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**The Development Of Teacher's Multicultural Competence In The Context
Of Modern Higher Education**

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Abstract. *Multicultural teacher education is relatively new in Kazakhstan. The reality of a multicultural world requires including cultural diversity training in pre-service teacher education programs. Currently teacher-training programs are oriented towards preparing teachers who are multicultural in their practice and in their perspective. The article focuses on the need of developing teachers' multicultural competence. The key components for multicultural competence, from the point of view of the authors, include the development of cognitive, behavioral and motivational awareness, knowledge and skills with respect to culturally diverse contexts. Awareness involves recognition of the differences; knowledge about the nature and uniqueness of cultural groups; and skill acquisition focused on the quality of interaction between those cultures.*

Key words: multicultural competence, higher education, development, teachers, multiculturalism, dimensions, approach, models, components of the multicultural competence, multicultural programs, multicultural programs, multicultural narratives.

Introduction

A widely accepted goal of teacher education is to prepare culturally competent practitioners who are ready to serve diverse student populations.¹ Novice teachers' lack of familiarity with students' cultures, learning styles, and communication patterns may result in negative assumptions and expectations of students, use of culturally inappropriate or insensitive materials, and poor student-teacher interactions.² When facing cultural conflicts in real-life classrooms, novice teachers who are inadequately prepared for diversity often feel a sense of helplessness and frustration. Teacher educators, therefore, have an obligation to broaden pre-service teachers' knowledge bases and experiences and to help them develop skills and attitudes that can support the creation of empowering classroom interactions with diverse students.³

The National Council for the Accreditation of Teacher Education (NCATE) requires that some form of teacher training in multicultural education be incorporated in pre-service teacher education. A much-debated question is how multicultural education should be taught in order to produce competent specialists

¹ P. Pedersen, *A Handbook for Developing Multicultural Awareness*, Alexandria, VA: American Association for Counseling and Development, 1988; E. M. Guyton, M. V. Wesche, "The multicultural efficacy scale: Development, item selection, and reliability," in *Multicultural Perspectives*, VII (2005), no. 4, p. 21-29.

² B. C. Wallace, "A call for change in multicultural training at graduate schools of education: Educating to end oppression and for social justice," in *Teachers College Record*, CII (2000), no. 6, p. 1086-1111.

³ J. Phillion, M. F. He, "Using life-based literary narratives in multicultural teacher education," in *Multicultural Perspectives*, VI (2004), no. 3, p. 3-9.

who are capable of meeting the needs of diverse student populations. We believe that a sound multicultural pedagogy must demonstrate that multicultural concerns are personally relevant and have immediate impacts on teaching. In addition, powerful multicultural education cannot be passive and must engage pre-service teachers in critical dialogues and reflections that lead to social change and action.⁴

In this self-study, we make analysis of the meaning of multicultural education, give definition and structure of multicultural competence, describe our own experiences of using what we believe is a potentially powerful effect, the use of multicultural narratives in a foundation course "Multicultural education". We also then advocate for greater use of narratives in preparing culturally conscious and competent future teachers.

What is multicultural education?

Multicultural, a term first attested in 1941, is defined as "relating to or containing several cultural or ethnic groups within a society", "of, relating to, or including several cultures; of or relating to a social or educational theory that encourages interest in many cultures within a society rather than in only a mainstream culture" and "(*Sociology*) consisting of, relating to, or designed for the cultures of several different races".

Multiculturalism, attested at the beginnings of the 1960s, is defined as "the state or condition of being multicultural;⁵ the policy of maintaining a diversity of ethnic cultures within a community," "the state or condition of being multicultural; the preservation of different cultures or cultural identities within a unified society, as a state or nation," "the view that the various cultures in a society merit equal respect and scholarly interest",⁶ "a philosophy that appreciates ethnic diversity within a society and that encourages people to learn from the contributions of those of diverse ethnic backgrounds".⁷

The National Association for Multicultural Education defines multicultural education as "a philosophical concept built on the ideals of freedom, justice, equality, equity, and human dignity as acknowledged in various documents, such as the U.S. Declaration of Independence, constitutions of South Africa and the United States, and the Universal Declaration of Human Rights adopted by the United Nations".⁸

Multicultural education relates to education and instruction designed for the cultures of several different races in an educational system. This approach to teaching and learning is based upon consensus building, respect, and fostering cultural pluralism within racial societies. Multicultural education acknowledges and incorporates positive racial idiosyncrasies into classroom atmospheres.

⁴ L. L. de Ramirez, *Voices of diversity: Stories, activities, and resources for the multicultural education*. Upper Saddle River, OH, Merrill Prentice Hall, 2006.

⁵ <http://oxforddictionaries.com/definition/english/multicultural>, accessed 12. 06. 2017.

⁶ <http://dictionary.reference.com/browse/multiculturalism>, 12. 06. 2017.

⁷ <http://www.citizenwarrior.com/2008/09/definition-ofmulticulturalism.html>, 12. 06. 2017.

⁸ <http://www.nameorg.org/resolutions/definition.html>, accessed 12. 06. 2017.

Dana SHAYAKHMETOVA, Aigul BAITUOVA, Kazyna BEKBENBETOVA,
Dosbol ISLAM, Saule YERZHANOVA

1. Multicultural education has several goals. It endeavors to ground students with multicultural knowledge, to adopt educational equity and cultural pluralism as philosophies, to empower students and promote student social action, and to teach from a multicultural perspective. 1. Multicultural knowledge increases students' sense of self-worth and belief that they have a chance for a successful future. Multicultural knowledge lays the foundation for developing cultural pluralism, inter group harmony, and the ability to think, work, and live with a multicultural perspective.

