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## SPIRITUAL AND CULTURAL COMPONENT OF THE MOTHER TONGUE EDUCATION OF ETHNIC MINORITIES IN THE USA

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*The article covers spiritual and cultural component of the Mother tongue education of ethnic minorities in the US. The full development of human personality is considered as the highest value of the US society. The assimilation ideology, which considers English proficiency as a manifestation of personal choice of everyone who identified oneself as an American, is discussed as well.*

**Key words:** *Indigenous languages, mother tongue education, non-dominant languages, heritage language, minority language, national minorities, ethnic and cultural education, other tongue-based multilingual education.*

**Statement of the problem in general aspect.** The importance of educating the youth in their own cultures, as well as using indigenous languages to educate them is increasingly obvious. The ability to speak one's own language helps people to understand who they are in relation to themselves, their families, and their communities. Given the importance of native languages for preserving Indigenous cultural identity, knowledge, social belonging, spiritual life, and existence on the political landscape, the potential for education to promote or hinder Indigenous children's opportunities to learn their mother tongues is of critical concern.

Education is the foundation of spiritual, cultural, social and economic development of the society and the state. The purpose of education is the full development of human personality as the highest value of a society. Education is the vehicle by which a child grows to be an independent adult. It is also the means by which spiritual and cultural values are transmitted and the child is bound to his or her family, community and society. Education systems in multilingual nations have traditionally ignored non-dominant languages in favor of the dominant languages, leading to gross inequalities. Therefore, for speakers of non-dominant languages, multilingual education based on their first language can be highly liberating.

**The analysis of recent research and publications.** Importance of mother tongue in education, not only as medium of instructions but as a

spiritual and cultural factor, was discussed by Agbedo C., Ball J., Bender P., Eberle C., Kadel P., Pattanayak D., Virginia O. and others. [1, 2, 4, 9, 12] Education in mother tongue as a children right was considered by Agbedo C., Ball J., Dunbar R., Magga O., Nicolaisen I., Trusk M. [1, 2, 11] Difficulties of education in mother tongue were systemized in the special research by Ball J., Bender P., Bloch C., Dunbar R., Fakeye D., Hassanzadeh N., Magga O., Nicolaisen I., Trusk M. [2, 3, 4, 7, 8, 11] Benefits of education in mother tongue were defined by Ball J., Fakeye D., Hassanzadeh N., Kadel P. [2, 3, 4, 7, 8, 11] The role of mother tongue-based multilingual education was considered by Dekker D., Kadel P. [5, 9] Education in Mother Tongue-based education as a human right was interpreted by Ball J., Khan M., Pattanayak D. [2, 10, 12]

**The aim of our research** is to show spiritual and cultural component of the mother tongue education of ethnic minorities in the US.

**Main material presentation.** Recent developments and trends in the field of native language instruction among language minority groups in Britain and the United States support the growing attitude that a multicultural curriculum reflecting children's cultural experiences is appropriate, and the development of multilingual materials and classroom strategies has taken priority. In Britain this has taken the form of a national effort, called the Mother Tongue Project, including research on the linguistic diversity of local communities and support for primary curriculum development. Instructional and supporting materials were developed from this initiative. In the United States the initiatives have taken the form of a federal bilingual education program, with controversy focusing on both cost and program direction. A variety of materials and programs have been developed within this national trend, with varying results. In Britain, arguments are strong for supporting children's bilingualism. In the United States, school districts confronted with growing immigrant populations are seeking a middle ground between native and English language emphasis. What are clearly needed are further research, curricular materials, and teacher education (MSE). According to the U.S. Census Bureau, in 2014 there were more than 20 million children under 5 years old living in the U.S., and 50.2 percent of them were minorities. The minority population is expected to rise to 56 percent of the total population in 2060, compared with 38 percent last year. When that happens, "no group will have a majority share of the total and the United States will become a "plurality" nation of racial and ethnic groups," the U.S. Census states. "We are a much more diverse country than we were," said Professor Andrew Cherlin, a sociologist at Johns Hopkins University in

Baltimore. "Groups in America are mixing more than we think." Some nations across the globe are becoming more linguistically diverse as a result of the transnational migration of peoples. Others are experiencing an increase in their language diversity as a result of differential growths of their populations, resurgence of language and ethnic nationalism, language revitalization movements, and the official recognition and promotion of multiple languages. The U.S. Census Bureau predicts that by 2020, the U.S. people of color will make up 39% of the total U.S. population.

