



7th International Conference on Intercultural Education “Education, Health and ICT for a Transcultural World”, EDUHEM 2016, 15-17 June 2016, Almeria, Spain

Multicultural training of the teacher for work with children of Muslim migrants

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Abstract

Activization of migratory processes led to increase in number of Muslim migrant children in educational institutions. Migrant children have a language barrier in communication with peers, difficulties with adaptation to new culture, new traditions, customs, value orientations, new relations in group. And a result is negative experience of training and high trait anxiety. Concerning children's age migrants studying is actual sociocultural, language, psychological and pedagogical aspects of adaptation. It should be noted that the problem of migrant children adaptation is rather well investigated. Models of migrant children' and their families' adaptation were created taking into account sociocultural features of different countries and regions, methods of language adaptation of children. Extensive date of empirical researches was collected; the system of monitoring was developed. At the same time researches of a problem of multicultural training of the teacher are at an origin stage. In this area there are no complete fundamental researches in the world science yet.

Research objectives: to study by experiment adaptation of Muslim migrant children in the Republic of Tatarstan, justification of idea of intercultural dialogue as principle of multicultural training of the teacher for work with children of Muslim migrants.

Method: To detect adaptation features of Muslim migrant children and their families in the receiving community we prepared two questionnaires. The first questionnaire was directed to detection of difficulties, which Muslim migrant children faced in the course of training. The second questionnaire included questions for identification the problems, which teachers had in work with Muslim migrant children. 150 elementary school teachers, 120 Muslim migrant children and their parents took part in research. Examinees were from Kazan, from the towns and the villages in the Republic of Tatarstan. Primary results processing revealed lack of negative attitude to Muslim migrant children at public school. Some children and parents told about existence of misunderstanding and the conflicts with certain teachers. Most of the parents noted absence of conditions at schools for Muslim ceremonies (Mohammedan prayer), the requirement of school uniform, lack of "halal" food, joint stay of girls and boys at physical education classes.

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Questioning of teachers showed that at public schools in the Republic of Tatarstan the number of migrant children was few; the overwhelming majority of migrant children are from Muslim families. The most actual problems which teachers face in the course of training and education of Muslim migrant children are: a language barrier, problems in learning of Russian grammar, ignorance of the child's customs of native culture, ignorance of culture of the host country. The analysis of questioning results also revealed that most of migrants were from low social groups. They had no opportunity to get good education, to join in refinement. Ignorance and lack of education of most migrants as a result generates social provocations, religious-based conflicts, manifestations of extremism, etc. In such conditions there is a need for special training of the teacher based on conceptual idea of intercultural dialogue.

The principle of the intercultural dialogue is understood in science as interaction, influence, insight of different historical or modern cultures, as forms of their confessional or political coexistence. The Republic of Tatarstan in this regard is the unique region. Here for a long time both ethnic Muslim Tatars and representatives of other nationalities and religions live in friendship and chime. The scientific and educational project "Multicultural Training of the Teacher" is developing at the Kazan federal university at that moment. The project has complex interdisciplinary character and is directed to training of teachers for work with Muslim migrant children and their families.

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Peer-review under responsibility of the organizing committee of EDUHEM 2016.

Keywords: adaptation, children of Muslim migrants (Muslim migrant children), Republic of Tatarstan, intercultural dialogue, multicultural training of the teacher

1. Introduction

Development of migration processes in Russia and abroad have aggravated a problem of training and adaptation of migrant children, the majority of whom are traditionally natives of the Muslim regions. Migrant children have a language barrier in communication with peers, difficulties with adaptation to new culture, new traditions, customs, value orientations, new relations in group. And a result is negative experience of training and high level of trait anxiety.

