th international Conference on Education and New Learning Technologie*, 2015. . 7865–7869 .

⁸ Concise Encyclopedia of Applied Linguistics. Elsevier, 2010. 571 p.

Table 2

“Strong” Forms for Bilingualism and Biliterycy

Type of Program	Typical Type of Child	Language of the Classroom	Social and Educational Aim	Aim of the Language Outcome
Immersion	Language Majority	Bilingual with initial emphasis on Second Language	Pluralism and Enrichment	Bilingualism & Biliterycy
Maintenance / Heritage Language	Language Minority	Bilingual with initial emphasis on First Language	Maintenance, Pluralism & Enrichment	Bilingualism & Biliterycy
Two-way / Dual Language	Language Majority & Minority	Majority & Minority Languages	Maintenance, Pluralism & Enrichment	Bilingualism & Biliterycy
Mainstream Bilingual	Language Majority	Two Majority Languages	Maintenance, Pluralism & Enrichment	Bilingualism & Biliterycy

The minority languages in school programs have begun to gain wider significance in recent decades. If a school does not provide any study of minority languages, then it becomes for minority language speakers “a place where neither their language nor culture exists, where they may not even be appreciated; a place where their social identity is questioned”⁹. It is also believed that the self-confidence of the children who belong to the language minority weakens if the school does not develop their native language literacy^{10,11}. When children who represent language minority learn to read and write only in the majority language, then the minority language will be considered as less important means of communication with elements of inferiority¹².

⁹ Toukoma P., Skutnabb-Kangas T. The Intensive Teaching of the Mother Tongue to Migrant Children of Pre-school Age and Children in the Lower Level of Comprehensive School, Finnish National Commission for Unesco, 1977. P. 20.

¹⁰ Daldinova E., Buraeva T., Bovaeva, G. et.al. Implementation of Ethno-Lingual Didactics Approach in the Teaching of Foreign Languages. *Social and Cultural Transformations in the Context of Modern Globalism*. Vol. 58. 2019. P. 668–677. doi: 10.15405/epsbs.2019.03.02.75.

¹¹ Salimova D., Koudrjavtseva E. Language Preferences of Children-Bilinguals in the Conditions of Disperse Accommodation of Ethnos. *IFTE 2017 – 3rd International Forum on Teacher Education*. Vol. 29. 2017. P. 763–775 doi: 10.15405/epsbs.2017.08.02.87.

¹² Appel R., Muysken, P. *Language Contact and Bilingualism*, Amsterdam University Press, 2005. 228 p.

Besides, it is considered that the use of the language of national minority as means of learning alleviates culture shock that language minority children may experience when switching from their mother tongue to another language of instruction. It is the language of minorities that is the link between the child and the community. This argument can also be correlated with the argument about the development of children's self-confidence. Education in the language of national minorities is necessary for the development of the child's native language, and this, in turn, is an important prerequisite for successful mastery of the language of the majority. Education in the language of national minorities helps to prevent forced linguistic and cultural assimilation. Cultural pluralism can be considered as means of the enrichment of society in general. Minority languages are often a fundamental component of the cultural identity of a national minority. Recognition of the language (and culture) of a minority improves the social and cultural relations between these groups and language (or cultural) majority. Preserving the cultural identity of minorities (by the appreciation of their language) helps to reduce the risks of polarization of society and socio-political misunderstandings. In particular, in third world countries, learning the language of national minorities is one of the best ways to involve isolated communities into a social activity. Their representatives learn to write in their native language and the language of the majority and get acquainted with the culture and traditions of the country. Such an approach has its advantages because in this way it is easier to influence these groups and facilitate their social development¹³. Once, this argument was used by missionaries who taught the indigenous people in their native language to promote their development and to convert them to Christianity.

2. Ethnocultural component in bilingual education

2.1. Canadian experience

The process of cultural education is associated with the study of language, when, for example, immigrants study the culture of the majority; appreciation and attitudes towards both cultures; behaviour according to a certain culture; awareness and empathy.