Education fully develops human potentials, especially the cognitive power and in any program taking the cognitive abilities of the human being into consideration language is a necessary instrument of thought. Language has a central position in all the situations involving human learning. But a significant proportion of children in many developing countries, enter school not speaking the language of the classroom. Whereas to effectively teach around 221 million children worldwide speaking a different language at home from the one used as medium of instruction in schools, there is a need to teach them first in their home language while gradually introducing the national or official language or foreign language. Education when imparted in foreign language or any language which is not spoken at the home of pupils or in their surrounding atmosphere causes difficulties in learning and understanding, leading to their failure in courses or drop out from the schools, which is a big loss to a country, nation and even to humanity at large. [10, p.148]

All the international forums like UNESCO, the World Bank, World Declaration on "Education for All" (EFA), the UNO General Assembly's Convention on the Child's Rights, etc. has stressed to educate children at least at primary level using mother tongue as medium of instruction. Because researches have shown that mother tongue-based schooling significantly improves learning.

The term — mother tongue has been widely used but is heavily critiqued. It can refer to a variety of situations, including the language one identifies with, knows best, or uses the most. It could also refer to one's first language (L1). The mother tongue terminology is often used in educational policy statements but has been criticized as neglecting to distinguish between the many variants of a single language. This is problematic, particularly when selecting the mother tongue to be used in a single classroom, much less a whole community.

The single most difficult aspect of the schooling of language minority students is providing them adequate access to the core curriculum. Most

school districts have opted to enforce a policy of learning English first—before these students can be taught other subject matter. This puts language minority students in a precarious academic situation. Many schools are beginning to require special preparation, professional development, and even licensing for their teachers to instruct these students in English. Many language minority students who enter the schools early in their life can sometimes catch up academically with native English speakers when they work harder than these peers. However, the concentrations of language minority students are in high-minority, high-poverty schools, which are often under-resourced and struggle with hiring a fully credentialed and qualified teaching workforce. Receipt of adequate instruction is the exception, not the rule, for language minority students. The absence of teachers and other school staff who can communicate with parents of language minority students is also a problem in informing parents about the academic performance of their children, about the activities of the schools, or even about the expectations of the teachers. As language minority students, especially children, acquire some English, they often abandon the use of their heritage language. This creates another communication difficulty between children and parents in these homes that strains the quality of family interactions.

Andre Martinet the French linguist once said that mother tongue is "the language through which one comes to know the world". Mother tongue and the motherland are abstract notions so mother tongue is the language to which the emotional attachment is strongest, the language ensuring all the spiritual and cultural riches whose destruction results in the destruction of innovativeness and creativity. Pattanayak D. stated that many people today, interpret mother tongue as the language of mother. Another meaning of mother tongue is the government and the school designated language. [12] Bloch C. quoted a definition of mother tongue as: "A mother tongue is the language the child can speak fluently before going to school. It is the language in which the child can operate confidently in all domains relevant to the child's life. It may or may not be the language spoken by both parents. In this sense the bilingual child has two mother tongues." [4] Hassanzadeh N. revealed that first language (mother tongue), which is home language is particularly important for the development of a positive self-concept and well-being of a child. Children having the chance of maintaining their first language can extend their cognitive development, while learning other languages as a second language. In the second language their level of competence is related to the level of competence they have achieved in their

first language. Children having sound knowledge of their first language can transfer skills from one language to another. The mother tongue opens the door, including its own grammar, to all grammars, in which it awakens the potential for universal grammar that lies within all of us. It is the valuable asset people bring to the task of language learning. Because of this, the mother tongue is the master key to foreign languages, the tool which gives us the fastest, surest, most precise, and most complete means of accessing a foreign language. Mother Tongue will save learners from a feeling of frustration, which will eventually lead them to avoid all topics of personal interest. [8] Hassanzadeh N. extended the claim of Butzkamm C. that — “You can banish the mother tongue from the classroom, but you cannot banish it from the pupils’ heads.” Fakeye D. pointed at a close relationship between the child’s mother tongue and his culture, emphasized the significance of the language as the carrier and embodiment of the features of cultural environment. Language, having developed in the context of a certain culture of necessity, reflects that in particular culture, language, not only differentiates and integrates human interaction, but also, guides to behavior and motives to conform.

