

Raising Cultural Awareness of Fifth-Grade Students through Multicultural Education

An Action Research Study

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Introduction

For decades scholars have agreed that the United States is becoming a more racially and ethnically diverse society (Amos, 2010; Gollnick & Chinn, 2009; Marbley, 2012). In particular, if only race and ethnicity are considered, the minority population (African Americans, Asian Americans, Hispanics, and Native Americans) has been increasing at an average rate of 21.7% per decade, much faster than White Americans whose rate of increase is 9.1% from 2000 to 2009 (U.S. Census Bureau, 2012).

It is projected that the U.S. will become a majority-minority nation for the first time in 2043. By 2060, people of color will consist of 57% of the total population (Bernstein, 2012). Given this trend, it is hardly surprising that this social diversification is fundamentally challenging all aspects of everyday life in the U.S.

Although numerous scholars, activists, and educators cannot wait to embrace the arrival of a true multicultural world, social phenomena like discrimination, inequality, injustice, and poverty still negatively affect the aspirations of peoples of color and of multiculturalists. Furthermore, the whole social system seems to not yet be ready for such change, particularly schools, where

teachers are predominantly White and the curriculum remains Eurocentric.

As the discourses around multicultural education and awareness grow, several researchers raise concern about how to prepare teachers and students for this challenge. With this in mind, in this article we first explore various conceptualizations of multiculturalism that informed our approach to multicultural education. Then we address the specific cultural needs of students in the K-12 school setting. In this way, this study describes the procedure of developing and implementing a program for multicultural education. Specifically, this study details:

- (a) The definition of multicultural education and its association with school curriculum;
- (b) The theoretical framework for multicultural education;
- (c) Methods used in the study; and
- (d) Discussion and implications for future development of multicultural education programs.

A Continuation of Trends

According to Gay (1995), the conceptual connections between general curriculum theory and multicultural education draw from a model of education and curriculum theory first developed by George Beauchamp. The chief principle, according to Gay, is that multicultural education is consistent with social trends that have long-standing precedents in the U.S. It is also a continuation of those trends (e.g., expanding civil rights, increasing individual rights). She further characterizes multicultural education as compatible with the basic egalitarian principles of democracy and valuable in translating some of the fundamental ideas of American education into practice.

Gray (1994) asserted that the multiple definitions of multicultural education share a similar goal including providing information about diverse groups, fighting racism, and reforming society. This list is not exhaustive. In terms of definitions, Gay (1994) argues that notions of multicultural education are varied. For example, whereas some of them depend on cultural characteristics, other definitions rely on social issues that are related to oppression, the overuse of political power, and the reorganization of economic resources. Gay asserts that some have defined multicultural education by emphasizing peoples of color and major racial groups that differ from European Americans. Other definitions have targeted local schools while advocating reforms in those schools.

Separate and apart from general curriculum theory, multicultural education is rapidly becoming an established aspect of curriculum theory in its own right. A key principle of these emerging ideas about multicultural education is that educational impartiality and success for all children can only be achieved by the incorporation of cultural pluralism in education.

However this will require more examination of the relationship between curricular innovations and components of multicultural education (Gay, 1995). That is, what is it in the theory that can be reliably converted to useful practice? It is also important to define concepts that are closely related to multiculturalism such as diversity, pluralism, interculturalism, and cross-culturalism, because they each raise similar issues.

A Multiplicity

Bennett (2001) also notes the multiplicity associated with multiculturalism, pointing out that there are several forms of cultural diversity and that this poses

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a profound challenge to traditional formulations of cultural policy, as well as to the understanding of the public interests served by this policy. Bennett argued that globally, countries have not developed the artistic and cultural settings that reflect the realities of a changed social landscape. This gap between the traditional and the new reality threatens to weaken the validity of cultural institutions and the public policy that supports them.

