REVIEW OF RELATED LITERATURE

3.1 Studies related to Perceptions on Multicultural Education

3.2 Studies related to Content Integration

3.3 Studies related to Knowledge Construction

3.4 Studies related to Equity Pedagogy

3.5 Studies related to Prejudice Reduction

3.6 Studies related to Institutional Culture
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REVIEW OF RELATED LITERATURE

The review of related literature is an important pre-requisite to actual planning and execution of any research work. It helps the researcher to eliminate the risk of duplication and provides him with useful hypothesis and worthwhile suggestions for significant investigation. The literature review helps one to set their project within a conceptual and theoretical context. The process is thus the uncovering of existing research and knowledge or theory frameworks, in order to formulate a scaffold upon which the empirical research can be grounded. The literature review helps the investigator to highlight the importance of his research, the reason why he chose the topic or methodology and how his work adds to the already done work.

Here, the investigator has made an attempt to survey studies, articles and books related to the topic which are relevant to the investigation undertaken. Research in multicultural education has been carried out on a variety of issues. The studies documented so far indicate specific aspects. On the basis of different aspects, the researches in multicultural education have been classified into the following heads:

- Studies related to perceptions on multicultural education
- Studies on:
  a. content integration
  b. knowledge construction
  c. equity pedagogy
  d. prejudice reduction
3.1 STUDIES RELATED TO PERCEPTIONS ON MULTICULTURAL EDUCATION

The studies in this section reveal the attempts made to understand multicultural education from different perspectives, what multiculturalism should be and various researchers’ effort in defining it.

Makedone (1996) has tried to make out the meaning of multiculturalism and what it means in the United States. The author has tried to explain what multicultural identity truly means. He has also compared multiculturalism with ethnocentrism, Afrocentrism, nativism and racism. He explained multiculturalism as the modern expression of those political principles that allow for both majority rule, and respect for the rights of minorities. He made four recommendations in designing for oneself a multicultural identity: first, ones multiculturalism should not be limited to strictly human perspectives, but include the lessons one may learn from imagining the "perspectives" of all the possible non-human "others;" second, avoid consciously or subconsciously working within assumptions that are ethnocentric even if camouflaged as "multicultural;" third, recognize the ability of human beings to learn about, join, or even convert to other cultures, all of which are not only allowed in a multicultural society, but should be legally protected; finally, when discussing culture, allow the chips of evidence fall where they may under conditions of careful empirical research even if the results may shatter a popular, or well-liked, belief.
Hanley (1999) has done an analysis on what multiculturalism means in the United States. The author traced its beginning in the country and criticized the narrow parameters, which was often given to it. The author has given it a broader scope supporting Banks’ (1997) dimensions of multicultural education. She concluded stating that multicultural education should aim at social change preparing the students for the new millennium.

Wilson (2000) conducted a study to explore the distinct ways in which multiculturalism is defined on different campuses and examine the environmental and institutional conditions that support the emergence of a multicultural curriculum. The telephone survey and case study research examined the leadership of a reform process, the actions taken to mount a curriculum reform, and the results seen over the long term. Special attention was paid to the varied curricular models for multicultural reform and to models of faculty development that support such reform initiatives. In addition, the case studies presented a brief overview of changes in pedagogy and course content resulting from faculty development programs.

Kutno (2000) conducted a study which examined how two teachers in the New York City metropolitan area with goals for introducing diverse perspectives through literature construct a "space for difference" in a nexus of local, state and national circumstances where the need for using multicultural literatures is sharply contested. The cases offer an in-depth analysis of the policy-practice-learning interactions and transactions over time. Drawing on interviews, observations, and document analyses, this study explored the different ways these teachers embraced multiculturalism. It examined the different pedagogical means they used to prompt thinking about
diversity. And it demonstrated the different ways in which they understood and enacted a culturally responsive curriculum. Examining these differences highlighted the relationships between teachers' beliefs/perceptions/goals in socio political contexts and how teachers interpret reforms, as evident in their enacted curriculum and pedagogy.

Adu-Poku (2002) conducted a study which described the development and implementation of an African-centred Art and Cultural Education Program (AACEP) as an alternative curriculum and pedagogy. Three major questions relevant to art education, critical multicultural education and the educational experience of Black/African-Canadians in Vancouver, British Columbia were considered. Data was generated through the implementation of the AACEP at the Multicultural Family Centre (MFC) and an east Vancouver public school and through interviews with Black/African-Canadian students and parents, MFC's cross-cultural facilitators, students from the east Vancouver school, an art teacher, and the school principal. The study identified seven issues that emerged from participants' perceptions of the education system and its effects on Black/African-Canadian learners – include curricula deficiency, racism and institutional barriers, lack of relevant art and cultural education models, inadequate background preparation of teachers and exclusionary teacher recruitment practices, lack of positive role models, inadequate family and community support and inadequate attention to gender issues. Findings from this investigation suggest that culturally relevant curriculum can provide effective means of inducing positive attitudinal change and increased self-confidence among Black/African-Canadian students.
Haviland (2004) conducted qualitative research study which draws from James P. Gee's theory of discourse analysis, from critical studies of whiteness, and from feminist theory to investigate the ways that white teachers, students, teacher educators, and researchers approach multicultural issues in white-dominated educational settings. The author draws from a year-long study to describe what she calls "white educational Discourse" [WED]: a constellation of ways of talking, behaving, interacting, and thinking about multicultural issues in white-dominated educational settings that insulates participants from implication in social and educational inequality. Data collected include over forty one-to-two hour participant interviews; eight weeks of audio and video tapes, field notes, and artefacts from the 8th grade class; and audio tapes, field notes, and artefacts from a semester of the university student teaching seminar. The study detailed 16 rhetorical, behavioural, analytical, and interactional strategies of WED, such as avoiding words, changing the topic, letting others off the hook, and focusing on barriers to multicultural education, that participants used to insulate themselves from implication in social inequality. The author showed how participation in WED stymied attempts at transformative multicultural education or critical research, and thus functioned to reproduce rather than challenge the status quo of educational and social inequality. However, the study also built upon moments when WED was contested to show how white teachers, students, and researchers may self-consciously appropriate some of the strategies of WED to begin to rearticulate their discourse practices and move towards those that further rather than hinder progressive educational and research efforts.
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Henry (2005) explored the moral imperative for teaching multiculturalism from a classically pragmatic point of view. Through an examination of the principles of classical pragmatism embodied in the work of John Dewey, this analysis suggested that approaching multiculturalism from a pragmatic perspective lends a necessary moral foundation for the work of the multicultural educational reform movement. Critique of the conventional race-based approach revealed several durable dichotomies that can serve to distinguish Students of Colour from White students in unproductive ways. The author suggested that conceiving of the multiculturalism classroom’s primary purpose as a developmental tool for individual students diminishes its potential as a location to sponsor a moral community that fosters a sense of the collective and of mutual multicultural problem solving.