2. Educational equity has three fundamental conditions: (a) an equal opportunity to learn; (b) positive educational outcomes for both individuals and groups; and (c) equal physical and financial conditions for students to grow to their fullest potential cognitively, academically, and affectively.

3. Working with cultural pluralism in mind, educators modify fundamental educational conditions to promote equitable learning. When school personnel support cultural pluralism, they ask themselves the important question: How can I help my students develop understanding, respect, and appreciation for individuals who are culturally different from themselves?

4. Empowerment helps students become independent and interdependent learners. Empowerment connotes social action; it helps students take an active role in improving the quality of their (and other) communities.

5. Social action promotes inter-group and intra-group harmony. Thus, educators provide knowledge, skills, and a classroom environment that prepare students to live and work with members of their own cultural groups and members of other cultural groups. Instruction includes opportunities for students to work together, to learn from each other, and to rely on each other.

6. Teaching with a multicultural perspective means that teachers see that culture, race, gender, religion, and ability are powerful variables in the learning process and that important ideas about teaching can be gained from studying cultural systems. When teaching from a multicultural perspective, educators challenge assumptions and stereotypes; they examine curricula from a broader point of view and in an assertive, proactive manner. Essentially, educators endeavor to promote cultural continuity between the home and school of minority students and attempt to eliminate culturally assaultive classrooms.

Multicultural education encompasses theories and practices that strive to promote equitable access and rigorous academic achievement for students from all diverse groups, so that they can work toward social change. Multicultural education challenges oppression and bias of all forms, and acknowledges and affirms the multiple identities that students bring to their learning.

Scholars have provided a range of definitions of multicultural education since the late years of the civil rights movement. A common theme that researchers of multicultural education underscore is that to maintain its critical analysis of power, multicultural education must be constructed within its history and roots in

the civil rights movement⁹. To construct an analysis of power within school reform, several multicultural educators have defined multicultural education as a matrix of practices and concepts rather than a singular static notion. Three major definitions of multicultural educations are reviewed below.

James A. Banks (1979), a leading scholar in the field, argued in the early development of the field of multicultural education that “educators should carefully define concepts such as multiethnic and multicultural education and delineate the boundaries implied by these concepts”.¹⁰ His later work continued to emphasize this point (2006). Banks has historically advanced a definition of multicultural education as a broad concept and extrapolated on five dimensions.¹¹ He formulated the five specific dimensions as *content integration*, *knowledge construction process*, *prejudice reduction*, *equity pedagogy*, and *empowering school culture and social structure*.

Content integration deals with the infusion of various cultures, ethnicities, and other identities to be represented in the curriculum. The *knowledge construction process* involves students in critiquing the social positioning of groups through the ways that knowledge is presented, for example in scientific racism or the Eurocentric view of the “discovery” of America. *Prejudice reduction* describes lessons and activities that teachers implement to assert positive images of ethnic groups and to improve intergroup relations. *Equity pedagogy* concerns modifying teaching styles and approaches with the intent of facilitating academic achievement for all students. *Empowering school culture* describes the examination of the school culture and organization by all members of school staff with the intent to restructure institutional practices to create access for all groups. While highlighting the interrelatedness of the five dimensions Banks promotes deliberate attention to each.

Another leading scholar, Sonia Nieto, offered a definition of multicultural education in 1992 that continues to influence discourse in the field.¹² Nieto's

⁹ J. A. Banks, J. A. "Multicultural education: Historical development, dimensions, and practices," in J. A. Banks & C. A. McGee Banks (eds.), *Handbook of research on multicultural education*, 2nd edition, San Francisco: Jossey-Bass., 2004, p. 3-29; G. Gay, "Beyond Brown: Promoting equality through multicultural education," in *Educational Leadership*, XIX (2004), no. 3, p. 192– 216; C. A. Grant, A. R. Elsbree, S. Fondrie, "A decade of research on the changing terrain of multicultural education research," in J. A. Banks, C. A. McGee Banks (eds.), *Handbook of research on multicultural education*, 2nd edition, San Francisco: Jossey-Bass., 2004, p. 184-207; S. Nieto, P. Bode, *Affirming diversity, The Sociopolitical context of multicultural education* (5th ed.). Boston, Allyn & Bacon, 2008; C. E. Sleeter, D. D. Bernal, (2004). "Critical pedagogy, critical race theory, and antiracist education: Implications for multicultural education," in J. A. Banks, C. A. McGee Banks (eds.), *Handbook of research on multicultural education*, 2nd edition, San Francisco: Jossey-Bass., 2004, p. 240-258.

¹⁰ J. A. Banks, (1979). "Shaping the future of multicultural education," in *The Journal of Negro Education*, III (1979), p. 237–252.

¹¹ J. A. Banks, "The dimensions of multicultural education," in *Multicultural Leader*, IV (1991), p. 5–6; J. A. Banks, J. A. (2004). "Multicultural education: Historical development, dimensions, and practices," in J. A. Banks, C. A. McGee Banks (eds.), *Handbook of research on multicultural education*, 2nd edition, San Francisco: Jossey-Bass., 2004, p. 3-29; J. A. Banks, *Cultural diversity and education*, 5th edition., Boston, Allyn & Bacon, 2006.