Furthermore, Bennett (2001) advocated for change. He asserts that the shift from similarity to diversity, as the new social norm, necessitates a reconsideration of the processes, mechanisms, and relationships indispensable for the development of a democratic policy. For example, the teacher preparation curriculum, the official school curriculum, the school's hidden curriculum, and school policies would need to change in parallel to reflect national, regional, and local diversity.

Bennett (2001) identifies diversity in two ways: as cultural diversity marked by ethnicity related to the international movement of peoples and as claims of difference by minority groups within a country or territory. The latter groups, primarily of interest here, are marked by lengthy struggles to maintain their identities despite the national cultures' homogenizing power. These two notions of diversity challenge the basic tenets of national cultures, including the language of relationships among peoples, their histories, and specific cultures that are irreconcilable with nationalism. These claims of difference knot together racism and colonialism with the processes of nation formation.

Resisting Homogenization

Bennett divides these forms of diversity into three types that resist the homogenizing tendencies of national cultures. They are the *autochthonous*, distinguishing the situation and circumstances of ethnically marked minority communities that are the result of earlier movements of peoples (or of national boundaries) within Europe; the *diasporic*, that focuses on the cultures produced in association with the histories of displaced peoples and that includes the development of mobile international cultural networks; and finally the *indigenous* depicted as the consequence of a resistance to colonial histories of occupation,

While Bennett focuses on rich definitions of diversity, Yinger and others laid the foundation for multiculturalism with

their focus on pluralism. Yinger (1967) described pluralism as a form of social differentiation that is related to separate social structures and cultural systems. Pai and Adler (1997) refer to pluralism as equal coexistence of diverse cultures including beliefs in equal opportunity and respect for human dignity.

Another perspective on pluralism is the idea of interculturalism. Delafenetre (1997) defined interculturalism as involving "an overarching framework of shared values that acts as a lynch-pin of unity in a multi-ethnic state," but also as a "pluralist society that is open to multiple influences within the limits imposed by the respect for fundamental democratic values and the need for intergroup exchange" p. 92. For example, Máiz and Requejo (2004) discuss the fact that Quebec has adopted as its official position a discourse of interculturalism to address its polytechnic composition. This position implies that the incorporation of immigrants or minority cultures into the larger political community is a reciprocal endeavor, a moral contract between the host society and the particular cultural group so as to establish a forum for the empowerment of all citizens.

Essentially multiculturalism, then, is difficult to define without an extensive discussion. Its definition has changed over time and varies from field to field and from country to country, and can depend on one's political leaning. In 1996, in answering the question "What is multiculturalism?" Burley argued that, "Unfortunately, its multifarious definitions are rife with metaphor, tautology, obscurity, and ambiguity. Who has not heard of the ethnic 'quilt' or 'mosaic' as the definitive descriptions of multiculturalism?" (Burley, p. 70).

Early in the history of multiculturalism, however, Adler (1977) anticipated these problems and resolved the issue by focusing more on the person rather than on societies. He suggests that a multicultural person is one whose identity is psychologically and socially inclusive of many different life patterns and can deal with multiple realities. We agree, and we posit that multiculturalism involves attitudes, beliefs, values, and policies that affirm inclusivity of cultural and other life pattern differences to the point of producing multicultural individuals. Essentially, multiculturalism aims to change behavior. Additionally, Koppelman (2011) ties multiculturalism to pluralism as a positive attribute wherein people appreciate the differences of others.

Multicultural Education

All of these definitions provide just a hint of the rich framework that underpins multicultural education. Over the past 40 years, numerous scholars, researchers, and organizations have been explaining and defining multicultural education in different ways for various reasons. Indeed, the definitions of multicultural education often vary according to the time and context. Even now there is still not a clear and agreed upon definition emerging from the literature on multicultural education (Ogbu, 1992; Özturgut, 2011).

Given the current context of humanistic environment and social formation, we choose two representative definitions of multicultural education as a basis for our research. First, the National Association for Multicultural Education (NAME) explains multicultural education as a "philosophical concept built on the ideas of freedom, justice, equality, equity, and human dignity as acknowledged in various documents" (2003, p. 1). In contrast, Banks (2010) defines the term multicultural education as "a wide variety of programs and practices related to educational equity, women, ethnic groups, language minorities, low-income groups, and people with disabilities" (p. 7).