Ezer, Millet and Patkin (2006) conducted a study which reveals the multicultural perspectives in the curricula of two colleges of education in Israel. It examined the perceptions of teacher educators with regard to the importance of the teacher’s role in educating students for sensitivity and diversity; the needs of students from different cultural backgrounds in colleges of education; the roles of the teacher and the college; and an evaluation of how multiculturalism was dealt with in teacher education in Israel.

Martin (2006) conducted a study to assess how multicultural educational practices shape students’ learning, intergroup relations, and identity development. The study focused on a single multicultural course at Hunter College, Sociology 217: Race and Ethnicity. A within-subject longitudinal design examined student outcomes before and after their participation in the course. A between-subject design examined
differences between students attending the target course and a comparison group. A quantitative survey assessing the major constructs was supplemented by a narrative task where students explored a conflict scenario. Additional data assessed the educational framework. The results demonstrated the benefits of multicultural education, specifically in the areas of identity development, understandings of democracy, and intergroup relations. The study found differences in the experiences of majority and minority students attending the multicultural class. These differences illustrated the need to tailor multicultural education to its diverse recipients, by linking theoretical content to class pedagogy and the wider institutional climate.

Bank (2008) stated that transformative citizenship education helps students to develop reflective cultural, national, regional, and global identifications to acquire the knowledge and skills to promote social justice in communities, nations and the world. He argued that citizenship education should be reformed so that it reflects the home culture and languages of students from diverse groups and he contends that group rights can help individuals to attain structural equality.

Oishik (2010) published an article on manufactured multiculturalism. He believed that multiculturalism is the official policy that countries adopt to legally protect racial, ethnic and cultural diversity. He felt that this manufactured multiculturalism just encourages free movement of capital across borders and not people.

Matsumoto (2013) provided a philosophical foundation for the legitimacy of multicultural education by developing the analyses of Rawlsian political philosophy. In the first section, the investigation reconstruct Rawl’s political philosophy and see what he and his followers think is important for ensuring people’s sense of self
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respect. In the second part, the investigator applies this Rawlsian doctrine on the social bases of self respect to the domain of ethnic culture and restates it as a strong argument for the practice of multicultural education. In the third part, the investigator looks at an objection raised against the idea of equating multicultural education with a social basis of students’ self respect. Finally, he throws light on practice of multicultural education for immigrant children in Japan.

Singh (2013) studied some of the major program initiatives honouring indigenous knowledge, culture, heritage, arts and skills through curricular reforms and culturally appropriate educational practices on the Indian subcontinent. The author presents case studies of indigenous culture-based education, with reference to mother tongue and multicultural education practices in India, Nepal and Bangladesh. He concludes that there has been a worldwide awakening concerning the rights of indigenous people and the problems, issues and challenges they face are common all over the world. He comments that the policymakers and educators must take steps to reduce drop-out rates and promote academic achievement and enthusiasm for learning among such students.

3.2 STUDIES RELATED TO CONTENT INTEGRATION

Studies on the content integrated in textbooks of subjects such as English, biology, mathematics, psychology and civic education from a multicultural perspective are included in this section. Perspectives on suitable multicultural literature for students are also included.
McManus (2000) conducted a study to collect recommendations from experienced MCE professionals about translating the content integration dimension of MCE theory into practice. The MCE model developed by James A. Banks (1995) was used to frame these recommendations. Established levels of accomplishment were assigned for content integration. Using these levels, a select set of MCE theorists and experienced practitioners were asked to recommend actions/procedures that could assist educators in advancing their institutions from one level of MCCI to the next. A modified Delphi survey method was employed to collect, organize, and fuse the recommendations. The study had recommendations for effective implementation of the content integration dimension of multicultural education from experienced and knowledgeable MCE professionals.

Kelevh (2002) analysed the biology textbooks to clarify what multicultural education was. The study used a two-part analysis framework. First, the content of fifty textbooks in the *textbook sample* was described using eight *dimension-categories* of multicultural education as analysis categories (*single group studies, knowledge construction, multicultural education, education of the culturally different, human relations, prejudice reduction, equity pedagogy, social reconstruction*). Second, the content of learning activities in a smaller *learning activity sample* of twenty textbooks was described using three *domain-categories* of multicultural education as analysis categories (*curriculum-knowledge domain, behavioural domain, equity domain*). Data from both samples were collected using a line-by-line content analysis methodology. Results of both samples indicated that textbooks conceptualized multicultural education primarily as learning experiences that focused on, or were designed for
specific groups. Behavioural studies designed to promote positive interpersonal or intergroup relations and reduce prejudice was the area of secondary importance. Finally, equity studies were the conceptual area of least overall coverage. Results were contextualized using the literature and recent history of the multicultural field.

Lenarz (2002) conducted a case study to explore how teachers defined and used multicultural literature in their classrooms and teaching strategies, support and barriers they face and the teachers’ feelings on students’ response to multicultural literature. Three high school English teachers in north-eastern Ohio were observed and interviewed over a three-month period. Findings of this study suggested that teachers define multicultural literature as literature of difference and define multicultural authors differently. Teachers choose multicultural literature based on characteristics of texts and characteristics of their students and themselves. Teachers organize their selections of multicultural literature through thematic units with an emphasis on the representation of various cultures. Teachers use the following teaching strategies with multicultural literature: provision of background information, creation of class books, connection with multicultural literature, stimulation of critical thinking, class discussion, showing of movies, and presentations by guest speakers. Teachers also dealt with sensitive issues like racism, religion, and sexuality when teaching multicultural literature. The school stakeholders are supportive of multicultural literature programs; however, local school districts are not particularly supportive of them. University experiences and influential literature shape teachers’ beliefs about multicultural literature.
Sutherland (2002) conducted a research which examined the common assumption that students of colour will "relate to" the perspective of multicultural education that is frequently enacted in U.S. secondary schools by infusing the White, male-dominated literary canon with texts by women and people of colour. The study considered whether or not the assumption is true, and what the significance of relating to literature might be for students. The study used Black feminist and socio-cultural theories to explore the meanings six African American, eleventh grade girls made of literature written by and about African American women. Methods included whole-class observation recorded as field notes, collection of artefacts, and both group and individual interviews. The investigator found that the adolescent girls’ experiences influenced the way in which they "connected" with the literature. These experiences shaped different and complex representations of identities, and shaped participants' constructions of multiple ways to be a Black female. The study revealed numerous ways in which literacy practices enact contextual freedoms and constraints, making only some meanings and identities available to teachers and students. Finally, the findings illustrated the role that literary criticism written by Black females can play in informing the perspectives of teachers who do not share that social position. Students' experiences of multicultural literature were, indeed, shaped by the choice of texts as well as the pedagogy, practices, and the contexts in which those texts were encountered.

