

UDC [37:81]:316(73)

LANGUAGE EDUCATION OF NATIONAL MINORITIES IN TERMS OF CULTURAL PLURALISM AND ETHNOCENTRISM OF THE AMERICAN SOCIETY

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The United States is the pluralistic society in which many cultures exist together and have become a part of American identity. The United States is a multilingual nation in which language education of national minorities is realized in terms of socio-cultural pluralism and ethnocentrism of American society. American educational system has long been held up as a model, free and open to people from all social and economic levels, all religious, lingual, and cultural backgrounds. In the United States, language education of national minorities was not uncommon in the 18th and 19th century. As Rita Mae Brown stated, "Language is the road map of a culture. It tells you where its people come from and where they are going." Considering minority rights in the United States, it is taken into account unwritten customs and conditions in addition to any official status granted to a language community. Cultural pluralism in language education also is considered as a part of the struggle for equal opportunity and has a long history in the United States. Culturally pluralistic groups are societies that allow two or more discrete groups to function equally and separately, with no assimilation expectation or requirement of one into the other. Ethnocentrism in this context means that one may see his/her own culture as the correct way of living. The aim of this article is to demonstrate the attitude of the American society to the problem of language education of national minorities as a manifestation of democracy in the 21st century

Keywords: *Language education, national minorities, cultural pluralism, ethnocentrism, culturally pluralistic groups, ethnic culture, ethnic language.*

If you live with people and you share a life with them and you speak their language, they trust you.

Peter Rohloff

Statement of the problem in general aspect. In the 21st century, as globalization has spurred the movement of people, goods, and services across

national boundaries, creating huge linguistic diasporas and the need for communication across languages and in many languages, minority language education has gained in importance, and also in complexity. American educational system has long been held up as a model, free and open to the youngsters from all social and economic levels, all religious, lingual, and cultural backgrounds. In the United States, language education of national minorities was not uncommon in the 18th and 19th century. But linguistic pluralism and diversity was acknowledged and tolerated, if not always encouraged.

There are two hundreds states in the world and in almost each state some national minorities live, but the situation is everywhere different and sometimes unique. Somewhere there are national minorities living in coexistence with the majority with certain given rights, elsewhere national minorities are struggling for more rights within particular territory or even demanding kind of autonomy. Evidently, there are numbers of conflicts between the communities within a country raised because of the inability of ethnic, lingual and cultural or religious communities to coexist peacefully in a consequence of clashing the interest of the major population with the minorities' interests. On one side the nation-state and the homogenous community with the same rights and cultural values and on the other hand national minorities or migrants fragmenting the society and creating multicultural environment within the state territory. Tensions between communities within the same societies most often arise when some of them feel that their core interests are being threatened or that their basic rights are being ignored. (Geldenhuys, Rossouw, 2001). The United States could be described at present as a multilingual nation in which language education of national minorities successfully overcomes barriers in terms of socio-cultural pluralism and ethnocentrism of American society

The analysis of recent research and publications. The works on cultural education in the pluralistic society by D. M. Gollnick, P. C. Chinn, are used in our study. Ethnocentrism as a cultural and lingual problem is considered by D. Campbell, R. Levine, W. Sumner. Cultural pluralism and its implications for language education of national minorities one can find in the works by

The problem of educating teachers for language ethnic minority students in the USA were studied by U. Boser, B. Clewell, T. Dee, S. Easton-Brooks, G. Gay, Y. Ingersoll, C. Lewis, T. Lucas, S. McKay, H. Milner, S. Nieto, S. Porter, M. Puma, K. Strom, P. Umbach, A. Villegas, Y. Zhang is investigated by.

The aim of our research is to consider one of the urgent issues of modern American school, i.e. language education of national minorities in terms of socio-cultural pluralism and ethnocentrism.

Main material presentation. The United States is pluralistic society in which many cultures exist together and have become a part of larger American identity. America can no longer be considered a country of uniform faces that the writers of the Constitution had sought it out to be. Young America became a nation that contained many people of different ethnicities who gave up their cultural identity to become part of the American culture. Today, the United States is significantly more diverse than ever, representing not only obvious differences like gender and race, but also diverse classes, native languages, sexual orientations, religions, ages, and physical and mental abilities. The population will increasingly become more and more diverse as we move further into the new millennium. Children of color will make up half the school-age population by the year 2040 according to the U.S. Census Bureau. As the United States ethnic population changes, variations in languages, values, and ideas will be seen nationwide, including in American schools, where multicultural education is, and will continue to be a vital part of educating children (Gollnick & Chinn, 2006). Education in many countries of the world takes place in multilingual contexts. Most multilingual societies have developed an ethos which balances and respects the use of different languages in daily life. From the perspective of these societies and of the language communities themselves, multilingualism is more a way of life than a problem to be solved. The challenge is for education systems to adapt to these complex realities and provide a quality education which takes into consideration learners' needs, whilst balancing these at the same time with social, cultural and political demands. While uniform solutions for plural societies, may be both administratively and managerially simpler, they disregard the risks involved both in terms of learning achievement and loss of linguistic and cultural diversity.

