



The phenomenon of ethnicity in the context of linguistics and its significance in the concept of European transcultural educational centers functioning

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Abstract

Due to intercontinental connections provided by air and shipping, tourism, freight transfer, flexibility and expanding labor mobility, expanding the potential of human capital, the borders between states and their societies have been erased, and the international cultural society has become more diverse. The relevance of this study is conditioned by the activities of the centres established in the European Union for transcultural education, transdisciplinary research in the field of sociology, etc. One of the key features of their activities is the understanding of the concept of ethnicity as defining for these centers. The purpose of the study was to investigate the conceptual activities of European centres of transcultural education, to clarify the features of ethnolinguistic science as the main background for the establishment and development of the study of the phenomenon of ethnicity in general. The leading approach to research has become the gradual application of a complex of interrelated methods, such as collection and processing of factual research material, description and analysis of dictionary entries, analysis of the concepts of the activities of European centers, etc. The object of the study is the structural components of the concept of ethnicity. The study identified the principles of functioning of European centres for transcultural education in the context of introducing the experience of educational centres for integration, adaptation, and development of the national identity of immigrants.

Keywords: transcultural education; ethnicity; cultural communication; immigration.

1. Introduction

Due to intercontinental connections provided by air and shipping, tourism, freight transfer, flexibility and expanding labor mobility, expanding the potential of human capital, the borders between states and their societies have been erased, and the international cultural society has become more diverse. Societies communicate with representatives of other countries through social networks,

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partner visits, cultural exchanges, etc. All this undoubtedly expands the horizons of transcultural communication, which can help to establish of democratic values, improve mutual understanding between representatives of different nationalities, religious denominations. All these processes could be applied for the noble purpose of cultural interaction and cooperation, mutual assistance and intercultural communication at the beginning of the XXI century has become commonplace, and thus there are both opportunities and risks of its optimal implementation. Number of centers have been established in the European Union, including centers for transcultural education, centers for transdisciplinary research in the field of sociology, etc. The above explains the choice of research topic “The phenomenon of ethnicity in the context of linguistics and its significance in the concept of European transcultural educational centers functioning”.

Considering the specifics of ethnolinguistics as a branch of linguistic science, researchers note that its problems include issues of sociolinguistics, dialectology, linguistic geography, linguacultural studies, onomastics. The subject of its study is on the border of the interaction of language and ethnic culture, or, more narrowly, on the border of the interaction of language and ethnicity (Atabekova, 2020; Gubaydullina et al., 2016).

Ethnolinguistics (Greek: ἔθνικός – tribe, people and Latin lingua – language) is a branch of linguistics that investigates the links between linguistic and cultural phenomena, i.e., it is a field of linguistic research that studies language in relation to culture, the interaction of ethnocultural and ethnopsychological factors in the functioning and evolution of language.

Ethnolinguistics studies not only language (although it is the main expression and custodian of cultural information in time), but also other forms and substances in which the collective consciousness, folk mentality, “picture of the world” formed in a particular ethnic group or society as a whole, ie all folk culture, all its types, forms, genres – verbal (vocabulary and phraseology, paremiology, folklore), action (rituals), mental (customs, beliefs) (Tolstoy, 1995; Atabekova et al., 2019).

Ethnolinguistics originated within anthropology (from the Greek ἄνθρωπος – man) – a science that studies culture using ethnographic, linguistic, archaeological and other methods. Ethnolinguistic studies distinguish between American and European traditions. American ethnolinguistics distinguishes between anthropological linguistics and linguistic anthropology.

Anthropological linguistics – ethnolinguistics with a cognitive aspect of research (from the Latin. *Cognitio* – “knowledge”), studies culture through language: how, by what means and in what form in the language are reflected cultural (domestic, religious, social, etc.) ideas of the people about the world around and about the place of man in this world. Anthropological linguistics studies the functioning of language as one of the cultural subsystems that provides knowledge about the ethnos.

Linguistic anthropology – ethnolinguistics with a communicative aspect of research (from the Latin communication – “communication”), studies linguistic messages in a cultural context: what forms and means of communication, including language, are specific to a particular ethnic or social group. Linguistic anthropology, while remaining a branch of linguistics, develops a general theory of linguistic communication within individual cultures as a whole.

2. Materials and Methods

The research methodology involved the gradual application of a set of interrelated methods: collection and processing of factual research material – scientific articles, monographs and materials of dissertation research of Ukrainian and foreign scholars on the origin and development of the concept of "ethnicity"; as well as a selection of contexts with tokens ethnic and ethnicity, synthesis and generalization of the received analytical material, analysis of concepts of activity of the European

centers of transcultural education (Center for intercultural Dialogue, East European educational and cultural center, Research Center for Transcultural Studies in Health, Karl Jaspers Center for Advanced Transcultural Studies etc.), (Table 1).