Legaspi and Richard (2004) conducted a case study to examine how a problem centred middle school mathematics curriculum addresses multicultural education and then draws on studies that have investigated the effects of the curriculum on the
mathematics achievements of diverse group of students. The investigators analysed CMP curriculum which is a complete middle school mathematics curriculum. The results of the study show that the curriculum incorporates three categories of multicultural elements developed by the investigators throughout the curriculum to address multicultural education. Another conclusion was that CMP does have a significant and positive impact on the mathematics achievement of diverse students.

Kluck (2005) examined APA’s direction that educators should address multicultural issues in the teaching of psychology. Although the general inclusion of issues of diversity is important, the way culture and behaviour are intertwined suggested that educators must integrate multiculturalism throughout the psychology curriculum. This essay has provided some initial steps that can be taken to sensitise students to diversity issues. Course planning, collaboration with colleagues and familiarising oneself with how well one’s area of research has addressed the influence of culture can assist instructors in developing culturally integrative and comprehensive curriculum.

Delgato (2009) conducted a study to determine the extent to which multicultural science education, including indigenous knowledge representations, had been infused within the content of high school biology textbooks. The study evaluated the textbook as an instructional tool and framework for multicultural science education instruction by comparing the mainstream content to indigenous knowledge perspectives portrayed in the student and teacher editions of 34 textbooks adopted in Florida within the last four adoption cycles occurring from 1990 to 2006. The investigation incorporated five strategies to assess the extent of multicultural content:
(1) calculation of frequency of indigenous representations through the use of a tally; (2) assessment of content in the teacher editions by coding the degree of incorporation of multicultural content; (3) development of an archaeology of statements to determine the ways in which indigenous representations were incorporated into the content; (4) use of the Evaluation Coefficient Analysis (ECO) to determine extent of multicultural terminologies within content; and (5) analysis of visuals and illustrations to gauge percentages of depictions of minority groups. Results indicated no solid trend in an increase of inclusion of multicultural content over the last four adoption cycles. Efforts at most reduced the inclusion of indigenous representations and other multicultural content to the level of the teacher edition distributed among the teacher-interleafed pages or as annotations in the margins. Degree of support of multicultural content to the specific goals and objectives remained limited across all four of the adoption cycles represented in the study. Emphasis was given on standardized testing appeared in the six textbooks.

Bromley (2010) has presented preliminary results of a larger study examining the content of required civic education books in Canada to examine whether and how notions of national identity incorporate the principles of human rights and multiculturalism. A questionnaire designed using the principles of content analysis measures text book emphasis on content relevant to human rights multiculturalism and national identity. The study found that traditional notions of national identity are reshaped in response to the rise of emphasis on human rights and multiculturalism. The main implication of the study was that the inclusion of principles of human rights
and multiculturalism into civic education was changing traditional conceptions of national identity.

Gomez Rodriguez (2012) conducted a qualitative case study which proposed the inclusion of multicultural literary texts of the U.S. with the teaching of English as a Foreign Language (EFL) as a means to develop learners' intercultural communicative competence in advanced EFL classroom at a university in Bogotá, Colombia. The study explored theoretical views of intercultural and multicultural competencies, provides teaching approaches to teach multicultural literature in the EFL context, and suggests appropriate literary texts to be studied in the language classroom. The voices and opinions of the EFL learners' who participated in this study became relevant data to show how they read literary short stories in the target language and developed intercultural and multicultural competencies. The findings suggest that integrating language and literature in the EFL classroom not only constitutes a communicative reading practice, but the opportunity to construct intercultural awareness through the negotiation of literary meaning.

Landt (2013) writes about the multicultural literary works suitable for boys of different age groups. The literature taught in school has two functions: facilitating literacy skills and providing role models. The author feels that teachers should include literature which will ensure that all students can find selections that reflect their families and their lives so that they have meaningful reading experiences. She comments that boys need to encounter images to which they can relate; they need males like themselves demonstrating ‘values worth imitating and characters worth modelling’ (Zambo & Brozo, 2009). The author gives guidelines for selecting
multicultural literature and how to locate resources. Books appropriate for children at various stages are also mentioned. She also gives a list of select resources to assist in locating multicultural children’s literature.

3.3 STUDIES RELATED TO KNOWLEDGE CONSTRUCTION

The studies included here delve into beliefs and attitudes of teachers which shape their teaching and make instruction more culturally responsive. Many researchers explore how the teachers’ knowledge of the world and their outlook influences their teaching which in turn affects the achievement of their students.

Banks (2001) analysed essential principles that are designed to help educational practitioners in all types of schools increase student academic achievement and improve inter-group skills. The principles concerned teacher learning, student learning, inter-group relationship, school governance, organization and equity, and assessment.

Leer (2003) conducted a study to explore how several white English teachers at different points in their careers and with different personal and educational backgrounds teach multicultural literature to their (predominantly) white students. To explore these issues, the investigator conducted four qualitative case studies of white teachers who teach multicultural literature in a small-town high school English department. Data collection included three hour-long individual interviews with each participant, several observations of each participant’s classroom teaching as he or she taught a multicultural text, and analysis of curriculum documents. The investigator looked into how teachers understand multicultural literature and how they pass that
understanding on in the classroom. She also investigated into the experience of white teachers teaching a body of literature that embodies themes and experiences that are personally foreign to both themselves and their students; the teachers' preparation for teaching multicultural literature, how their undergraduate and professional education addressed multicultural literature and what sources, academic or experiential, have most influenced their beliefs about multicultural literature and their goals for its instruction. The investigator discovered that the (white) teachers in the study were convinced of the value of multicultural literature and see it as an excellent vehicle for teaching their (white) students about the diversity in society. However, they often feel uncomfortable teaching literature that varies from the dominant white cultural perspective because their own experience with diversity, both personally and academically, has been extremely limited. Further, although the teachers discuss racial themes in the texts, they tend to keep the discussions at a superficial level.

Marri (2005) conducted a study to investigate how three skilled secondary social studies teachers taught about and for multicultural democracy to prepare students for active and effective citizenship, through a collective case study. This article discussed their pedagogy, the ways in which they provided their students with “codes of power” and skills for effective citizenship, and how they extended the curriculum beyond “official knowledge”. In addition, it presented a framework for classroom-based multicultural democratic education, which incorporates critical pedagogy, building of community, and thorough disciplinary content and skills, based on a combination of the theoretical frame and the practice of these three skilled teachers.
Wubbles, den Brok, and Veldman (2006) reported on an exploratory study in two schools on teachers’ experiences in multicultural classes, followed by an in-depth case study of one expert teacher. The study attempted to answer to what degree this teacher displays interpersonal competence (teaching behaviours, knowledge, and attitudes) specific for teaching in multicultural classrooms by comparing this teacher’s competence with generic interpersonal teaching competence. The teacher studied seems to be aware of the special needs of the students from different cultures and use this knowledge to apply specific teaching strategies and interpersonal cues to create a positive classroom atmosphere and to cater for needs of diverse students. Further, the results indicate that many elements of this teacher’s interpersonal competence in teaching a multicultural class can be considered aspects of generic teaching competence. It seems that the multicultural classroom puts heavier demand on this competence than a less diverse classroom.

