

Teachers' Perceptions and Awareness of Multicultural Education: A Case Study of a
Homogeneous Elementary School in Jordan.

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ABSTRACT

Conception and Awareness of Multicultural Education: A study of a homogeneous elementary school in Jordan.

Tamara Malhas

In private schools in Jordan many teachers attempt to expose students to various cultures, however the question is how do they do so, and is the teacher's approach effective? In homogeneous environments students do not have the opportunity to interact with other students from diverse ethnic backgrounds. Therefore, it is important to address this situation of how to introduce and expose students to the various cultures of the world. Another question is how can multiculturalism be implemented in such classrooms, and how can teachers become more aware of what multiculturalism entails in order to constructively convey it to the students.

This study is centered on a homogeneous private school in Amman, the capital city of Jordan, in the Middle East. This school is considered one of the most liberal, innovative, and educationally advanced schools in Amman. The intent of the study is to explore teachers' perceptions of multiculturalism, and to focus on the following questions: what is the meaning of multiculturalism based on a literature review, how do teachers at this private school define multiculturalism, and what do teachers consider to be discriminative attitudes in this private school? Finally, a proposal for a developmental program for improving multicultural awareness for teachers to transmit to their students is presented.

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Chapter I

INTRODUCTION

Education is essential to the self-realization of every individual and each nation. It is the key element in sustaining and protecting the well being of the global village in which we live. No other time in the history of our world has there been a demand for human togetherness and understanding than the time in which we currently live. The outcome of human civilization, since it first dawned, has been cumulative in an almost sequential pattern, in which the stagnation or fall of one civilization preceded the immediate rise of another. The Sumerians, Babylonians, Assyrians, the Phoenicians, the Chinese, the Indians, the Japanese, the Greeks, the Romans, the Byzantines, the Arabs, and the Europeans have succeeded one another in what appeared like a civilizational relay through human society (Frei & Head, 1989, pp.109- 112). Today we are witnessing a different type of life pattern as a result of the technological revolution, the invasion of the human privacy of space, and the gigantic leaps in communication technologies. The civilizational interaction is not one after the other anymore, but is rather an on- line interaction that is simultaneous, parallel, and mutually reinforcing. Therefore, schools and educational institutions must incorporate this interaction in a constructively forward manner.

Most public and private schools in Jordan are homogeneous, consisting of a majority of a Jordanian and Palestinian population, and a small number of ethnic minorities such as the Circassians and Armenians. The majority of the Jordanian population consists of Muslims, and a minority of orthodox Christians. The private schools cater to the upper class, and the public schools to the lower class. Jordan does

not have a distinctive middle class society; in turn there is major class segregation and differences in terms of educational quality, work opportunities, health care, and quality of life in general.

Public schools only implement the Jordanian national curriculum, which is often criticized by educationalists and the media, where it is viewed as a limited and narrow educational program. It is mandatory to implement the Jordanian national curriculum in private schools; however, international programs such as the International Baccalaureate and International General Certificate for Secondary Education are implemented and are more popular than the local program. Although students in private schools are given the opportunity to be exposed to international thought and ideas through these international programs, there is still room for improvement and a need to develop an understanding of cultural and social differences. This development should commence with teachers, and then evolve with students as well. This process should address individual identity, world issues, global understanding, and a constructive cooperative attitude towards a vision of an interactive global village that promotes coexistence and understanding. It should also aim to eliminate discrimination and prejudice that some teachers and students may hold against different people and cultures.

Purpose of the study

The intent of this study is to first investigate the concept of multiculturalism and to find out how this concept is perceived and defined by teachers in a homogeneous private school in Amman. This research study also questioned whether teachers incorporate multiculturalism in their classroom practices. In addition, the study

attempts to find out what teachers consider to be discriminative behavior, and whether they depict any form of discrimination among their students. The objective is to hopefully raise awareness among teachers with regards to the numerous cultures, religions, ethnicities and beliefs that are present in the world.

Primarily, this research explores the concept of multiculturalism and multiculturalism in education based on library research. The purpose is to gather information from various authors and theorists in order to establish a solid background and starting point for the study. The literature review is based on the following main ideas: theory on human nature in relation to multiculturalism; history and definition of multiculturalism and multiculturalism in education; assimilation of minorities and immigration; multiculturalism as a process of self- realization and understanding, individual identity, attitude, and way of thinking; global understanding, communication, dialogue, and cooperation; equity and equal opportunities; discrimination and prejudices; and finally dissemination of information, the curriculum, and teachers' roles.

For this study, questionnaires were distributed to the teachers, through which I obtained direct information from the teachers. Teachers were asked to respond to three sections (Appendix I). Section (A) of the questionnaire is a closed- ended and fill- in- the- blank type questions that aim at establishing a demographic description of the population. Section (B) consists of open- ended questions. This is to learn about teachers' knowledge and general idea of multiculturalism in education, and also what teachers consider discriminative attitudes in their school and more specifically their classrooms. Additional information was gathered from randomly interviewing

selected teachers. The questions are general and brief, which are assessed in a qualitative description. Section (C) is a Likert scale based on questions that aim at evaluating the actual situation in the school and classrooms in terms of attitudes and behaviors regarding multiculturalism. It is worth pointing out that I took into consideration the language barrier and the possibility for teachers not being able to articulate their answers as clearly as possible, therefore teachers were given the option of answering the questions in Arabic.

Ethical considerations were addressed and an agreement to participate in the study was obtained through the consent form distributed prior to the research study (Appendix II). Teachers were guaranteed confidentiality and anonymity through the consent form. In addition, I conducted a brief power point presentation that described the nature and purpose of this research study. Furthermore, the teachers had access to the results, where another power point presentation was conducted at the end of the study. The presentation included a brief background, description of the methodology, and a briefing on the results.

This study shows that teachers in this private school were familiar with the notion of multiculturalism. They had a general idea of this notion, however lacked major aspects of understanding the concept of multiculturalism in education. Moreover, teachers' answers revealed that there are a few issues that should be addressed. First is the importance of establishing a solid self-identity by knowing and appreciating one's own history and second is raising global awareness. Additionally, other issues were highlighted such as gender inequality, gender role discrimination in the Jordanian curriculum, local discrimination between Jordanians and

Palestinians, and discrimination between Muslim majority and Christian minority. Other significant issues were mentioned by teachers in their responses such as prejudice towards Israelis, Jews, and Americans. In addition the responses reveal a general lack of appreciation for the different races and nationalities who live in Jordanian society, and a deficiency in understanding other cultures of the world. Therefore, it is important to start addressing and discussing these issues in the school in order to develop teachers' and students' way of thinking and attitude.

The next chapter is a literature review regarding multiculturalism in education that draws upon major themes that are important to address in this study.

Chapter II

PERSPECTIVES ON MULTICULTURALISM

There are numerous efforts to define the concept of multiculturalism and multicultural education, and attempting to find the most appropriate one would perhaps defeat the purpose of what the concept actually stands for. Therefore, I examine various definitions that have been presented by a number of authors, hoping to clarify the meaning of multiculturalism in education.

Theory on human nature in relation to multiculturalism

Myers (1999) has a distinctive social psychological perspective which is concerned with human nature and cultural diversity. He notes the basic similarities between human beings, emphasizing that humans everywhere are social creatures. Humans join in groups, conform, and recognize distinctions of social status. They return favors, punish offences, and grieve a child's death (p.172). Myers continues to highlight the distinct similarities by acknowledging that children at about eight months of age fear strangers. Subsequently, as adults they favor members of their own groups, and when confronted by those with dissimilar attitudes or attributes they react warily or negatively. In general, human beings prefer to live with others like families and communal groups rather than living alone. Myers states that such commonalities define our shared human nature. He illustrates the following concepts in culture and behavior by noting the following:

The hallmark of our species is our capacity to learn and adapt. Evolution has prepared us to live creatively in a changing world and to adapt to environments from equatorial jungles to arctic ice fields. Compared to bees, birds, and bulldogs, nature has us on a looser genetic leash.

Ironically, therefore, our shared human biology enables our cultural diversity (p. 173).

Myers' theory suggests that human beings are generally more comfortable with others who are similar to them, and perhaps are reluctant to be open to and interact with people who have different backgrounds and belong to different cultures or social groups. Nonetheless, Myers suggests that human beings have the capacity to adjust to an environment regardless how different it is. Therefore, by teaching students how to respect others, and appreciate differences, students become less prone to be influenced by negative attitudes from the media and other sources, thus creating a healthy and constructive attitude in general. The following section looks into the history and meaning of the term multiculturalism.

History and definition of multiculturalism and multiculturalism in education

In his paper "Beyond Multiculturalism?" Sollors mentions (in Breing, Gebhardt & Losch, 2002) that the word multiculturalism appears to date back to Edward F. Haskell's "Lance: A Novel about Multicultural Men" that was written in 1941. Sollors states that Haskell introduced the word "multicultural" in order to describe the pioneering quality of a few exceptional men. Haskell continues to say that he anticipated the anxieties that multiculturalism could unleash in readers accustomed only to the unicultural model of the nation state, readers who might suspect Haskell's "multicultural men" of disloyalty and of patriotism. Haskell parallels the similarities between multiculturalists and uniculturalists in an interesting manner by stating that multicultural people are just like unicultural people; they develop faith, loyalty, and

patriotism to faith in science, loyalty to world organization, and patriotism to mankind (p.166). In his novel, Haskell expresses the following theory:

Men in all climes and all times live by the narrow little things they know. Their contact has been with one language, one faith, and one nation. They are unicultural. But we, children of the great age of transportation and communication, have, contacts with many languages, many faiths, and many nations, we are multicultural (Breing, Gebhardt & Losch, 2002, p.166).

