LANGUAGE, CULTURE, COMMUNICATION

TASKS OF INTERCULTURAL EDUCATION IN THE CONDITIONS OF UKRAINIAN-TURKISH BILINGUALISM

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Summary

The article examines the main tasks of intercultural education in the conditions of Ukrainian-Turkish bilingualism; insignificant acculturation of children in a foreign-speaking environment was noted, since the picture of the world of Ukrainian-speaking students studying in Turkey includes a small number of Turkish components; three main groups of nominations reflecting linguistic and cultural specificity are highlighted: cultural idioms, words with an idio-ethnic aura, idioms. It was emphasized that the task of expanding the Ukrainian picture of the world with a Turkish component should be systematically solved in schools where children from Ukrainian-speaking families study. The process of acculturation is based on the communicative process. The practical implementation of bicultural education can be achieved through the joint education of Ukrainian children and children from mixed Ukrainian-Turkish families; introduction of subjects related to the national culture of the host country into the curriculum; enrichment of basic educational disciplines with national Ukrainian and Turkish issues; mandatory inclusion of linguistic and cultural information in Ukrainian and Turkish language programs; creation of electives on Turkish topics taking into account the interests of children. The article proposed attempt is to present possible directions and methods of developing the concept of TURKEY in Ukrainian language classes.

Key words: Ukrainian-Turkish bilingualism, bilingualism, intercultural communication, the concept of Turkey, acculturation, linguistic picture of the world, linguculturema.

1. Introduction

In recent years, Turks have been increasingly interested in the Ukrainian language and Ukrainian culture as a result of the active growth of Ukrainian-Turkish relations. These relations

require the presence of people in Turkish society who speak Ukrainian. This need has led to the opening of language courses in Turkey, and subsequently to an increase in the number of Ukrainian language courses. Thus, in Ankara, the Union of Ukrainians opened Ukrainian language courses, organized the online platform "Learning Ukrainian" and published a textbook on learning Ukrainian for Turks, where all explanations are in Turkish. Yulia Biletska, head of the Union of Ukrainians in Ankara, PhD in Political Science, told Ukrinform in an interview: "The Ukrainian language is strengthening its position in the world, gaining prestige and becoming more popular in Turkey. The courses are offered at several levels and are mostly attended by Turks who plan to use it to do business in Ukraine. ... Thanks to the active development of bilateral relations between our countries, the need to learn Ukrainian among Turks is constantly growing." *(Vyvchennia ukrainskoi movy nabuvaie dedali bilshoi populiarnosti v Turechchyni).*

The website of the Embassy of Ukraine in the Republic of Turkey states that "as of 2024, there are 20 Ukrainian unions in the Republic of Turkey. ... The Taras Shevchenko International Lyceum operates under the Ukrainian Cultural Society in Istanbul. Shevchenko International Lyceum in Istanbul, where Ukrainians and representatives of other nationalities study. ... There are Ukrainian Saturday schools and Ukrainian classes in Istanbul, Ankara, Antalya, Alanya, Izmir, Bursa, Marmaris, Mersin, Adana, Konya and Kusadasi." *(Ukrainska hromada v Turechchyni).*

Turkey is tolerant of the national and cultural needs of Ukrainians. "In 2018, the first specialty in Turkey, Ukrainian Language and Literature, was opened at the Department of Slavic Languages at Istanbul University. This was announced by Ambassador of Ukraine to Turkey Andriy Sybiga." *(U Stambulskomu universyteti vyvchatymut ukrainsku movu).*

As we can see, the study of the Ukrainian language in Turkey is becoming increasingly popular, and there is a need for bilingual communication, and thus the formation and functioning of Ukrainian-Turkish bilingualism.

