

Philosophy on bilingual education: Sociocultural competence and Identity

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Abstract. In this article the author views philosophy questions of language and identity on bilingual education. There are two philosophies of bilingual education: maintenance and transitional, which influence on the way of learning foreign language and, as a result, on a person's development in society — awareness of human identity. The author describes functions and structures of a bilingualism, a sociocultural competence, a language and an identity and says that learning languages and personality formation are connected. So that way what language and how we learning it define us in society.

Keywords: philosophy on bilingual education, bilingualism, learning foreign languages, sociocultural competence, identity.

We are never the same. The world changes and we change with it. For last 50 years the people have been coming to new international world where there aren't any barriers between different nationalities. How has it influenced on us, our knowledges and of course our education? This is the reason of arising a new necessary direction in pedagogy — bilingual education. It allows modern people to correspond new requirements of society.

Bilingual education is a term that refers to the teaching of academic content in two languages, in a native and second language. Bilingual education is the use of two languages as media of instruction for a child or a group of children in part or all of the school curriculum [7, 17].

A lot of researchers and scientists have engaged in the development of bilingualism in the cultures of different countries. There was C. Baker [2], E. Bialystok [4], F. Grosjean [9], U. S. Leinyui [12], J. A. Yalden [16] and many others. Unfortunately, despite the fact that many scientists have studied this phenomenon, we cannot say that this theme has exhausted itself.

There are still a lot of difficult philosophy problems in the education which connect with bilingualism: bad learned ways of using bilingual models at our schools; low level of motivation in studying foreign languages

for children and young people; cultural barriers; poor training of foreign language teachers; identity in a multicultural environment and others. *In this article, we set a goal to uncover the philosophical problems of bilingual education, namely its sociocultural content and its influence on personality formation in the dialogue of cultures.*

In the dictionary there are next definition of bilingualism 1) the ability to speak two languages; 2) the frequent use (as by community) of two languages; 3) the political or intuitional recognition of two languages [12].

First of all, we see difficulties of such education in cultural aspects. They're connected with language features that underlie the emergence and development of the culture of the people whose language we are studying. "In fact, even when people can speak the same languages, people can't always understand correctly each other, and the reason is often the divergence of cultures. (E. M. Vereshchagin, V. G. Kostomarov) — so learning vocabulary and grammar does not provide perfect command of a given language.

Accordingly, we need to return to the definition of culture.

- Culture — the way of life, especially general customs and beliefs of a particular group of people at a particular time. Youth / working-class / Russian / Roman / mass culture (CIDE).
- Culture — the customs, beliefs, art, music, and all the other products of human thought made by a particular group of people at a particular time (ancient Greek culture, a tribal culture, pop culture) (DELIC).
- Culture. 1) Culture or a culture consists of the ideas, customs, and art that are produced or shared by a particular society (e.g. He was a fervent admirer of Roman and Greek culture, the great cultures of Japan and China). 2) A culture is a particular society or civilization, especially one considered in relation to its ideas, its art, or its way of life (e.g. the rich history of African civilization and cultures) (COBUILD).

As a result, we can't understand foreign language without knowledge of its culture. Thereby more and more linguists are paying attention to studying sociocultural competence in learning languages.

Sociocultural competence is an ability to communicate in a language appropriately, situationally and culturally. It is the knowledge of customs, rules, beliefs and principles of a given society [16].

In the approach of Z. I. Nikitenko and O. M. Osianova (2005) sociocultural competence is represented in knowledge of the language (non-equivalent and normal vocabulary), knowledge of national culture, and the norms of behavior [6]. In this way in the spotlight of sociocultural

competence there is a person, an objective knowledge of oneself and the learning environment. Foremost sociocultural competence provides students with satisfaction of their real and potential needs through the interpretation of a new educational model what provides enrichment of students' knowledge in the most authentic environment.

The European strategy on vocational education and training (VET), Bruges Communiqué on closer European cooperation in VET 2011–2020, argue that because of the fast changes in society, people must acquire competencies which would provided a successful life.

Linguist Philippe Zarifian identifies four main components that ensure the implementation of sociocultural competence in the educational process:

- 1) Initiative (the duty and determination of a person in the manifestation of independence, to show initiative and be able to combine it with the initiative of others);
- 2) Responsibility (compliance with various moral standards and caring for others);
- 3) Participation in an activity as an event (mandatory participation in social and cultural activities);
- 4) Individuality (manifested in sociocultural competence through the ability to develop and learn) [17].

