DEVELOPING AND SUPPORTING MULTICULTURALISM AND LEADERSHIP DEVELOPMENT

INNOVATIONS IN HIGHER EDUCATION TEACHING AND LEARNING

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DEVELOPING AND SUPPORTING MULTICULTURALISM AND LEADERSHIP DEVELOPMENT: INTERNATIONAL PERSPECTIVES ON HUMANIZING HIGHER EDUCATION

EDITED BY

ENAKSHI SENGUPTA

*Centre for Advanced Research in Higher Education,
New York, USA*
International HETL Association, New York, USA

PATRICK BLESSINGER

St. John's University, New York, USA
International HETL Association, New York, USA

MANDLA S. MAKHANYA

University of South Africa, Pretoria, South Africa

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and Learning Association

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INVESTOR IN PEOPLE

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PART II
HUMANISTIC PEDAGOGY

LIST OF CONTRIBUTORS

Patrick Blessinger	International Higher Education Teaching and Learning Association, New York, NY, USA
Luisa Bunescu	European University Association (EUA), Brussels, Belgium
Alison Robinson Canham	Independent Higher Education and Professional Learning Consultant, York, UK
Timothy J. Fogarty	Case Western Reserve University, Cleveland, OH, USA
Hope J. Hartman	The City College of New York and The Graduate Center of the City University of New York, New York, NY, USA
Leanne R. Havis	Neumann University, Pennsylvania, PA, USA
Moeketsi Letseka	University of South Africa, Pretoria, South Africa
Vimbi Petrus Mahlangu	University of South Africa, Pretoria, South Africa
Mandla S. Makhanya	University of South Africa, Pretoria, South Africa
Veronica Margaret Makwinja	Botswana Accountancy College, Botswana, Africa
Victor Pitsoe	University of South Africa, Pretoria, South Africa
Carolyn L. Sandoval	University of California San Diego, San Diego, CA, USA
Jennifer Schneider	Southern New Hampshire University, Manchester, NH, USA
Enakshi Sengupta	International Higher Education Teaching and Learning Association, New York, NY, USA
Cameo Lyn West	San Diego Community College District, San Diego, CA, USA

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SERIES EDITORS' INTRODUCTION

INNOVATIONS IN HIGHER EDUCATION TEACHING AND LEARNING

The purpose of this series is to publish current research and scholarship on innovative teaching and learning practices in higher education. The series is developed around the premise that teaching and learning is more effective when instructors and students are actively and meaningfully engaged in the teaching–learning process.

The main objectives of this series are to:

(1) present how innovative teaching and learning practices are being used in higher education institutions around the world across a wide variety of disciplines and countries;
(2) present the latest models, theories, concepts, paradigms, and frameworks that educators should consider when adopting, implementing, assessing, and evaluating innovative teaching and learning practices; and
(3) consider the implications of theory and practice on policy, strategy, and leadership.

This series will appeal to anyone in higher education who is involved in the teaching and learning process from any discipline, institutional type, or nationality. The volumes in this series will focus on a variety of authentic case studies and other empirical research that illustrates how educators from around the world are using innovative approaches to create more effective and meaningful learning environments.

Innovation teaching and learning is any approach, strategy, method, practice, or means that has been shown to improve, enhance, or transform the teaching–learning environment. Innovation involves doing things differently or in a novel way in order to improve outcomes. In short, innovation is positive change. With respect to teaching and learning, innovation is the implementation of new or improved educational practices that result in improved educational and learning outcomes. This innovation can be any positive change related to teaching, curriculum, assessment, technology, or other tools, programs, policies, or processes that lead to improved educational and learning outcomes. Innovation can occur in institutional development, program development, professional development, or learning development.

The volumes in this series will not only highlight the benefits and theoretical frameworks of such innovations through authentic case studies and other empirical research but also look at the challenges and contexts associated with implementing and assessing innovative teaching and learning practices. The volumes

represent all disciplines from a wide range of national, cultural, and organizational contexts. The volumes in this series will explore a wide variety of teaching and learning topics such as active learning, integrative learning, transformative learning, inquiry-based learning, problem-based learning, meaningful learning, blended learning, creative learning, experiential learning, lifelong and lifewide learning, global learning, learning assessment and analytics, student research, faculty and student learning communities, as well as other topics.