The issue of bilingualism has been studied by the following Ukrainian and foreign linguists: I.V. Borysiuk, V.M. Britsyn, O.R. Valigura, L.P. Didkivska, Y.O. Zhluktenko, H.P. Yizhakevych, O.R. Kis, V.I. Kononenko, O.D. Petrenko; D. Hymes, W.E. Lambert, S. Poplack, G. Sankoff, Ch.B. Paulston. They noted that bilingualism is complex and diverse, as the functioning of language is conditioned by manifestations of every plan. That is why bilingualism is studied not only by linguistics, but also by cultural history, psycholinguistics, sociolinguistics, ethnography, and ethnopsycholinguistics, which explore various aspects of bilingualism. According to A.I. Devitska, "bilingualism is studied in interaction with speech and speech behavior of different groups of people and is a complex scientific problem, which is studied in different aspects" *(Devitska, 2013: 26).*

Denysenko points out that "in the linguistic interpretation, bilingualism (from Latin *bi* – two, *lingua* – language) is defined as the practice of alternate use of two languages, or as the presence and functioning of two or more languages within one society" *(Denysenko, 2011: 9).*

Thus, the main feature of bilingualism is "the functioning of two languages, in the communication of the same speakers. This circumstance is of particular importance, since the interaction of language systems is realized only in their functioning" *(Demetska, 2006: 43).*

Based on the above, we should distinguish between a broad and a narrow understanding of bilingualism. As N. Shostak notes, "in the broad sense, bilingualism can be considered any practice of alternate use of two languages; this includes, in particular, all cases of subordinate bilingualism. In this case, every speaker who uses elements of two language systems, regardless of the level of linguistic competence in each of them, will be considered a bilingual. A narrow understanding of bilingualism would imply the ability to compare the signs of each

language directly with the signifier, rather than using another language system as an intermediary." *(Shostak, 2010: 177).*

In this article, we will try to outline the main tasks of intercultural education in the context of Ukrainian-Turkish bilingualism; note the insignificant acculturation of children in a foreign language environment, since the worldview of Ukrainian-speaking students studying in Turkey includes a small number of Turkish components; and suggest ways to overcome this situation.

2. Socio-cultural interaction between Ukrainians and Turks

The Ukrainian diaspora in Turkey is clearly aware of the need to master the socio-cultural space of the country of residence, as evidenced by numerous websites and forums on the Internet with titles such as: "These strange people are Turks: what Ukrainians do not know", "In Turkey, many things are done somehow not in the Ukrainian way", etc. Ukrainians point to many positive aspects of Turkey's image.

A survey was conducted in Turkey among Ukrainians who answered the following questions: "What can we learn from the Turks?". Ninety-seven percent of respondents chose the option "Honoring parents and respecting elders", sixty percent – "Attitude to family", forty-seven percent – "Love for children", forty-two percent – "Friendliness, politeness, smiling", thirty-four percent – "Patriotism, attitude to military service, attitude to national symbols", thirty-one percent – "Hospitality, service and respect for guests", twenty-one percent – "Attitude to religion", ten percent – "Culture of eating, variety of dishes", six percent – "Respect for representatives of other cultures" and only three percent – "Frugality".

Particularly noteworthy were respect for national symbols, respect for representatives of other cultures, and goodwill. It is worth noting that Ukrainian respondents emphasized primarily those features of the Turkey concept that Turks are particularly proud of. Ukrainians who have already settled down in Turkey are trying to present their concept of TURKEY, showing those parts of the worldview of Ukrainian migrants that need to be corrected. We believe that this task of expanding the Ukrainian picture of the world with a Turkish component should be systematically addressed in schools where children from Ukrainian-speaking families study.

A survey of Ukrainian schoolchildren in Antalya showed that children are not well acquainted with Turkish culture. The students showed familiarity with geography, names of football clubs and Turkish dishes, while difficulties were caused by historical linguistic cultures and precedent names: Tsargrad, Sultan Ahmet, little-known literature, completely unknown folklore, and folk games. On the proposed outline map of Turkey, most informants more or less accurately identified Istanbul, Ankara, Antalya, Bodrum, Cyprus, the Black Sea, and the Mediterranean. Unfortunately, there are no Synopus, Arzrum, Trapezund (Trabzon), known from history and Ukrainian literature, and no historical monuments or national parks are marked. As we can see, the worldview of Ukrainian schoolchildren has been slightly enriched by Turkish components, which certainly does not contribute to the acculturation of children in a new environment.

Of the several options for acculturation in an alien environment (assimilation – transition to a new culture, separation – preservation of one's culture, marginalization – forgetting one's own and rejecting the alien culture, integration – assimilation of the alien culture while preserving one's own), integration has certainly proven to be the most fruitful, but also the most difficult, and marginalization is the most unacceptable. If the worldview of Ukrainian school students is not purposefully enriched with a new cultural layer, their life chances in Turkey will worsen.