¹² S. Nieto, *Affirming diversity: The sociopolitical context of multicultural education*. Mahwah, NJ, Erlbaum, 1992.

Dana SHAYAKHMETOVA, Aigul BAITUOVA, Kazyna BEKBENBETOVA,
Dosbol ISLAM, Saule YERZHANOVA

definition of the characteristics of “multicultural education in a sociopolitical context” addresses the context of communities, and the process of education, in terms of elasticity rather than as a fixed and static form. She focuses on seven characteristics of multicultural education: “*antiracist, basic, important for all students, pervasive, education for social justice, a process and critical pedagogy*”.

Antiracist education makes antidiscrimination explicit in the curriculum and teaches students the skills to combat racism and other forms of oppression. *Basic education* advances the basic right of all students to engage in core academics and arts; it addresses the urgent need for students to develop social and intellectual skills to expand understanding in a diverse society. That multicultural education is *important for all students* challenges the commonly held misunderstanding that it is only for students of color, multilingual students, or special interest groups. Rather, all students deserve and need an education that is inclusive and rigorous. The *pervasive* nature of multicultural education emphasizes an approach that permeates the entire educational experience, including school climate, physical environment, curriculum, and relationships. In education for *social justice* teachers and students put their learning into action. Students learn that they have the power to make change as apprentices in a democratic society. *Multicultural education* as a process highlights the ongoing, organic development of individuals and educational institutions involving relationships among people. It also points to the intangibles of multicultural education that are less recognizable than specific curriculum content, such as expectations of student achievement, learning environments, students' learning preferences, and cultural variables that influence the educational experience. *Critical pedagogy* draws upon experiences of students through their cultural, linguistic, familial, academic, artistic and other forms of knowledge. It also takes students beyond their own experiences and enables them to understand perspectives with which they disagree, as well as to think critically about multiple viewpoints, leading to praxis, or reflection combined with action.¹³

Nieto's emphasis on critical pedagogy draws on the work of Freire, linking multicultural education with wider issues of power, including socioeconomic and political equality, in what May¹⁴ calls “critical multiculturalism.”

Christine Sleeter and Carl Grant connect the role of sociopolitical power to define multicultural education. Sleeter and Grant's article in *Harvard Educational Review* (Sleeter & Grant, 1987) provided an extensive review of the literature on multicultural education and explained five approaches. This work became a cornerstone of the field, upon which Sleeter and Grant (2006) continue to build. A brief overview and analysis of the five approaches articulated by Sleeter and Grant is provided here.

The goal of the first approach, which Sleeter and Grant call *Teaching the Exceptional and the Culturally Different*, is to equip students with the academic skills, concepts, and values to function in American society's institutions and culture. The

¹³ P. Freire, *Pedagogy of the oppressed*, New York, Continuum, 2000.

¹⁴ S. May, (1999). "Towards critical multiculturalism," in S. May (ed.), *Critical multiculturalism: Rethinking multicultural and antiracist education*. London, Falmer Press, 199, p. 1-9.

positive attribute of this approach is that it spurred the movement toward modifying instruction and curriculum, commonly called differentiated instruction. Critics, however, claim that it has a tendency to emphasize an assimilationist perspective that positions students as holding deficits.

The second approach, *Human Relations*, consists of developing positive relationships among diverse groups and individuals to fight stereotyping and promote unity. Reducing prejudice and hostility are admirable goals, but according to its critics this approach tends to simplify culture and identity and avoids analyzing the causes of discrimination and inequality. Without a critical perspective, the Human Relations approach runs the risk of falling into the trap of feel-good tactics that are too soft on academic achievement.

Single-Group Studies is the third approach in the Sleeter and Grant analysis.¹⁵ The goal is to engage in an in-depth, comprehensive study that moves specific groups from the margins by providing information about the group's history, including experiences with oppression and resistance to that oppression. The hope is to reduce stratification and create greater access to power. While there are many positive components to this approach, viewing it as a beginning or entry level approach to multicultural education may be the most appropriate appraisal of it. Criticism of this approach cites the unintentional effect of keeping groups such as people of color, women, people with disabilities, and working class people segregated and out of the mainstream curriculum. Other potential pitfalls are the possibility of promoting cultural separatism and the tendency for this approach to be implemented as a mere add-on.

The fourth approach to multicultural education is self-reflexively dubbed *multicultural education*. Sleeter and Grant use this seemingly redundant title to clarify this approach since so many other practices, such as those described in the first three approaches, are sometimes referred to as multicultural education. They cite Gollnick¹⁶ to explain that the multicultural education approach promotes a range of goals: the value of cultural diversity, human rights, respect for differences, alternative life choices, social justice, equal opportunity, and equitable distribution of power. There are several criticisms of this approach that are discussed later in this entry. The most severe criticism argues that multicultural education promotes "particularism" and weakens social unification and academic rigor.¹⁷ Some scholars within the field of multicultural education point to the need for more attention to social structural inequalities and for teaching students the skills to challenge the disparities resulting from inequitable power structures.

The fifth approach, which is the approach Sleeter and Grant advocate, is *Education that is Multicultural and Social Reconstructionist*, which describes a complete

¹⁵ C. E. Sleeter, C. Grant, "An analysis of multicultural research in the United States," in *Harvard Educational Review*, LVII (1987), no. 4, p. 421-445; C. E. Sleeter, C. Grant, *Making choices for multicultural education: Five approaches to race, class, and gender*, 5th, Hoboken, NJ, Wiley, 2006.