On the other hand, not all perspectives of multiculturalism are optimistic or positive. Many critics believe that the movement of multiculturalism, especially in the United States, is a nuisance for the 'all American way.' Glazer proposes in his paper "We Are All Multiculturalists Now?" (in Breing, Gebhardt & Losch, 2002) that the theme "America is coming apart because of multiculturalism" has been repeated in many book titles (p.36). He mentions several authors who opposed the idea of multiculturalism; authors such as Robert Hughes who wrote "The Fraying of America" and John Miller who wrote "The Unmaking of America" (p.37). Glazer notes that there has been a monumental change in the United States; he explains that this change has been characterized by groups of different race, ethnicity, culture, but these were all expected to merge into a common American people. The various ethnic groups and non- white races were subordinate socially and politically and simply accepted their subordination. Today, each individual living in the United States wants to be acknowledged and respected with regards to his or her presence as a fully accepted part of the American people, American society, and American polity.

Glazer in (in Breing, Gebhardt & Losch, 2002) continues stating that a specific movement catalyzed multiculturalism. He suggests that "The fact is the first multicultural demands came from, and for, African- Americans, and

then there were imitative developments among other minority groups” (p.43). Glazer puts forward an interesting point of view when he insinuates that many minorities learned to fight for sustaining their identity, culture, language and tradition after watching the African- Americans fight for theirs. Whereas before this movement, immigrants and minorities wanted to forget the pain and suffering of their origins, which came hand in hand with all their authentic traditions and ideals. Glazer also compares Americans with Europeans by noting that “Europe does not have a history of a permanent, subordinated minority that we have in the United States. It also does not have a history of displaced aboriginal people” (p.49). Nonetheless, Europe does have ethnic and language differences, in addition to gender and class discrimination. These differences were always present within the European countries and increased due to the postwar immigration from Turkey and North Africa that led to the formation of new non- European minorities of religion and cultures far from those native to Europe.

Sollors (in Breing, Gebhardt & Losch, 2002) compares the situation in the United States and Europe by proposing that the United States has long been viewed as a polyethnic immigrant country with policies and mythologies that “ranges from the melting- pot of assimilation to the mosaic of pluralism, and multiculturalism is an aspect in this tradition” (p. 169). Sollors continues to indicate that this has not been less the case in Europe, where various countries have prided themselves for not being immigrant countries, and where the historical excavation of actually existing polyethnicity may not have gone far

enough to explain the issue of diversity that the current demographic data force onto the consciousness of Europeans.

Moreover, Kas Mazurek (in Seymore, 1995), states that multiculturalism has become somewhat of a catchword in academic and popular circles, yet much normative thought surrounding the notion as a model for citizenship as a basis for democratic life, remains caught up in ambiguity. In exploring the notion of multiculturalism in Canada, Mazurek notes "As with "justice," "beauty," and "love," everyone seems to approve of multiculturalism, everyone realizes what it is, yet everyone seems to define and practice it differently. We have yet to settle upon an agreement of what, exactly, multiculturalism is" (p.165).

Gibson (1984) describes multicultural education as the process whereby an individual develops competencies in multiple systems of standards for perceiving, evaluating, behaving, and doing (p.7). Moreover, according to Covert & Gorski (2000), since its earliest conceptualizations in the 1960s, multiculturalism in education has been transformed, refocused, reconceptualized, and in a constant state of evolution both in theory and in practice. It is rare that any two classroom teachers or education scholars have the same definition for multiculturalism in education. As with any dialogue on education, individuals tend to mold concepts to fit their particular focus.

As a result, one can conclude that the definition of multiculturalism is not absolute. According to Covert and Gorski (2000), it is in a constant state of evolution.

Assimilation of Minorities and Immigrants

In many societies in the world minorities are either directly or indirectly forced to assimilate in order to survive. This situation is more prevalent in North America where many minorities are individuals who migrated seeking a better life. Miller (1998) makes reference to American society, where he mentions the assimilation approach with regards to what it means to be an American:

America is a nation dedicated to the proposition that all men are created equal. This extraordinary notion animates the American people, whose very sense of people-hood derives not from a common lineage, but from their adherence to a set of core principles about equality, liberty, and self-government. These ideas, recognised at the founding of the United States, are universal. They apply to all humankind. They know no racial or ethnic limits. They are not bound by time or history, and they lie at the center of American nation-hood. Because of this, these ideas uphold an identity into which immigrants from all over the world can assimilate, as long as they too, dedicate themselves to the proposition (p.24).

According to Miller (1998), minority cultures of all kinds, were placed under pressure to let go of their values, cultures, and language, and therefore unconditionally adopt those of the larger society. On the other hand Glazer (in Breing, Gebhardt & Losch, 2002) suggests that the role of culture as it pertains to state policy, which implies that immigrants had come to the United States not to maintain a foreign language and culture, but with the intention to become Americanized as fast as possible. This meant learning and speaking the English language and adopting the American culture. The United States, whatever the realities of discrimination and segregation had as a national ideal, a unitary and new ethnic identity, was that of American.

According to the previous analyses, a few questions come to mind. What does it really mean to be a good immigrant, or what qualifies an adequate immigrant? Homi

K. Bhabha (questions in Breing, Gebhardt & Losch, 2002) “Is the good immigrant the one who shares his material success at home, or the one who invests in his/her new country? Is a good immigrant the one who brings up assimilated children, or the one who preserves a bit of the culture of the homeland?” (p.57).

These questions seem to constantly surface in various parts of the world within minority groups and immigrants who strive to adjust to new societies and cultures but feel an urge or an obligation to maintain their authentic culture and tradition in spite all the odds.

Glazer (in Breing, Gebhardt & Losch, 2002) draws our attention to a few questions that were raised in the past and did not receive much attention. He inquires the following: “has America successfully incorporated other groups or simply suppressed them? Had its founding principles been hypocritical? Were we an ever- improving and ever inclusive society, as the official understanding had it, or a society that in its arrogance had not recognized the cultural rights of others” (p.46).

Perhaps Glazer’s questions are worth addressing in this part of the world, where it is possible that Europe, Africa, and the Middle East have taken the United States as a role model in assimilating minorities. Numerous values have managed to charm their way within eastern societies such as the imitation of music videos, reality shows, and other forms of popular culture. Therefore, perhaps the way Glazer suggests the United States has assimilated immigrants is becoming prevalent in other parts of the world as well.

Taking the previous analysis of assimilation into consideration, it is possible to say that minorities in Jordan such as the Circassians, Armenians, other small minority

groups, and even the Christian minority have also walked through the same path of immigrants in North America. They learned the language, acquired local customs and traditions, and seemed to have neglected to express their unique history and traditions. Thus, it is important for the local community, starting with teachers to develop an interest and a motive to learn about these minority groups.

Multiculturalism as a Process of Self- realization and Understanding, Individual Identity, Attitude, and Way of Thinking

Banks (1988) highlights the notion of multiple identities by pointing out that every child comes to school with an ethnic identity whether these identifications are conscious or unconscious. This identification must be recognized and respected by the teacher. It must be the basis for the learning activities in the classroom. Banks makes the point that it is important to acknowledge differences rather than ignore them, and that it is equally critical that all children recognize and appreciate their own ethnicity and learn to appreciate those of other children in the class. Banks continues by analyzing that this recognition of individual ethnic identities is the starting point that connects both the teacher to the student and students to each other. This ethnic identification is a continual point of focus throughout the educational process and is the basis for developing the next level of identification, which is a national identification (p.41).

The national identity of the individual requires his/her understanding and commitment to the democratic ideals such as human dignity, justice, and equality. Here the focus transforms from self- identification to becoming effective members of a democratic society. An individual's strong national identification is essential to

his/her development of a global identity. As our society becomes increasingly dependent upon other societies, Banks (1988) suggests that it is critical that schools address the problems of the world as a whole, and that the development of the global identification provides students with the opportunity to see how, as a nation, we integrate into the world society (p.43). He suggests that this will allow more students to easily comprehend that actions of a nation must not only be viewed in terms of the implications for that nation, but to question the effects on the world. Children who have developed both a strong ethnic and national identity should have the perspective to also develop a global identification that should in turn make them better citizens of the world community.

Reissman (1994) states that as part of this cultural self- knowledge, students develop the skills to express and act on the answers to the following questions: “who am I? Where have I been? What do I hope to do? The answer to these questions- or at least reflections on them- helps students function in their own world, as well as in the larger community” (p.7). She continues to say that “multicultural education nurtures students’ hearts, as well as their minds in the school. The multicultural education process helps students develop positive cultural, national, and global identification” (p.8).

Therefore it is extremely important for students to become fully knowledgeable and proud of their identities in order for them to be able to learn and respect other cultures as well.

Global Understanding, Communication, Dialogue, and Cooperation

A number of individuals attempt to promote dialogue, cooperation, and global understanding hoping and calling for peace and acceptance in the Middle Eastern region. One of the most significant people is the former Crown Prince of Jordan, His Royal Highness Prince EL Hassan Bin Talal. In numerous papers, EL Hassan Bin Talal quotes Vaclav Havel, the president of the Czech Republic, who expresses the following realization:

In today's multicultural world, the truly reliable path to coexistence, to peaceful coexistence and creative cooperation, must start from what is at the root of all cultures and what lies infinitely deeper in human hearts and minds than political opinion, convictions, antipathies, or sympathies --it must be rooted in self-transcendence: Transcendence as a hand reached out to those close to us, to foreigners, to the human community, to all living creatures, to nature, to the universe (EL Hassan Bin Talal, 2002).

