

Faculty's Perspectives of/on Cultural Diversity Management in a Multicultural Classroom: The Case of a Ugandan University

Muhamadi Kaweesi, Justin Ayebare, Dennis Zami Atibuni and David Kani Olema

Abstract

Higher education institutions are changing fast in terms of the inclusion of international students. Consequently, faculty are expected to provide enabling learning environments and experiences for education in diversity. Based on the beliefs and practices of social constructivism philosophy and rooted in the interpretive paradigm, this article examines how faculty in a Ugandan university manage multicultural classes and their efforts to promote inclusive classes and curriculum. Qualitative research methods were employed with a sample of eight faculty. Data were collected by means of face-to-face individual semi-structured interviews that were triangulated with document checks. Data analysis followed Gay's (2000) culturally responsive pedagogical framework, with faculty perspectives summarised in themes. The findings point to challenges in implementing a culturally relevant classroom management model, such as faculty's inability to fully multiculturalise due to inadequate knowledge of cultural minorities' backgrounds. However, they reveal that some faculty manage their classes adequately, show care and concern for non-Ugandan students, use several strategies to communicate with them, and endeavour to adjust to suit minority students' learning styles. The study suggests that much remains to be done to ensure inclusivity and to promote the social constructionist perspective that is inclusive in teaching and learning.

Keywords: cultural diversity, culturally relevant classroom management, managing diversity, culturally relevant teaching

ABOUT THE AUTHORS: MUHAMADI KAWEEESI*, JUSTIN AYEBARE, DENNIS ZAMI ATIBUNI and DAVID KANI OLEMA *Department of Education, Faculty of Science and Education, Busitema University, Uganda, email: ahmedkaweesi98@gmail.com; mkaweesi@sci.busitema.ac.ug

Résumé

Les établissements d'enseignement supérieur évoluent rapidement en termes d'inclusion d'étudiants internationaux. Par conséquent, les enseignants sont censés fournir des environnements d'apprentissage et des expériences favorables à l'éducation à la diversité. Basé sur les croyances et les pratiques de la philosophie du constructivisme social et ancré dans le paradigme interprétatif, cet article examine la manière dont les enseignants d'une université ougandaise gèrent les classes multiculturelles et leurs efforts pour promouvoir des classes et un programme d'études inclusifs. Des méthodes de recherche qualitatives ont été employées avec un échantillon de huit enseignants. Les données ont été collectées au moyen d'entretiens individuels semi-structurés en face à face, triangulés par des vérifications documentaires. L'analyse des données a suivi le cadre pédagogique culturellement réactif de Gay (2000), les perspectives des enseignants étant résumées sous forme de thèmes. Les résultats mettent en évidence les difficultés liées à la mise en œuvre d'un modèle de gestion de classe culturellement pertinent, notamment l'incapacité du corps enseignant à être pleinement multiculturel en raison d'une connaissance insuffisante des antécédents des minorités culturelles. Cependant, ils révèlent que certains professeurs gèrent leurs classes de manière adéquate, se soucient des étudiants non ougandais, utilisent plusieurs stratégies pour communiquer avec eux et s'efforcent de s'adapter aux styles d'apprentissage des étudiants des minorités. L'étude suggère qu'il reste beaucoup à faire pour garantir l'inclusivité et promouvoir la perspective constructionniste sociale qui est inclusive dans l'enseignement et l'apprentissage.

Mots clés : diversité culturelle, gestion de classe adaptée à la culture, gestion de la diversité, enseignement adapté à la culture

Introduction

Cultural diversity management has become a reality in many universities due to the internationalisation of higher education (HE) and, in particular, the mobility of students pursuing their studies across borders. This concept has expanded dramatically, gaining volume and scope with globalisation that has accelerated the movement of people, encounters with other cultures, sharing of knowledge and technologies across

borders, and interconnectedness (Marginson, 2010). In 2006, Altbach reported that more than two million HE students were studying outside their home countries (Altbach, 2006) and in 2017, it was reported that more than 5.09 million students were pursuing HE in foreign countries (UNESCO Institute for Statistics [UIS], 2018).

Although the most common direction of cross-border student movement is from developing to developed countries (Varghese, 2020), South-South, and North-South flows are also increasing (Ssempebwa, Edwan and Mulumba, 2012). Even top international student-receiving countries in the North are now encouraging their young people to study abroad, especially at higher education institutions (HEIs) in middle- and low-income countries (Altbach, 2006; Brooks and Waters, 2009). According to Bourn (2011), this trend has been heightened by the desire to become more globally aware, acquire intercultural skills, and learn other languages. As such, the number of students from multicultural backgrounds continues to grow in Ugandan universities, with a sizable majority concentrated in private universities (European University Association [EUA], 2012).

