



Linguistic Diversity In English Classrooms: A Systematic Review And Theoretical Framework For Inclusive ELT Practices

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Abstract

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This systematic review study highlights the importance of critical multicultural education in promoting social justice, dialogic pedagogy and critical consciousness in line with Original Critical Pedagogy by Paulo Freire and Critical Pedagogy Revised by Antonia Darder, emphasizing evolution towards social justice. This study proposes the inclusion of critical multicultural education in teacher education programs and its wider implementation in culturally diverse environments. By combining diverse perspectives and experiences, this approach aims to foster critical thinking and empower students to navigate and appreciate the complexity of diverse cultural landscapes. This research uses a systematic review approach. The search strategy yielded thousands of studies for inclusion in the systematic keyword map, and 23 studies for in-depth review. The findings of this systematic review reveal that critical multicultural education is essential for empowering students. This study advocates its application in diverse contexts, emphasizing the release of cultural norms and promoting an equitable environment. Teacher education can promote diverse content, challenge power dynamics, and encourage critical thinking, thereby contributing to an egalitarian society. In conclusion, critical multicultural education is essential for an inclusive society, empowering all students and fostering a just society.

Keywords:

Critical Pedagogy, Linguistic Diversity, ELT

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INTRODUCTION

By broadening the scopes of research in literacy, the literacy field is increasingly recognizing the social and political aspects inherent in texts and their creation. In an era characterized by some as post-truth politics (Higgins, 2016; Sambrook, 2012), the critical educational task involves the ability to critically examine the social, historical, and political controversies surrounding literacy. A strand of thought that historically underscores the liberating role of literacy is critical literacies (Freire & Macedo, 1987; Janks, 2014; Luke, 2012). Emphasizing the inherently political nature of textual content, critical literacies position educators and learners as collaborative constructors of knowledge, analyzing and producing texts to expose, deconstruct, and disrupt systems of oppression (Comber, 2015; Giroux, 2005). Nevertheless, the application of practices grounded in critical literacies is frequently withheld from the growing population of students acquiring English as a second or additional language, commonly referred to as multilingual learners. This withholding is often justified by asserting that engaging critically surpasses the capacities of individuals still in the process of acquiring a new language (Park, 2011). In reality, the power dynamics underscored through critical

literacies are intricately linked with the process of learning English. In countries where English holds dominance, multilingual learners confront overlapping forms of academic, linguistic, and racial discrimination. Even in regions where English is not widely spoken, the increasing global dominance of English has led many other languages—and arguably their speakers—toward comparable marginalization (Jenkins, 2013).

Critical pedagogy, as initially formulated by Paulo Freire, is an educational approach that emphasizes the importance of engaging students in critical thinking, questioning societal norms, and fostering a sense of empowerment and agency. Paulo Freire, a Brazilian educator, and philosopher, developed this pedagogical approach in the mid-20th century, particularly outlined in his seminal work *Pedagogy of the Oppressed* (1968). The core idea is to challenge traditional authoritarian teaching methods and create a more democratic and participatory learning environment. Antonia Darder is a scholar who has contributed significantly to the development and application of critical pedagogy. While building upon Freire's ideas, Darder has expanded and adapted critical pedagogy to address contemporary educational challenges. Darder emphasizes the importance of acknowledging and addressing issues of power, privilege, and social justice within the educational system. Darder extends critical pedagogy to incorporate a broader understanding of social and cultural contexts, including issues related to race, gender, ethnicity, and class. She emphasizes the need for educators to be culturally aware and responsive to the diverse backgrounds and experiences of their students. Darder also explores the intersections between critical pedagogy and other theoretical frameworks, such as feminist pedagogy and critical multicultural education. In summary, Antonia Darder has played a crucial role in advancing and adapting critical pedagogy to contemporary educational contexts, expanding its scope to include a more comprehensive consideration of social, cultural, and intersectional issues. Her work builds upon the foundation laid by Paulo Freire and extends the relevance and applicability of critical pedagogy in addressing the complexities of modern education.

