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**POLY- / MULTICULTURAL EDUCATION IN FOREIGN LANGUAGE TEACHING  
ВИХОВАННЯ ПОЛІКУЛЬТУРНОСТІ У МАЙБУТНІХ ВИКЛАДАЧІВ ІНОЗЕМНИХ МОВ**

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**Abstract.** *The paper considers poly- and multicultural education in foreign language (FL) teaching from the perspective of content components; and argues that the terms of 'polycultural' and 'multicultural' education can be used interchangeably as presented in many works by Kazakh, Armenian, Ukrainian, and other scholars from the post-Soviet countries. Thus, at large, it strives to align terminology in education and social sciences in the European and global professional academic contexts. Then, in a narrower sense, the objectives of the study aim at the description and analysis of poly- and multicultural education in foreign language teaching and methodology in connection to the class which is poly- or multicultural. The list and description of the educational components at the philosophical, professional, and methodological levels in the light of poly- and multiculturalism as psycholinguistic and intercultural phenomena in communication envelope in defining poly- / multicultural education in foreign language teaching. That results to account for the poly- / multicultural in communication via knowledge, behavior, emotional being, and leadership, to be established and cultivated as skills in a variety of in- and out-of-class activities raising students' culture awareness and linguistic differences in the settings other than their own. Reflection as a thought provoking and insightful tool is considered to be brought to class in FL teaching through the coaching dialogue between the teacher and the student(s). It is concluded that reflection in foreign language teaching that focuses on poly- and multicultural education enables students to exercise and benefit from fast and effective language and culture code-switching, and results in well-developed hard and soft skills and competencies. Linguistic and cultural tolerance best evidences the dialogue of cultures and celebrates the thought leadership inside and outside classroom.*

**Keywords:** *polycultural education, multicultural education, foreign language teacher, FL teacher, modern education.*

**Introduction.** Communication has always been of pivotal importance in life, business, politics, and education. It expressly links to abilities and skills of expressing thoughts and ideas in a way to be understood and, hopefully, leaving no or hardly any room for misunderstanding or misinterpretations (Shynkaruk & Kharchenko, 2020; Chaika et al., 2022). In modern education, especially preparing curricula and training students who want to become foreign language (FL) teachers, communication arises not only as desirable soft skills for competencies portfolio, but also makes part of hard skills as speaking foreign language(s) fluently and accurately is the content of their majors (Chernysh et al., 2021). Besides, in a polylingual and multicultural educational

space, a poly- / multicultural individual is both an active speaker of several languages and a person who is aware of relevant cultures. This is an individual who, firstly, has a set of psychophysiological properties that allow for carrying out communication simultaneously in several languages, secondly, possesses abilities for (non)verbal behavior and uses several languages as a means of communication with representatives of different linguistic societies (Kaikkonen, 1994; Jessner et al., 2016).

With that in mind, the paper looks to consider poly- and multicultural education in foreign language teaching through the prism of its content components. The objectives of the study aim to follow the hypotheses whether (i) poly- and multicultural education

in foreign language teaching may significantly differ in methodology in connection to the poly- / multicultural class, and (ii) feasibility of adopting the same components in the content of poly- and multicultural education for teaching foreign languages at universities and pedagogical educational institutions.

**Methods.** This study used qualitative samplings taken from the ethnographic case studies under a variety of university settings, as well as synthesis and analysis of the obtained data. Previously, many surveys were made to collect and process the data already presented to the academia in publications. Leveraging culture, languages, and leadership (Bhaduri, 2019; Shynkaruk & Shynkaruk, 2019) may require new approaches to communication.