¹⁶ D. M. Gollnick, "Multicultural education," in *Viewpoints in Teaching and Learning*, LVII (1980), p. 117.

¹⁷ D. Ravitch, "Diversity and democracy: Multicultural Education in America," in *American Educator*, CIXL (1990), no. 1, p. 16-20, p. 46-68.

Dana SHAYAKHMETOVA, Aigul BAITUOVA, Kazyna BEKBENBETOVA,
Dosbol ISLAM, Saule YERZHANOVA

redesign of an educational program. The notion of recon-structionism draws from Brameld's framework to offer a critique of modern culture. Such a redesign recommends addressing issues and concerns that affect students of diverse groups, encouraging students to take an active stance by challenging the status quo, and calling on students to collectively speak out and effect change by joining with other groups in examining common or related.

In summary, the scholars in the field have asserted that multicultural education is a matrix of several dimensions, qualities, and approaches that encompass theories and practices as a process of educational reform. Multicultural education promotes equitable access and rigorous academic achievement for all students so that they can work toward social change.

Defining Multicultural Competence

Scientific literature points to the need of increasing the core competencies necessary for the individual to live in a multicultural world. These scholars cover a wide range of concerns that are addressed in multicultural education.¹⁸

Multicultural competence should be seen in a wider framework. It should not be seen as adding components of cultures to the existing curriculum. Rather multicultural education should be seen as a philosophy, a way of looking at the world .Banks (1993) outlined even a wider goal 'to help students to develop knowledge, skills, and attitudes to function within their own micro-cultures, other micro cultures, and with the global community'.

Sue et. el (1982) was the first who outlined the core of multicultural competence, which are the awareness, knowledge and skills.¹⁹ *Multicultural awareness* involves a belief that differences are valuable and that learning about others who are culturally different is necessary in teacher training; a willingness to change one's own values, assumptions and biases; a belief in value of one's own cultural heritage; an acceptance of other worldviews and willingness to acknowledge that we do not have all right answers. *Multicultural knowledge* means knowing one's own culture and other cultures; knowledge about how gender, class, race, ethnicity, religion and disability affect one's experience and knowledge about multiple identities and multiple oppressions. *Multicultural skills* involve ability to openly discuss cultural differences; capacity to emphasize and genially connect with individuals who are

¹⁸ R. Pope, A. Reynolds, "Student affairs core competencies: Integrating multicultural awareness, knowledge, and skills," in *Journal of College Student Development*, XXXVIII (1997), p. 266-277; J. J. Irvine, "Asking teacher education culturally responsive," in M. E. Dilworth (ed.), *Diversity in Teacher Education: New Expectations*, San Francisco, Jossey Bass, 1991, p. 79-82; G. Gay, (2002). "Preparing for culturally responsive teaching," in *Journal of Teacher Education*, LIII (2002), no. 2, p. 106-116; G. Gay (ed.), *Becoming Multicultural Educators*, San Francisco, Jossey-Bass, 2003; J. A. Banks, *Multicultural Education: Issues and Perspectives*, 3rd edition, Boston, Allyn & Bacon, 1993; C. Diaz (ed.), *Multicultural Education for the 21st Century*, Washington, National Education Association, 1992; S. Nieto (ed.), *Affirming diversity: The Sociopolitical Context of Multicultural Education*. (Ed.) New York, Longman, 2000.

¹⁹ D. W. Sue, R. T. Carter, J. M. Casas, N. A. Fouad, A. E. Ivey, M. Jensen, et al., *Multicultural Consoling Competencies: Individual and Organizational Development*, Thousand Oaks, Sage, 1998.

culturally different from themselves; ability to challenge the individuals, and to make sensitive interventions.

A great number of multicultural competence models are based on this theoretical framework. Several revisions and expansions of the Sue et al (1982) model took place over the last ten years. Pope-Davis & Dings (1995) have identified four aspects of multicultural competence: multicultural awareness and beliefs, knowledge, skills and relationships.²⁰ According to Pope-Reynolds (1997), '*multicultural competence* is a necessary prerequisite' to effective and affirming pedagogical work.²¹

The survey contained six statements in each of three thematic areas to be investigated: cultural awareness, cultural knowledge and cultural skills. Six questions related to teachers' cultural heritage awareness and knowledge about their own cultural and religious traditions.

L.Danilova states "Multicultural competence is professionally significant integrative quality of the personality which unites motives of cognition, acceptance of the general and specific in each of cultures as values; knowledge of laws, ways of vital activity and development of the multicultural world; abilities to apply them in practice of education of student as the person of culture".²²

In the structure of multicultural competence, L.Danilova identifies the following components:

1. *motivational and value component* includes motives, goals, value orientations of the student, suggests the attitude to future professional activity as a value, the need of the student in the formation and self-education of his own multicultural competence; the personal desire for self-improvement;

2. *cognitive component* characterizes the body of knowledge about the culture, nature and ways of self-multicultural competence, practical knowledge of foreign language; the capacity for organization and synthesis of knowledge;

3. *activity component* requires the ability to engage in intercultural communication with native speakers of the foreign culture, to convey tools of self-knowledge and self-development to another, to reflect own activities and behavior;

4. *emotional component* determines the positive evaluation of educational phenomena based on socially and personally-significant values, the ability to perceive the inner world of another and identify himself with it.²³

I. V. Vasyutenkova gives the following definition "multicultural competence – the integrative characteristic reflecting ability to carry out multilingualism policy in multicultural space; the system of qualities helping to be

²⁰ D. B. Pope - Davis, J. G. Dings, "The assessment of multicultural counseling Competencies," in J. G. Ponterotto Suzuki L. A. Cases, C. M. Alexander (eds.), *Handbook of Multicultural Counseling*, Thousands Oaks, Sage, 2001, p. 287-311.