The most important factors for successful adaptation are early age, and for adults, education, openness, and interest in new things. At the same time, schoolchildren are already experiencing difficulties due to their age. External factors for the acculturation of Ukrainians in Turkey are favorable. Turks are tolerant of Ukrainians, the peoples are similar in their openness, the Islamic factor is not an obstacle for Ukrainians, as there is a significant number of Muslims in Ukraine, the culture is rich and interesting, and the Turkish media create a positive opinion of Ukrainians.

The acculturation process is based on a communication process. It is only by communicating with the carriers of a new culture that one can immerse oneself in its spirit. But, of course, learning the Turkish language is the most important condition for acculturation. In communicating with Turks, the cognitive function reveals the worldview of this people.

This worldview is fixed and realized in a kind of material form, the language. It is worth remembering that the linguistic worldview does not reflect the world but represents it. Therefore, mastering the language is not enough to master the Turkish conceptual worldview. This requires either long-term use or targeted educational work. Bilingual children have an excellent opportunity to deeply understand both the Turkish mentality and the specifics of the Ukrainian worldview, as the worldview is usually perceived against the background of another worldview in the process of intercultural communication.

Language is a mirror of culture, and it is not without reason that many cultural values are preserved in the language form (for this reason, China is not ready to abandon the hieroglyphic writing system). Language is a tool for creating culture and transmitting its values across time and space.

The integration of Ukrainians into Turkish society can only take place if both Ukrainians and Turks are ready to interact. In addition to ethnic tolerance, a positive ethnic identity is important, meaning that each nation must positively evaluate itself, which is a condition for a positive evaluation of others.

Difficulties in adapting to a different worldview are due to the fact that a person has a certain experience of survival in his or her ethnic community, which is historically developed and shaped by traditions. When a person enters a new socio-cultural and linguistic environment, he or she feels culturally disoriented, so in order to preserve the linguistic space, it is necessary to acquire bilingual education and upbringing skills in childhood.

At the present stage, a number of objective and subjective factors contribute to the problems of educating migrant children and children from mixed families: the confrontation of motives, needs, and interests of a person and an ethnic community, and the possible incompatibility of their goals and values. Intercultural education provides an opportunity to adapt to another culture without breaking with one's historical homeland and traditions. It should be based on the recognition of equal opportunities for all through cultural dialogue and conflict resolution. Its goal is to develop in children the ability to overcome an ethnocentric attitude to the world and perceive their own culture as "other," to develop a sense of tolerance and conscious responsible social behavior.

A Ukrainian child who lives under the influence of his or her own national culture of family or community, and who encounters the culture of the majority every day, is in a difficult crisis situation. On the one hand, the child is faced with the task of preserving his or her own identity, and on the other hand, he or she must integrate into a new, yet dominant culture. Otherwise, they face marginalization.

Due to the aforementioned problems, there is an urgent need for bilingual education, which is especially important for people who speak their native language in everyday life

but have to communicate in other areas in a language that is not their own. Regardless of whether a child attends a Ukrainian or Turkish school, he or she should learn both languages. Bilingualism plays a huge role in the formation of a foreign national image. According to V.A. Vasylenko, "building an environment favorable for the development of bilingualism is one of the forms of overcoming social problems. It is believed that such a social and linguistic environment is favorable, on the one hand, for the formation of tolerance and the construction of interethnic dialogue, and on the other hand, for the linguistic dynamics of those representatives for whom another language is a second, more significant language" *(Vasylenko, 2018: 298)*.

Here, pedagogical support for the child can be realized primarily in the content of education in kindergarten and school. To solve the complex tasks facing the child, it is necessary to familiarize him or her with Ukrainian cultural archetypes (fairy tales, songs, games, legends), the achievements of literature and art, but no less important is the task of mastering the cultural dominants of the Turkish nation. The work on their assimilation should be systematic, and it requires special attention in Ukrainian schools, where there are no opportunities for its assimilation within other subjects.