The USA is, in a very real sense, not a nation-state, but a federation of autonomous entities that cooperate for common purposes and is therefore not directly comparable to other countries, such as France, Ukraine or Germany, based on common ethnic identity or descent. The United States is a country of many ethnic groups made up of people who share one or more characteristics which differ them from other groups. They may share specific racial or physical traits, speak their own language or practice a distinctive religion. They are usually bound to one another by common traditions and values, and by their own folklore and music. Some of their activities may be determined by unique institutions, such as a complex family structure or the social practices within their communities. As Rita Mae Brown stated, "Language is the road map of a culture. It tells you where its people come from and where they are going."

The Harvard Encyclopedia of American Ethnic Groups lists 106 major groups in the United States today, including Native Americans, Albanians, Afro-

Americans, Arabs, Burmese, Chinese, Eskimos, Filipinos, Greeks, Irish, Italians, Jews, Mexicans, Puerto Ricans, and Swiss. In fact, there are really more. For example, there are more than 170 Native American tribes. For the sake of simplicity, the Encyclopedia treats them as one. In the same way, Syrians, Jordanians, Egyptians and Palestinians are all counted as Arabs. D. Geldenhuys, Rossouw J. define an ethnic group as ... a group numerically inferior to the rest of the population of a State, in a nondominant position, whose members - being nationals of the State - possess ethnic, religious or linguistic characteristics differing from those of the rest of the population and show, if only implicitly, a sense of solidarity, directed towards preserving their culture, traditions, religion or language (Geldenhuys, Rossouw, 2001). Most members of ethnic groups long established in the States have lost much of the distinctiveness of their culture. Third generation of Germans, for example, may only speak English and think of themselves as "plain" Americans. Third generation Chinese, however, often retain their language and many cultural and family traditions. They usually define themselves as Chinese-Americans. Members of most ethnic groups are full participants in the broad tapestry of American life, even if they keep alive many of their old traditions. The Irish, the Danes, the Germans, the Italians, the Jews, the Mormons and the Catholics, for example, have moved into almost all social, economic and political sectors.

Cultural pluralism is a term used when smaller groups within a larger society maintain their unique cultural identities, and their values and practices are accepted by the wider culture provided they are consistent with the laws and values of the wider society. As a sociological term, the definition and description of cultural pluralism has evolved over time. It has been described as not only a fact but a societal goal (William, & Madelon, 1973). Cultural pluralism in education also is a part of the struggle for equal opportunity and has a long history in the United States. Culturally Pluralistic groups are societies that allow two or more discrete groups to function equally and separately, with no assimilation expectation or requirement of one into the other. These groups are often established as a result of refusing to, or not being allowed to, assimilate into the dominant culture, and maintain their own unique communities. Members of culturally pluralistic groups believe that being different does not mean they are inferior. They establish educational agencies, institutions and governing structures that run education within their ethnic communities. Multiculturalism lacks the requirement of a dominant culture. If the dominant culture is weakened, societies can easily pass from cultural pluralism into multiculturalism without any intentional steps being taken by that society. If communities function separately from each other, or compete with one another, they are not considered culturally pluralistic (Pantoja, Perry, & Blourock, 1976) The idea of cultural

pluralism in the United States has its roots in the transcendentalist movement and was developed by pragmatist philosophers such as Horace Kallen, William James and John Dewey, and later thinkers such as Randolph Bourne.

In the early 1970s, the issue with U. S. schooling and its sole consideration of the majority population caused many educators and minority groups to become vocal. Citizens believed that the country was interested in genuine democracy but educators and minority groups argued that this was not the case for American schools. Failing to provide equal educational opportunities to disadvantaged students, minority groups and concerned educators called for multicultural education in the schools, and demanded that unique cognitive and learning styles, cultural norms, language patterns and communication styles of socioeconomic and ethnic minority groups be acknowledged. They also advocated for more sensitivity toward differences among children in the schools (Pai, Adler, & Shadiow, 2006). The notion of cultural pluralism describes the ways in which distinct cultural groups maintain their own unique identity within a much larger society. This is often not easy, as the larger society tends to function as a whole and not within individual groups. Government and other controlling organizations such as education and health care are centralized and tend to be focused on a homogenous philosophy. Appleton (1983) writes that some believe cultural pluralism in the United States gained its roots from the pluralistic vision of the writers of the Constitution. Though their concern was with establishing and maintaining a standard of one dominant culture among the various political and economic factors represented among the thirteen states at that time, liberty and equality were a primary focus. During the later part of the eighteenth century, some diversity existed, but the cultural stock of America was predominately British, and acknowledging historic identities of non-English citizens was not top priority. Although at this time, laws had been established that mandated the adoption of the first ten amendments of the Constitution, cultural pluralism as a standard used to protect ethnic and cultural diversity had not been realized and did not evolve until years later. The foundation for cultural pluralism is based on a belief in equal opportunity for all individuals, respect for human dignity, and the understanding and acceptance that no one pattern of living must be the standard for everyone. In addition, cultural differences are seen as differences but not deficits (Pai, Adler, & Shadiow, 2006).

