

I. FONDAMENTS

MULTILINGUALISM, MULTICULTURALISM AND THE INTERCULTURALLY COMPETENT TEACHERS

Lavinia NĂDRAG

Ovidius University of Constanta, Romania

Lnadrag28@yahoo.com

Alina GĂLBEAZĂ (BUZARNA-TIHENEA)

Ovidius University of Constanta, Romania

alina_buzarna84@yahoo.com

Abstract:

Globalization has changed the world deeply, and culture has not escaped its influence. This paper tackles several concepts such as bilingualism, multilingualism, and interculturally competent teachers, by analyzing the EU teaching context, covering both theoretical and practical issues. Since teachers need to empower their students by developing their 21st century skills, certain issues and recommendations concerning education will be discussed. Thus, elements such as learning and assessment, as well as some cultural aspects placed in social contexts will be analyzed. An outline of a case study – aimed at testing the efficacy of the solutions forwarded in this study – will also be presented.

Key words:

Bilingualism, multilingualism, multiculturalism, interculturally competent teachers, culture

Introduction

This paper discusses issues concerning bilingualism and multilingualism, multiculturalism and some of the factors that educators should consider when teaching in a multicultural environment or when they are trying to make their students understand this type of environment in which they may live and work. Beyond tolerance there must be ways of

understanding and valuing someone else's conceptions, ideas, beliefs, behavior, and culture.

Bearing in mind that teachers need to prepare students for the challenges of the 21st century, a set of mandatory skills (such as communication, collaboration, critical thinking, creative thinking; getting informed through the media and technology; flexibility, leadership, initiative, productivity, social skills) should be taken into consideration when designing the teaching content and the curricula.

1. Bilingualism

The studies conducted with the purpose of understanding code switching and code mixing in bilinguals have shown that these learners use their two languages alternately or they mix them (see Milroy and Muysken, 1995).

The literature on bilingualism has underlined, to some extent, the idea that two monolinguals make up one bilingual person, which, in turn, determined scholars and professionals to assess bilingual proficiency in terms of the monolingual one. Moreover, it was assumed that bilingual individuals possessed a so-called switch, which played an important part in the theoretical analysis of multilingual processing (i.e., one language is “turned off”, while the other is “turned on”, L1 and L2 language processing being thus separated on a neurological level). However, other scholars, such as Grosjean's (1989), rejected this perspective and tackled several issues engendered by the normative, standardized assessment of bilingual persons; it should be added that these standards were based on monolingual models and were originally aimed at identifying and contrasting language discrepancies and disorders. Other investigations also revealed similar issues when standardized, norm-referenced tests for the assessment of intelligence were employed (Ortiz and Cehelyk, 2024).

Roaming through the literature focused on the connections between bilingualism and intelligence, scholar Hakuta (1986: 14-44) also notices a positive viewpoint as far as the concept of “bilingualism” is concerned; this progressive structure marking the literature in the field is structured into three

fundamental stages, each marked by effects of different nature, i.e., detrimental (negative), neutral and additive (positive).

The research in the field took a new turn with the introduction of Cook's (1993a) concept, i.e., "wholistic view of multicompetence", which emancipated bilingualism from the perspective upon language acquisition engendered in Universal Grammar. This new wholistic perspective refutes the conception of the multi/ bilingual speaker as the product of two separate systems, professing that these speakers possess a unique language system, with distinct knowledge of the first and second language; moreover, their language consciousness and their significant language cognitive processes are different if compared with those employed by monolingual speakers. Cook (1993a, 1993b) hypothesizes that the language systems employed by multilingual speakers involve the same mental lexicon, that both language systems are co-present and dealt with in the same brain hemisphere.

Other scholars, such as Herdina and Ulrike (2002) support the perspective according to which the bilinguals' skill level is different from the one of monolingual speakers. In his turn, Lambert (1977) contributes to the research in the field by making the distinction between additive bilingualism (i.e., the positive consequences of bilingualism, involving the acquisition of two socially important languages) and subtractive bilingualism (the negative affective and cognitive consequences of bilingualism, when both languages are underdeveloped). This latter type of bilingualism is usually coupled with subtractive biculturalism, when the learning process of one language negatively affects the other language, by threatening to substitute or dominate it, especially in ethnic minority groups. Lambert's sociolinguistic approach represents a cornerstone in the evolution from the binary categorization involving bilingualism and monolingualism to more intricate taxonomies that tackle bilingual subcategories and underlying bilingual/ monolingual differentiations.