To verify the research information, comparative and contrastive analyses were made with the rich material of the students and teachers' (survey participants) feedback in written and oral forms, with their consent under the GDPR to publish the findings as agreed. First, the survey participants were mainly local and international students in their bachelor and master's programs at Ukrainian universities. It should be emphasized that the geography of educational institutions covered all the country, the center represented by the capital city Kyiv, and the east and west, and north and south. Then, with the start of the Russian aggression against Ukraine, on the threshold of completing the key findings, it turned dramatically relevant to revisit the study results and circulate a few more questionnaires to bachelor and master students, as well to faculty staff at different universities. The outcome became critical for the study, as poly- and multicultural education in Ukraine could no longer be referred to as substitute of one another despite arguments in many works (discussed in Chaika, 2021). Finally, to keep to the principle of objectivity and ethics, more data were collected at University of Luxembourg, which enabled to see which components in the content of poly- / multicultural education in general can be shared and solidify the teaching methodology for effective intercultural communication.

**Literature review.** From a pedagogical perspective, especially with a focus on axiological, culture-forming and reflexive approaches in education, values are incremental for poly- and multicultural education of future FL teachers. Value

orientation as the subject matter in science has been studied for years, and domestic scholars have also been keen to investigate the phenomenon in the light of personality qualities and properties of university students (Antonova, 2003; Sidash et al., 2020), high school students of military training (Horbenko, 2006), fostering morale and universal values by means of art and fiction works (Drachenko, 2008; Shynkaruk et al., 2018), psychology studies (Romaniuk, 2004), etc.

Tolerance in poly- / multicultural education is interpreted as an understanding of the cultures in the world in their diversity and ways of expressing human individuality, which is discussed in general and social psychology (Rouls & Parimaud, 1995; Bardier, 2005), theory and practice of interethnic tolerance with primary school teachers (Atroshchenko, 2017), methodology (Gaffar, 1995), etc. Notably, in the context of multiculturalism, the importance of tolerance is that different cultural groups living in the same society should not interfere with each other, they do not have to interact and find common ground to create a single society (Gaffar, 1995; Salama et al., 2014).

Further, many Ukrainian scholars and researchers have paid much attention to studying the phenomenon of poly- and multiculturalism in pedagogy and linguistics (Sadova, 2000; Tymchenko, 2001; Uvarkina, 2003; Zaretska, 2005) and often discuss the importance of intercultural communication in classroom settings including digital technologies (Salama & Bachr, 2019; Tarasenko et al., 2019; Zahorulko et al., 2021). Besides, narrowly speaking, the dictionary of intercultural communication terms defines intercultural communication as a process of verbal and nonverbal communication by people (groups of people) that belong to different national linguistic and cultural communities, who usually use different idioethnic languages, possess different communicative competency, which may cause communicative failures or even result in culture shock in communication (Batsevyich, 2004).

However, what is less discussed if at all is the a combinatory set of all the components and minor elements in the foundational framework of poly- / multicultural education in foreign language teaching, especially with the innovative methodological

portfolio to aim at thought-provoking and reflexive processes in the student's mind, with specifically designed activities that may enable the future FL teachers to experience the discovered, feel the sensations of artistic beauty and perceive the linguistic and cultural tolerance to language representatives of cultures other than their own. It is unveiled in (Chaika<sup>2</sup>, 2021) what they are and how coaching technologies may contribute to enhanced quality of education in polylingual multicultural world. One of the major roles is assigned to reflection and reflexive approach (Chaika et al., 2021).

Thus, reflection is a principle of human thinking that is directed at raising awareness of one's own values and attributed meanings; it is a critical analysis of the content and methods of cognition; it refers to self-discovery and deepened knowledge of the self, which reveals the internal structure and specifics of the spiritual world of man. In the context of the individual's self-consciousness, reflection can be described as self-discovery, the content of the inner world, the construction of the holistic 'I / self'-image. Reflection as a cognitive process mirrors the ability of the subject to analyze their own mental processes, anticipates the capacity to set and achieve goals, plan, predict, and make decisions, etc. It is a game-changer for critical reasoning and in poly- / multicultural communication it arises as a prerequisite for linguistic and cultural code-switching. In pedagogy, reflection usually means self-analysis of the teacher's activities and the results (Halian & Hryntsiv, 2015). However, in the pedagogical process, reflection includes all its participants – teachers and students, and the creative solution of problem-conflict situations. It is an extremely important aspect for the students in the learning environment (Chaika<sup>1</sup>, 2021). Reflection allows for identifying and perceiving the 'self', analyzing actions and deeds, and therefore, it helps