In Uganda, this trend has also been occasioned by the expansion of the liberalised HE sector that has encouraged universities to look to foreign students as a source of income. For example, 48% of student enrolment at Kampala International University (KIU) in the 2013/2014 academic year was international students (National Council for Higher Education [NCHE], 2014), while during the 2019/2020 academic year, international students accounted for 2,599 of the total student population of 10,245 at the Islamic University in Uganda (IUIU) (IUIU, 2019b). These students mainly hailed from Rwanda, Kenya, Nigeria, Somalia, Nigeria, the Democratic Republic of Congo, Eritrea, Sudan, Japan, and Norway (Ayebare and Onen, 2021; IUIU, 2019a). Although the Uganda National Council for Higher Education [NCHE] (NCHE, 2014) revealed a declining trend in international student exchange, the Observatory on Borderless Higher Education (OBHE) 2012 report estimated that around 10% of Uganda's student population were international students (Murphy, 2019).

Enrolment of international students creates a diverse classroom setting that offers several benefits to students, faculty, and HE. For instance, students learn from multiple cultures (Spencer-Oatey and

Dauber, 2017); the institution earns prestige through a diversified student population (Ssempebwa, Eduan, Nassir and Mulumba, 2012); tolerance of different cultures increases (Schapper and Mayson, 2004); and diversity of thought and the reshaping of academic disciplines and the university as a whole is promoted (Hegarty, 2014). While it is clear that universities take pride in their student population's diversity, what is not understood is how faculty respond to cultural diversity, especially concerning classroom management and how they plan and deliver lectures.

This article explores the various ways in which academic staff adapt their classroom management to the diversity of their classes through a mechanism that supports culturally responsive classroom management (CRCM). In consonance with Gay (2002), we propose that CRCM can be achieved through five key components, namely, developing a cultural diversity knowledge base; designing culturally relevant curricula; demonstrating cultural caring and building a learning community; engaging in cross-cultural communication; and practising cultural congruity in classroom instruction.

The Research Gap

While previous studies investigated classroom diversity management practices in HE (e.g., Samuels, 2018; Jabbar and Mirza, 2017; Hegarty, 2014), these practices have not been explicitly examined in culturally diverse classrooms in Uganda's private universities. More specifically, there is a paucity of scholarship on how faculty in these multi-cultural institutions perceive classroom cultural diversity management. Furthermore, earlier research (Ladson-Billings, 2000; McKenzie, 2001; Darling-Hammond, 2010) found that pre-service and experienced teachers' knowledge of diverse cultures was inadequate, suggesting that a cultural disconnect could exist between faculty and minority students in these institutions' multi-cultural classrooms. This study aimed to fill the research gap by examining faculty's perceptions of student cultural diversity management with particular reference to Uganda's first private international university, the IUIU.

Research Purpose

The study assessed faculty perceptions of cultural diversity management

in culturally diverse classrooms by establishing whether they have developed a cultural diversity knowledge base and recognise their ethnocentrism and biases; design culturally relevant curricula for culturally relevant teaching; demonstrate cultural caring for CRCM; use effective and varied strategies to facilitate cross-cultural communication, and are exhibiting cultural congruity in classroom instruction.

Analytical Framework

Gay's (2000) culturally relevant pedagogical framework was adopted to holistically explore faculty perspectives of classroom diversity management for students whose experiences and cultures are traditionally excluded from mainstream settings. The framework's components for CRCM and teaching were articulated as sub-themes to aid analysis and interpretation of the findings. The framework is presented in Table 1 below.

Table 1: Analytical framework

Essential components of culturally relevant classroom management and teaching	Imperatives to manage students' behaviour and teaching and learning in multicultural classrooms to meet their educational needs
Developing a cultural diversity knowledge base and recognising one's ethnocentrism and biases	Students develop new knowledge based on prior knowledge. Teachers demonstrate knowledge of cultural diversity. Teachers demonstrate knowledge of their own beliefs, biases, and values with regard to human behaviour.
Designing culturally relevant curricula	Teachers convert cultural diversity knowledge into culturally relevant curriculum designs and instructional strategies. Teachers infuse the curriculum with rich connections to students' cultural and linguistic backgrounds.
Demonstrating cultural caring and building a learning community	Teachers create a classroom climate that demonstrates cultural caring and is conducive to learning for culturally diverse students. Students feel a sense of belonging and connectedness to one another.