Metalinguistic knowledge has also enjoyed extensive attention in Renzo Titone's (1994) studies on multilinguals. The scholar differentiates between the concepts of "language awareness" and "metalinguistic consciousness", the former being typical of young

children and the latter developing after the age of twelve years and in children from bilingual backgrounds.

Research has also pinpointed the distinctions in the thinking styles associated with multilinguals and monolinguals, and the indisputable benefits in cognitive flexibility, imagination, creativity, diverse thought or problem solving held by young bilingual individuals. In addition, bilingual children demonstrated their divergent and borderless thinking skills, their enhanced creativity, imagination, and flexibility, outscoring their monolingual peers in creative thinking tests focused on eloquence, flexibility, creativeness and elaboration.

2. Multilingualism

It is widely known that multilingualism refers to an individual's ability to communicate via more than one language in an efficient manner (also known as polyglots). There are two types of bilingual people, i.e., simultaneous bilinguals (those that grew up speaking two distinct languages) and sequential bilinguals (those who first learn their mother tongue and acquire the second language later in their lives). Scholars such as Auer and Wei (2007: 13) notice that kids learn at least a foreign language in school, and the great majority of people worldwide “speak more than one language, i.e. they are at least bilingual”; thus, the scholar concludes that quantitatively speaking “monolingualism may be the exception and multilingualism the norm”.

The benefits of multilingualism are evident especially in the economic system as it facilitates the collaboration among companies from all over the world. Auer and Wei (2007: 14) mention other advantages that stretch beyond the economic field, as learners deal with various inherent emotional reactions, improve their empathetic skills and acquire (cultural) knowledge typical of the respective foreign language.

“Pedagogic notions such as learner-centeredness, motivation, authenticity, research approaches such as pragmatics, discourse and conversation analysis, enunciation theory, the ethnography of communication and the study of nonverbal communication began to create new terrain for the

expression of the Self... Learning how to describe oneself and how to situate oneself in space and time foreshadowed the emergence of a less abstract learner/speaker, for whom the learning activity itself represented just one of many experiences over the course of his or her life” (Auer and Wei, 2007: 13).

The EU policy on multilingualism

It is widely acknowledged that the harmonization legislations at the EU level, as well as the promulgation of EU laws and their transformation into national laws also depend on translation and thorough knowledge of languages (Popescu, 2012: 114). As legislating body, the European Parliament promulgates laws that turn into national laws and have direct binding force on the citizens of the Member States. To this end, EU laws are translated and published in its Member States’ official languages and, thus, translation is essential for the functioning of the European Parliament.

According to the EU Multilingualism Policy, the European Education Area is centered on language skills, as they are inherent requirements underlying the ever-expanding language acquisition process in Europe, also supported by international mobilities, partnerships, collaborations, tolerance, mutual understanding, etc. Not only do languages represent a fundamental element of personal and national identities, but also reflect the deep roots of all cultures and patrimonies across the world. From this perspective, it can be stated that multilingualism is one of the strongest instruments of the European Union, i.e., the leverage of the aspiring unity within diversity that characterizes the EU project. Countless resourceful education policies involving language learning have infused EU policies and highlighted their advantages at personal, individual (i.e., career opportunities, personal development), social (e.g., development of cultural consciousness, tolerance and unity) and economic levels (e.g., employees endowed with language skills and cultural competence can contribute to the success and growth of their company on global markets) (see “About Multi-lingualism Policy”. *European Commission. European Education Area*, https://ec.europa.eu/education/policies/multilingualism/about-multilingualism-policy_en).

Council of Europe Portal dedicates a section to “Common European Framework of Reference for Languages (CEFR). The CEFR Levels”, furnishing exhaustive information about the evaluation and grading of language proficiency levels (see <https://www.coe.int/en/web/common-european-framework-reference-languages/level-descriptions>). Therefore, according to *Council of Europe Portal*, the EU experts designed several tools that contributed in a significant manner to the improvement of foreign language teaching and learning processes through the dissemination and development of methodological novelties, trends and strategies (such as those of communicative nature), the identification of the knowledge and know-how imposed by the communication threshold, and the design of novel teaching programmes based on language necessities. These efforts have been paired up with a refreshing approach to the dissemination of these methods, strategies and tools in a more efficient manner, enhancing the operational acquisition of foreign languages.