Pattanayak D. highlighted that language acquaints the children with the environment into which they have been born. Language accumulated knowledge skills and myths are transmitted through mother tongue from one generation to another. Because of receiving social acceptance the standardized version of the spoken language is used as the medium of communication, education and administration. [12] Children think and dream in the mother tongue so training in mother tongue is the first instrument of human culture and the first essential of schooling. Hence it is of great importance for children to have a firm foundation in their mother tongue. Children learn the most in their own mother tongue, which is the easiest way of learning. Years of school in the life of children are the most important because during this period aptitude and attitude of children are developed. During this period their mother tongue becomes the ideal medium of instruction for them, because it is as natural to them as the milk of mother, and in their own native tongue they can better explore their own natural environment.

Dunbar R., Magga O., Nicolaisen I., Trusk M. quoted that article 29 of the Convention on the Rights of the Child (CRC) stated that the child’s education should be directed to “The development of the child’s talents, personality, and physical and mental abilities to their fullest potential” and “The child’s preparation for responsible life in a free society, in the spirit of

peace, understanding, tolerance, equality of sexes, and friendship among all peoples, national ethnic, and religious groups and persons of indigenous origin.” [11] Agbedo C. expressed that the indispensability and primacy of mother tongue in early childhood education inspired a number of conventions, declarations, resolutions, national and international legislations, aiming at promotion of education in mother tongue as one practical step to protect and uphold the linguistic rights of children. [1] These include Dakar Framework for Action (2000), World Declaration on Education For All (1990), the Convention on the Child’s Rights adopted in Resolution 44/25 by the United Nations General Assembly on 20 November 1989, the Declaration of Human Linguistic Rights of Children initiated by Tove Skutnabb-Kangas in 2009.

Kadel P. asserted that instruction in mother tongue is highly important at the beginning of education, for development of a strong educational foundation, as well as to strengthen the learners’ cognitive development. There is a big gap between the school and the home of the student unless the mother tongue is used in education. [9] Studies of Ball J. showed that children learn best in their mother tongue as a foundation for and bilingual and multilingual education. Children’s ability to learn a second or additional language does not suffer when their mother tongue is the primary language of instruction throughout primary school. Research has confirmed that six to eight years of education in a language are necessary to develop the level of literacy and verbal proficiency required for academic achievement in secondary school. Fluency and literacy in the mother tongue lay a cognitive and linguistic foundation for learning additional languages. [2] The US researchers of this problem highlighted that by paying sufficient attention to the foundation of intellectual and emotional life, all the virtues necessary for a good citizen, clear expression, clear thinking, sincerity thoughts, and action and feeling fullness of creative and emotional life can be cultivated and developed only by mother tongue. The conflict between classroom culture and home culture may make it difficult for children to participate in class or force children to deny their family and heritage in order to succeed in a culturally alien school. That is why successful pedagogy requires that teachers become culturally literate. That is, they must work towards understanding to the best of their ability the culture and home backgrounds of their students. Citing numerous studies, we may list some major challenges for culturally appropriate education practices in the United States: the school population has become increasingly diverse, both culturally and ethnically, the teaching population has mostly originated from European-

American, suburban experiences; most current and future teachers have not had sustained relationships with people from different ethnic, cultural, and lower socioeconomic backgrounds. School curriculum, methods, and materials usually represent only European-American or white culture and ignore the backgrounds and experiences of students and families from lower socioeconomic levels and different ethnic and cultural backgrounds. Many teacher education programs do not adequately prepare teachers for “culturally relevant pedagogy.” When cultural differences are ignored in classrooms, student fears and alienation increase.

