

Ministry of Education

Teaching in Multicultural School Setting

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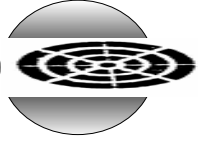
Module Title: Teaching in Multicultural Context

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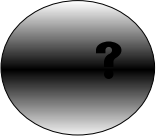
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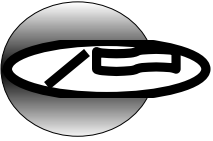
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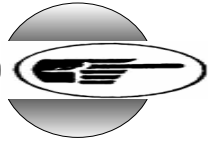
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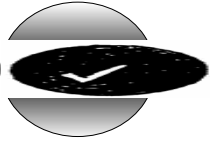
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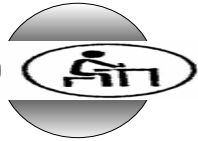
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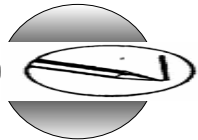
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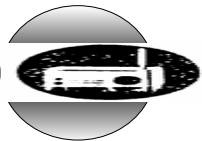
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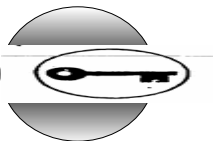
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MODULE INTRODUCTION

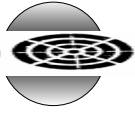
This module is prepared for the course *Teaching in Multicultural School Setting*. This course is intended to equip learners with competencies required to teach in settings characterized by ethnic, linguistic, social class, religious, gender and many other markers of diversity. Taking democracy, social justice and equity as cross cutting themes it strives to build the capacity to inculcate mutual respect and tolerance among the learners. In so doing it treats topics such as the concept of multicultural education; problems faced minorities such as stereotypes and prejudices, discrimination, racism, sexism, ethnocentrism in educational practices; teaching, curriculum, and the school environment in multicultural settings. In addition it also treats diversity issues in Ethiopian secondary schools.

OBJECTIVES OF THE COURSE

Upon completion of this course the student will be able to:

- Understand the concept of multicultural education
- Understand diversity issues in schools and the problems related to diversity
- Develop competencies in teaching (planning, facilitating, managing, assessing) in multicultural environment
- Exhibit skills of selecting, using and evaluating curriculum materials
- Analyze mechanisms of promoting diversity in the institutional environment
- Develop positive attitudes towards diversity in line with the democratic ideals of social justice and equity
- Analyze multicultural issues in the Ethiopian secondary school context.

UNIT ONE: THE NATURE AND GOALS OF MULTICULTURAL EDUCATION



Introduction

Dear learner, I am very much happy to say you welcome to the first unit of the module. In this unit four major elements are briefly discussed. These are; the concept of multicultural education, Goals of multicultural education, Dimensions of multicultural education and Approaches in multicultural education.

As you may know, multicultural education is a global issue. It is difficult or may be impossible to find a country where all its students are from the same cultural background and ethnic group. For example, our country, Ethiopia, is composed of more than 80 nations and nationalities. Thus, as a teacher, you have to know that your students have differences in many terms such as: culture, ethnicity, economy, gender and others.

So, this first unit will help you to get adequate knowledge about the nature and goals of multicultural education. Read carefully and understand the unit and do all the activities before you proceed to the second unit. I wish you a nice study time.

Unit Objectives

After completing this unit, you will be able to:

- Explain the concept of multicultural education
- List down the goals of multicultural education
- Analyze the dimensions of multicultural education
- Explore the different approaches of multicultural education

1.1. Concept of Multicultural Education

Overview

Multiculturalism as a concept is a 20th century phenomena. This section will acquaint you with some definitions and concepts of multicultural education. Before you read the section try to define multiculturalism from your own experience and understanding. I am sure you know the words “multi” and “culture” and try to understand what you get by combining these words.

that comes to your mind when you read the phrase multiculturalism?

Merge some of the content to Defining Multicultural Education

1.1.1. Defining Culture

Dear learner, what do you think are the main elements in defining culture?

Broadly speaking, culture is the system of shared beliefs, values, customs, behaviors, technologies and products that a society holds, follows, uses and produces to live in its environment, and passes on from generation to generation.

? Dear learner, what are the shared beliefs, values, customs, and behaviors of your society or the society in which you are working?

Elements of Culture

Culture can be characterized by the following four elements.

Cultural traits- how the group communicates symbolically through its products, rituals, laws, social structures, economic systems, etc.

Cultural patterns- wider, interrelated patterns of behavior and interaction in which cultural traits may take on different meanings. An example is the pattern of grieving, which may involve such as traits as certain behaviors, dress, foods eaten and not eaten, ways of communicating and others.

Transmission of knowledge- how the group teaches its young culturally approved and valued ways of behaving, thinking and perceiving. This is a key factor in the continuation of culture, for it gives cultural shape and form to human activity. The simplest activity is the learning of language.

Societal structures and processes- how a group regulates, orders and limits group actions to maintain group cohesion and function. Societies represent culture in action, the everyday application of a group through the group's institutions, systems and norms. These can include family structures, educational processes and institutions, how a society manages the health, activities of discourses of its members, how status is defined, legal and economic systems, who can marry whom, age groups and a host of other factors.

Group cohesion relies on the transmission and assimilation of knowledge of social structures and processes, and of the norms and expectations that underlie them. The process by which the individual is acculturated (learns the patterns of his/her culture) is also called socialization. Socialization is largely carried out by the family, upon whom the child models much of its adult's behavior, but it also occurs as an effect of the individual's wider social interactions. Socialization ensures the individual's acceptance in the group and conformity to certain social expectations, which in turn ensures that social systems and norms are maintained.

? Dear learner, did you understand the above discussions? If not, read it again and give your example for each of the elements.

1.1.2. Defining Multicultural Education

Since its earliest conceptualization in the 1960s, multicultural education has evolved both in theory and practice. It is rare that any two classroom teachers or education scholars will share the same definition for multicultural education. As with any dialogue on education, individuals tend to mold concepts to fit their particular contexts and disciplines. Therefore, we should expect that they will use different points of reference in discussing ethnic diversity and cultural pluralism. Yet, when considerations are made for these differences, a consensus on the substantive components of multicultural education quickly emerges.

The definitions of multicultural education vary. Some definitions rely on the cultural characteristics of diverse groups, while others emphasize social problems (particularly those associated with oppression), political power, and the reallocation of economic resources. Some restrict their focus to people of color, while others include all major groups that are different in any way from mainstream cultures. Other definitions limit multicultural education to characteristics of local schools, and still others provide directions for school reform in all settings regardless of their characteristics. The goals of these diverse types of multicultural education range from bringing more information about various groups to textbooks, to combating racism, to restructuring the entire school enterprise and reforming society to make schools more culturally fair, accepting, and balanced. For this reason, the field of multicultural education is referred to interchangeably as multicultural education, education that is multicultural and antiracist education.

The following are the most frequently used definitions of multicultural education:

- An idea, an educational reform movement, and a process intended to change the structure of educational institutions so that all students have an equal chance to achieve academic success
- A philosophy that stresses the importance, legitimacy, and vitality of ethnic and cultural diversity in shaping the lives of individuals, groups, and nations
- A reform movement that changes all components of the educational enterprise, including its underlying values, procedural rules, curricula, instructional materials, organizational structure, and governance policies to reflect cultural pluralism
- An ongoing process that requires long term investments of time and effort as well as carefully planned and monitored actions (Banks & Banks, 1993).
- Institutionalizing a philosophy of cultural pluralism within the educational system that is grounded in principles of equality, mutual respect, acceptance and understanding, and moral commitment to social justice (Baptiste, 1979)
- An education free of inherited biases, with freedom to explore other perspectives and cultures, inspired by the goal of making children sensitive to the plurality of the ways of life, different modes of analyzing experiences and ideas, and ways of looking at history found throughout the world (Parekh, 1986, pp. 2627)
- A humanistic concept based on the strength of diversity, human rights, social justice, and alternative lifestyles for all people, it is necessary for a quality education and includes all efforts to make the full range of cultures available to students; it views a culturally pluralistic society as a positive force and welcomes differences as vehicles for better understanding the global society (ASCD Multicultural Education Commission, in Grant, 1977b, p. 3)
- An approach to teaching and learning based upon democratic values that foster cultural pluralism; in its most comprehensive form, it is a commitment to achieving educational equality, developing curricula that builds understanding about ethnic groups, and combating oppressive practices (Bennett, 1990)
- A type of education that is concerned with various groups in American society that are victims of discrimination and assaults because of their unique cultural characteristics

(ethnic, racial, linguistic, gender, etc.); it includes studying such key concepts as prejudice, identity, conflicts, and alienation, and modifying school practices and policies to reflect an appreciation for ethnic diversity in the United States (Banks, 1977)

- Acquiring knowledge about various groups and organizations that oppose oppression and exploitation by studying the artifacts and ideas that emanate from their efforts (Sizemore, 1981)
- Policies and practices that show respect for cultural diversity through educational philosophy, staffing composition and hierarchy, instructional materials, curricula, and evaluation procedures (Frazier, 1977; Grant, 1977)
- Comprehensive school reform and basic education for all students that challenges all forms of discrimination, permeates instruction and interpersonal relations in the classroom, and advances the democratic principles of social justice (Nieto, 1992)

Activity

Before we explore these areas further, you might like to examine the above definitions, identify commonalities and differences, and then write out your own brief response to the question 'What is multicultural Education?'

These various definitions contain several points in common. Advocates agree that the content of multicultural education programs should include ethnic identities, cultural pluralism, unequal distribution of resources and opportunities, and other sociopolitical problems stemming from long histories of oppression. They believe that, at best, multicultural education is a philosophy, a methodology for educational reform, and a set of specific content areas within instructional programs. Multicultural education means learning about, preparing for, and celebrating cultural diversity, or learning to be bicultural. And it requires changes in school programs, policies, and practices.

Multiculturalists explicitly value diversity and agree that the specific content, structures, and practices employed in achieving multicultural education will differ depending on the setting. Therefore, it is useful for educators to develop their own definitions of multicultural education, within the general boundaries outlined above, to fit their specific needs, rather than imposing a universal structure to implement multicultural education.

Multiculturalists also agree that multicultural education has implications for decision-making that will affect operations at all levels of education, including instruction, administration, governance, counseling, program planning, performance appraisal, and school climate. Thus, everyone involved must play an active role in implementing multicultural education. Promoting diversity means acknowledging diversity, incorporating diversity into all levels, and demonstrating pride in cultural pluralism along with a sincere belief that diversity is desirable.

The actions taken in schools to adopt multicultural education should reflect the race, language, ethnicity, habits, and customs of ethnic groups throughout the global community. In order to promote a comprehensive understanding of cultural groups, we must use a variety of methods and a composite of various areas of scholarship, including the humanities, arts, social sciences, history, politics, and sciences.

To implement multicultural education fully, fundamental changes will need to be made in *the conception, organization, and execution of the educational process*. These changes require modifications in an educational system that has been governed with a mono-cultural orientation based on Eurocentric, middle class cultural norms. Thus, implied in the definitions given above is another concept that finds general agreement among multiculturalists: multiculturalism requires simultaneous changes on multiple levels of schooling. These changes must be deliberate, long-range, ongoing, and, most important, comprehensive.

1.2. Goals of Multicultural Education

The underlying goal of multicultural education is to effect social change. The pathway toward this goal incorporates three strands of transformation:

1. The transformation of self
2. The transformation of schools and schooling; and
3. The transformation of society

Each of the transformation is discussed below.

1. The Transformation of Self

As an educator, I have a dual responsibility to engage to critical and continual process to examine how my socialization and biases inform my teaching and thus affect the educational experiences of my students. I have a responsibility to myself to examine the lenses through

which I understand the people and happening around me. Only when I have a sense for how my own perceptions are developed in relation to my life experience will I begin to understand the world and effectively change my relationships with the people around me. I also have a responsibility to my students to work toward eliminating my prejudices, examining who is (and is not) being reached by my teaching, and relearning constant process of self-examination and transformation.

2. The Transformation of Schools and Schooling

Multicultural education calls for a critical examination of all aspects of schooling. Aspects of multicultural school transformation include the following:

A. Student-centered pedagogy

- The experience of student must be brought to the fore in the classroom, making learning active, interactive, relevant, and engaging.
- Traditional teaching approaches and pedagogical models must be deconstructed to examine how they contribute and support institutional systems of oppression.
- Known oppressive practices like tracking (even if informal) must be exposed and critically examined.
- All aspects of teaching and learning in schools must be refocused on, and rededicated to, the students themselves instead of standardized test scores and school ranking.
- Emphasis should be placed on critical thinking, learning skills, and deep social awareness as well as facts and figures.
- Pedagogy must provide all students with the opportunity to reach their potential as learners.

B. Multicultural curriculum

- All curricula must be analyzed for accuracy and completeness.
- All subjects must be presented from diverse perspective – this is related to accuracy and completeness.
- “Inclusive curriculum” also means including the voices of the student in the classroom.

- Concepts such as “the canon” and “classic literature” must be interrogated, again with idea of accuracy and completeness, to debunk perceptions such as that the only “great literature” came from the U.S and Great Britain.

C. Inclusive educational media and materials

- Educational material should be inclusive of diverse voice and perspectives.
- Students must be encouraged to think critically about materials and media: whose voices are they hearing? Whose voices are they not hearing? Why did that company produce that film? What is the bias this author may bring to her or his writing?

D. Supportive school and classroom climate

- Teachers must be better prepared to foster a positive classroom climate for all students.
- Overall school cultures must be examined closely to determine how they might be cycling and supporting oppressive societal conditions.
- Administrative hierarchies in schools must be examined to assess whether they produce positive teaching environments for all teachers.

E. Continual evaluation and assessment

- Educators and educator and education researchers must continue to examine the emphasis on standardized test scores and develop more just alternatives for measuring student “achievement,” “ability,” or “potential.”
- Continuing evaluation must be in place to measure the success of new and existing programs meant to provide more opportunities to groups traditionally and presently underrepresented in colleges and universities.

3. The Transformation of Society

Ultimately the goal of multicultural education is to contribute to the transformation of society and to the application and maintenance of social justice and equity. This stands to reason, as the transformation of schools necessarily transforms a society that puts so much stock in educational attainment, degrees, and test scores. In fact, it is particularly this competitive, market-centric

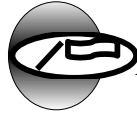
hegemony underlying the dominant mentality of the United States (and increasingly, with the “help” of the world) that multicultural education aims to challenge, shake, expose and critique. This is precisely the reason that it is not enough to continue working within an ailing, oppressive, and outdated system to make changes, when the problems in education are themselves symptoms of a system that continues to be controlled by the economic elite. One does not need to study education too closely to recognize that schools consistently provide continuing privilege to the privileged and continuing struggle for the struggling with very little hope of upward mobility. “Informal” tracking, standardized testing, discrepancies in the quality of schools within and across regions, and other practices remain from the industrial-age model of schools. Only the terminology has changed – and the practices are not quite as overt.

Educators, educational theorists, researchers, activists, and everyone else must continue to practice and apply multicultural teaching and learning principles both inside and out of the classroom. We must not allow the knowledge that the vast majority of schools are well-intentioned lead us to assume that our schools are immune to the oppression and inequity of society. We must ask the unquestionable. We must explore and deconstruct structures of power and privilege that maintain the status quo.

In a sense, multicultural education uses the transformation of self and school as a metaphor and point of departure for the transformation of society. Ultimately, social justice and equity in schools can and should, mean social justice and equity in society. Only then will the purpose of multicultural education be fully achieved.

Some of the purposes of multicultural education enable a person to develop the following perspectives:

1. A good self-concept and self-understanding
2. Sensitivity to and understanding of others, including cultural groups in the world
3. The ability to perceive and understand multiple, sometimes conflicting, cultural and national interpretations of and perspectives on events, values and behavior
4. The ability to make decisions and take effective action based on multi-cultural analysis and synthesis
5. Open minds when addressing issues etc.



Activity 1

1. *Justify whether the given purpose of multi-cultural education are achievable or not.*
2. *Elaborate each purpose of multi-cultural education in the light of the Ethiopian context.*
3. *Compare and contrast the strands of transformation as a way to set multicultural education goal setting?*

1.3. Dimensions of multicultural education

Dear learner

In the previous two sections of the unit, you have been learning about the social categories and approaches o multicultural education. In this lesson you will study about its dimensions. Banks (1993) describes the dimensions of multicultural education in five overlapping areas in which researches and practitioner are involved. These dimensions are used widely by education systems 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; (4) equity pedagogy; and (5) a empowering school culture and social structure. Although each dimension is conceptually distinct, in practice they overlap and interrelated.

Learning Objectives

At the end of this section, you should be able to:

- Differentiate each of the five dimensions of multicultural education
- Explain the applications of the dimensions in school and class room settings
- Evaluate your school environment, curriculum, and classroom practice in terms of the dimensions of multicultural education.
- Explain the contribution of multicultural education to quality of education.
- Discuss the interrelationship of the dimensions of multicultural education.

1.3.1. Content Integration

Any curriculum does have content which is instrumental for the attainment of the educational objectives.

Activity

Dear learners! Before you study content integration as one dimension of multi-cultural education, you need to clearly understand the meaning of contents.

1. *How do you understand the meaning of curriculum content?*
2. *What is the role of curriculum content in the teaching learning process? Write down your ideas.*

Content refers to the concepts, facts, principles, rules, skills, attitudes, etc. Students learn in order to achieve the intended objectives. In regard to the dimensions of multicultural education, 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 cultural content into a subject area is logical and not contrived when this dimension is implemented properly.