Cross-cultural communication	Teachers facilitate exchange of information between people of different cultural backgrounds to determine what culturally diverse students know, can do, and are capable of knowing and doing.
Cultural congruity in classroom instruction	Teachers modify their instructional strategies to match the learning styles of culturally diverse students.

Source: Derived from Gay (2000) and modified by the authors

The five essential components of CRCM anchored in social constructivism are briefly explained below. Developing a cultural diversity knowledge base and recognising one's ethnocentrism and biases means that effective management of culturally diverse students to meet their educational needs requires that faculty have clear knowledge of cultural diversity as well as the ability to teach culturally diverse students based on students' prior knowledge to enable them to develop new knowledge; and demonstrate knowledge of their own beliefs, biases, and values with regard to human behaviour (Muniz, 2019; Paris and Alim, 2017). Designing culturally relevant curricula requires faculty to learn how to convert knowledge of cultural diversity into culturally relevant curriculum designs and instructional strategies that infuse the curriculum with rich connections to students' cultural and linguistic experiences (Gay, 2004). Demonstrating cultural caring and building a learning community alludes to the need for faculty to create a classroom climate that is conducive to learning for culturally diverse students (Watkins, 2005). Effective cross-cultural communication helps faculty to determine what culturally diverse students know, can do, and are capable of knowing and doing (Lin, 2020). Cultural congruity in classroom management and instruction means that cultural characteristics should be used to determine how classroom management and instructional strategies should be modified for culturally diverse students (Gay, 2002). The framework enabled us to interpret the unique subjective accounts provided by each participant based on their lived experiences of the phenomenon of students' diversity management in multi-cultural classrooms using the components of CRCM and teaching.

Literature Review

Student diversity management in multi-cultural classrooms for improved teaching and learning has long been the subject of intense debate among scholars. The majority (Samovar, Porter, and Jain, 1981; Kolb, 1984; De Vita, 2001; Boland, Sugahara, Opdecam, and Everaert, 2011; Weinstein, Tomlinson-Clarke, and Curran, 2004) oppose the use of traditional methods of classroom management and instruction that seem to be ineffective with very diverse student groups from dissimilar backgrounds. They argue that CRCM through inclusive classroom management and teaching methods requires (1) developing a cultural diversity knowledge base; (2) designing culturally relevant curricula; (3) demonstrating cultural caring and building a learning community; (4) engaging in cross-cultural communication; and (5) practising cultural congruity in classroom instruction.

Accepting that students' cultural background is a resource for effective classroom management, teaching, and learning is central to developing a cultural diversity knowledge base (Muniz, 2019). This enables culturally responsive teachers to propose management and learning encounters that corroborate students' lived realities, cultural identities, and heritage (Paris and Alim, 2017). Teachers are expected to demonstrate understanding of their students' cultures because, as held by Ninetta (2009), knowledge of the "ethnic/ethnic other" positively correlates with the development of inclusive classroom management styles and teaching methodologies. Teachers should also analyse their own cultural backgrounds and worldviews because limited knowledge of the 'ethnic/cultural self' has implications for developing multicultural classroom management styles and pedagogies (Ninetta, 2009).

Designing culturally relevant curricula calls for faculty to convert their acquired cultural diversity knowledge base into culturally relevant curriculum designs and instructional strategies that infuse the curriculum with rich connections to students' cultural and linguistic experiences (Gay, 2004). Drawing on students' cultures to shape curriculum and instruction entails designing differentiated instructional activities that connect to and mirror students' cultures and backgrounds (Muniz, 2019). If students' home cultures are infused into the curriculum, they will likely attain academic success (Ladson-Billing, 2000).

In line with the constructivist view, demonstrating cultural

caring and building a learning community recognises that CRCM strategies and learning are about constructing knowledge with others. This occurs within social processes that are rooted in faculty's use of students' cultures and experiences to manage classroom diversity and expand their intellectual horizons and academic achievement (Gay, 2002). Premised on the above, culturally sensitive caring for culturally diverse communities where minority students feel validated and welcome is about actively engaging students (Dietz and Burns, 1992) and increasing their sense of classroom belonging (Watkins, 2005).