Talking about the education of the indigenous population, which often represents the ethnic minority, it is advisable to mention both the advantages and disadvantages of bilingualism in schools.

Although bilingual education of indigenous peoples is gaining popularity in some parts of the world today and aims to preserve their language and culture and at the same time to develop basic skills in the language of the majority to communicate effectively, sometimes schools become an

important element in the state policy of assimilation of indigenous people. Sometimes schools are legal means of manipulating, suppressing indigenous languages, religions, cultural traditions and values.

The historical analysis of the indigenous peoples of Canada is a representative example of the suppression of the languages and cultural heritage of the minority through education: the first settlers of modern Canada attempted to impose their culture, language and religion on the indigenous people. The needs and culture of the indigenous people of Canada formed their ethnocultural conceptosphere which was closely connected with nature and was based on anthropocentrism and harmony with nature as ideological principles of existence.

Scientific observations of the Native American languages of North America formed the basis of the Hypothesis of Linguistic Relativity (also known as the Sapir–Whorf hypothesis). Despite the contradictions of the hypothesis from the point of view of modern anthropolinguistics, certain statements are indisputable: according to the logic of the structure of thinking and cognitive ability of the people, Amerindian languages differ significantly from European ones.

European immigrants, in contrast, supported a completely different viewpoint – Eurocentrism was based on the supremacy of European culture. The two world views are still radically different: the Western tradition is closely linked to economic and class structure, and the Indian world view is based on a traditional one.

Education for Canada's indigenous peoples, which was provided by the Government, has become an important element in the general policy of assimilation, including the replacement of indigenous languages, religions, history and cultural traditions, values and world views for European ones. Cultural and moral values of Indians were changed through their children, the weakest members of the society who cannot resist such changes. Education was used as a means of colonial enslavement and further weakening of Indian peoples, forcing children to lose touch with the history and spiritual values of their people¹³.

Education controlled by the Canadian government has always been opposed to the goals and ideals of the Indian peoples. In the political sense the government tried to undermine the authority of the native rulers through education; in the economic sense – to change the traditional way of life to European; in the spiritual sense – to replace the Indian religion and values with Christian. In general, control over the educational process can be equated with control over the survival of the nation.

¹³ Indian Education in Canada, Vol. 2 : The Challenge, ed. Y. Hebert, D. McCaskill, UBC Press, 2013. 265 p.

2.2. Brief review of bilingual education in Ukraine

According to Article 53 of the Constitution of Ukraine, “Citizens who belong to national minorities are guaranteed, in accordance with the law, the right to receive instruction in their native language, or to study their native language in state and communal educational establishments and through national cultural societies”¹⁴.

The rights of representatives of national minorities to education in their mother tongue are guaranteed by the Declaration of State Sovereignty of Ukraine, the Constitution of Ukraine, Law of Ukraine on National Minorities in Ukraine, Laws on Education, on Mass Information, on Citizenship etc. Besides, the legal framework in the field of education on the rights of national minorities is strengthened by other legal documents and laws, such as Law on Preschool Education, Law on Secondary Education, Law on Extracurricular Education, Law on Vocational Education, Law on Higher Education, etc.

Ukrainian and Russian have become the most widespread languages in Ukraine during the years of independence. According to L. Bevzenko, although 62% of respondents consider Ukrainian as their native language, only 55–57% use this language regularly. Others switch from Ukrainian to Russian, depending on the circumstances. However, it should be noted that among the respondents who called Russian their native language, only 1–2% switch to Ukrainian¹⁵. However, all citizens of Ukraine who are active or passive bilinguals understand each other. In general, the peaceful coexistence of related languages in Ukraine sometimes turns into conflicts or heated discussions about film dubbing, monolingual advertising, book publishing, etc. And this gives us a reason to characterize the current state of bilingualism in Ukraine as inspired-conflict¹⁶.