Smith and Ayers (2006) presented in their paper a cross section of research, practice, and discourse focussed on expanding our knowledge and understanding of the diverse learning needs of community college learners. The relevance of literature to the planning, design, and implementation of distance learning is discussed. In the end, the authors offered distance-learning instructional strategies that may accommodate the unique needs of Hispanic\Latino learners.

Lee (2008) commented in her article that to generate robust and generated theories of human learning and development, researchers must address the range of diversity within human cultural communities. The argument is warranted on implications from brain science regarding human adaptability and on core findings with regards to
relations between cognition, perceptions and emotions, all influenced by broad ecological contexts that influence human functioning.

Buehler, Gere, Dallavis & Haviland (2009) conducted a study on pre-service teachers seeking to develop cultural competence. This article closely analysed one White teacher’s negotiations with cultural competence during a lesson in her student teaching semester, then traces how she made sense of that lesson in the weeks and months that followed. Findings indicated that taking on cultural competence passed with cognitive and affective challenges. More specifically, emotional responses to racialized situations, inner conflicts over whiteness, and the dynamics of the school context combined to mediate the development of cultural competence. This study suggested that teacher educators should focus not only on the achievement of cultural competence but also on the struggle involved in enacting it. By giving more attention on how beginning teachers develop cultural competence, teacher educators will be better prepared to help beginning teachers normalize the intricacy involved in the struggle.

Castro (2010) traced themes found in the research on pre-service teachers’ views of cultural diversity published in peer-reviewed journals from 1985 to 2007. The article attempted to draw insights that inform educational researchers interested in interrogating and unpacking views about diversity expressed by today’s millennial college students. Findings suggested that although recent studies report a shift toward more positive attitudes about teaching culturally diverse students, persistent issues plague pre-service teachers’ understanding of cultural diversity.
Garcia, Arias, Murri and Serna (2010) reflected on the preparation of teachers for English learners (ELs) and articulate the importance of enhancing teacher knowledge through contact and collaboration with diverse ethno-linguistic communities. The authors found that most of recent research on culturally and linguistically responsive teacher preparation and focus on a framework that includes developing teacher knowledge through contact, collaboration and community.

Gay (2010) presented a discussion which focuses on an aspect of teacher education for diversity that is frequently mentioned but not developed in sufficient detail. It was pre-service teachers’ and teacher educator’s attitudes and beliefs about racial, cultural and ethnic differences. These were the ideological anchors of teaching decisions and behaviours and meet Cuban’s criteria of deep structures and second order targets of educational reform.

Rezai-Rashti and Martino (2010) reported on research with one black male elementary school teacher in Toronto and draws on feminist queer and anti racist analytic perspectives to raise important questions about the discourse of teachers as role model. Important questions about the role of teachers as transformative or organic intellectuals were also raised. A case study approach was made to draw attention to both important pedagogical issues and the limits of role modelling as a conceptual framework that continues to be used to support generalizable claims about the influence of male teachers on the basis of their gender and racial affiliation with boys in schools.

Tsui and Ng (2010) conducted a study on the possibilities of teaching Second Language Writing within the cultural constraints. Premised on the conception of the
teacher in perceiving and exploiting “situated possibilities” in the classroom, this article argued that it is important for teachers to construct local understanding of their work embedded in the local cultural traditions and to explore possibilities for student learning in the context of constraints. The authors report an investigation of the pedagogical strategies developed by two L2 writing teachers in Hong Kong, which showed that these strategies emerged as the teachers perceived and responded to situated possibilities for learning and that the strategies were rooted in the cultural traditions of the learners as well as the micro-cultures of the classroom. The authors suggested that teacher education programmes should provide ample opportunities for teachers to gain a deep understanding of local cultures and to explore opportunities for student learning that build on such cultural traditions.

Zhao (2010) opined that teacher education in globalized world should prepare teachers who are globally competitive citizens able to work with diverse student population, teach global competence and cultivate global citizenship. The author has suggested educational policy changes such as cultural re-orientation, programme re-alignment, and comprehensive and coherent experiences to be of tremendous value in developing global competence in future teachers.

Boyd (2011) conducted a study on how a multicultural and social re-constructionist approach to art education facilitate the three broad goals of social justice (a) increase personal awareness, (b) expand knowledge and (c) encourage action among youth?”. The study utilized participatory action research (PAR) methodology. Youth who attended Kaleidoscope Youth Centre (KYC), in Columbus, Ohio, were participants in this study. Weekly art making workshops with discussions and art making activity for
communicating social justice issues were held at KYC. The youths’ artworks and a curriculum map that emerged from the student-researcher discussion and collaboration served as data for analysis. Additional qualitative methods such as journaling, observations, reflections, and interviews helped to obtain data as well. The youth at KYC organized an exhibition to share the artwork that was made during the art making workshops. An exhibition survey was given to the audience. The surveys attempted to address how the approach was communicated through the youths’ artwork and how the artwork additionally shared knowledge and/or ignited an interest in social justice issues. The results of the study revealed that a multicultural and social reconstructionist approach in the art education classroom did facilitate the three broad goals of social justice by its ability to give the youth a voice, question power and authority, practice democracy in the classroom, and collaborate in knowledge creation and knowledge sharing.

Marx and Moss (2011) conducted a case study to explore a pre-service teacher’s inter-cultural development during a semester long teacher education programme in London as a part of international study abroad programmes to prepare culturally responsive teachers. Findings from this study revealed that participation in programme positively influenced inter-cultural development.

Siwatu (2011) conducted a study to answer the following questions: (i) What is the nature of pre-service teacher’s Culturally Responsive Teaching Self Efficacy (CRTSC) beliefs? (ii) What types of CRTSC forming experiences have pre-service teachers encountered during their teacher education programme? (iii) How do pre-service teachers describe the influence that this self efficacy forming experiences had
on the development of their CRTSC beliefs? The findings of the study are: (1) pre-service teachers were more confident in their ability to execute many of the more general teaching practices that may not require the integration of students’ cultural and linguistic background. (2) Pre-service teachers’ self efficacy were lower for completing tasks that were specific to culturally responsive teaching. (3) Several interviewees believed that their exposure to the practices associated with culturally responsive teaching influences the formation of their self efficacy beliefs.

Coles-Ritchie (2013) conducted a study which explores the process of implementing literature circles using ethnographies as the texts to better prepare teachers for multicultural / multilingual teaching contexts. The purpose of this study was to explore what participants learned when the investigator implemented literature circles with ethnographies in the classroom and to examine the investigator’s own practice. To assess how the literature circles method impacted the students, critical teacher action research (CTAR) was used. The author concluded that using literature circles with pre service and in service educators is a valuable tool for learning more about the complex contexts of ELs’ (English Learners) lives. The rich data in the ethnographies allow them to experience vicariously the context of ELs’ lives, an experience which is essential for educators who will teach in diverse multilingual and multicultural settings.

