

MULTICULTURALISM AND SECOND LANGUAGE EDUCATION

MULTICULTURALISMO E EDUCAÇÃO DE SEGUNDA LÍNGUA

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ABSTRACT: The paper considers the problems that arose during the implementation of the multiculturalism policy in countries situated in Europe, North America, Australia, and New Zealand with a multinational population. Multiculturalism is becoming the basis of state policy, as it integrates and adapts the minority and majority into a single community while emphasizing and preserving ethnic, linguistic, and confessional identity. The authors identify four key socio-political cases of multiculturalism: Canada, Australia, New Zealand, and the Scandinavian Peninsula, which reflect the modern results of the multiculturalism policy. The paper notes that the policy of multiculturalism of these countries consolidates concerning the "indigenous peoples" the official status of the ethnic minority and the language of indigenous peoples within the framework of the main state legislative acts. It is concluded that their models of multicultural development are the most appropriate for multinational Russian states.

Keywords: Multiculturalism. Language. Ethnic minority. Indigenous peoples.

RESUMO: *O artigo considera os problemas que surgiram durante a implementação da política de multiculturalismo em países situados na Europa, América do Norte, Austrália e Nova Zelândia com uma população multinacional. O multiculturalismo está se tornando a base da política estatal, pois integra e adapta a minoria e a maioria em uma única comunidade, ao mesmo tempo em que enfatiza e preserva a identidade étnica, lingüística e confessional. Os autores identificam quatro principais casos sociopolíticos de multiculturalismo: Canadá, Austrália, Nova Zelândia e a Península Escandinava, que refletem os resultados modernos da política de multiculturalismo. O artigo observa que a política de multiculturalismo desses países consolida, em relação aos "povos indígenas", o estatuto oficial da minoria étnica e da língua dos povos indígenas no âmbito dos principais atos legislativos estaduais. Conclui-se que seus modelos de desenvolvimento multicultural*

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são os mais adequados para estados russos multinacionais.

Palavras-chave: *Multiculturalismo. Língua. Minoria étnica. Povos indígenas.*

RESUMEN: *El artículo considera los problemas que surgieron durante la implementación de la política de multiculturalismo en países de Europa, América del Norte, Australia y Nueva Zelanda con una población multinacional. El multiculturalismo se está convirtiendo en la base de la política estatal, ya que integra y adapta a la minoría y la mayoría en una sola comunidad mientras enfatiza y preserva la identidad étnica, lingüística y confesional. Los autores identifican cuatro casos sociopolíticos clave de multiculturalismo: Canadá, Australia, Nueva Zelanda y la Península Escandinava, que reflejan los resultados modernos de la política del multiculturalismo. El documento observa que la política de multiculturalismo de estos países consolida en relación con los "pueblos indígenas" el estatus oficial de la minoría étnica y la lengua de los pueblos indígenas en el marco de los principales actos legislativos estatales. Se concluye que sus modelos de desarrollo multicultural son los más adecuados para los estados multinacionales rusos.*

Palabras clave: *Multiculturalismo. Lengua. Minorías étnicas. Pueblos indígenas.*

Introduction

The relevance of studying the ethnic context in a multinational society is conditioned by serious ethnopolitical changes in the modern world; the emergence of new national states, new supranational formations, and the increase in migration flows. The study of the democratic rights and freedoms of ethnic minorities and their representations in government bodies can be revealed through the analysis of specific ethnopolitical cases in the multinational states of Europe, North America, Australia, and New Zealand.

The basic reasons for the confrontation between ethnic groups are highlighted by M.B. Napso; he noted strong politicization of issues related to ethno-national development, which depend on the geopolitical and economic interests of participated actors, as well as inequality and powerlessness of most ethnic communities (Napso, 2009). This situation complicates the process of including an ethnic minority in state and municipal authorities. Consequently, the question of ethnic minorities, especially in the post-Soviet space, remains open, including in Russia.

Supporters of restricting the rights of ethnic groups argue their position by the struggle against ethnicization and ethnocratization, which can threaten the ethnopolitical balance in the state. However, it should be noted that the complete deprivation of rights of ethnic minorities hinders the implementation of democratic principles and can aggravate interethnic relations.