According to EL Hassan Bin Talal, culture is essentially fluid, versatile and dynamic, a positive force that lends coherence, meaning, and richness to life. Based on this definition, he explains that culture is a medium for relationships both within groups and among groups. Culture is an integral part of human existence that has the potential to serve as an important resource in transforming intercultural conflict. Culture also shows us what we expect to see and obscures what we do not expect. He continues to suggest that several aspects of who we are as individuals, previously obscured by generalizations and assumptions of "the other", can be overcome by dialogue and mutual appreciation. Moreover, EL Hassan Bin Talal also suggests an interesting concept that is interexistence rather than a passive coexistence, noting that different people and diverse societies must learn to live together, complementing and completing one another. He emphasizes that people must do better than coexist and

therefore must interexist. Interexistence denotes an active, mutually constitutive relationship, instead of a passive, purely external one. Interexistence implies that it is possible for individuals, societies, enterprises and entire cultures to exist not merely side by side, but with and through each other. Interexistence is inclusive, it replaces the logic of egotism and exclusion, enabling people and societies to play a positive win-win game.

On the subject of cooperation and global understanding El Hassan Bin Talal reflects in a speech addressing the 103rd International Parliamentary Union conference that “we live in a single world with one thousand cultures” (EL Hassan Bin Talal, 2000). He argues that we live in a world, in which commonalities are the foundation and particularities are the cornerstones, which will be characterized by cooperation and dialogue. He elaborates on this point by saying:

This is the only possible basis for common living and the joint action necessary for the construction of a brighter future in which all individuals and communities have the means to achieve their fullest potential. We cannot overemphasize the importance of culture in our world. That is why by respecting and acknowledging each student regardless where he/she is from, what gender they are, their race, sexual preference, orientation etc. one can coexist and learn to the fullest potential (EL Hassan Bin Talal, 2000).

Another perspective on multicultural education is presented by Bennett (1986). She summarizes the different approaches to multicultural education that include bilingual/bicultural education, education for the culturally different, education about cultural differences, and education for cultural pluralism (p.53).

By the same token, Banks (1992) proposes that the goal of multicultural education is an education for freedom that should help students to develop the knowledge, attitudes, and skills to participate in a democratic and free society. He says

“multicultural education promotes the freedom, abilities and skills to cross ethnic and cultural boundaries to participations in other cultures and groups” (p. 23). Moreover, Banks adds that multiculturalism is a way of thinking that appreciates other perspectives. By caring and actively participating in our society, we are able to establish a humane and just world (p.21). Banks provides an interesting description of identities and social interactions by stating the following:

The metaphor of the melting pot is no longer functional. We have to switch to either the toss salad or the stew. It allows us to focus both on the differences in the ingredients while at the same time the beauty of the whole. A good salad does not have a bunch of components that look, taste or have the same texture. The success of the salad depends not only on its looks but also on a lot of other factors including the taste, the freshness of the ingredients, the smells, the textures and the mixture itself (p.43).

Reissman (1994) points out a misconception regarding multiculturalism that is also highlighted by Banks. This misconception is extremely significant in the case of this research study. Reissman expresses that multicultural education should not be limited to urban settings and cities with increasingly diverse populations. He emphasizes the broader mission of an inclusive multicultural education (p.10). Perhaps in the past, cultural diversity was insignificant or irrelevant for students and teachers in small towns and isolated areas. Nonetheless, as world information becomes increasingly accessible and available, and our future is not strictly bound by our local environment, it is our responsibility as educators to become aware and therefore teach for educational change.

Although this study is based on a homogeneous environment, it is extremely important to realize that students must learn and inquire about the various cultures and ethnicities in the entire world. This process may be a challenging one; however it

is attainable and extremely significant, especially since we live in a constantly developing world of communication, where information can be easily attained through modern modes of communication such as the Internet, television, and transportation.

Equity and Equal Opportunities

Bennett (1986) argues that educational excellence in our schools cannot be achieved without educational equity. Equity in education means equal opportunities for all students to develop their fullest potential (p.52). She explains that each student has different potentials by which equity is to treat each student uniquely according to relevant differences. Therefore equity should not be confused with equality or sameness of result, or even identical experiences. She explains that in order to achieve educational excellence one must promote an impartial and just educational system.

Moreover, in Reissman (1994), Banks reminds us of the broader mission of multicultural education. He points out that a reform movement is designed to bring about educational equity for all students and to create a school environment that is equitable and just. Banks also expresses that “Multiculturalism ultimately is a way of thinking: It is recognizing other perspectives, but it is more than recognition. It is caring, and taking action to make our society more just and humane” (p.10). Also in Reissman (1994), Nieto emphasizes that “multicultural education is about all people; it is also for all people, regardless of their ethnicity, language, religion, gender, race, or class” (p.13).

Discrimination and Prejudices

Covert and Gorski (2002) describe multicultural education as a progressive approach for transforming education that holistically critiques and addresses current shortcomings, failings, and discriminatory practices in education. It is grounded in ideals of social justice, education equity, and a dedication to facilitating educational experiences in which all students reach their full potential as learners and as socially aware and active beings, locally, nationally, and globally. They also reiterate that multicultural education acknowledges that schools are essential to laying the foundation for the transformation of society and the elimination of oppression and injustice. In a nutshell, the underlying goal of multicultural education is to effect social change. The pathway toward this goal incorporates three strands of transformation; the transformation of self, schools and schooling, and society. We each have perceptions, values, and customs that are similar, or perhaps entirely different from that of the other, but we should acquire the appropriate knowledge and awareness to coexist with different people within a society, as well as to understand and accept other cultures outside our immediate communities. At the same time, people should have the freedom to express their own cultures, values, and beliefs in all walks of life.

Aboud (in Moodley 1992) theorizes that as a result of cognitive immaturity, most students arrive at school already prejudiced. In addition, because of the ethnic status hierarchy of most plural societies, many minority group children arrive at school with little pride in their group. She continues to say that students overcome these prejudices as a result of both cognitive maturity and social influences. Therefore

schools' and parents' influences can either facilitate the decline of prejudice or help maintain prejudice; thus we are in charge of eliminating prejudice by encouraging social change (p.133).

Dissemination of Information, the Curriculum, and Teachers Roles

In order to promote understanding of different cultures, teachers, educational institutions, parents, and other society members are responsible for disseminating accurate and sufficient information. Equally significant is the structure and content of the curriculum, which depends on who participates in the formulation of that knowledge and whose interest will it serve.

According to Bennett (1986), the traditional curriculum in North American Society is filled with inaccuracies and omissions concerning the contributions and life conditions of major ethnic groups within our society (p.53). Bennett's description of the traditional curriculum is not only true in North American Society, but it also exists in other parts of the world, where the curriculum does not explain or even contain life situations and contributions of major ethnic groups.

A more optimistic outlook on traditional education is suggested by Kraemer (1973). He specifies that multicultural education provides a curriculum and instruction that clarify cultural orientations and foster intercultural understanding. It also provides a curriculum that corrects inaccuracies and omissions (p.16).

Banks (1988) recommends that the curriculum and the learning process needs to proceed by first recognizing the ethnic identity, then the national, and finally the global identity. The development of the latter is dependent upon the development of the former (p.25). It is also important that the individual identities are not static but

continuously evolving and therefore it is imperatively critical for the curriculum to emphasize all three types of identities as learning progresses.

Covert and Gorski (2000) suggest that some people view multicultural education as a shift in curriculum, perhaps as simple as adding new and diverse materials and perspectives to be more inclusive of traditionally underrepresented groups. Others talk about classroom climate issues or teaching styles that serve certain groups while presenting barriers for others. Still, others focus on institutional and systemic issues such as tracking, standardized testing, or funding discrepancies. Some go farther, insisting on educational change as part of a larger societal transformation in which we closely explore and criticize the oppressive foundations of society and how education serves to maintain the status quo in foundations such as white supremacy, capitalism, global socio-economic situations, and exploitation. Covert and Gorski argue that despite a multitude of differing conceptualizations of multicultural education, several shared ideals provide a basis for its understanding. While some focus on individual students or teachers, others are much more "macro" in scope.

Similarly, Moodley (1992) indicates that we need a broad level of participation in the identification, construction and formulation of the knowledge that we expect all of our citizens to master. Such knowledge should reflect cultural democracy and serve the interest of all the people within our pluralistic nation and world, which contributes to public virtue and the public good. She continues by saying "the knowledge institutionalized within our schools and colleges and within the popular culture should reflect the interests, experiences and goals of all nations' citizens and should empower all people to participate effectively in a democratic society" (p.8).

The question is how should educators, mainly teachers, handle and relate to the student the notion of multiculturalism, and how should they promote multicultural education in their classrooms? In Breing, Gebhardt and Losch (2002) Glazer notes that the most powerful forces for multiculturalism are the schools of education, the state departments of education, and the professionals who run the local systems. Glazer adds “the culture of the schools of education, affecting state and local school administrators has been increasingly powerful” (p.42). Therefore teachers should be trained and educated to make the best of the local curriculum at hand, while transmitting global understanding, communication, and the elimination of prejudices and discriminations.

Many have questioned the teachers’ role in multicultural education; they also place enormous responsibility upon teachers. Quintanar-Serellana (1997) divides teachers into three categories. First are the culturally unaware teachers. These teachers actively reject students’ languages and culture, either overtly or covertly. Teachers in the overt category are convinced that students and their families are culturally deficient, are not caring about education, unable to contribute to the educational process, and therefore need to change. Teachers in the “covert” category complain about students’ lack of academic achievement and their inability to conform to the culture of the school.

Second are the transition stage teachers. These teachers are open to communication and training programs and share their students’ language and cultural background. These teachers can enrich the curriculum, and are more open in their attempt to communicate with parents and to attend in-service training programs.