Multicultural education draws deeply from this belief system. Banks describes it as the incorporation of the notion that all students—despite the diversity of genders, ethnicities, cultural characteristics, or other life patterns they may possess—have an equal opportunity to learn at school, college, or university (Banks, 2008). Reaching even further, Banks (2009) describes the key goal of multicultural education as the creation of effective citizens for a diverse society, resulting in better decision-making and social action skills for students that lead to a more democratic and humane world.

Nieto (2008) describes multicultural education as an approach that "... challenges and rejects racism and other forms of discrimination in schools and society accepts and affirms pluralism" (p. 44). In educational institutions, this definition translates as broad-based efforts that affect all aspects of the curriculum, have the support of all school personnel, and also involves parents, families, and the community (Manning & Baruth, 2004).

Despite various definitions, multicultural education is nearly always implemented by incorporating it into the traditional curriculum of the school and classroom. Typically, a multicultural edu-

cation curriculum consists of numerous important elements that promote social action skills, explicate social justice, challenge racism, and develop insights into various cultures. Demovsky and Niemuth (1999) conducted a 23-week service learning project that focused on introducing different cultures, building geographical skills, discussing current events, and volunteering at a homeless shelter among a group of 30 middle school and high school students in their social studies classes. In their study, participants showed an improved respect for cultural differences in their community and the world and developed a better understanding of global issues.

Another curriculum project conducted by Lambert and Ariza (2008) was implemented with 5th grade students with varied linguistic, cultural, and socioeconomic backgrounds in five elementary schools. Their curriculum incorporated culturally relevant elements into the instruction of the unit. Results indicated a statistically significant improvement in students' understanding of the curriculum when comparing scores from pretest to posttest ($t=30.34$) for all schools, with a medium to large effect size for all five schools combined (Lambert & Ariza, 2008).

Multicultural literature has also been used as a medium to discuss multicultural issues. Harris (1997) defines multicultural literature as literature written from multiple perspectives by culturally diverse authors. Researchers believe that multicultural children's literature serves an important purpose in the K-12 curriculum. For example, it promotes critical multicultural concepts (e.g., democracy, social action skills, and forming coalitions) (Sleeter & Grant, 2002). It also helps students understand principles such as social justice (Valdez, 1999), challenges racism in school, and validates diverse students' cultural experiences (Amour, 2003). These concepts are accomplished through students' collaboration as they discuss and analyze the stories.

Theoretical Framework

Given the aforementioned discussion of multicultural education, the present study was conducted based on Sue, Arredondo, and McDavis' Cultural Competencies model (1992). Prior to publication of this call to the profession, Sue, Bernier, Durran, Feinberg, Pedersen, Smith, et al. (1982) developed the Multiple Dimensions of Cultural Competence Model. This framework was originally designed to

assist counseling professionals to become culturally competent with mental health patients from diverse cultures.

Although some basic components (e.g., counselor awareness, appropriate intervention strategies, and techniques) are specific to the counseling field, this model generally highlights important cultural elements (e.g., attitudes, knowledge, and skills) that has been endorsed by various groups and organizations (Sue, Arredondo, & McDavis, 1995). For the purpose of this study, two components of the model were included: awareness of attitudes/beliefs, and knowledge about other cultures.

Methodology

Research Design

Action research is a continuous process of planning, acting, observing, and reflecting (Creswell, 2002). In general, most classroom teachers participate in informal types of action research during their teaching careers. This happens as part of evaluating new strategies to meet students' needs, examining what works and what does not work in the classroom, and then sharing their findings with colleagues.