The Common Reference Levels, based on the initial bank of “illustrative descriptors” designed and ascertained for the CEFR in a Swiss National Research project, envisage three main elements, i.e., the Global scale, Self-assessment grid and the Qualitative facets of spoken language use. The first element refers to levels synthesized in a holistic table, making it easier to convey the system to non-specialists and furnishing teachers and curriculum designers with necessary guidelines. The second element is aimed at orienting the actors involved in teaching and learning processes for certain practical goals, and at furnishing them with a more particularized perspective (i.e., outlining fundamental language skills, (self-)assessment of proficiency levels based on more accurate descriptors). The third element is aimed at the assessment of spoken performances and highlights various qualitative facets of language use.

The Common European Framework of Reference for Languages (CEFR) outlined by the Council of Europe has been playing a vital part in modelling language education policies. The language proficiency levels presented in this cornerstone document are heavily employed in the design of foreign language curricula and assessments by public institutions, assessment

bodies, educational institutions, etc. According to the information provided on the official website, these levels are also the foundation of “Relating language curricula, tests and examinations to the Common European Framework of Reference (RELANG)”, i.e., an initiative that provides:

“...training to stakeholders in the Member States of the European Union and the European Centre for Modern Languages (ECML) in relating language tests and examinations to the CEFR in a valid way and exploring relationships between foreign language curricula and the CEFR” (see “Relating language curricula, tests and examinations to the Common European Framework of Reference (RELANG)”, RELANG, <https://relang.ecml.at/>).

This initiative centered on the long-term objective of guaranteeing accurate language assessments in member countries considered the implementation in test performances of accurate, comprehended and widely acknowledged CEFR levels. For this purpose, the focus fell on the approach of certain principles involving aspects such as: the evaluation in pre-service teacher training and education; alternative and continuous evaluation techniques, methods and strategies; assessing mediation and pluricultural/plurilingual competence in the (foreign language) classroom; implementing the CEFR and the novel Companion Volume in order to improve second language competence tests; designing accurate language tests and examinations underlined by the CEFR and its Companion Volume; connecting existing assessments as well as foreign/ second language curricula to the CEFR and its Companion Volume; designing, improving and adapting support materials based on the particular necessities of the participating countries. The outputs envisaged by the RELANG initiative consist in various training modules and workshops focused on the design of foreign language curricula and of accurate language assessments connected to the CEFR, as well as for their duplication at local and regional levels. Moreover, it also intends to furnish the required levers represented by an online platform designed for the improvement and development of language tests and assessments connected to the CEFR.

3. The concept of multiculturalism

According to *Cambridge Dictionary online*, multiculturalism – a term attested for the first time in 1941 – refers to the idea of paying attention to the distinct cultures co-existing within a society. For instance, culture is deeply embedded in art and artists, therefore, use their works in order to promote their cultural values.

In its turn, *Oxford Dictionary online* defines the term multiculturalism as “relating to or containing several cultural or ethnic groups within a society”, while the *Free Dictionary* outlines it as a concept “relating to, or including several cultures”; “relating to a social or educational theory that encourages interest in many cultures within a society rather than in only a mainstream culture” and “consisting of, relating to, or designed for the cultures of several different races”.

Other dictionaries outline the term multiculturalism in a similar way, i.e., “the state or condition of being multicultural; 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” (see “Multiculturalism”, *Dictionary.com*), or “a situation in which all the different cultural or racial groups in a society have equal rights and opportunities, and none is ignored or regarded as unimportant” (see “Multiculturalism”, *Collins Dictionary*).

Therefore, all these dictionary definitions highlight the idea of placing into the limelight more cultures and cultural identities fostered within a society, of preserving and capitalizing their values and beauties, and granting them equal respect. Thus, in its essence, multiculturalism reflects the EU slogan of “Unity within diversity”.