²¹ D. B. Pope - Davis, A. L. Reynolds, J. G. Digs, T. M. Ottavi, "Multicultural Competencies of doctoral interns at university counseling centers: An exploratory investigation. Professional psychology," in *Research and Practice*, XXV (1994), p. 466-470.

²² L. Y. Danilova, "The formation of students' multicultural competence," in *Uchitel*, III (2007), p. 12-15.

²³ *Ibidem*, p. 12-15.

Dana SHAYAKHMETOVA, Aigul BAITUOVA, Kazyna BEKBENBETOVA,
Dosbol ISLAM, Saule YERZHANOVA

guided with the cultural relation of native and the foreign language countries which has synthetic character, it includes a set of the features providing achievement of goals of education of the person of culture.

According to I.V.Vasyutenkova, multicultural competence includes professional, cultural and personal components.

1. *professional* - culture of communication, technological (methodological), informational, reflective cultures.

2. *cultural* involves knowledge and understanding of native, world, foreign cultures, culture of intercultural communication and culture of conflict-free existence.

3. *personal* defines set of the qualitative characteristics reflecting a moral position which penetrates all components of multicultural competence.²⁴

According to E. M. Shcheglova, “multicultural competence – the complex, personal quality which is formed in the course of professional training on the basis of a tolerance, characterized by awareness of own multicultural identity and shown in ability of the solution of professional problems of constructive interaction with representatives of other cultural groups”.

E.M.Shcheglova identifies several components in the structure of multicultural competence of future specialist:

1. *cognitive* - development of samples and the value of world culture, including various national cultures, cultural and historical and social experience of various countries and the nation;

2. *value-motivational component* is aimed at the formation of value-orientation and social and adjusting readiness of students for intercultural communication and exchange, and development of tolerance in relation to representatives of other cultural groups;

3. *activity-behavioral component* is aimed at developing the ability to solve professional tasks in interaction with representatives of various cultural groups.²⁵

The formation of multicultural competence includes several *directions*:

– formation of culture of knowledge which means high standard of knowledge about cultural diversity of civilization both in space, and in time;

– development of cultural behavior, its types and forms corresponding to the multicultural environment;

– formation of emotional culture in the adequate multicultural environment;

– formation of culture of self-development in the multicultural environment.²⁶

Considering multicultural competence as a component of competence in communication, allocating its three components, analyzing the phenomenon from

²⁴ I. V. Vasyutenkova, *The development of teacher's multicultural competence in the conditions of postgraduate pedagogical education: Dissertation abstract for the Candidate of Pedagogy degree*, Sant Petereburg, SPb., 2006.

²⁵ I. M. Shcheglova, *The development of future experts' multicultural competence: Dissertation for the Candidate of Pedagogy degree*, Omsk, 2005.

²⁶ *Ibidem*.

the perspective of competency model, helps us to define the concept. It is important to include in this concept all three components of communication, and motivation for building relationships with representatives of other cultures successfully. All of this allows us to identify multicultural competence as the sum of knowledge about one's and others' cultures, which could be seen through the attitudes and behavior in order to ensure effective interaction with representatives of these cultures. In order to summarize the phenomenon, we would perform the existing models of intercultural competence and present our vision of it. W. Gudikunst proposes the following model of intercultural competence: motivational factors (the needs of the participants of intercultural communication, social norms, self-images, and openness to new information), knowledge factors (expectations, perceptions of more than one point of view, which could occur during the cross-cultural contact, knowledge of alternative interpretations and knowledge of cultural similarities and differences) and skills factors (the ability to show empathy, tolerance to ambiguity and uncertainty, adaptability in communication, the ability to modify behavior and create new categories).²⁷

Model of M. Hammer and H. Nishida is also the three-part model. In their view, intercultural competence has three levels: understanding situations and behavior caused by specific rules, the understanding of other cultures in general, emotional attitude towards another culture.²⁸ According to D. Matsumoto, the basic components of intercultural competence are the thoughtfulness and the ability to control emotions, primarily negative ones.²⁹

Thus, these models show the four main factors of multicultural competence: cognitive, motivational, behavioral and emotional. However, taking into consideration the close connection between motives and emotions, the selection of the last component seems superfluous. Generalizing and systematizing the components, which were mentioned above (excluding those that relate to meta-competence), we propose the following model of multicultural competence, consisting of three factors – cognitive, behavioral and motivational:

Factor	Components of the multicultural competence
Cognitive	<ul style="list-style-type: none"> <li data-bbox="445 1282 1145 1381">– Knowledge of one's own culture and the culture of others (traditions, customs, values, norms, rules, roles, etc.); <li data-bbox="445 1387 1145 1449">– Views about the similarities and differences between one's own culture and culture of others; <li data-bbox="445 1454 1145 1506">– Awareness of the importance of cultural differences;

²⁷ W. B. Gudykunst, S. Ting-Toomey, "Culture and Interpersonal Communication," in *Sage Series in Interpersonal Communication*, VIII (1990).

