A Literature-based Approaches on Multicultural Education

Hasan Aydin

Curriculum and Instruction Department, Yildiz Technical University, Istanbul, Turkey

ABSTRACT Multicultural education has developed over the last several decades and it is becoming increasingly recognized as a significant educational issue and it is an approach to teaching and learning that is based on democratic values and beliefs and affirms cultural pluralism within culturally diversesocieties. The purpose of this piece to bring conceptual clarity to the field by examining what multicultural education means. With regard to those issues, this study could help educators clarify and reflect upon current understandings of multicultural education and ideas of appropriate practices. This paper presents a comprehensive research on multicultural education which has been written and it also evaluates the literature for its contributions to both the theory and the practice of multicultural education.

INTRODUCTION

Multicultural education is a phenomenon which certainly has come into prominence in the world of education for years. In providing "multicultural education" for today's society, multicultural teaching in the class environment increased by developing new structural strategies and techniques (Banks 2008). Educators are in need of easily understandable and illuminative materials prepared in accordance with the dimensions of cultural diversity which help them provide their students with a more active and effective learning process. Moreover, Gorski (1999) argued multicultural education is a type of education which helps all students to develop knowledge, abilities and behaviors necessary for them to effectively participate in a democratic society. In addition to this, Banks and Banks (2004) emphasized that multicultural education is an area of study which aims at helping students from different races, ethnicities, social classes, and cultural groups to have equal opportunities in education.

The fundamental objective of multicultural education is to help students consider their diversity of ethnicity and race as an educational alternative and develop their knowledge, skills and behaviors necessary for them to perform various educational activities, and to restructure schools in this direction (Au 2009). Multicultural education supports students to show tolerance towards those with backgrounds different from theirs on the one hand, and focusing on the protection of each student's cultural heritage on the other (Bennett 1999). To achieve this, courses relating to democratic citizenship and human rights need to be compulsory in the Turkish Education System. Gay (1995) addresses the fundamental aims of multicultural education under the titles of (1) equality and excellence in education, (2) the clarification of attitudes and values, (3) multicultural social competence, (4) proficiency in basic skills, (5) developing ethnic and cultural literacy, and (6) personal development. According to Gay (1994), equality and excellence in education can only be achievable when all groups in society have equal opportunities to access the highest quality of education possible. Gay (1994) defends *comparability* instead of *sameness* in providing equal educational opportunities for different students. In determining what the *comparability* in educational opportunities encapsulates, she argues that educators should precisely understand how culture shapes learning styles, teaching behaviors and educational decisions and develop a variety of means to accomplish the common learning outcomes that reflect the preferences and styles of a wide variety of groups and individuals.

The guidance of multicultural education on the organization of learning environments is considered to be possible by accurately reflecting its principles upon learning environments. Banks (1999) outlined basic principles of learning and teaching in multicultural education as follows: (1) ending of racism, prejudices, sexism and other types of discrimination, (2) including different cultures in the learning environment, (3) combining the legacy, experiences and viewpoints of different cultures; establishing links between what is learnt at the school and real life experiences for culturally different students, (4)

ensuring equal opportunities in education for all individuals, (5) conducting scientific research for the combination of different cultures, (6) undertaking humanistic attempts to understand and value different cultures, (7) considering content with process, structure and essence, action and projection, knowledge and values, philosophy and methodology, educational meanings and results together, (8) accepting systematic change as a developmental process, (9) being aware of the fact that differences enrich the content of education, (10) developing programs helpful for teachers to understand how characteristics of ethnic groups influence students' behavior, (11) supporting students to participate in latent programs that contribute to their academic success and their development of knowledge, abilities and attitudes which affect their relationship with each other, (12) enabling students to learn the prejudices against races and ethnic relations, (13) enabling students to learn common values, and (14) ensuring that the directors of education provide equal financial support for schools.

Emergence of some requirements by multicultural education practices provided a ground for the application of multicultural education programs, starting from pre-school classes in multicultural countries. Upon these developments, teaching multicultural education as a course at universities and colleges came to the agenda in some countries. In the USA, and European Countries (EU) where different cultural and ethnic groups live together, for instance, students are required to get at least one course on multicultural education in some universities. All these developments show that there is an increase in the multicultural education practices in the world, especially for the last several decades. However, there's not adequate research on multicultural education in Turkey and no one has synthesized and analyzed this body of literature. Thus, the purpose of this piece is to bring conceptual clarity to the field by examining what multicultural education means. In addition, this papers evaluates the literature for its contributions to both the theory and the practice of multicultural education, including a critical examination of its limitations.