Table 1. Methods of study of objectives and stages

Methods of study

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- Definition analysis was applied in the context of language structure studying, the structure of words and phrases and for the understanding of the variety of interpretation of some notions etc.;
 - Philosophy analysis, that takes language itself, rather than its subject matter, as the primary focus of study, an instance of this; - comparative analysis concerned with the reconstruction of an earlier language or earlier state of a language on the basis of a comparison of related words and expressions in different languages or dialects derived from it;
 - Quantitative analysis was used to obtain an indication of the relative frequency or magnitude of a linguistic form in a whole dialect at a given time; therefore, it is necessary to discover and apply further techniques of study;
 - Discourse analysis was used investigate problems of language evolution, development of English lexical structure and changes in the English-language picture of the world in connection with the development of ethnic culture, synthesis of language modifications in the context of global socio-cultural transformations, this method allows to understand the larger discourse context in order to understand how it affects the meaning of the sentence.
 - Hypothetical-deductive method helped to research that begins with a theory about how things work and derives testable hypotheses from it. The hypotheses are then tested by gathering and analyzing data and the theory is then either supported or refuted by the results;
 - Generalization posited the existence of a domain or set of elements, as well as some common characteristics shared by those elements (thus creating a conceptual model);
 - Systematization was used to interrelate a semantic relation are constructed in a way that considers morphological features of words and morphemes.

3. Results

A new era in French ethnolinguistics began in connection with the study of cities, suburbs, ethnicity, migration processes, which led to the connection of science with related disciplines. There was a geographical specialization of researchers on “Americanists”, “Africanists” and “oceanists”.

Ethnolinguistics in Poland is developing in two directions: linguistic and sociological. Representatives of the School of Polish Ethnolinguistics and others worked within their culture and focused on a synchronous description of the traditional “picture of the world” on the monuments of the last two centuries. The largest ethnolinguistic school, located in Lublin, deals with linguistics and develops under the influence of the American School of Anthropology (Kucheryavaya et al., 2020).

The most famous of the ethnological schools is Moscow, which studies the linguistic and cultural relations of all Slavic peoples. The outstanding scientists of this school attached a certain meaning to each component of the term “ethnolinguistics”. The first part – “ethno-” – means that traditional folk culture is studied in its regional, ethnic, “dialectal” forms. The second part – “linguistics” – has a triple meaning: first, it means that the main source for the study of traditional folk culture is language; second, culture, like language, is a semiotic system; third, ethnolinguistics uses linguistic concepts and methods (morphology, structure, etc.) (Konyratbayeva et al., 2021; Amirova et al., 2016).

Ethnolinguistics can be described in a broad and narrow sense: in the narrow sense – a section of linguistics that directs the researcher to consider the relationship and connection of language and spiritual culture, language and folk mentality, language and folk art; in a broad interpretation, ethnolinguistics is described as a complex discipline that studies traditional folk spiritual culture, folk psychology and mythology and their reflection in language. The main thing in this approach is the understanding of the integrity of culture, ie the unity of its forms and genres (language, rituals, beliefs, folk art) (Tolstaya, 1996; Issakova et al., 2020; Zinchenko, 2020).

The main feature of ethnolinguistic research of Moscow school scholars is application of linguistic (general semiotic) methods in the research of Slavic folk culture and focusing on historical (diachronic as opposed to “synchronicity” of Western ethnolinguistics) and genetic aspects.

Ukrainian ethnolinguistics is based on the achievements of foreign scholars and has developed in close cooperation with the Russian ethnolinguistic school: joint collection and processing of ethnolinguistic information about family rites of Ukrainians, folk cuisine, medicine, language etiquette, folk phraseology. Purely linguistic studies of the linguistic side of cultural phenomena are related to this direction (Zhayvoronok, 2001; Issakova et al., 2021; Kukhta, 2019).

An outstanding representative of the psychological direction in Slavic linguistics is O. Potebnya (1985) – Ukrainian linguist, founder of the Kharkiv Linguistic School, a prominent figure in world linguistics. Potebnya (Figure 1) was significantly affected by the ideas of Humboldt, whom he considered a genius forerunner of the new language theory, in particular his theory of art and science as phenomena of human consciousness that develop in language.



Figure 1. O. Potebnya

In Potebnya's scientific activity there are two periods: the first (1860-1865) – the study of language in connection with the development of philosophical and psychological theory of language, which is based on the ideas of Humboldt; the second (1866-1891) – the study of phonetics, grammar, dialectology of Slavic languages and psychology of verbal and artistic creativity.

