Educational Impact on Cultural Diversity

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Abstract: Culture can be defined as a way of life by means of exercising values that influence how people experience and sense to the world. Heterogeneity is the key factor of exploring society. There are differences that affect the way individual members in the group relate to one another and to the group as a whole. Cultural diversity depends time and space and hardly similar on its own surroundings. These benefits include an improvement in intergroup relations and environmental opportunities for accessing support can contribute to increased learning.

Keywords: Interaction, Multi-culture, Equity pedagogy, Knowledge construction, Guidance, Implementation.

1. INTRODUCTION

The major objectives of Multicultural education involve transforming the schools in ways that promote educational equality and justice for all groups, can play an important role in helping the nation's schools and the larger society to promote national unity. Therefore, students should develop the sense of esteem and appreciation towards other different cultures of multicultural education gives no attention to individual students, but focuses on schools, as a whole to create schools that motivate holistic development of all learners. Schools are institutions where children who come with their differences, learn how to live, behave and work together with betterment of others.

Cultural diversity in education is an educational system through which cultural variations are explored. Therefore, multicultural education is applicable and equally important in rural areas as in the urban area. The difference between urban and rural communities is that urban communities constitute immigrants, while rural communities, to some extent, are not and they are relatively stable when compared with the highly mobile urban residents (vertically and horizontally). The mobility rate in urban centres might be clearly observed in urban centres than in the rural areas. The mobility rate in rural areas may not be noticed easily as in urban centres, but still there is cultural difference in the rural areas in its different forms. The very goal of introducing multicultural education in the rural area is to meet the needs of different children in the classroom and enable them to be successful in their schooling endeavours.

Culturally responsive management empower oneself described as having overall academic achievement. These are the basics to lead a successful life in the child's community. As Gay (2010) has explained, that students willing to pursue success relentlessly until mastery is obtained'. Teachers must demonstrate ambitious and appropriate expectations and exhibit support for students in their efforts toward academic achievement.

Background of the Study:

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

Huat (2005) in the article 'Multiculturalism in Singapore' explores the multicultural scenario of Singapore as, "despite being very rigorous in its implementation of multicultural policy, certain uneven outcomes result" (p, 29).

Bird (2005) identifies Denmark as "small country and one which is still new to the realities of immigration and ethnic diversity" (p. 39).

Bekker and Leilde (2005) in the article 'Multiculturalism in South Africa,' informs that with variety of languages, 45 million South Africans experience their society as cultural diversity (p.50

Fenton (2005) in the article 'Malaysia and Capitalist Modernization: Plural and Multicultural Models,' describes multiculturalism in Malaysia.

Caldeira (2004) in Multiculturalism and the Marginalised Psyche introspects multiculturalism and marginalized psyche reflected in some Canadian literary texts. The author notes in various work that acculturation, social distance, culture shock effects human mind and behaviour.

Gay (2010) explained this as follows: "Culturally responsive teaching does not incorporate traditional educational practices with respect to students of colour." This means, culturally responsive teaching should give equal emphasis to all cultures by respecting the cultures and experiences of various groups and use these as resources for teaching and learning in classroom interaction. Banks (1981) also asserts that if education is to empower marginalized groups, it must be transformative. Being transformative involves helping "students to develop the knowledge, skills, and values needed to become social critics who can make reflective decisions and implement their decisions in effective personal, social, political, and economic action". Therefore, culturally different children will, successfully, have a chance to be active participants in all social endeavours.

Gay (2010) states, "The validation, information, and pride it generates are both psychologically and intellectually liberating". This freedom results in improved achievement of many kinds, including increased concentration on academic learning tasks. Other improved achievements can include: clear and insightful thinking; more caring, concerned, and humane interpersonal skills; better understanding of interconnections among individual, local, national, ethnic, global, and human identities; and acceptance of knowledge as something to be continuously shared, critiqued, revised, and renewed.

Schmidt (2005) developed seven characteristics for, successful, implementation of culturally responsive instruction:

1. High expectations—supporting students as they develop the literacy appropriate to their ages and abilities

2. Positive relationships with families and community—families and community which are found around the school are both owners and partners of the education system going on in the school. Setting strong relationships with student families and community, in general, in the overall activities of the school endeavours, has its own positive role on the achievement of the culturally different students.