The type of action research used in this study is a collaborative research method in which researchers from a university and a K-12 school worked together to study educational problems (Hendricks, 2009). A collaborative research method involves

research that involves the cooperation of researchers, organizations such as the school, as well as communities from which each participant brings their contributions to the project. Action research allows for exploratory, preliminary research in the classroom to discover reoccurring patterns of behavior (Ferranc, 2000). The steps taken in the development of the action research for this study are outlined in Figure 1.

Participants

The study took place in an elementary school in West Texas during the fall semester in an enrichment class for fifth grade students. Nineteen students were enrolled in the enrichment class. Seventeen students out of the 19 participated in the study. In the class, there were six girls and 11 boys. The breakdown of students' ethnicities is as follows: 76% ($n=13$) White, 11% ($n=2$) Hispanic, and 11% ($n=2$) African American. The ages of students ranged from 10 to 11 years old.

Procedure

The researchers obtained Human Subject Committee Approval plus school district and the principal's approval before conducting the study. Then, consent forms were sent home with students for parental permission. The purpose of the study was explained to the students on the first day of the study. Interested students signed assent forms prior to participating in the study.

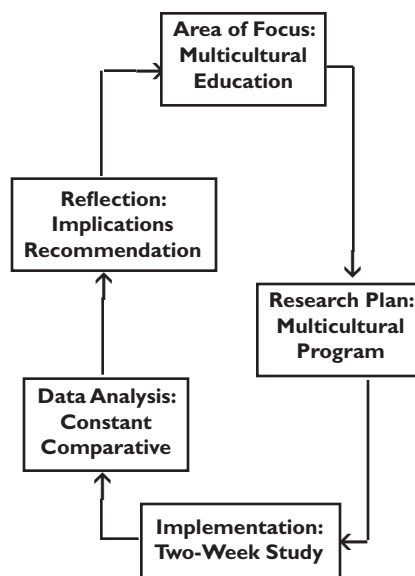
For two weeks, the classroom teacher followed this schedule: The teacher started each lesson with definitions about main vocabulary; then she introduced each culture through a multimedia clip; next she read the story out loud; and lastly, she asked questions about the story and students answered these questions as a group. Students wrote their responses to two open-ended questions, which were collected for data analysis.

Data Collection

The researchers' field notes were used as observational data for the study. Observational data are considered very useful in action research since they account for participants' verbal and nonverbal reactions to intervention. After discussing the story, the students were asked to respond to two open ended questions, while questions discussed with the teacher address comprehension elements of the story. These questions evaluate students' higher order thinking skills and ability to apply main ideas from the stories to their lives.

Figure 1
Action Research Process

Based on Mills, 2011, p. 19



Materials

The lesson plans developed for the study fulfilled the cultural role aspect of the Reading Texas Essential Knowledge and Skills (TEKS) for fifth grade. All lesson plans were designed with two dimensions. The first dimension focused on elements of self-awareness through introducing concepts such as culture, values, stereotypes, in-group bias, and bullying, while the second dimension of the lesson plans promoted knowledge toward three sub-cultural groups: Arab Americans, African Americans, and Latin Americans.

The books met the accepted criteria for multicultural literature. These criteria were based on the definition of multicultural education from Freeman and Lebman (2000) which state: first that the books discuss elements that are presented in the framework; second that they represent authentic cultural experience that is specific to the particular culture; and third that the books avoid superficial cultural themes, placing more attention cultural values and unique cultural experiences.

The books used for the lesson plans were *The Sandwich Swap*, *The People Could Fly*, and *The Rainbow Tulip*. The first story, *The Sandwich Swap* by Queen Rania of Jordan Al-Abdullah, involves a story whose main characters are two close friends who think each other's sandwiches are gross; soon the incident turns into a food fight, which prompts them to try each other's sandwich. To their surprise, they

each find it tasty. At the end of the story, they share their love of multicultural food with the school through a multicultural food festival.

The second story, *The People Could Fly* by Virginia Hamilton, is a folktale describing how three slaves escaped slavery and the abuse of their masters through the power of magic and flying.