Moreover, P. Zarifian says that formation of sociocultural competence takes place in several dimensions: in the context of social competence through social perception, social skills, communication with peers, attribution, self-awareness; and in the context of cultural competence through cultural knowledge, cultural awareness, cultural sensitivity. Formation of sociocultural competences by learning in these dimensions is possible in several stages (Table 1).

Table 1. Dimensions of formation of sociocultural competence by learning

Sociocultural competence			
	Knowledge	Abilities	Values
Social competence	Social perception	Social skills	Attribution
		Communication with peers	Self-awareness
Cultural competence	Cultural knowledge	Cultural awareness	Cultural sensitivity

Table 2. Structure of the sociocultural competence

Sociocultural competence dimensions	Composition of sociocultural competences	Sociocultural competence formation methods, strategies
<p>Social competence</p> <ul style="list-style-type: none"> ● Social skills ● Social perception ● Self-awareness ● Attribution ● Communication with peers 	<ul style="list-style-type: none"> ● Integrated into educational curriculum: ● Communication and socialization skills. ● Team work skills. ● Skills of interpretation of social roles. ● Skills of adequate behavior depending on the situation. ● Abilities of perception of an emotional state. ● Ability to help others perceive own emotional state and control emotions. ● Self-realization in a social environment. ● Analysis of feelings related to social roles. ● Ability to adapt to a new environment. ● Ability to perceive attitudes that exist in a society. 	<ul style="list-style-type: none"> ● Education of skills of intercultural communication. ● Education of initiation of leadership and team work. ● Analysis and interpretation of various social situations. ● Role plays in analysis of communication issues and conflict situations. ● Classroom debates for formation of ability to accept other person's opinion and remain tolerant by controlling own emotions. ● Reflective education. ● Work in groups in development of projects, generation of ideas.
<p>Cultural competence</p> <ul style="list-style-type: none"> ● Cultural sensitivity ● Cultural awareness ● Cultural knowledge 	<ul style="list-style-type: none"> ● Ability of communication with people of different sociocultural backgrounds. ● Ability of reasoning to support own position when facing discriminatory actions. ● Ability of evaluation of cultural differences. ● Ability of accepting other's beliefs and attitudes. ● Foreign language skills. ● Ability of diplomatic communication with people of a certain culture, taking into account the respective cultural aspects. 	<ul style="list-style-type: none"> ● Watching documentaries on various cultures with subsequent reflection. ● Discussions in the context of ethnic minorities. ● Formation of such qualities as flexibility, openness. ● Discussion and analysis of customs and traditions of other ethnic groups. ● Formation of knowledge on a foreign language involving not only language learning, but also provision of knowledge on the national culture.

But still, fostering sociocultural competence remains incredibly complex and time-consuming process. Therefore, in accordance with the orientations of the sociocultural competence of education Wenzel (1991), Handford (2002) and Safina (2014) have worked on the development and studying of the structure of sociocultural competencies. Structure presented in Table 2 is comprised of 3 components:

- 1) competence as such (referred to as dimensions),
- 2) their composition (of various skills) and
- 3) methods for formation of these categories.

As suggested by the figure, all components are interrelated. It should be noted that social and cultural components have been presented separately from each other in order to demonstrate their respective composition [1].

In 2001 Adela Solís [15] wrote about two philosophies of bilingual education in her article: maintenance and transitional. The maintenance philosophy promotes developing, enriching and preserving two languages and, as such, promotes additive bilingualism. This process involves adding second language skills to a person's linguistic repertoire in a context where both languages and cultures are equally valued. Thus, by incorporating the social dimension in education, we can capture key points in learning a foreign language [15].

The transitional philosophy allows the development and strengthening of the mother tongue so that it can serve as a vehicle for learning subject matter, but the mother tongue is de-emphasized and eventually abandoned as foreign language skills are mastered. As such, transitional bilingual education promotes subtractive bilingualism, where only the dominant language and culture have prominence [2, 13]. The bilingual skills that a person possesses in instances of subtractive bilingualism often are limited and not useful for either communicative or learning purposes.