Activity

1. *What specific ethnic and cultural contents can you think of that should be integrated into the primary objects can curriculum of your schools? Into which subjects can these contents be integrated? Write down your answers.*

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 in social 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.

To implement the process of multicultural curriculum reform, banks has outlined our successive levels of integration of ethnic content. These levels called approaches are: contribution approach, additive approach, transformation approach, and social action approach. The contribution approach focuses on heroes and heroines, holidays, and discrete cultural elements. When using the additive approach, teachers append ethnic content, themes, and perspectives to the curriculum without changing its basic structure. In the transformation approach, which is designed to help students learn how knowledge is constructed, issues, events, and themes from the perspective of various ethnic and transformation approach, students make decisions on important social issues and take action to help solve them.

These approaches provide teachers with an easily infusible, curriculum-stepladder entry in to the ongoing process of multicultural education. These levels will be discussed further in unit three of this module under approaches of multiculturalism.



Activity

Identify at least five cultural issues from your locality that need to be addressed by the primary school curriculum. Indicate also the subjects and grade level in which it should be included.

1.3.2. Knowledge Construction Process

It is a common phenomenon that students may have certain misconceptions about the world. We all did and still have certain misconceptions. For instance, we can remember the difficulty we did have to accept the reality that is the earth, and not the sun, that rotates. Students have many similar misconceptions.

Before you go on reading these topic, read reflect on the following questions and if possible, discuss with your friends.



Activity

- *Why do students sometimes acquire misconceptions about the world, and how do such beliefs affect later learning.*
- *What strategies can we use to encourage students to correct their misconceptions about the world? In the words, how can we promote conceptual change?*

How do we learn? Watching a young child grows from infancy to toddlerhood, we marvel at the amount of learning that has allowed her/him to understand her/his expanding environment. Those early years provide the basis for language, physical dexterity, social understanding, and emotional development that he/she will use for the rest of his/her life. What a vast amount of knowledge is acquired before she/he sets foot in school!

This child taught herself/himself by gathering information and experiencing the world around her/him. Such learning exemplifies constructivism. Constructivism emphasizes the importance of the knowledge, beliefs, and skills an individual brings to the experience of learning. It recognizes the construction of new understanding as a combination of prior learning, new information, and readiness to learn. Individuals make choices about what new ideas to accept and how to fit them in to their established views of the world.

Activity

1. *What specific knowledge, beliefs, and skills do you imagine students of your school would bring to the classroom **that would help to enrich the teaching learning process?** Please list them down.*

The knowledge construction process encompasses the procedures by which social, behavioral, and natural scientists create knowledge in their disciplines. A multicultural focus on knowledge construction includes discussion of the ways in which the implicit cultural assumption, frames of reference, perspectives, and biases within a knowledge construction process is an important part of multicultural teaching. Teachers help students to understand how knowledge is created and how it is influenced by factor of race, ethnicity, gender, and social class.

Multicultural teaching involves not only infusing ethnic content into the school curriculum, but also changing the structure and organization of the school. 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 constructivist teachers set up problems and monitor students' exploration, guide the direction of student inquiry and promote new patterns of thinking. They refer to raw data, primary sources, and interactive materials to provide experiences to their students rather than relying solely on another's set of data. For teachers who have used only one printed text, a shift to other sources may take some adjustment. For example, rather than reading about a census, students examine and interpret census data. Or they may plan a mini-census, gather their own data, and interpret the results.

Our students represent a rich array of different backgrounds and ways of thinking. Myths, taboos, and things we learn from our families, friends, and teachers- all are part of cultural influence. Content is embedded in culture and it is difficult to separate the two. When presented with information in the classroom that contradicts existing ideas, a student may try to accommodate both interpretations, rather than change deeply held beliefs. Unless the teacher realizes what views the student hold, classroom teaching can actually help students construct faulty ideas.

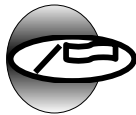
Multicultural teaching and learning, paradigms, and concepts that exclude or distort the life experiences, histories and contributions of marginalized groups are challenged. Multicultural pedagogy seeks to re-conceptualize and expand the *Western canon*, to make more representative and inclusive of a nation's diversity, and to shape the frames of references, perspectives, and concepts that make up school knowledge.

The Western canon is a term used to denote a canon of books that has been the most significant in shaping Western culture. Although previously held in high regard, it has been the subject of increasing contention through the latter half of the 20th century.

Multicultural feminists have developed a number of conceptualizations that are designed to help teachers acquire the information and skills needed to teach students how knowledge is constructed, how to identify the writer's purposes and point of view, and how to formulate their own interpretations of reality. Tetreault (1993) describes a model for teaching content about women that are also designed to help students understand the nature of knowledge and how it is constructed. In this curriculum Model, the teacher moves from a male-defined curriculum to a

curriculum that is gender-balanced. The phases are as follows: contributions curriculum, bifocal curriculum, women's curriculum, and gender-balanced curriculum. In the contributions curriculum, a male framework is used to insert women into the curriculum; the world is viewed through the eyes of women and men in the bifocal curriculum; subjects of primary importance to women are investigated in the women's curriculum; and the gender-balanced curriculum investigates topics and concepts that are important to women but also considers how women and men relate to each other.

Activity



Imagine that you are a new teacher. You discover that your students have several misconceptions about the subject matter your students will be studying over the next few weeks. Describe three different strategies you might use to help your students correct these misconceptions.

1.3.3. Equity Pedagogy



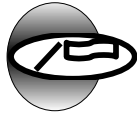
Activity

Dear learners, you might have heard of the term prejudice in some way in your experience.

1. How do you understand the concept prejudice? Can you describe it in a sentence or two?

Prejudice is a negative or hostile feeling or attitude toward a group or a person who belongs to a particular group because s/he is presumed to have the negative qualities ascribed to the group. Prejudice is a frame of mind or an attitude which prejudges a person or group without sufficient experience or evidence. Most often these prejudices can become commonly held beliefs which are usually used to justify acts of discrimination. Stereotypes emerge from the process of making metal plates for printing. When people are stereotyped, it means having a set image of that group of people which is then used to represent that particular group. A stereotype is an oversimplified

generalization about a particular group, which is usually negative and unfavorable, without sufficient basis.



Activity

How does prejudice develop? Does it have any societal basis? What kind of prejudice is manifested in your locality?

Prejudice occurs when negative attitudes concerning a social group are extended toward an individual based upon that individual's perceived membership in the group. Discrimination occurs when there is an action (based on the prejudice), which denies a person or group equality of treatment, and is rarely if ever based on facts or truths. Discrimination usually leads to the denial of certain rights for some groups of people. It may be expressed directly in discriminatory actions and oppressive behavior, or indirectly, where a neutral, or seemingly harmless, policy, rule or practice has a discriminatory effect against a certain group of people. Discrimination is structural and systemic, when it is embedded within organizational procedures as standard practice.

Prejudices and stereotypes have been a common feature in human relationships. Members of one group often attribute certain negative traits to other groups who are different. The differences may be in any of the following: race, skin color, physical appearance, gender, age, socio-economic class, ethnic origin, religion, language and other cultural or behavioral expressions, among others. These stereotypes and prejudices often exist in one's environment when one is born, and are often reinforced as one grows up. Discrimination is therefore learned by young people through socialization and the environment around them, in the family, community, school and through the media, which can influence the development of negative attitudes and behaviors that depreciate the status and worth of discriminated groups. Translated into conduct and practices, such attitudes become the basis for discrimination, ethnocentrism, and racism, with all the effects of inter-cultural mistrust, domination, and conflict that accompany them.



Activity

1. *What do you think would be the effects of prejudice: On the individual? On the society? And on the education?*

Prejudicial attitudes and beliefs undermine principles of social justice in a democracy. Prejudice in schools is especially troubling because schools are public places in which students learn to negotiate and construct knowledge of differences. When prejudicial beliefs go unexamined in schools, students are not given the opportunity to deconstruct prejudicial knowledge.

The impact of prejudicial attitudes on students is wide ranging, spanning from lower school performance to poor physical and mental health. The reduction of prejudice is vital for equitable and vigorous learning environments that foster students' academic, mental, and physical health.

1.3.4. Prejudice Reduction

Dear Learner!

● *Stop for a moment and think about the two concepts of: “equity” and “pedagogy”. How do you understand them? What is meant equity? What do you remember from your earlier courses about pedagogy? How could there be equity in pedagogy?*

Equity refers to fairness. Equity in education refers to accessibility of education as well as provision of accessible curriculum to all students. Educational equity is very fundamental for all students since educational excellence is unattainable for any student when certain groups are denied a fair chance to receive the highest quality education. It is one thing to provide access to schools for students from diverse backgrounds; it is another to build a culture where they feel authentically included. It is yet another to ensure that they succeed.

1.3.5. An Empowering school Culture



Activity

Equity Pedagogy emanates from the assumption that students in every classroom are different. What kind of differences can you think of that may exist among students in the classrooms of your schools? In what ways can the differences among students in a classroom affect their learning?

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. It also includes using cooperative learning techniques in math and science instruction to enhance the academic achievement of the marginalized groups of students.

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. Equity pedagogy assumes that students from diverse cultures and groups come to school with much strength.

There are strong correlations between the different cultural characteristics and the learning styles of ethnic groups. Multicultural education endorses both as critical components of equity pedagogy for racially, ethnically, and culturally diverse students. Implementing them in practice requires building bridges among diverse cultures and school programs, policies, and practices, as well as transforming the culture of school to make it more reflective of the diversity that characterizes a society.



1. What approaches can teachers use to address the differences among students in their classes so as to enhance their learning?

To resolve these cultural incompatibilities, they first have to specifically identified, and then strategies devised to overcome them. This is another area of development that is growing in multicultural education. Some significant progress is being made in identifying conflict points among different cultures, accompanied by general suggestions for how to resolve them within the context of classroom instruction. Much more development is needed in making these ideas more precise and practical for the various dimensions of teaching.

1.4. Approaches to Multicultural Education

There are different teaching approaches in the system of multi-cultural education. Each teaching approach has a unique characteristic on its implementation. They are discussed below briefly. Try to understand these teaching approaches in terms of diversified instructional process. Sleeter (1996) has outlined five teaching approaches in Multi-cultural education.

1.4.1. Teaching the Culturally Different approach

Advocates of the Teaching the Culturally Different approach attempt to raise the academic achievement of students of color through culturally relevant instruction.

1.4.2. Human Relations approach

In the Human Relations approach students are taught about commonalties of all people through understanding their social and cultural differences but not their differences in institutional and economic power.

1.4.3. The single group Studies approach

The single group Studies approach is about the histories and contemporary issues of oppression of people of color, women, low socioeconomic groups, and gays and lesbians.

1.4.4. The Multicultural Education approach

The Multicultural Education approach promotes the transformation of the educational process to reflect the ideals of democracy in a pluralistic society. Students are taught content using instructional methods that value cultural knowledge and differences.

1.4.5. Social Reconstruction's approach

Educators who use the Social Reconstruction's approach to multicultural education go a step further to teach students about oppression and discrimination. Students learn about their roles as social change agents so discrimination. Students learn about their roles as social change agents

so that they may participate in the generation of a more equitable society. Be aware that these categories overlap, and educators may use more than one approach simultaneously.

Activity 6

**What are the merits of using different teaching approaches in a classroom?
Which one of the proposed teaching approaches is the best? Why?**

Dear learner, There are different approaches to multicultural education from different writers. What we have seen above is from Sleeter (1996). For better understanding, presented below are approaches given by Banks.

1. The contribution approach

This approach reflected the least amount of involvement in multicultural education approaches. This is incorporative by selected books and activities that celebrated holidays, and special events from various cultures. For example, spending time reading about Dr. Martin Luther King in January is common practice that falls into this category. In this approach, cultural diverse books and issues are not specified as part of the curriculum.

Activity

Dear Learners on the bases of the above example, from our country perspective what else historical or cultural causes of making students study or reading assignment can you design for your class.

(Hint: A reading passage in Amharic text book on “cultural process of weeding” during the month of January ‘*Tir*’ and the teacher gives students a home take assignment to further discover about the process from their localities.

2. The additive approach

In this approach content, concepts, themes, and perspective are added to the without changing its basic structure. This involves incorporating literature by and about people from diverse cultures into the mainstream curriculum without changing the curriculum. However, this approach does not necessarily transform thinking.

Activity

Dear learners, I am sure you are aware of the effect of globalization in becoming as additive culture to our indigenous life styles. Hence, can you mention some examples that can be considered the additive approach to the teaching and learning process of our curriculum?

3. The transformation approach

This approach actually changes the structure of the curriculum and encourages students to view concepts, issues, themes, and problems from several ethnic perspectives and points of view. For example, a unit on thanksgiving would become an entire unit exploring cultural conflict. This type of instruction involves critical thinking and involves a consideration of diversity as a basic premise.

4. The social action approach

This approach combines the transformation approach with activities to strive for social change. Students are not only instructed to understand and question social issues, but to also do something about important about it.

Self Test

1. Which type of multicultural approach have you been delivering so far in your respective schools? Why?

SUMMARY



For teachers of young children to be able to respond appropriately to a child's racial and ethnic identity, it is critical they have a clear understanding of the complex process of racial identity development in children, beginning in infancy. For this reason, in this unit the definitions and concept multicultural education is discussed in detail.

Multicultural education is a complex and multidimensional concept. James Banks has identified five interrelated and overlapping dimensions to describe the field's major components and to highlight important developments within the last two decades: 1) content integration, 2) the knowledge construction process, 3) prejudice reduction, 4) an equity pedagogy, and 5) an empowering school culture.

According to James Banks the four approaches to multicultural education are: the contributions approach, the additive approach, the transformation approach, and the social action approach.

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UNIT TWO: DIVERSITY AND EDUCATIONAL CHALLENGES OF MINORITIES IN MULTICULTURAL SCHOOL SETTING

Overview: Dearest learners welcome again to the second unit of the module. I am sure you will find this unit equally essential and instructive for your teaching material and activity design and implementation. Therefore, topics included in this unit will be major forms of diversity, social construction of identity, social and cultural prejudices and stereotypes and ethnocentrism. Furthermore, you will be equipped with tools, strategies and techniques that can guide you in handling discrimination and tackling racism and sexism and other related issues.

Unit Objectives:

At the end of the unit the student will be able to:

- Describe the different forms of diversity in societies.
- Explain the concepts of stereotypes, prejudices, ethnocentrism etc.
- Analyze the educational problems faced by diverse social groups in a multicultural context
- Analyze the impacts of racism, sexism, classism, extremism and the like on educational situations of minorities.
- Discuss strategies for combating racism, sexism and other problems in educational institutions.

2.1. Major Forms of Diversity

Every child comes to school with an ethnic identity whether these identifications are conscious or unconscious. This identification must be recognized and respected by the teacher. It must be the basis for the learning activities in the classroom. This recognition of individual ethnic identities is the beginning point; it is a connector of both the teacher to the student and the students to each other. It is the basic building block in the learning process, which requires knowing where the child is relative to him/herself and the content to be addressed. This ethnic identification is a continual point of focus throughout the education process and is the basis for developing the next level of identification, which is a national identification.

We live in a world with an abundant array of diversity. Diversity is evident in people, the environment, and all forms of life. Advancements in technology have made the world seem smaller and increased the interaction between people from different cultures. The world's economy has become increasingly globalized, fueling the rapid expansion of immigration to industrialized countries over the last 60 years. Today, it is not unusual to find classrooms where three or four different languages and cultures are represented. In order to educate the future generations of our society effectively, the education system must be successful teaching all children to communicate and interact with people from different backgrounds and with different abilities. In addition, if we are to maintain a country where social mobility and opportunity are viable possibilities, educators must find ways to offer an excellent education to all students regardless of their background. The purpose of this chapter is to discuss several issues related to educating children in a diverse society.

Diversity is a fundamental aspect of our world and a defining characteristic of the field of special education. This chapter concerns the education of students from diverse cultural and linguistic backgrounds who may or may not have disabilities that require special education services. For culturally and linguistically diverse (CLD) students, issues of diversity, difference, and disability can be quite complex and challenging for classroom teachers. In order to better discuss these challenges, specific terms common in discussions of diversity require explanation.

A **learning style** refers to the way people learn new information. It includes how information is processed and how study habits differ. For example, some students prefer sit in the front of the class and listen intently to everything the teacher is saying; other students prefer it when teachers use graphs or visual representations of the material. The preferences are associated with which senses a learner uses when learning. Scholars have proposed that students use different perceptual strengths when learning (Kolb, 1984). As noted in **Table below**, these strengths can be auditory (hearing), visual, or kinesthetic (active) in nature. Research on learning styles began to expand in the early 1970s. Today many models and various measures of learning styles exist. It is not clear whether one's learning style is flexible or fixed. However, many people are aware that they have preferences when it comes to the way they learn and study.

Table 4.2 Different Types of Learning Styles and the Corresponding Student Learning Preferences and Effective Teaching Practices

Learning Style	Learning Preferences	Teaching Example
Auditory	Listening, talking	Explain things clearly, give verbal examples
Visual	Focusing on handouts and illustrations	Use the overhead projector and handouts with charts and graphs
Active (kinesthetic)	Taking notes and interactive projects	Give hands-on creation assignments, allow the student to interact in different activity centers in the classroom

2.1.1. Ethnicity

Race and ethnicity are often used interchangeably, but they are different. **Ethnicity** is defined by group membership based on genealogy, national origin, and ancestry. Ethnicity does not change, even though characteristics of a specific ethnic group's culture may change. For example, in many instances, the label "Native ethnicity" includes numerous tribal groups whose lifestyles vary extensively.