The third story, *The Rainbow Tulip* by Pat Mora, describes events based on Mora's personal experience. The synopsis of the story discusses the experience of a Mexican American immigrant child who feels caught between her Spanish home and the English world outside. At home she's Estelita, while at school she's Stella. When she goes to the May Parade at school in a tulip costume of many colors, she worries that she looks different from her classmates, only to realize that it is fine to be different.

Data Analysis

Constant comparative analysis is used to analyze the data collected from observations and written assignments (Corbin & Strauss, 1998). Constant comparative analysis was used in this research because it allows the researchers to focus on emerging themes through transcribing students' written assignments and field observations. In Table 1., the researchers highlight the process of data analysis for written assignments. A similar procedure was used to analyze field notes observa-

tions. For triangulation of data, classroom teacher's observations were coded for analysis as well.

Trustworthiness

According to Guba and Lincoln (1981), in qualitative research dependability is concerned with the trustworthiness of the study. Two measures were used to ensure dependability of the data analysis and the research findings.

The first measure is triangulation of data, also known as the use of multiple data sources in the study. When multiple data point to the same results, it increases the dependability of the results (Merriam, 1988). In this study the researcher's field notes, teachers' observations, and students' written responses were used and triangulated.

The second measure is peer examination, providing a check that the investigator is plausibly interpreting the data by someone else being asked whether emerging results appear to be consistent with the data collected (Merriam, 1988). Through this data analysis process, peer debriefing was used to ensure that categories and themes which the researcher arrived at were portrayed in the data collected from the study.

Results

Through data analysis described above, the researchers arrived at four themes.

Table 1
Constant Comparative Analysis

Written Questions	Sample Written Responses	Reoccurring Patterns	Categories
How does this exercise help you relate to people from different cultures?	It feels good, learns about different cultures, cool, find unknown family origin, learn about own culture.	Learn about origin and culture.	
Discuss ways to eliminate stereotypes, in the story Salma and Lily suggested an international feast. What are some other ways that you suggest?	Get along despite differences, food may taste good despite look, don't judge a book by its cover, understand others, it's okay to be different.	Don't judge a book by its cover.	Making judgments about others based on personal preconceptions is wrong.
What are some of the ways to eliminate in-group bias?	Look for similarities, treat everyone the same, learn about them, get to know others, spend time with others.	Learn about others and get to know them.	Don't judge others.
What metaphor is represented in the story through flying?	Escaping, becoming free.	Escaping slavery.	
What is meant by sweet and sour like sherbet?	Doesn't like being different but can accept it, hard to be different but cool too, there are good and bad things about being different. It is okay to be different.	There are good and bad things about being different.	
What are some ways to deal with stereotypes in school?	Tell them you enjoy who you are, get to know people, don't judge, make friends.	Make friends.	Becoming friends with people from different backgrounds.

Curiosity

The students who participated in the study expressed ample curiosity towards learning about various cultures and traditions associated with those cultures. Based on classroom teachers' feedback after the study, the students reported that they enjoyed participating in the study, and particularly the multimedia clips which focused on cultural music, dances, and traditional clothing.

Empathy

The students expressed empathy towards the main characters' struggles in the stories. They placed themselves in the characters' unique situations. After reading *The People Could Fly*, many students indicated that they felt "slavery is scary," and were empathetic to the main characters in the story.

Moreover, after reading *The Rainbow Tulip*, students shared a similar connection with the main character's feelings of being different from her friends. In addition, one of the students related to the rules set by her parents to only speak Spanish at home. In general, students found the stories' main characters relatable and identified with them.

Preconceptions

Students believed that making judgments about others based on personal preconceptions is wrong. Students' written responses revealed that the majority of students believed that judging others based on physical attributes was wrong. For example, in their written responses as shown in Table 1, students stated that it was important to "not judge a book by its cover."

Most students noted that getting to know others and making friends is the best way to eliminate stereotypes. Taking into account students' ages, the research team did not expect the students to have a heightened awareness about stereotypes. In the written responses, many students wrote that it was "okay to be different and unique."