THE HISTORY OF MULTICULTURAL EDUCATION

Multicultural education was first introduced in adult education literature by Horace Kallen in 1915 and was expanded to champion the multi-cultural argument by making known the causes and worth of certain groups. Kallen expressed a belief in the redemptive powers of multiculturalism (as cited in Bailey and Clark 2010). The historical roots of multicultural education lies in the civil rights movements of various historically oppressed groups. Many trace the history of multicultural education back to the Civil Rights movement of African Americans and other people of color, who challenged the discriminatory practices in public institutions during the 1960s (Aydin 2012a; Banks 2010; Davidman and Davidman 1997; Ladson-Billings 1995). Among those institutions specifically targeted were educational organizations, which were among the most oppressive and hostile to the ideals of racial equality. Activists, community leaders, and parents called for curricular reform and insisted on a reexamination of hiring practices and he defined that they demanded, should be more consistent with the racial diversity in the country (Gorski 1999).

The 1980's saw the emergence of progressive education activists and researchers who refused to allow schools to address their concerns by simply adding token programs and special units on famous women or famous people of color. As Gorski said James Banks, one of the pioneers of multicultural education, was among the first multicultural education scholars to examine schools as social systems from a multicultural context (1981). He grounded his conceptualization of multicultural education in the idea of "educational equality." According to Banks, in order to maintain a "multicultural school environment," all aspects of the school had to be examined and transformed, including policies, teachers' attitudes, instructional materials, assessment methods, counseling, and teaching styles (1981, 1989).

According to Gorski (1999), as the 1980's flowed into the final decade of the twentieth century, multicultural education scholars refocused 'on developing new approaches and models of education and learning built on a foundation of social justice, critical thinking, and equal opportunity. Educators, researchers, and cultural theorists began to further deconstruct traditional models in both the K-12 and higher education arenas from a multicultural framework. Gorski underlined that scholars, such as Joel Spring, Peter McLaren, Henry Giroux, and others contributed to a new body of critical sociocultural criticism of educational institutions within the

context of larger societal and global dimensions of power, privilege, and economics, and the intersections of these. What started as small curricular shifts and additions has become a framework for reexamining both schools and society from a progressive and transformative framework. For example, Ovando and McLaren (2000) point out that; "as long as we continue to operate within the existing capitalist social relations of the larger society, there is good reason to believe that racism and social injustice will continue to pose a serious threat to democracy and that the dream of social equality will remain largely unrealized" (p. xix). Moreover, Gorski (1999) underlines that while work continues toward school transformation, the emerging conceptualizations of multicultural education stress that this work must be understood relative to the social and political structures that currently control education in the United States.

DEFINITIONS AND SCOPES OF MULTICULTURAL EDUCATION

In several decades, many scholars and researchers put emphasis on definition of multicultural education with different aspects. According to Halvorsen and Wilson (2010) and Schugurensky (2010), multicultural education is an area of study with the goals of helping all students develop knowledge and skills, and participate effectively in democratic society. By creating equal education opportunities for students from diverse racial, ethnic, class, and cultural groups, ethnocentric attitudes and stereotypes are reduced. In the most general sense, multicultural education is an approach to teaching that values diversity in the classroom—diversity in content, methods, perspectives, educators, students, and cultures (Gay 2004). Of course, within this broad framework, there are numerous different definitions and perspectives of multicultural education to reflect standpoints of specific disciplines or outlooks of different professional organizations. Based on a review of literature on multicultural education, many scholars have described multicultural education quite differently. For example, according to Banks and Banks, (1997, 2001), multicultural education is a transformative movement that produces critical thinking and socially active members of society. It is not simply a change of curriculum or the addition of an activity. It is a movement that

calls for new attitudes, new approaches, and a new dedication to laying the foundation for the transformation of society. In addition, Gorski (2010a) argues that multicultural education is designed to develop citizens in democratic society by considering the needs of all students. It makes explicit how issues of race, ethnicity, culture and language, among others, are intertwined with the educational process and content. Moreover, Bennett (1999) defines that "multicultural education is an approach to teaching and learning that …is based on the assumption that the primary goal of public education is to foster the intellectual, social, and personal development of virtually all students to their highest potential" (p. 11). From these several different perspectives and definitions, Tiedt and Tiedt (1999) also state that multicultural education is an inclusive teaching/learning process that involves all students in emerging with a strong sense of self-esteem. By discovering empathy and tolerance for people of diverse cultural and ethnic backgrounds, and students can experience equitable opportunities to achieve their fullest potential.