The child is in a situation of cultural conflict. The concept of a conflict of cultures in intercultural education means a contradiction that a child has to resolve, taking into account the situation. The conflict of cultures approach is becoming popular in intercultural education today, where the main goal is to develop conflict competence. The analysis of intercultural conflicts requires an understanding of their causes, which leads to the elimination of cultural stereotypes. This should be done in addition to the culture-oriented approach, the dialogue of cultures, and the development of intercultural competence (information and language components). The conflict-oriented approach is of great importance for the development of ethnic tolerance in children.

The scientific literature emphasizes that the bulk of cultural ideas, stereotypes, and values do not lie on the surface, nor are they contained in dictionary meanings of words. This cultural layer is in the subconscious, but when cultures clash, it becomes aware, which determines attention to the other's and one's own culture.

The practical implementation of bicultural education can be achieved through the following steps:

– joint education of Ukrainian children and children from mixed Ukrainian-Turkish families, as well as Turkish children who wish to attend bilingual schools, as direct communication between children who are open to new things helps to achieve behavioral, affective and cognitive acculturation goals;

– introduction of subjects related to the national culture of the host country into the curriculum; these can be either special subjects (history and culture of Turkey, geography and economics) or an integral course of country studies; an elective based on Manfred Ferner's book "These Impressive Turks" may be useful;

– enriching basic educational disciplines taught in Ukrainian with national Ukrainian and Turkish issues;

– mandatory inclusion of linguistic and cultural information in Ukrainian and Turkish language programs;

– creation of electives on Turkish topics, taking into account the interests of children: history, geography, literature, architecture, national parks, tourist areas, etc.

Let's try to briefly present possible directions and methods of developing the concept of TURKEY in Ukrainian language lessons.

The concept of TURKEY is a socio-cultural cluster concept that concentrates knowledge and ideas about the country and its inhabitants.

Developing a concept in a school classroom involves understanding the concept with regard to its characteristics. The study of cultural concepts of a non-native language begins with the realization of the meaning of its verbalizers.

In ethnolinguistics, intercultural communication theory, linguocultural studies, and translation studies, there are three main groups of nominations that reflect linguistic and cultural specificity: culturemas, words with idioethnic connotations, and idioms.

3. Turkish culturemas

Turkish culturemas, i.e. words that name concepts, are absent in Ukrainian culture – there is a gap in the Ukrainian linguistic picture of the world in their place. Each such lexeme has an ethno-cultural aura behind it, and it is this aura that makes it difficult for a representative of Ukrainian culture. This cultural aura, which has been formed over a long history, is absorbed by children with their mother's milk. It is important for Turks, but it is difficult for a foreigner to penetrate. You have to get used to it. In the classroom, the methodology of learning native Ukrainian as a foreign language is used. The teacher defines the cultural vocabulary: names of famous personalities, cities, historical places and events, cultural monuments, iconic works of art, characters from folklore and fiction; key social and ethical concepts; names of professions, household items, dishes, etc.-and introduces them to the students' vocabulary.

We will try to show the necessary aspects of semantizing several subconcepts of the TURKEY concept, and the first of them is the subconcept of "Islam." Turks are more religious people than Ukrainians. Turks believe that they owe all their achievements to Islam and the strength of their faith. Despite the fact that Turkey is one of the few Muslim countries where religion is separated from the state, Islam remains an authoritative force, deeply rooted in the heart and mind of the Turkish people and determines many nuances of private and public life in the country. There is a mosque in almost every Turkish city, with more than seventy-two thousand across the country.

A Ukrainian child should know the key concepts related to the existence of religion in society. Of course, from everyday communication, they know the name of Allah and the Prophet Muhammad, the concepts of the Qur'an, mosque, minaret, imam, muezzin, prayer, azan, Ramadan, Eid al-Adha, Ramadan, and haram.

But students should understand the essence of the *Hajj* (which a Muslim must perform at least once in his or her life), have information about the *Kaaba* (revered in Islam as the house of God), take into account that the *Qur'an* for Muslims is not just a holy book, but the direct Word of God, know what a *mihrab* (a niche that points in the direction of Mecca) and a *minbar* (a pulpit located in large mosques next to the mihrab, from which the imam addresses the faithful with a Friday sermon) and that every Muslim will point out to you in his or her home the *qibla* – the direction to Mecca, which should be addressed during prayers, and to take into account that *jihad* originally meant selflessness for the glory of God, not war against infidels.