Nowadays, more than a hundred ethnic groups live in Ukraine. The largest ethnic group are Ukrainians (approximately 75% of the population). However, in some regions there are representatives of various national minorities, including Poles, Hungarians, Romanians, Moldovans, Russians and others. Thus, in the western region the number of representatives of national minorities does not exceed 3–5%, but in some eastern regions their population is almost 48–49%. V. Khmelko claims that the population of

¹⁴ Конституція України. Верховна Рада України : офіційний веб-портал. URL: <http://zakon4.rada.gov.ua/laws/show/254%D0%BA/96-%D0%B2%D1%80>.

¹⁵ Бевзенко Л.Д. Языковая ситуация в Украине. *Диалог украинской и русской культур в Украине* : материалы IV Международной научно-практической конференции (9–10 декабря 1999 г., г. Киев). Київ, 2000. 360 с.

¹⁶ Пашков В.В. Двомовність як фактор національної освітньої політики в Україні. *Наукові праці історичного факультету Запорізького національного університету*. 2010. Вип. XXVIII. С. 343–346.

Ukraine in general consists of three linguistic and ethnic groups: Ukrainian-speaking Ukrainians (about 47.6%), Russian-speaking Ukrainians (30.4%) and Russian-speaking Russians (14.8%), other linguistic-ethnic groups present 7.2%¹⁷. To mention here, during the 1999/2000 academic year, almost 32% of students studied in Russian, given the fact that ethnic Russians make up about 20% of the total population of Ukraine. About 1% of students studied in languages of other national minorities, including 35,000 in Romanian, 22,000 in Hungarian, 4,000 in Crimean Tatar, and 1,000 in Polish¹⁸ (see table 3).

Table 3

**Number of students who studied
in the languages of national minorities in 2001–2013**

Language of studying	2001/2002 (%)	2006/2007 (%)	2007/2008 (%)	2012/2013 (%)
Crimean Tatar	0,09	0,12	0,13	0,13
Moldavian	0,11	0,11	0,11	0,07
Polish	0,02	0,03	0,03	0,03
Russian	27,2	19,4	18,5	16,4
Romanian	0,45	0,49	0,49	0,42
Hungarian	0,33	0,36	0,37	0,35

Thus, the number of Russian schools dropped dramatically in 2014, after the annexation of Crimea and military conflict due to which Eastern regions of Ukraine are being temporarily occupied. The number of Russian schools declined from 3.364 in 1991/1992 school year to 125. Between 2013 and 2013, the number of Russian schools declined by almost 50% from 1275 to 621 (see fig. 1)^{19 20}.

¹⁷ Хмелько В.С. Лінгво-етнічна структура України: регіональні особливості й тенденції змін за роки незалежності. *Наукові записки. Т. 32. Соціологічні науки*. Національний університет «Києво-Могилянська академія». Київ, 2004. С. 3–15.

¹⁸ Мазурка Л.І. Мовна політика щодо освіти національних меншин в Україні. *Стратегічні пріоритети*. 2013. № 4 (29). С. 106–112.

¹⁹ Зеркаль М.М. Особливості діяльності середніх навчальних закладів по задоволенню освітніх потреб етносів України (1990–2000 роки). *Мова та міжкультурна комунікація* : матеріали II Міжнародної науково-практичної конференції (28–29 листопада 2012 р.). Дніпропетровськ, 2012. С. 9–16.

²⁰ Динаміка кількості шкіл та учнів за мовами навчання. Український інститут політики. URL: <https://uiamp.org.ua/uk/isl/dynamika-kilkosti-shkil-ta-uchniv-zamovamy-navchannya>.

