By: Omaya Abomokh

סקירה ספרותית בחינוך רב תרבותי – מושגים שימושיים בתחום

Literary review in multicultural education - useful concepts in the field

מבוא:

מאמר זה נועד לחשוף את הקורא לסקירה ספרותית למגוון מושגים שימושיים בתחומי דו קיום ורב תרבותיות והקהילה הבין תרבותית, והקשר בין מושגים אלה לבין החינוך והתרבות וההוראה, תוך עריכת סקירה ספרותית יסודית בתוך שמונה עשרה מקורות מדעיים בתחום.

מושגים אלה ישמשו מידע טוב בסיס עבור מושגים חשובים סביב הנושא של מחקר דוקטורט בנושא: **תקשורת בין תרבותית והשפעתה על ביצועי המורים לאנגלית במגזר הערבי בישראל.**

Introduction:

This article aims at exposing the reader to a variety of concepts in the fields of coexistence and multiculturalism and intercultural communal and the connection between these concepts and education and culture and teaching, while conducting a thorough literary survey within 18 scientific sources. These concepts will serve as good information and basis for important concepts around the subject of doctoral research in the topic:

Intercultural communication and its impact on the performance of the English language teachers in the Arab sector in Israel.

1. **Culture**: Culture is a notoriously difficult term to define. Culture is the way of life of a people. It is social system which comprises the values, norms and ways of behaving in a human society. Wang, Brislin, Wang, Williams and Chao (2000) defined culture as the human part of the environment." In other words, culture is the non-

biological aspects of life (The teaching and learning unit, University of Melbourne 2000).

2. **Communication:** communication is derived from the Latin „communicare‟ meaning "to share", and from the French "communis" meaning, „common‟ (Alcalugo, 2003, in Andrew Asan Ate, National Open University of Nigeria). Thus, communication means, the sharing of meaning. The concept of communication, basically means, a meaning-making exercise.

   the process of communication includes transmission of information, ideas, emotions, skills, knowledge, by using symbols, words, pictures, figures, graphs or illustrations.

3. **Intercultural Communication:** means communication across different cultural boundaries. This means that, when two or more people with different cultural backgrounds interact and communicate with each other or one another, intercultural communication is said to have taken place.

4. **Western Culture:** Is a term used very broadly to refer to a heritage of social norms, ethical values, traditional customs, belief systems, political systems, and specific artifacts and technologies that have some origin or association with Europe. Western culture is characterized by a host of artistic, philosophic, literary, and legal themes and traditions; the heritage of Celtic, Germanic, Hellenic... Latin, and other ethnic and linguistic groups, as well as Christianity, which played an important part in the shaping of Western civilization since at least the 4th century. Also contributing to Western thought, in ancient times and then in the Middle Ages and the Renaissance onwards, a tradition of rationalism in various spheres of life,

developed by Hellenistic philosophy, Scholasticism, humanism, the Scientific Revolution and the Enlightenment. Values of Western culture have, throughout history, been derived from political thought, widespread employment of rational argument favouring freethought, assimilation of human rights, the need for equality, and democracy.

5. **Eastern Culture**: The term Eastern world refers very broadly to the various cultures or social structures and philosophical systems, depending on the context, most often including at least part of Asia or geographically the countries and cultures east of Europe, north of Oceania. The term is usually not used by people in this region itself, since this Eastern world is a varied, complex and dynamic region, hard to generalize, and although these countries and regions have many common threads running through them, historically they never needed to define themselves collectively against another entity, real or superficial.

   The term originally had a literal geographic meaning. It contrasted Asia with the cultures and civilizations of Western Europe.

6. **Values:** Cultural values embrace values in various areas of life such as family (loyalty in relationships, concern for children), religion and tradition (faith, respect for religion), interpersonal relationships (mutual help, integrity), values related to career (diligence, achievement, wealth) (Collectivism, equality, love of the land). The larger the definition of the common situation, the more cultural people have a similar perception of social reality and the consensus regarding

the values that should be central to culture - the greater the social cohesion.

7. **An Interpersonal Relationships**: is a strong, deep, or close association or acquaintance between two or more people that may range in duration from brief to enduring. This association may be based on inference, love, solidarity, regular business interactions, or some other type of social commitment. Interpersonal relationships are formed in the context of social, cultural and other influences. The context can and may and perhaps will vary from family or kinship relations, friendship, marriage, relations with associates, work, clubs, neighborhoods, and places of worship. They may be regulated by law, custom, or mutual agreement, and are the basis of social groups and society as a whole.

8. **Multiculturalism:** The idea of multiculturalism in contemporary political discourse and in political philosophy is about how to understand and respond to the challenges associated with cultural and religious diversity. The term "multicultural" is often used as a descriptive term to characterize the fact of diversity in a society, and the focus is on its prescriptive use in the context of Western liberal democratic societies.