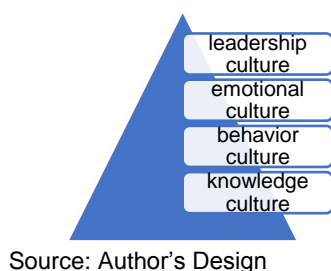
determine personal attitude to the world, nature, man, culture in the context of professional activities (Dehtiar, 2006).

**Results and Discussion.** The study reveals the importance of poly- and multicultural education in FL teaching; at the same time, it argues that the terms of 'polycultural education' and 'multicultural education' can be used interchangeably. It stresses out that in polycultural education a special focus is laid on looking for similarities of thought and behavior by representatives of different ethnic groups, and ideally, for ways of assimilation in communication. In multicultural education, the teacher's role via coaching in FL teaching (Chaika<sup>1</sup>, 2021) will be to select relevant material for class and homework that may help students reflect what is different in the discussed cultures and why it is important to consider such phenomena as tolerance, respect, acceptance, etc. when values and beliefs may differ to a large extent.

To follow the above concept, it is agreed with Dovhopolova (2007) that poly- / multicultural education should take place in the following areas (Fig. 1):

- a) Formation of the knowledge culture, which provides an appropriate level of acquaintance with the cultural heritage of civilization and allows to adequately carry out exciting creative activities in a poly- / multicultural space;
- b) Development of behavior culture, with relevant types and forms in accordance with the poly- / multicultural environment;
- c) Formation of emotional culture to meet the needs of the poly- / multicultural environment;
- d) Formation of a culture aiming at and encouraging self-development and self-growth in the poly- / multicultural environment, thus, cultivating leadership skills.

**Fig. 1. Components of poly- / multicultural education, especially in foreign language teaching**

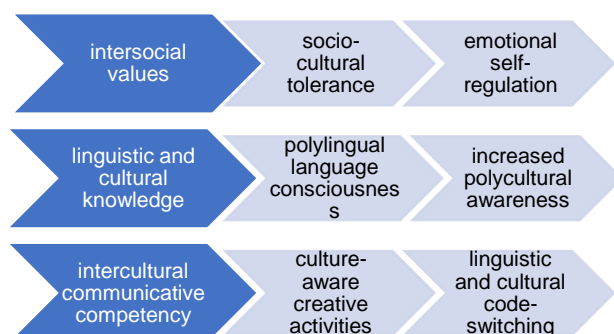


Source: Author's Design

The above enables to define the main components (Fig. 2) that could be regarded critical for forming a poly- / multicultural personality via education, in particular: (i) linguistic and cultural knowledge, (ii) polylingual language consciousness,

(iii) intersocial values, (iv) socio-cultural tolerance towards representatives of cultures other the native one, (v) emotional self-regulation, (vi) intercultural communicative competency, and (vii) culture-aware creative activities.

Fig. 2. Forming a poly- / multicultural personality (FL teacher) via education



Source: Author's Design

As designed in Fig. 2 above, the three logistics chains of poly- / multicultural education in a FL teaching class look at 'what?' is in the center as significantly discussed in scholarly publications (Török & Jessner, 2019) in relation to linguistic and cultural focuses in foreign language teaching; 'how?' the necessary hard and soft skills can be developed in educating poly- / multiculturalism with future FL teachers and what they imply (Irgatoğlu, 2021); and 'why?' it is crucial to see more behind the FL linguistic and cultural awareness and knowledge (Alonso Alonso, 2016).