In many Ukrainian and European schools there are various bilingual educational programs. The differences between them depend on specific goals, needs, prospects, countries, cities, districts or schools. This can be various background material (diagrams, tables, videos), educational systems, lesson plans, number of hours, individual approach of teachers and the philosophy that the school adheres to. In any case, the bilingual educational program should support maintenance or transitional philosophy [15].

Adela Solís systematized the main points of maintenance or transitional philosophy (Table 3).

Choosing one of the ways teachers have to make allowance for the result — “How can the students use two languages?” and what's more important “How will they accept themselves with two languages?”

So we can also notice that one of the problems encountered on the way of scientists is the problem of identity. So by C. Llamas and D. Witt we can read: “Identity is a many-faceted phenomenon that is constructed in the presence of others, through communication in a foreign language“ [14].

Table 3. Comparative Features of Two Bilingual Education Programs and Their Philosophies

Transitional Bilingual Education	Maintenance Bilingual Education
Teaching through the home language until student is proficient enough in the majority language to cope with all foreign language instruction.	Teaching the curriculum through both majority and minority language.
Intensive instruction in the majority language using second language methodology.	Intensive instruction in the majority language using second language methodology.
Amount of time in home language instruction is determined by level of proficiency in the majority language, until a “threshold” level of proficiency is acquired which predicts success in all foreign language instruction.	Strengthening the home language through strong language arts instruction. Equal amounts of majority and home language continues throughout elementary school years or longer.
Aim is to increase use of the majority language while proportionally decreasing the use of the home language.	Aim is maintenance of high levels of language skills in both languages. Home language is equally protected and developed.
Ultimate goal is monolingualism.	Ultimate goal is bilingualism.
It is a process of subtractive bilingualism.	It is a process of additive bilingualism.
Considered “assimilationist”.	Considered “pluralistic”.

Identity is a phenomenon that arises from the dialectical relationship of the individual and society. Types of identity, on the other hand, are the essence of tout court social products, relatively stable elements of objective reality (of course, the degree of stability is in turn socially determined). As such, they are the subject of a form of theorizing in any society, even where they are stable, and the formation of an individual identity takes place without any problems. Identity theories are always included in a more general interpretation of reality; they are “embedded” in the symbolic universe with its theoretical legitimations and are modified along with the character of the latter. Identity remains incomprehensible until it has a place in the world. Any theorizing about identity – and about particular types of identity – must therefore be carried out within the framework of the theoretical interpretations in which they are placed.

Here it will not be amiss to pay attention to the ethnic culture of identity, which is part of the sociocultural background. J. V. Bromley selected the following components of cultural, which are nationally specific:

1. Traditions, customs and rites (they fulfill the function of familiarizing with culture through observance of social norms);
2. Mode of life (traditional household characteristic);
3. Casual behavior, facial and pantomimic codes are used by carriers of a particular linguistic-cultural community;
4. National pictures of the world (reflection of the specifics of perception of the world, national characteristics of thinking);
5. Art (reflects the specifics of the national culture in general) [14].

Ethnocultural identity is considered as a form embodied in cultural traditions and facing the past. Scientists identify two main factors influencing the formation of ethnocultural identity:

1. features of socialization in the family, in kindergarten, at school and others;
2. features of the ethnocontact medium, primarily its heterogeneity — homogeneity.

Coming out of the above, we can see that identity is formed by social processes. And moreover, it is a key element of subjective reality, it is in a dialectical relationship with society. Social structures and the process of identity formation are interconnected — changes in one lead to changes in the second and on the contrary [14].

Society is created by the stories of individual identities. In turn, social structures create personality types that can be identified individually. In this case, we can argue that the identity of the Ukrainian is different from the identity of the Englishman, and the identity of the Englishman is from the German one.

The individual continues to perceive itself as an organism, isolated, and sometimes opposed to socially deducible objectivizations of itself. Often this dialectic is understood as the struggle of the “higher” and “lower” I, which are equated, respectively, with its social identity and pre-social, possibly antisocial, animal. “Higher” I must constantly assert itself in the fight against the “lower”, sometimes the time comes for a critical examination of his forces [14].