The third category is the culturally aware teachers who are able to identify and distinguish the differences between the cultural capital of the students and the school. Teachers in this third category are able to integrate the student's language and culture in the educational process, and are able to try different teaching techniques and methods in the classroom (p.44- 45). It seems that teachers are constantly under pressure and are given too much responsibility to become the ultimate excellent teacher. However it is extremely important for teachers to identify with and relate more to what Quentenaar- Serallana defines as "the culturally aware teacher".

Theorists have suggested training programs for teachers who are not entirely aware of the importance of cultural differences. These programs are formulated to aid teachers in their process of multicultural teaching. In Moodley (1992) Bennett suggests that "teachers can benefit from a curriculum model that provides guidelines for translating the ideas and theories of global and multicultural education into practice" (p. 172). This curriculum model is based on four core values, which are acceptance and appreciation of cultural diversity, respect for human dignity, responsibility to a world community, and reverence for the earth. Out of these values six curriculum goals are generated that teachers use to develop global and multicultural perspective in their curriculum. The first goal is to develop multiple historical perspectives, the second is to strengthen cultural consciousness, and the third goal is to strengthen intercultural competence. To combat racism is the fourth goal, to increase awareness of the "State of the Planet" and global dynamics is the fifth, and finally the sixth goal is to build social action skills.

Moreover, on the subject of teachers' roles, Hernandez (1989) suggests a teacher's guide for multicultural education in terms of content and process. In summary, he reflects that multicultural education is for all students and is synonymous with effective teaching. Hernandez informs that teaching is a cross cultural encounter, pointing out that the educational system has not served all students equally well; therefore it is our duty to work on that aspect. He adds that multicultural education should be synonymous with educational innovation and reform. Finally, teachers and parents are not the only important factor in the lives of children, but the interaction in the classroom between teachers and students constitutes the major part of the educational process for most students (p.24).

The main point is that each student holds an individual identity and values that he/she brings to school and the community. In addition, each student learns to interact and cooperate with a diverse system that allows an overall progress towards a multicultural environment that is guided by educators. This guidance can include exposing students to various definition of multiculturalism through literature presented by theorist such as Banks, Moodley and Bennett. Consequently, by combining individual identity and a clear definition of multiculturalism, the possibility increases for students to become involved in a process of self- realisation, developing a positive attitude, and a constructive way of thinking and analyzing. It is also possible to emulate a defining model for multicultural education such as the one presented by Reissman (1994) where she says that multicultural education is a process that helps students develop positive cultural, national, and global identification, students become capable of communicating, cooperating and initiating

dialogue with others. This process goes hand in hand with teachers' roles in disseminating and transmitting accurate and resourceful information to their students. It may become possible to create equity and equal opportunities, to eliminate discrimination and prejudice, and evolve to an interactive global community.

The next chapter briefly describes the historical background of Jordan, the nature of the society as a whole in terms of its different ethnic and religious backgrounds, and the case study of a private school in Amman.

Chapter III

THE CASE STUDY

The situation of minorities in Jordan is similar to that of North America and Europe. Jordan like many other Arab and non-Arab countries has its share of different forms of discrimination, whether gender, class, race, or religious discrimination. To better understand the situation in Jordan, this chapter briefly describes the historical background of the country in terms of minorities, subcultures, and other social groups and then presents the study of a private school in Amman.

Historical Background of Jordan:

The land that became Jordan is part of the richly historical Fertile Crescent region. Its history began around 2000 B.C. when Semitic Amorites settled around the Jordan River in the area called Canaan. Subsequent invaders and settlers included Hittites, Egyptians, Israelites, Assyrians, Babylonians, Persians, Greeks, Romans, Arab Muslims, Christian Crusaders, Mameluks, Ottoman Turks, and finally the British. At the end of World War I, the League of Nations released a mandate that awarded Palestine and Transjordan to the United Kingdom, which comprised Israel, Jordan, the West Bank, Gaza, and Jerusalem. In 1922, the British divided the mandate by establishing the semi-autonomous Emirate of Transjordan, ruled by the Hashemite Prince Abdullah, while continuing the administration of Palestine under a British High Commissioner. The mandate over Transjordan ended on May 22, 1946. On May 25, the country became the independent Hashemite Kingdom of Transjordan; it then ended its special defence treaty relationship with the United Kingdom in 1957.

Transjordan was one of the Arab states that moved to assist Palestinian nationalists

opposed to the creation of Israel in May 1948, and took part in the warfare between the Arab states and the newly founded State of Israel. Later, Jordan signed a mutual defence pact in May 1967 with Egypt, and subsequently participated in the June 1967 war between Israel and the Arab states of Syria, Egypt, and Iraq.

The 1967 war led to a dramatic increase in the number of Palestinians residing in Jordan. Its Palestinian refugee population (700,000 in 1966) grew by another 300,000 from the West Bank. The Jordanian Department of Palestinian Affairs year 2000 report states that 1,554,375 Palestinian refugees and displaced persons reside in Jordan, out of a total population of 5,611,202 (Department of Statistics DOS, 2004). These historical overviews are worth noting because there is evident discrimination between Jordanians and Palestinians. This form of discrimination is overtly expressed in schools, social settings, and the workplace. Moreover, the 1991 Gulf War led to yet another increase in the Jordan population of about 750,000 Iraqis and Kuwaitis (Department of Statistics DOS, 2004).

As for religious discrimination, the Christian community has decreased in size in the past decades due to lower birth rates, high rates of emigration, the influx of Muslim refugees, and the rise of politicized Islam. From 1970-2000 Jordan's Christian population dropped by half — from 5.5 to 2.75% of the population. Still, Christians are found in all walks of life and often in positions of great influence. Both the Catholic and Orthodox Christians are an important component of Jordanian society (Department of Statistics DOS, 2004). Although evangelical churches are experiencing growth, more than doubling in the 1990s, there is still evidence of religious discrimination within Jordanian society directed at the Christian minority.

There are a number of different ethnicities in Jordan that form subgroups. The main subcultures residing in Jordan are the Circassians, Armenians, and a smaller number of immigrants from Sudan, Indonesia, Sri Lanka, and the Philippines who obtained working permits to work and reside in Jordan. Some of these groups have been living in Jordan for a number of generations, who mostly marry members of the same ethnic background or in some cases, marry Jordanians. These individuals have equal rights as the natives, and join other Jordanians in terms of lifestyle, education, socialization, etc. Nonetheless, in addition to learning the Arabic language and customs, these groups have maintained their authentic languages, cuisine, and traditions.

The main sub groups residing in Jordan are the Circassians and Armenians. A brief history of the Circassian is that they belong to the 'Ant' nation that lived in the western parts of the Caucasus, alongside the shores of the Caspian and Black seas. They were annexed in 1829, and sought refuge from oppression in their homeland. They headed in mass migration on horseback towards countries in the Middle East. The first group of the Circassians tribe arrived to Jordan in 1868 (Hiro, 1996, p.109). As for Armenians, they lived in Armenia, a country between Turkey, Georgia and Iran. Between 1894 and 1915 the Ottoman Turks expelled 1.75 million Armenians out of their homeland after a massive homicide. As a result, those who survived the starvation and violence sought refuge to greater Syria, mainly Jordan, Lebanon and other countries in the Middle East. The Armenian communities belong to either the Armenian Orthodox or the Catholic Church (Hiro, 1996, p. 50).

History of schooling and the curriculum in Jordan

In 1921, when the Emirate of Transjordan was created, educational institutions consisted of twenty-five religious schools that provided a rather limited education. By 1987 there were 3,366 schools, with more than 39,600 teachers and an enrolment of 919,645 students. Nearly one-third of the population in 1987 was involved in education as a teacher or a student at home or abroad. In 1985 nearly 99 percent of the nation's six-to-twelve year-olds were in the primary cycle meaning junior school, nearly 79 percent of the twelve-to-fifteen-year-olds were in the preparatory cycle (middle school); and 37 percent of the fifteen-to-eighteen-year-olds were in the secondary cycle, that is high school (Department of Statistics DOS, 2004). The reason for this drop of enrolment in high school is because males tend to leave school to work and help provide income for their families, and females leave school to get married.

Nonetheless, the literacy rate in general was increasing. According to the Department of Statistics, in the mid-1980s Jordan had a 67.6 percent literacy rate, 81 percent for males and 59.3 percent for females. The gap between rural and urban areas in terms of literacy was becoming increasingly smaller, but rural levels remained below those of the urban areas (Department of Statistics DOS, 2004).

Education is free and compulsory for children between the ages of six and fifteen; however individuals have a choice to enrol in private schools, which varies in price according to the programs and facilities offered. The educational ladder consists of four parts: primary (grades one through four); preparatory (grades five through eight); secondary (grades nine through twelve); and postsecondary (all higher

education). At the end of the twelfth year, students sit for a final standardized examination that is formulated, controlled and administered by the Ministry of Education. Nearly seventy- five percent of the students attended the free government schools in the late 1980s; about 15 percent attended the free UNRWA schools, and about 10 percent attended private schools. UNRWA is the United Nations Relief and Works Agency for Palestinian Refugees in the Near East. In 1987 the Department of Statistics reported that there were 194 UNRWA schools and 682 private schools (UNRWA, 2004).