The National Association for Multicultural Education (NAME 2010) defines multicultural education is a philosophical concept. It is built on the ideals of freedom, justice, equality, equity, and human dignity acknowledged in various documents, such as the U.S. Declaration of Independence, constitutions of South Africa and the United States, and the Universal Declaration of Human Rights adopted by the United Nations. Multiculturalism affirms our need to prepare students for their responsibilities in an interdependent world (Banks 1999). Gay (2004) argues that it recognizes the role schools can play in developing the attitudes and values necessary for a democratic society. It values cultural differences and affirms the pluralism that students, their communities, and teachers reflect. It challenges all forms of discrimination in schools and society through the promotion of democratic principles of social justice. In addition, Wilson (2012) defines multicultural education as it relates to schooling and instruction designed for the cultures of several different races in an educational system. This approach to teaching and learning is based upon consensus building, respect, and fostering cultural pluralism within racial societies. Multicultural education acknowledges and incorporates positive

racial idiosyncrasies into classroom atmospheres. Moreover, many multicultural education researchers, including Banks (2004), defines multiculturalism as a philosophy that appreciates ethnic diversity, within a society and encourages people to learn from the contributions of those of diverse ethnic backgrounds.

Furthermore, Nieto (1996) argues multicultural education is a process of comprehensive school reform and basic education for all students. It challenges and rejects racism and other forms of discrimination in schools and society and accepts and affirms the pluralism (ethnic, racial, linguistic, religious, economic, and gender, among others) that students, their communities, and teachers represent. Also, she states that multicultural education permeates the curriculum and instructional strategies used in schools, as well as the interactions among teachers, students, and parents, and the very way that schools conceptualize the nature of teaching and learning. Because ''it uses critical pedagogy as its underlying philosophy and focuses on knowledge, reflection, and action (praxis) as the basis for social change, multicultural education promotes the democratic principles of social justice'' (p.83). Nieto (1996) also argues the seven basic characteristics of multicultural education in this definition are:

Multicultural education is *antiracist education.*

Multicultural education is *basic education.*

Multicultural education is *important for* all *students.*

Multicultural education is *pervasive.*

Multicultural education is *education for social justice.*

Multicultural education is a *process.*

Multicultural education is *critical pedagogy* (pp. 307-308).

Through different perspectives and definitions from well-known scholars in the multicultural education field, researchers including Gay (2000), Nieto (1996), Salili and Hoosain (2001), Sleeter (2005) agree that multicultural education aims at teaching students to accept, understand and appreciate different cultures, races, social classes, religions, genders, and geographical line differences, and instill in them during their formative years a "sense of responsibility and commitment to work toward the democratic ideals of justice, equality and democracy" (Manning and

Baruth 1996: 3). Furthermore, these multiculturalists believe that multicultural education helps students understand and affirm their community cultures and helps free them from cultural boundaries, allowing them to create and maintain a civic community that works for the common good (Banks 1988; Sleeter 1991). They argue that a unified and cohesive democratic society should be created only when the rights of its diverse people are reflected in its institutions, within its national culture, and within its schools, colleges, and universities (as cited in Aydin 2012b). However, he states that a national culture or school curriculum that does not reflect the voices, struggles, hopes, and dreams of its many peoples is neither democratic nor cohesive. Therefore, the aim of multicultural education, according to Sleeter and Grant (1994), is promoting cultural diversity, promoting human rights, promoting alternative life choices, promoting social justice and equal opportunity, and promoting equity in the distribution of power.

Besides, Garcia (2009) argues the goals of multicultural education as follows;

creating a safe and accepting and successful learning environment for all increasing awareness of global issues strengthening cultural consciousness strengthening intercultural awareness teaching students that there are multiple historical perspectives, encouraging critical thinking preventing prejudice and discrimination between all students.