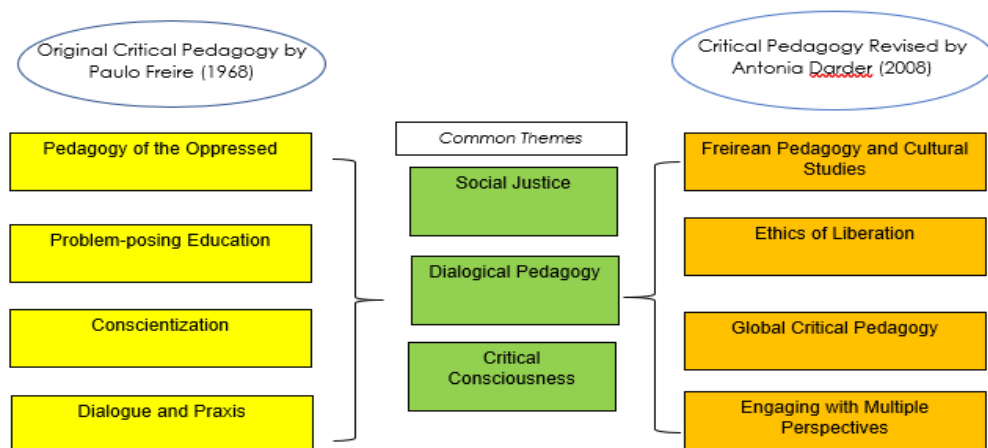


Figure 1. Original Critical Pedagogy by Paulo Freire (1968) vs Critical Pedagogy Revised by Antonia Darder (2008)

Critical pedagogy, situated at the intersection of educational philosophy and practice, has evolved through the influential contributions of key theorists, notably Paulo Freire and Antonia Darder. Despite a shared commitment to critical pedagogy, Freire and Darder bring unique perspectives that enrich the field. Paulo Freire, a foundational figure in critical pedagogy, laid the groundwork through his seminal work, *Pedagogy of the Oppressed*. Within this framework, he challenged the conventional banking model of education, where students are considered passive receptacles waiting to be filled with knowledge. Freire contended that this model was oppressive, advocating instead for a more dialogical and participatory approach to education. In his vision, education becomes a collaborative process, rejecting the one-way transmission of information in favor of a dynamic exchange between teachers and students. Freire further proposed a problem-posing approach to education, emphasizing a collaborative dialogue where teachers and students co-construct knowledge. This approach not only transforms the traditional power dynamic but also places a strong emphasis on fostering critical consciousness. According to Freire, education should go beyond the mere acquisition of knowledge; it should instigate critical thinking and raise awareness of social inequalities. The concept of conscientization, introduced by Freire, underscores the transformative power of education in raising awareness about broader social, political, and economic issues. Education, in this view, becomes a tool for liberation, empowering individuals to critically analyze and reshape their social reality. Antonia Darder builds upon Freire's foundational ideas and extends them into unexplored territories. She intertwines Freirean pedagogy with cultural studies, introducing an additional layer of complexity to the analysis of power and oppression in educational settings. Darder explores the intersections of culture, race, class, and power, acknowledging the intricate ways in which these factors shape educational experiences.

Darder's emphasis on the Ethics of Liberation underscores a moral commitment to social justice and equity within the educational landscape. By integrating ethics into pedagogy, Darder seeks to address the moral dimensions of education, emphasizing the importance of ethical considerations in shaping educational practices. In her vision of Global Critical Pedagogy, Darder expands the scope of critical pedagogy to consider global issues and the impact of globalization on education. She advocates for an understanding of how global forces influence local educational practices, recognizing the interconnectedness of education on a global scale.