**Hard and soft skills streamline in poly- / multicultural education** The 'what?', in the middle, chain of linguistically and culturally colored hard and soft skills in the competency portfolio of a future FL teacher can be presented in the sequence of 'linguistic and cultural knowledge' → 'polylingual language consciousness' → 'increased polycultural awareness'.

*Linguo-cultural knowledge* is defined as a set of interconnected ideas about the generally accepted norms and beliefs, good-standing rules and traditions in verbal and non-verbal communication within the specific linguistic culture; it contributes to the enriched communicative and linguistic potential of an individual in order to effectively carry out intercultural communication by a native speaker or one who is fluent in a respective language and feels at home in that cultural

environment.

A student who is going to become a foreign language teacher acquires linguistic and cultural knowledge in the process of poly- / multicultural education as the assimilation (dissimilation) of ethnic, national and world culture, which in its turn contributes to the spiritual enrichment and development of the planetary worldview (Anisimov, 1988; Bekh, 1997), forms the willingness and ability to live in a poly- / multicultural poly- / multiethnic environment.

The formation of personality includes the stage of accumulation of knowledge, feelings, emotions caused by past events and phenomena. This knowledge and feelings become acquired linguistic and cultural experience and a source of establishing connections of the individual with the world, culture, and him / herself. The experience gained allows a person to understand the significance of each culture, involves looking at a foreign language culture not as a culture that belongs to and/or associates with someone else who is a stranger or an enemy and opposes to such individual, but to take this language culture as another in the paradigm of linguistic and cultural variety(-ies). Ultimately, this approach to linguistic and cultural versatility results in active qualitative and quantitative transformations connected with the inner world of the individual, leading to a new lifestyle, i.e., cultural transformation and further culture-forming self-realization.

The empiric knowledge as experience demonstrates that transforming and restructuring the national thinking model is often much more difficult than studying linguistic forms.

One of the objectives in the poly- / multicultural upbringing and education is the formation of a personality capable not only of taking advantage and using already known in culture norms of activity in the process of poly- or multicultural dialogue, but also generating / producing the new ones that correspond to the arising poly- / multicultural reality. The development of this ability as a competency for the modern globalising world closely relates to the formation of *poly- and multicultural thinking*.

According to Athanasopoulos (2006), Alonso Alonso (2016) and other scholars for poly- and multicultural education, the first step to the formation of poly- / multicultural thinking is to master the basics of mental activities, on top to operational thinking as an end product of multiple repetition. The formation of poly- / multicultural thinking involves the introduction of specific mental operations and the ability of future FL teachers (current students) to start experiencing reconstruction(s) of this activity, which is a critical prerequisite for understanding the values and motives of parties (participants) to a dialogue. Next, such values and motives are often determined by traditions, customs, and a wide range of relevant socio-cultural attitudes.

An important part of poly- / multiculturalism with a foreign language teacher is their *polylingual consciousness*, formed on the basis of understanding the world as a holistic and nonlinear system, the importance of forming new thinking models related to the state of constantly welcoming continuous growth, flexibility in mind-sets and readiness to reconsider their views if necessary, creative understanding of the surrounding phenomena as a whole (Török & Jessner, 2017).

***Philosophical streamline in poly- / multicultural education.*** The starting line in the poly- / multicultural education three chains presents the 'why?' component (Fig.2), as the scope and extent of poly- / multiculturalism development with future FL teachers significantly affects their *value self-*

*determination*. To this end, the category of 'value' is considered as an interdisciplinary concept of the modern science. The International Encyclopedia of Education (1994) defines value self-determination as a pedagogical phenomenon and runs that it is both process (a) and state (b):

(a) Development of the student's personality, which reflects his / her ascent to (i) the generally accepted by civilization, (ii) national, and (iii) personality-oriented values,

(b) Readiness of students (FL teachers) for the polylogue of cultures, their ability to consciously choose the purpose and values of poly- / multicultural education, which involves qualitative changes in the attitude of the individual to the poly- / multicultural and polylingual world and their own self – their 'I' (International Encyclopedia of Education, 1994, p. 3963).