Researchers began this piece with the obvious point that "multicultural education" has different definitions to different people. Scholars have explored those different meanings, however, researcher believe that the readers have come to recognize some common themes in multicultural education that educators can use in their classroom. Through these definitions and arguments, educators will be able to develop ethnic, language, and cultural literacy in their students, nurture the personal esteem and development of their students (who may not often see themselves in the materials they are studying), teach important values of inclusiveness and tolerance, and prepare students for interacting and working with people who are different than themselves (Aydin 2012b). Above all, taking a multicultural education approach to your classroom means more effectively teaching your students.

CHARACTERISTIC AND ISSUES OF MULTICULTURAL EDUCATION

Martin Luther King Jr. once explained that: We are all caught in an inescapable network, mutually tied into a single garment of destiny. Whatever affects one directly, affects all indirectly. We are made to like together because of the interrelated structure of reality (Marshall 2002). As the world seems to be getting smaller and smaller with the widespread use of technology, the importance of multicultural education in all classrooms grows exponentially (Gay 1994). Students who have access via the internet to international gaming, shopping and social media sites need an even better understanding of the similarities and differences between their own cultures and those of the world around them (Hossain and Aydin 2011). Similarly, the ever-present reality of conflicts between nations reinforces the importance of multicultural education. People of varying backgrounds need to have a better understanding of one another has international implications for future generations. The characteristics of multicultural education Gorski (2010a) identify seven issues for educators. First and foremost, he emphasizes *classroom delivery* that should address a diversity of learning styles while challenging dynamics of power and privilege in the classroom. Specifically, working with students' collaborative learning, mutual understating, and dialogue with all students equally, to give a chance students to teach classroom about the same topic. Banks (1999) recommends that teachers and school administrators should have "high expectations for all students… and respond to them in positive and caring ways" (p. 17).

The second characteristic is *content of topic*. Gorski underlines that content must be complete and accurate, acknowledging the contributions and perspectives of all groups who are coming from different perspectives. He recommends that educators should avoid tokenism. Through content, multicultural educators should address some special units and lesson plans in their curriculum. In addition, Aydin (2012b) emphasizes that multicultural education curriculum should include special days and holidays from all different cultural groups, such as Ramadan in the holy month *Aid Al Fitr* for the Muslim population, Thanksgiving for Christians, and so on. Teachers should also diversify images and content in bulletin boards, posters, and other visible materials, specifically during special months or celebrations. As well as, teaching and learning materials needs to diverse and critically examined for bias. The instructional materials that uses in the school should show events, situations, and concepts from the perspectives of a range of cultural, ethnic, linguistic, and racial groups (Banks 1999). Educators also need to examine all materials, such as texts, newspapers, movies, games, and workbooks for biases and oppressive content. In addition, educators must avoid materials that show stereotypes or inaccurate images of people from certain groups or eras. They also should be careful regarding materials that talk from a male-centric, Christian-centric, and any centric view. Moreover, Bank (1999) highlights that the teaching styles used by teachers should match the learning, cultural, and motivational styles of the students and teachers, administrators, and staff members should respect for the students' first languages and dialects.

A third characteristic is a *critical inclusivity*. Gorski (2010a) argues that 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. He gave an example, that to 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, such as who drew this great picture?, who created this web site?, and who wrote this wonderful essay? And educator should make a content and delivery relevant for the students—facilitate experiences in which they connect it with their everyday lives. As educators, we should recognize our students as ours most important multicultural resources because we have high expectations for students from different racial, ethnic, and language groups and help these students to set and realize positive career goals (Banks 1999).

The fourth characteristic is a *social and civic responsibility*. For this characteristic, Gorski (2010b) discusses that educators ought to prepare students to be active participants in an equitable democracy, teachers must educate students about social justice issues and model a