This series brings together distinguished scholars and educational practitioners from around the world to disseminate the latest knowledge on innovative teaching and learning scholarship and practices. The authors offer a range of disciplinary perspectives from different cultural contexts. This series provides a unique and valuable resource for instructors, administrators, and anyone interested in improving and transforming teaching and learning.

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Patrick Blessinger
Founder, Executive Director, and Chief Research Scientist,
International HETL Association

Enakshi Sengupta
Associate Editor, International HETL Association

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PART I

DIVERSITY AND INCLUSIVITY

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CHAPTER 1

INTRODUCTION TO DEVELOPING AND SUPPORTING MULTICULTURALISM AND LEADERSHIP DEVELOPMENT: INTERNATIONAL PERSPECTIVES ON HUMANIZING HIGHER EDUCATION

Enakshi Sengupta, Patrick Blessinger and
Mandla S. Makhanya

ABSTRACT

Education needs to be viewed in a holistic manner; it does not end when one simply acquires a degree or a job. Education creates human beings, shapes them into what they are and influences their behavior and attitude toward life. It contributes to creating a long-lasting effect on people's mind and attitude. Developing a curriculum is not an easy task as it involves various dimensions of life, and one of them is to inculcate the idea of inclusivity and multiculturalism in the minds of young learners and help them to become effective leaders in the future. The process of teaching, delivery of lessons, assessment, evaluation and various pedagogical approaches needs to be aligned to deliver multicultural education. Society's values, beliefs and goals should be translated into a curriculum that is relevant and connects students to society. Humanizing education to instill values that supports inclusivity and equality

should be built around the cultural context synthesizing opinions and facts derived from the work of researchers and academics. This book aims to review research work conducted by academics across the world. Authors argue how social justice education and inclusion should be an inherent part of the curriculum. Strategies and tools are suggested that can strengthen the learning abilities of students and create an attitude of appreciation toward inclusivity. Case studies and interventions that have been effective are cited from Africa to the USA and UK, which can help create an intentional design of a classroom environment supporting multiculturalism. The book illustrates the importance of appropriate curriculum development involving all stakeholders and the integration of multicultural education in the curriculum. Concepts such as Ubuntu and academic freedom toward leadership development have also been stressed in this book.

Keywords: Curriculum; multicultural; inclusivity; pedagogy; classroom environment; cultural context; leadership development; equality; interventions; intentional designs

INTRODUCTION

Creativity is considered one of the most important resources that can become the driving force for our future society. Education is changing to give way to creative thinking and enhancement of soft skills which emphasizes higher-order thinking and problem-solving skills. Curriculum, which can be viewed as a knowledge base that directs the educational setting of society, is undergoing a paradigm shift from blackboard lectures to student-centered learning that emphasizes inclusivity and multiculturalism. Education, as an extended learning community, is moving to the center of the community to align education to the needs of society. Community-based learning activities, for example, have become a key element to help humanize the curriculum to include elements that accommodate critical thinking and meaningful problem-solving abilities.

The term education has been defined by many, each giving a new meaning to it. Education needs to be holistic in nature and provides accessibility to all. Gautam and Singh (2015) defined education as a key component that enhances social, economic and political transformation in all societies. Education is considered as an integrative force in society that can be used to impart values to foster individual excellence, generate social cohesion and enhance nation-building. A curriculum has to be developed in a manner that is targeted at improving educational settings, improving teaching practices and enhancing learning activities. The curriculum is not aimed only at the students but toward faculty and staff members to develop inclusive leadership skills and an ethical and humane mindset toward developing the human potential of students.

Humanistic education needs to be holistic involving both individual and society as academics and those involved in imparting higher education need to have a sense of responsibility toward self, the learners and community at large

(Blessinger, Sengupta, & Makhanya, 2019). Developing the person's knowledge, skills, competencies and ethical habits should remain as the foremost priority of every academics no matter which stream of education they are involved in. A humanistic-oriented education that is learner centered should be the aim of a multicultural curriculum where students are capable of directly experiencing and interacting with various cultures.

Multicultural education should be capable of recognizing, understanding and sympathizing with cultural diversity that would impart a unique learning experience to students from all fields (Yun & Zhang, 2017). True experience can be achieved only when new changes are induced in the learning methods by exposing the students to concrete experiences outside the four walls of a classroom (Kim & Lee, 2001). Experiential learning is not about blindly accepting what the teacher has advocated, but rather a complete process that helps enhance the overall development of the learner (Lee, 2013).

