



Multilingual and Multicultural Education for Students in English Language Education Systems

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Abstract

The goal of this research is to identify the best learning environments for students to receive a multilingual and multicultural education, to choose a workable approach that works well within the operations of a particular higher education institution, and to conduct empirical research to support that approach. The theoretical background for the theme issue of multilingual and multicultural student education in a higher education institution's activity system is compiled in this article, which also offers some concrete, workable solutions. The following results were compiled based on the findings of this study: The theoretical and methodological underpinnings of multilingual and multicultural education of students in a higher education institution are demonstrated through the analysis of philosophical, cultural, psychological, and educational resources. According to the study, a multicultural society is any social structure that, under the influence of a number of variables, offers genuine chances for the linguistic and sociocultural integration of individuals from diverse cultural backgrounds. These opportunities are founded on three fundamental tenets: equality, respect for human rights, and reciprocity. The social, linguistic, spatial-thematic, psychological, educational, and educational components of the structural elements of a higher education institution's learning environment have all been made clearer in this article. Additionally, it has become clearer how dualistic the environments of educational institutions and students are as the primary subjects of education. Higher education establishments place a strong emphasis on multiculturalism.

Keywords: Multicultural Education; Educational Environment; English language.

1. Introduction

A multitude of political and socio-cultural factors, such as globalization, mass migration, the quick development of information technologies, and the acceleration of social mobility, are responsible for the intense civilizational processes that define the modern world. Under such circumstances, intercultural communication between members of various ethnic groups becomes a real concern and a necessary prerequisite for the long-term advancement of human civilization. History demonstrates that regardless of cultural differences or economic development level, a society can only successfully and harmoniously develop under the conditions of peaceful coexistence with other communities. Russia actively participates in these processes as a nation that has chosen to be democratic and European. Russian society is highly diverse, with a long history of interethnic and international cultural exchange. In light of this, national education had to make sure that people from various cultural backgrounds coexisted peacefully in classrooms, facilitate their interaction in a multilingual and multicultural setting, and instill in students a sense of respect and understanding for one another (Baronin, 2000).

A review of domestic and international theories and practices related to multilingual and multicultural education is done. The status of multilingual and multicultural education in these nations in contrast to domestic practice has been established through experience study and regulatory framework analysis. In the context of multilingual and multicultural education, a higher education institution's system of operations is described. As a result of the process of multilingual and multicultural education in unity, the three components of polycultural competence—cultural-cognitive, tolerant-value, and communicative-behavioral—have been identified. The competencies related to interethnic and interracial interaction, interreligious and interfaith interaction, interregional integration, and the interaction of stratified layers of the population

are revealed as the types of multicultural competence. Cultural and cognitive; tolerant value; communicative and behavioral are the criteria and matching indicators of multicultural competence that have been established.

2. Literature Review

Teachers and students are the main agents in curriculum innovation, teaching, and learning in diverse classrooms according to multiliteracies pedagogy (New London Group, 1996). Ball's (2009) theory of generative change also applies here. The phrase "culturally and linguistically complex classrooms" (CLCCs) was first used by Ball (2009) to refer to educational settings that involve students from multiple cultural and linguistic backgrounds. Fu & Graff (2009) stated that teachers need support in developing generativity for teaching in CLCCs because the student demographics in these classrooms are ever-changing and no teacher can ever fully know or understand the cultural, language, and literacy practices of her students. Canagarajah (2006) defines generativity as the capacity of educators to expand on their knowledge of how to meet the educational needs of their students by making connections between their professional and personal knowledge and the knowledge of their students in ways that enable them to generate new knowledge that helps them with pedagogical problem solving and curriculum planning. Ball (2009) developed her theory of generativity based on professional development courses she created and instructed teachers in, both in South Africa and the United States, teaching a variety of subject areas in classrooms.