The primary curriculum stresses basic literacy skills. Subjects taught include reading and writing in Arabic, and religion, which is Islam for Muslims and Christianity for Christians. The curriculum also includes arithmetic, history with emphasis on the history of the Arabs and the concept of the Arab nation; geography, with emphasis on the Arab countries, science, music, physical education, and art. Public schools begin teaching English in the fifth grade, whereas private schools teach English from first to twelfth grade. A number of private schools offer French as an optional course. By law, students pass all grades in junior school, which is first grade to fourth grade. However, if a student has severe problems in learning, he/she could be held back only twice in six years, after which they proceed to higher grades regardless of the quality of their work (Department of Statistics DOS, 2004)).

Vocational education is applied in a limited manner. Each school is required to provide at least one course in a vocational subject for each grade. In general, each school offers one vocational option, and all students are required to take that subject once a week for three years.

On completion of the ninth grade students have the option to discontinue their education; they can pursue vocational studies, or they continue their schooling according to the local curriculum. The vocational division was designed to prepare technical and skilled personnel for the work force. As for the academic curriculum, students further specialize in scientific or literary studies. In private schools, students have the option to enrol in international programs in their high school years, which are grades eleven and twelve. Most private schools offer the IGCSE program, which is the International General Certificate of Secondary Education that is based in Cambridge, England. Five private schools offer an additional program, the International Baccalaureate Diploma that is based in Geneva. Both programs are accredited by the Jordanian Ministry of Education.

In the 1980s, Jordan strove to implement an education system that would address serious structural problems in its labour force. The reason I am mentioning this here is because there is a large stigma attached to labour work, were people would rather be unemployed educated graduates than to occupy blue-collar jobs to support their families. Education should play a major role in changing this mentality that is extremely prevalent in the Jordanian society. Moreover, the country faced high rates of unemployment among educated young people, particularly in the professions of medicine, engineering, and teaching, and also had a need for skilled technical labour. In the 1970s and 1980s, the government began to expand its vocational and technical training programs to counteract the skilled labour shortage brought about by the large-scale migration of workers to high-paying jobs in the oil-producing countries of the Persian Gulf and Saudi Arabia, in addition to the large number of foreign

immigrants who received work permits in Jordan to occupied numerous labour jobs (Ministry of Education, 2004). In spite of the recession and high unemployment among professionals, skilled technical labour remained in short supply in the late 1980s, since cultural factors played a prominent role in influencing people's decisions regarding their occupation, and as suggested before, great prestige was attached to academic higher education as opposed to vocational training.

Moreover, in response to the need for education reform, the government called for a reorientation of education policy to meet the economic needs of the country and the people. Community colleges played an essential role in this reorientation. In the early 1980s, the government's teacher training institutes and all other private and public training institutes were transformed into community colleges. These education institutions offered a variety of vocational, technical and teacher-training programs that granted associate degrees based on two years of study.

Also in the early 1990s, a curriculum reform was brought forth by the Ministry of Education. This reform consisted of a number of educational committees that mainly called for restructuring gender roles in the language curriculum. The female representation is restricted to domestic roles such as cooking and cleaning, whereas males are out working, reading, or watching television (Ministry of Education, 2004). In addition, the history and geography curricula were restricted to the Middle Eastern region, which only included Arabs and Muslims, whereas now it expanded to include Europe and a few Asian regions. There is still a long way to go in terms of representing different ethnicities, cultures, traditions, as well as regional and political roles of the entire world, which would allow students to broaden their global

awareness. Furthermore, the curriculum is still saturated with biased information and attitudes with regards to Israelis, Jews, Americans and the west in general, which triggers and encourages hatred and prejudice rather than peace and understanding.

The Homogeneous Private School's Population and Setting Description

The private school where the research took place was established in 1994. The school is located in the capital city of Jordan, Amman. It is a private school catering mostly to the upper class of the society. There are a total of 683 students enrolled in this school, of which 290 are females and 393 are males. The majority of teachers belong to the upper class, and the remaining to the lower class. Although a middle class is not distinctive in Jordanian society, both upper and lower class are divided into several levels that depend on the economical status of the individual. The population of this study consists of 32 school teachers, six males and twenty-one females. The teachers are mainly Jordanians, Jordanians/Palestinians, or Palestinians. There are a number of international teachers who either married a Jordanian, or migrated for other purposes. The exact number and description of teachers' ethnicity is described later in the data analyses.

Although the language of instruction is Arabic, the school is bilingual where English is the second language and French is taught as an optional course. English language is taught as an independent compulsory course, in addition to mathematics and science in English. The school prepares elementary school students to enter either the British IGCSE (International Secondary Certificate for Secondary Education) or the International Baccalaureate Diploma. The school also offers an extra curricular

activity program where students have a choice of numerous activities such as sports, social services, home economics, drama, or arts and crafts.

Methodology

The methodology used in this study is qualitative. The selection of this method is based on the situation of this study, which took place in a specific school, with a distinct location and environment that allowed me to explore and conduct the study in a real life context. It is hopeful that this research study will trigger awareness among teachers regarding the important issues of multiculturalism in education.

As stated earlier, the first analysis is based on library research and a literature review. The second part is qualitative analyses built on the information and data that is gathered through questionnaires distributed to the teachers. Teachers were asked to respond to three sections (Appendix I). In addition to the questionnaires, I conducted informal interviews from a selected number of teachers. As mentioned in the introduction, ethical considerations were addressed and obtained through the consent form distributed prior to the research study (Appendix II). Before distributing the questionnaires, I conducted a brief power point presentation that described the nature and purpose of this research study. The teachers were then informed that they will have access to the results of the study as well as the entire research.

Limitation of the Study

One of the limitations I experienced in the study was explaining the questions to the teachers. Many teachers did not fully understand the questions and therefore felt under pressure to articulate and give the correct answers. It seemed that teachers

assumed they were being tested. However, after taking questions from teachers and explaining each part of the questionnaire, I felt the teachers were more at ease than when I first distributed the questionnaires. The second limitation was that a number of teachers wished to answer the questions in Arabic; in turn I had to translate the questions and responses. Teachers immediately returned the consent forms; however I had to keep reminding everyone as days went by to return the questionnaires on time. Several teachers took up to seven weeks to finally return the questionnaires. Five teachers did not complete the questionnaires and therefore did not submit them.

The major difficulty in conducting the informal interviews was trying to explain to the teachers the main objectives of the questions. I had to give examples of answers trying not to influence each individual response. In addition, since most teachers' first language is Arabic, it was appropriate to conduct the interviews in Arabic as well. However I found it difficult to articulate the questions since I am more familiar and comfortable with terms in English.

Data Analysis

Demographic description of the population

Out of the thirty-two teachers who completed the consent form, five did not submit the questionnaire at the end of the research study time period. There are twenty-one females and six males. Five teachers are within the 21- 30 age range, fourteen are between the ages 31- 40, three are between 41- 50 range, and finally another five within the 51- 60 age range.

Table (1) number of teachers in each age group

<i>Age Range</i>	<i>Total Number of teachers</i>
21- 30	5
31- 40	14
41- 50	3
51- 60	5
61- 70	0
70 and over	0

The nationalities of the teachers are three Jordanians, five Palestinians. Seven considered themselves to be Jordanian/ Palestinian; another five teachers are Circassians, two Armenian, a Russian teacher, a Malaysian of Indian origin, a British, and finally one German teacher. It was interesting to look at the manner in which the teachers completed this part of this section of the questionnaire. The majority of the Palestinian and/or Jordanian teachers marked all the first three Nationalities (Jordanian, Palestinian, Jordanian/Palestinian) before deciding on a final one. Following is a table presenting responses to this section:

Table (2) Number of teachers corresponding to each nationality in the private school

<i>Nationality</i>	<i>Number of teachers</i>
Jordanian	3
Jordanian/ Palestinian	7
Palestinian	5
Circassian	5
Armenian	2

Russian	1
Indian/ Malaysian	1
British	1
German	1

Furthermore, fifteen teachers had only lived in Jordan, and the remaining twelve had lived in various parts of the world. Three teachers lived in Kuwait for a period of time ranging from twelve to twenty one years. One teacher lived in Saudi Arabia for four years. Three teachers lived in the United States for a period of time ranging from six to twelve years. One teacher lived in both India and the United States prior to living in Jordan, another lived in Russia for twenty two years, two teachers lived in England for a period ranging between fifteen and twenty years. Finally, one teacher lived in Germany for twenty-one years.

In terms of teaching experience, four teachers had three years of experience, two had four, and three had five years of teaching experience. Four teachers had been teaching for six years, another two for eight years. Two teachers had nine years of experience, three had ten, and one teacher had eleven years of teaching experience. Finally, two teachers have twenty years of experience, another two taught for twenty-two years, and one teacher has been teaching for twenty-five years.

Table (3) Number of teachers corresponding to the number of teaching years

<i>Number of Teaching years</i>	<i>Number of teachers</i>
3 years	4
4 years	2
5 years	3
6 years	4
8 years	2
9 years	2

10 years	3
11 years	1
20 years	2

Table (4) The number of years that teachers have been working in the private school

<i>Number of teachers</i>	<i>Number of years taught at this private school</i>
4	3 years
3	4 years
3	5 years
1	6 years
2	7 years
2	8 years
12	9 years
4	3 years
3	4 years

It is important to point out that the researcher refrained from asking questions that pertained to the religion of teachers, since it can be perceived as an offensive and sensitive issue. However, I obtained an estimated ratio of Christian and Muslim teacher population in the entire school from the administration, which is about 25% Christian teachers and 75% Muslim Teachers.

Teachers' Perceptions of Multiculturalism

The first question in section (B) of the questionnaire relates to the first and second aspect of multiculturalism in education handled previously in the literature review, which relates to theory, history, and definition of multiculturalism and multiculturalism in education.