Race is a term that attempts to categorize human beings into distinct groups according to phenotypes or physical traits (e.g., skin color, eye shape). Throughout history, race has been used as a social, cultural, and biological construct to group people (Taylor & Whittaker, 2009). The concept of race has changed over time and continues to be difficult to define because our current knowledge of biological science does not support the idea that there are meaningful biological differences between races.

Bird (1996) considers that "issues of ethnic diversity have important consequences for the design, content, delivery and assessment of programmes and modules"; but Modood & Acland (1998) suggest that "of all developments by higher education institutions to improve the experience of black and minority ethnic (BME) students, transformation of the curriculum remains the area of least achievement." This is often because of a lack of confidence among UK academics (a group that remains predominantly white) about how to incorporate ethnic diversity into their teaching. Gordon (2007) reminds us that we all "have an obligation to educate ourselves about the world around us, about developments in our field, and most especially about people, events and ideas about which our class, race and/or social position would normally insulate us from knowing" to avoid the situation where BME students may feel their interests are

being marginalized. Gordon suggests that “we do not just teach the contents of a discipline, but we teach what counts as worthy intellectual exploration by inclusion and by omission”.

Retention goes hand in hand with the widening participation agenda, and Tinto(2003) notes that “students are more likely to persist when they find themselves in settings that hold high expectations for their learning, provide needed academic and social support, and actively involve them with other students and faculty in learning”. Van Dyke (1998) also picks upon expectations, noting that if BME students believe that staff have lower

expectations of them, they will find this demotivating, and will be unwilling to do their best as they feel that they are not going to obtain a mark that is commensurate with their efforts. This may become a vicious circle as their poorer performance serves to reinforce the stereotypes of lower expectations. Fair and non-discriminatory assessment methods and processes are a key area in the design of an inclusive learning environment to enhance the academic success of BME students. Van Dyke(1998) highlights a range of perceptions among black and minority ethnic students, for example, that a particular type of written and oral English plays an important part in the marks awarded, and that the criteria being applied to their work are discriminatory. She suggests that good marks in coursework among black and minority ethnic groups is often masked by poor exam performance (a form of assessment that is biased against those who lack preparation in exam techniques) and she recommends the use of a variety of assessment methods, an approach that is, of course, considered to be good general educational practice.

In a continuation of the theme of transforming the curriculum, Warren(2004) advocates the use of a “critical pedagogy”, where the teacher “welcomes diverse perspectives without spotlighting individuals” and encourages “all students to reflect critically on their own cultural values and biases”, allowing students to "negotiate assessment tasks pertinent to their own cultural backgrounds”.



Dear students may you please group yourself into different groups with adequate emphasis to gender involvement and due attention for involving females to chair groups during the discussion session and present the reports refined?

Dear learners, the country constitution has clearly stated the human and democratic right and freedom of Ethiopian ethnicity to respect and protect unconditionally. How do you evaluate the provisional rights of ethnicity reflection in the curriculum guideline and implementation process? Briefly summarize your evaluation and discuss with your class mates.

Ethnic and racial diversity is on the rise among children in American classrooms, yet preserves teachers continue to come primarily from White middle class areas, and tend not to be well prepared for teaching in ethnically and racially diverse settings(Castro, 2010). Research indicates that pre service teachers can grow in their level of interest in culturally sensitive pedagogy over time (Groulx & Silva, 2010) , and that more new teachers are interested in matters concerning racial justice in education than in the past

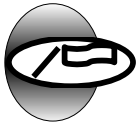
(Castro, 2010). However, new education professionals tend to be over simplistic in their conceptions of diversity, overly reliant on their own cultural lens, and heavily influenced by past experiences (Castro, 2010; Groulx & Silva, 2010; Taylor, 2010) . Perhaps even more disconcerting is the notion among some pre service teachers that establishing a diverse educational curriculum is not the responsibility of a teacher, but rather that of a community or a school in general (Silverman, 2010). These observations suggest the presence of a persistent cultural intelligence deficit among new teachers, despite the best efforts made in Teacher Education Program's (TEP) to instill an awareness of multiculturalism and diverse pedagogies.

2.1.2. Gender

The concept gender has wider interpretations in our world. What is the difference between gender and sex?

Sex refers to the biological difference between men and women where as gender refers to the socially constructed differences between men and women. In all societies, women and men play different roles, have different needs, and face different constraints. For example, in some countries child rearing, food preparation, and household maintenance are demarcated as responsibilities of women where as in others not. Gender responsibilities vary in the following aspects:

- a) social and economic activities
- b) access to resources
- c) decision making authority



Activity

Dear learners, the dimension of gender is the most important concept to the development and civilized awareness of any society, hence education should be one major instrument to materialize. How do you describe our curriculum and educational system from gender as multicultural perspective?

2.1.3. Social class

In every culture, subgroups may form. Subgroups can differ by any of the components of culture, including ethnicity, language, class, religion, and geography. These subgroups can be very different from each other, even though they share some traits and values. Often members of the dominant society or subgroup of a culture view their culture as correct and all others as incorrect or even inferior. Historically, the mainstream culture in the United States has been Western European, deriving from political, economic, and language systems in Great Britain (Taylor & Whittaker, 2009). The United States also has a history of limited full access to mainstream culture for those members of society who are not racially white or Caucasian.

In this chapter, the term **culturally diverse students** will be used to refer to “students who may be distinguished [from the mainstream culture] by ethnicity, social class, and/or language” (Perez, 1998, p. 6). As such, this term may refer to students who are from racial/ethnic minority groups, students whose primary language is not English, and students who are from low-income or poor households. However, it is also important to remember that all students are culturally diverse regardless of their ethnicity, race, or socioeconomic status. We limit our definition along lines of ethnicity, social class, and race because of the historic and current marginalization these groups have experienced and how these experiences have resulted in inequitable schooling practices.

In the United States, CLD students are disproportionately overrepresented among poor and low-income households. Therefore, the relationship between culture and social class is relevant to discussions surrounding the education of CLD students. Often the terms **social class** and **socioeconomic status** (SES) are used interchangeably and refer to "distinctions not only in income but also in property ownership, occupation, education, personal and family life, and education of children" (Taylor, 1986, p. 22). Institutions, including schools, tend to adopt what are typically thought of as "middleclass" ideologies to guide practice. These ideologies are associated with the quality of life of society's economically and socially privileged. Although these ideologies are not exclusively middle class, they are culturally influenced and may manifest in different ways for families from diverse backgrounds.

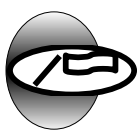
Activity

Based on the above reading on social class as one major form of diversity, what is your experience on the social classes of your students in your previous classes?

2.1.4. Religion

In matters of religion, the 1994 Ethiopian education policy requires in Article 2.2.7 that schools should provide secular education in the country. This appears to be a policy of uniform treatment of religions across the board with no single religion being part of the school curriculum at the exclusion of others. On the other hand, however, the multicultural values such as respect, tolerance, equality, and conflict resolution and management, which are deemed important in the policy, can contribute to the promotion of coexistence among the followers of different religions in the country.

Generally, the 1994 Education policy of Ethiopia addresses multicultural expectations and directives in education in terms of promoting tolerance, mutual understanding, peaceful conflict resolution and management, equality, justice, liberty, dignity, moral values, democratic culture, and respect for human rights.



Activity

What is your opinion on the diversity of religion in our curriculum and educational system? Take

one subject text book and evaluate based on the assumptions given above.
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2.1.5. Disability

The other important concept that should be considered in multicultural education is “disability.” This term has many definitions. The following definitions are taken from the internet:

- ❖ Disability is the condition of being unable to perform as a consequence of physical or mental unfitness.
- ❖ Disability is a physical or mental impairment which has a substantial and long-term adverse effect on a person’s ability to carry out day-to- day activities. E.g. hearing impairment, visual impairment, mobility impairment, etc.

Group Activity:

Dear students may you please group yourself into different groups with adequate emphasis to gender involvement and due attention for involving females to chair groups during the discussion session and present the reports refined to the class? Read the following scenarios identify possible barriers to learning and suggest possible strategies for support by the school or teacher

Haile suffered from measles very badly as a small child, which has left him with both hearing and visual impairment. He has had special help through elementary and high school which has enabled him to cope with his disabilities. He cannot read printed materials easily but he can write and read Braille.
Fantaye is an orphan and has two small children of her own. She has worked extremely hard to complete her education, supporting herself by growing and selling vegetables.
Getachew has just been diagnosed as HIV positive. He is a friendly, outgoing young man who seems to be coping well.
Aster has been on crutches following an accident when she was a small child. She has limited mobility from the waist down and relies on her mother for support. In school, she had supportive friends who looked after her
Firew has epilepsy. When he reached adolescence, he began to have seizures more frequently. His doctor hopes that he will be better as he becomes more mature and that new medication will help him.
Timkat finishes the work before everybody in the class. Her work is always excellent. She says

she is bored with the work because it is too easy.
Tsega has language difficulties. She copes very well in her local language and was given language support by a family friend to help her achieve good results in her grade 10 exam. Her Amharic and her English are very limited.
Cassie becomes angry very easily and he loses his temper and hits other students in the class when he finds the work difficult His new Maths teacher realises that he can only count up to 10
Metkes was involved in a car accident and is now in a wheelchair. She is good in all her subjects
Tamiru is in Grade7. He is good at Mathematics, but he can hardly read the simplest material.
Beletu finds it difficult to read the board when she is near the back of the class. Her work in all subjects is above average for the group.
Solomon works at the same speed as everybody in the group and his written work is good. He never talks to anybody else in the group – he is always on his own.



Self test

A pedagogical sound educational system of a country has to consider the forms and principles of diversified cultural society under its curriculum. Hence, in a group or pair assess our curriculum if it qualifies inclusion of the major forms of diversity with examples.

2.2. The Social Construction of Identities

Over the long history of our species, human beings have developed complex forms of identity, which makes it possible to interact and live together, says British Philosopher Kwame A. Appiah. Globalization has also seen new forms of differences amongst human beings generated all the time. Much before the 1960's there were many identities that did not exist that we see in society today, such as Scientologists, punks, hip hop and so forth. These different identities are important forms of cultural differences that have evolved in society during time. These identities also shape the lives of many people around the world. As human beings we develop different forms of social identities that makes it possible to live together. We further construct our identities to suit our ever-changing environments. Our social identifies change all the time, but they are not replaced with nothing, they are replaced with changed identities. For the purpose of my essay I would like to introduce to you how 'social identities' are socially constructed and the process through which it occurs. For a better understanding on this topic, I will further explain

concepts that are relevant to the construction of identities, and will introduce some key people who are academically valid social science figures in this subject field.

By understanding that Social identity is constructed through socialization, I will hereby explain what this means. Socialization is a process by which adults or children learn certain types of behavior, roles and values. These behaviors are learnt from parents, friends, school and the environments humans engage in, to become functional members of society. These various groups, institutions and individuals can be referred to as the 'agents of socialization'. This learning process starts from childhood and continues to adulthood, and the process is ongoing.

2.3. Stereotypes and prejudices

Racial discrimination and prejudices have been a constant battle our country has been dealing with for many years. Race affects nearly all aspects of life such as education (Parrillo, 1994) to workplace interactions (Horton and Thomas, 1995) to family experiences (Taylor, 1994) and even to how men and women interact (Aldridge 1990). Even now there are still separations between groups of people. I see this issue everyday on the University of Iowa campus. Culture shock is very much prevalent when students from all over with different experiences are placed in one general area to live. I have already encountered such shocking comments about race in discussion from other classes. I consider myself to be fairly open-minded and to have generally unprejudiced views of others. It makes me wonder where some of these people I am discussing issues with came from and what experiences and influences cause them to stereotype on other groups of people they have never encountered or know anything about the individuals. Although racism has steadily decreased over the past decade with the interventions of school programs to reduce prejudiced views, subtle racial comments and differences still occur all around us. What early influences establish prejudiced views and stereotyping among children? When humans are young we do not even think to judge one another based on the color of our skin or any other difference for that matter. We all have the similar attributes such as arms, legs, eyes or a nose which lets us know we are all alike. As we get older our perceptions of each other change and we form separate categories for some people; this shows these views must come from somewhere other than biologically what we are born with. This constant struggle make an equal and just world is still continuing to cause problems with racial issues. Such attempted

solutions as affirmative action (which instills racial quotas in education and work environments) are still statements of separation and differences among people. If we as a society working together to establish equality could understand where in our early lives we distinguish differences and why we do, we would be better, drastically subside the unfair treatment of others and abolish attitudes of judgment.

2.3.1. Evolution of Prejudice

Bergen (2001) tried to answer the question on how prejudices among children begin and what causes these learned prejudices. He also describes the development of prejudice and the role of “us” verses “them” instead of the socially moral “me” verses “you”. The methods used were observations of peer groups of early aged children. They observed how children reacted to situations of identification while in the preschool setting. They also observed different children in the family primary group setting through parent modeling. The result of these observations describes children’s stages of prejudice. The environment at home develops biases through modeling of parental actions and words spoken. A child already forms the idea of group when they are born into the family. Modeling exerts more powerful effects on children below ages 7 to 8. At 2 years of age children can separate differences among gender, black and white, and can identify which identity they have. Prejudice is learned from family, peers and social environment; it is not instinctive. Prejudice is a series of stages such as: fear of strangers creating an out group or “them”, gender and racial awareness separating differences, identification with a group as “us verses “them”, identify with parents as what satisfies parents, rejection of outsiders, selective rejection as part of particular group so they are rejected, point of view on the world questioning morals, and choice to be or not to be prejudice and accept the roles (Bergen 2001).

2.3.2. Environment and Family

One of the earliest stages of children’s interaction through environment and family directly influence their interactions and experiences daily with society. Children’s socialization occurs through family and environment contributions to instill important aspects of a child’s early interaction with others. Adaptive cultures surrounding a child can define goals, values, and attitudes which are combined with history and current demands in order to construct a child’s own beliefs during the socialization process. Families along with environment, then begin to

work together to establish a child's experiences through interaction. The processes of racism and prejudice directly affect a child's experiences; therefore a child socialization development of negative views is established by these influential contributions from family and environment together (Coll 2001).

2.3.3. Cultural Influences from Families

A study examining the effects of interactions between children and their parents and significant others observed the parental influence of beliefs and values of different black, white, and Hispanic families and the differences that affect a child's socialization experience. The researchers sought to understand how and under what conditions socialization occurs. Some of the findings drawn from this article were that parent expectations and encouragement strongly influence a child's academic and social challenges. Family structures of blacks differ from whites or Hispanics in that, nearly 50% of young children have a married mother also they are three times more likely to live with a single mother. These less stable findings give a negative prospect on black families. Other findings were that most races had no difference on child's adjustment to school, or number of areas in which a child received help. Evidence shows Hispanic and blacks share similar parenting styles and were actually more likely to stress the same skill development in preschoolers. Black children are most likely to watch educational TV, be near the top percent of their class, and black parents are most likely to visit with teachers. These cultural differences in families have strong affects on how children perform socially and academically (Coates and Wagenaar 1999).

2.3.4. Personal Names Encourage Racial Stereotypes

In addition to other countries, it is important to look at other perspectives of derived stereotypes. Children age four and five were studied to determine if stereotypes and prejudiced views had developed under the basis of personal names. White children showed more race related stereotypical responses to personal names. White children associated more negative responses to African American personal names than to white names. This indicates that personal names might encourage children in stereotyping race through personal names (Daniel and Daniel 1998).

2.3.5. Education to Change Unawareness of Prejudice

Another study attempted to determine what actions educators need to take in order to insure an unbiased and an indiscriminate environment for children. The researcher also tried to find out what is necessary to suppress prejudices that children have already developed from home and other group environments outside the classroom. They interviewed preschool aged children and their views on certain topics such as people, and what is right and what is wrong. The children gave opinionated answers based on what they have learned from their life up until now. Some children were observed from a prejudiced setting and some from a learned unprejudiced setting. The results of the study described the bias gender remarks from unaware prejudiced children, such as “Girls shouldn’t do that” based on standards set by family and peers about female and male gender roles. Also children considered others not like them to be “wrong or bad”. The children observed through learned unprejudiced environment could accept people for who they were and not what they were “supposed” to be, such as a girl drew herself as a surgeon but wearing a pink dress and a crown showing an unbiased stereotypical view of a surgeon. These results showed that educators need to involve the family in all aspects of anti-prejudiced education. Educators also need to incorporate new techniques to stimulate knowledge of cultural differences, balance student’s values outside their comfort area, and develop self-awareness in a proper moral society (Sparks 1993).