Methods

The paper is based on topical concepts that have a high heuristic potential for

analysing the features of democracy in a multinational society: these are the concepts of "multiculturalism", "melting pot", and "ethnic democracy" by S. Semukha. In our opinion, a significant element of the democratic development of a state within the framework of these concepts is the formation of political representation of various social groups, including ethnic groups, in legislative and self-government bodies.

To analyse the key cases of multiculturalism (Canada, Australia, New Zealand, and the countries of the Scandinavian Peninsula), the case study method is used.

Results and Discussion

The concept of "multiculturalism" is based on "cultural pluralism", which implies "coexistence of people with different identities in conditions of increased and cultivated tolerance. The result of the implementation of this model is an autonomous society, outside of which discussions about the preferential rights of the majority are excluded; however, the task of society and the state is to protect those layers of the population that can be considered a minority" (Krestyanova, 2016). As is noted by A.I. Kuropyatnik, "Multiculturalism in the social sciences is considered as 1) a demographic phenomenon associated with the integration of migrants into the host community, 2) an ideology and a policy that involves the practical solution of issues of political and cultural equality of the national minority and the national majority" (Kuropyatnik, 2000).

The concept of "multiculturalism" was formed as an antipode to the doctrine of cultural assimilation and "... a response to the need to regulate conflicts in states, which include several ethno-national communities, including indigenous peoples" (Semenenko, 2006).

The basis of multicultural policy within this concept is the creation of conditions for the realization of human rights, implying the idea of equality, the exclusion of discrimination of an individual on social, ethnic, national, religious, and state affiliation. Multiculturalism integrates, adapts the minority and majority into a single community, while emphasizing and preserving ethnic, linguistic and confessional identities.

Considering Canada as the first case of "multiculturalism", we note that the beginning of such a policy in 1969 was the fact of the recognition of the French language in Canada as the second state language. In 1971 P.E. Trudeau, Prime Minister of Canada, singled out "multiculturalism" as a general strategy in state ethnopolitics. The main objectives of the policy announced in October 1971, were to help cultural groups preserve and enhance their identity (Leman, 1999).

Until 1971, Canada was characterized by the segregation of Canadian Indians. In quantitative terms, the indigenous population consisted of 2% of the population and was significantly inferior to the Anglo-Saxon population. To prevent a split in the country, the government of Prime Minister P.E. Trudeau made policy statements for the formation of a unified Canadian nation.

The main goals of multiculturalism in Canada are: 1) support of ethnocultural groups; 2) creating conditions and assistance for participation in the life of all in Canada; 3) assistance in learning official languages; 4) encouragement of cultural exchanges between ethnic groups (Golovkina, 2004).

The indigenous people, who have concluded an agreement with the federal and provincial governments, are granted full self-government. Within the framework of this agreement, self-government bodies exercise control and law-making activities in management, social and economic development, education, health care, and land use (<https://tbinternet.ohchr.org>).

One can agree with A.Yu Sungurov that “the Canadian experience is appropriate to Russia also because the inhabitants of Canada, like the overwhelming majority of Russians, are clearly aware of their specific ethnicity...” (Sungurov, 2011).

The second significant case of "multiculturalism" is Australia. Until the early 1970s, abuses of aboriginal rights were a problem in Australia. The forced removal of children from the families of the indigenous population and their placement in special orphanages was aimed at overcoming their "cultural backwardness". Due to the decline in European migration, and based on the Canadian experience, the Australian government adopted a new policy strategy aimed at building “multiculturalism”. Since the 1970s, aboriginal Australians have been granted the same rights as the rest of Australian people to participate in the country's public life. The Australian Government has supported the cultural identity of indigenous peoples and involved them in the development and implementation of strategies and programs for social development (Arasaratnam, 2014).

Indigenous Australians are empowered to make decisions through specialized indigenous organizations in states and territories, as well as to act as local administration in their territory. Under this agreement, they work with the state and territory governments to address health, housing, and employment issues. In 1999, the Australian Parliament adopted the "Reconciliation Proposal", in which it expressed "regret that injustice took place on the part of the past generations of white people in relation to Indigenous Australians and the damage and trauma inflicted on numerous indigenous inhabitants due to these actions"

<https://tbinternet.ohchr.org>).