Certain teachers believed that multiculturalism is people of the world from different national, cultural, ethnic, racial, religious, and socio- economic backgrounds

who come together under one roof or establishment. One teacher stated that multiculturalism refers to:

“People who speak different languages, who hold different religious beliefs, and practice different traditions.”

A teacher responded by saying:

“Multiculturalism is the capacity to interact and cooperate with different cultures, where this interaction is characterized by a general agreement on a lifestyle and norms.”

Another one said:

“When a society consists of people from different origins and ethnic backgrounds, where more than one cultural background or way of thinking is represented in a team, committee, board or organization, therefore an appreciation for elements brought by these different cultures prevails.”

One teacher understood multiculturalism on a micro level saying that:

“Multiculturalism is to introduce different traditions, foods, music, languages and religious beliefs.”

A more passive response supposed that multiculturalism

“Is to acknowledge the existence of different cultures and to detect different nationalities, religions, and social backgrounds.”

Teachers’ responses to the second and third question of section (B), that is multiculturalism in the context of education, relates to the following aspects handled in the literature review in chapter two: assimilation of minorities; multiculturalism as a process of self- realization and understanding, individual identity, attitude, and way

of thinking; Global understanding, communication, dialogue, and cooperation; equity and equal opportunities; dissemination of information, the curriculum, and teachers' roles.

The second question in section (B) states: Are you familiar with the term multiculturalism in the context of education? If so, where, how, and when did you come across it? One teacher said that multiculturalism in education means:

“Having students from different ethnicities educated in an environment in order to overcome social and cultural barriers.”

Another teacher expressed that this concept has been prevalent in the past decade, where they learned about multiculturalism in education through articles, newspaper, and the media. Another teacher said that she came across the concept of multiculturalism in education

“Through guest speakers from both the United States and Germany who presented a brief overview on teachers' roles in promoting a multicultural understanding in the classroom.”

In addition, one teacher said:

“I came across it sporadically in our teaching as we want to broaden our children's horizon, but multiculturalism in education is not an issue that is addressed on a regular basis.”

Finally, a teacher responded to this question as follows:

“I have taken a course during my Master's degree that emphasized the importance of multiculturalism in education.”

When teachers were asked if they transmit multiculturalism and global awareness in their classroom practice, a number of teachers noted that they would like to do so, however they find it difficult due to racial, religious, and political prejudices that are engraved in this society. On the other hand, one teacher stated the following:

“I try to take into account the different social and cultural experiences of the student, where I appreciate each student’s individuality and uniqueness; in turn I try to promote this same attitude among the students.”

One teacher emphasized the importance of reading and exposure to different cultures, she said:

“I encourage students to read and learn about different parts of the world; I raise global and current issues in the class where students are free to inquire and express their point of view, and I guide them to be open minded, flexible and respectful to others.”

Similarly, a teacher articulated the following:

“My main goal is to allow my students to research issues and interests, to help them generate ideas and questions, and pose problems and global concerns. They gather information, evaluate them and communicate their discoveries in ways that suit their purpose.”

One of the teachers’ responded by saying:

“I use lots of stories with children from different cultures and encourage discussions about their lives.”

One teacher felt that her own Circassian culture is rich and interesting where she stated:

“I often share my Circassian culture and experiences with students through teaching them Circassian dancing, cooking, and customs.”

A more general response was the following statement:

“I believe that pro- active measures are more essential than reactive ones, so raising awareness among students through regularly talking about the importance of respecting diversity and differences, will contribute to spreading justice and equality.”

The majority of teachers responded to this question by saying that they try to raise local and global issues in the classroom where they allow students to ask questions and express personal views and ideas. In addition, it seemed that students are often given assignments that require them to research world issues and problems, where these issues are then brought back to the classroom, analysed and evaluated. Teachers also encourage critical thinking among their students; to be critical and analytical to the issue at hand as well as critical to one- self in a constructive manner.

The fourth question of section (B) of the questionnaire asks if the teacher detects any form of discrimination. This question relates to one aspect handled in the literature review that is discrimination and prejudice. All teachers pointed out a number of noticeable forms of discrimination they felt are worth addressing. Only one teacher said:

“There is absolutely no discrimination in our school, this kind of thing usually happens in the west and North America.”

As the days went by, teachers started to come up to me with remarks such as:

“I never thought gender discrimination existed in the classroom until recently, since I have been paying attention to it. Males are dominant in class most of the time. Males are louder, they are the leaders in the class, and they are the ones who seem to have more power. Nonetheless, this is the way things are in real life but I just never thought that in this day and time, and in a co-educational private school, such an issue would be a major concern.”

Another teacher expressed frustration with the way gender roles are portrayed in the primary school curriculum, she said:

“I get frustrated with the way gender roles are so specific, where the mother is always cooking, cleaning, and doing domestic work; where the father is either reading or out at work. A few of my colleagues and I try to work around this, but at after all, it is in the curriculum.”

The way gender roles are portrayed in our language books is a common concern among many teachers. One teacher expressed:

“The women in the Arabic course book that I teach to second grade students always wear dresses! And they never seem to leave the home!”

The general concern for teachers is that the representation of gender roles especially in primary school curriculum is not a reflection of the realities of most students in their classrooms, where the females in the upper middle class' households tend to be more liberal, active, and occupy jobs that are equal to their male counterparts.

Other teachers express how important it is to address the issues of discrimination between Jordanians and Palestinians. A teacher expressed that students constantly ask

each other about their origins and whether their parents are of Jordanian origin or Palestinian. Moreover, another teacher said:

“I notice that students who are originally Jordanians tend to gang up together and form groups.”

Another teacher elaborated:

“Family names are so significant here and indicate whether an individual is originally a Jordanian or a Palestinian. The family name is extremely significant among our students. They label each other according to it!”

Teachers also stated that this form of discrimination between Palestinians and Jordanians is not only true among students, but the entire society is labelled according to their family names and whether they are originally from Palestine or Jordan.

There is evidence of religious discrimination among the Muslim majority and Christian minority. One of the responses was:

“Some teachers have gatherings at home, and somehow these gatherings are covertly based on religion, as in gatherings consisting strictly of Christian teachers.”

Another interesting comment was:

“I think that religious discrimination is much more prevalent among the teaching staff than it is among students.”

A number of teachers expressed how the entire school community feels prejudice against Israelis, Jews, and the Americans. One teacher said:

“Just mention the word Israeli and you get the entire class going!”

One of the American teachers said:

“It was hard at the beginning for students to get over the stereotype that all Americans are evil, harmful, and just simply unacceptable.”

A few teachers said that students reject the term “Jew, Jewish, and Judaism”, one of the responses stated:

“Judaism is associated with stereotypes such as being the enemy and the cause of all the wars in the Middle East. It is so difficult to begin to think otherwise.”

It is worth noting that two teachers mentioned that a few students express discrimination against other races, such as Africans and Asians. This discrimination is mainly expressed towards Sudanese, Sri Lankan, Indonesian, and Philippine immigrants who occupy blue color jobs in the Jordanian society. Furthermore, one teacher expressed that she felt discriminated against because she did not speak or understand the Arabic language, she stated the following:

“As a teacher and parent of foreign origin, I am unable to understand the Arabic language completely, I often feel frustrated with home notes and teachers’ correspondence that is only written in Arabic.”

It is interesting that this teacher brings language discrimination to light, which is a significant issue to address in the future, where memos and home notes can be written in both English and Arabic.

The following table presents the number of teachers corresponding to each question of section (C) of the questionnaire.

Table (5) Results of section (C) of the questionnaire are illustrated by showing the number of teachers that responded to the likert scale questionnaire from 'strongly agree' to 'strongly disagree'

<i>Question</i>	<i>Strongly Agree</i>	<i>Agree</i>	<i>Disagree</i>	<i>Strongly Disagree</i>
1. I try to understand customs of diverse cultures.	14	13		
2. I look for opportunities to interact with different cultures.	15	11		
3. I am open to new ideas and educational techniques from other parts of the world.	27			
4. It is important for me to learn a language other than my own.	22	5		
5. It is important for me to be informed and up to date on world issues.	19	8		
6. I would enjoy working with coworkers who are from other countries.	23	4		
7. I have friends of different ethnicities.	21	6		
8. Individuals (students, parents, teachers, etc.) who have different national backgrounds should be encouraged to retain their various customs and traditions.	18	9		
9. It is important for Arabic speaking students to learn how to speak a foreign language.	18	9		

<i>Question</i>	<i>Strongly Agree</i>	<i>Agree</i>	<i>Disagree</i>	<i>Strongly Disagree</i>
10. The public school curriculum should include information and content that pertains to different cultures and ethnic backgrounds.	18	4	5	
11. Your students are fully aware of the different races in the world.	10	4	12	
12. Your students are not prejudice to other beliefs.	10	5	11	
13. The majority of your students overtly express racist views and/or comment.		15	8	4
14. Your students are ware of different religions of the world.	7	8	8	4
15. Some of your students express attitudes of superiority towards members of different socio-economic backgrounds.		9	13	5
16. Some of your students feel inferior to members of different socio- economic backgrounds.		6	15	6
17. You treat your female and male students equally.	27			
18. Generally, you detect gender discrimination in the school as a whole.	0	10	17	
19. The relationship between males and females in the school is respectful and healthy.	11	16		

The first seven questions focus on an evaluation for teachers' feelings about different cultures. The majority are open to new cultures, and feel that it is important

to learn about other cultures by learning a new language, being updated on world issues, and being open to new ideas and perceptions. However, it is interesting to note that a small number indicated that they 'agree' rather than 'strongly agree' regarding those seven questions, which perhaps indicates a slight hesitation and resistance to these questions.