sense of civic responsibility within the curriculum. Gay (2000) stresses that multicultural education program must promote a learning community with democratic values and beliefs that create an environment of mutual respect in an intercultural society. The teachers should be starting with the youngest students, incorporate discussions about difference and inequality into their lessons—this can be done across all subject areas. As educators we should encourage students think critically world's problems, such as dictatorship in the Middle East counties, communism in China, capitalism in the United State, corruptions in African countries, and other traditionally untouchable subjects of critique so on. We should be honest with our students when discussing about the history of privilege and oppression in any subjects' areas, schools, education, society at large with connecting teaching and learning to local communities and larger global issues. As many multicultural educators, including Nieto and Bode (2011) emphasize that multicultural education promotes a comprehensive approach for presenting a global understanding of the world. The entire educational community should stimulate democratic values and beliefs that affirm the experiences and histories of diverse groups and exemplify social justice, equality and the human dignity of each student. In addition, Rey (1991) argues that teaching with a multicultural perspective encourages appreciation and understanding of other cultures as well as one's own. Teaching with this perspective promotes the child's sense of the uniqueness of his own culture as a positive characteristic and enables the child to accept the uniqueness of the cultures of others.

MULTICULTURAL EDUCATION CURRICULUM

According to Gay (2004), there are few distinctions between multicultural curriculum and general curriculum regarding "conceptual paradigms, methodologies, and variables of analysis in development" (p.30). In addition, she argued that multicultural education policies, programs and practices are comparatively implicitly connected. In the recent years, educational ideas, issues, and movements are responsively considered by general curriculum theorists by sociocultural realities in local, regional, national, and global schools and societies. Kridel (2010)

described that multicultural curriculum involves issues to those of concern in any curriculum development. Also he stated that what knowledge issues is greatest worth, to whom and why, and how can it be organized to be delivered. And how can it be best organized to be delivered most effectively to student because that multicultural curriculum consider the dimensions of the diversity and how the studies are to be conducted. Multicultural Education places cultural diversity at the center of teaching. It realizes the importance of teaching students about themselves and the diversity that exists around them. In most of countries, specifically, in the United States and European countries, the ethnic make-up of the student population is becoming more diverse. In two decades from now, students of color are projected to make up nearly 50% of the nation's, such as US, Canada, and most of European countries student body (Banks 1999).

Therefore, academic institutions cannot afford to ignore the need for multicultural education. However, the reality is that schools do not or, if at all, superficially teach the lessons of multiculturalism and diversity. According to Banks (2008), there are four stages to multicultural curriculum reform: the contributions, ethnic additive, transformative, and social actions approach. First and foremost, *the contributions approach* which reflects the least amount of involvement in multicultural education approaches. Banks argues that this is incorporated by selecting books and activities that celebrate holidays, heroes, and special events from various cultures. The second approach is *the additive approach*. In this approach, Banks (1999) emphasizes content, concepts, themes, and perspectives are added to the curriculum without changing its basic structure and this involves incorporating literature by and about people from diverse cultures into the mainstream curriculum without changing the curriculum. The third approach is *the transformation approach* that changes the structure of the curriculum and encourages students to view concepts, issues, themes, and problems from several ethnic perspectives and points of view. The fourth and last one is the s*ocial action approach* that 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 important about it (Banks 1999).

On the other hand, Kridel (2010) argues that fundamental substantive components of multicultural education and implementation methods and strategies are the foundations for the multicultural curriculum. He implies that the *conceptual and ideological parameters* of multicultural education provide baselines for creating curriculum rationales, goals, and objectives, content, learning experiences, and assessment procedures for students and teachers In the United States Kridel highlights on ethnic, racial, and cultural diversity within the country but opposes globally or international settings. However, some proponents of multicultural education suggest that diversity dimension (gender, social class, and sexual orientation) is more a function of educational programs, policies, and practices that ignore or demand the cultures, heritages, experience, and perspectives of ethnically and racially diverse groups than individual abilities, interest, and aspirations of individual students. Another major ideological principle of multicultural education is that it is more than a cognitive endeavor. Kridel mentions that although all students of United States in all educational settings and levels of learning need to acquire a greater depth and accuracy of knowledge about a wide variety of ethnic and cultural groups that comprise the United States, this is not enough. The goal of multicultural education includes both what to teach about ethnic, racial, and cultural diversity and how to teach ethnically diverse students more effectively through cultural responsiveness. He implies that in creating multicultural curriculum, these interrelationships should be kept in mind, along with the need to provide multilayered and culturally appropriate learning experience for ethnically and racially diverse students across cultures. It might be included that, implementing this multicultural curriculum will improve the performance of underachieving students of color on multiple levels-social, personal, cultural, psychological, emotional, political, and academic levels.