9. **Globalization**: Globalization is a term in heavy current usage but one whose meaning remains obscure, often even among those who invoke it. Indeed, Jan Aart Scholte states that "globalization stands out for quite a large public spread across the world as one of the defining terms of late twentieth century social consciousness. Philip Cerny furthermore suggests that globalization redefines the relationship between territoriality and authority, shifting authority from the level

of the state to supranational and sub national units, perhaps offering more to grasp onto in operational terms but precious little in causal terms.

10. **Tolerance:** Tolerance does not have a constant meaning, either in space or in time. The present, linguistically based project – which is both lexicographical and discourse-oriented, and invites further investigations

of the same kind – fulfils an ethical purpose: to disseminate the sort of knowledge that will promote mutual respect and understanding. Above all, it is a response to questions about culture. There are particular moments in times of peace, or, on the contrary, in times of crisis, when tolerance and

its antonyms, intolerance and the intolerable, appear, in every language, to acquire a special meaning, overlaid with ethnic, religious, social and sexual connotations, which eventually exercises a strong influence on how the concept, which has not quite come of age still, is handled .

11. **Intolerance**: lack of tolerance; unwillingness or refusal to tolerate or respect opinions or beliefs contrary to one's own. unwillingness or refusal to tolerate or respect persons of a different social group, especially members of a minority group.

12. **Others' acceptance**: When you accept someone, you acknowledge and welcome him or her into your environment, regardless of whether you share his cultural values, characteristics or experiences. You see the differences between you as a simple fact, take him for who he is, and move forward together with your work. To be accepting, you need to consciously practice understanding and empathy – the ability

to put yourself in another person's shoes and see things from her perspective. This comes easily and naturally for some people. For others, it can be a challenge in situations that are uncomfortable or unfamiliar.

13. **Self-Acceptance**: Is being happy with one's current self. It is an agreement with oneself to appreciate, validate, accept, and support the self as it is at this moment. People have trouble accepting themselves because of a lack of motivation. Some have the misconception that if someone is happy with themselves, they would not change anything about themselves. This is not true; individuals don't have to be unhappy with themselves to know and actively change things they don't like.

14. **Openness to Change**: Fourteen years ago Fullan (1993) argued that what is new about change is the increased depth in our understanding of the term. Louis, Toole, and Hargreaves (1999) argued that change is an established concept and it is, both in meaning and in practice, very close to notions of improvement, implementation, and reform. In an educational context change may be explained as restructuring or developing schools or the need for fundamental reforms.

15. **teaching English as a foreign language (TEFL):** refers to teaching the English language to students with different first languages. TEFL can occur either within the state school system or more privately, at a language school or with a tutor. TEFL can also take place in an English-speaking country for people who have immigrated there.

16. **Performance evaluation for teachers**: is a continuous process that takes place many years cycles. It consists of two complementary types of evaluation: formative and summative. The former is the

process of gathering performance data, analyzing it, and using the results to provide feedback for the purpose of improving teaching. The latter is the process of using performance data to judge the quality of teaching in the light of the county's established criteria for teacher performance.

17. **Teacher's professional development**: In education, the term professional development may be used in reference to a wide variety of specialized training, formal education, or advanced professional learning intended to help administrators, teachers, and other educators improve their professional knowledge, competence, skill, and effectiveness. When the term is used in education contexts without qualification, specific examples, or additional explanation, however, it may be difficult to determine precisely what "professional development" is referring to.

In practice, professional development for educators encompasses an extremely broad range of topics and formats. For example, professional-development experiences may be funded by district, school, or state budgets and programs, or they may be supported by a foundation grant or other private funding source. They may range from a one-day conference to a two-week workshop to a multiyear advanced-degree program. They may be delivered in person or online, during the school day or outside of normal school hours, and through one-on-one interactions or in group situations. And they may be led and facilitated by educators within a school or provided by outside consultants or organizations hired by a school or district. And, of course, the list of possible formats could go on.

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18. MEPI: **Middle East Partnership Initiative** (**MEPI**) is a fully-funded leadership training program in the U.S. for both undergraduate and graduate students, between the ages of 20-24. The MEPI Student Leaders Program contributes to USG goals of cultivating participatory and pluralistic societies by developing the leadership capacity of young regional leaders, and understanding of civil society and democratic processes of students seeking to be future leaders.

19. Motivation: Refers to "the reasons underlying behavior". Number of scientists define motivation as "the attribute that moves us to do or not to do something". Intrinsic motivation is motivation that is animated by personal enjoyment, interest, or pleasure. As Deci et al. (1999) observe, "intrinsic motivation energizes and sustains activities through the spontaneous satisfactions inherent in effective volitional action. It is manifest in behaviors such as play, exploration, and challenge seeking that people often do for external rewards".

20. Leadership: There are many definitions of leadership, but in general, leadership involves helping a group to define a common purpose and to work together effectively to achieve it. • Participatory leadership means empowering group members and treating them as active stakeholders, not passive followers.

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