Ball used writing as a teaching tool to guide teachers through the four recursive processes of cognitive change that comprise generativity (Heath, 2001). The development of metacognitive awareness is the first step toward generativity. Ball's specific concern with teachers' metacognition of diverse students' resources, including their multiliteracies, was tied to the well-established concept of metacognition, which is defined as "a person's ability to think about his or her thinking, to predict one's performances on various tasks, and to monitor one's current levels of mastery and understanding" (Branford, Brown, and Cocking, 2000). High metacognitive awareness teachers, according to Ball (2009), "reconceptualize their students as resources in the teaching–learning process" and are "metacognitive aware of their strengths and weaknesses and have a broad repertoire of tools and resources to assist them in attaining their goals." Thus, Lee (2007) encouraged teachers to write narratives in which they considered and realized the vital role that multiple literacies play in their own lives as well as the lives of their students.

Writing reflectively under guidance is the means of pursuing the second stage of generativity, which involves ideological becoming. Ball drew on Bakhtin's (1981) theory of ideological becoming, which postulates that exposure to novel viewpoints, concepts, and voices can transform an individual's beliefs, modes of cognition, and forms of knowledge, thereby transforming them into "internally persuasive discourses" (Orellana & Reynolds, 2008). "The process of ideological becoming is critically important to the development of a sense of agency because it is through this process that [teachers] can begin to generate their own ideologies about teaching in diverse classrooms," according to Ball's description of her generativity theory (2009). Therefore, in Ball's (2009) stage of ideological becoming, teachers reflect on significant issues pertaining to diversity and literacy learning and adopt a position on how student diversity will impact teaching and learning in their classrooms through scholarly readings, critical discussions with others about them, and their own introspective writing (Skerretta, 2015; Shcherbakova, 2020).

3. Methodology

The following are the primary methods of investigation: Theoretical and methodological analysis of the literature on the research topic in the fields of philosophy, science, psycho-pedagogy, and education; comparison, evaluation, and generalization of the experiences of higher education institution teachers; The systematization of the analysis and outcomes of the students' creative work, pedagogical experimentation, observation, discussion, survey, modeling, expert evaluation method, and mathematical statistics method.

The validity and reliability of research findings are guaranteed by referencing foundational studies on the topic and utilizing a combination of theoretical and empirical methodologies that align with the study's goals and objectives. It's also guaranteed by the intricate nature of the educational experiment, which uses mathematical techniques to obtain data through experimentation, and by the inclusion of enough representative excerpts with the authors' involvement in the experimental work (Bekh, 2014).

4. Results

Prior to comprehending multilingual and multicultural education, it is important to analyze the fundamental ideas behind the term "culture." Scientific sources have been worked out with various approaches to understanding the designated concept in order to clarify its essence in the pedagogical plane. These approaches include the following: the collective heritage of the people's spiritual life; thinking algorithms; portions of the collective subconscious; and models by which a person perceives the world.

Furthermore, it was discovered that the diversity of definitions and accounts of cultural phenomena stems from the phenomenon's interdisciplinary nature, which can be uncovered with the aid of anthropological, sociological, and philosophical approaches to the subject of analysis in close relation to the pedagogical prospects of its essence (I. Shcherbakov). As a result, two categories of cultural cognition have been identified: symbolic-demonstrative and psychological-behavioral. The attributes of a culture, such as its music, dances, games, rituals, food, attire, folk festivals, beliefs, customs, crafts, and the like, are contained in its symbolic-demonstration level. Characteristics that represent the particulars of a representative of a given culture in the communicative, household, social, psychological, artistic, and other domains of human existence are included in the psychological and behavioral level of cultural cognition.

Theoretical analysis led to the conclusion that the term "culture" in the context of pedagogy, and especially in the educational process, should be understood to refer to a particular mode of human behavior, a collection of thought patterns, symbols, values, and norms that contribute to an individual's identity. This leads to the observation that cultural universals have a unique role in supporting the concept of "culture" in education. There is evidence to support the claim that the intricacy of the original concept "culture" corresponds to the intricacy of the derived concepts "ethnic culture," "multiculturalism," "cross-culturalness," and so forth. It has been demonstrated that the concept of "culture" serves as the determining factor in all of the designated concepts. It was discovered that the methodology of approaches to determining the content of Multilingual and Multicultural Education is based on methodological concepts - Universalism and Particularism - by analyzing basic research, reflecting the global experience of harmonious intercultural interaction. The nature of all the elements that make up the multilingual and multicultural education system is determined by the strategies of intercultural interaction in society, which are outlined based on theoretical reasoning, social experience, and fundamental methodological concepts. Therefore, it is now clear that the term "multicultural society" refers to a social structure that, under the influence of a number of variables, encourages the assimilation of people from different cultural backgrounds on the basis of three core values: equality, respect for human rights, and reciprocal understanding. The authors have defined a categorical- conceptual series of research, containing related concepts such as polyculturalism (Dzhurinsky, 2007), multiculturalism, cross-culturalism (A. Baronin), interculturality, interculturality, and dialogue of cultures (Farafonova, 2006). This research is based on the methodological concepts of universalism and particularism, which such strategies of intercultural interaction in society.