Darder also advocates for engaging with multiple perspectives, promoting a more inclusive and diverse approach to critical pedagogy. She recognizes the importance of intersectionality, understanding that oppression is complex and multifaceted, requiring a nuanced and comprehensive approach. Despite the unique nuances in their approaches, Freire and Darder share common themes. Both are staunch advocates for social justice, viewing education as a powerful tool to address and overcome social inequalities. They champion a dialogical pedagogy, emphasizing meaningful conversations and collaborative knowledge creation between teachers and students. A shared goal is the development of critical consciousness, empowering individuals to critically analyze and transform their social reality. In summary, while Freire laid the foundational principles of critical

pedagogy, Darder's contributions have expanded and enriched the field by incorporating cultural studies, ethics, and a global perspective. Together, these theorists play pivotal roles in advancing and applying critical pedagogy within diverse educational contexts with the following research questions, What are the key similarities and differences between the Original Critical Pedagogy proposed by Paulo Freire in 1968 and the Revised Critical Pedagogy presented by Antonia Darder in 2008, specifically within the context of linguistic diversity in English classrooms? How can a systematic review and the development of a theoretical framework contribute to a better understanding of inclusive English Language Teaching (ELT) practices informed by these critical pedagogical perspectives?

METHODS

Design Of The Study

This research employed systematic review methodologies to investigate linguistic diversity within English classrooms. Focused on inclusive English Language Teaching (ELT) practices, the study utilized literature reviews to establish a theoretical framework. Through a systematic review, it compared Paulo Freire's original critical pedagogy (1968) with Antonia Darder's revision (2008), aiming to comprehend linguistic dynamics, identify patterns, and address gaps in ELT. The resulting theoretical framework provides guidance for educators, policymakers, and researchers in promoting inclusive practices. The emphasis on inclusivity reflects the evolving educational landscape's needs and underscores the significance of accommodating diverse linguistic backgrounds. In summary, this study contributes to a nuanced comprehension of linguistic diversity within the dynamic realm of English language education.

unit of analysis

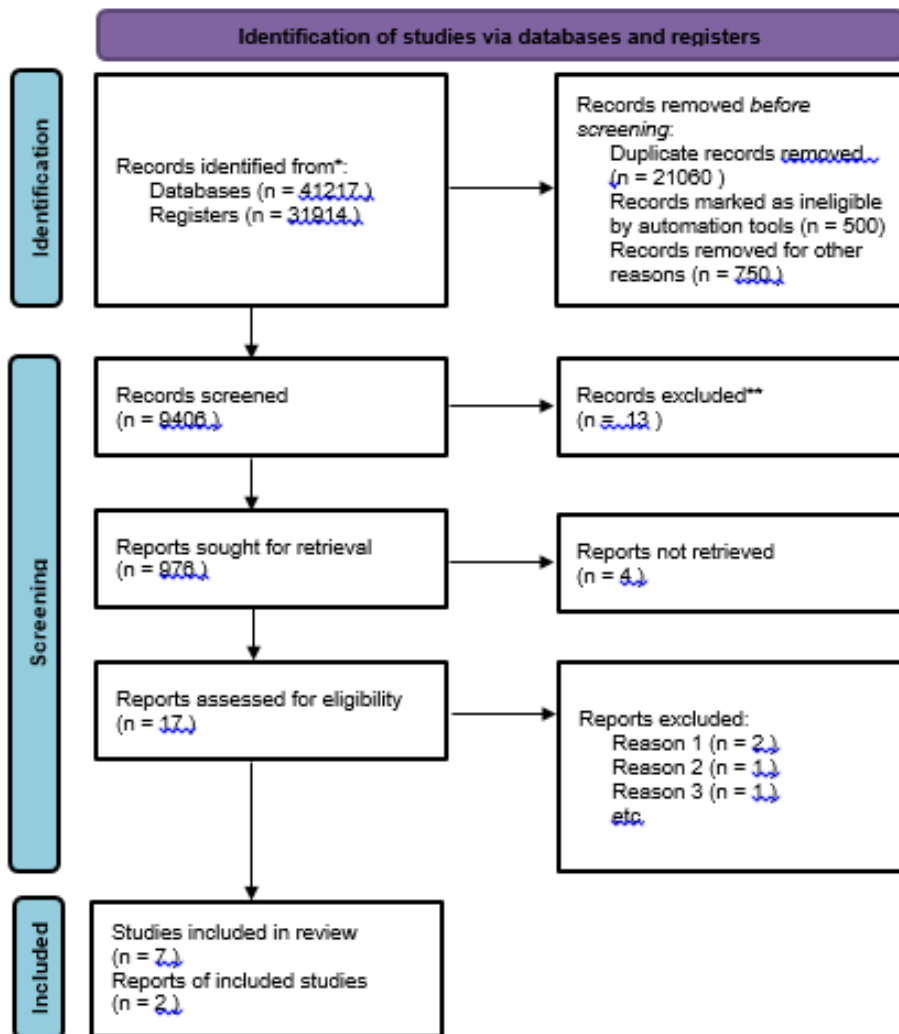
Numerous studies have delved into the realms of critical multiculturalism within the domains of teacher education and English as a Foreign Language (EFL) contexts. Esteemed scholars such as Bacon (2017), Fajardo (2015), Anya (2021), Acuff (2018), Gorski (2009), Kim (2019), Balci (2023), Kim and Choi (2020), and Liggett (2011) have independently explored this terrain. However, there exists a pressing necessity to amalgamate and distill the insights derived from these studies, fostering a more comprehensive understanding that can effectively guide teacher education policies, curriculum development, and the practices of educators. This article endeavors to bridge this gap by undertaking an integrative research review, scrutinizing and amalgamating pertinent studies that unravel the ramifications of critical multiculturalism on teacher education, with a specific focus on its interconnection with the EFL context. Anchored in the critical theory of multicultural education, this research extends beyond the contours of critical pedagogy, delving into the intricate dynamics of teacher training within EFL settings. Through this review, the aim is to not only enrich the discourse surrounding Critical Multicultural Education (CME) but also to furnish practical implications for those involved in EFL education, including teacher educators, policymakers, and practitioners.