²⁸ M. R. Hammer, H. Nishida, "The Influence of Situational Prototypes on Dimensions of Intercultural Communication Competence," in *Journal of Cross-Cultural Psychology*, XXVII (2002), no. 3, p. 213-229.

²⁹ D. Matsumoto, *Culture and Psychology*. Pacific Grove, Brooks, Cole Publishing Company, 1996.

	<ul style="list-style-type: none"> – Knowledge, that helps to interpret the behavior of different ethnic groups; – Language competence; – Knowledge, that helps to provide adequate encoding and decoding nonverbal messages from representatives of other cultures; – Adequate notion about the cultural distance.
Behavioral	<ul style="list-style-type: none"> – Ability to adapt behavior for different cultures; – Skills that contribute in presenting an adequate non-verbal reactions in foreign culture; – The ability to control emotional feelings, associated with differences in cultures; – Ability to adjust the level of anxiety in intercultural interaction.
Motivational	<ul style="list-style-type: none"> – The necessity of intercultural communication; – Willingness to show empathy to the people from other cultures; – Willingness to engage into cross-cultural interaction; – Willingness to follow the norms and rules of behavior, which exist in other cultures; – The need to obtain knowledge about the people from the other culture; – High level of attraction to the representatives of other cultures; – Willingness to collaborate based on the position of ethnic and cultural universalism.

In order to achieve multicultural competence, the individual must acquire and develop skills in each of these areas.

Thus, multicultural competence being one of the aspects of competence in communication, contributes a lot to the formation of an attitude to pluralism, tolerance to high levels of uncertainty, flexibility of thinking (e.g., ability to create new categories) and behavior (e.g., choice of behavioral responses), ability to decentralize, openness to new experience, etc.

Teacher-Training Programms In Development Of Multicultural Competence

1. Content-oriented programs

Content-oriented efforts are the most common and immediately recognizable variety of multicultural education.

Their primary goal is to include content about different cultural groups in the curriculum and educational materials in order to increase students' knowledge about these groups. In its simplest form, this type of program adds a multicultural

patina to a standard curriculum, perhaps incorporating a few short readings or a few in-class celebrations of cultural heroes and holidays within the school year. Other versions of content-area programs take a more thorough approach, adding numerous multicultural materials and themes to the curriculum.

More sophisticated versions actively transform the curriculum. According to Banks, these programs have three goals:

1. to develop multicultural content throughout the disciplines;
2. to incorporate a variety of different viewpoints and perspectives in the curriculum;
3. to transform the canon, ultimately developing a new paradigm for the curriculum.

2. Student-oriented programs

Because multicultural education is an effort to reflect the growing diversity of Kazakhstan's classrooms, many programs move beyond curricular revisions to specifically address the academic needs of carefully defined groups of students, often minority students. Primarily, as Banks (1993) notes, while curricular programs attempt to increase the body of knowledge about different ethnic, cultural, and gender groups, student-oriented programs are intended to increase the academic achievement of these groups, even when they do not involve extensive changes in the content of the curriculum .

As Sleeter and Grant describe them, many of these programs are designed not to transform the curriculum or the social context of education, but to help culturally or linguistically different students make the transition into the educational mainstream. To do this, these programs often draw upon the varied linguistic and cultural backgrounds of their student bodies. As a result, student-oriented programs can, themselves, take many forms, some of which are not typically thought of as types of multicultural education. Banks (1993) outlines four broad program categories:

- programs that use research into culturally-based learning styles in an attempt to determine which teaching styles to use with a particular group of students;
- bilingual or bicultural programs;
- language programs built upon teaching the language and culture;
- special science programs for minority or female students .

As a result of this variety, they attempt to help students make the transition into the mainstream of many student-oriented programs can be viewed as compensatory in nature; in fact, they can often be nearly indistinguishable from other compensatory programs which may not be multicultural in their emphasis.

3. Socially-oriented programs

These programs seek to reform both schooling and the cultural and political contexts of schooling, aiming neither simply to enhance academic

Dana SHAYAKHMETOVA, Aigul BAITUOVA, Kazyna BEKBENBETOVA,
Dosbol ISLAM, Saule YERZHANOVA

achievement nor to increase the body of multicultural knowledge, but to have the much broader impact of increasing cultural and racial tolerance and reducing bias.

According to Banks (1993), this category of program encompasses not only programs designed to restructure and desegregate schools, but also programs designed to increase all kinds of contact among the races: programs to encourage minority teachers, anti-bias programs, and cooperative learning programs.

As Sleeter and Grant describe it, this type of multicultural education emphasizes "human relations" in all its forms, and incorporates some characteristics of the other two program types; that is, it can entail curricular revisions in order to emphasize positive social contributions of ethnic and cultural groups, while using research on learning styles to enhance student achievement and reduce racial tensions within the classroom.

But Sleeter and Grant also extend this type of multicultural education to include a much broader spectrum of programs with socially-oriented and social activist goals. The programs they refer to, which are much less common and which can be much more controversial emphasize pluralism and cultural equity in the society as a whole, not simply within the schools. In order to reach their goals, such programs can employ a number of approaches. Many emphasize the application of critical thinking skills to a critique of racism, sexism, and other repressive aspects of modern society; some emphasize multilingualism; others attempt to examine issues from a large number of viewpoints different from that of the predominant culture; still others can utilize cooperative learning approaches and decision-making skills in order to prepare students to become socially-active citizens.