The study reveals that dialogue between representatives of different cultures is seen possible under the conditions of some existing general norms that are necessary not only for the dialogue as a process in itself, but also for mutual understanding and communication between the participants. That results in a need for the 'agreement / coordination platform' of values and other norms, motives, goals, etc. However, it is critical to remember that cultural values may do both integrate and disintegrate people according to their beliefs and value perceptions. To solve an issue if any, it is recommended while still teaching students in class to help them experience ways and solutions that are feasible and fruitful to build good communication. Then it is advised to help students who will be future FL teachers try and find possible areas of interaction with each other, e.g., in mock-ups and simulations, in which there are no conflicting values and, conversely, ask them to reflect and identify areas of culture, in which the participants in the dialogue are not yet ready to go by agreement (Kaikkonen, 1994; Chaika<sup>1</sup>, 2021, p. 3634-3636).

Thus, one of the objectives in the poly- / multicultural education is to teach students specific technologies for reconstructing the values of cultural communities involved in dialogue. Moreover, such can do both, they can integrate and disintegrate respective of the footing, i.e., polycultural as opposed to multicultural education, which also affects the

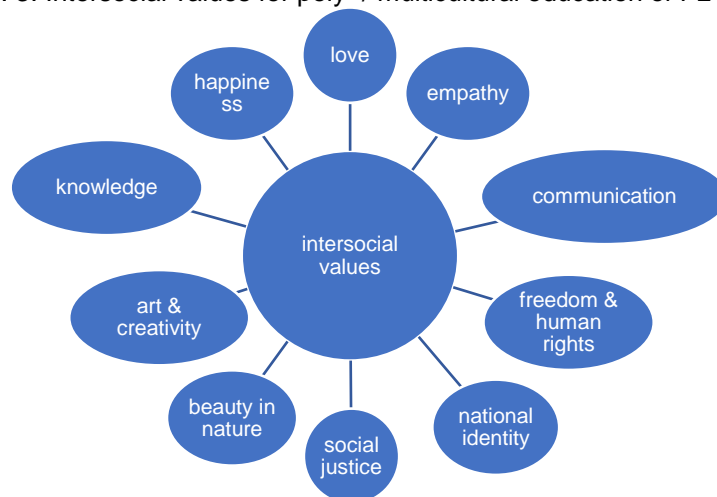


dialogue of cultures.

It is stated that the phenomenon of poly- / multiculturalism presupposes the existence of universal and generally accepted values that are intersocial. Such values are discussed in many works by recognized scholars via a variety of lens, for example, philosophy (Kagan, 1990), aesthetics (Likhachev, 1972), and axiology (Slavchenko & Chizhakova, 2003; Anisimov, 1988; Bekh, 1997).

The above-mentioned scholars define and classify values, among which life and man arise the highest, and are followed by the others, which may be categorized as intersocial values (Fig. 3): love, kindness (empathy), communication, happiness, dignity, knowledge, art and creativity, beauty in nature, freedom and human rights, national identity, social justice, in particular.

Fig. 3. Intersocial values for poly- / multicultural education of FL teachers



As exemplified in Fig. 3 above, intersocial values may be referred to as:

- a) Socio-political and moral principles shared by the majority of the world's population,
- b) Universal ideals, national goals and the main means of achieving them,
- c) Natural values,
- d) Values that are global / planetary in nature and significance, i.e., peace-keeping, peace and security guarantees, freedom of thought and being, respect for human rights, expression of national identity, abidance by social justice.