Dictionaries also illustrate a wide array of phrases featuring the adjective multicultural, such as “multicultural advocate”, “multicultural apparition”, “multicultural area”, “multicultural association”, “multicultural awareness”, “multicultural career”, “multicultural centre”, “multicultural coalition”, “multicultural committee”, “multicultural community”,

“multicultural consortium”, “multicultural cookbook”, “multicultural council”, “multicultural counselling”, “multicultural diversity”, “multicultural education”, “multicultural literacy”, “multicultural literature”, “multicultural menu”, “multicultural programme”, “multicultural resource”, “multicultural society”, “multicultural team”, “multicultural workforce”, etc.

4. Interculturally Competent Teachers

The literature pinpoints that despite individual adjustment and adaptive features regulating the students’ inner processes in order to deal with the challenges they encounter (Baca, 2022), cultural differences have been seen as barriers restraining the students’ capacity to attain academic success, especially in public schools, which engendered low expectations and undervaluation as far as culturally different students are concerned. Consequently, Will and Najarro (2022) notice that the specialists in the field engaged in the development and implementation of teaching methods, strategies and practices (i.e., asset-based pedagogies) in order to include learners’ various cultural identities and expertise into the teaching and learning processes and to enhance the efficiency of instruction. These attempts engendered new teaching approaches outlined by a wide array of researchers across time, such as culturally responsive teaching (i.e., employing students’ various cultural elements, such as customs, features, experience, and mentalities in order to improve classroom instruction), culturally sustaining pedagogy, primary culturally relevant pedagogy, etc., which valorize the previously neglected, marginalized social or cultural groups, their knowledge, particularities and contributions, and empower all students to immerse into lifelong learning and develop their critical thinking skills (Will and Najarro, 2022).

These endeavors have also been reflected at the level of educational policies, which intertwined culturally responsive teaching with several concepts, ideas and initiatives of academic nature, (e.g., heterogeneity, impartiality, and inclusion projects), entailing new regulations and policies that support the promotion and implementation of equity in schools and the support of marginalized students.

Gay (2000; 2002) coined the term “culturally responsive teaching” in order to refer to situations where information and skills of academic nature are embedded in learners’ understanding and reference structures; in such circumstances, these elements carry a more personal meaning, which enhances their interest appeal, and facilitates and deepens their learning processes. Thus, culturally responsive teaching makes culturally different students feel that their culture and their communities are valued and that they belong to the educational institutions that they attend, boosting engagement and academic success.

Since a community’s culture encompasses its people’s customs, the language(s) they speak, their values, beliefs, etc., it provides vital information about how these people understand and interpret the world. Thus, by inserting elements of the learners’ culture in the educational environment, the teaching and learning processes would be enhanced. Unfortunately, this is a long-term process that also requires a lot of empathy, patience and understanding from all the actors involved in educational processes, especially since we live in a world where most educational institutions organize themselves around mainstream cultures, different from those that students experience in their homes and communities.

The literature in the field shows that, unfortunately, teachers are not immune to cultural biases, which inevitably affects their perceptions on, and expectations from their students, also imprinting their classroom management styles. For instance, some teachers belonging to a mainstream culture may set lower expectations for students belonging to a minority culture.

In the 1990s, Gloria Ladson-Billings was scrutinizing the practices employed by effective teachers who had a positive impact on the students from minoritarian cultures. The aims of her efforts were to facilitate the integration of these students and to improve their academic results. The researcher noticed that despite their different teaching styles, teachers based their approaches on high expectations for their students, nurtured their academic success, valued the students’ communities and even joined them. The results of this research engendered the structure of culturally relevant pedagogy, destined to stimulate student performance and uphold the acknowledgement and assertion of the learners’ cultural identity while cultivating critical viewpoints that denounce the injustice perpetuated by

educational institutions. It is noteworthy that, in its turn, this framework laid the foundations of culturally responsive teaching.

Culturally relevant pedagogy consists of three main elements, i.e., student learning (focusing on students' academic achievement and developing their problem-solving skills); cultural competence (outlining a context that allows students to value and display their own cultures and to improve their knowledge in other cultures as well); and critical consciousness (focusing on the enhancement of the students' ability to tackle and solve various issues, in particular those stemming from societal inequities and marginalization).

Another scholar that contributed to the research in this area is Gay (2000; 2002) who emphasized five main elements that characterize culturally responsive teaching, i.e., solid general knowledge about cultural diversity (e.g., comprehension of various cultural values, and contributions belonging to different minorities; including such knowledge into the teaching process); culturally relevant curricula (e.g., inserting multiple/ diverse viewpoints in the teaching process; contextualizing issues in terms of race, ethnicity, etc.); high expectations for all students (assisting students to attain academic success, and acknowledging their cultural identities); tackling distinct communication styles (comprehending and implementing various communication styles, typical of the communities the students are part of, in order to encourage their participation); and employment of multicultural instructional models (referring to the learners' cultural understanding, awareness and expertise when teaching new knowledge).