Another approach to mother tongue-based multilingual education is described by Diane D. as being – more than just using the learners’ first language to explain curriculum content. [5] It emphasizes the importance of curriculum rooted in the local culture, as well as teaching methodology that promotes cognitive development and higher order thinking skills. Bender P. disclosed that the world’s fifty percent out-of-school children live in communities where the schooling language is rarely, if ever, used at home, a situation that underscores the biggest challenge to achieving Education for All. [3] This is a non-productive practice that leads to low levels of learning and high levels of dropout and repetition. In these circumstances an increase in resources, although necessary, would not be sufficient to produce universal completion of a good-quality primary school program. Bender P. further stated that first language instruction results in increased access and equity, improved learning outcomes, reduced repetition and dropout rates, socio cultural benefits and lower overall costs. [3] Losen D.: “We only count those whom we care about, the rest remain invisible. If we cannot keep track of children from minorities, their educational outcomes, their access to educational resources or their rates of incarceration, then we cannot hope to protect their right to be educated. From a human rights perspective, having access to disaggregated quantitative data increases our capacity to reveal injustices and speak truth to power. The disparities highlighted here reflect deep educational resource inequalities. We can often predict educational outcomes for minorities by looking at their access to key resources, including per pupil expenditures on education and access to qualified teachers. Therefore, one important specific recommendation to complement the general one is that campaigners and others urge governments to track and monitor minorities’ access to the most critical educational resources. [6]

When Barack Obama ran for President of the United States of America, he did not avoid difficult questions of racial identity. Instead, he pointed to continued divides and reframed the deep-rooted racial inequities that exist in

the USA as a subset of the great challenges confronting the nation as a whole. Obama said: “This time we want to talk about the crumbling schools that are stealing the future of black children and white children and Asian children and Hispanic children and Native American children. This time we want to reject the cynicism that tells us that these kids can’t learn; that those kids who don’t look like us are somebody else’s problem. The children of America are not those kids, they are our kids, and we will not let them fall behind in a 21st-century economy. Not this time.” Obama’s approach to race may contain a valuable lesson for those seeking to guarantee the right to education for the world’s minority and indigenous children.

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### ДУХОВНО-КУЛЬТУРНИЙ КОМПОНЕНТ ОСВІТИ РІДНОЮ МОВОЮ НАЦІОНАЛЬНИХ МЕНШИН У США

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*У статті розглядається духовно-культурний компонент освіти рідною мовою національних меншин у США. Всебічний розвиток людської особистості визнається вищою цінністю американського суспільства. Також обговорюється асиміляційна ідеологія, яка розглядає володіння англійською мовою як прояв особистого вибору кожного, хто ідентифікує себе американцем.*

**Ключові слова:** мови корінних народів, рідна мова, освіта, невідомі мови, мовна спадщина, мова національних меншин, національні меншини, етнічна і культурна освіта.

### ДУХОВНО-КУЛЬТУРНИЙ КОМПОНЕНТ ОБРАЗОВАНИЯ НА РОДНОМ ЯЗЫКЕ НАЦИОНАЛЬНЫХ МЕНЬШИНСТВ В США

О. Е. Крсеєк

*В статье рассматривается духовно-культурный компонент образования на родном языке национальных меньшинств в США. Всестороннее развитие человеческой личности признается высшей ценностью американского общества. Также обсуждается ассимиляционная идеология, рассматривающая владение английским языком как проявление личного выбора каждого, кто идентифицирует себя американцем.*

**Ключевые слова:** языки коренных народов, родной язык, недоминирующие языки, языковое наследие, язык национальных меньшинств, национальные меньшинства, этническое и культурное образование.

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### SPIRITUAL AND CULTURAL ASPECTS OF EDUCATIONAL PROCESS AT TECHNICAL ESTABLISHMENTS OF HIGHER EDUCATION

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*The author reveals the peculiarities of educational space of technical establishment of higher education and its spiritual and cultural aspects. It characterizes the educational space of the institution as a space of culture, which affects the development of the individual student.*

**Key words:** Educational space, spiritual and cultural aspects, the value of life, education of students, the content of education and training.

**Introduction.** According to the national Doctrine of Education Development of Ukraine in the XXI century the main purpose is “to create conditions for personal development and creative self-realization for every citizen of Ukraine; to form generations which are able for life-long learning; to create and support values of a civil society; to encourage consolidation of the Ukrainian nation; to support Ukraine integration into European and the whole world space; to help Ukraine to become a competitive and prosperous country.” [7] According to the regulations of the Doctrine spiritual and cultural aspects of educational process at higher education establishments should be based on “cultural and historical values of the Ukrainian nation as well as on its traditions and morals. The following is considered as an appropriate basis: Kyivska Russ pedagogical heritage; Ukrainian Cossacks period; world view paradigms of Volodymyr Monomakh, Peter Mohyla, G. Skovoroda, T. Shevchenko, I. Franko, Y. Chepiga, S. Rusova,