O. Potebnya condemned denationalization, interpreting it as a division, arguing that all languages have the right to free development and functioning. O. Potebnya emphasized the value of each ethnic language, which carried a unique picture of the world, reflected by the means of this language: the unification of mankind by language and nationality would be doom for universal thought as a replacement of many feelings by one; how other people are necessary for human existence, so

nationality exists alongside other nationalities; language is not only sign of nationality, but also its perfect likeness. O. Potebnya (1985) emphasized the value of each ethnic language, which carried a unique picture of the world, reflected by the means of this language: the unification of mankind by language and nationality would be doom for universal thought as a replacement of many feelings by one; how other people are necessary for human existence, so nationality exists alongside other nationalities; language is not only one of the signs of nationality, but also its perfect likeness.

N. Melnyk found out, that considering the specifics of ethnolinguistics as a branch of linguistic science, researchers note that its problems include issues of sociolinguistics, dialectology, linguistic geography, linguoculturology, onomastics, which indicates its polyvectorism and complexity, and thus affects the understanding. The scientist concluded that the Ukrainian ethnolinguistic school at the present stage of its development is focused on the systematic accumulation of information about traditional culture and the formation of a sufficient body of evidence about it, which will address other issues, including: problems of reconstruction of cultural texts; geographical representation of Ukrainian traditional culture, etc. (Melnyk, 2020; Dost, 2021; Kolesnikova et al., 2020; Tovkanets et al., 2019).

Ethnolinguistics in Ukraine today is characterized by multifaceted research. The most relevant of them are: 1) research of thematic groups of dialectal vocabulary, which combines lexical issues with the problem of cultural motivation; 2) research of the phenomena of traditional culture; 3) culturological aspect of research of motility and dialect word formation; 4) problems of reconstruction of cultural text and ethnolinguistic study of Ukrainian dialect-cultural areas; 5) research of ritual semantics, identification of regularities of lexical-semantic typology, structural-semiotic and conceptual modeling; 6) study of the ethnology of the text: ethnocultural, ethnopsychological, ethnophilosophical basis of linguistic phenomena with symbolic meaning, the problem of origin, functioning, development, linguistic symbol, V. Zhayvoronok (2001), O. Selivanova (2005).

The Ukrainian ethnolinguistic school at the present stage of its development is focused on research and solution of a wide range of problems. First of all, it is a systematic accumulation of information about traditional culture and the formation of a sufficient body of evidence about it, which will allow to solve other issues, in particular: problems of reconstruction of cultural texts; geographical representation of Ukrainian traditional culture; problems of ethnolinguistic mapping of phenomena of material and spiritual culture; creation of ethnolinguistic atlases and dictionaries; establishing the relationship and interdependence of elements of language and folk culture; identification of the etymology of the phenomena of traditional folk culture (Nazimbekovna Zhorabekova et al., 2013).

The experience of studying ethnicity in domestic and foreign linguistics shows that the current state of development of ethnolinguistics was prepared by the works of W. von Humboldt, O. Potebnya (1985) and others. Linguistic aspects of ethnicity are studied in the framework of ethnolinguistics, linguoculturology, ethnography, ethnopsycholinguistics. Considerable attention of domestic scholars is paid to etymological and dialectological directions. In foreign linguistics, the issues of social stratification of language, as well as the construction of social and ethnic identity in a multicultural society, attract the most attention.

In general, the experience of studying ethnicity shows that now ethnolinguistics research vectors of both domestic and foreign studies are aimed at those megaconcepts that collectively form the issue of ethnolinguistics: “language and culture”, “language and ethnopsychology”, “language and folk life”, “language and mythology”.

4. Discussion

Research of identification processes, incl. ethnic (self) identification is diverse. The role of the Other in theorizing the themes of ethnicity, multiculturalism, globalization, migration processes and problems of tolerance is especially emphasized. Linguistic processing of ethnicity involves determining its relationship with related concepts “nation”, “national group”, “diaspora”, “nationality”.

According to G. Yakovlev, it is no coincidence that the Latin word *natio* originally meant genus, tribe, people. It had a predominantly ethnic color. The emergence and development of stable ethnic characteristics led to the emergence of relevant communities (Yakovlev, 2010; Tovkanets, 2019). The main and most important features of the nation are the commonality of economic life, territory, language and national character, which is manifested in the peculiarities of culture and life – that is, all the features that were mentioned above in discussing the phenomenon of ethnicity. The nation is an inseparable unity of the state and civil society. The conceptual feature of the nation in this interpretation is the state – living within its territorial boundaries. The terms “diaspora”, “national group” and “ethnic group” are used to name a part of an ethnos living separately, in isolation from its main mass (Balkhimbekova et al., 2016; Abdullina et al., 2013).

To denote the varieties of national communities, the generalizing term “nationality” is used, which means a person's belonging to a particular nation, nationality, ethnic group, formed under the influence of common language, national identity, culture, life (Dzhunusov, 1998). In the same sense, the concept of *ethnikos*, introduced by J. Bromley (Bromley, 1983). Here is how J. Lotman writes about “ethnic group” term: “one of the main mechanisms of semiotic individuality is the border ... This space is defined as ours, our own, cultural, safe, harmoniously organized, etc. He is opposed by their space, alien, hostile, dangerous, chaotic” (Lotman, 1996).