In the work “The social construction of reality” Peter L. Berger and Thomas Luckmann have described individual structure. They say that a

socialized personality has a continuous dialectical inner connection — the relationship of identity with its biological substrate.

The point of view of Peter L. Berger and Thomas Luckmann [3] was supported by other scientists, linguists and linguists, for example, Carmen Llamas, Dominik Watt, John E. Joseph, Mary Bucholtz, Jane Stuart-Smith, Claire Timmins and many others. They said that language and identity are connected and they are fundamental elements for human existence.

Carmen Llamas, Dominik Watt write that *we use language to define all objects that surround us, including in order to determine the person himself. Namely, we use language to assign identities indirectly when we form our conclusions from what and how a person says. however, our language and our identities may change. Both are constantly shifting and being re-negotiated in response to the ever-changing contexts of our interactions* [14].

No less interesting thought of Robin Dunbar [8], who believes that language “allows you to say a great deal about yourself, your likes and dislikes, the kind of person you are; it also allows you to convey in numerous subtle ways something about your reliability as an ally or friend”; it “thus seems ideally suited in various ways to being a cheap and ultra-efficient form of grooming; language evolved to allow us to gossip” [8].

We consider the research of John F. Joseph that is analyzed in the book of C. Llamas and D. Watt, to be extremely valuable. The scientist says “researchers have been analyzing how people’s choice of languages, and ways of speaking, do not simply reflect who they are, but make them who they are — or more precisely, allow them to make themselves. In turn, the languages they use are made and re-made in the process” [11].

But the identities we construct for ourselves and others are not different in kind, only in the status we accord to them. The gap between the identity of an individual and of a group — a nation or town, race or ethnicity, gender or sexual orientation, religion or sect, school or club, company or profession, or the most nebulous of all, a social class — is most like a true difference of kind. Group identities seem more abstract than individual ones, in the sense.

The group identities we partake in nurture our individual sense of who we are, but can also smother it. In recent studies about language and identity, it seems that identity is something constructed rather than essential, and performed rather than possessed — features which the term “identity” itself tends to mask, suggesting as it does something singular, objective and reified. Each of us performs a repertoire of identities that are constantly shifting, and that we negotiate and re-negotiate according to the circumstances [11].

The same source contains conclusions of Michael Billig who expressed the opinion that an identity is to be found in the embodied habits of social life, including language. Language has traditionally been a key ingredient in the process of national identity formation and reproduction for at least five reasons [5]:

1. Groups of people who occupy contiguous territory and see themselves as having common interests tend to develop, over long stretches of time, ways of speaking that are distinctive to them, marking them out from groups who either are not geographically adjacent to them or else are perceived as having different, probably rival interests. In other words, language does tend to mark out the social features on which national belonging will come to be based — but it is only a tendency, because it also happens very frequently that the same way of speaking is shared by people with very different interests (religious ones, for instance), and that markedly different ways of speaking exist among a group of people who nonetheless see themselves as part of the same nation.
2. The ideology of national unity has favoured a view that nations are real because those within them share a deep cultural unity, and this has co-existed with a widespread — indeed, nearly universal — belief that deep cultural unity is the product of a shared language. This is what Fichte (1808) meant by the “invisible bonds” by which nature has joined those who speak the same language. Again, as with (1), it cannot be more than a tendency, since it is not the case that people who identify themselves as belonging to the same culture or nation think identically. Yet language is central to the habitus (a traditional term revived by Bourdieu): the fact that we spend our formative years attending long and hard to the task of learning words and their meanings from those around us results in our acquiring tastes, habits, ways of thinking from them that will endure into adult life. The language does not somehow transmit culture and identity to its speakers — rather, it is that text in constant interaction with which older speakers transmit culture and identities (local and personal as well as national, ethnic and religious) to the young. (In many cases the young will want an identity of their own, and will attain it first of all by resisting the imposition of culture upon them by their elders).
3. In addition to being the text of cultural transmission, the language is the principal medium in which texts of national identity in the more usual sense will be constructed. It is not the only such medium, nor

the only powerful one, as Billig's exposition of "banal nationalism" has shown. But the particular concepts which constitute a national identity correspond to words in the national language, embodied in "sacred texts" of the nation such as a constitution or key works of the national literature, including the national anthem.