RESULTS & DISCUSSION

Studies Included in Systematic Map Review This section focuses on the systematic map review to describe the relevant studies to answer the research question: "What are the key similarities and differences between the Original Critical Pedagogy proposed by Paulo Freire in 1968 and the Revised Critical Pedagogy presented by Antonia Darder in 2008, specifically within the context of linguistic diversity in English classrooms? How can a systematic review and the development of a theoretical framework contribute to a better understanding of inclusive English Language Teaching (ELT) practices informed by these critical pedagogical perspectives?"

Tabel 1. Keyword Search Items

| | | | | |
|----------------------|-----|----------|----|----------|
| Linguistic Diversity | AND | English | OR | Teaching |
| | | OR | | OR |
| | | Language | | Learning |



Picture 1 . PRISMA flow diagram

In order to delve into the primary research query, which scrutinizes the similarities and differences between Paulo Freire's Original Critical Pedagogy of 1968 and Antonia Darder's Revised Critical Pedagogy of 2008 within the specific framework of linguistic diversity in English classrooms, it is imperative to

understand the role of a systematic review and the development of a theoretical framework in contributing to an enhanced comprehension of inclusive English Language Teaching (ELT) practices that draw upon these critical pedagogical perspectives.

The outcomes of this research not only provide insightful perspectives but also act as guiding beacons for both educators and those involved in teacher education. This extensive study enriches our collective understanding of the subject matter and carries profound implications for subsequent research endeavors in this field. As a result, it facilitates the formulation of overarching conclusions pertaining to how critical multicultural education theory can impact both teachers and teacher education, thereby offering a more comprehensive understanding of the subject from a broader perspective.