Thus, the characteristic features of ethnicity and nationality largely coincide (intersect on the basis of metonymic connections). The contiguity of the considered concepts in the aspect of linguistic conceptualization is expressed in the fact that their lexical explicator can be the same token. In view of this, when selecting vocabulary material for the analysis of the dynamics of lexicographic representation of ethnicity, the tokens denoting the nation and ethnicity were considered undifferentiated.

As examples of ethnic formations, wearing of clothes by Europeans with ornaments from the symbols of Chinese hieroglyphics; “Exotic” tattoos; participation of foreign tourists in the national holidays of the country they visit and the use of national attributes (carnival in Brazil – masks and costumes). Thus, metroethnicity is positioned not as a product of history, but as a cultural and aesthetic characteristic (Maher, 2010; Kartushina, 2020; Dorozhkin & Chernoskutova, 2020).

Metro language, as well as metroethnicity, the expression of which it serves, motivated by the sensory component and its vitality, is a signal to the rejection of patriarchal systems and myths. R. Hewitt states that the use of the creolized form of language, which is perceived as a game, eliminates the difference between white students and African Americans: street language, accessible and easy to learn, is a cultural synchronization, promotes friendship, a sense of belonging and belonging to a group, etc., blurs the line between the mainstream group and the ethnic minority (Maher, 2010). Metro language as a mobile trans local resource is part of cultural fashion: for example, the utterance of a dialect sound may indicate social prestige (respect for cultural heritage) (Johnstone, 2010; Maher, 2010); imitation of stewardesses of “Thai Airlines” Thai accent is aimed at creating the image of the airline (Maher, 2010), and the performance by football fans of the national anthem of the idol team (which is not their own national anthem) – a sign of loyalty to another nation (state) (Maher, 2010).

Thus, metroethnicity involves an organic combination of linguistic and ethnic identities (Rampton, 2005).

Metroethnicity has become widespread due to mass culture and the media. The popularity of the Korean language in higher education institutions in Asian countries has grown due to the growing popularity of Korean films and pop music. Another interesting example is the revival of the Celtic language and its formation as a metro language: the emergence of a radio station broadcasting in the Celtic language, the revival of the popular Celtic music festival in Lorea (Brittany, France), which gathers up to half a million people from Ireland, Portugal, Wales, Scotland and Cornwall (Maher, 2010).

Thus, in modern humanities there are two main methodological approaches to understanding ethnicity as one of the main components of social identity. In domestic linguistics, the traditional understanding of ethnicity prevails, which is seen as a natural and historical fact. The methodological basis of our study is the constructivist trend, according to which ethnicity is a performative category, a form of social organization of cultural differences (Wulf, 2010; Zyubina et al., 2020; Yang, 2020).

The study of the conceptual activity of European centers of transcultural education (Center for Intercultural Dialogue, East European educational and cultural center, Research Center for Transcultural Studies in Health, Karl Jaspers Center for Advanced Transcultural Studies) showed that the priorities of these centers are:

1. we've worked on specific health topics for minority ethnic groups such as cancer, sexual maltreatment, endometriosis, health promotion, drug and substance misuse, mental health, maternal health, sexual and reproductive health;
2. to implement programs which are aimed to support the professional development of cultural operators and technicians, the structuring of the sector, the development of cooperation and innovation at a European level (European Network of Cultural Centres).
3. to provide short, accessible, easy-to-understand introductions to important concepts. These are currently being translated into several dozen languages as a way to expand the conversation (*The Center for Intercultural Dialogue*).

5. Conclusions

In the context of the functioning of European centers of transcultural education, the phenomenon of ethnicity, its nature and peculiarity of manifestation is determined by the least important aspect, as employees of such centers must not only have communicative knowledge, but also understand the psychology of ethnicity, linguistic and social function. professional communication between colleagues who are sent by public services to such centers.

The study allowed sight following principles of functioning of European centers of transcultural education:

1. Work based on transdisciplinary pedagogy (understanding, knowledge of values);
2. Recognition of the uniqueness of each individual and his culture.
3. Recognition of cultural diversity and values, which are guided by representatives of different nationalities and ethnic groups.
4. Understanding the essence of the concept of “ethnicity” and flexibility in practical communication with representatives of different ethnic groups to ensure the educational integration of these representatives into the socio-cultural space of European countries.
5. Close cooperation with ethnic communities and organizations representing them.

Unfortunately, the study presents only a certain aspect of the activities of transcultural education centers in the European Union. The issues of forms, methods and means of functioning of such centers, study of professional training of social pedagogues and pedagogical staff of the centers remain open for scientific discussion.

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