Banks (2004) asserts that multicultural curricular concerns about ethnic, cultural and racial diversity are more complex than the presentation of factual information about minority and marginalized groups. Kridel (2010) added the causes as moral dilemmas, correcting negative attitudes and beliefs, transformative insights and actions, and the redistribution of power and privilege. Another core characteristic for multicultural curriculum emphasized by Kridel is the interdisciplinary nature. In other words, every single component and concern might be analyzed and pondered sufficiently under different aspects. In detail it might be said that to establish a viable foundation of understanding the performance pattern of the student it is important to analyze the vantage of history, psychology, sociology, anthropology, economics, and pedagogy, all within contexts of ethnicity, and cultural diversity. Furthermore, Bennett (1995) stresses that multicultural education must have, as its crux, the below defining characteristics to achieve its purposes for students, teachers, parents, and administrators of the school system: a) a learning environment that supports positive interracial contact; b) a multicultural curriculum; c) positive teacher expectations; d) administrative support; and, e) teacher training workshops If one of the features is absent, frustration and heightened resentment may occur as backlash behaviors multiply. According to Gorski (2010b), the effects of a positive multicultural climate may manifest in a number of ways, such as: a) diminished pockets of segregation among student body; b) less racial tension in the schools; c) increased ethnic minority retention and classroom performance; and, d) inclusion of a multicultural curriculum. In short, the multicultural educational environment should not be a microcosm of our present American society, with regard to issues of diversity and tolerance. He defines that many factors determine a successful multicultural atmosphere, but the features as outlined above may be important indications of success.

Moreover, Gorski suggests administrative support for multicultural education is critical. How can a house stand if the foundation is fragile? Multicultural education will be as successful as commitment to it by school administrators. Regardless of the level of commitment (local, state, and/or national), programs initiated under the guise of multiculturalism must receive reinforcement from administrators who are accountable for the success of established multicultural initiatives. A key factor in any proposed multicultural initiative is curriculum development. Curriculum Guidelines for Multicultural Education is also recommended for student learning has been underlined by (Hyde 2006; NCSS 1991) as follows:

- Ethnic and cultural diversity should permeate the total school environment.
- School policies and procedures should foster positive multicultural interactions and understandings among students, teachers, and the support staff.
- The curriculum should reflect the cultural learning styles and characteristics of the students within the school community.
- The multicultural curriculum should provide students with continuous opportunities to develop a better sense of self.
- The curriculum should help students understand the totality of the experiences of ethnic and cultural groups in the Turkey
- The multicultural curriculum should help students understand that a conflict between ideals and realities always exists in human societies.
- The multicultural curriculum should explore and clarify ethnic and cultural alternatives and options in the Turkey.
- The multicultural curriculum should promote values, attitudes, and behaviors that support ethnic pluralism and cultural diversity as well as build and support the nation-state and the nation's shared national culture.
- The multicultural curriculum should help students develop their decision-making abilities, social participation skills, and sense of political efficacy as necessary bases for effective citizenship in a pluralistic democratic nation.
- Curriculum should help students develop the skills necessary for effective interpersonal, interethnic, and intercultural group interactions.
- The multicultural curriculum should be comprehensive in scope and sequence, should present holistic views of ethnic and cultural groups, and should be an integral part of the total school curriculum.
- The multicultural curriculum should include the continuous study of the cultures, historical experiences, social realities, and existential conditions of ethnic and cultural groups, including a variety of racial compositions.
- The multicultural curriculum should help students to view and interpret events, situations, and conflict from diverse ethnic and cultural perspectives and points of view.
- The multicultural curriculum should conceptualize and describe the development of world as a multidirectional society.
- Schools should provide opportunities for students to participate in the aesthetic experiences of various ethnic and cultural groups.
- The multicultural curriculum should provide opportunities for students to study ethnic group languages as legitimate communication systems and help them develop full literacy in at least two languages.
- The multicultural curriculum should make maximum use of experiential learning, especially local community resources (pp. 4-9).

Hilliard and Pine (1990) advocate a multicultural curriculum should be considered for several reasons: a) provides alternative points of view relative to information already taught in most educational systems; b) provides ethnic minorities with a sense of being inclusive in history, science etc.; and, c) decreases stereotypes, prejudice, bigotry, and racism in the world (as cited in Gorski 2010b). A significant demographic transformation is on the horizon for schools. Educational institutions should be dictated too long by attitudes, values, beliefs, and value systems of one race and class of people. The future of our universe is demanding a positive change for all.