Cross-cultural communication helps to improve students' experiences in culturally diverse classrooms. Although labels such as dialogue, multiculturalism, and pluralism have been used to refer to the concept of "cross-cultural communication" (Lin, 2020), it is simply the exchange of information between people of different cultural backgrounds (Morais and Ogden, 2011). The concept is linked to universities' internationalisation agendas (Ayebare and Onen, 2021). Its importance in building a learning community was highlighted by Montagu and Watson (1979) who observed that communication is the "ground of meeting and the foundation of community" (p.vii), without which CRCM and learning for culturally diverse students become challenging to accomplish.

Practising cultural congruity in the classroom means that because culture is deeply embedded in any teaching, students' cultural characteristics should form the basis to determine how classroom management and instructional strategies should be modified (Gay, 2002). Muniz (2019) asserts that teaching culturally diverse students should be multiculturalised by identifying and honouring their varied identities and experiences and adopting appropriate teaching styles such as storytelling, group learning arrangements, and peer coaching. Multiculturalisation also involves planning course activities that promote social engagement through classroom interactions, using autobiographical case studies; holding open discussions; linking to student interests, dramatising teaching; and devoting a high percentage of instructional time to providing examples and scenarios to demonstrate how principles and concepts operate in practice (Yamauchi, Taira and Trevorrow, 2016; Hanley, 1998).

Methods

This study was based on the beliefs and practices of the social constructivism philosophy that holds that reality is subjective and socially constructed (Guba and Lincoln, 2005). We thus focused on interpreting the participants' different subjective accounts of how they perceive cultural diversity management in multicultural classrooms. In line with the social constructivism philosophy, we adopted qualitative methods. We rooted the study in the interpretive paradigm, which holds that social life is shaped by people's experiences and social contexts (Creswell, 2007). We then pursued a case study design to broadly capture the themes represented by the study and access first-hand knowledge of the social realities involved (Creswell, 2014). The four academic disciplines studied as sub-units to gain a holistic understanding of faculty perspectives of students' cultural diversity management in multicultural classrooms were the hard-applied, the hard-pure, the soft-applied, and the soft-pure fields. This stratification was based on Biglan's (1973) disciplinary classifications.

We selected eight participants from the target population as set out in Table 2 below.

Table 2. Population by Staff Rank and Disciplinary Field

Rank	Disciplinary Field	Population	Actual Sample	Sampling Technique
Senior lecturer	Hard-applied	04	01	Purposive
Lecturer	Hard-applied	20	01	Purposive
Senior lecturer	Hard-pure	03	01	Purposive
Lecturer	Hard-pure	10	01	Purposive
Senior lecturer	Soft-applied	10	01	Purposive
Lecturer	Soft-applied	50	01	Purposive
Senior lecturer	Soft-pure	02	01	Purposive
Lecturer	Soft-pure	07	01	Purposive
Total			08	

Source: IUIU Graduation Booklet, 2019

Table 2 shows that two academic staff from each disciplinary field were selected to participate in the study, giving a total of eight participants. In terms of rank, four lecturers and four senior lecturers participated.

One lecturer and one senior lecturer were selected from each of the four disciplinary fields, namely, hard-applied (Health Sciences and Computer Science); hard-pure (Biology and Medical Psychology); soft-applied (Education and Public Administration); and soft-pure (Educational Psychology and History). All participants were purposively selected because they taught multi-cultural classes on a regular basis. For instance, all the selected senior lecturers handled or had handled at least three multicultural classes in the academic years 2018/2019 and 2019/2020. Similarly, lecturers selected for this study had taught at least two multicultural classes in the past four academic years.

While we planned to interview more lecturers, we were able to terminate after interviewing the eighth participant because data redundancy was apparent as guided by Woolsey (1985). Face-to-face semi-structured interviews were conducted from June to August 2021. The questions explored whether faculty had developed a cultural diversity knowledge base; the extent to which course curricula and instructional strategies were culturally relevant; and how faculty created caring academic environments in culturally diverse classrooms. The questions also aimed to ascertain how faculty adapted their teaching styles to the learning styles of culturally diverse students and the strategies they used to communicate in multicultural classrooms. Kvale (1996) noted that interviews lead to significant discoveries about beliefs and action dynamics in the participants' ecosystem and socio-cultural setting.