Gunn, Bennett, Evans, Peterson and Welsh (2013) investigated into the use of brief 10 minute autobiographies during an internship as a tool (a) for pre service teachers to examine their multidimensional culture and (b) for educators to assess pre service teachers developing understanding about cultural responsive pedagogy and then
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Further design curriculum to enhance these understanding. Qualitative methods were used to analyse pre service teachers’ (N= 24) autobiographies and an interview with the professor for that course. The investigators found that the pre service teachers wanted to discuss openly some components of their culture. None of the participants discussed on their sexuality. Most of them opted for teaching because of their love of teaching and only two discussed pedagogical reasons. The interview with the teacher educator revealed that using brief autobiographies in the beginning of a semester could be a powerful tool which would help to develop course content that could embrace a culturally responsive pedagogy. The authors conclude that snapshot autobiographies are an efficient tool that provides information teacher educators can use to develop and scaffold experiences to foster pre service teachers’ culturally responsive pedagogy.

Haddix and Price-Dennis (2013) presented two case studies of preparing middle- and secondary-level English educators from a diversities perspective. They argue that discussions of urban fiction and multicultural literature hold great potential for transforming the practice of beginning English teachers in diverse school settings. Given continued conversations in the field of English education on how to best prepare new teachers for working effectively with diverse student populations, the authors presented situated representations of how teachers’ critical encounters with literature can shape their learning to teach processes from the university classroom to their field experiences. Both case studies presented have a particular interest in the critical theoretical and pedagogical insights developed by pre service teachers through their discussions of children's and adolescent literature that deals with diverse, urban,
and multicultural perspectives. In doing so, these case studies reposition urban fiction and multicultural literature as transformative tools for teacher education curriculum.

3.4 STUDIES RELATED TO EQUITY PEDAGOGY

Studies regarding teaching and learning practices for culturally diverse students are included in this section. The studies focus on suitable pedagogical practices which would make teaching more democratic and the importance of understanding the cultural background of the students is necessary for catering to their diverse needs.

Warren (1999) conducted a study which gathered information on the perceptions and concerns teachers have regarding the adoption of a multicultural orientation. The perceptions and concerns studied were the following: multicultural philosophies, multicultural approaches, multicultural teaching strategies, and the barriers which are perceived and/or experienced when adopting a multicultural orientation. Two groups of teachers were compared: Return Peace Corps Volunteers (RPCV) teachers (N= 39), and teachers who have not had this extensive cross-cultural experience (NonRPCV) (N = 75). The study used a survey design. The survey was comprised of a questionnaire (Stage of Concerns Questionnaire), an addendum with open-ended questions, and telephone interviews using a sample of participants. Findings indicate that RPCV teachers report significantly higher levels of concerns according to the results of the questionnaire than the Non RPCV teachers. This finding implies that RPCV teachers are more sophisticated in their use of a multicultural orientation. Both groups reported a similar philosophy towards multicultural education, yet both groups reported a superficial understanding of the meaning of multicultural education. Both groups reported school bureaucracy to be the largest barrier when adopting a
multicultural orientation. The most salient barriers reported were: lack of district leadership regarding this adoption, lack of peer cooperation and collaboration, lack of parental and student support, lack of time, and lack of resources. These findings indicate that extensive cross-cultural experiences impact on a teacher's ability to adopt a multicultural orientation, yet the lack of knowledge regarding the meaning of multicultural education and the school bureaucracy can impede the adoption of this orientation.

Pearce (2004) attempted to describe her understanding of the purpose of practitioner research. The author outlined the story of the evolution of her thinking from an initial focus on the curriculum and the children’s unsophisticated thinking about race as the source of the problem to a more self critical stance, in which the researcher saw “whiteness” as an important factor in structuring the children’s experiences of school. The article argued that teachers should have the opportunity to reflect on aspects of their practice which is an integral part of their professional development.

Tilestone (2004) provided guidance to classroom teachers working with urban learners, underprivileged learners and English language learners to close the achievement gap. The book included topics on

- Understanding diversity in terms of modalities, socio-economic status, race/ethnicity and more.
- Recognising signs of bias, including linguistic bias, stereotyping, exclusion, selectivity, and isolation.
Choosing the teachings that make the most difference – focussing on the learner’s attention, cognition, memory, and self-system.

• Setting high expectations for learners.

• A teacher’s checklist for working with diversity in the classroom, school, community, state, and nation.

Asher (2005) argued for a decolonizing multicultural education pedagogy, which engages the interstices – in-between, hybrid spaces- that emerge at the intersection of cultures, histories, and locations. It also examined how those who work for social transformation are implicated in the very systems and structures they are attempting to deconstruct. The author based her work on postcolonial and feminist theories, her own border crossings, and her reflections on her multicultural education pedagogy to discuss how she engages the particular interstitial identifications of her Southern students. A critical analysis of White students’ autobiographies revealed the complex ways in which issues of race and racial difference intersect with their lives. Implications in terms of rethinking multiculturalism as relevant to all – White students and those of colour – were discussed.

Mckinney (2005) discussed practitioner research that focussed on student resistance to teaching about the apartheid past and issues of ‘race’ in a first year English studies course at a predominantly Afrikaans and White community in South Africa. The study aimed to explore the way in which students and the teacher engaged with a form of critical pedagogy moment-by-moment in the classroom. In this article, the researcher turned the analytical spotlight onto herself, analysing the way in which her
own multiple and sometimes contradictory identity positions as an educator play themselves out. In particular, she explored the tensions between her preferred democratic teaching style, and her moral or ethical views. She argued that this tension creates a dilemma for teaching within critical pedagogy, which is not easily resolved.

Leshem and Trafford (2006) in their article addressed the issue of the hidden cultural dynamics prevailing in teaching and learning English as a foreign language. Evidence was gathered based on ethnographic study and extended observation of classrooms. Conclusions were drawn as to the effect of these elements on the language teaching and learning process, and also on the distance between the cultural backgrounds of the teacher and students and the culture of the target language.

Rubenstein (2006) addressed issues regarding the academic success of ESL college students. Expectations regarding teacher-student relationships, classroom interactions, testing and evaluation, and academic integrity vary widely around the world. The author concluded that understanding these differences can be critical to enhancing the academic success of these students.

Spring (2008) offered a unique, problem-solving approach to the complex issues involved in educating culturally and linguistically diverse students. He focused on the current global migration of the peoples, and the tension between local and global cultures. Part One-Multiculturalism dealt with cultural differences and schooling, dominated cultures and immigrant cultures. Part two dealt with ethnic identity, multicultural minds and an intersection of school cultures. Part three dealt with racism, sexism and preservation of cultures. Model lesson plans for elementary through college classes are given.
Chubbuck (2010) proposed a framework to inform teacher educators’ conceptualization and implementation of socially just teaching drawn from theory, research, and the author’s practitioner research as a teacher educator. The essay also touched on development, equity, race, class, gender, multicultural education and social justice. The framework suggested that building on dispositions of fairness and the belief that all children can learn, a socially just teacher will engage in professional reflection and judgement using both an individual and a structural orientation to analyze the students’ academic difficulties and determine the cause and the solution to those difficulties realizing that both individual and structural realities affect students’ learning. The essay then suggested how this individual and structural framework can inform the content and teaching strategies teacher educators use to instruct pre-service teachers in socially just education.