Multicultural narratives as a pedagogical technique in formation of multicultural competence

Multicultural narratives are defined as vignettes or short case studies featuring one or more multicultural themes or issues.³⁰ Using vignettes or short case studies as a pedagogy is as old as ancient storytelling and has been employed successfully in schools of business, law, and medicine; however, their applications in teacher education, and especially, in multicultural education are still relatively new.³¹ Although systematic study of the effects of use of multicultural narratives in pre-service teacher education is limited, a few recent studies brought our attention to this potentially powerful pedagogy. Clark and Medina (2000) reported that the reading and writing of literacy narratives increased pre-service teachers critical and multicultural understandings of literacy, demystified stereotyped, dominant, and generalized discourse on minority students, and bridged the gap between personal narratives and multicultural theories.³² Milner (2007) reported that race-related

³⁰ C. A. Seguin, A. L. Ambrosio, "Multicultural vignettes for teacher preparation," in *Multicultural Perspectives*, IV (2002), no. 4, p. 10-16.

³¹ M. Gartland, T. Field, "Case method learning: Online exploration and collaboration for multicultural education," in *Multicultural Perspectives*, VI (2004), no. 1, p. 30-35.

³² C. Clark, C. Medina, "How reading and writing literacy narratives affect preservice teachers' understandings of literacy, pedagogy, and multiculturalism," in *Journal of Teacher Education*, LI (2000), no. 1, p. 63-76.

narratives transformed pre-service teachers' thinking about racism and racial discrimination, from a position of resistance and rejection to one of compassion, understanding, and acceptance of its pervasiveness and prevalence.³³

Why multicultural narratives are valuable additions to teacher educators' repertoires of classroom strategies? In Dewey's (1938) emphasis on the quality of experiences in facilitating meaning construction in the development of individuals, he put forth that educators should carefully select those experiences that are educative, meaningful, and significant.³⁴ An educational narrative must not only tell a story but also contains affective, practical, and theoretical descriptions of a situation, which provides a meaningful path for the development and sharing of educational knowledge in context.³⁵ In addition, Dewey urged educators to pay more attention to the formation of "enduring attitudes, of likes and dislikes," and asserted that "these attitudes are fundamentally what count in the future".³⁶ We believe that reflecting on multicultural narratives fit Dewey's description of "an educative experience" because narratives foster positive attitudes in times of frustration and help preservice teachers develop theory-based, professional competencies in solving repeating or emerging problems.

Phelan (2009) defines practical reasoning as "teachers' capacity to discern particulars and make judgments about how to act in different situations and contexts". She argues that practical reasoning is largely neglected in today's outcome-based, government-mandated curriculum, but practical reasoning is often more important than generalized propositional knowledge when teachers are faced with moral dilemmas in educational settings. The uncertainty reflected in authentic narratives forces preservice teachers to weigh alternative solutions and help them foresee the long-term consequences of their decisions. Therefore, multicultural narratives support teachers' development of much needed practical-reasoning skills for sound ethical decision-making.

Finally, narrative analysis provides powerful non-cognitive experiences in formation of multicultural competence because it allows teachers access to rich, multifaceted, complex, personal, and emotional data. Phillion described "narrative multiculturalism" as "a person-centered, experiential, and relational way of thinking about the everyday experience of multiculturalism". We agree with Phillion and He (2004) that teacher educators have to work at not only a cognitive level but also an emotional level in order to foster true commitment to multiculturalism that lead to change and action.

Discussions and findings

³³ H. R. Milner, "Race, narrative inquiry, and self-study in curriculum and teacher education," in *Education and Urban Society*, XXXIX (2007), no. 4, p. 584-609.

³⁴ J. Dewey, *Experience and education*, New York, Macmillan, 1938.

³⁵ M. Dolk, J. den Hertog, "Narratives in teacher education," in *Interactive Learning Environments*, XVI (2008), no. 3, p. 215-229.

³⁶ A. M. Phelan, "The ethical claim of partiality: Practical reasoning, the discipline, and teacher education," in *Journal of Curriculum Studies*, IXL (2009), no. 1, p. 93-114.

Dana SHAYAKHMETOVA, Aigul BAITUOVA, Kazyna BEKBENBETOVA,
Dosbol ISLAM, Saule YERZHANOVA

James A. Banks's *Dimensions of Multicultural Education* is used widely by school districts to conceptualize and develop courses, programs, and projects in multicultural education. The five dimensions are: (1) content integration; (2) the knowledge construction process; (3) prejudice reduction; (4) an equity pedagogy; and (5) an empowering school culture and social structure. Although each dimension is conceptually distinct, in practice they overlap and are interrelated.

Content integration. Content integration deals with the extent to which teachers use examples and content from a variety of cultures and groups to illustrate key concepts, principles, generalizations, and theories in their subject area or discipline. The infusion of ethnic and cultural content into a subject area is logical and not contrived when this dimension is implemented properly.

More opportunities exist for the integration of ethnic and cultural content in some subject areas than in others. There are frequent and ample opportunities for teachers to use ethnic and cultural content to illustrate concepts, themes, and principles in the social studies, the language arts, and in music. Opportunities also exist to integrate multicultural content into math and science. However, they are less ample than they are in social studies and the language arts. Content integration is frequently mistaken by school practitioners as comprising the whole of multicultural education, and is thus viewed as irrelevant to instruction in disciplines such as math and science.