Culturally sustaining pedagogy and culturally relevant teaching

Scholars have noticed that when it comes to the design of curricula, the establishment of behavioral expectations, and the implementation of linguistic practices, most educational institutions still focus more on the mainstream culture, leaving aside the ones belonging to various minorities; this perspective is connected to asset-based pedagogies, such as culturally relevant teaching. Nevertheless, the demographic changes created a diversified society which requires new perspectives. Thus, attention has been

drawn to the fact that asset-based pedagogies neglect the students' fluid interconnections with their identities (Paris and Alim, 2014).

Culturally sustaining pedagogy is aimed at changing this situation as it instructs teachers to leave aside the norms imposed by the mainstream culture when working with students belonging to various minorities and to encourage them to explore and honor their own cultural elements. Ladson-Billings (1995) emphasizes the benefits of culturally sustaining pedagogy and explains that the culture-modelling process performed by students should be carefully scrutinized. It is noteworthy that the three culture-related pedagogies (i.e., the responsive, the relevant, and the sustainable one) should not be seen as conflicting, as they are all aimed at mending the deficits in the education of students belonging to different minorities by emphasizing the assets of their cultures and communities in the learning and teaching processes.

Research emphasizes that, in general, relevant teaching boosts the students' success which is reflected both quantitatively, in their test scores, and qualitatively via the development of critical thinking skills, for instance (Aronson and Laughter, 2016).

Culturally responsive teaching can be illustrated through materials featuring individuals or representations of diversity, of a wide array of age groups, genders, ethnicities, etc., disseminating their cultural elements, accomplishments, and experience. Debates on various events should be performed through diverse lenses, including the viewpoints of minorities or of oppressed or excluded groups. They should also require learners to employ critical thinking skills and their prior knowledge and cultural expertise in order to establish interconnections with the academic teaching and learning content, and to scrutinize societal inequities.

Classroom codes of conduct should also be reconsidered within a culturally responsive teaching approach and reincorporated in the teaching process; for instance, the ways in which communication is tackled may differ from one culture to another (i.e., in some cultures, verbal overlap is a demonstration of one's engagement and interest in the conversation, while in other cultures it may be considered as impolite) (Will and Najarro, 2022).

Higher education institutions, such as “Unity Environmental University” in Maine, also acknowledge that across the years, against the background of the ongoing globalization process, the incorporation of cultural competence in education has expanded and mirrored its advantages, modelling pedagogy, adapting institutional objectives and procedures, shaping student-teacher relationships in order to engender inclusiveness in teaching and learning processes.

Since culture encompasses the beliefs, traditions, values and customs common to a group of individuals from a certain geographical area and/ or with the same ethnic backdrop, defining thus their identity, both students and teachers bring their cultural discrepancies into the classroom; these elements are susceptible to influence the individuals’ learning styles, presentation of various pieces of information and interactions. Therefore, according to Unity Environmental University, the insertion of cultural competence (which involves learning, comprehending, and respecting cultural differences) in teaching and learning processes contribute decisively to the establishment of an inclusive learning context. By raising the students’ and the teachers’ cultural awareness, mutual respect, understanding and responsibility are enhanced; moreover, their communication skills, critical thinking, creativity and innovation increase.

The aforementioned university states that another advantage is represented by the increased accessibility characterizing the educational institutions that foster cultural competence, benefitting those students from minorities or marginalized groups and decreasing the likelihood of discrimination. Furthermore, since higher education institutions encourage and develop social mobility, there is an increased need to implement cultural competence in educational systems and grant more opportunities for social mobility to marginalized groups.

The increasingly diversified and globally connected contemporary society requires the implementation of cultural awareness in educational systems worldwide. Unity Environmental University explains that before implementing cultural competence in teaching and learning processes, teachers are advised to practice introspection, to scrutinize their own cultural identity, to clearly understand the notion of cultural competence and to

acknowledge their possible (cultural) biases and advantages. In order to increase cultural awareness, previous (unequitable) assumptions might require a deconstruction process, biases should be challenged and novel, more inclusive thinking should be established. In this regard, many higher education institutions have implemented inclusive pedagogies focused on the acknowledgement and observance of their students' rich and diversified cultural backdrops.