The concept of *shehadeth*, a daily confession of faith in God and his prophet Muhammad, is associated with the religiosity of Turks: *"There is no God but Allah, and Muhammad is his prophet."* Children should also understand that when a Muslim mentions Allah, he or she will add the following words: *"Gracious, merciful, the Almighty, Praise be to Him,"* and *"Peace be upon Him"* when mentioning Muhammad.

The Kemalist revolution played a major role in the political system of modern Turkey. Of course, students know the personality of Ataturk, but the essence of the ideological platform needs to be revealed, showing that it reflects some of the ideas of the Young Turks. Children should know what the "six pillars" of Kemalism (Atatürkçülük) are: republicanism, nationalism-with the ideas of pan-Turkism, laicism, i.e. the separation of religion and state, populism-with its subsequent interpretation as the unity of the Turkish people, ethatism, i.e. strengthening the role of the state in the economy, and revolutionariness, i.e. loyalty to ideas. Of course, the ideas of pan-Turkism are related to the ideology of Turkanism, the political unity of the Turkic peoples, which is relevant today due to the economic and political attraction of Turkmenistan, Azerbaijan, Kazakhstan, Uzbekistan, and Kyrgyzstan to Turkey.

4. Analysis of the idioetic halo of equivalent words

This material offers the richest opportunities; in our opinion, it is the most important, but also the most difficult. The difficulty lies in the fact that these words do not cause the effect of otherness; they resemble an iceberg, with the national memory of its use, symbolic and stereotypical semantics preserved in the underwater part. Let us show this with examples.

The subconcept "Istanbul" is not the usual Turkey, but a European city. This fact is very important for Turks. The attitude of the residents towards their cities is interesting. Ankara is the capital of Turkey, and Istanbul is the capital of the world. In the administrative capital, people are more conservative, and there is a significant influence of political life on the city and its residents. But Istanbul is a tourist oasis.

The sub-concept of "Turk" characterizes a person who is in no hurry, always late. He is almost always smiling and ready to help. He drinks 10-15 cups of tea every day. He likes to talk about football and politics. Often rests in parks. On Sunday mornings, he always gathers for family breakfast.

The subconcept of "Turkish women" usually implies a woman wearing a headscarf. This is a stereotypical image. But the ideal of a "Turkish woman" is a beautiful woman with blue eyes and blond hair, a mother of beautiful children. This is almost a national dream, because blond hair and eyes in Turkey are evidence of aristocratic origin. This explains the almost painful interest of young Turks in Slavic blondes. This was probably fixed at the genetic level after the reign of Sultan Suleiman.

In the circle of lexemes surrounded by an idio-ethnic halo, the nominations of the sub-concept of honor and purity, as understood by Turks, are of particular importance.

The subconcept of Turkish "purity" reflects the religious outlook of Muslims; its peculiarity is that it combines three aspects: religious, moral, and hygienic. For example, *aptes* means ritual washing before prayer, which pursues religious, moral, and hygienic purity; *temiz* is both "clean, decent, and pure," while *pne* is "dirty, dishonorable, impure."

The Turkish understanding of honor and dignity is largely determined by the relationship between the sexes. Yes, the sub-concept of "namus" is honor, but it is a permanent value that must be protected. Namus is the protection of family space. Namus applies to both men and women, but it is important to keep in mind that men's "namus" is completely determined by women's "namus," while women's "namus" is entirely in the hands of women.

The concept of "attention, respect" (*sayğı*) is the most important spiritual value of Turks, built on the traditions of the patriarchal family, determined by the opposition of age and gender. It is noteworthy that this is mirrored in the figurative polite use of kinship nominals as appeals. For example, addressing older men depends on the age of the addressee: older brother, younger

brother, father and uncle, grandfather – the same is true for women. However, the nominations aunt and uncle on the maternal side (teise, daii), older sister (abla), mother (anne), grandmother (anneanne) appeal rather to protection and help. The nominations *kardesh* "younger brother" and *kiz kardesh* "younger sister" indicate a higher status of the addressee.