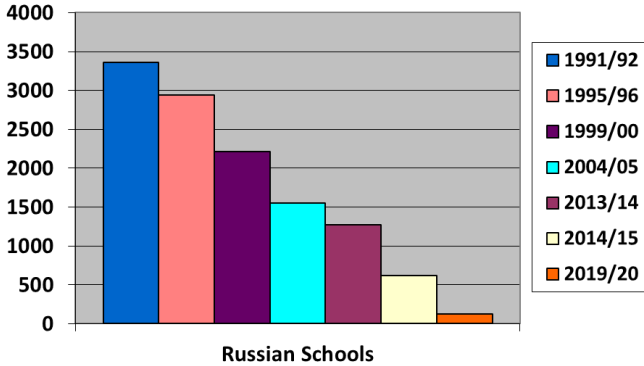


Fig. 1. Number of Russian schools in 1991–2020

Aware of its potentiality for further research, this study, though, is not aimed at analyzing current geopolitical situation in Ukraine, therefore we only operate with the numbers available from official recourses; moreover, from philological and pedagogical perspective.

In general, the number of children studying in bilingual schools and studying both Ukrainian and their native language is constantly changing. Thus, over the last decade, the number in Ukrainian-Russian schools has drastically declined. However, there is a steady growth of number of Ukrainian-Hungarian schools.

Also in Ukraine, trilingual schools, such as Ukrainian-Russian-Crimean Tatar, were developing till the annexation of Crimea. In 2014 Crimean Tatar schools were closed (see fig. 2).

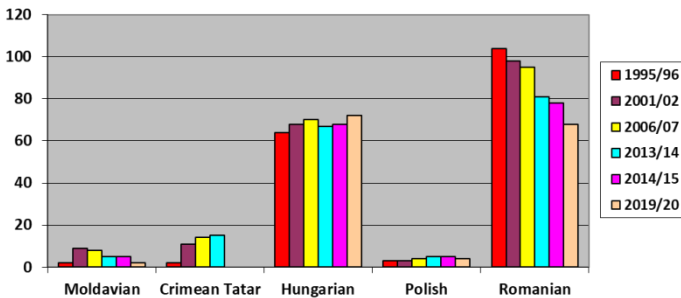


Fig. 2. Number of schools with the national minority instruction language

3. Ethnocultural component in academia and translator training

Interpreting of certain linguistic phenomena is based on culture. This means that in different cultures the same ideas can be experienced, perceived, conceptualized and classified differently. Ethnolinguistics (also ethnosemantics, ethnoscience, ethnographic semantics and new ethnography) studies different ways of perception, categorization and classification of the world in different cultures. That is, ethnolinguistics is a field of linguistics that studies the relationship between language and culture and the way different ethnic groups interpret the world. In other words, ethnolinguistics is a combination of ethnology and linguistics; ethnology studies the way of life of the whole community, i.e. how one community differs from another²¹.

The training of translators in higher educational institutions, where the foreign language is studied and taught at the same level as the native language, and lectures and practical classes are conducted in foreign language (English, German, French) can be considered as an example of bilingual education. These characteristics constitute the cultural aspects of the community or society and correspond the “strong” forms of bilingual education, united by social goal of pluralism and enrichment.

Educational programs for translation departments focus on the interdisciplinary study of the effectiveness of ethnic and cultural components and their implementation in education, and higher education in particular²². The advantage of the course: successful work with bilingual ethnotexts and parallel corpora; recognition of ethno-labelled lingual components for their reproduction in the target language; applying basic knowledge in the field of ethnolinguistics to study semiotic codes for the analysis of ethnotexts in terms of intercultural and interethnic communication; understanding and skilful usage of the concepts and terms of the ethnolinguistic field; usage of proper theoretical and critical literature for philological analysis focused on ethnicity^{23,24}.

Courses of Entolinguistics are studied in higher education institutions in Ukraine and around the world. Studies of the functioning of entolinguistic

²¹ Жайворонок В. Українська етнолінгвістика: Нариси : навчальний посібник. Київ : Довіра, 2007. 262 с.

²² Кононенко В. Формування етнолінгвістичної культури студента. Івано-Франківськ, 1996. 456 с.