Bullying

During class discussions about *The Sandwich Swap* students shared that they believe that bullying is wrong and only befriended bullies as a form of protection. Students' understanding of bullying and its negative effects is a significant step in eliminating bullying in school. The

classroom teacher described the problem with being in the role of the bystander, as she drew an example from the Holocaust to describe a real life example of bullying. Students were able to understand the effect of their actions in their small community at school by reflecting on a large-scale historical event of a similar nature.

Discussion

Curiosity

In this study, consideration of curiosity revealed that students found other cultures interesting. While exploring cultural clothing from different cultures, students' attention was drawn to various patterns and designs associated with these cultures. It is important to expose students to cultures that are different from their own at an age when they are discovering who they are as well as those around them.

In their article Christie and Vuchic (2000) set three goals for introducing young learners to foreign language learning in order to develop motivation for further language studies as well as to nurture awareness and appreciation of worldwide beliefs. They provide a step-by-step rich atmosphere favorable to creative language learning whereby students naturally evolve from discovering to experiencing along with appreciating the artistic practice of French. Books are great exploratory tools because they connect vocabulary and definitions with images that are easy for students to understand. They also provide an authentic source to learn about different cultures.

Technology has also been said to play similar role as books. Lin and Schwartz (2003) explore how technology can transform the obstacles of geographical and cultural distance into new opportunities for learning and personal growth. Their article focused on the potential benefits of reflection in the context of cross-cultural exchange and how technology can bring those benefits directly to the school children. Lin and Schwartz (2003) argue that there are several instances of research exploring the uses of technology for promoting cross-cultural contact as a way to expose students and teachers to revitalize educational values and practices.

Results of this research show that when people experience a new culture or community, or even a new classroom, they report an increase in reflection about their identities, attributions, and responsibilities. Reflection appears as a deeply social act. Several examples highlight two social

functions of reflection in the context of cross-cultural interaction. One function is to help people decide which aspects of culture to appropriate and how to adapt those aspects to their own interests. Another function is to help people become more receptive to the presence of different values and practices (Lin & Schwartz, 2003).

Empathy

Students were empathetic to the main characters presented in the stories. One of the students was able to directly relate to one of the main characters in one of the stories. In the story, the main character was allowed to speak only Spanish at home; the student shared that he also speaks Spanish only at home. When students are able to connect with written text, it provides them with a motivation for learning. It also validates their cultural identities and provides a source of reassurance that their cultural experiences are not much different from everyone else's while it is still unique in its own way.

It is believed that it is absolutely critical that children of color see themselves doing things all children do through books (Rust, 2004). Books validate children's existences. They tell them that they are important enough to be in the books and that the books are just for them. It was further argued that it is crucial that White children see Black children in familiar, universal situations (Rust, 2004).

Prendergast (2006) describes how students read their chosen books twice and then list nine exclamations or facts about their heroes. Children benefit from a hero study in several ways. Whether they celebrate heroes for a long or short period of time, students have the opportunity to think about the qualities that heroic people possess, and, positively, they will start to exhibit some of these characteristics themselves. It was further explained that not only does a study of heroes encourage children's critical thinking, it also allows for the integration of writing and art, as well as the opportunity to measure students' comprehension of informational texts. Finally, through a study of heroes, students gain valuable insights into some of the interesting people who have shaped the world (Prendergast, 2006).

Preconceptions

Students do not support making judgments about others and believe it is wrong to form prejudgments before getting to know others. After students read

The Sandwich Swap, they understood the impact of incorrect preconceptions on actions and how misleading they might be. Students' awareness about cultural elements plays an important role in their acceptance of the world around them. Although some students may be aware of some of the cultural elements discussed in class, the stories broadened their understanding of these elements. It has been assumed that knowledge of specific cultures and groups makes it easier to respect, appreciate differences, and interact effectively with persons from other cultures. However, one-hour presentations and occasional classes do not adequately address the growing need for cultural education (Pahnos, 1992; Marvel, Grow & Morphew, 1993). This implies that multiple opportunities of long hours should be provided to teach student worldwide culture.