Furthermore, many scholars, including Mitchell and Salsbury (1996) also suggested that multicultural activities should be integrated in all curriculum areas, including social studies, language arts, science, humanities, etc. According to Ortiz and Travieso (1977), administrators, teachers, faculties, and staffs should create an educational climate in which different cultural, ethnic, and linguistic patterns are accepted and nourished throughout the curriculum. Teachers need to understand the importance of multicultural education and provide opportunities for their students to learn about the many cultures represented, specifically in the United States, and in the world around them (Chittom 2012). In addition, Campbell (1999) states that multicultural curriculum suggestions are included for students of all ages. As well, educators should creative, flexible, sensitive, equitable, and supportive, as well as, should be utilize all available valuable resources for all their students. Through this integration, the classroom atmosphere will

be unsure of the uniqueness of each child to share their unique experiences and stories based on their culture, language, religion, geographical, and ethnic background with their peers. Campbell (1999) advises that curricula used for the educational programs must be concise, well defined and engaging. Multicultural education programs should create a spirit of inclusion (particularly in groups that have a history of being discriminated against, and between groups that have a history of antagonism), as well as address and diminish stereotypes, bigotry and racism.

ADVANTAGES OF MULTICULTURAL EDUCATION

Multicultural education is an approach to teaching and learning that is based on democratic values that affirm cultural pluralism (Ameny-Dixon 2004). According to Yoon (2012), multicultural education can cultivate the democratic values and attitudes of multicultural students; guaranteeing the human right of teaching and learning for them. Multicultural education *contributes to the integration of a diversified society* and the relief of social conflicts. Many scholars (Banks 1987; Banks and McGee 1993; Boise 1993; Clark and Gorski 2002; Cushner et al. 2000; Duhon et al. 2002; Duhon-Boudreaux 1998; Gollnick and Chinn 2002; Hirsh 1987; Johnson and Johnson 2002; Larson and Ovando 2001; Levy 1997; Quiseberry et al. 2002; Shulman and Mesa-Bains 1993; Silverman et al. 1994; Yap 2010) have identified several long-term benefits of the global perspective of multicultural education. Some of these long-term benefits are as follows:

- Multicultural education increases productivity because a variety of mental resources are available for completing the same tasks. It promotes cognitive and moral growth among all people.
- Multicultural education increases creative problem-solving skills through using different perspectives applied to the same problems to reach solutions.
- Multicultural education increases positive relationships through achievement of common goals, respect, appreciation, and commitment to equality. This may be especially the case among the intellectuals at institutions of higher education.

- Multicultural education decreases stereotyping and prejudice through direct contact and interactions among diverse individuals.
- Multicultural education renews vitality of a society through the richness of the different cultures of its members. It fosters development of a broader and more sophisticated view of the world (Ameny-Dixon 2004: 2).

In addition, multiculturalists, such as Daniel (2011) believes that multicultural education simply relates instructions and education designed for several different races, and is based upon consensus building, and fostering cultural diversity within racial societies. It incorporates positive racial eccentricities into the classroom atmosphere. They highlight the benefits of multicultural education as follows:

Help to Eradicate Prejudice and Racism: Many scholars underline that a negative attitude which not facilitate respect for people of other cultures, fostering of cultural diversity in the classroom, or consensus building. Nonetheless, with integrated curriculum, administrative support, social activities, and staff training, ignorance, personal detachment, and fear might be reduced on both the part of teachers and students (Au 2009).

Brings Different Races Together in Harmony: If we learn to embrace diversity in our society, the unconscious and conscious expressions of sexism, racism must be done away with completely. Multicultural education can help bring all cultures together in harmony (Gorski 2004; Lee et al. 2002).

Builds Ýnteraction Between Diverse Cultures: Research indicates that ethnic students are unexplainable poor, being expelled or suspended, and fail to achieve their potential. Consequently, both teachers and students need to prepare themselves for the challenge of communicating and interacting with diverse races. Reduction of personal detachment and ignorance are possible advantages to a multicultural system of education (Nieto 2009).