Therefore, for poly- / multicultural education of future FL teachers, a poly- / multicultural personality is defined as a person who perceives him- / herself as a subject in polylogy of cultures, with an active life position, developed sense of empathy and tolerance, emotional stability, and capable of productive professional activity in a culturally diverse society. Fig. 2 presents another structural component attributable of the culture field, which is *socio-cultural tolerance*. It is believed that social and cultural tolerance is a key to respect and recognize the equality of values with different language and culture representatives and equality of all ethnic and social groups that create one society. At the same time, it is about awareness of their ethnicity, ability

to engage in intercultural dialogue with people of other ethnic cultures (Selezneva & Bondarenko, 2008).

Poly- / multicultural education also directly relates to the process of an individual's cultural self-determination as awareness of their place in the spectrum of cultures and purposeful activities to engage in a particular cultural group. Cultural self-determination can be seen in two directions: (i) through identification as assimilation of experience gained by culture in the purposeful educational and socio-cultural activities, i.e., identification with culture, and (ii) through personification as a separation from the culture of manifestations associated with unique properties and with subsequent possible identification with another society and culture (for polyculture). At the heart of these processes is *reflection* as the ability of the individual to analyze their inner psychological state (Chaika<sup>2</sup>, 2021, p. 3425-3427). Reflection strongly links to the emotional self-regulation of the individual, which should be accounted for in FL teaching, and can easily be included into the learning and teaching environment via developing coaching mind-set of the future FL teachers.

**Methodological streamline in poly- / multicultural education.** The bottom line in the poly- / multicultural education three chains presents the 'how?' component (Fig.2). It can promote the application and exercise of a

comprehensive methodological tool-kit for FL instruction through the lens of poly- / multicultural education of future FL teachers. With the three pillars of 'intercultural communicative competency' → 'culture(s)-aware in and out-of-class creative activities' → 'linguistic and culture code-switching in communication' it becomes feasible to test communication in poly- / multicultural simulation and reflect on the progress, where information and communications technology means can be used as well (Androsovyh et al., 2021).

Intercultural communication is an important part of the poly- / multicultural structure, and it is the content of dialogue of cultures, which unites social communities and solidifies communication as a whole. Communication in the context of dialogue of cultures is "... a clash of two positions that gives birth to something new - new knowledge, thoughts, feelings, new intention" (Passov, 2003, p. 9). Following the said and Maslova (2001) in her linguoculturological studies, *intercultural communicative competency for poly- / multicultural education* is seen as a holistic set of personal qualities and abilities, foreign language mastery, along with relevant skills formed in the process of learning foreign languages; it provides long-term readiness for independent oral and written FL communication in the field of professional activity.

The poly- / multicultural nature of the individual is manifested in the *cultural creativity* of man, associated with language, fiction, etc. After all, language is not only a means of transmitting information, but also a socio-cultural phenomenon, which also belongs to aesthetics, to the sphere of art. The main purpose of art in the context of culture is that the individual can perceive the world creatively. Works of art influence a person, which manifests in his / her ability to engage in the creative process. The result is a very strong emotional experience (catharsis), which can be compared with insight, personal creative discovery. At the same time, the emotional coloring of this process serves as an emotional "charge" through which a person feels inspired to discover and implement new ideas with the help of innovative decisions including those in the course of language interaction.

Thus, it is believed that in the cultural activity, an individual, most of all, manifests the artistic and aesthetic functions of language. It does not only connect to the acquisition of certain aesthetic knowledge, but also is a purposeful process of forming a creatively active person capable of perceiving, feeling, appreciating the beautiful, tragic, comic, ugly in life and art, living and creating "under the laws of beauty".

The artistic and aesthetic function of language closely interacts with the communicative role, and this interaction leads to the fact that in the language of art the word conveys a meaning

and emotionally affects the reader / listener, thus, giving birth to certain thoughts and ideas; it makes a person join the world of beauty; "by creating the beautiful and words melodious in their form and content, as well as phrases and sentences from certain sounds, man who is artist by nature tries to utter his / her thoughts in an expressive way" (Potebnia, 2001, p. 40). Performing so in a polylingual and poly- / multicultural environment, the student who is getting ready to become a professional in FL teaching, in particular, acquires and manifests exclusive skills in *language and culture code-switching* – being capable of expressing themselves fluently and respectively irrelevantly of the native language and culture.