2.3.6. Programs Reducing Prejudice in Schools

Studies have shown that education plays an important role in a child’s construction of prejudiced views. Many researchers still hold to the theory that prejudiced in learned from parents and peers while other suggest influences of people whom children seek approval from contribute to a child’s adopted stereotypical attitudes (Stephan, 1999). These understandings are necessary if classroom programs are going to attempt to change and send positive messages of respect of all people. Three studies were conducted; the first evaluated a teacher’s encouragement of students to pay attention to individualized information about members of groups rather than racial qualities. The program lowered prejudice in high-prejudice students but already low prejudiced students stayed at about the same level. The second study aimed at answering the question if talking about race leads to prejudice or tolerance and peers to influence each-other. Each low prejudiced student was paired with a high prejudiced student. The results of this evaluation of peer influences was, the low prejudiced students had more negative views of whites and did not make more positive or fewer statements about minorities. Also the low students were not

influenced by the high students. As the discussion progressed the two extreme students began to have similar comments. The third study focused on how students would react to others who are not their friends, making racial comments. The study concluded that 60% of the students responded to remarks as unusual, they then questioned to meaning or intent of the racial remark and intervened at 80% after the second remark. White males intervened at a lower level than white females, and minority students had a stronger tendency to reply. These studies all focused on interventions to reduce prejudice and to see what direction society needs to take in order to increase respect and tolerance among all people (Aboud and Fenwick 1999).

2.4. Ethnocentrism

Ethnocentrism is the tendency to believe that one's ethnic or cultural group is centrally important, and that all other groups are measured in relation to one's own. The ethnocentric individual will judge other groups relative to his or her own particular ethnic group or culture, especially with concern to language, behavior, customs, and religion. These ethnic distinctions and sub-divisions serve to define each ethnicity's unique cultural identity.

"Ethnocentrism" is a commonly used word in circles where ethnicity, inter-ethnic relations, and similar social issues are of concern. The usual definition of the term is "thinking one's own group's ways are superior to others" or "judging other groups as inferior to one's own". "Ethnic" refers to cultural heritage, and "centrism" refers to the central starting point... so "ethnocentrism" basically refers to judging other groups from our own cultural point of view. But even this does not address the underlying issue of why people do this. Most people, thinking of the shallow definition, believe that they are not ethnocentric, but are rather "open minded" and "tolerant." However, as explained below, everyone is ethnocentric, and there is no way not to be ethnocentric... it cannot be avoided, nor can it be willed away by a positive or well-meaning attitude.

To address the deeper issues involved in ethnocentrism calls for a more explicit definition. In this sense, ethnocentrism can be defined as: making false assumptions about others' ways based on our own limited experience. The key word is assumptions, because we are not even aware that we are being ethnocentric... we don't understand that we don't understand.

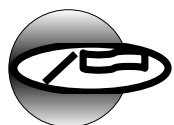
One example of ethnocentrism is seen in the above comments on the Inuit snowshoe race. I assumed that I had "lost" the race, but it turns out the Inuit saw the same situation very

differently than I did. Westerners have a binary conflict view of life (right or wrong, liberal versus conservative, etc.), and I had imposed my "win or lose" perspective of life on the situation. As a result, I did not understand how they experience life, that trying is a basic element of life. This did not necessarily involve thinking that my ways were superior, but rather that I assumed my experience was operational in another group's circumstances.

There are many, many examples of such differences in meanings that make life experience so unique for all the human groups around the world. For example, English has tenses built into our verb forms, so we automatically think in terms of time (being "punctual," "time is money," "make the time," etc.). But Algonquian Indian languages do not have tenses (not that they cannot express time if they wish), but rather have "animate" and "inanimate" verb forms, so they automatically think in terms of whether things around them have a life essence or not. So when Chippewa Indians do not show up for a medical appointment, Anglo health care workers may explain this as being "present oriented," since we normally cannot think except in terms of time frames. But this is the essence of ethnocentrism, since we may be imposing a time frame where none exists.

The assumptions we make about others' experience can involve false negative judgments, reflected in the common definition of ethnocentrism. For example, Anglos may observe Cree Indians sitting around a camp not doing obvious work that is needed and see Crees as "lazy". Westerners generally value "being busy" (industriousness), and so may not appreciate the Cree capacity to relax and not be compelled to pursue some activities of a temporary nature... nor realize how much effort is put into other activities like hunting.

Assumptions can also reflect false positive attitudes about others' ways. For example, we in urban industrial society frequently think of Cree Indians as being "free of the stresses of modern society," but this view fails to recognize that there are many stresses in their way of life, including the threat of starvation if injured while checking a trap line a hundred miles from base camp or when game cycles hit low ebbs. False positive assumptions are just as misleading as false negative assumptions.



Activity

It's evident that some students seem to argue with their class mates on the superior of their ethnicity or culture over others. However, this section has a clear guide on similar issue. From your local schools experience perspective, how do you think a teacher can tackle such behaviors in a classroom?

2.5. Discrimination in Schools

Discrimination occurs when someone is treated unfairly or badly in certain respects. Not all discrimination is against the law, even if it is unfair. In Queensland the Act determines what kind of discrimination is unlawful by identifying particular attributes and areas.

Discrimination happens because people have stereotypical or prejudiced ideas or beliefs about other people because they happen to belong to a particular group of people or because they have certain personal characteristics or attributes. This kind of direct discrimination is often the result of failing to treat each person as an individual regardless of their sex, age, race etc.

Discrimination can also happen in a more indirect way. In some cases treating everybody the same can be unfair because it disadvantages a whole group of people. For example, requiring all enrolment applicants for a hospitality course to meet minimum height requirements may disadvantage women or people of particular ethnic origin. Unless such a rule is necessary or reasonable in all the relevant circumstances it will be indirect discrimination and against the law.

Indirect discrimination is not usually intentional but is often the result of forgetting to think about the impact of rules and requirements on different people.

Direct discrimination

This occurs when one person treats another person less favorably than they would another because of a protected characteristic.

e.g. an HEI or students' union decides not to interview a Muslim applicant for a job because they assume, on the basis of his religion, that he will not be prepared to work in a bar.

e.g. an HEI does not recruit an older member of staff to a frontline student services role on the basis that they are “too old to identify with students”. The HEI is unlikely to be able to justify this.

Discrimination based on association is also illegal

e.g. a student, whose child has attention deficit hyperactivity disorder is refused access to a graduation ceremony because of fears about the child’s behavior;

e.g. an employee is overlooked for promotion because other partner has undergone gender reassignment.

e.g. An employer allows all staff with children to leave work early one afternoon before Christmas to attend their children’s school play or show. They assume that an employee with a disabled child will not need this time off so do not give them the same concession. This is likely to be direct discrimination because of disability on the basis of the employee’s association with their disabled child.

Discrimination based on perception is unlawful

e.g. a member of staff refuses to work with a student because they believe that the student is gay, irrespective of whether the student is gay or not.

Combined discrimination claims

The Equality act allows people to bring a claim of direct discrimination because of a combination of two protected characteristics (not including marriage and civil partnership, and pregnancy and maternity).

e.g. a black female member of staff could bring a claim for combined race and sex discrimination, as well as separate claims. On 24 March 2011 the Chancellor of the Exchequer announced that this provision would be scrapped.

Indirect discrimination

Indirect discrimination occurs when a provision, criterion or practice appears neutral, but its impact particularly disadvantages people with a protected characteristic, unless this can be

justified as a proportionate means of achieving a legitimate aim. Indirect discrimination now extends to all the protected characteristics except pregnancy and maternity.

e.g. an employer who requires staff to commit to working from 8 pm to 11 pm every evening indirectly discriminates against women, who are more likely to be primary carers of children.

e.g. An employer insists that all employees have to be in the office by 9am or face disciplinary action. An employee has a mobility impairment that makes travelling in the rush hour difficult. Unless the employer can objectively justify the requirement to be in at that time, this may be discrimination arising from disability, because the disabled person would be treated unfavourably (being disciplined) for something connected to their disability (the inability to travel in the rush hour). This may also be a failure to make reasonable adjustments.

Harassment

The equality act outlines three types of harassment:

unwanted conduct that has the purpose or effect of creating an intimidating, hostile, degrading, humiliating or offensive environment for the complainant, or violating the complainant's dignity (this applies to all the protected characteristics apart from pregnancy and maternity, and marriage and civil partnership)

unwanted conduct of a sexual nature (sexual harassment)

treating a person less favorably than another person because they have either submitted to, or did not submit to, sexual harassment or harassment related to sex or gender reassignment.

e.g. a member of staff makes comments about a student sexuality in a way that makes the student feel uncomfortable.

The perceptions of the recipient are very important and harassment may be deemed to have occurred even if the intention was not present, but the recipient felt that they were being harassed.

The employer is liable in the case of harassment of its employees by third parties, such as maintenance contractors, over whom the employer does not have direct control, unless the

employer has taken reasonable steps to prevent the third party from doing so. This only applies if the employer knows that the employee has been harassed on at least two previous occasions.

e.g. if the HEI fails to take action when a female member of staff complains of repeated comments and unwanted jokes on the basis of their sex, the employer would be liable unless it had taken reasonable steps to prevent the contractors from doing so.

Victimization

takes place where one person treats another less favorably because he or she has asserted their legal rights in line with the Act or helped someone else to do so.

e.g. a student alleges that they have encountered racism from a tutor, and as a result they are ignored by other staff members

e.g. a senior member of staff starts to behave in a hostile manner to another member of staff who previously supported a colleague in submitting a formal complaint against the senior manager for sexist behavior

e.g. an employer brands an employee as a 'troublemaker' because they raised a lack of job-share opportunities as being potentially discriminatory.

There are different types of discrimination and they can go under the same category.

Uncontrollable Discrimination:

1. **Based on Race** - One wrong assumption : All negroes are bad people.
2. **Based on Sex** - (TBC)
3. **Based on Physical Features** - A student wants to join the Ping Pong club but the teacher disapproves him as he is plump
4. **Based on Age** - Those children under the age of 7 cannot join the tuition centre, although the content is still the same as Primary 1.
5. **Based on Nationality** -
6. **Based on Gender** - Despite how intelligent the woman is, the employer does not give her the job because she is a female as he believes that she, as a female, cannot handle the work

7. **Based on Disability** - A man being to have one crippled hand cannot join the cross country.

Discrimination based on Sex:

1. **Based on Breastfeeding** - A woman was having dinner with friends and family at a restaurant when she asked a waitress to direct her to a more private area of the restaurant so she could breastfeed her baby but the waitress told the woman she would have to leave the restaurant if she wanted to breastfeed the baby

2. **Based on Sexual Orientation** - An employer may assume that an employee is gay because of their speech or mannerism

3. **Based on Pregnancy** - A female employee tells her boss at work that she's pregnant. Her boss fires her after learning the news even though she is still able to work for several more months

Discrimination based on Status:

1. **Based on Career Status** - A hiring manager didn't want to interview someone just because he/she doesn't have enough job experience

2. **Based on Parental Status** - A woman with children is not considered for a promotion because the employer thinks that she will miss a lot of work caring for her children

3. **Based on Marital Status** - The employer sets different hours of work for single and married employees, or promotes a married employee because the employer thinks that he/she is more responsible

Discrimination based on Our Choice:

1. **Based on Personal Association** - A girl is harassed and bullied at school because her mother was identified as having HIV. The school failed to take action in stopping the bullying and eventually the girl leaves the school

2. **Based on Family Responsibility** - The employees not hiring a women who have or planning to have children but hiring men who have or planning to have children



3. **Based on Culture** - Sometimes, people look down on other people that believes in ghosts or gods because of their culture

4. **Based on Political Belief** - Some people look down to those that supports a lousier political group



Discrimination based on economy:

1. **Based on Employment Activity** - Mr. A works at a shop that has a few employees. He asks the boss if he should be receiving penalty rates for working time on Saturdays and soon after his Saturday working hours are reduced

2. **Based on Industrial Activity** - Mrs. B is asked about her industrial activities at a job interview but was declined because of her answer, despite being the best candidate

2.6. Strategies for tackling racism, sexism and other problems

Classroom Application Activities

1. Define and discuss the differences between the following terms: culture, race, ethnicity, and language.
2. List and discuss two factors that may be relevant to the academic achievement of culturally and linguistically diverse students.
3. Discuss how socioeconomic status is related to the academic achievement of culturally and linguistically diverse students.


As a homework assignment, students are instructed to bring an artifact to class that represents their culture. During the next class period, the instructor will first display these artifacts anonymously and ask the students to identify to whom each artifact belongs. Each student will then describe his or her own artifact to the class and explain why this symbolizes his or her culture. The students will engage in a discussion about their personal connection to their own culture and how certain cultural symbols may or may not be related to their concepts of identity.

The harm of prejudicial attitudes is not always explicit. Steele (1997) describes a phenomenon termed *stereotype threat* whereby students perceive prejudicial attitudes related to their expected performance in a school subject, and as a result, their performance declines in the subject. For example, when female students perceived prejudicial attitudes in the area of mathematics, their

performance in mathematics suffered. Because stereotype threat is, as Steel describes it, “in the air,” the inequity of student learning and assessment is concealed, and norms supporting prejudicial attitudes are reinforced.

When students experience prejudice in school, they sometimes disengage from school because they disassociate the setting of school from their overarching identities. This is a way to disassociate self-identity with tasks and settings that are prejudicial. This is dire because disassociation with school often leads to school failure.

In general, stereotypes and prejudices lead to discrimination and oppression of individuals and groups and it is for this reason that we need to raise consciousness and encourage action on this issue. Teachers themselves must be particularly aware of any discriminatory practices or behaviors that they may be unconsciously role modeling to their students. To enable students to come closer to the desired goal of achieving cultural respect and solidarity, one of the first things students need to do is to reexamine themselves and become more keenly aware of their own prejudices and the stereotypes that they hold.



Activity

How can prejudice be reduced in schools? What could be the roles of school teachers, principals, and supervisors in reducing prejudice in schools?

Prejudice reduction is a necessary component of multicultural education. Educators are in unique positions to improve inter-group relations inside and outside of school because public schools offer two resources: differences and common goals. It is within this social milieu that multicultural education and prejudice reduction can transpire. When students attempt to express differences and reach cooperative goals (e.g., solve a science problem or deliberate socially just rules in their school), they can gain perspective consciousness of their classmates and others. In other words, students can become aware that there are multiple perspectives concerning social conditions or the best course of action for their community. Multicultural education helps students see these multiple perspectives with an eye toward ending social oppression. It 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 inter-group 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.

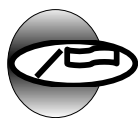
Dovidio et al. (2004) describe prejudicial attitudes as having *cognitive*, *affective*, and *behavioral* components. Prejudice reduction is possible when multicultural education targets each of these components, and as a result, negative inter-group prejudices are transformed into positive inter-group relationships. Successful multicultural education addresses each of these components in the prejudice reduction process.

First, the cognitive component of prejudice encompasses the negative thoughts or beliefs students have concerning an individual or group. School sites are ideal social milieus for examining prejudicial knowledge when such examinations are sanctioned by educators.

Second, an affective component of prejudice entails negative student feelings about a target person or group. Under optimal conditions of inter-group contact in a multicultural curriculum, students are able to build positive affective ties with peers by placing value upon these relationships.

Third, a behavioral component of prejudice influences students' prejudicial attitudes when they consider past or future experiences with a target person or group. Students can examine past experiences with inter-group contacts and role-play future contacts with positive behavioral outcomes.

Prejudice reduction in multicultural education aims at creating learning environments where the societal prejudices that fuel hegemony are not reproduced in classrooms.



Activity

By discussing with your school colleagues, outline some techniques you can use to apply the different strategies suggested in relation to group contact in order to identify and eliminate any manifestations of prejudice in your schools.

Gorard's (2006) report for HEFCE on barriers to participation in higher education notes that students from "non-traditional" backgrounds tend to be viewed as a problem because of the assumptions we make about the capabilities of different groups. The report suggests that the type of qualification students enter university with are only a weak indicator of subsequent academic performance, so we should therefore resist the temptation to excuse poor achievement rates among different groups of students by referring to their entry qualifications, and instead turn our attention to our teaching, learning and assessment strategies. For example, opportunities for formative assessment are crucial for students in creating confidence and a positive attitude towards their education, and promoting successful engagement with the cognitive demands of their programmes of study. Gorard's report suggests that learners – in particular those moving into higher education from vocational programmes of study - need:

- space to try out different approaches and develop their own ideas;
- the opportunity to become aware of their own progress and find out about themselves as learners;
- the opportunity to negotiate with tutors and/or their peers on assessment matters, including their marks.

To many students academia is a strange culture to which they need to adjust if they are to be able to perform well in assessment, and Gorard et al (2006) suggest that students from diverse educational backgrounds need to learn the "rules of the game" in order to do well in assessment at university. As Allen(1998) and others have suggested, promoting equality and diversity within the curriculum is "not just a matter of equal access to existing educational power structures, but of ultimately finding ways of transforming them".



Suggested Procedures for Instructor

1. *Defining culture.* Engage students in a discussion of the various definitions of culture. Ask them to reflect on their own culture and list general aspects considered when identifying a person's culture. Allow time for students to go beyond the surface and tangible characteristics to more abstract and internal concepts. Also discuss how they believe culture influences their identity.

2. As homework, pass out a lunch-sized brown paper bag to each student and instruct the students to bring in an item, artifact, symbol, etc., that represents the culture with which they most closely identify. The item must fit completely within the paper bag. Tell the students *not* to reveal the contents of their bag when they bring it in.
3. During the next class, students will be asked to identify which item belongs to which student. This should be done with groups of 6 to 10 students. Decide how you want to group the students for the activity and instruct them to place their bags at various locations on the desk or table by group. For example, have the first six students in the class put their bags on one side of the table, the next six in the center, etc. Another separation scheme is to color code the bags by group with small colored dots.
4. Ask the students to gather around the group of bags that includes their own. They can now remove the contents and display each object side by side. Students have only 1 or 2 minutes (depending on the size of the group) to identify which artifact belongs to each student in the group. Have them write their answers down on a piece of paper.
5. After revealing the owners, have each student speak briefly about the object, indicating what it means to them and how it reflects their culture. (For large classes, students can share in groups).
 - a. Did the cultural artifact you brought to class represent aspects of your personal identity, your socially “assigned” cultural designation or both?
 - b. What three cultural aspects would provide the clearest representation of your concept of self in relation to your culture?
 - c. What level or component of culture is normally used to understand or define a person’s culture in society? in schools?
 - d. How will you as an educator create multicultural environments that go beyond “heroes and holidays” in your classroom?