3. Cultural sensitivity-reshaped curriculum, mediated for culturally valued knowledge— connecting with the standards-based curriculum, as well as individual students' cultural backgrounds

4. Use of active teaching methods: -Involving students in a variety of reading, writing, 40 listening, speaking, and viewing behaviours throughout the lesson. Students have to be active participants in the classroom interaction which will help them to share their experience with others and enable them to know and learn about the experiences of others. This will help to develop acknowledgement of the culture of others and be proud of their cultures, which, eventually, will led to recognition of differences.

5. The teacher as facilitator: the teacher has to present information; briefly giving directions; summarizing responses; and working with small groups, pairs, and individuals. Teachers should work as facilitators, rather than as instructors that give all the knowledge required by the curriculum. It is the learners who are expecting to learn by themselves.

6. Student control of portions of the lesson or "healthy hum"—talking at conversation levels around the topic being studied, while completing assignments in small groups and pairs (Schmidt, 2003)

As in all other professions, teaching requires pre-service and in-service training, in both theory and skill, to work in the field. Pre-service training could be taken as an opening to enter the teaching profession and in-service training serves as a

way to effectively perform. Therefore, learning to be a teacher has a beginning, but no end. Teacher education programs that enable the would-be teachers to know and practice the fundamental theories and skills on how to teach and address the need of their learners, cannot cover all the challenges of teaching, as a whole. This is because, teaching, by its nature, is complex and dynamic, since it is context based. Therefore, Teacher Education Programs should aim at alerting the would-be teachers that teaching is context based which makes it complex in nature. This is simply because contexts are not identical at all time and in all places. Besides, teaching is, as are all other social activities, constantly developed through scientific researches and teacher's self-reflection on their own work. Supporting this, Feiman-Nemser (2001) in Elizabeth Spalding et al argues, "Learning to teach is a continuum that only begins with a teacher education program and extends throughout one's career." Therefore, teacher education programs should be designed, in order to enable the would-be teachers to suit to different contexts, learn from it, and improve their teaching capacity from their experiences and reflections. The complexity of teaching increases, if the culture of the teacher and the students is different. As Howard (1999) in Gay (2002) explained, "We can't teach what we don't know." Teachers should have basic knowledge about the culture of their students to help them, while they are learning. The primary school curriculum is more or less related to the environment and culture of the society or community to which the learners belong. However, teacher education programs as not preparing the would-be teachers to fit culturally diverse societies and schools, other than those in their culture. If there is a difference in culture between the teacher and his students, it could have a potential to develop dissatisfaction for both.

This dissatisfaction could be serious in classrooms led by novice teachers. Irvine's (2003) research in Barnes (2006) shows that novice teachers expected low academic performance from children who came from different ethnic and linguistic groups, although they took some courses of multicultural education. Irvine termed this as "cultural discontinuity". This cultural discontinuity could be, according to Barnes, a source of dissatisfaction that could lead to negative interaction among them.

According to Irvine in Barnes (2006), cultural discontinuity stands for:

1)Ignore their students' ethnic identities

2)Their unique cultural beliefs, perceptions, values and world views.

However, according to Gay (2002), they have not attained their mission, successfully, so far. Gay (2002) argued that teacher education programs are not able to prepare would-be teachers as desired by contemporary schools and classrooms, as follows: "

1) Teachers are inadequately prepared to teach ethnically diverse students.

21)Some professional programs still advocate including multicultural education, despite the growing numbers of and disproportionately poor performance of students of color.

Ladson-Billings also argues the importance of culture in students' learning:

1)Culture is central to learning. It plays a role not only in communicating and receiving information, but also in shaping the thinking process of groups and individuals.

2) A pedagogy that acknowledges, responds to, and celebrates fundamental cultures offers full, equitable access to education for students from all cultures.

3) Teachers should develop the skill on how to employ the experiences of their students as an important input in their teaching activities, within classroom interaction.

Therefore, teacher education programs should make a paradigm shift from the conventional type of teacher training system, by producing teachers who are able to create a classroom environment, that

Feiman-Nemser (2008) in Elizabeth Spalding et al (2011), recently wrote:

1)We need more conceptual work on the content, mechanisms, and contexts of teacher learning, more longitudinal studies of teacher learning over time, more attention to the learning of teachers with different cultural and educational backgrounds, and more thoughtful efforts to link teacher learning to meaningful student learning.

2)Therefore, teacher education centres are expected to be not only excellent in their training programs but, also, in finding solutions, based on research findings.