Mathers (2004) explored how travel influences Americans' attitudes about South Africa and Africa in general. It was argued that Africa tends to be imagined in the United States as a homogeneous entity either good in its earliness and remoteness or bad in its fierceness, scarcity, and illness. These perceptions tint the expectations of students travelling to South Africa and structure their experiences. Results show that some of their preconceptions as well as the assumption that racial categories are the same everywhere were shaken. Also, students learned, through their volunteer work and conversations with South Africans that poverty is not necessarily a standardizing, devastating force and that notwithstanding lack of material possessions, poor South Africans like Americans have ambitions and pride. American children's image of Africa was changed as a result of their multicultural experiences in South Africa (Mathers, 2004).

Bullying

Students shared their attitudes toward bullying and befriending bullies. The fact that students befriend bullies in order to protect themselves from being bullied reveals the necessity of conducting anti-bullying workshops. Such workshops should touch on reasons for bullying behaviors in order to deepen students' understanding of bullying. Reasons for bullying are well documented in the literature. There are diverse combinations of reasons that can account for the desire to bully an individual. Some bully perpetrators may honestly perceive their actions as harmless fun although it creates distress on the part of the victims

Teasing has also been associated with bullying. It was also discussed that bullying may on occasions be encouraged through a desire on the part of a student to be part of what other students are doing to someone, particularly when there is a strong desire on the part of that student to search for an identity, either for reasons of status or of personal security or both (Rigby, 2012).

Recommendations

Based on the results from this study the following implications were identified. First, students expressed that they enjoyed the multimedia clips used throughout the study to introduce them to cultural specific music and dances. The purpose of the clips was to attract students' attention to the cultures being studied. Recent studies indicate that incorporating technology in the classroom engages students in their learning process (Groff, 2008).

Students use technology on a daily basis and are able to relate to it, so using the same technology in the classroom will stimulate students' learning. Also, employing technology in the classroom as part of the teacher's instruction helps the teacher access resources from the global society. It is important for students to see themselves as part of a bigger community which they belong to.

Second, since students can express understanding of elements of self-awareness, it is important for educators and parents to make use of that ability to expose them to cultural differences. Classroom observations and students' written responses revealed that the multicultural program had a positive effect on fifth grade students. It is assumed that the knowledge of a foreign or distant culture will bring about familiarity and respect. In this light, it is suggested that educators spend more time on the social aspect of human relations. Multiple opportunities with adequate time should be provided to teach student worldwide culture.

Specific cultural differences should be taught about as a rich universal cultural tapestry that pertains to all, and not as a proof of difference and rejection. Teaching about various cultures at an early age helps students amend the misconceptions that they may have already formed about other cultures. This can also be broadened to include different aspects of culture and subculture such as race, ethnicity, gender, social economic status, and physical and mental disability, including obesity and

other physical characteristics that distinguish students. Students will become more accepting of these differences and develop greater understanding of the elements of self-awareness.

Third, students should learn about bullying behaviors in school. The study revealed a need for anti-bullying education in school, especially with the varied forms that bullying takes today. With the widespread social network usage among students, bullying no longer stops at the school or neighborhood. With this in mind, educators should provide anti-bullying workshops in which students learn the effect of bullying as well as the role of bystanders. Students should be aware of how they may contribute to building a bullying-free environment at school where all students will feel safe.

It is important to focus upon providing social and emotional teaching for all students in school. Social and emotional education is likely to reduce the possibility of bullying and focus upon changing the relevant desires of those who have been identified as displaying bullying behaviors. Quality social education seeks to create and sustain a social environment in which students desire the good of their peers and enjoy positive relationships with them. Emotional teaching entails intervention in the events of real bullying to bring about better relations between antagonistic students (Rigby, 2012)

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