LITERATURE REVIEW

Muacin (2017) defined the concept of multicultural education as the place that is capable of harboring the voice of a multitude in a society that is multicultural in nature and is also a place that nurtures the dreams of others. The concept of multicultural education permeates at all levels from primary school to secondary and in the field of higher education. It is not confined to developing only an inclusive curriculum but encompasses teaching methods, staff selection, policies, programs, activities and teaching methods. It ought to raise and address queries pertaining to gender, race, equality, religious tolerance, xenophobia, elitism and classism.

Multicultural education places students at the center of education and recognizes that students' experience is paramount in building up the concept of inclusivity, which can happen when the student is exposed to real-life issues outside the classroom premises and understands and perceives a world devoid of human biasness and prejudices. Students should be encouraged to express their opinion and thoughts and should be free to analyze the prevailing oppression in society and understand the power relationship. Classroom technique should be suited to develop a multicultural context by integrating students from all quarters and having culturally competent staff who are unbiased in their freedom of thought and expression.

The concept of multiculturalism has the term equity or equality inherent in it. As Edtrustorg (2017) commented, equality can be considered synonymous with leveling the playing field, while equity is for those who need it, the ones who are vulnerable or had been maltreated in past. Multicultural education hence should include a level-playing field for those who are in need of it. The category reservation process in higher education is one such approach that gives an opportunity to those who had been oppressed in the past. Right from the admission process involving everyone in the same manner and administering a curriculum that is free of biasness can be adopted to become a step toward inducing multiculturalism and the humanistic approach toward higher education.

Sleeter and Grant (1991) advocates five approaches that can be adapted to create a multicultural education:

(1) *Teaching the culturally different*: This approach when adopted helps to raise the academic achievements of students from diverse backgrounds. No segregationist policy is followed by the higher educational authorities and being inclusive in nature it treats students from all cultural and ethnic backgrounds in the same manner who are taught under the same premises inequitable manner.
(2) *Human relations approach*: Social and cultural differences are identified and celebrated instead of treating "others" as somewhat superior or inferior to the outgroup. Institutional and economic power are not given any preference and students are not treated differently on the basis of such power.
(3) *The single group studies approach*: Histories and contemporary issues which talks about oppression and suppression marginalization of groups in the past are explained to all in the same manner, eliminating all kinds of differences.
(4) *The multicultural education approach*: Educational processes both classroom and those that are experiential in nature including instructional methods are taught to value cultural knowledge and differences.
(5) *Social reconstructionist*: Students are exposed to social issues such as oppression and discrimination. With the help of creative and critical thinking students are made to realize their role in their own society as agents of social change.

Content cannot be multicultural if it is controlled by few with vested interest who purposefully ignores and demeans the culture of a particular group of people from different ethnicity. A distorted image of those who are represented in our books can even distort the multicultural perspective. Certain groups are presented in our books, mainly history books as stereotypes and their contribution trivialized, these in turn chisels the views carried by students and equitable representation of diversity is grossly ignored. Students fail to respect and understand the inclusive spirit and themselves grow up harboring biases as it is not inculcated in them.

Students require a broader understanding of world education embedded in multiculturalism without the filter imposed on them by the faculty members. Content developers are responsible for representing facts as they are way negating the filter and including material which tells the story of everyone, mainly the oppressed and the underprivileged as opposed to serving the cause of the powerful. "The manifestation of ethnicization is not limited to the domain of the political party and party system but extended to the area of economy as well" (Holst, 2012, p. 84). "An integrative approach to internationalization of curriculum is understood as the integration of inter cultural dimension into an already existing curriculum" (Joseph, 2012, p. 241).

A transformative approach to such curricula should include inclusive education, feminist pedagogies, anti-racist and post-colonial pedagogies (Joseph, 2012), which are rarely included in the curriculum of the universities. The concept of cultural diversity and inclusive pedagogy should be an important component of humanizing curricula which is often neglected by educators:

> Curriculum can be enhanced by adding in or integrating different cultural perspectives and experiences. The work of an educationist is to understand power and culture as played out through identity strategies and pedagogical practices within educational spaces. (Joseph, 2012, p. 246)

Education activities falling under the purview of multiculturalism and inclusivity should enhance student's engagement with different cultures and environments, which is often ignored in higher educational institutions. As Spivak (1990, p. 62) argues, while working critically one must work through one's beliefs, prejudices and assumptions:

> we need to do our homework, to work hard at gaining some knowledge of the others who occupy those spaces most closed to us and also attempt to speak to others in such a way that they might take us seriously and be able to answer back.

