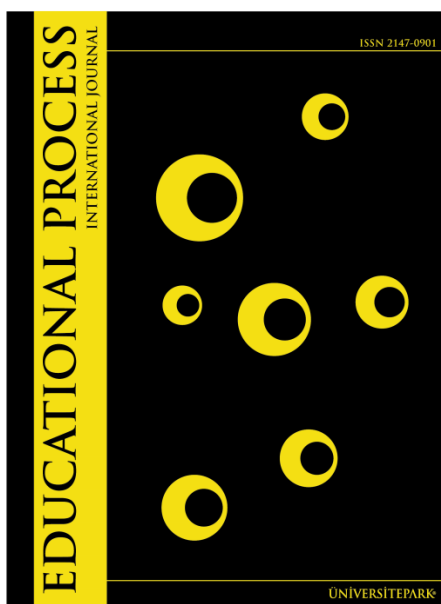




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Anzhelina A. Koriakina

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Anzhelina A. Koriakina, North-Eastern Federal University, Russian Federation. (e-mail: koryakina1@gmail.com)

Language Multicultural Education in the Ethno-Regional Context

ANZHELINA A. KORIAKINA

Abstract

The article is focused on the problem of language multicultural education in the ethno-regional context. The content of the problem is revealed through its constituent concepts "multicultural education" and "language multicultural education". Language multicultural education in the ethno-regional context is considered as a process of acquiring knowledge about ethno-cultural diversity of the co-studied languages countries and the relationships between cultures in the modern multicultural world through polylogue of cultures. It is revealed that language multicultural education in the ethno-regional context is characterized by a number of features: polylogue of three linguocultures at the regional, state and global levels; equal polylogue of cultures, built on mutual respect of cultures involved in contact; ethno-cultural component focused on formation of a representative of a particular ethnic group and multicultural component, whose purpose is creation of a person of universal culture.

Keywords: multicultural education, language multicultural education, ethno-regional context, polylogue of cultures.



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Introduction

A distinctive feature of the modern stage of the development of language education is the formulation of educational tasks in a broad socio-cultural context. This fact caused the emergence of a concept that determined the direction of language education towards the study of languages and cultures. In addition, there have been significant changes in the world education in recent years, caused by increased interaction of multicultural and multilingual social groups. At the beginning of the XXI century, the above concept was further developed and became the object of many scientific researches in connection with the processes of multicultural education. This led to the emergence of a multicultural approach to education in general and to language education in particular. In the field of education at the regional level, trends have emerged that reflect, on the one hand, the above processes, and on the other, ethnic and regional characteristics. The purpose of this work is to consider the peculiarities of language multicultural education in the ethno-regional context. Before revealing the content of the main question, let us consider the constituent concepts of "multicultural education" and "language multicultural education".

Multicultural education

At first, the term "multicultural education" in western countries was understood to mean "multi-ethnic education" or education for representatives of different cultural groups. In the 1960s and 1970s, the value and usefulness of cultural diversity was recognized in various countries as a basis for strengthening state stability based on the close interaction of different peoples and ethnic groups, their peaceful coexistence, and overcoming nationalism and separatism. At that time, countries such as Canada, the United States, and Germany were faced with the problem of acculturation of national minorities, their positive integration into the dominant linguistic and cultural environment. Later, the conceptual content of the term included an adequate representation of representatives of different groups (social class, gender, abilities) in educational institutions. In western educational institutions, the idea that every training collective is a model of society is actively promoted. It is possible to prepare the younger generation for harmonious interaction in a modern multicultural society, if we teach students to interact in a single collective, group. Therefore, multicultural education (western approach) implies the education of representatives of different racial, ethnic, social and other groups in one collective.

Some definitions of multicultural education by foreign authors are based on the cultural characteristics of various groups, while others emphasize social problems, political power or the redistribution of economic resources. Some definitions restrict attention to nationality, while others include all major groups of people different from the main Americans (Banks, 2009; Bennett, 2007; Grant, 2001; Sleeter, 2007).

It should be noted that in the semantic field of the term "multicultural education" in the Russian sense, representatives of other cultural groups usually do not enter, as is usually the case in western countries, and the term "multicultural education" is used in the sense of "multi-ethnicity" (Gukalenko, 2005; Dzhurinsky, 2002; Dmitriev, 1999).

Significant philosophical and cultural foundations of multicultural education are cultural pluralism, designed to reflect the multifaceted and contradictory nature of social reality, and a dialogue that is recognized as a fundamental principle of the life activity of cultures. In consequence of this, a dialogue approach to multicultural education, based on the ideas of a dialogue of cultures, openness, and cultural pluralism acquires great importance. Its essence

lies in the consideration of multicultural education as a way of involving students in various cultures with the goal of forming a universal consciousness that allows them to interact actively with representatives of various countries and peoples and to integrate into the world cultural and educational space.

Language multicultural education

A certain interconnection of cultures and languages, the need of their study is beyond doubt. Therefore, the study of cultural space should take place in the process of studying foreign languages, ensuring interaction between representatives of different peoples and cultures. This gives us grounds to talk about the problem of language multicultural education. This problem poses specific tasks for language education in the training of young people for life in a multinational and multicultural environment, the formation of skills to communicate and cooperate with people of different nationalities, races, and faiths. Integration into the world community and development of the global outlook presuppose the consideration of national traditions in teaching, the creation of conditions for the formation of the cultural identity of students and the formation of a diverse and complex cultural environment for the development of the individual. In fact, multicultural space is then the system in which students receive a full-fledged higher education in accordance with state standards, as well as the stage of involving representatives of different ethnic groups in their national culture, history, traditions.