Young (2010) found that although culturally relevant pedagogy is widely espoused and applied in educational research and practice, it is often not commonly understood as a conceptual framework that advocates the elements of academic success, cultural competence, and socio political consciousness. This study was a grassroots attempt to work collaboratively with a group of administrators and teachers at one urban school to define, implement, and assess culturally relevant pedagogy as a viable pedagogical tool. Findings revealed deep structural issues related to teachers’ cultural bias, the nature of racism in school setting and the lack of support to adequately implement theories into practice.

Boyle and Charles (2011) conducted a study which focussed on the auditing and accountancy paradigm that has dominated educational measurement of pupil
performance for the last 20 years in England. The advocates of this minimum competency paradigm do not take account of the results of its dominance. These results include ignoring the heterogeneous complexity of groups within societies that exist now internationally and the reduction in pedagogy and curriculum experience to a ‘one-size-fits-all’ model of teaching concentrated on the tested subjects. This is complemented by the ‘recitation script’ style of pedagogy in schools based on coverage, delivery, completion and measurement rather than interpretation and analysis to support the complexity and diversity of individual learning needs.

3.5 STUDIES RELATED TO PREJUDICE REDUCTION

In the present study, ‘Prejudice Reduction’ was studied by analysing the role played by the textbooks of Class XI and XII in promoting equal learning opportunities for the students from diverse culture. A thorough review of the related literature and studies revealed that studies which are directly related to content analysis of the textbooks in primary, secondary or post-secondary level for examining the instances of prejudice reduction are very few. So, studies which are related to the theory proposed by Banks on Prejudice Reduction are also included in this section. For convenience, Banks theory on Prejudice Reduction is restated below.

Prejudice Reduction focuses on the characteristics of students’ racial attitudes and how teaching methods and materials can change them. It can include teaching tolerance about religion, physical and mental abilities, and sexual preferences. Research indicates that multicultural instructional materials and teaching strategies help students develop democratic racial attitudes (Banks, 2001).

The studies reviewed are given below:
Akos and Galass (2004) conducted a study on the role of gender and race in psychosocial adjustment of Middle and High School students. School transition research indicates that negative outcomes occur for a number of students in transition. Although data are not consistent, gender and race tend to play a role in school transition outcomes. The authors investigated gender and race as variables in 6th and 9th grade school transition and in persons who they perceived as helpful in the transition process. Results suggest differences by gender for feelings of connectedness to middle and high school following the transition. Latino students perceived the transition to middle school as significantly more difficult than did Caucasian and African American students. Therefore, it may be important to consider gender in assisting students’ adjustment to school, which will prevent high rates of educational failure and dropping out with the support of school counsellors, peers and family.

Au (2005) explored the contours of the “battle” of the “discourse” (a way of life) of rap music and education, where rap music resists and critiques education as a dominant and domineering discourse. The author analysed rap music lyrics to flush out hip-hop cultures perspective on the education of African American youth. The author found that from the perspective of rap music, the discourse of education is largely dysfunctional when it comes to meeting the material, social, and cultural needs of African American youth. The author concluded that there is a need for the implementation of more culturally relevant curricula in schools, and that teaching effectiveness with students would benefit from learning about and understanding hip-hop culture.
Devine (2005) studied issues posed by new patterns of migration in Ireland. The author explored the responses of a sample of teachers to immigrant students in their schools. Central to the analysis is the role of the state, through its action or inaction, in framing teacher discourse in inclusionary or exclusionary terms. State policies, it is argued, are underpinned by a particular conceptualisation of Irish and national identity that positions minority ethnic groups as ‘other’, with direct implications for both teacher perception and practice with immigrant students in schools.

Muthuswamy, Levine, and Gazel (2006) conducted an empirical study of the consequences of participating in MRULE, an innovative race relations programme promoting interactional diversity. This investigation reported the findings of a three-group quasi experiment that was designed to assess how participation in the programme affected salience, knowledge, attitudes, and overt behaviours related to race. Results suggested that students in the programme hold significantly more positive attitudes, express interracial behaviours more frequently, and possess more accurate knowledge regarding issues related to race, in comparison to the control participants, and that these improvements were more than self-selection alone.

David (2009) has provided an overview of global higher education focusing on issues of diversity and gender. The main evidence is drawn from seven unique projects on Widening Participation in Higher Education funded by the British Government’s Higher Education and Learning Research Programme. The issues were contextualised from a feminist perspective, current global and national policy debated about extending fair access to, and participation within, higher education and the contestation about these debates on global higher education in the 21st century. Whilst
there is clear evidence that participation in higher education has increased, especially for women, by contrast with traditional students defined as young, White, male and middle-class, this participation is neither equal nor friendly distributed. There are systemic and systematic inequalities but, nevertheless, opportunities for critical and feminist pedagogies within the global academy have increased and offer the potential for the future of the 21st C global community.

Nasir, McLaughlin, and Jones (2009) explored variation in the meanings of racial identity for African American students in a predominantly African American urban high school. They viewed racial identity as both related to membership in racial group and as fluid and reconstructed in the local setting. They drew on both survey data and observational data to examine the nature of racial identity meanings for African American students, their relation to academic engagement and achievement, and how they were fostered by the school context. Findings showed that students embrace (and were offered differential access to) different meanings of African American racial identity and that these meanings were differentially related to achievement and engagement.

Olneck (2009) argued that there has been a basic continuity between what immigrants historically have sought from American schools and what contemporary immigrants seek. In neither case have immigrants sought to ‘reproduce’ or to ‘preserve’ cultures separate from the American mainstream. Rather, immigrants have consistently sought to utilize American schooling for purposes of incorporation into a system of American ethnic groups that exhibit aspects of acculturation and retention. The author argued for continuity of immigrants’ linguistic repertoire in schools.
Galman, Pica-Smith, and Rosenberger (2010) conducted a study which suggests that attention should be paid to teacher educators’ beliefs and practice with antiracist pedagogy. This article has combined self-study of teacher education practices and focus group research to examine three elementary-level teacher educators’ treatment of antiracist pedagogy. The findings paint a frank portrait of what happens when scholars fail to interrogate whiteness in teacher education. Lessons learned from the authors’ struggle may provide illumination for teacher educators grappling with similar challenges.

Leonard, Brooks, Barnes-Johnson and Berry III (2010) stated that mathematics is not a race neutral subject. Axis and opportunity in mathematics for students of colour in the US continued to be limited. While a great deal of attention has been given to increasing the number of underrepresented minorities students in the mathematics pipeline, there is little consideration of who they are as learners or the context in which their mathematics learning takes place. The investigators argue that culturally relevant instruction coupled with teaching for social justice can motivate marginalised students to learn mathematics.