SUMMARY



Our world is remarkably diverse, and this diversity has implications in work, community, and educational contexts. Issues of diversity, difference, and disability can be quite complex and challenging for culturally and linguistically diverse (CLD) students and their classroom teachers.

The era of the No Child Left Behind legislation and high-stakes testing discussed in Chapter 2 has left many teachers and educational administrators feeling anxious and overwhelmed with the pressure of school accountability. For some, the joy, creativity, and passion that were once part of teaching have been replaced with testing, accountability, and more testing. The added complexity of diversity in today's schools can make the pressure of delivering an excellent education to students feel overwhelming and arduous for some teachers. Although teaching can be difficult and challenging, it is imperative that teachers find ways to bring wonder, joy, and passion into the classroom. By taking time to connect with and learn about students, teachers have an opportunity to stay connected with the rewards of teaching. These rewards are reciprocal; when the teacher is having fun and enjoying teaching, the students will have fun and enjoy learning.

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UNIT THREE: TEACHING STRATEGIES IN MULTICULTURAL CONTEXT

Unit Objectives:

At the end of the unit the student will be able to:

- Explain the concept of culturally responsive pedagogy
- Discuss the cultural foundations of teaching and learning
- List down the different strategies of teaching in a culturally diverse context
- Apply teaching strategies in diverse contexts
- Master skills of managing classrooms in a multicultural context
- Develop culture-fair, gender-fair assessment tools



- Develop attitudes of avoiding bias in testing and grading.
- Mention the chief characteristics of the multicultural teacher

3.1. Teaching in a multicultural perspective: Culturally Responsive Pedagogy

Activity

What do you understand by a multicultural perspective?

This emphasis on ethnically specific cultural characteristics and learning styles symbolizes a new paradigm for educational equality and excellence – that is, pedagogy for plurality, grounded in cultural knowledge of ethnic and racial differences. Collectively, the components of this paradigm constitute ***culturally responsive teaching***, which means using the cultures and experiences of different ethnic groups as filters for teaching knowledge and skills schools deem crucial.

Culturally responsive teaching consists of many domains. The major domains include:

- multicultural content;
- pluralistic classroom climate and learning environments;
- teacher attitudes and expectations towards diversity;
- building community among diverse learners;
- caring across cultures;
- use of multiple teaching techniques that are congruent with the cultural backgrounds, values, experiences, and orientations of different ethnic groups;
- developing personal efficacy and an ethos of success among diverse students; and
- using culturally informed assessment procedures to determine learning needs, knowledge acquisition, and skill proficiencies.

For example, learning environments and classroom climate include physical space; teacher expectations; feeling of comfort and ownership; interpersonal relationships between students and teachers, and among students; social etiquette and behavioral protocols; and images, symbols, signs, and insignia. All of these are forms of symbolic teaching that can convey powerful messages about whether ethnic and cultural diversity counts in classrooms. Thus culturally

responsive teaching is a complex, comprehensive, and multidimensional enterprise. As such, it epitomizes the developmental growth of multicultural education as a whole, as well as its component parts.

Culturally responsive pedagogy facilitates and supports the achievement of all students. In a culturally responsive classroom, effective teaching and learning occur in a culturally supported, learner-centered context, whereby the strengths students bring to school are identified, nurtured, and utilized to promote student achievement. Culturally responsive pedagogy comprises three dimensions:

- (a) institutional,
- (b) personal, and
- (c) instructional.

The institutional dimension reflects the administration and its policies and values. The personal dimension refers to the cognitive and emotional processes teachers must engage in to become culturally responsive. The instructional dimension includes materials, strategies, and activities that form the basis of instruction. All three dimensions significantly interact in the teaching and learning process and are critical to understanding the effectiveness of culturally responsive pedagogy.

Teachers practice culturally responsive teaching when 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.

In a classroom of diverse cultures, languages, and abilities, it is imperative that all students feel fairly treated and respected. When students are subjected to unfair discrimination because of their differences, the results can be feelings of unworthiness, frustration, or anger, often resulting in low achievement. Teachers need to establish and maintain standards of behavior that require respectful treatment of all in the classroom. Teachers can be role models, demonstrating fairness and reminding students that difference is normal. Further, teachers need to monitor what types of behaviors and communication styles are rewarded and praised. Oftentimes these behaviors and

ways of communicating are aligned with cultural practices. Care must be taken so as not to penalize a student's behavior just because of a cultural difference.

Teachers have a responsibility to all their students to ensure that all have an equal opportunity to achieve to the best of their ability. If instruction reflects the cultural and linguistic practices and values of only one group of students, then the other students are denied an equal opportunity to learn. Instruction that is culturally responsive addresses the needs of all learners. The educational system plans the curriculum for schools, and teachers as their "institutional agents" transfer the prescribed content to their students. This daily contact with students provides teachers with a unique opportunity to either further the status quo or make a difference that will impact not only the achievement but also the lives of their students. Indeed, teachers must recognize their "power" and use it wisely in teaching other people's children. Although the curriculum may be dictated by the school system, teachers teach it. Where the curriculum falls short in addressing the needs of all students, teachers must provide a bridge; where the system reflects cultural and linguistic insensitivity, teachers must demonstrate understanding and support. In short, teachers must be culturally responsive, utilizing materials and examples, engaging in practices, and demonstrating values that include rather than exclude students from different backgrounds. By so doing, teachers fulfill their responsibility to all their students.

Dear learner, how do apply equity while teaching in your classroom?

Discuss with other teachers how they are applying equity in their classes.

Culturally Responsive Teaching is validating. Gay (2000) defines culturally responsive teaching as using cultural knowledge, prior experience, and performance styles of diverse students to make learning more appropriate and effective for them; it teaches to and through the strengths of these students. Gay(2000) also describes culturally responsive teaching as having the characteristics. It acknowledges the legitimacy of the cultural heritages of different ethnic groups, it builds bridges of meaningfulness between home and school experience, it uses a wide variety of instructional strategies that are connected to different learning styles, it teaches students to know and appreciate their own and each others' cultural heritages, and it incorporates multicultural information resources, and materials in all subjects and skills routinely taught in schools.

In general, culturally responsive teaching is validating, comprehensive, multidimensional, empowering, transformative, and emancipator. That is: Comprehensive as Ladson-Billings(1992) explains that culturally responsive teaching incorporate culturally appropriate social situations for learning and culturally valued knowledge in curriculum content. Multidimensional nature of culturally responsive teaching involves curriculum content, learning context, classroom climate, student-teacher relationships, instructional techniques, and performance assessments.

Empowering nature of culturally responsive teaching enables students to be better human beings and more successful learners. It can be described as academic competence, self efficiency and initiative. Learners must believe they can succeed in learning tasks and have motivation to preserve.

Shor (1992) characterizes empowering education as a Critical democratic pedagogy for self and social change. It is a student-centered program for multicultural democracy in school and society. It approaches individual growth has an active cooperative and social process, because the self and society create each other. The goals of this pedagogy is to relate personal growth to public life, to develop strong skills, academic knowledge, habits of inquiry and critical curiosity about society, power inequality and change. The learning process is negotiated requiring leadership by the teacher, and mutual teacher -student authority. In addition, the empowering class does not teach students to seek self-centered gain while ignoring public welfare.

Transformative Culturally responsive teaching does not incorporate traditional educational practices with respect to students of colour (Gay,2000). It means respecting the cultures and experiences of various groups and then uses the seas resources for teaching and learning. It appreciates the existing strengths and accomplishments of all students and develops them further in instruction.

Emphasizing this, Banks(1991) asserts that if education is to empower marginalized groups, it must be transformative. Being transformative involves helping “students to develop the knowledge, skills, and values needed to become social critics who can make reflective decisions and implement their decisions ineffective personal social, political, and economic action”.

In general, culturally responsive teaching recognize, respects and uses students identities and backgrounds as meaningful sources for creating optimal learning environments.

Culturally responsive teaching is emancipator that is liberating (Gordon, 1993;Pewewardy, 1994). It guides students in understanding that no single version of “truth is total and permanent”. These freedom results in improved achievements of many kinds, including increased concentration on academic tasks, clear and insightful thinking, more caring, concerned, human interpersonal skills, better understandings of interconnections among individuals, local, national, global and human identities and acceptance of knowledge as something to be consciously shared ,revised and renewed (Ladson- Billings,1994).

Activity

From multicultural classroom perspective what additional roles and responsibilities do you think a teacher should have in mind?

Teaching in a multicultural perspective is evident when grouping students to cooperatively work together for a certain course works. In this case, collaborative group learning method is one way of applying active learning approach in culturally diversified students. However, it is not easy to effectively manage and lead every motivation and needs of students in a group work tasks. Thus, consider the following literature on how to monitor and manage collaborative group learning in a diversified group members of a given students.

One of the main aims of collaborative group work is development of skills of interaction. Cooperative learning is the use of small groups where students work together to maximise their own and each other’s learning. It fits well with the social constructivist approach. Research demonstrates that cooperative learning can produce higher achievement, more positive relationships among students and healthier psychological adjustment than competition or individual experience. This does not happen automatically; learning groups must be carefully structured by the teacher (Baines et al, 2008). Clarity of goals, appropriateness of the task,, composition of the group and developing group work skills for students are essential to successful group work, (Pollard, 2008)

To be cooperative a group must have clear positive interdependence; members of the group must promote ach other’s learning and success face to face, hold each other personally and individually accountable for his or her fair share of work, use the interpersonal skills necessary

for the group to be effective and process as a group how effectively members are working together. Group work can:

foster collaboration, encourage respect for individuals and the contribution they make, support the development of ideas and minimize conflict. These include active listening, taking turns, communicating clearly, and concisely, being aware of the effect of one's actions on other individuals, encouraging others, nurturing not criticizing ideas, tolerating opposition, creating enthusiasm. (Pollard, 2008 p380)

Formal cooperative learning groups – these are often used to teach specific content and problem-solving skills. They might last for one session to several weeks to complete a specific task. Students work together to achieve shared objectives. Their responsibilities are to maximise their own learning and that of others in the group. The teacher needs to assign students to a learning group and will sometimes give students specific roles to undertake in the group. The task and the cooperative structure are explained, and the teacher monitors the functioning of the group and intervenes to teach cooperative skills and assist in learning when necessary. Finally, the quality and quantity of each student's learning is evaluated. Students who need help get this from their peers in the first instance. Students are expected to interact with other group members, share ideas and materials, and take responsibility for the completion of the assignment and evaluating it using agreed criteria.

Informal cooperative learning groups – often used to ensure active cognitive processing during a lecture. These are temporary and usually last for only one session, or a short period during a session. Their purpose is to focus student attention on new material, give them an opportunity to process this material and provide an active break from the 'lecture method'. This enhances student learning and avoids what is claimed to be one of the problems of lectures that "information passes from the notes of the teacher to the notes of the student without passing through the minds of either".

Base cooperative learning group – provides long term support for academic progress. This group stays together to provide mutual support both in and out of class.

Pollard (2008) suggests that a reflective teacher may find it useful to consider some of the following questions when considering communication and interpersonal skills in group work:

- Do the participants take turns or do they frequently talk over each other or interrupt?
- Do they: invite contributions, redirect contributions for further comment and give encouragement?
- Do they listen to each other?
- Are they willing to learn from each other?
- Do they draw on recognised expertise within the group?
- Does conflict emerge or is harmony maintained?
- Is conflict positively handled?
 - by modifying statements, rather than just reasserting them?
 - by examining assumptions rather than leaving them implicit?
 - by explaining/accounting for claims
- Do the participants elaborate their contributions
 - by giving detail of events, people, feelings
 - by providing reasons, explanations, examples
- Do they extend ideas?
 - by asking for specific information?
 - by asking for clarification?
- Do they explore ideas?
 - by asking for alternatives?
 - by speculating, imagining and hypothesising?
- Do they evaluate?
 - by pooling ideas and waiting before making choices?

What should the teacher educator do during group work?

Discuss the following scenarios, considering the advantages and disadvantages:

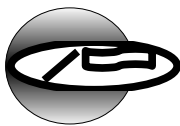
1. The teacher educator leaves the groups alone to get on with the work
2. The teacher educator spends time with each group in turn

3. The teacher educator moves around the room listening to what each group is saying. S/he only assists when asked, or if the group is unsure what to do.
4. The teacher educator visits each group giving additional instructions and contributing his or her own opinions

Managing group work

To enable successful group work a facilitator needs to:

- Explain the purpose of discussion clearly
- Assure group members that their ideas are valued
- Challenge comments made by group members
- Listen to, and build on contributions of group members
- Stop ‘dominators’ from talking
- Summarise the discussion at the end, but try not to make a judgement
- Encourage the ‘silent listener’ with prompt questions
- Ensure that all group members feel part of the activity
- Introduce activities or questions to stimulate discussion



Activity

Please be in a group with members from 5-7 and attempt the following questions. Make sure you have identified presenter out of the members of the groups. Women opportunity should be taken into consideration and avoid gender bias throughout the course of assignment.

Case studies for discussion.

What are the issues for both the teacher and the learners and suggest possible solutions?

Case study 1

The class of 60 has been divided randomly into 6 groups. You have prepared one sheet of instructions for each group. It takes a long time for students to start working. By the end of the session, no-one has completed the task.

niture. There is a
and talking about

ing well, but only
e group calls you

red after only 15
inished is looking

When groups are asked to report back, nearly every group has only one group member contributing. The contributions from most groups are identical. This is time consuming and students are looking bored. One group gives ideas that you think are incorrect and contrast with what others are saying

3.2. Cultural Diversity and its Influence on Teaching and Learning

Activity

Describe briefly what a culturally diversified classroom mean?

Why do you care to consider students cultural diversification in planning your daily lessons activity?

Some cultural differences have a more substantial impact on learning than others. Significant examples in the context of higher education might include the relative value placed on *individualism*, *collectivism* and *mutual support*. Other culturally-inflected differences and dispositions that may have an influence in the lecture theatre, seminar or tutorial include:

- Independent versus interdependent learners
- Task orientated students as compared with those who place more emphasis on relationship building
- Commitment to the group
- Expectations of the teacher
- Challenging the teacher compared with accepting everything the teacher says
- Willingness to take on board ideas which have not come from the teacher
- Risk taking as compared with a more conservative approach
- Acceptance of change or resistance to it
- Receptivity to new ideas
- Team-building
- Participation in group discussions

This is not a comprehensive list but illustrates some of the issues that may need to be considered by teachers. Each of these factors are considered in more detail below, and there is a more comprehensive discussion of many of these ideas in Part Two.

Independent learners

Students may have great difficulty in becoming independent learners. Indeed they may initially not have a clear understanding of this concept. This may be particularly problematic if they are

used to having a highly structured timetable and suddenly find that they have to manage their own time. High dependence on teachers in the past may make them feel totally lost in their new environment. As a result, they may need quite a high level of guidance and support in order to develop the skills required of independent learners.

Interdependent learners

An emphasis on becoming an independent learner may mask the importance of becoming an interdependent learner, where cooperation and team skills are highly valued. It must be stressed that it is not a question of developing one type of learning as opposed to the other but that skills as both independent and interdependent learners are highly desirable.

Task-orientated vs. relationship building approaches

In many cultures it is important to nurture relationships within the group before getting down to the completion of the task. Students who are more task-orientated will find it frustrating if some students prioritise relationship building. Tutors may find it helpful to bear this in mind when supporting group work.

Group commitment

Not all students will be equally committed to their peers in small groups. Some students who are highly motivated and ambitious will become exasperated and angry at those students who do not have the same group commitment. This conflict may mean that the more dynamic and enthusiastic students end up doing most of the work in order to earn a high mark for the group. Tutors may be aware of this situation but do not find it easy to intervene to good effect.

Expectations of the teacher

These can have a major influence on learning. For example, those who are used to being dependent on their teacher to provide them with knowledge will find it hard to cope when asked to perform tasks involving independent learning. They may find it shocking that they are given basic guidance and are then expected to go off and find things out for themselves.

Challenging the teacher

There may be such a cultural proscription on openly challenging the teacher that some students will be highly embarrassed when asked to do so and will do all in their power to avoid it. In

many cultures all knowledge comes from the teacher and it is simply not possible to question what the teacher has said. It is fine to ask clarifying questions but it is not acceptable to raise more controversial questions, which may be seen to be challenging the authority of the teacher.

Putting forward students' own ideas

Some students may find it hard to discuss ideas that have not come from their teacher and will be equally reluctant to put forward their own ideas, especially where these may appear to challenge those of the teacher. Again students will need plenty of practice before they are confident in stating their own opinions in front of others.

Risk-taking

Particularly where students are more dependent on their teacher, there may be a complete unwillingness to engage in risk-taking. This will be especially important in cultures where the maintenance of 'face' and the avoidance of the loss of 'face' are valued very highly indeed. The ability to start taking even quite small risks can only be developed over time in a secure environment.