The competencies related to interethnic/interracial interaction, interreligious/interfaith interaction, interregional integration, and the interaction of stratified layers of the population have been identified as the different types of multicultural competence. Three levels of analysis were used to examine the current state of multilingual and multicultural education of students within the framework of a higher education institution, with a focus on the development of multicultural competence as a result. These levels included the territorial community, the organization of the institution's activities, and the subjects of the educational environment.

Cultural and cognitive criteria, knowledge of other cultural groups by ethnicity, religion, language, age, gender, and other social characteristics, acknowledgment of the existence of a different point of view, and critical approach are some of the indicators and criteria used to determine the formation of students' multicultural competence. The criteria for tolerance and behavior; the criteria for communication and behavior (indicators: civic participation, respect for human rights, the existence of advanced communication abilities; the capacity to reach agreements; the capacity to hear, comprehend, and analyze the arguments of others; a high degree of sociability; sociability; communication skills in the "dialogue of cultures").

During the study's ascertaining phase, it was discovered that fewer than 10% of students possess a high degree of multicultural competency. Due to the influence of family values, media opinions and judgments, non-synthetic educational activities, and higher education institutions, over half of the respondents have an average level of multicultural competence. A low level of multicultural competence, which is characterized by attitudes that discourage interaction with people from different cultures as well as fears, prejudices, and stereotypes about people from different ethnic and social

groups, was exhibited by about 30% of students.. This allowed conclusions to be drawn regarding the necessity of structural modifications to the way collaborative work is organized in the multicultural setting of a higher education institution. The authors provided evidence for the structural and functional model of multilingual and multicultural education of students in the higher education institution's system of activities, as well as the individual psychological characteristics of students at various age points and the role of education and the educational environment in the development of students' multicultural competence. They also outlined the organizational and methodological requirements, as well as the stages and directions for implementing the multilingual and multicultural education model (Shcherbakova, 2019).

5. Discussion

Through the analysis of philosophical, cultural, psychological, and pedagogical scientific sources, the theoretical and methodological foundations of multilingual and multicultural education as a pedagogical problem have been substantiated. The article presents a new approach to solving the scientific problem of multilingual and multicultural education of students in the system of activities of a higher educational institution. This approach consists of developing and testing the structural and functional model, methodology, and methodological support of this process. Analysis is done on the issue of multilingual and multicultural education from the perspectives of competence, culture, systems, and environment. The goal of multilingual and multicultural education is to form competent individuals who are aware of their own and other cultures, have value beliefs that guide their tolerance toward others, and have positive interactions with representatives of various cultures based on mutual understanding. This is achieved through a complex pedagogical process that takes into account all cultural and social differences of the subjects of the educational and educational environment (Alekseeva, 1984).

6. Conclusion

The results have practical significance because they allow for the integration of student methods of polycultural education into the activities of higher education institutions and the development of methodological and organizational frameworks that support the process of polycultural education. Teachers in higher education institutions can use the research findings to organize joint activities with the parent community during the students' multilingual and multicultural education; teachers in additional education institutions can use them to organize the work of Euroclubs, expeditions, excursions, and youth exchanges; and teachers in curatorial work can use them to integrate elements of multilingual and multicultural education in related disciplines. The collected empirical data and scientific findings can be applied to the postgraduate pedagogical education system as well as to the teaching and content expansion of courses in pedagogy, intercultural communication, cultural studies, and sociology in higher education institutions.

Acknowledgements

The work is performed according to the Russian Government Program of Competitive Growth of Kazan Federal University.

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