Macpherson (2010) presented findings from a study that investigated intercultural teaching through teachers’ collaborative conversations about critical intercultural incidents in schools. The data were generated through web-CT and face-to-face dialogues between pre-service, in-service and university teachers about critical intercultural decision making within two broad categories: ‘minding’ (making choices, enabling cultures, respecting and sharing power, and arbitrating and agonizing what is just) and ‘responding’ (fostering intercultural communities, opening
Implications included the role of social and emotional learning and power dynamics on intercultural teaching.

Riegle-Crumb and King (2010) analyzed national data on recent college matriculates to investigate gender and racial/ethnic disparities in STEM fields, with an eye toward the role of academic preparation and attitudes in shaping such disparities. Results indicated that physical science/engineering (Ps/E) majors are dominated by men, but not however, disproportionately by White men. After accounting for high school preparation, the odds of declaring a Ps/E major are two times greater for Black males than for White males, and Black females are closer than White females to closing the gap with White males. The authors found virtually no evidence that math attitudes contribute to disparities in choice of a Ps/E major. Finally in contrast to Ps/E fields, biological sciences draw relatively equitably from all groups.

Silverman (2010) conducted an enquiry into pre-service teacher beliefs on diversity. The term diversity seems to carry a wide array of definitions. These definitions can affect the way teachers understand and employ the term as well as the ways in which they approach socio-cultural differences in their classrooms. The current study included a survey of pre-service teachers’ beliefs about various identities associated with terms such as ‘diversity’ and ‘multicultural’ in order to better understand what is meant by these terms. Each identity was explored within context of the classroom, including efficacy for multicultural instruction, sense of responsibility for teaching about diverse people, and sense of advocacy for oppressed groups. The findings suggest pre-service teachers hold a limited view of what constitutes diversity, which
affects their senses of efficacy, responsibility, and advocacy as individuals and as teachers.

Bhopal (2011) examined the concept of ‘white racism’ in relation to the experiences of Gypsy and Traveller groups in England. It is based on ethnographic research conducted in two secondary schools during the years 2006-2009. Interviews were carried out with pupils attending the secondary schools, their mothers and members of the Traveller Education Service. The research reveals that racism experienced by White Gypsy and Traveller groups is understood differently to that experienced by non-white minority ethnic groups. This further related to how Gypsy and Traveller groups are perceived inside and outside schools, as others and ‘outsiders’. The study considered discourses around racism and discrimination and how they might work to disadvantage Gypsy and Traveller groups in schools.

Espinosa (2011) conducted a quantitative study which examines the effect of precollege characteristics, college experiences and institutional setting on the persistence of undergraduate women of colour in STEM majors and also investigated how this pathway might differ for women of colour in comparison to their White peers. She utilized the hierarchical generalized linear modelling to examine the experiences of the sample. Results revealed that the women of colour who persisted in STEM frequently engaged with peers to discuss course content, joined STEM-related student organisations, participated in undergraduate research programmes, had altruistic ambitions, attended private colleges, and attended institutions with a robust community of STEM students. Negative predictors of persistence include attending a highly selective institution.
Gasman (2011) used historical methods to examine the negative characterizations of Black college presidents and how they came to be in this paper. The author explored the way these stereotypes continue to be perpetuated in the current day. Conversely, the author investigated how the individual Black college presidents viewed themselves and their action.

Ong, Wright, Espinosa, and Orfield (2011) reviewed nearly 40 years of scholarship on the postsecondary educational experiences of women of colour in science, technology, engineering, and mathematics (STEM). Their synthesis of 116 works of scholarships provides insight into the factors that influence the retention, persistence, and achievement of women of colour in STEM fields’ represents an unconscionable underutilisation of the nation’s human capital and raises concerns of equity in the U.S. educational and employment systems. They refute the pervasive myth that underrepresented minority women are less interested in pursuing STEM fields and then present a complex portrait of the myriad factors that influence the undergraduate and graduate experiences of women of colour in STEM fields.

Park (2011) conducted a qualitative study on young children’s (ages 3.5 to 5.5) day-to-day experiences with racial and ethnic diversity in an early childhood classroom. This article takes a critical socio-cultural approach to examine children’s language and social interactions. The methodology used to conduct the study was classroom participant observations and interviews with six focal students. The children in this study enacted racial and ethnic identities, constructed theories about how differences operate, formed peer groups, and made sense of multitude of messages they received about diversity. The investigation produced four findings on young children’s
developing understandings about racial and ethnic diversity. First, students made claims to identities that demonstrated the significance of physical markers commonly associated with race. Second, students’ ideas were stretched in new directions in their social interactions with peers highlighting the ways in which the ZPD affords students valuable opportunities to use experiences beyond their own to gain new insights about racial and ethnic diversity. The third finding was the result of an analysis of the classroom physical environment that provided tools (symbols, vocabularies, story lines) to develop understandings about ethnic and racial diversity. The fourth finding described how students appropriated discourses of diversity in agentic ways, taking their learning into their own hands.

Sordes and Alexiu (2011) wrote about racism in Europe which is an ongoing reality that shapes many people’s everyday lives. Diversity is often perceived as a barrier to social cohesion or educational success. These discourses are very often translated into measures that tend to assimilate or segregate those with a migrant or minority background. In this article, drawing form the results of the INCLUD-ED project, it is argued that through the implementation of successful actions, diversity can be turned into an opportunity to enhance learning and social cohesion.

Borsheim-Black (2012) employed a multi-phased qualitative research design to explore the following research questions: What literature, if any, do White English teachers use to enact multicultural literature study in predominantly White contexts? How do White English teachers use literature to enact multicultural literature study in predominantly White contexts? What challenges do they face? And how does Whiteness shape their work? White English teachers who participated in the survey
reported using literature by White authors, often canonical literature, to address multicultural themes, most often race and racism. The researcher followed up on those findings with a case study of one White English teacher to identify a constellation of practices she used in teaching *To kill a mocking bird* to make Whiteness visible and to teach her White students about institutional racism. The researcher explored how she and her White students participated in Discourses of Whiteness even as they attempted to disrupt them. Another White English teachers' negotiations of competing discourses informing her notions of "diversity" and "prejudice" thereby complicating her purposes for multicultural literature study was explored next. The data revealed that among the many challenges White English teachers negotiate are Discourses of Whiteness that work simultaneously at individual, institutional, societal, and epistemological levels and complicate "White contexts." This study suggests that grappling with conflicts and tensions is the essence of critical antiracist multicultural literature study in predominantly White contexts.