Acceptance of change or resistance to it

This depends on a number of interconnecting factors: personality, previous experience, cultural background, willingness to take risks, and perceived rewards compared with the fear of failure.

Being receptive to new ideas

It must be assumed that since international students have come to study in the UK, they will be receptive to new ideas to a certain extent. However, their motivations in coming here will be very diverse and they may not have given deep consideration to the fact that they will be exposed to a range of new ideas which may be totally unfamiliar to them.

Team building

Many students will see their university studies as an opportunity to develop their own knowledge and skills and to gain their degree. They may regard assignments involving team building as irrelevant to their studies. Where they have very bad experiences as team members they may be quite negative and hostile towards this concept. On the other hand, team building skills are seen by university teachers as an important factor in equipping students for life beyond university.

Assignments involving team work need to be designed with care to ensure that they produce the desired outcomes.

Participation in group discussions

Participation can be exceedingly difficult for those students who are used to sitting and listening to the teacher. Many will not have been required to express their opinion before and will initially be extremely reluctant to do so. The engagement of students in group discussions is an important part of university education, yet it is a subject that fills many international students with dread. Group discussions must be organized with great care and sensitivity if everybody is to be actively engaged in them.

Activity

Dear learners, can you mention where a teacher can become multicultural award curriculum deliverer?

3.3. Strategies for teaching and Learning in Diverse Setting

Activity

Dear learners, being convinced on the essence and value of multicultural oriented education, what sort of strategies do schools and/or teachers should follow to create culturally oriented students?

One of the most important skills we need to develop in Pre-K–16 teachers is their ability to build on the knowledge that students bring into classrooms, particularly that knowledge which is shaped by their family, community, and cultural histories. My ethnographic research pertaining to this topic spans over 5 years. By studying multiple generations of Black families in the Northeastern Albemarle region of North Carolina, I search for family knowledge that can transfer into teacher education. I explore historical and contemporary family struggles and hopes regarding school desegregation. My research has uncovered the nuanced ways that families support their children’s education at home and how families teach their children to balance struggle with hope. I refer to such home teaching strategies as “family pedagogy.” What might

teachers learn from the Black family pedagogy used by families to survive and “succeed” within and outside of school?

Family pedagogy is shaped by both spiritual faith narratives of hope and stories of struggle. Families maintain faith in a higher power to help them understand and navigate the hidden rules and norms of survival and success driven and accepted by school authorities. Families uphold a spiritual faith that learning to read and write is directly relevant to leading a holistic spiritual life. Families also tell stories of struggle and share hope-filled stories of how even in the face of adversity, members of their family were able to survive and succeed within the educational system that was not initially created to benefit Black families.

Teachers must come to understand the real lived experience of the families and children they teach. In my classes, I try to encourage teachers to think about how to set up plausible situations to give families a legitimate voice in their curriculum and unit planning. If they have not already done so, I encourage teachers to take the spiritual lives of families seriously as a key point of connection. Family voices can advise teachers on how to balance high stakes accountability testing with skills we also know children need to survive and thrive at school.

I now turn to naming and supporting the teaching skills that breed high educational performance by bridging the gaps that separate school and home. I call these types of teaching skills *diversity capital*. We already talk about the notion of *teacher capital*, which is the knowledge, skills, and dispositions to be an “effective” teacher. However, all too often this type of effectiveness is measured in a limited way and only highlights the skills teachers possess to help *flagship students* (students not from traditionally underserved communities) meet or exceed standards on proficiency tests.

Teacher diversity capital is intended to name the type of teaching enhancement that embraces emotion and drives teachers to seek new opportunities and ideas for building positive relationships with students and families from culturally diverse backgrounds. Diversity capital can in turn afford teachers the knowledge, skills, and dispositions needed for a sustainable commitment to, validation of, and exchange with culturally diverse students and families. I argue that teachers need support, motivation, and experiences related to cultures other than their own in order to engage in effective cross-cultural teaching. The families of my study note that “good”

teachers already implement diversity capital. Thus, the term diversity capital is essentially my attempt to name good praxis.

It is often difficult even for good teachers to go out into the community to do the home visits that can build rapport. I advocate three family-specific alternatives to connect teachers with the primary or secondary caregiver(s) of each student at least once during the school year in order to offer positive information regarding student progress.

1. Call each child's family with positive information.
2. Email each student's family during the school year with positive information.
3. Through email attachment, post office mail, or student delivery, send a positive message via audio or audio/visual medium regarding each student.

Finally, I also conduct critical classroom simulation exercises with general and special education pre-service teachers to help them connect with the emotional-behavioral lives of their students. First, my pre-service teachers do three focused observations of a child with heritage that is perceived as different from their own. I also encourage them to ask the classroom teacher respectful questions about the child's home life and family life. In class, we work in groups to develop lesson plans that would complement that child's learning interests without compromising other students' abilities to reach their highest potential. I then have teachers role-play and critique lessons from the child's and teachers' point of view. In all these ways, I work to find and transfer useful information from family pedagogy that can enhance teachers' development of knowledge, skills, and dispositions to work with culturally diverse students and their families.

3.4. Managing Diversity in the Classroom

The following are some major points to take into consideration while handling diversified groups in classrooms. They help teachers prepare themselves for a better management of the teaching and learning process.

Activity

Students in the classroom are characterized with various needs, motivation and interest and so teachers need to manage these students background to lead them into the intended instructional activity? Where is the esse

Educate and Sensitize Oneself to Cultural Diversity

Before you proceed, please define for yourself how you feel about the diversity in your classroom.

Do your feelings affect the way you teach in positive or negative ways? What can you do to overcome deeply held biases that you may have? Being aware of your own behaviors and motivations is the first step in successfully managing a diverse classroom. While we recognize that most people hold biases at some level, teachers who can replace these biases with an appreciation and a tolerance for culturally different students will greatly increase the likelihood for student success. They also provide a model for acceptance to other teachers and students.

Celebrate Cultural Differences in the Classroom

Do not expect students to adopt mainstream cultural behaviors overnight or, possibly, at all. Instead, teachers should recognize that when a student's culture is valued, it can have a positive effect on performance. Students who are willing to share their culture should be encouraged to do so in ways that contribute to the curriculum. This can help create a community of learners in your classroom, where differences become strengths.

Learn About the diversity in your Classroom

Take time to learn all you can about the cultures of the students in your class. Remember: behaviors that teachers may automatically expect may not be what a student has learned at home. For example, in some cultures, students don't make eye contact with figures of authority. In others, even the slightest physical contact, such as a handshake, is strictly taboo between members of the opposite gender who are not married or related. Behavior that might be construed as cheating could be a student's cultural expression of helpfulness. Behaviors are shaped by cultures; learn all that you can before correcting or disciplining a student.

Consider Students' Needs First

Treat all students with fairness and dignity. Evaluate your teaching style, expectations, assessment practices, handouts, and classroom environment in terms of cultural diversity. What modifications are necessary to support all learners? What are the different learning styles in the

classroom? Give consideration to the various holidays students in the class may celebrate before scheduling special events or assignments.

Learn to Communicate with Culturally Diverse Parents

Find out what you need to know to be a culturally competent communicator. Remember to respect the standard modes of communication between parents and teachers in other cultures. The home culture of the parent often dictates the acceptable forms of communication between parents and teachers. Regularly communicate with all parents with information regarding student expectations, school policies and procedures, and methods to have questions answered. Solicit feedback from parents regarding student attitudes and perceptions about the class. Relay volunteer opportunities to parents and encourage their participation. Be consistent, supportive, and honest with them.

As teachers, we need to create a safe, supportive environment for them to discuss new culture. They should not feel embarrassed or ashamed of either their culture or their efforts. Tell them to leave any worries outside the door when they arrive. Students who are worried or “on the defensive” are too preoccupied to learn. Assure them that mistakes are not failures, but part of the learning process.

3.5. Assessment in Multicultural Setting

The following are suggestions for improving multicultural assessments

1. "Concentrate on empirical and operational definitions of groups, not just labels."

Sedlacek (in press, b) has suggested that if members of a group receive prejudice and present their abilities in nontraditional ways, they can be considered "multicultural." He suggested the use of measures of racial attitudes and non-cognitive variables in making this determination.

2. "Identify measures specifically designed for multicultural groups."

Sabnani and Ponterotto (1992) provided a critique of "racial/ethnic minority-specific" instruments and made recommendations for their use in different assessment contexts. Prediger (1993), in a compilation of multicultural assessment standards for counselors developed for the American Counseling Association, recommended that a determination be made that the assessment instrument was designed for use with a particular population before it is used.

3. "Encourage the consideration of cultural factors in the earliest conceptual stages of instrument development."

Helms (1992) called this a "culturalist perspective" in assessment. Sedlacek (in press, a) noted a lack of developmental multicultural thinking as new instruments are developed. Multicultural groups are usually "throw ins" after the fact to see how their test results compare with those of the population on which the test was normed. He called this the "Horizontal Research" problem in developing assessment measures.

4. "Increase opportunities for an exchange of information between those with quantitative training in instrument development and those with an interest and expertise in multicultural issues."

Currently there is little overlap in these two groups. Helms (1992) felt it was important not to assume that there are enough professionals of color to do this work. Many individuals from majority racial and cultural groups will need to develop such measures as well. Conventions, workshops, coauthored articles, and curricular reform in graduate programs are but a few examples of what could be done.

3.6. Characteristics of Effective Teachers in multicultural settings

One of the challenges facing faculty committed to creating a transformative curriculum is how to design a learning community that is reflective of both our multicultural society and individual differences among citizens. To teach students to participate effectively in a democratic and pluralistic society, one needs to respond to the needs of various groups within our classes as well as to individual students. Thus, the pedagogical challenge of individualism and diversity within the classroom mirrors that same challenge within the larger American society.

Every classroom is a cultural community reflective of the disciplines and perspectives studied, the authors, the students, and the professor. One can argue that successful learning requires an intercultural approach where students are responsible for listening (and reading and experiencing) to understand--both the perspectives of others (peers, authors, faculty) and for understanding their own perspectives and how they acquired them. Students can come to understand that learning is about the generation, mutual reflection, and critiquing and expanding

of ideas and concepts, and that this is most effectively done in a collaborative and non-competitive environment.

One effective approach to this challenge is to attend to the variety of learning styles in any college classroom. Understanding multiple learning styles allows one to focus on individual students' own learning styles; sub-groups within a classroom community; and the class as a learning community.

Even in the most transformed classes, however, faculty are often unaware of the variety of pedagogies that can produce enhanced learning for students and faculty and that can facilitate growth in intellectual complexity and capacity. One useful resource is the analysis of learning styles by David Kolb. He suggests a four-step model of learning--a movement through four phases: concrete experience, reflective observation, abstract conceptualization, and active experimentation. To this model, I would add parallel concepts drawn from the work of Patricia Hill Collins. Collins suggests a pattern of learning from one's own daily concrete experience and then moving to an expanded consciousness of multiple perspectives, and finally to effective social action that makes use of knowledge in collaborative efforts to create a more equitable society.

Each of these phases in the learning cycle is associated with particular "ways of knowing" and of constructing judgments. It is important to remember, however, that Kolb theorized four distinct, *but interrelated*, learning strategies. He suggests that learning is not complete unless students, in effect, "go around the learning phases" and see the connections among experience, reflection, theory, and practical applications. It is crucial that they see ultimately how they might put knowledge into action. The same point applies to my Hill Collins adaptation of the Kolb model.

Teachers can make students explicitly aware of how they and others learn; they can discuss strengths and weaknesses in various learning methods. Teachers can help students develop capacities in all *four* learning styles regardless of individual preferences for some styles over others. How can an understanding of learning styles contribute to effective teaching in the *multicultural* classroom in particular?

Students can take a "Learning Styles Inventory" and study their own individual results as well as a class summary that indicates where all members of the learning community are located in this

model. Using this device, students can reflect on such concepts as "the dominant culture" and its influence; on the existence of "minority cultures" within a larger culture; on similarities and clashes between and among cultures; and on the necessity to use multiple learning methods to achieve a more complete understanding of complex problems.

Student can also learn that there are patterns of values, speech, preferences, and behaviors associated with different cultures, and they can learn that there are as many differences within cultural groups as there are across different cultures. This helps students break down cultural stereotypes in the society as a whole.

Using these methods, students learn that they each may have a unique learning pattern and this realization of their own "multiple subjectivities" can help them understand the multiple and interlocking identities in the people and groups around them. The classroom then becomes a living laboratory for negotiating individual and group differences as well as for negotiating ideas about the content and concepts of the class. Not all negotiations are easy, but the work to listen and to learn across both similarities and differences can only produce better and more effective learning for all students in a multicultural world.



SUMMARY

More valid assessments for multicultural populations would help counseling professionals better serve their clients and improve the lives of many people whose backgrounds and experiences may differ from those of White clients. Four common misuses of assessments in multicultural contexts were presented here, as were ways to counteract those misuses. Concentrating on empirical and operational definitions of multicultural groups rather than relabeling was the first suggestion discussed. Using measures specifically designed for multicultural groups was recommended as the best solution to the problem of using instruments normed on White populations. Developing new measures from a "culturalist perspective" was the recommended way to counter a lack of multicultural thinking in instrument development. Creating more opportunities to bring together those with training in instrument development and those with multicultural interests was seen as a way to improve the quality of multicultural assessments by professionals.

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UNIT FOUR: CURRICULUM IN MULTICULTURAL CONTEXT

Unit Objectives:

At the end of the unit the student will be able to:

- Explain the concept of culturally relevant curriculum
- Develop skills for selecting and organizing student experiences in multicultural context
- Select and use curriculum materials which are free of prejudices, stereotype, bias, ethnocentrism, etc.
- Evaluate curriculum materials from a multicultural perspective
- Plan and organize multicultural extracurricular and out of school activities

4.1. Fundamental Values and characteristics of Culturally Relevant Curriculum

As classrooms become more and more culturally diverse, the need to infuse multicultural content into the curriculum becomes increasingly evident. This digest presents an overview of strategies with practical examples to meet the needs of students who are diverse in two ways—by ability and by ethnicity. It offers suggestions for promoting gifted education that is multicultural.

One way of integrating multicultural content into the curriculum involves four levels or approaches (Banks and Banks, 1993).

The Contributions Approach (level 1) focuses on heroes, holidays, and discrete elements and is the most extensively used approach to multiculturalism in the schools. In this approach, the traditional ethnocentric curriculum remains unchanged in its basic structure, goals, and salient characteristics. Cultural traditions, foods, music, and dance may be discussed, but little or no attention is given to their meaning and significance to minority groups.

The Additive Approach (level 2) adds content, concepts, themes, and perspectives of minority groups to the curriculum without changing its structure. For instance, teachers may add a book, unit, or course to the curriculum that focuses on diverse groups or topics. However, the students may not have the knowledge base to understand multicultural concepts, issues, and groups. Minority students learn little of their own history, and the rest of the students learn little of the history and contributions of other racial and cultural groups to mainstream society.

The Transformational Approach (level 3) involves changing the structure of the curriculum to enable students to view concepts, issues, events, and themes from the perspectives of minority groups. One now sees changes in the basic assumptions, goals, nature, and structure of the curriculum. According to Banks and Banks (1993), the curriculum should not focus on the ways that minority groups have contributed to mainstream society and culture; instead, it must focus on how the common U.S. culture and society emerged from a complex synthesis and interaction of the diverse cultural elements that make up the United States.

In the Social Action Approach (level 4), students make decisions on important social issues and take action to help solve them. Students feel empowered and are proactive; they are provided with the knowledge, values, and skills necessary to participate in social change. Student self-examination becomes central in this approach through value analysis, decision making, problem solving, and social action experiences.

4.2. Levels of integrating multicultural contents

One strategy for creating multicultural gifted education is to blend the works of Banks and Banks (1993) and Bloom (1956). This framework, described below, serves as a guide for helping educators promote higher level thinking based on Bloom's cognitive taxonomy (knowledge, comprehension, application, analysis, synthesis, and evaluation) and to promote multicultural thinking based on the four levels presented by Banks and Banks (1993).

The lowest levels of both models (e.g., knowledge-contributions) involve fact-based questions, statements, and activities that do not promote higher level thinking or substantive multicultural experiences. Conversely, at the highest levels of both models (e.g., evaluation-social action), students think critically about and take action on multicultural topics, concepts, material, and events. Here is an example of a lower level question contrasted with more complex multicultural questions: "Name three songs that were popular during slavery" (knowledge-contributions). In contrast, "Predict how our nation would have prospered without slave labor. What other forms of labor could have been used?" (analysis-transformation level). The following outline illustrates the blending of multicultural and gifted education at all levels of Bloom's taxonomy, followed by an example of each type of student assignment. This outline can help educators to develop questions and learning experiences that are challenging, rigorous, and multicultural.

4.2.1. Contributions approach

- Knowledge: Students are taught and know facts about cultural artifacts, events, groups, and other cultural elements. Example: Name three songs that were popular among slaves.
- Comprehension: Students show an understanding of information about cultural artifacts, groups, and other cultural elements. Example: Make an outline of events leading to the Civil War.
- Application: Students are asked to and can apply information learned on cultural artifacts, events, and other cultural elements. Example: Create a model of the underground railroad.
- Analysis: Students are taught to and can analyze (e.g., compare and contrast) information about cultural artifacts, groups, and other cultural elements. Example: Examine how stereotypes about minority groups might have contributed to slavery.
- Synthesis: Students are required to and can create a new product from the information on cultural artifacts, groups, and other cultural elements. Example: Write a story about the contribution of all Ethiopian ethnic groups to the celebration of the Nations and Nationalities Day.
- Evaluation: Students are taught to and can evaluate facts and information based on cultural artifacts, groups, and other cultural elements. Example: Critique the work of a famous Ethiopian artist.