4. As universal education is adopted throughout the nation, inculcating standards of "correct" language assumes a central role. Overtly, this is out of a perceived duty to maintain the culture. However, as Hobsbawm has shown, such is the force of the language-culture-nation-class nexus that, especially for the upwardly mobile members of the lower middle class, being a "proper" citizen and member of the community is inseparable from using "proper" language.
5. In so far as nations are not the historical essences they purport to be, but are constructs which inevitably involve a certain amount of arbitrary and even capricious divisions and classifications, when a nation wants to control who can live in it, vote in it and enjoy state benefits, language can appear to be the most obvious test for deciding whether particular individuals belong to the nation or not. Most nations no longer have laws based upon "racial" classification — which are rarely easy to apply in any case — yet many do require cultural qualifications to be met, which are likely to include language either overtly or indirectly [5].

Each of these factors has reinforced the others in giving the national language the force of a cultural-historical "ethno-symbolic" myth. Within each, too, there is a contradiction or a caveat that has periodically pendulum-swung to prominence, such that the loss of belief in the national language and all it stands for is always potentially there, and is bound to come to the fore at least on occasion.

Mary Bucholtz and Kira Hall in their work "Locating identity in Language" analyze identity as constituted in linguistic interaction. They argue for the analytic value of approaching identity as a relational and sociocultural phenomenon that emerges and circulates in local discourse contexts of interaction. their goal was to describe the controversial state of the issue of identity in sociocultural linguistics in our time. Their framework synthesizes key work on identity from a number of scholarly traditions to offer a general socio-cultural linguistic perspective on identity — that is, one that focuses on both the details of language and the workings of culture and society [5]. They propose five principles that we see as fundamental to the study of identity:

1. Identity is best viewed as the emergent product rather than the preexisting source of linguistic and other semiotic practices and therefore as fundamentally a social and cultural phenomenon.
2. Identities encompass (a) macrolevel demographic categories; (b) local, ethnographically specific cultural positions; and (c) temporary and interactionally specific stances and participant roles.
3. Identity relations emerge in interaction through several related indexical processes, including: (a) overt mention of identity categories and labels; (b) implicatures and presuppositions regarding one's own or others' identity position; (c) displayed evaluative and epistemic orientations to ongoing talk, as well as interactional footings and participant roles; and (d) the use of linguistic structures and systems that are ideologically associated with specific personas and groups.
4. Identities are intersubjectively constructed through several, often overlapping, complementary relations, including similarity/difference, genuineness/artifice and authority/delegitimacy.
5. Any given construction of identity may be in part deliberate and intentional, in part habitual and hence often less than fully conscious, in part an outcome of interactional negotiation and contestation, in part an outcome of others' perceptions and representations, and in part an effect of larger ideological processes and material structures that may become relevant to interaction. It is therefore constantly shifting both as interaction unfolds and across discourse contexts [5].

The first and second principles challenge narrowly psychological and static views of identity that have circulated widely in the social sciences. They argue instead, in line with abundant sociocultural linguistic research, that identity is a discursive construct that emerges in interaction.

Further, they expand traditional macrosociological views of identity to include both local ethnographic categories and transitory interactional positions. The third principle inventories the types of linguistic resources whereby interactants indexically position self and other in discourse. The heart of the model is described in the fourth principle, which highlights the relational foundation of identity. To illustrate this principle, we briefly outline their own developed framework for analyzing identity as an intersubjective accomplishment. And, the fifth principle considers the limits and constraints on individual intentionality in the process of identity construction, while acknowledging the important role that deliberate social action may play in producing identity.

The five principles proposed here — Emergence, Positionality, Indexicality, Relationality and Partialness — represent the varied ways in which different kinds of scholars currently approach the question of identity [14].

Rogers summarises the diffusion of innovations as the communication of new ideas/practices/objects over time among members of a social system through two channels: interpersonal or mass media. Individuals encountering an innovation follow a multi-step process: knowledge, persuasion, decision, implementation and confirmation. The decision step is crucial, since at this stage the innovation may be adopted or rejected.