The subsequent section meticulously compares Paulo Freire's Original Critical Pedagogy from 1968 with Antonia Darder's Revised Critical Pedagogy of 2008. This comparative analysis synthesizes various research studies focused on critical multicultural education, teacher education, and the nuances of English as a foreign language (EFL) instruction. The overarching goal of this integrative review is to explore the implications of critical multicultural education in teacher education and its subsequent application in EFL contexts. The studies incorporated underwent thorough analysis to identify commonalities and deviations, initially classified into critical and noncritical multicultural education. A more detailed exploration into themes and implications within each category ensued. Despite the extensive literature on multiculturalism, this review holds particular significance as it reveals a limited exploration of the critical dimension. Summarizing the amalgamated studies, the review presents contextual information, study settings, and conclusions for a comprehensive overview before delving into a detailed analysis. It posits that the incorporation of critical multiculturalism in teacher education is imperative for adequately preparing educators to address the needs of culturally diverse students. Critical multicultural education, as elucidated in the review, fosters an understanding of cultural complexities, diversity, and social justice issues, thereby empowering educators to scrutinize oppressive systems and integrate diverse perspectives. However, it also identifies challenges and dilemmas in implementing critical multiculturalism in teacher education.

One noteworthy implication underscores the need for educators to identify and challenge biases and assumptions about diverse students. May and Sleeter (2010) accentuate the importance of cultivating a critical consciousness in teacher education, allowing educators to question biases and attain a profound understanding of how culture molds perceptions. This understanding is integral for the adoption of culturally responsive teaching practices. Another implication involves recognizing the intersectionality of students' identities, underscoring the necessity for teacher education programs to delve into preservice teachers' identities and intersections of race, class, gender, and sexuality. Understanding intersectionality facilitates the development of inclusive teaching practices that honor student diversity. Critical multiculturalism in teacher education also demands a commitment to social justice and equity. Beard (2016) underscores the importance of incorporating social justice pedagogy in teacher education, fostering an understanding of historical, cultural, and political contexts that shape students'

experiences. Educators well-versed in social justice can facilitate critical conversations about power, privilege, and oppression. Kim and Choi's (2020) study posits that international learning experiences contribute to understanding multicultural education but underscores the need for preservice teachers to critically examine their racial privilege and comprehend the historical and socio-political underpinnings of racism.

The amalgamated studies propose that incorporating critical multiculturalism in English as a Foreign Language (EFL) contexts is not just beneficial but is a crucial and indispensable approach for fostering diversity, equity, and social justice in language teaching and learning. Within these studies, critical multiculturalism is defined as an approach that values diversity, challenges power imbalances, and encourages critical thinking and social action among both EFL teachers and learners. This aligns seamlessly with the principles of the Original Critical Pedagogy by Paulo Freire (1968) and the Revised Critical Pedagogy by Antonia Darder (2008), where the development of this theory is geared towards achieving social justice, dialogical pedagogy, and critical consciousness. The findings underscore several key themes related to the application of critical multiculturalism in EFL contexts, including the significance of teacher preparation, the role of curriculum and materials, and the necessity for incorporating critical pedagogy in EFL classrooms.

Kurtuluş and Aرسال (2023) stress the paramount importance of teacher preparation for effectively implementing critical multiculturalism in EFL contexts. Teacher training programs are advocated to offer opportunities for EFL teachers to reflect on their own cultural backgrounds, biases, and experiences, fostering a critical consciousness about diversity and social justice issues. EFL teachers, as suggested, need adequate preparation to navigate cultural differences, challenge stereotypes and biases, and establish inclusive learning environments that recognize and value the diversity of EFL learners. Additionally, Ong (2022) highlights the pivotal role that curriculum and materials play in promoting critical multiculturalism in EFL classrooms. The curriculum is posited to be designed to encourage cultural understanding and appreciation while challenging dominant cultural narratives and perspectives. Materials, as emphasized, should be diverse, inclusive, and culturally relevant, representing various cultures, languages, and experiences. Culturally responsive and critical EFL materials, according to the studies, can support learners' language development and enhance their critical thinking skills and intercultural competence.

Furthermore, Kim and Choi (2020) emphasize the need for critical pedagogy in EFL classrooms as a means of promoting critical multiculturalism. Critical pedagogy is described as empowering learners to question dominant social structures, cultural assumptions, and linguistic ideologies. The studies suggest that EFL teachers can utilize critical pedagogy to create opportunities for learners to critically examine and challenge power dynamics, cultural biases, and linguistic hierarchies. Critical pedagogy, it is argued, can foster social justice and provide spaces for learners to develop their voices and engage in social action.