In order to better understand the impact that cultural differences have on learning and teaching processes, teachers can attend various trainings (i.e., workshops, courses, seminars, etc.) or involve themselves in collaborative projects that deal with cultural competence and its implementation in education. These courses and projects can support teachers understand their students better and establish authentic relationships.

Moreover, the curriculum should encompass a wide array of cultural viewpoints; teachers should intently select teaching materials, classroom decorations, communication styles and resources mirroring elements from various cultures in order to facilitate a more thorough comprehension of the world. The curriculum designing process should observe the principle of inclusiveness without affecting education quality.

Cultural competence can also be boosted by employing highly efficient, significant and engaging materials, yielded through strategic instructional/ educational design, and by implementing experiential learning strategies, which connects classroom learning content with the students' experience outside educational institutions.

According to Unity Environmental University, all educational institutions should underlie their institutional vision and strategies on the respect of diversity and equity and encourage the implementation of cultural competence in their curricula, empowering future generations to tackle the wide array of challenges that threaten the world.

5. A Prospective Case Study

Based on the above-mentioned theoretical perspectives, the authors of this paper will perform a study aimed at scrutinizing the influence of multicultural environments on the students' intercultural competence. Thus,

one major objective of this study is to find out how multiculturalism (belonging to different cultures, races, ethnicities, social classes, religions, people with disabilities, gifted people, LGBT+, etc.) is perceived by students. This will also contribute to a better understanding of the status quo of the higher education institution the students are enrolled at, in terms of its multicultural environment and of its promotion of cultural competence. Hence, an online survey will be administered with the help of the teaching staff at a university in Romania, while students' opinions and comments on multiculturalism are expected. Thus, the survey will contribute to a thorough comprehension of the students' viewpoints and experiences as far as multiculturalism is concerned. It will also furnish insight into the possible solutions that could be implemented in order to better assist students belonging to various cultural groups.

The quantitative questions will be aimed at collecting demographic data about the participants in the survey, such as their cultural backdrops and experience with diverse types of groups. More specifically, the subjects will be asked about their age, nationality, race, ethnic group, the age when they became aware of the existence of multiple races/ ethnicities/ social classes/ religions/ disabled people/ LGBT+ communities, etc. The qualitative questions will focus on grasping more nuanced pieces of information about and reflections on the students' interactions with people belonging to various types of groups (how they interact with people, colleagues belonging to other cultures than theirs, if they know any stereotypes about a certain race/ ethnicity/ religion/ culture, etc.); thus, a clearer picture about the issues they faced during their intercultural exchanges and about the advantages incurred by these experiences will be outlined.

The results of this survey will mirror the students' awareness of the multiculturalism characterizing their social environments, and reveal their attitudes towards, and perspectives on inclusion and acceptance. In addition, they will broaden the debates on the part played by higher education in the dissemination of multicultural awareness and competences in the increasingly globalized and inclusive academic world.

6. Conclusion

Vital elements of the contemporary globalized educational system, multilingualism and multiculturalism contribute to the development of skills required by the increasingly diverse societies. Qualities such as empathy and social cohesion, increased cognitive abilities and larger perspectives upon the world are engendered by encouraging students to explore multiple cultures and languages. Culturally competent teachers use their skills in order to model culturally competent graduates with diverse cultural backdrops, promoting inclusiveness and equity, and creating an efficient learning context. Sensitivity to and respect of cultural differences, promotion of intercultural communication, adaptability of teaching strategies and approaches, challenges to stereotypes, and commitment to an environment marked by equity and understanding are also features typical of cultural competence, allowing students to flourish in a globalized world.

The development of cultural competence requires lifelong training, critical thinking and exploration of diverse cultural contexts, which should be prioritized by education systems. Thus, the actors involved in teaching and learning processes should receive the necessary assistance in order to acquire the skills required by inclusive and culturally competent classroom environments. Updated efficient and inclusive education systems are based on a blend of multiculturalism, multilingualism and cultural competence, which prepare students to sail through the rough waters of the multicultural societies engendered by a globalized interconnected world.

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