4.2.2. Additive approach

- Knowledge: Students are taught and know concepts and themes about cultural groups. Example: List three factors that contribute to prejudiced beliefs.
- Comprehension: Students are taught and can understand cultural concepts and themes. Example: After reading a biography about a famous person of color, summarize the racial barriers that the person faced.

- Application: Students are required to and can apply information learned about cultural concepts and themes. Example: Find a book or song that discusses the problems of racial prejudice in society.
- Analysis: Students are taught to and can analyze important cultural concepts and themes. Example: Compare and contrast the writings of W.E.B. DuBois and Booker T. Washington on issues of racial discrimination.
- Synthesis: Students are asked to and can synthesize important information on cultural concepts and themes. Example: Write a play about the Spanish Inquisition.
- Evaluation: Students are taught to and can critique cultural concepts and themes. Example: Write a paper explaining why you think it is important (or not important) to learn about prejudice.

4.2.3. Transformative approach

- Knowledge: Students are given information on important cultural elements, groups, and other cultural elements, and can understand this information from different perspectives. Example: Describe how slaves might have felt being held in captivity.
- Comprehension: Students are taught to understand and can demonstrate an understanding of important cultural concepts and themes from different perspectives. Example: Explain why minorities use folk tales and storytelling as a means of coping with oppression.
- Application: Students are asked to and can apply their understanding of important concepts and themes from different perspectives. Example: Read an essay "What Ethiopia Means to Me." Write a paper showing how members of a minority group might respond to this essay.
- Analysis: Students are taught to and can examine important cultural concepts and themes from more than one perspective. Example: Predict how our nation would have prospered without slave labor. What other forms of labor could have been used?
- Synthesis: Students are required to and can create a product based on their new perspective or the perspective of another group. Example: Develop a survey regarding students' experiences with prejudice in their school or their community.

- Evaluation: Students are taught to and can evaluate or judge important cultural concepts and themes from different viewpoints (e.g., minority group). Example: Assume the identity of a plantation owner or a slave. From that perspective, write a story outlining the differences between your life and the ideal of liberty and justice for all.

4.2.4. Social action approach

- Knowledge: Based on information on cultural artifacts, etc., students make recommendations for social action. Example: What would you have done during the 17th century to end slavery?
- Comprehension: Based on their understanding of important concepts and themes, students make recommendations for social action. Example: List some ways that the media contribute to our perceptions of minority groups. What can be done to improve how the media portray minorities?
- Application: Students are asked to can apply their understanding of important social and cultural issues; they make recommendations for and take action on these issues. Example: Review three to five sources on affirmative action; then write and submit an editorial to a newspaper describing your views on this topic.
- Analysis: Students are required to and can analyze social and cultural issues from different perspectives; they take action on these issues. Example: Spend a day (or more) observing and analyzing how minority groups are treated at the mall. Share the results with storeowners.
- Synthesis: Students create a plan of action to address one or more social and cultural issues; they seek important social change. Example: Form a school club whose goal is to create a sense of community and respect in the school building.
- Evaluation: Students critique important social and cultural issues, and seek to make national and/or international change. Example: Examine school policies to see if democratic ideals are present. Write a new school policy and share the findings and recommendations with administration.

4.3. Selecting and Evaluating Multicultural Materials

1. Delivery

Delivery must acknowledge and address a diversity of learning styles while challenging dynamics of power and privilege in the classroom.

- Vary instructional techniques.
 - Lecture
 - Cooperative Learning
 - Dialogue
 - Individual Work
 - Student Teaching
- Understand the dynamics of power in the room so you do not perpetuate privilege and oppression.
 - Who do you call on?
 - Who do you encourage to work through a problem and to whom do you provide the answer?
- Challenge the notion of Teaching as Mastery.
 - Ask students what they already know about a topic.
 - Ask students what they want to learn about a topic.
 - Ask students to participate in the teaching of a topic.

2. Content

Content must be complete and accurate, acknowledging the contributions and perspectives of ALL groups.

- Ensure that the content is as complete and accurate as possible.
- Avoid tokenism—weave content about under-represented groups (People of Color, Women, Lesbian, Gay, and Bisexual People, People with Disabilities, etc.) seamlessly with that about traditionally over-represented groups.
 - Do you present under-represented groups as “the other”?
 - Do you address these groups only through special units and lesson plans or within the context of the larger curriculum?

- Do you “celebrate” difference or study, explore, and acknowledge it as part of the overall curriculum?
- Study the history of discrimination in curriculum and ensure that you are not replicating it.
 - Are they supporting stereotypes or challenging them?
 - Are you supporting or challenging the assumption that our society is inherently Eurocentric, male-centric, Christian-centric, heterosexual-centric, and upper-middle-class centric?

3. Teaching and Learning Materials

Teaching and learning materials must be diverse and critically examined for bias.

- Vary instructional materials.
 - Texts
 - Newspapers
 - Videos/Movies
 - Games
 - Workbooks
- Examine all materials for bias and oppressive content.
 - Does your history book show stereotypical or inaccurate images of people from certain groups or eras (ex. railroad workers)?
 - Do your science materials use male-centric language?
 - Do your reading or literature materials have racist language or stereotypical images (ex. the Huck Finn debate)?
 - Does the language you use and the language your materials use assume heterosexuality, a 2-biological-parent household,..?
- Diversify images and content in bulletin boards, posters, and other constantly-visible materials.
 - Do you ALWAYS diversify, or only during special months or celebrations?

4. Perspective

Content must be presented from a variety of perspectives and angles in order to be accurate and complete.

- Present content from a variety of perspectives, not only that of majority groups.
 - How do we define “classic literature” or “great books” or “the classics” and from whose perspective?
 - From whose perspective do we tell history? When is “westward expansion” the same as “genocide”? When are champions of “liberty” the same as slave owners?
- Present content through a variety of lenses, not just those of a few heroic characters.
 - Slave narratives to teach about slavery (not Frederick Douglas).
 - Slave narratives to teach about colonial Virginia.

5. Critical Inclusivity

Students must be engaged in the teaching and learning process—transcend the banking method and facilitate experiences in which students learn from each other's experiences and perspectives.

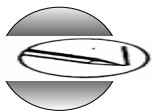
- Bring the perspectives and experiences of the students themselves to the fore in the learning experience.
- Encourage students to ask critical questions about all information they receive from you and curricular materials, and model this type of critical thinking for them.
 - Who wrote or edited that textbook?
 - Who created that Web site?
 - Whose voice am I hearing and whose voice am I not hearing?
- Make content and delivery relevant for the students—facilitate experiences in which they connect it with their everyday lives.
- Recognize your students as your most important multicultural resources.

6. Social and Civic Responsibility

If we hope to prepare students to be active participants in an equitable democracy, we must educate them about social justice issues and model a sense of civic responsibility within the curriculum.

- Starting with the youngest students, incorporate discussions about difference and inequality into your lessons—this can be done across all subject areas.
 - How has misapplied science been used to justify racism and anti-Semitism?
- Look for ways in which recognized names in various disciplines used their work and stature to fight social injustices. (It can be particularly powerful to find people from majority groups who fought certain types of oppression.)
 - Mark Twain
 - Albert Einstein
 - Eleanor Roosevelt
- When an opportunity arises to address racism, sexism, homophobia, classism, or other forms of oppression, facilitate it.
- Have honest discussion with your students about the history of privilege and oppression in your subject area, school, education, and society at large.
- Connect teaching and learning to local community and larger global issues.
- Encourage students to think critically about the United States, capitalism, the two-party system, and other traditionally untouchable subjects of critique.

7. Assessment



Curriculum must be constantly assessed for completeness, accuracy and bias.

- Work with a cohort of teachers to examine and critique each other's curricular units, lesson plans, and entire frameworks.
- Request and openly accept feedback from your students.
- Return to this model from time to time to make sure you haven't reverted to former practices.

4.4. The Hidden Curriculum in Multicultural context

Hidden curriculum refers to the unwritten, unofficial, and often unintended lessons, values, and perspectives that students learn in school. While the “formal” curriculum consists of the courses, lessons, and learning activities students participate in, as well as the knowledge and skills educators intentionally teach to students, the hidden curriculum consists of the unspoken

academic, cultural, and social messages that are communicated to students while they are in school.

The hidden-curriculum concept is based on the recognition that students recognize and absorb lessons in school that may or may not be part of the formal course of study—for example, how they should interact with peers, teachers, and other adults; how they should perceive different races, groups, or classes of people; or what ideas and behaviors are considered acceptable or unacceptable. The hidden curriculum is described as “hidden” because it is usually unacknowledged or unexamined by students, educators, and the wider community. And because the values and lessons reinforced by the hidden curriculum are often the accepted status quo, it may be assumed that these “hidden” practices and messages don’t need to change—even if they are contributing to undesirable behaviors and results, whether it’s bullying, conflicts, or low graduation and college-enrollment rates, for example.

It should be noted that a hidden curriculum can reinforce the lessons of the formal curriculum, or it can contradict the formal curriculum, revealing hypocrisy or inconsistencies between a school’s stated mission, values, and convictions and what students actually experience and learn while they are in school. For example, a school may claim that it’s committed to ensuring that all students succeed academically, but a review of its actual performance data may reveal significant racial or socioeconomic discrepancies when it comes to test scores, graduation rates, and other measures of success. And because what is *not* taught in school can sometimes be as influential or formative as what *is* taught, the hidden curriculum also extends to subjects, values, and messages that are omitted from the formal curriculum and ignored, overlooked, or disparaged by educators.

While the hidden curriculum in any given school encompasses an enormous variety of potential intellectual, social, and environmental factors—far too many to extensively catalog here—the following examples will help to illustrate the concept and how it might play out in schools:

- **Cultural expectations:** The academic, social, and behavioral expectations established by schools and educators communicate messages to students. For example, one teacher may give tough assignments and expect all students to do well on those assignments, while another teacher may give comparatively easy assignments and habitually award all students passing grades, even when their work quality is low. In high-expectations class, students may learn much more and experience a greater sense of accomplishment,

whereas students in the low-expectations class may do just enough work to get by and be comparatively uninterested in the lessons they are being taught. Similarly, schools may unconsciously hold students from different cultural backgrounds—for example, recently arrived immigrant students or students with disabilities—to lower academic expectations, which may have unintended or negative effects on their academic achievement, educational aspirations, or feelings of self-worth.

- **Cultural values:** The values promoted by schools, educators, and peer groups, such as cliques, may also convey hidden messages. For example, some schools may expect and reward conformity, while punishing nonconformity, whereas other schools might celebrate and even encourage nonconformity. In one school, students learn that following the rules, acting in expected ways, and not questioning adults are rewarded behaviors, while in other schools students learn that personal expression, taking initiative, or questioning authority are valued and rewarded behaviors. Similarly, if biased or prejudicial behaviors and statements are tolerated in a school, students may embrace the values that are—either explicitly or implicitly—accepted or modeled by adults and other students.
- **Cultural perspectives:** How schools recognize, integrate, or honor diversity and multicultural perspectives may convey both intentional and unintended messages. For example, some schools may expect recently arrived immigrant students and their families to “assimilate” into mainstream culture—for example, by requiring the students to speak English in school at all times or by not providing translated informational materials or other specialized assistance to parents and families. Other schools, however, may actively integrate or celebrate the multicultural diversity of the student body by inviting students and parents to share stories about their home country, for example, or by posting and publishing informational materials in multiple languages. In one school, non-mainstream cultures may be entirely ignored, while in another they may be actively celebrated, with students experiencing feelings of either isolation or inclusion as a result.
- **Curricular topics:** The subjects that teachers choose for courses and lessons may convey different ideological, cultural, or ethical messages. For example, the history of the United States may be taught in a wide variety of ways using different historical examples,

themes, and perspectives. A teacher may choose to present the history of the world or the United States from the perspective of the European settlers and explorers, or she may choose to present it from the perspective of displaced Native Americans or colonized African and Asian peoples. In the first case, teaching Curricular topics may also often intersect with, or be influenced by, political, ideological, and moral differences that are broadly contentious in large part of the society—e.g., teaching evolution in science courses, multiculturalism in social studies, or sex education in health courses.

- **Teaching strategies:** The way that schools and teachers choose to educate students can convey both intentional and unintended messages. For example, if students earn good grades or extra credit for turning in homework on time, listening attentively, participating during class, raising their hands, and generally doing things they are told to do, the students may learn that compliance is important and that certain behaviors will be academically rewarded and allowed to compensate for learning deficiencies. On the other hand, instructional strategies such as **project-based learning** or **community-based learning**, to name just two options, may communicate specific messages—for example, that skills such as critical thinking and problem solving, and attributes such as persistence, resourcefulness, and self-motivation, are valued and important (in the case of project-based learning) or that being informed about and involved in local issues are valued and important (in the case of community-based learning).
- **School structures:** The way that a school or academic program is organized and operated can convey messages to students. For example, if **non-English-speaking students** are largely separated from their peers for most of the school day, or students with physical or learning disabilities are enrolled in specialized programs that are relegated to windowless classrooms in the basement, these organizational decisions may have unintended effects on the students' sense of cultural belonging, self-worth, or academic potential. In addition, the structure of a school program can also mirror or reinforce cultural biases or prejudices. For example, students of color and students from lower-income households are often disproportionately represented in lower-level courses, and special-education programs may inadvertently reinforce some of the social stigmas that children and adults with disabilities experience outside of school.

- **Institutional rules:** The formal rules in a school may communicate a wide variety of intentional and unintentional messages to students. For example, some schools require students to wear school uniforms, some ban certain types of attire (short skirts, clothing with images and language considered to be inappropriate), and others have very liberal or permissive clothing policies. While the intent of formal school rules and policies tell students how they are expected to behave, the degree to which they are enforced or unenforced, or the ways in which they are enforced, may communicate messages that undermine or contradict their stated intent. In this case, stricter dress-code policies may communicate that students will be judged on appearances both inside and out of school based, while looser policies might communicate that they will be judged on other qualities.

Generally speaking, the concept of a hidden curriculum in schools has become more widely recognized, discussed, and addressed in recent decades. Ideas such as “white privilege,” equity, voice, and multicultural education—to name just a few—have arguably led to greater tolerance, understanding, and even celebration of racial, physical, and cultural differences in public schools. In addition, school communities, educators, and students are more likely to actively and openly reflect on or question their own assumptions, biases, and tendencies. For example, topics such as bullying and diversity are now regularly and widely discussed in schools, and academic lessons, assignments, readings, and materials are now more likely to include multicultural perspectives, topics, and examples. Political and social pressures, including factors such as the increased scrutiny that has resulted from online media and social networking, may also contribute to greater awareness of unintended lessons and messages in schools. For example, harmful, hurtful, or unhealthy student behaviors are now regularly surfaced on social-networking sites such as Facebook or Instagram, which often leads to greater awareness of student behaviors or social trends.

That said, a hidden curriculum is, by nature, “hidden,” which means that many of its lessons and messages are difficult to perceive or acknowledge for any number of reasons. For example, long-standing policies may become so deeply embedded in a school culture that people simply forget to question them, or a school faculty that prides itself on celebrating multicultural diversity may

find it emotionally difficult to acknowledge and openly discuss behaviors that seem to contradict that identity. For this reason, every school will always have some form of hidden curriculum.

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UNIT FIVE: CREATING A MULTICULTURAL SCHOOL ENVIRONMENT

Unit Objectives:

At the end of the unit the student will be able to:

- Describe the major characteristics of inclusive educational environment
- Analyze policies and strategies for promoting diversity in schools
- Analyze mechanisms of helping students develop positive identities.

? *What do we mean by school culture? What kind of social structure exists in schools?*

Dear learner,

The four dimensions of multicultural education discussed in unit one – content integration, the knowledge construction process, prejudice reduction, and equity pedagogy - each deal with an aspect of a culture or social system: **the school**. However, the school can also be conceptualized as one social system that is larger than its interrelated parts (e.g., its formal and informal curriculum, teaching materials, and teaching strategies). When conceptualized as a social system, the school is viewed as an institution that includes a social structure of interrelated statuses and roles and the functioning of that structure in terms of patterns of actions and interactions. The school can also be conceptualized as a cultural system with a specific set of values, norms, ethos, and shared meanings.

The empowering school culture and social structure dimension of multicultural education involves restructuring the culture and organization of the school so that students from diverse racial, ethnic, socioeconomic, and language groups experience equality. Its ultimate purpose is to change the taken-for-granted policies and practices of schools that, while useful to some students, have greatly diminished the schooling experience for many others. 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 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.

● *How do you think a schools culture and social structure could be reformed so that it will equally accommodate students of diverse backgrounds?*

A number of school reformers have used a **systems approach** to reform the school in order to increase the academic achievement of low-income students and students. There are a number of advantages to approaching school reform from a holistic perspective. To effectively implement any reform in a school, such as effective prejudice reduction teaching, changes are required in a number of other school variables. Teachers, for example, need more knowledge and need to examine their racial and ethnic attitudes; consequently, they need more time as well as a variety of instructional materials. Many school reform efforts fail because the roles, norms, and ethos of the school do not change in ways that will make the institutionalization of the reforms possible.