The knowledge construction process. The knowledge construction process describes teaching activities that help students to understand, investigate, and determine how the implicit cultural assumptions, frames of references, perspectives, and biases of researchers and textbook writers influence the ways in which knowledge is constructed.

Multicultural teaching involves not only infusing ethnic content into the school curriculum, but changing the structure and organization of school knowledge. It also includes changing the ways in which teachers and students view and interact with knowledge, helping them to become knowledge producers, not merely the consumers of knowledge produced by others.

The knowledge construction process helps teachers and students to understand why the cultural identities and social positions of researchers need to be taken into account when assessing the validity of knowledge claims. Multicultural theories assert that the values, personal histories, attitudes, and beliefs of researchers cannot be separated from the knowledge they create. They consequently reject positivist claims of disinterested and distancing knowledge production. They also reject the possibility of creating knowledge that is not influenced by the cultural assumptions and social position of the knowledge producer.

In multicultural teaching and learning, paradigms, themes, and concepts that exclude or distort the life experiences, histories, and contributions of marginalized groups are challenged. Multicultural pedagogy seeks to reconceptualize and expand the Western canon, to make it more representative and inclusive of the nation's diversity, and to reshape the frames of references, perspectives, and concepts that make up school knowledge.

Prejudice reduction. The prejudice reduction dimension of multicultural education seeks to help students develop positive and democratic racial attitudes. It also helps students to understand how ethnic identity is influenced by the context of schooling and the attitudes and beliefs of dominant social groups. The theory developed by Gordon Allport (1954) has significantly influenced research and theory in intergroup relations. He hypothesized that prejudice can be reduced by interracial contact if the contact situations have these characteristics: (1) they are cooperative rather than competitive; (2) the individuals experience equal status; and (3) the contact is sanctioned by authorities such as parents, principals and teachers.

An equity pedagogy. An equity pedagogy exists when teachers modify their teaching in ways that will facilitate the academic achievement of students from diverse racial, cultural, socioeconomic, and language groups. This includes using a variety of teaching styles and approaches that are consistent with the range of learning styles within various cultural and ethnic groups, such as being demanding but highly personalized when working with American Indian and Native Alaskan students. It also includes using cooperative learning techniques in math and science instruction to enhance the academic achievement of students of color.

An equity pedagogy rejects the cultural deprivation paradigm that was developed in the early 1960s. This paradigm posited that the socialization experiences in the home and community of low-income students prevented them from attaining the knowledge, skills, and attitudes needed for academic success. Because the cultural practices of low-income students were viewed as inadequate and inferior, cultural deprivation theorists focused on changing student behavior so that it aligned more closely with mainstream school culture. An equity pedagogy assumes that students from diverse cultures and groups come to school with many strengths.

Multicultural theorists describe how cultural identity, communicative styles, and the social expectations of students from marginalized ethnic and racial groups often conflict with the values, beliefs, and cultural assumptions of teachers. The middle-class mainstream culture of the schools creates a cultural dissonance and disconnect that privileges students who have internalized the school's cultural codes and communication styles.

Teachers practice culturally responsive teaching when an equity pedagogy is implemented. They use instructional materials and practices that incorporate important aspects of the family and community culture of their students. Culturally responsive teachers also use the "cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them".

An empowering school culture. This dimension involves restructuring the culture and organization of the school so that students from diverse racial, ethnic, socioeconomic, and language groups experience equality. Members of the school staff examine and change the culture and social structure of the school. Grouping and labeling practices, sports participation, gaps in achievement among groups, different rates of enrollment in gifted and special education programs

Dana SHAYAKHMETOVA, Aigul BAITUOVA, Kazyna BEKBENBETOVA,
Dosbol ISLAM, Saule YERZHANOVA

among groups, and the interaction of the staff and students across ethnic and racial lines are important variables that are examined and reformed.

An empowering school structure requires the creation of qualitatively different relationships among various groups within schools. Relationships are based on mutual and reciprocal respect for cultural differences that are reflected in school-wide goals, norms, and cultural practices. An empowering school structure facilitates the practice of multicultural education by providing teachers with opportunities for collective planning and instruction, and by creating democratic structures that give teachers, parents, and school staff shared responsibility for school governance.

Conclusion

Multicultural competence involves a sufficient shift in attitude, and the acquisition of a behavior consistent with successful interaction with a diverse population. The goal of multicultural competence is to increase understanding and full inclusion of all people.

Multicultural competence is more than inclusion. This is a process of learning about and becoming allies with people from other cultures. It broadens one's understanding and ability to participate in bringing forwards a sustainable society. Multicultural competence is never a fully attained state, but continues to develop throughout teachers' lifetime.

Multicultural competence is not a destination. Cultural issues are constantly changing, and teachers are constantly developing new awareness, knowledge, and skills about multicultural issues, it is a long-term commitment to a process of change within an individual, institution and the community.

Teacher training programs should provide opportunities for teachers to explore their beliefs pertaining cultural diversity, to become conscious of their own cultural values and beliefs and how these effect their expectations towards students of different backgrounds. Teachers need to receive adequate training to be prepared to address the myriad multicultural concerns in our contemporary society.

By educating students about diversity of the world around them, the students will become more global. When teachers are ignorant about the differences in other groups, there is a greater probability of homophobia and conflicts. Teachers need to become role models, demonstrating fairness and teaching students that difference is normal.

The Development Of Teacher's Multicultural Competence In The Context Of Modern Higher Education, Astra Salvensis, V (2017), no. 10, p. 279-295