The problem of migrant children adaptation is rather well investigated in national and foreign science. The thorough understanding of this problem in the sphere of Russian education in pedagogics occurs within the concept of development of international communication culture (Gasnov, 1996), polycultural education (Gay, 1994, Bosswick, Fassmann, Kohlbacher, Luken-Klassen, 2007), the migratory pedagogics dynamically develops (Sukhorukova, 2001). Different aspects of this problem are considered in foreign concepts of multicultural education (Banks, 1999), and also from the point of view of social and psychological approach (Gaitandes, 1994, Heckmann, Schnapper, 2003.). Goryachev's U.A., Makarov's A.Y. works were devoted to studying of the foreign culture educational environment influence on adaptation process of migrant children (Goryachev, 2005, Makarov, 2010). In the developed researches adaptation models of migrant children are created taking into account sociocultural features of the different countries and regions, techniques of language adaptation of children- heterophones, extensive material of empirical researches is collected, the system of monitoring is developed, etc. At the same time in world scientific and educational practice to multicultural training of the teacher., that implies need to take into account in educational process the specific features of the pupils connected with their cultural, social, ethnic, religious origin, creation of special conditions of training and education, receives little attention. The aforesaid has defined research objectives: to experimentally investigate nature of Muslim migrant children adaptation in the Republic of Tatarstan; to justify the idea of intercultural dialogue as methodological principle of the multicultural training of the modern teacher.

2. Research methods

To detect adaptation features of Muslim migrant children in the accepting community we developed questionnaires for school teachers and children of migrants. Questionnaires include questions which allow to study the number of migrant children at comprehensive school; existence of the teacher's experience of work with migrant children; difficulties which children of Muslim migrants meet when training at comprehensive school; teachers' level of understanding of need to have special knowledge and abilities in the course of training and education of Muslim migrants children.

3. Results of research.

Hundred fifty teachers and hundred twenty migrant children have taken part in research. Examinees live in Kazan, in the cities and the villages of the Republic of Tatarstan.

Questioning of teachers shows that at comprehensive schools in the Republic of Tatarstan the number of migrant children is few (data are shown in fig. 1). From them: 36% of teachers answered that children of migrants didn't study at their school, 30% - "there are only several children of migrants at all school" (30%), 17% - "in each class or a parallel there are one-two migrant children". There are no schools in Kazan and the Republic of Tatarstan today where a large number of migrant children study. Questioning also allows to define that the vast majority of migrant children are from Muslim families (72%). When questioning of pupils similar results have been received: 70% of Muslim migrant children are natives of the Central Asian countries: Azerbaijan, Uzbekistan, Kyrgyzstan and Turkmenistan.

In the course of questioning it has been revealed that the most part of teachers (56%) have no experience of work with migrant children. 44% of teachers answered that they had a brief experience. None teacher noted existence of a wide experience of work with migrant children.

Further we have analyzed the questions directed to detection of difficulties in training and education of Muslim migrant children from the teachers' and children's point of view.

According to the teachers having experience of work with similar category of pupils, the main difficulty in training of migrant children is ignorance of language (language barrier). In a similar way 70% of migrant children answer that learning of Russian language causes the greatest difficulties: the grammar and spelling, the translation of words, understanding and retelling of texts are more difficult. 20% of teachers and pupils answer that children of migrants have problems in communication with peers. At the same time children consider ignorance of language as the main reason (other children laugh at their speech mistakes, don't want to communicate and be friends with them). Teachers note the bad language proficiency and obvious distinctions in outlook, culture and norms of communication acquired by migrant children in the native land and existing in the Russian society. At the same time it has become clear that 80% of children express desire in addition to go to classes of Russian and to improve their language skills.

In questionnaires only 9% of teachers note that children of migrants have difficulties in learning of a studying material. At the same time 90% of the studying migrants speak about difficulties in training. Answers of children allow to reveal that they not always understand what the teacher explains at a lesson. They need more time to digest a material, than other children. For migrant children all educational process is difficult as they have a small lexicon and they can not always express clearly their thoughts. They have difficulties in preparation of homework as their parents don't help them. Most of parents know language badly and have low education level.