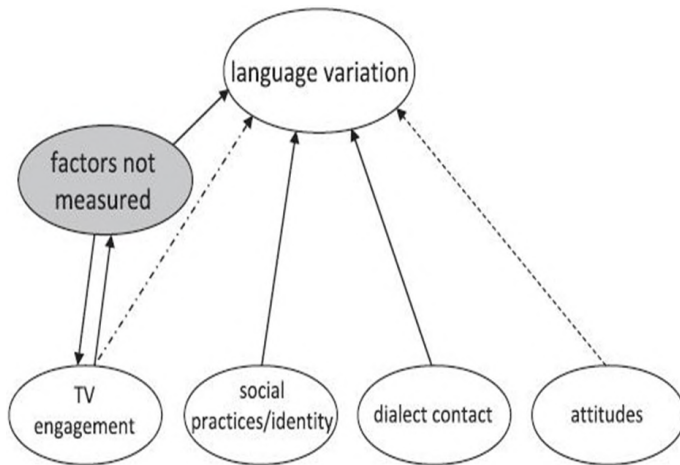


Fig. 1. Schematic diagram of causal pathways relating social factors to linguistic variation

Bundles of the key theoretical social factors are indicated within the ovals at the bottom of the figure. The shaded oval indicates potential alternative factors not included in the model which may be interposed between language and TV engagement factors. Arrow connectors indicate the presence of a significant correlation within the regression models, and the inference of a causal link. Solid lines indicate factors for which accepted mechanisms/processes exist; the light dashed line connecting attitudinal factors indicates the weaker statistical evidence for a relationship. The dotted/dashed line connecting TV engagement factors indicates the likelihood of a causal relationship whose mechanisms are still far from clear [5].

It is no overstatement to assert that the age of identity is upon us, not only in sociocultural linguistics but also in the human and social sciences more generally. Individuals are inevitably at the heart of language variation and change, because it is the conscious or (more usually) subconscious adjustments in individuals' linguistic behavior which constitute variation, and potentially change [10]. To understand the complex motivations underpinning the linguistic behavior of individuals as they negotiate their identities, locating themselves "in a highly complex multi-dimensional social space" [10].

Language doesn't exist outside of culture. As one of the human activities, language is an integral part of culture. Which is defined as the totality of human activities in different areas of life (industrial, social, spiritual). Some researchers on language an identity reveals the language choices we make are a central element of conception of oneself not just as members of social groups but self-contained individuals distinct from all others.

Namely, a speaker in a multicultural environment may experience some perplexity and a problem with self-identification when he needs to switch from one language to another. F. Grosjean says "*bilinguals can usually deactivate one language and only use the other in particular situations, whereas biculturals cannot always deactivate certain traits of their other culture when in a monocultural environment.*" By becoming a part of both cultures, a person is no longer only bilingual, but also bicultural [9]. In this case, the central role of language will be how we perceive ourselves, language and culture, as well as how others perceive us.

To define himself as a person, first of all, a person needs to take into account his culture, family and personal experience, perception of his own and foreign culture and, of course, languages, level and quality of knowledge of them. J. E. Joseph writes in his work "Language and identity: national, ethnic, religious" (2004) — "Identity is who you are." So, there are two basic aspects to a person's identity: first singles person out from other people and second refers to the deeper and intangible something that constitutes who one really is. However, Joseph (2004) goes on to show that identity is not a simple notion, as many factors contribute to the formation of it.

Ergo, having analyzed what we were able to establish, we found out that there is definitely a philosophical aspect in the study of a foreign language. Which in its turn is how the student is defined in society. In a multicultural learning environment, identity is "a product of tensions between what we inherit and what we acquire." So no matter in what environment (country, culture, social level) we live, due to our knowledge of a foreign language, we can choose our place in society ourselves.

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Філософія білінгвальної освіти: соціокультурна компетентність та ідентичність

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Анотація. У цій статті автор розглядає питання філософії мови та ідентичності на двомовній освіті. Існує дві філософії двомовної освіти: змістовна та перехідна, які впливають на спосіб вивчення іноземної мови і, як результат, на розвиток людини в суспільстві — усвідомлення людської ідентичності. Автор описує функції та структури білінгвізму, соціокультурної компетентності, мови та ідентичності та показує, що вивчення мов та формування особистості пов'язані між собою. Таким чином, яка мова і як ми її вивчаємо визначають нас у суспільстві.

Ключові слова: філософія двомовної освіти, білінгвізм, вивчення іноземних мов, соціокультурна компетенція, ідентичність.