Creates Tolerance Between Two Groups: The greatest advantage of a multicultural curriculum is that it encourages understanding and tolerance between groups. Students can relate to one another in class, thereby creating harmony and co-operation (Peters-Davis and Shultz 2006; Sleeter 2002).

It Eradicates Cultural Barriers: Multicultural education is an emerging discipline that aims to provide educational opportunities to learners from diverse ethnic, cultural and social groups. It seeks to help students acquire skills and positive attitudes to negotiate, communicate and interact with individuals from diverse cultures. This, in turn, can create a moral and civic community (Alansari-Kreger 2013; Daniel 2011).

In addition, according to the National Association of Multicultural Education (NAME), there are several advantages of multicultural education. It helps students develop positive self-image, offers students an equitable educational opportunity, allows multiple perspectives and ways of thinking, combats stereotypes and prejudicial behavior, and teaches students to critique society in the interest of social justice. After all this discussion, it could be said that there are many advantages of multicultural education. Because it is having more cultural acceptance when educators have students from different backgrounds in one class, students learn about different traditions, language, cultures, and beliefs and gains acceptance towards others whose beliefs are different than theirs.

DISADVANTAGES OF MULTICULTURAL EDUCATION

According to some scholars, if one wants to alienate and further fragment the communication and rapport between ethnic groups, implement multicultural education. As stated by Bennett (1995), "to dwell on cultural differences is to foster negative prejudices and stereotypes, and [it] is human nature to view those who are different as inferior" (p. 29). Thus, multicultural education may enhance feelings of being atypical. For example, schools in America may see multicultural education as a way to "color blind" their students to differences. Administrators may view the "color blind" approach as a gate keeper that assures equal treatment and justice for all students and as a way to facilitate compatibility and sameness of all cultures. Common statements from this line of thinking are, 'we are more alike than different.' We should focus on similarities and not differences to achieve greater equanimity among the races.

In addition, Gorski (1995) argued that ethnicity is breaking up many nations. If one looks at the former Soviet Union, India, Yugoslavia, and Ethiopia, all these countries are in some type of crisis. Over time, multicultural education may have unplanned and undesired consequences (Damgaci and Aydin 2013). Multicultural education rejects the historic goals of countries to assimilate and integrate ethnic cultures into the majority culture (Schlesinger 1991). Another criticism from Kim (2003) had underlined that even though education may be used to change people's feelings about different cultures, education might be used to spread lies about other cultures. Not many people were able to explain and comprehend African culture during colonization of most African countries by Europeans. Many of the African cultures were perceived as crude and uncivilized. Thus, instead of multicultural education promoting unity, it creates a rift in-between the majority and minority cultures. In this case, the dominant culture tries to overshadow the other one and learners from the shadowed culture feel demeaned (Gorski 1995).

Researchers have also noted including (Scott 1998), that multicultural pedagogies can also create a "false" understanding of other cultures. According to him "critics of the teaching methods associated with global education have suggested that what students are taught about different cultures is often superficial, with the emphasis on exotic differences and negative stereotypes" (p. 180). Multicultural education is aimed at increasing awareness of other cultures and also appreciating the diversity that exists within this context. Hence, when multicultural education programs only provide rudimentary information that is based on stark differences and stereotypes, students do not learn to appreciate the notable differences that exist among different cultures. Unfortunately, most schools attempting to successfully implement a multicultural education program have found that the complexities of achieving this goal often lead to the development of a rudimentary substitute (Hilliard and Pine 1990). Thus, improving multicultural education is not just an issue of creating diversity in school; rather, it is an issue of improving the multicultural programs that currently exist. According to Campbell (1999), multicultural education may increase the resentment encountered by students who feel that changes in school traditions, curriculum, and academic standards are not necessary to get along and respect students from ethnic minorities. Since

many institutions resist change of any kind, passive resistance on the part of the administration may simulate acceptance of the tenants of Multicultural education.

CONCLUSION

Scholars discussed that the term multicultural education means different things to different people. As Sleeter and Grant (1987) argues that the only common meaning is that it refers to changes in education that are supposed to benefit people of different ethnic identities (p.436). Thus, researchers suggest that future research should include more international studies that deal with global issues in multicultural education. As the world becomes more interconnected, multicultural education is increasingly becoming a significant educational issue in many countries.

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