Culturally responsive teaching is not an end in itself, but a means to help children to learn better and beyond, to be successful in life. Empowerment can be described as having academic competence, self-efficacy, and initiative. These are the basics to lead a successful life in the child's community. As Gay (2010) has explained, 'Students have to believe they can succeed in learning tasks and be willing to pursue success relentlessly until mastery is obtained'.

This can be done through attribution reskilling, providing resources and personal assistance, modelling positive self-efficacy beliefs and celebrating individual and collective accomplishments. The goals of this pedagogy are to re-count personal growth to public life, to develop strong skills, academic knowledge, habits of inquiry, and critical curiosity about society, power, inequality, and change. The learning process is negotiated, requiring management by the teacher, and mutual teacher-student authority. In addition the authorizing class does not teach students to seek self-centred gain while ignoring public welfare."

Objectives of the study:

1. To study the cultural diversity in an educational set up.

2. To study the effect of cultural diversity on education.

2. METHODOLOGY

Qualitative technique has been used to analysis the data. Specially interpretation has been done on the basis of documentary evidences collected from review of related studies, books and other documents collected from internet, websites etc.

Analysis and Interpretation:

From the point of view of knowledge, it is stagnant and since stagnation pushes the living thing towards decay and decay, so is the condition of this society. I am giving importance to the construction of buildings; Comfort and enjoyment, luxury and entertainment are gaining importance. The development of life, the joy of knowledge is not found at all. It is a crisis of culture, which is supposed to be acquired through education from childhood.

There is a culture of learning, as in all subjects. The inherent needs of the culture of education are free environment, free opportunity to participate, freedom of expression.

Therefore, if a school or educational institution is considered as a centre of knowledge, its favourable cultural environment must also be ensured. For this it is important to think about two aspects of education.

We will politely say that the second type of work should not be pushed away as co-educational work. These are not marginal issues of education, not related to education, relevant issues, and urgent and related issues. At this stage, the children will participate in various activities in groups, such as: games, plays, cultural programs, science projects, wall magazines, nature lessons, debates, etc. If these practices are practiced, the culture of education will be gradually acquired. Implementing the work is not impossible if the goal is right. If farmers can provide food for a doubling and growing population, then why cannot educated youth work together to bring about a qualitative transformation in education?

We know that just as overpopulation was a major crisis in the face of land scarcity, so too are educational institutions and quality teachers in crisis. We understand that change is not possible overnight. However, even if education cannot be combined with agriculture, one school can be run in three shifts, monoculture land can be run in three shifts, regular education will be conducted in two shifts conducted in the and culture lessons will be afternoon-evening shift. Here we are using the word culture in its broadest sense, which will enlighten life by improving people's mindset, tastes, sense of principle.

The benefit of this practice is that the child's mind and thinking will be acquainted with a wide range of subjects and arts and will continue to be prepared for enjoyment. As they grow older, they will have more support in their minds to resist the temptations and temptations of the evil instincts inside and out. It will also be much easier for them to adapt to the

larger spheres of human life in the face of radicalism, drug addiction, or adolescence. When the lessons of culture are added to education, in this way man gets the weapon of light to break the net of his biological persecution and blind reform of the mind.

3. FINDINGS AND CONCLUSION

Culturally responsive teaching requires a paradigm shift from the following points:

1) To provide equal opportunity for all children, without any discrimination.

2) Equal emphasis to all cultures by respecting the cultures and experiences of various groups and use these as resources for teaching and learning in classroom interaction.

Banks (1981) also asserts that if education is to empower marginalized groups, it must be transformative. Therefore, culturally different children will, successfully, have a chance to be active participants in all social endeavors.

Following educational perspective to be justified in a multi-cultural set up:

1. The main goal of education will be to acquire knowledge in a properly cultural set up.

2. For success in achieving the goal, we need to connect the child's mind with the roots of cultural identity along with the development of knowledge.

3. Integrity with one's own indigenous culture to be explored in the curriculum.

4.Practising creativity and acquire skills in own traditional and aesthetic perspective.

5.Make reason, judge, analyse through practice.

Teaching, in a diverse classroom, should aim at the overall development of the learner. This includes the learner's social, emotional, intellectual and political development, in order to fit them to the existing society and create their own social order. Classroom interactions, therefore, should include both the academic and the culture of the learners, as far as possible, by the teacher. This is what Gay termed as academic community of the learners. By promoting this academic community of learners, teachers will respond to the students' need for a sense of belonging, honour their human dignity, and promote their individual self-concepts. This could also boost the students' heroism in all spheres of social, political, economic, cultural activities of the country to which they belong.

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