We also inquired whether migrant children knew about Russian culture. 9% of teachers answered that children badly knew culture of the host country. Questioning also showed that only 30% from the interrogated children could tell about history and culture of Russia and Tatarstan in general. However all migrant children described traditions, norms and values of their nation with interest.

At detection of difficulties which specifically children of Muslim migrants face we have found a number of contradictions. Most of teachers (37%) say that this category of children shouldn't be allocated in separate group at all. Besides the general difficulties which all migrant children have (a language barrier, adaptation in collective, etc.), insignificant percent of teachers mentions problems with appearance of Muslim children and secular traditions at school, without concretizing character of problems. Questioning of pupils shows that children of Muslim migrants experience the specific difficulties connected with their religious prescriptions. Namely: lack of the correct (halal) food at school, lack of an opportunity to perform ablution and salat, the requirement to a uniform which not always correspond to Islam canons, involvement in celebration of non-Muslim holidays.

Most of teachers (63%) didn't answer the questions connected with identification of teachers' understanding level of having special professional competences for work with Muslim migrant children. And the teachers who don't have experience of work with this category of children answer that "they don't want to study anything" (52%). 21% of teachers need knowledge about history of religion, language, culture of the country from which the child has arrived. Teachers also noted that they would like to get on the right side of Muslim migrant children's parents (11%).

4. Conclusions and Recommendations.

The questioning data allow to note that at modern school the need of special support of Muslim migrant children is insufficiently realized. Teachers are not cognizant of difficulties in training and communication with peers which children of Muslim migrants face, they can't find answers to questions which time had raised before educational practice in education and training of the person at the interface between secular and religious outlooks. In such conditions there is a need for special training of the teacher based on conceptual idea of intercultural dialogue.

The principle of intercultural dialogue is understood in science as interaction, influence, penetration of different historical or modern cultures, as forms of their confessional or political coexistence (Bibler, 1989). Interaction of cultures, their dialogue is an optimum basis for development of the interethnic, international relations. Dialogue assumes active interaction of equal subjects. Interaction of cultures and civilizations assumes also the joint cultural values. Intercultural dialogue can act as the reconciling factor, can relieve tensions, create an atmosphere of trust and mutual respect. The concept of intercultural dialogue is most actual in the multicultural educational environment today. Realization of idea of intercultural dialogue in educational process assumes: knowledge of history, ethnography, folklore of the different people living in this territory; formation of orientation to acceptance, respect for cultural and religious distinctions; educational process participants' understanding of universal values of good, peace, friendship and mutual respect existence at representatives of different religions and ethnoses.

This century it became clear that intercultural dialogue assumes mutual understanding and communication not only between various ethnoses, but also demands spiritual rapprochement of huge cultural regions. Tatarstan in this regard is the unique region. For many years the republic set the pattern of the interethnic peace and interfaith conciliation at preservation of a cultural and religious originality of the nations in the conditions of globalization. In Tatarstan a huge experience in area of polycultural education is gained. The research schools which have developed in Kazan and the republic in the field of oriental studies, religious studies, psychology, pedagogics, sociology and some other humanities allow to investigate in a complex a perspective scientific problem of multicultural training of the teacher and to broadcast the experience to other regions of Russia and outside its territory..

So, the strategic scientific and educational project "Teacher of the 21st Century" which had got approval of the International council of the Project 5:100 has been implemented at the Kazan federal university since 2016. The full name of the project is "Quadrature of the Transformed Pedagogical Education". One of the main directions of the program is training of the teacher of new type - the multicultural teacher urged to carry out professional activity in the conditions of the polycultural society, having system ethnocultural knowledge, psychological and pedagogical technologies, tolerance and competence of interethnic dialogue. Uniqueness of the project consists in creation of complete system of all training levels of the multicultural teacher: Bachelor's program, Master's program, additional education, advanced training courses. Thus, the universal structural the teacher training (retraining) model at classical university is formed taking into account psychophysiological and sociocultural aspects of transformation of subjects of educational process, that is most demanded in the modern multicultural world.

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