Moreover, questions eight through ten emphasize teachers' perceptions regarding students and the curriculum. Nine teachers responded 'agree' rather than 'strongly agree' for the questions pertaining to the importance of individuals retaining their different backgrounds, which perhaps indicates that teachers are not a hundred percent supportive to this matter. Similar responses resulted from asking teachers whether it is important for students to learn a language other than their own, and whether the national curriculum should include information about other cultures and ethnicities of the world. It seems that there are still a number of teachers who hold conventional and traditional beliefs.

Questions eleven to fourteen are concerned with teachers' views of their students with regards to cultural awareness and discriminative behaviours. The majority of teachers felt that their students are not aware of different races and religions in the world. In addition, most teachers felt that their students are prejudiced to other beliefs, where some students overtly express racist view and comments.

The fifteenth and sixteenth questions refer to students' attitudes regarding socio-economic backgrounds. The majority of teachers feel that students hold discriminative attitudes towards students who belong to lower socio-economic backgrounds.

Finally, questions seventeen to nineteen inquire about how teachers treat males and females in their classroom. All respondents believe that they treat both genders equally. Ten marked 'Agree' and the remaining seventeen 'Disagree' to the question stating whether teachers detect any form of discrimination in the school as a whole. The majority of teachers responded 'strongly agree' and 'agree' to question nineteen, which states the following: "The relationship between males and females in the school is respectful and healthy."

The next chapter suggests a program to develop a multicultural way of thinking in this private school, for teachers as well as students in the classroom.

Chapter IV

PROPOSAL FOR A PROGRAM TO DEVELOP

MULTICULTURAL EDUCATION

The private school studied in this research study holds workshops and presentations on a regular basis, where a topic is chosen by each teacher, and then presented as a workshop once a month for the entire teaching staff in each grade level. When I return to Amman/ Jordan, I will be working at this school as a CAS (Creativity, Action, and Services) coordinator for the International Baccalaureate Program. I will propose to the administration and school principal the following programme as a workshop that would involve the teaching staff.

In this proposed programme, a starting point for teachers to learn about and understand multiculturalism in education prior to engaging students in this progressive process is to provide teachers with basic principles of multicultural theories from Banks (1992) and Nieto (1992). It would be more effective to provide teachers with a sheet of selected quotes than it is to ask teachers to research theories on their own. This sheet will be provided for teachers a day prior to the workshop in order for them to establish a general idea of multiculturalism in education. Following is a sample of the suggested sheet:

Sheet (1)

The goal of multicultural education is an education for freedom. . . . Multicultural education should help students develop the knowledge, attitudes, and skills to participate in a democratic and free society. Multicultural education promotes the freedom, abilities and skills to cross ethnic and cultural boundaries to participations in other cultures and groups (Banks, 1992, p. 23).

The aim of multicultural education should always be the same, regardless of the setting. However, the strategy points and methods may have to be contextualized (Banks, 1992, p. 26)

Multicultural education is primarily a way of thinking. It's a way of asking questions, a way of conceptualizing. I would start with self- development, with new knowledge, with helping teachers ask questions about the materials they have. A multicultural curriculum can be taught with almost any materials if the teachers have the knowledge, skills, and attitudes needed to transform their thinking and consequently the school curriculum (Banks, 1992, p.27).

Multicultural education is about all people; it is also for all people, regardless of their ethnicity, language, religion, gender, race, or class (Nieto, 1992, p.213)

Multicultural education is a process that goes beyond the changing demographics in a particular country (Nieto, 1992, p. 220)

I suggest having an open discussion session at the beginning of the workshop where teachers can reflect and discuss the theories they received the day before. I would divide teachers into groups of three to four teachers, and then distribute and show on power point screen the following outline that is sheet (2), based on a few transformative suggestions. The teachers will be given a few minutes for each point where they would have to suggest two to three ways of how they would apply that specific point in the classroom, or just comment on the statement by writing it down in the spaces provided bellow each point. After this session is completed, each group would be asked to present their results:

Sheet (2)

1. Every student must have an opportunity to express his/her own cultural background, cultural inquiries, and concerns. *(Example comment: this can*

be achieved through role playing, by allowing each student to randomly pick a nationality, research it, and role playing to the rest of the students through questions and answers, presentation, allowing students to be as creative as possible.)

2. Every student should be encouraged to learn about the histories, values, and traditions of different cultures within the immediate society as well as the world as a whole.
3. Every student must be prepared to competently participate in an increasingly intercultural society.
4. Teachers must be prepared to effectively facilitate learning for every individual student, regardless how culturally similar or different from her- or himself.
5. Schools must be active participants in ending oppression of all types, first by ending oppression within their own walls, then by producing socially and critically active and aware students.
6. Issues of internal discrimination must be addressed and openly discussed in the classroom. Issues such as prejudices against other religious minorities (between Muslims and Christians) as well as national origin (Palestinian and Jordanian).
7. Every student must have an equal opportunity to achieve her or his full potential, regardless of gender, ethnic, and socio- economic background.
8. Education must become more fully student-centered and inclusive of the voices and experiences of the students.

9. Educators, activists, and others must take a more active role in re-examining all educational practices and how they affect the learning of all students: testing methods, teaching approaches, evaluation and assessment, school psychology and counseling, educational materials and textbooks, etc.

In addition, I would adopt an exercise developed by Reissman (1994) to get teachers into a multicultural mode. Reissman developed this exercise for middle school students; however I will implement it on teachers. There are three exercises: “Under the Multicultural Umbrella,” “What is Multiculturalism?” and “Naming our Cultural Selves.” Reissman introduced these exercises by using visual drawing tools as a concrete way to help them understand the evolving sets of groups and concerns included under the “umbrella” of diversity. Reissman states that this strategy can also serve as an ongoing or pre/post assessment of students’ understanding and critical thinking skills (Reissman 1994, p.13).

The first step of this exercise is to sensitize teachers by handing out large sheets of blank drawing paper and markers. Teachers are then divided into groups of two or three and are asked to draw an oversized umbrella. Once they have drawn the umbrellas they are asked to label it “The Multicultural Umbrella.” Next, they are challenged to work in teams to generate lists of the groups who go under the umbrella, groups such ethnic, racial, religious, cultural, special needs, etc.

In the workshop, teachers will be given a few minutes to generate their ideas and then share the groups they defined with everyone else. As each group presents, I would encourage other teams to react, reflect and respond to the groups listed by

other teams. I would expect that the results of this exercise would include groups that are relevant to this private school's environment, society, and culture. This exercise can also be based on a wider scale including numerous ethnic, cultural, religious, groups of the world. Taking this exercise further, I would then ask teachers to come up with sub- elements in each part of the umbrella that are worth discussing. For example: women, work opportunities and position discrimination, dual responsibilities of work and the home, single mothers, etc. Furthermore, another form for this exercise could be combining more than one group together, for example: Women, single mothers, poverty, religious minority, etc. Teachers could be encouraged to place themselves as a group under the multicultural umbrella, in order to reflect upon themselves, for example: Arab, Muslim, Male, etc.

This exercise could then be brought to the students in the classrooms, and should be monitored and lead by the teacher; teachers could throw in names of various groups even if they are not relevant to the immediate society. However teachers should be well informed and ready to answer and explain any question that may arise. This exercise would encourage students to become familiar with "politically correct" terms for different groups such as African- American instead of Blacks, Hispanic instead of Latinos, etc. This umbrella exercise can be integrated in the curriculum depending on the subject and grade level; for example, in primary school geography, students can propose names of countries. The teacher can divide students into groups and assign a number of alphabets to each group so students can suggest a country that starts with that same alphabet. The same concept could be applied in history without

assigning an alphabet. Each group can suggest a number of events and/or incidents in which the entire class can eventually discuss and inquire about.

Reissman's (1994) second exercise can be related to the first two sheets presented at the beginning of this Chapter. Where Reissman familiarized her students with a number of theories about multiculturalism, and then let them ask questions and lead an open discussion. In my case, I would suggest that the teachers use the same method with their students that I used with them at the beginning of the workshop.

The third exercise is "Naming Our Cultural Selves." My intent is to apply this exercise to the teachers in the workshop for them to use in the classroom. Here I would ask teachers to map out their ethnic and cultural background. According to Reissman (1994) "this approach will indeed provide the student with background research and content in diversity, however, it does not help students put the process into context" (p.19). This exercise is a strategy to involve students in the context of their cultures. It invites students to give themselves cultural names and provide feedback to the class and teacher. This type of exercise may be taken as homework to be brought back the next day. This would enable the student to discuss with his/her parent/s a few questions for instance: Who they are? Where do they come from? Who where their ancestors? What was the profession of their ancestors? etc. Following is the "Name Our Cultural Selves" exercise sheet that I developed:

Sheet (3)

Part One:

1. What is your name? _____ What is your family name _____

2. What is your nick name at home? _____ What is your nickname at school? _____
3. What does your name mean? _____
What is the origin of your name? _____
4. What is the origin of your family name? _____
What does it signify? _____

Part Two:

1. What the name of your school? _____
2. What does the name of your school mean? _____
3. Where did the name originate from? _____
4. When was your school established? _____
5. Who established your school? _____
6. What is the philosophy and mission statement of your school? _____

Part Three:

1. What is the name of your city? _____
2. What does the name of your city mean? _____

3. When was your city founded (what year), why and/or how? _____

4. Name a few main attractions/ historical marks in your city? _____

5. Who is the mayor of your city? _____

Part four:

1. What is the name of your country? _____

2. What does the name of your country mean? _____

3. When was your country founded (what year), why and/or
how? _____

4. Name a few attractions in your country? _____

5. Name a few main events and significant incidents relevant to you
country? _____

6. Who is the ruler of your country? _____

7. What do you know about the constitution of your
country? _____

8. Where does your country stand in term of world issues, i.e. what organizations
is your country part of? _____

After all these questions are answered individually, the groups come together once again to discuss the results. Results are discussed with the entire workshop/class. I would recommend to the teachers that students take these questions home and return them the second day. This would provide the student with an opportunity to research and reflect upon their answers, and to return the next day for an open discussion in the classroom.