According to William G. Sumner, who coined the term ethnocentrism, ethnocentrism is judging another culture based upon the values and standards set in one's own culture. It is a form of bias, where we tend to immediately judge another culture as 'bad' or 'wrong' based upon their actions, if their values are not aligned with our own beliefs. Ethnocentrism is thus the tendency to consider one's own culture to be superior over all others. Ethnocentrism is the term

anthropologists use to describe the opinion that one's own way of life is natural or correct. Some would simply call it cultural ignorance. Ethnocentrism means that one may see his/her own culture as the correct way of living. Ethnocentrism, if kept in check, cannot harm the society. Only when it goes out of hand does it pose any risk to other members of society, especially those belonging to the national minorities. This illustrates that when considering minority rights in the United States, it should be taken into account unwritten customs and conditions in addition to any official status granted to a language community.

The issue facing the USA today is not how to get rid of differences, but rather how to manage a society with so many differences. The US has always been diverse, but it is no longer simply a matter of bringing together different European nationalities and ethnic groups.

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МОВНА ОСВІТА НАЦІОНАЛЬНИХ МЕНШИН В УМОВАХ КУЛЬТУРНОГО ПЛЮРАЛІЗМУ І ЕТНОЦЕНТРИЗМУ АМЕРИКАНСЬКОГО СУСПІЛЬСТВА

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Сполучені Штати – плюралістичне суспільство, в якому багато культур існують разом і стали частиною американської ідентичності. Сполучені Штати є багатомовною країною, в якій мовна освіта національних меншин реалізується в умовах соціально-культурного плюралізму та етноцентризму. Американська система освіти вже давно розглядається як модель, вільна і відкрита для людей з усіх соціальних і економічних рівнів, всіх релігійних, мовних і культурних традицій. У Сполучених Штатах мовна освіта національних меншин не було поширена в 18-м і 19-м століттях. Як сказала Рита Має Браун: «Мова – це дорожня карта культури. Вона розповідає про те, звідки походять носії цієї мови і куди вони йдуть». Культурний плюралізм в мовній освіті національних меншин США також розглядається як частина боротьби за рівні можливості. Культурно-плюралістичні групи – це суспільства, які дозволяють двом або більше етнічних груп функціонувати однаково і окремо, без очікування асиміляції або акультурації. Етноцентризм в цьому контексті означає, що власна культура етнічної групи може вважатися правильним способом життя. Мета цієї статті – продемонструвати ставлення американського суспільства до проблеми мовного виховання національних меншин як прояву демократії в XXI столітті.

Ключові слова: мовна освіта, національні меншини, культурний плюралізм, етноцентризм, культурно-плюралістичні групи, етнічна культура, етнічна мова.

ЯЗЫКОВОЕ ОБРАЗОВАНИЕ НАЦИОНАЛЬНЫХ МЕНЬШИНСТВ В УСЛОВИЯХ КУЛЬТУРНОГО ПЛЮРАЛИЗМА И ЭТНОЦЕНТРИЗМА АМЕРИКАНСКОГО ОБЩЕСТВА

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Соединенные Штаты – плюралистическое общество, в котором многие культуры существуют вместе и стали частью американской идентичности. Соединенные Штаты являются многоязычной страной, в которой языковое образование национальных меньшинств реализуется в условиях социально-культурного плюрализма и этноцентризма. Американская система образования уже давно рассматривается как модель, свободная и открытая для людей из всех социальных и экономических уровней, всех религиозных, языковых и культурных традиций. В Соединенных Штатах языковое образование национальных меньшинств не было распространено в 18-м и 19-м веке. Но лингвистический плюрализм и разнообразие были признаны и терпимы, хотя не всегда поощрялись. Как сказала Рита Мае Браун: «Язык – это дорожная карта культуры. Она рассказывает о том, откуда происходят носители этого языка и куда они идут». Культурный плюрализм в языковом образовании национальных меньшинств США также рассматривается как часть борьбы за равные возможности. Культурно-плюралистические группы – это общества, которые позволяют двум или более этническим группам функционировать одинаково и отдельно, без ожидания ассимиляции или акультурации. Этноцентризм в этом контексте означает, что собственная культура этнической группы может считаться правильным образом жизни. Цель этой статьи – продемонстрировать отношение американского общества к проблеме языкового воспитания национальных меньшинств как проявления демократии в XXI веке.

Ключевые слова: языковое образование, национальные меньшинства, культурный плюрализм, этноцентризм, культурно-плюралистические группы, этнические культура, этнический язык.

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