Such study of the cultures of certain peoples should contribute to the formation of feelings of equality, dignity, the moral culture of interethnic relations, and to ensure a cultural dialogue of representatives of different nationalities. This system requires a different approach to the content of language education. It should be most fully represented the wealth of national cultures of peoples living in the region and beyond it, the way of life of each ethnos, social norms of behavior, traditions, customs, spiritual values. Great opportunities for studying culture are laid in a foreign language. It is also known that it has great potential for forming a tolerant personality of the student. Foreign language is the component of the multicultural space of the university, which is a means of involving students in the spiritual culture of other peoples and learning the reality through foreign-language communication, a way of self-expression and self-knowledge of the individual in the process of communication. Foreign language, like a native language, can not exist in society in isolation. It does not live only by its own life, but, on the contrary, is closely connected with all spheres of society's vital activity, ensures cognition and communication.

The difference is that a foreign language serves as a means not only of interpersonal, but also of interethnic, interstate, and international communication. Thus, a foreign language helps to expand not only the philological, but also the general outlook of students. In the field of multicultural education, there is a full-fledged presentation of educational material on various cultures in the content of subjects of the humanitarian and social cycle. The subjects of the language cycle have a huge internal potential, and as a result, the content of curricula of language disciplines and the way in which cultural material is presented in it are at the center of attention of language multicultural education. Thanks to thematic filling of the curriculum on language subjects, the sociocultural space of students is formed, their ideas about the world around them. Working with cultural texts helps to expand the sociocultural space of students and gives them the opportunity to present themselves as equivalent representatives of the world cultural community, united by

common interests, and to form global thinking - the ability to see their place, their involvement, responsibility and role in global human problems (Safonova, 2001).

Language multicultural education in the ethno-regional context

Nevertheless, only addition of information on traditionally unrepresented groups does not at all guarantee multiculturalism and is not its testimony. It is important to show the place of this cultural group in the whole range of cultures of the country of the studied language, its contribution to the formation of a unified system of values and the cultural and historical heritage of the country. The level of multicultural language education will depend on how the material about the culture of a particular group of the studied language country and the native country is shown and how its relationship with the cultures of other groups is realized (Sysoev, 2006). Much attention in multicultural education should be given to the diversity of the cultures of the native region and country, as it promotes the formation of the notions of cultural variability as the ideal of coexistence in a modern multicultural world, and creates conditions for the cultural self-determination of the individual.

Cultural diversity is the main means of achieving the goal of multicultural education - training students for active and full-fledged activities in a modern multicultural world. Language multicultural education can be considered as a model of education, in which an active life position is formed. It is essential that realization of this process should be carried out by studying the native culture, the state official culture and the culture of the country of the studied language. Only in this case the presentation of the native culture becomes a necessary condition for the full realization of the language multicultural education. Thus, it can be noted that the peculiarity of the situation, for instance, in the ethnic regions of the Russian Federation generates the need to update the content of language education and to review the requirements for its selection.

The study of foreign languages in such regions should be multicultural. In today's language situation in conditions of multilingualism and multiculturalism, the problem of interaction between cultures can not be solved solely on the basis of a dialogue between the culture of the studied language country and one of national cultures. Consequently, modern language education in ethnic regions should be implemented through the polylogue of three linguistic cultures (ethnic, Russian and foreign). In contrast to the dialogue or polylogue of cultures, which is possible to take place within any subject, the polylogue of linguocultures can be realized only in the study of foreign languages, since it presupposes the mastery of culture through language and the study of language through culture. In the content of language education, each component should include the culture of the studied language country, the culture of Russia and the culture of the national region, which meets the requirements of a multicultural approach to language education. Indeed, the teaching of foreign languages in a university should be based on the dialectical unity of a multitude of cultures. This unity will help to create a personality capable of representing any culture as a common human property, being tolerant towards all peoples, races, cultures, and languages. This idea of the polylogue of linguocultures, which underlies the concept of a multicultural approach to language education, allows a person to consider the same phenomenon from different perspectives and to argue his/her position according to a comparative analysis of the general and the particular in their dialectical unity. The polylogue of linguocultures should be of equal value, built on mutual respect of contacting cultures, in which takes place an exchange of meanings and the equivalent representation of

cultures with a view of their mutual enrichment, mutual development and mutually reinforcing (Sysoev, 2006).

Therefore, the need of a multilevel structuring of language education in ethnic regions of the Russian Federation or other multicultural country is obvious. For example, the content of such education should consist of an ethno-cultural level, aimed at the formation of a representative of a particular ethnos - Russian or other ethnos - and a multicultural level, whose goal is the formation of a person of universal culture. Thus, the goal of modern language education will be achieved - the formation of a multicultural linguistic personality who has certain multicultural competencies allowing him/her to orient in a universal, ethno-cultural, sociocultural life, and be ready for active positive cooperation with representatives of the multicultural world.

Conclusion

Thus, language multicultural education in ethno-regional context is characterized by a number of features: it should be implemented through the polylogue of three linguocultures (ethnic, state and foreign) at the regional, national and global levels; the polylogue of cultures should be equivalent, built on mutual respect of contacting cultures; the content of such education should consist of an ethno-cultural level, oriented towards the formation of a representative of a specific ethnos and a multicultural level whose goal is the formation of a person of universal culture. Consequently, it can be recognized that language multicultural education in the ethno-regional context is a process of mastering knowledge of the ethno-cultural diversity of the co-studied languages countries and of the interrelations between cultures in the modern multicultural world through the polylogue of linguocultures.

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