Brookover developed a *social psychological theory* of learning that states that students internalize the conceptions of themselves that are institutionalized within the ethos and structures of the school. This theory states that student academic achievement will increase if the adults within the school have high expectations for students, clearly identify the skills they wish them to learn, and teach those skills to them.

Comer (1988) developed a *structural intervention model* that involves changes in the social psychological climate of the school. The teachers, principals, and other school professional make collaborative decisions about the school. The parents also participate in the decision making process. Comer's data indicate that this approach has been successful in increasing the academic achievement of low-income, inner-city students.

To make the institution more culturally responsive, reforms must occur in at least three specific areas:



- 1. Organization of the school:** This includes the administrative structure and the way it relates to diversity and the use of physical space in planning schools and arranging classrooms.
- 2. School policies and procedures:** This refers to those policies and practices that impact on the delivery of services to students from diverse backgrounds.
- 3. Community involvement:** This is concerned with the institutional approach to community involvement in which families and communities are expected to find ways to become involved in the school, rather than the school seeking connections with families and communities.

Although all three areas in the institution must become more culturally responsive, a particular concern is the impact of school policies and procedures on the allocation of resources. We must critically examine the educational system's relationship to its diverse constituents. Not only must changes occur institutionally, but personally and instructionally as well.



Activity 9

Based on the above explanations critically examine your school's culture and social structure. Then develop a short proposal on the changes you can introduce so as to make it more responsive to multiculturalism.

In order to effectively address this dimension of multicultural education, teachers need to participate in reforming the educational system so that it becomes inclusive. As the direct link between the institution and the students, teachers are in a pivotal position to facilitate change. By continuing a traditional "conform-or-fail" approach to instruction, teachers perpetuate a monocultural institution. By questioning traditional policies and practices, and by becoming culturally responsive in instruction, teachers work toward changing the institution.

Activity 10



Discuss how the five dimensions of multicultural education are interrelated and overlap over one another.

5.1. Characteristics of inclusive educational environment

Many educators have identified qualities that indicate an inclusive environment. As you read through the following list, think about your place of work.

How many of these qualities already exist in your setting?

- All students are welcomed in general education. The general education class (with support) is the first option considered, regardless of disability type or severity.
- Students are educated in classes where the percentages of those with and without disabilities are proportional to those percentages in the local population (e.g., 10%-12% have identified disabilities).
- Students are educated with peers in the same age groupings available to those without disability labels.
- Students with varying characteristics and abilities participate in shared educational experiences while pursuing individually appropriate learning outcomes with necessary supports and accommodations.
- Shared educational experiences take place in settings predominantly frequented by people without disabilities (e.g., general education classrooms, community work sites).
- Educational experiences are designed to enhance individually determined outcomes for students and seek individualized balance between the academic/functional and social/personal aspects of schooling.
- Students receive typically available supports such as classroom teachers, classmates, and school counselors (sometimes referred to as "natural supports") and specialized supports such as special educators, and therapists only as needed.
- Inclusive education exists when each of the previously listed characteristics occurs on an ongoing, daily basis.

5.2. Strategies for Promoting Diversity in the Institutional Environment



Examine your assumptions. It is very common for instructors to assume that students share their own background, but this is not necessarily so. Do you find yourself addressing students as if they all share your religion, sexual orientation, or economic class?

Learn and use students' names. Even in large classes, you can start with a few names and build up. At the very least, let students know you are making an effort to do so.

Model inclusive language. For instance, avoid using masculine pronouns for both males and females. When you use mainstream idioms, explain them for the benefit of non-native speakers.

Use multiple and diverse examples. Multiple examples increase the likelihood of students relating to at least one of them. Take care to include examples that speak to both sexes and that work across cultures.

Establish ground rules for interaction. This will assure that other students are also being inclusive and respectful. In order to generate maximal buy-in into the ground rules, you can involve the students in the process of establishing them. You will still need to enforce the ground rules and correct students for the occasional non-inclusive or disrespectful comment.

Examine your curriculum. Are certain perspectives systematically not represented in your course materials (e.g., a course on family focusing only on traditional families, or a course on public policy ignoring race issues)? Neglecting some issues implies a value judgment (hooks 1994), which can alienate certain groups of students.



Strive to be fair. Especially in courses with multiple sections and TAs, it is crucial to be perceived as fair, both in grading and in implementing course policies. Perceptions of unfairness can induce feelings of learned helplessness (Peterson et al., 1995), which are highly demotivating for students.

Be mindful of low ability cues. In their efforts to help students, some instructors inadvertently send mixed messages (e.g., “Sure, I’ll be happy to help you with this, I know girls have trouble with math”). These cues encourage attributions focused on permanent, uncontrollable causes, which diminish students’ self-efficacy. Instead, it is more productive to focus on controllable causes, such as effort.

Provide accommodations for students with disabilities. Instructors are required by law to provide reasonable accommodations to students with documented disabilities.

Don't ask people to speak for an entire group. Minority students often report either feeling invisible in class, or sticking out like a sore thumb as the token minority. This experience is heightened when they are addressed as spokespeople for their whole group, and can have implications on performance (Lord & Saenz, 1985).

Practice inclusive classroom behaviors. Of course we as educators are not out to intentionally exclude anybody from the educational experience. However, many researchers report small unconscious behaviors – “micro inequities” – that certain student groups experience repeatedly. For instance, women report that instructors tend to interrupt them more often than men, ignore them more often, call on them less often, ask them more recall questions and less analytical questions, acknowledge their contributions less, and build on their answers less (Hall, 1982). These micro inequities add up and have a highly discouraging effect on those students.

5.3. Promoting Positive self-esteem and cultural identities

Self-concept in the academic success of adolescents and clearly suggest that self-esteem plays a more central role than does identity. In addition, it is not self-esteem per se that accounts for academic success but rather factors associated with self-esteem. Adolescents don't excel in school just because they feel good about themselves; instead, feeling good about themselves is linked to greater personal resources that fostered success and fewer problem behaviors that could have interfered with that success. Understanding these links suggests that it is not enough for intervention efforts to focus on building self-esteem, but rather that they ought to focus on building the kinds of resources that are associated with high self-esteem.

In contrast, research findings fail to support predicted links between cultural identity and academic success. Given the individual focus of school achievement, it is perhaps not surprising that this is the case. When cultural values favor collective goals, as is often the case in communities, strong cultural identity might not be expected to relate to individual academic success. Efforts to increase achievement will be more successful if they focus on self-esteem, personal resources, and the reduction of problem behaviors rather than on fostering strong cultural identity.

5.4. Multicultural efforts in the classroom

It is important to understand that every person views people and situations that are different than what they are used to through 'sunglasses'. That is, we all view new situations according to experiences we have already been through. We all have been shaped and molded through our experiences in life giving us a way of viewing the world, an inner structure, which is unique and unlike anyone else's. In some ways this can hinder us from learning about other cultures and situations we are not used to, causing us to constantly collide with stereotypical images we have about others which we never knew were even there. On the other hand, these inner structures are very important to us since they have been molded through the experiences which identify us and make us who we are. Our personal identity is wrapped up in these structures. Thus, one can see that it becomes increasingly difficult to learn about other cultures, their morals, their responsibilities, their customs, and their values, if one doesn't understand these things about one's own culture. Therefore, in laying out practical steps for incorporating a Multicultural curriculum into the classroom it is important to first make sure that students understand their culture and where they come from. But even prior to this it is important that each student knows and understands the teacher's background so that they can see in which ways the teacher may interpret their experiences, why the teacher teaches the way in which he does, and thus, be able to discern what is important about the teacher's teaching.

In light of the above, there are six chronological steps which need to be taken in order to incorporate the "Social Reconstruction" approach into the classroom. These steps need to start with the individual's personal understanding of their teacher and themselves and then work outward into understanding other people, their cultures, and how those cultures relate to them personally. Each of these steps must include practical activities and evaluations which can be applied across the curriculum, which promote the goals we desire to achieve in this approach, and which involve the parents as partners in the teaching process. (It becomes very difficult to teach children if the parents aren't supportive of what is occurring in the classroom). In this way the students will be able to acquire an accurate understanding of the world in which they live.

The first step which should be emphasized is to make the students aware of the teacher's culture. An idea of a practical theme one could use in order to achieve this goal could be "Friendships". Such a theme could include various activities which could focus on the differences between the

friendships the teacher has had growing up as opposed to the students. This is the perfect time for the teacher to model how he would like the students to conduct projects. For example the teacher could bring in various photographs of his friendships and make a collage for the students explaining each picture. Once the students understand it they could go and do likewise. Such a project would involve the parents and could easily be spread across the curriculum. It would be important to emphasize the responsibilities each participant is expected to fulfill in a friendship and how the teacher's friendships may be different than the student's friendships. A focus on the responsibilities of a friendship would steer one toward a deeper understanding of social reconstruction. The teacher should also let the students work in an environment where they are able to share, present, and comment on their work with one another. Thus, the teacher could make fair evaluations of the success of the activities. If the school year is just starting a healthy focus on student-teacher relationships might prove to be valuable. Other activities could deal with clothes or food. The possibilities are endless.

The second step would concentrate on the students own personality and how they differ from others around them. Similar activities dealing with "Friendship" or "Family" could be incorporated here. One would need to be careful that the activities used could be applied to all areas of the curriculum, would involve the parents, and were applicable outside the classroom.

The third step would deal with the students family. At this level the student would still be investigating their own culture trying to understand their identity and where they comes from. Activities such as family trees might prove useful at this time.

The fourth step in applying the "Social Reconstruction" approach into the classroom, would involve a focus on the community culture and its environment. It is at this level that the student starts to become exposed to other ethnic groups and a deeper sense of multicultural understanding could start taking place. Community walks with the students and parents could really deepen understanding of how the community functions and how one can contribute to it. Such an activity could also be followed up and referred to in almost any subject area. Conducting interviews, collecting coins or stamps, discussing and working on projects which deal with the importance of recycling, would all be a excellent ways to get to know people in the community who may be from other cultural backgrounds. Such experiences are unlikely to be

forgotten by the children and will motivate them to contribute more of their efforts to the community.

The fifth step would involve studying the society's culture and environment at large. For example, if one teaches a class of bilingual Spanish speaking kids, one may study one of the Latin American countries represented in the room and emphasize important topics such as the disappearing rain forest. That could easily involve the parents and be applicable to all parts of the curriculum. It would also teach the children how they could contribute to solving the problems of our society.

The final step would involve multicultural studies on the largest geographical scale of all. Once the children thoroughly understand their background and culture it would be time to start focusing more on foreign cultures. That is not to say that they haven't been doing any of this yet. Getting involved in the community and studying the environment would most probably involve multiethnic contacts all of which would be part of this sixth step. The difference here is that the main emphasis isn't on community culture, or the country and culture of birth, but rather would focus on foreign cultures and compare them to ours. Activities could involve research in Public Libraries while studying other countries, films, and interviews. One should make sure that the parents are involved at all times throughout the activities.

5.4.1. Extracurricular Activities

Concern for multicultural issues shapes co-curricular as well as academic programs.

As of the early 2000, there is no universally agreed upon multicultural education. The following can be taken as the two approaches for multicultural curriculum programs:

The multicultural festival approach, in which students are invited to celebrate ethnic diversity by being exposed to foods, holidays, and festivals of other cultures. Many critics say that this conveys the notion that diversity is only important during celebratory moments.

The transform approach: weaving different perspectives on culture through out the curriculum.

Categories of multicultural Curriculum

Multicultural education in which teachers are involved can be divided into three different categories as Banks:

Content -focused: These are the most common types of multicultural educational programs. Their overall objective is to include subject matter in the curriculum about various cultural groups in order to cultivate students' knowledge about how these groups' content may include holiday celebration, recognizing heroes from different ethnic groups, and focusing on the achievement of women and minorities. It may include single group studies, for example: ethnic, or women's studies programs.

Student - focused: many programs go beyond changes in the curriculum and specifically address the academic needs of defined groups of students, usually minorities.

Socially - focused: these programs seek to reduce bias and increase cultural and racial tolerance, including here might be desegregation programs, programs designed to increase contact among several shared ideals among those different races and cultures. Also, having teachers who are themselves members of minorities would be encouraged.

In spite of the fact that there are a variety of approaches to multicultural curriculum, supporting point to several shared ideals among those who practice this kind of education/curriculum. Shared ideals include:

- Each student must have equal opportunities to achieve his or her potential
- Every students must be able to participate in an increasingly multicultural society.
- Teachers must be able to facilitate learning for every students, no matter how similar or different each student is from the teacher.
- Schools must actively work towards ending oppressions of all types by ending it with their own walls.
- Curriculum/education must include the voices and experiences of all students.

Therefore, research demonstrates that students taught from a multicultural curriculum includes new scholarship on ethnicity, gender, physical abilities, etc are enthusiastically engaged in the learning.

5.4.2. Parental and Community Involvement

Education philosopher John Dewey believes that learning occurs within community. In order to establish community in the classroom, we must get to know one another. This includes getting to know your teacher. If we expect our students to open up with us, we must be willing to share with them.

Community is a part of the society and education is the counterpart of both the above mentioned elements. School is the social institution where consciously designed learning experiences are provided with the objectives of achieving social aim at large, over a period of time. School is also defined as a subsystem of the larger system of the society. It has to functionally coordinate with its immediate environment, the community in which it is situated.

The community is meant to employ a wider grouping of people located within fairly recognizable boundaries, and related to each other by socio-economic and civic activities which produce oneness among them sufficient to develop a recognizable identity as a group. The main group and agents involved in the dynamics of the relationship between school and community are: school administration, teachers, non-teaching staff, students and parents, governing bodies and school board.

Beyond immediate proximity with the schools are the local political authorities, governmental bodies and political parties as well as other public, social and cultural institutions. Parents are always in a constant touch with the school and are proper channel of the procedure which is the part of the community.

Though parents meetings in a school is informal of the general ignorance of people in a village regarding keeping their immediate surrounding clean staff members can take up this as a serious mission. Hence, parents are a counterpart of the school subsystem.

School/parent/community activities

Parent-Teacher Communication

Research shows that children do better in school when parents talk often with teachers and become involved in the school. There are number of ways that parents and teachers can communicate with each other, rather than relying on the scheduled parent-teacher conferences. Close communications between parents and teachers can help the student.

Parents who participate in school activities and events will have added opportunities to communicate with teachers. Becoming involved with parent-teacher organizations (PTO, PTA, and Booster Clubs) gives the teacher and parent the possibility to interact outside the classroom. In addition, the parent also will have input into decisions that may affect their child's education.

Teachers usually welcome meeting their students' parents early in the school year. Making an effort to do this will help the teacher better understand you, your child, and how you will support the education of your child. Teachers appreciate knowing that parents are concerned and interested in their child's progress. And, this helps open the lines of communication.

Another good investment in your child's education is to volunteer. Depending upon parent's availability, interests, and the needs of the school, the opportunities are endless. Some suggestions include: lunchroom monitor, tutoring, library aid, classroom speaker on a specific topic of interest, and concession worker at school events. Parents should take stock of their skills and interests to volunteer. School personnel may not know what parents want to do as a volunteer.

Phone calls and visits to the classroom are also good ways to cooperate with teachers and keep informed about your child's progress. Discuss appropriate times and means of contact with the teacher.

Parent-teacher conferences are often scheduled at the time of the first report card for the school year. For parents and teachers, this is a chance to talk one-on-one about the student. The parent-teacher conference is a good opportunity to launch a partnership between parent and teacher that will function during the school year.

Communication between school and parents

Parents and community members play an important role in their children's education and a strong partnership between parents and schools enriches the learning experience.

There are many both formal and informal opportunities for parents to find out about their children's progress at school:

Reports on student performance

All schools provide parents with a written report on their child's performance at least twice a year.

School annual reports

All schools publish an annual report on the school's website by the 30th June each year for the previous year. The information includes:

- distinctive curriculum offerings
- extracurricular activities
- characteristics of the student body
- total number of enrolments
- Year levels offered
- staff development priorities
- social climate of the school, including pastoral care programs
- parent, teacher and student satisfaction with the school
- strategies used for involving parents in their child's education
- staff composition and qualifications of teachers
- expenditure on professional development
- average staff attendance.

Newsletters

These days, schools produce regular newsletters to inform parents, caregivers and the community about school activities, developments and initiatives.

Letters

Schools often communicate about specific issues by way of a personal letter, usually sent home with the student.

Personal appointments

Parents are encouraged to meet with any staff member at a mutually convenient time at their child's school to discuss relevant issues and concerns. Every school offers parent-teacher interviews each semester.

Ways to keep in touch

Every school gives parents a **report** on their child's progress at least once a year. You'll also be invited to attend at least one **parent-teacher meeting** during the year.

To keep you informed about other issues – eg after-school clubs, dinner money, outings – **letters** will be sent home with your children, and/or emailed. Some schools use text messages to communicate urgent information – eg school closures.

Absence

You'll need to contact the school if your child is **absent** because of **illness** or a **hospital appointment**. If your child doesn't turn up and you haven't explained why, the school may telephone you to make sure they aren't truanting.

Many schools encourage parents to **email** teachers direct. This is a quick and easy way to tackle problems at an early stage without making an appointment.

Parent-teacher meetings at primary school

At parent-teacher meetings you can meet your child's class teacher to find out how they're doing. At **primary school**, your child doesn't usually come with you. Their teacher will give you an outline of what your child is learning and how well they're keeping up. You'll be able to see

recent examples of their work. The appointment will usually be for ten minutes and during the early evening.

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