Moreover, Kim (2019) suggests that the implementation of critical multiculturalism in EFL contexts may encounter challenges and obstacles. EFL teachers may face resistance from learners, opposition from dominant cultural

narratives, and challenges related to language proficiency, lack of resources, and limited institutional support. However, the studies underline the importance of perseverance and resilience, suggesting that EFL teachers can collaborate with learners, colleagues, and community members to overcome obstacles and promote critical multiculturalism. Lastly, Acuff (2018) indicates that the application of critical multiculturalism in EFL contexts can yield positive outcomes for learners, teachers, and communities. Learners can enhance their language proficiency, intercultural competence, critical thinking skills, and social awareness. Teachers can develop their professional knowledge and skills, feeling empowered to challenge dominant cultural narratives and perspectives. Communities, it is posited, can benefit from increased cultural understanding, appreciation, and the promotion of social justice and equity.

From these findings, it can be concluded that the exploration of the key similarities and differences between the Original Critical Pedagogy by Paulo Freire and the Revised Critical Pedagogy by Antonia Darder, particularly within the context of linguistic diversity in English classrooms, has provided valuable insights into the application of critical multicultural education theory. The systematic review and theoretical framework developed through this research contribute significantly to our understanding of inclusive English Language Teaching practices informed by critical pedagogical perspectives. The comprehensive analysis of literature, research studies, and implications presented in this discourse serves as a foundation for future research and development in the field of critical multicultural education.

CONCLUSION

This study is in alignment with the fundamental principles delineated in Paulo Freire's Original Critical Pedagogy (1968) and Antonia Darder's Critical Pedagogy Revised (2008). The evolution of this pedagogical theory, as outlined in these seminal works, centers on the cultivation of social justice, dialogical pedagogy, and critical consciousness. In the contemporary global landscape, characterized by an increasing coexistence of diverse ethnic, linguistic, religious, and cultural groups, the emphasis on critical multicultural education becomes pronounced as a foundational element for empowering students in culturally diverse settings.

Critical multicultural education, as advocated in this study, encourages students to be cognizant of the diversity present in terms of languages, races, classes, and genders. It equips them with a critical perspective that challenges societal norms and addresses power imbalances. The integrative research conducted in this study underscores the specific relevance of critical multiculturalism, particularly in the context of English as a Foreign Language (EFL) settings. The study asserts that the incorporation of critical multicultural education should extend beyond teacher education programs to encompass all culturally diverse settings. Moreover, it emphasizes the imperative need for individuals to unlearn cultural norms and embrace emancipatory actions to establish equitable and fair environments within classrooms.

A focal point of the study is the preparation of teacher candidates to utilize culturally diverse materials, engage in projects that question the hegemony of power holders, and create activities and presentations that heighten students'

awareness of the power balances that have historically shaped culture. This proactive approach not only aligns with the principles of critical pedagogy but also aims to instill in educators the capacity to facilitate transformative learning experiences that transcend conventional norms.

Furthermore, the incorporation of elements from students' own lives into education is highlighted as a key tenet of critical multicultural education. This pedagogical approach seeks to provide more relatable content for learners, fostering critical thinking in the classroom. By integrating diverse perspectives and experiences, critical multicultural education aims to equip students with the skills necessary to navigate peacefully and equitably in culturally diverse environments throughout their lives. Ultimately, it contributes to the cultivation of a more egalitarian society, wherein individuals are adept at understanding, respecting, and appreciating the diversity that characterizes contemporary communities.

In summary, this research underscores the critical importance of incorporating critical multicultural education as a foundational approach for constructing inclusive and equitable communities. The study emphasizes the need for its integration into teacher education programs and advocates for its broader implementation in all culturally diverse settings. By doing so, the research posits that critical multicultural education has the potential to contribute significantly to the development of more just and democratic societies, wherein individuals are empowered with the tools to navigate and appreciate the complexities of diverse cultural landscapes.

CONFLICT OF INTEREST

Concerning the research, authorship, and publication of this paper, the author(s) reported no potential conflicts of interest.

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