²³ Tuan Y. Topophilia: A study of environmental perception, attitudes, and values. Englewood Cliffs, N.J. : Prentice Hall, 1974.

²⁴ Sharifian F. Cultural Conceptualisations and Language: Theoretical Framework and Applications. Amsterdam/Philadelphia : John Benjamins, 2011.

discourse in the education system are aimed at solving problems in a polyethnic common array^{25,26}.

The course focuses on the field of linguistic research, which deals with the relationships between language, thinking, lifestyle and reality. Ethnolinguistics considers human language, especially its vocabulary, as a source of knowledge about humanity and the environment (often historically related).

Tasks of such a course include the introduction of students to some issues related to the correlation of language, culture and ethnicity, for example, correlation between users of the formal language structure and the rest of the community that uses this language; introduction of students to contemporary approaches to the study of ethnolinguistics as a field of linguistics, which is contiguous to ethnology, culturology, psycholinguistics, and is aimed at understanding the representation of linguistic patterns, as well as the spiritual-cultural code for professional translation and taking into account differences in the target culture²⁷. Close attention is paid to the object and subject of ethnolinguistics, the basics and origins of the discipline, the key concept of ethnolinguistics in relation to other philological disciplines²⁸. Having completed the course, students must not only understand and differentiate the basic approaches to the study of ethnolinguistics as a scientific field but also know and use basic skills while working with bilingual ethnotexts.

The main goal of the course is the gradual integration of ethnolinguistic principles and categories, theoretical in particular, in the scheme of students' knowledge, so they master the metalanguage and use it in scientific discourse.

As a result, the primary need is to teach the student to see language as an important element of a community's culture and thus clearly understand that language consists not only of grammatical rules which are applied to words but is a way to interpret and to describe reality, which is different for different ethnic groups. Students are taught a humane attitude to different cultures; the ability to detect ethnocentric, sometimes biased, ideas about another culture within intercultural communication; translation analysis of original ethnotexts and ways of their reproduction in the target culture.

²⁵ Sharifian F., Palmer, G. Applied cultural linguistics: Implications for second language learning and intercultural communication. Amsterdam/Philadelphia : John Benjamins, 2007.

²⁶ Hrytsiv N. Metacultural (ethnolinguistic) competence and translation: classroom experience. *Science and Education a New Dimension. Philology*. 2020. VIII (71). Issue 240. P. 11–17.

²⁷ Bourdieu P. The Field of Cultural Production. Cambridge, Polity Press, 1993. 322 p.

²⁸ Chesterman A. Causes, Translations, Effects, Target. Manchester, 1998. P. 205–208.

CONCLUSIONS

Bilingualism and multilingualism define an advanced level and principal tasks of education and are considered as an integral part of ethnocultural convergence in a multicultural community. Bilingual education is mostly aimed at developing students' acceptable level of bilingual skills, as it is important for establishing intercultural communication along with meeting communicative and social needs. While learning a second language, bilinguals become, to some extent, bicultural, which allows them to overcome prejudice in communication. Curricula for bilingual education, in addition to language competence, aim to introduce and present material for the development of a deep appreciation of languages and cultures, designed to promote a comprehensive understanding and perception of the diversity of ethnic self-identification of native speakers.

SUMMARY

A key focus of the article is based on the importance of developing ethnic and cultural competences for bilingual learners and translator training along with other competences, such as linguistic and textual, research, technical, information, thematic, and translation competences.

Thus, the article is an attempt to compare ethnocentrism and polycentrism as ethnolinguistic categories in the projection on bilingualism, especially in education. Based on the assumption that ethnolinguistics is the study of how language relates to society, culture and ethnicity, the issue of bilingual education remains relevant, taking into account worldview and entocultural differences.

The analysed subject matter focuses on the field of linguistic research that deals with interrelations between language, thinking, way of life, and reality. Ethnolinguistics deals with the human language – especially its vocabulary – as a source of knowledge about humanity and the surrounding (often historically bound).

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