The factor of subordination and respect is also reflected in such a borrowed Turkish concept as a patron (paternalistic approach). Turks sincerely believe that the patron is obliged to protect them, but he has the right to influence the actions of a subordinate, even in choosing a political party during elections.

It is worth paying attention to such an important subconcept of the spiritual life of Turks as "fate" (kismet). It has components of fatal inevitability, fate, and lot. With the help of this concept, Turks easily come to terms with failures and justify their mistakes.

The subconcept of "bazaar". Turkey is the largest market in the region. The colorful bazaars of Istanbul and other cities are a real Eldorado for shopping enthusiasts. The traditions of trade are rooted in the history of Turkey. The Turkish bazaar has its own specifics and culture of trade. It has a unique bargaining atmosphere that can be compared to a fine art. Usually, Ukrainians quickly comprehend the aura of the Turkish market through personal experience.

5. Turkish idioms

Learning basic Turkish idioms that capture the Turkish mentality, for example: *"Did your ships sink in the Black Sea?", "Your smile brings sea to Ankara and snow to Izmir"; "Be like Istanbul"; "Say that you will love me until the Bosphorus dries up"; "Having saddled a horse, he passed the whole of Yuskyudar."*

The introduction of verbalizers of culturally saturated frames of the concept of TURKEY is carried out using traditional methods when studying lexical and grammatical topics, in language and literature development lessons.

The methods of semanticization are traditional: pointing to an object or image, definition, synonymization, replacement with a hyponym or hyperonym, introduction into word combinations. For example, when studying the topic "The hyphen between the subject and the predicate", you can offer the task of filling in the place of the predicate or subject, definition in a subordinate clause: *O. Pamuk – ..., which....* At the same time, it is important to encourage students' desire to provide culturally charged illustrations.

The essential methodical expediency of developing the concept has creative works, for example, writing essays on topics that reveal the concept of TURKEY in the structure of various frames: considerations about the essence of Turkish customs, relations in the family and society, about the place of Turkey in the modern world, about the role of Islam in Turkey, about Turkish nature, about architectural monuments, creating advertising texts, etc. It is advisable to perform such a task after conducting an excursion, visiting a cultural event, studying an event in Turkish history, getting acquainted with a book, etc.

Work on mastering the concept of TURKEY in bilingual Ukrainian-Turkish schools in Turkey should be aimed at forming the image of Turkey as a modern country with a rich historical heritage of ancient civilizations, a tolerant country, but one that has its own ethnic face.

6. Conclusions

Peculiarities and regularities of the structure of the concept of TURKEY in the Ukrainian language consciousness of Ukrainian-speaking schoolchildren allow us to talk about the need to

create effective methods of meaningful "saturation" of the image of the country. This task can be carried out under the conditions of bilingual education.

The article formulates recommendations for bilingual Ukrainian-Turkish schools in Turkey, education in which should form the image of Turkey as a modern country with a rich historical heritage of ancient civilizations, a tolerant country, but one that has its own ethnic face.

Practical enrichment of the picture of the world of Ukrainian-speaking children with a Turkish component, overcoming the stereotypical perception of the constituents of the concept of TURKEY can be achieved during the joint education of Ukrainian children, children from mixed Russian-Turkish families and Turkish children in bilingual schools; by introducing subjects related to the culture of Turkey into the curriculum, as well as enriching the basic educational disciplines taught in the Ukrainian language, national Ukrainian and Turkish issues, mandatory inclusion of linguistic and cultural information in the programs of the Ukrainian and Turkish languages.

The work briefly presents possible directions and methods of developing the concept of TURKEY in Ukrainian language lessons using individual examples. It is shown that it is important to take into account all groups of types of nominations that reflect linguistic and cultural specificity: linguistic and cultural idioms, words with an idio-ethnic aura, idioms.

Effective education of Ukrainian bilingual children is possible under conditions of joint activity of authorities, schools, and parents. Only in this case can a positive result be achieved in the process of personality formation and adaptation of Ukrainian children and their families in the Turkish social environment.

The analysis of the material demonstrated the rootedness of the concept of TURKEY in the Ukrainian linguistic picture of the world. Its content is rich and versatile: history, culture, religion, economy, politics, tourism, geography, nature, people, demography, everyday life, family relationships.

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