In a university it is often noticed that the faculty members in the way they incorporate multiculturalism in their curriculum are "filling the bag with some international bits," which ultimately affects "the way in which knowledge is organized and ultimately the ways in which the curriculum is implemented" (De Vita & Case, 2003, p. 388). Studies in the past have revealed that "inter cultural learning is not just a topic to be talked about, it is also about caring, acting and connecting" (De Vita & Case, 2003, p. 388).

The approach to multiculturalism in higher education is dominated by entities rather than academics who sit in privileged positions, who can direct faculty in adding and implementing diverse cultural practices to curricula and draw on the experience of the students as native informants (Joseph, 2012):

> We need to interrogate the complexities of our position as educators and academics and help to transform the world that we share to be more equitable, more inclusive, more just and more human. (Joseph, 2012, p. 253)

Universities are moving away from the principles of cultural exchange, altruistic internationalism and reciprocity (Shinn et al., 1998).

As argued by Hodson and Thomas (2001, p. 110):

> this lack of cultural sensitivity in existing collaborative audit approaches … constrains diversity and is likely to drive the system down the compliance end of the quality continuum and away from quality enhancement.

Worries over the risk of offering a mono cultural model of education … or even worse, of engaging in a form of ideological manipulation through the promotion of, "western packaged global problems and seemingly global solutions" (Anyanwu, 1998, p. 18) are present everywhere and no institution has been able to escape the "uncritical and decontextualized presentation of western managerial fads and fashions" (Howe & Martin, 1998, p. 449).

As Volet and Ang (1998) point out, interacting with the content and with each other would help create a learning environment, where students are exposed to multiple perspectives and foster cultural understandings. Hence, well-crafted policies are not enough unless a:

> challenging hybrid culture is developed whose multifarious cultural perspectives and experiences of those who make up the faculty are themselves seen as the material which inspires the creation of new learning practices. (De Vita & Case, 2003, p. 394)

CONCLUSION

The concept of multiculturalism and inclusiveness is being recognized by world leaders, academicians and visionaries. Equity pedagogy in higher education is adopted in the classrooms which can accommodate diverse students who can be empowered and sensitized against the existing prejudices in society. Academics are trying to inculcate tolerance, understanding and respect among future leaders (Koshy, 2017). Social psychologists believe that stereotyping and segregation is a normal cognitive functioning of humans. It is only through correct understanding of culture, the ways of life and social relations that values and attitudes toward multiculturalism can be achieved.

Students should be exposed to the real-life context through experiential learning giving them a chance to understand and experience the diverse nature of world and thus create future leaders whose thinking is not compartmentalized with racial biasness. Education is one of the most vital social institutions of the society and a process by which society transmits its cultural heritage through the learning institutions. Multicultural education is a critical aspect of the curriculum, and students can gain competence with the help of teachers' understanding and ability to think, communicate and interact in a multicultural way inculcating different perspectives and world views.

CHAPTER OVERVIEWS

"Humanizing Learning Outcomes for Diversity Requirement Courses: Advocating for and Supporting Social Justice Education," by Cameo Lyn West and Carolyn L. Sandoval, speaks about research I universities who are increasingly requiring a "diversity" course as part of the general education curriculum. In this chapter, the authors explore how diversity requirement course (DRC) proposals are framed at their institution and share how instructors at their university are framing their own student learning outcomes for these courses: from the perspective of multiculturalism, or from the perspective of social justice? The authors describe how a lens of multicultural education frames discussions of diversity as appreciation, awareness and tolerance, and contend that this approach alone is not sufficient to meet either the intent of DRC initiatives or the goals of equity and inclusion in academia. The authors argue that social justice education is a more appropriate instructional framework for DRCs, as it is a humanizing approach that necessitates the crafting of student learning outcomes which specifically address actionable strategies toward opposing marginalization. The authors include selected results from a campus-wide DRC outcomes survey and separate focus group feedback, emphasizing the critical assessment and campus climate aspects of these data. Finally, the authors examine how their faculty development programs and resources are currently assisting DRC instructors with identifying and meeting their needs, and how other faculty developers can expand their support structures in the future to align with the philosophy of social justice education.

"Improving Classroom Engagement and Learning: Adaptable Tools, Strategies, and Resources for Nurturing Diversity Appreciation and a Mindfully Multicultural