**Conclusion.** Poly- / multicultural education in foreign language teaching, in particular, may be seen through the structure of its pedagogical components. Moreover, the research data emphasize that despite the fact that poly- and multicultural education as terms may not be used interchangeably and argue their synonymity in pedagogical discussions according to the works of many Ukrainian and other scholars (from post-Soviet countries), the methodology for teaching foreign languages and simultaneously aiming to educate future leaders of global minds may adopt similar or even the same approaches, inasmuch these rest on intersocial values, generally accepted behavioral rules and norms, and morale, and lead to emotional balance and self-regulation with linguistic and cultural tolerance. The components of poly- and multicultural education for teaching foreign languages at universities and pedagogical educational institutions may serve building blocks for both the content and structure of the educational plane. Finally, the study results enable to arrive at the definition of what poly- / multiculturalism for a future foreign language teacher is. That altogether stands for integrative personality education, which is a component of comprehensive and professionally-oriented pedagogical culture, characterized by a harmoniously coined and set elements. The non-exhaustive list would include a system of intersocial values, tolerance towards other cultures, and emotional self-regulation; next, profound linguistic and cultural knowledge, polylingual consciousness, as well as polycultural awareness; and finally, intercultural communicative competency, professional and communicative skills of students in poly- / multicultural education, high motivation and developed ability for language and culture code-switching possible with the solidly-set skills via in-class and out-of-class activities raising culture awareness. Such approach to poly- / multicultural education in foreign language teaching may contribute immensely to professionalism and leadership of future FL teachers, translators, or philologists in general.

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**Анотація.** У статті розглядаються питання полі- та мультикультурного виховання майбутніх вчителів іноземних мов та звертається увага на особливості освітнього процесу при викладанні іноземних мов в Україні та за кордоном. Аналіз матеріалу подається через опис змістових компонентів полі- та мультикультурного виховання майбутніх фахівців. Зокрема, особлива увага приділяється розмежуванню термінів «полікультурна» та «мультикультурна» освіта, оскільки такі не можуть використовуватись синонімічно, як це представлено в багатьох роботах казахських, вірменських, українських та інших вчених з пострадянських країн. Таким чином, стаття має на меті узгодити термінологію в освіті, а цілі дослідження спрямовані на опис та аналіз компонентів полі- та мультикультурної освіти у викладанні та методиці іноземних мов. Перелік і описова деталізація освітніх компонентів на філософському, професійному та методологічному рівнях у світлі полі- та мультикультурності як психолінгвістичних та міжкультурних явищ у спілкуванні завершуються визначенням полі-/мультикультурної освіти у викладанні іноземних мов. Це призводить до врахування ознак та особливостей полі-/мультикультури у спілкуванні через культуру знання, поведінки, емоційного стану і лідерства, які необхідно розвивати як професійні навички у класній та позакласній діяльності, підвищуючи культурну обізнаність студентів та їхні мовні знання. Рефлексія як інструмент, що спонукає до роздумів і сприяє глибшому усвідомленню себе й навколишнього світу, підвищує якість викладання іноземних мов через конструктивний діалог коучингових компетенцій викладача. У висновках підкреслено, що рефлексія у викладанні іноземних мов у полі- та мультикультурній освіті уможливорює студентів вправлятися та отримувати задоволення від швидкого та ефективного перемикавання між мовними та культурними кодами, а також добре розвиває «тверді» й «м'які» навички і компетенції студентів-філологів. Мовна та культурна толерантність найкраще свідчать про діалог культур і відзначають лідерство думок у полі- / мультикультурному спілкуванні.

**Ключові слова:** полікультурна освіта, мультикультурна освіта, вчитель іноземних мов, навчання іноземним мовам, сучасна освіта.