The third case of multiculturalism is based on ethnopolitics in New Zealand, where the government adopted a policy of “biculturalism”. Its prerequisites were laid in 1840, when the "Treaty of Waitangi" was signed between the British government and the indigenous population of New Zealand, which gave the Aborigines a certain autonomy and special rights to the lands of their ancestral residence and their resources. In 1867, four seats were given to Maori in the New Zealand Parliament to ensure adequate representation of those indigenous people, and active voting rights were granted to men of this ethnic group over the age of 21.

The Electoral Act 1993 gives New Zealand Māori the option of registering as an elector of a Māori electorate or as an elector of a general electorate. Thus, Maori are given the opportunity to express not only their ethnic identity, but also as the state one.

Since the 1990s, New Zealand has become an increasingly multicultural society (Smith, 2010). The Ministry of Maori Development was established by the 1991 Act. This Ministry deals with education, vocational training, employment, health care, and the development of economic resources. It oversees all government agencies that have a duty to ensure and preserve the socio-political rights of the Maori.

New Zealand also created the Department of Pacific Islands Affairs in 1990. In addition, in 2001, the Ethnic Affairs Authority was established to build ties between ethnic communities and to economically empower ethnic groups. The policy of linguistic diversity is being implemented; since 1987, English and Maori have been considered the official languages in New Zealand and since 2006, New Zealand Sign Language has joined them (<https://tbinternet.ohchr.org>).

The fourth case of "multiculturalism" is the Scandinavian countries. Since the 1990s, the policy of multiculturalism has been carried out in the countries of Norway, Sweden, and Finland. If the policy is just taking shape in relation to migrants, then a number of effective institutions have been developed in relation to indigenous peoples. These states are united by the problem of preserving the ethnic identity of the Sami people. The Sami are officially recognized as an indigenous people in Finnish and Norwegian legislation. Unlike its neighbours, Sweden did not recognize the Sami as an indigenous people. The problem is that in 1975, within the framework of the multicultural policy of equality in Sweden, the parliament provided the legislative opportunity to choose integration into Swedish culture or the maintenance and development of one's original culture (Roald, 2014).

Acts have been approved in all three states, giving the Sami people the right to self-government and autonomy. Since 1989 in Norway, the Sami have their own parliament,

Samediggi, which was established by the Sami Act. It is the representative political body of the Sami and is intended to act as a mediator in dialogue with the central government (<https://tbinternet.ohchr.org>). In 1992, Sweden approves the "Law on the Sami Assembly", which defines the assembly as a state body and regulates the work of the Sami parliament. The status and rights of the Sami in Finnish society improved significantly in the 1990s. In 1995, Finland passed the Sami Parliament Act (Pauliina & Husso, 2001).

The most developed in relation to ethnic minorities are the laws of Norway. In Norway, Jews, Kvens (Norwegian Finns), Roma, Romani and Forest Finns are recognized as national minorities. National minorities are defined as groups with long-term ties to a country. Kven, Gypsy, and Romani are recognized as regional or minority languages.

Summary

At the present stage, liberal values are taken in democratic states with a multinational society as a basis expressed in the policy of multiculturalism. For democratic states, the policy of multiculturalism is characterized by the following directions in relation to ethnic minorities: the consolidation of official status for the "indigenous peoples" within the framework of the main state legislative acts; provision of territorial and cultural autonomy; fixing the status of their language in legislative acts; creation of legislative bodies included in the system of state power; existence of a system of quotas to representative bodies.

Conclusions

Taking into account the historical development of Russia and its multinational composition, the model of multicultural development seems to be the most acceptable. It will contribute to the realization of the democratic rights and freedoms of peoples, as well as their representations in the authorities of the Russian Federation. Depending on the effectiveness of management and the scale of coverage of socio-political and economic programs, the implementation of a multicultural model will contribute not only to the inclusion of ethnic minorities in government, but also to the construction of civil and state identity.

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