Adames, Fuentes, Rosa and Chavez-Duenas (2013) enumerate in their article the barriers they encountered as they attempted to establish culture-centred educational contexts. They discuss the strategies for implementing multicultural initiatives in a variety of educational contexts. The investigators have focussed on three specific educational contexts – a psychology department, a training clinic and a medical setting. Following recommendations were derived from their experiences in the academic, training clinic and medical setting: 1. Consider all levels of a system including the individual level, the student and professor/professional interaction, the classroom/learning space, the department, and the institution when trying to
understand how each context fosters or hinders multiculturalism. 2. Recognize resistance and remember that change, although not impossible, is difficult and does not happen immediately. 3. Meet members of one’s professional context where they are, regardless of level of experience or theoretical/conceptual way of thinking. 4. Be firm, be persistent, and be patient regardless of context and setbacks. 5. Identify allies and collaborate with them; diversity is a collective effort. 6. Align diversity initiatives to institutional and professional goals and values. 7. Continue to educate and advocate.

3.6 STUDIES RELATED TO INSTITUTIONAL CULTURE

This topic includes studies that unveil the school head’s visions and practices in a multicultural setting, inequitable funding practices in a racist setting and campus culture with a multiethnic student population.

Carlo (1992) conducted a study to examine the interpersonal relationships which define the culture of the school and how this culture affects teachers’ utilization and implementation of multicultural education initiatives in their courses and in the school. The use of multicultural education curriculum units, alternative teaching and learning modalities, and the development of classroom and school wide displays, provided the data analyzed in this study. The data were gathered utilizing standard qualitative methods. The findings indicate the following: (a) Some teachers are utilizing quality multicultural education initiatives in curriculum and resource development and in teaching approach. (b) A schoolwide effort of response is prevented because teachers receive only tacit support from the administration; they
feel inadequate to deal with racism, sexism and other forms of oppression; and they experience budgetary constraints including a fear of job loss.

Adalbjarnardottir and Runarsdotir (2006) explored the perspectives and experiences of a leader, a principal at a Reykjavik elementary school that has been designated as a mother school for intercultural education. They analysed the leader’s pedagogical vision: his aims and acts of leadership, as well as his motivation for the work and how he relates it to incidents in his life history. The article also shed light on how, as a leader, he integrates leading and learning in his process of professional growth. This leader’s portrayal should support other school leaders in reflecting on their own pedagogical vision and practice as they lead challenging school development programmes.

Brown (2006) outlined a framework for social justice, described both the social and educational context of South Africa, highlighted inequitable funding practices and then advocates for policy changes in the form of vertical equity. It provided a retrospective review of mandated segregation by race, to hypothetical de-segregation by post-apartheid policies, to de facto re-segregation by class in the ‘new’ South Africa. The article described how overt racism and class domination in the form of school fees. It revealed how ‘new’ educational injustices are preventing poor and marginalized groups from getting universal access to high-quality education in the ‘new’ South Africa.

Malakolunthu (2006) examined how in a multicultural setting such as Malaysia, education is seen as a viable avenue for promoting racial co-existence and cultural pluralism. This paper based on a qualitative case study of a Vision School in Malaysia
highlights that the lofty idea of racial integration cannot be attained merely by following a standardized curriculum or by sharing common physical facilities. It has taken school leadership anchored as the ideals and processes of multiculturalism and is competent in creating, managing, and sustaining culturally responsive teaching-learning community and environment. The paper has also provided a model that states the leadership pre-requisites to act as ‘culturally competent and responsive leaders’ to lead the Vision School towards the successful practice of multicultural education that celebrates unity in diversity.

Leeman (2007) described how school principals respond to the changing socioeconomic position and ethnic identities of the urban population. In this paper, empirical evidence has been presented in respect of three primary school leaders in the Dutch cities of Amsterdam and Rotterdam. The schools selected were identified as having an intercultural profile. The evidence showed the tensions connected with inclusive strategies in the social and cultural complexities of the present Dutch society.

Mahieu and Clycq (2007) examined the good practices in three primary schools in the city of Antwerp, Belgium. The study was done in three phases: first a glimpse of the Flemish educational system, then a detailed overview of the pupil population of the three schools selected and finally the data from the interviews were analysed on three levels: the public, the school, and the classroom level. The impact of the Equal Educational Opportunities decree on the schools and the initiatives taken by the school personnel to meet the needs of a multicultural pupil population was taken into account.
Robertson and Miller (2007) conducted a study on how three New Zealand primary schools are working with student populations that are becoming more diverse and increasingly multiethnic in nature. One major theme that emerged from interviews with 25 teachers and school leaders was the concept and importance of school culture as community. This theme is presented in this article, with data demonstrating what ‘community’ meant, at the classroom, school, and wider society levels, as school leaders sought equity of achievement and the valuing of difference. From snapshots of three schools, located on the North Island of New Zealand, this study provides empirical evidence of the challenges these schools have faced as they have responded to the changing multicultural demographics within the country that honours its bicultural heritage.

Denson and Chang (2009) conducted a study which addressed two questions: (a) Do different forms of campus racial diversity contribute uniquely to students’ learning and educational experiences when they are simultaneously tested utilizing multilevel modelling? (b) Does a campus where students take greater advantage of those diversity opportunities have independent positive effects on students’ learning? Consideration of racial diversity extended beyond student composition and included social and curricular engagement. Results suggest that benefits associated with diversity may be more far-reaching than previously documented. Not only do students benefit from engaging with racial diversity through related knowledge acquisition or cross-racial interaction but also from being enrolled on a campus where other students are more engaged with those forms of diversity, irrespective of their own level of engagement.
Chapter III

Review of Related Literature

Cuba, Jennings, Lovett, Swingle, Lindkvist and Howard (2011) are all faculty members who participated in the New England Consortium on Assessment and Student Learning (NECASL)’s study of students’ perception of diversity on their campuses. This article focuses on interview data from a subset of students from the class 2010 that address these students’ perspectives on their colleges’ commitment to diversity and success in achieving it, as well as how those perspectives changed over time. The students interviewed represented a range of diverse ethnic and cultural backgrounds. Each school used stratified random sampling to select the sample. These students were interviewed three times during their first year and up to once a semester thereafter, affording the investigators the opportunity to capture their perceptions as they were occurring. The investigators found that many students were impressed by the demographic diversity of their new environment and register it as a sign of their colleges’ commitment, during their first year. But as their campuses become familiar, their impression change. As seniors, they don’t see diversity as a matter of numbers and quotas. They recognize that genuine diversity has not been achieved when there is no intermingling between students.

Summing up

The literature related to the topic under study reviewed by the investigator have been included in this chapter. Attempts have been made by scholars to define multiculturalism and multicultural education and its perspectives. Various researchers have tackled the problems from gender, racist and colour issues. Many case studies are also included which throws light on good multicultural practices that affect the betterment of the institution.
Chapter III

Review of Related Literature


However, the investigator could not come across any studies related to the topic under study in the Indian context. Moreover, in Kerala no attempt has ever been made to conduct studies on multicultural education. The review also showed the need for exploring the elements of multicultural education present in the Indian context so that necessary initiatives can be taken to make practical changes. These factors motivated the investigator to take up a study to fill this gap.