Chapter V

CONCLUSION

Although the school puts significant effort in developing teaching and learning through training sessions and workshops, there are still significant matters to be addressed. Based on the results of this study, it is important that teachers help students develop a clearer sense of identity in term of knowing their individual and cultural history. It is equally important that students as well as teachers learn more and become aware of global issues and the different cultures and ethnicities of the world. This knowledge can be obtained through books, journals, magazines, newspapers, television, the internet, and through sharing personal experiences. It is important that individuals develop a sense of curiosity and a mentality where teachers and students are motivated to know, and to make an effort in becoming concerned and active with the world.

According to the results of the study, a number of issues of discrimination can be derived. Based on the teachers' responses it seems that there is a degree of gender discrimination in the classrooms where males tend to be more dominant than the females. The reason for this could be the larger number of male students in the classroom, or that this domination is a reflection of the realities of the Jordanian society. Moreover, teachers expressed concerns regarding the representation of gender roles, mostly in the primary school curriculum. Although the curriculum has been renewed and updated in the past decade, teachers still express concerns regarding the restriction on female and male roles, where the female is strictly domesticated.

Another teachers' concern is the overt expression of discrimination between Jordanians and Palestinians. Schools should attempt to eliminate these feelings and gradually develop a cooperative and understanding attitude between the two groups. This could perhaps be achieved by underlying the importance of humanity rather than nationality, and by stressing that our significance and value as human beings stems from who we actually are rather than the origins of our family names. This same measure can be taken with regards to the issue of discrimination between Muslims and Christians in Jordanian society. It is challenging to be a minority in any given society, but it is important to find common grounds in order to constructively move forward.

The most challenging issue mentioned by the teachers is prejudice against Israelis, Jews, and the Americans. This feeling of prejudice is deeply rooted in the Jordanian society. This prevalent feeling of prejudice might be a result of the bias information that is fed to individuals at a young age. Information about the history of conflict in this region, which teaches students spite rather than to be constructive and to progress away from hatred and disagreement. If our society claims to aspire for peace, it is crucial for these attitudes to gradually diminish. The local curriculum is saturated with bias information about the Middle Eastern conflict that it becomes difficult to eliminate the negative feelings at an older age. In addition, the heartache and sorrow of war that lead to a large number of refugees to leave their homeland and reside in Jordan, makes it even more difficult to overcome negative feelings and move towards a peaceful mentality. It is important to note that this specific feeling of prejudice is overtly expressed by teachers, students, political groups, and in the media as well.

Nonetheless, it is essential for the mentality of individuals to change especially since we live in a world that is hopefully moving towards peace and co-existence.

Perhaps a good place to begin is to hold on to authentic values and the sense of social responsibility, what could even be called a sense of mission, which is practiced by each and every teacher. Teachers should try to develop new forms of solidarity by bridging the gap of multiculturalism in order to promote better understanding and transform the clash of civilizations into a synergy of civilizations. We must not just look at ourselves as representatives of education but also as concerned individuals to ensure that in this whirlwind process of globalization we don't lose sight of the human face.

As people of differences move towards co-existence rather than strife, one of the primary barriers facing us is to tear down walls reinforced with decades of stereotypes and hatred. The way to do this is to encourage young people to read, learn, and interact with others. Multicultural education is the vehicle to promote the values of acceptance and understanding. The challenge that lies before us as teachers is to teach the children to break down the stereotypes and barriers of prejudice. In order to secure a better future for students, teachers are powerful tools that can play a part in ending the horrors of war and violence that have marked our century.

Teachers can be strong advocates for global understanding and multiculturalism in education. By joining forces, and taking advantage of each other's strengths, by bridging the gap of multiculturalism, we must create a sophisticated web, strong, flexible and responsive enough to find solutions to the global challenges we face. We can help students be open minded, constructive, and to be able to resolve

disagreements peacefully. In the conscience of every society, we should encourage a culture of coexistence and even an active interexistence. We can promote an understanding for the other, and hopefully live in peace. The greatest tribute we can offer our world is to continue to foster multiculturalism in education and cross-cultural understanding.

Finally, it is important to make note that this study took place in an upper middle class private school, where the quality of education is far better than numerous other public schools in the country. It would be extremely interesting to conduct a similar study in a public school in a rural area where students and teachers are less privileged and struggle to make it through each day. This is not to say that multicultural education is not important in such schools, however it would be challenging to find a way to promote and develop multiculturalism in these disadvantaged areas.

Another recommendation for a further study is to narrow the topic researched into a single aspect of multiculturalism; for example exploring the representation of gender roles in the Jordanian primary school curriculum. Lastly, a comparative study can be conducted by observing male and female interactions of high school students in twenty schools in Jordan, students of the same grade, either within the same socio economic background or from different communities with the Jordanian society.

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Appendix I

Questionnaire

I wish to withdraw from this research study.

Section (A)

Please answer the following questions. Your responses will remain confidential and anonymous. *Thank you for your time.*

1. Are you
___ Female
___ Male

2. Your age range is
___ 21-25
___ 26-30
___ 31-35
___ 36- 40
___ 41-45
___ 46-50
___ 51- 55
___ 56- 60

3. Your ethnic origin is
Jordanian
Jordanian/ Palestinian
Palestinian
Half Jordanian and half _____
Other (please specify) _____

4. Have you lived in other parts of the world? _____
Where? _____
For how long? _____

5. How many years have you been a teacher at this school? _____

6. How many years have you been a teacher? _____

Section (C)

Please read each statement and respond by choosing your personal level of agreement or disagreement by circling the corresponding letter. Your responses will remain confidential and anonymous. *Thank you for your time.*

	Strongly Agree A	Agree B	Disagree C	Strongly Disagree D
1. I try to understand customs of diverse cultures	A	B	C	D
2. I look for opportunities to interact with different cultures	A	B	C	D
3. I am open to new ideas and educational techniques from other parts of the world	A	B	C	D
4. My students are welcoming and open to foreigners and guests that they encounter the school	A	B	C	D
5. Adapting to the customs of another country would not be a problem for me	A	B	C	D
6. It is important for me to learn a language other than my own	A	B	C	D
7. It is important for me to be informed and up to date on world issues	A	B	C	D
8. I would enjoy working with coworkers who are from other countries	A	B	C	D
9. I have many friends of different ethnicities	A	B	C	D
10. Citizens who have different national backgrounds should be encouraged to retain their various customs and traditions	A	B	C	D
12. I feel that stressing different ethnic customs and traditions in schools tends to reduce learning the basics (i.e. reading, writing, math, etc.)	A	B	C	D
13. It is important for Arabic	A	B	C	D

speaking students to learn how to speak a foreign language				
14. The public school curriculum should concentrate more on the development of a global society as a whole rather than on regional society. It should also include different cultures and ethnic backgrounds	A	B	C	D
15. Your students are fully aware of the different races in the world, and are not prejudice towards other beliefs	A	B	C	D
16. The majority of your students hold racist views and overtly express racist views and/or comment	A	B	C	D
17. Your students are ware of different religions of the world	A	B	C	D
18. Your students do not have class discrimination	A	B	C	D
19. Some of your students express attitudes of superiority towards members of different socio-economic backgrounds	A	B	C	D
20. Some of your students feel inferior to members of different socio- economic backgrounds	A	B	C	D
21. You treat your female and male students equally	A	B	C	D
22. Generally, you detect gender discrimination in the school as a whole	A	B	C	D
23. The relationship between males and females in the school is respectful and healthy	A	B	C	D

Appendix II

CONSENT FORM TO PARTICIPATE IN RESEARCH

This is to state that I agree to participate in a program of research being conducted by Tamara Malhas of the Department of Education of Concordia University.

A. PURPOSE

I have been informed that the purpose of the study is to explore teachers' conceptions of multiculturalism, and in turn, what they consider is an adequate approach to implement a multicultural way of thinking in the classrooms. There will be two main purposes for this study, and one secondary incentive. The first is to explore how elementary teachers in the school perceive the notion of multiculturalism. The second will be observing how teachers incorporate and implement multiculturalism in their classrooms. The subsidiary goal will be to come up with a strategy for improving the presentation of different cultures to the students.

B. PROCEDURE

By agreeing to the terms of this study and signing this form, you will receive a questionnaire. You will be given two weeks to complete this form. The researcher will be available for any questions and/or information everyday during the study from 10:00 AM- 2:00 PM in (X) office. Upon completing the questionnaire, you are free to drop it off in person, or in the box located at (X) area.

C. CONDITIONS OF PARTICIPATION

- I understand that I am free to withdraw my consent and discontinue my participation at anytime without negative consequences.
- I understand that by participation in this study, my identity will remain undisclosed, and the information confidential.
- I understand that the data from thus study may be published.

I HAVE CAREFULLY STUDIED THE ABOVE INFORMATION AND UNDERSTAND THIS AGREEMENT. I FREELY CONSENT AND VOLUNTARILY AGREE TO PARTICIPATE IN THIS STUDY.

NAME (Please print) _____

SIGNATURE _____

WITNESS SIGNATURE _____

DATE _____

If at any time you have questions about your rights as a research participant, please contact Adela Reid, Research Ethics and Compliance Officer, Concordia University, at 514. 848.2424, x. 7481 or by e- mail at Adela.Reid@Concordia.ca.

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