Document analysis was also employed to enable triangulation and improve the validity of the findings (Yin, 2011). Based on the interview themes, they included the IUIU Act; course curricula, course outlines, memoranda of agreement, the IUIU Strategic Plan (2016-2021), annual reports, graduation booklets, Rector's reports, and policies such as the Cultural Associations' Policy and that of Public Relations. The documents were obtained through website searches and from the Office of the University Secretary. Each was checked to identify the core issues linked to cultural diversity management. This provided a context to interpret the interview data. According to Yin (2011), "the most important use of documents is to corroborate and augment evidence from other sources" (p. 80). Data from the documents were analysed in line with the already established themes from the semi-structured interview data and the analytical framework.

The data gathered from semi-structured interviews were analysed using the inductive-deductive method, which is data and concept-driven. We read and re-read the dataset carefully to generate *in vivo* (inductive) codes. *In vivo* codes that emerge by directly exploring the data (Yin, 2011) enabled us to identify patterns or the key ideas emerging from the data set. The participants' voices on their shared experiences of managing students' cultural diversity in multicultural classrooms helped us to generate the *in vivo* codes. We compared the *in vivo* codes with the deductive or *a priori* sub-themes in the analytical framework set out in Table 1. This enabled us to use an *a priori* sub-theme to represent or merge a particular chunk of data within *in vivo* codes. This allowed the findings to emerge and eased their interpretation.

In summary, inductive analysis was based on the raw data (*in vivo* codes) to capture the participants' voices and, as suggested by Thomas (2006, cited in Bookers and Campbell-Whatley, 2018), to assist us in comprehending the meaning of the complex data through the development of summary themes or categories from the raw data. For its part, deductive analysis followed the *a priori* sub-themes derived from the analytical framework, our prior experience, and the literature. According to Reiner (2012), the inductive-deductive method fits with the interpretive paradigm as it recognises that emergent sub-themes (responses) are socially produced and that previous knowledge is vital in aiding interpretation.

We assigned each participant a pseudonym according to their academic rank and disciplinary category to ensure confidentiality and anonymity. Based on academic ranks, SL denotes senior lecturer and LE lecturer. HA denotes hard-applied, HP hard-pure, SA soft-applied, and SP soft-pure for the disciplinary categorisation. Thus, the following pseudonyms were used for the senior lecturers' category: SLHA, SLHP, SLSA, and SLSP. For the group of lecturers, the pseudonyms were: LEHA, LEHP, LESA, and LESP.

Findings

The presentation of the findings was guided by constructs derived from Gay's (2000) culturally relevant pedagogical framework. They revealed that across the disciplinary fields, most faculty have a basic understanding of the cultural characteristics of the different international cultural

groups in their classes and teach curricula that are not fully multiculturalised. However, the results also showed that faculty endeavour to demonstrate caring academic environments, use various strategies to communicate in multi-cultural classrooms, and adopt different strategies to multi-culturise their teaching for culturally diverse students in culturally diverse classrooms.

Faculty's Cultural Diversity Knowledge Base and Awareness of their Ethnocentrism and Biases

Consistent with section 65, sub-section 2 of the IUIU Act (1990), which requires that 50% of admitted students shall be international students, and in line with the Rector's Report (IUIU, 2019b), the findings showed that classrooms are very culturally diverse. Minority students come from Somalia, Nigeria, Tanzania, Kenya, Comoros, Gambia, Ghana, Turkey, Rwanda, Zanzibar, Algeria, Eritrea, Burundi, Ethiopia, Egypt, Sudan, South Sudan, India, Sierra Leone, Yemen, and Senegal (IUIU, 2019b, 2021a). Nonetheless, all the participants agreed that they have a limited cultural diversity knowledge base and only a basic understanding of the international students' cultural worldview. A senior lecturer shared:

I have some basic knowledge of their cultural characteristics, which mainly develops after interacting with them. There are no prior efforts to orient us about their cultures. Through classroom and one-on-one interactions, I have learned that Nigerians and Somalis are emotional and not very patient under certain conditions; perhaps this is part of their culture, I don't know if I am right (SLSA).

SLSP, a senior lecturer also admitted to limited understanding of the cultural characteristics of international students and referred to the influence of stereotypes:

I have little understanding of their cultural characteristics except for the stereotypes we read in the media. For instance, I have heard that Somalis want immediate attention. So, we work with such stereotypes. I have also discovered that the Somalis always expect a lot of marks. I think this is not a stereotype. For the East Africans like the Tanzanians and Kenyans, I just have some knowledge about Swahili with less understanding of their inside culture (SLSP).

Lecturers concurred. One, LESA said:

I don't need to know about the different cultural groups in class. I have to teach, and whoever comes into my class qualifies. So, I make sure that my expectations from the students are met. Even when I realise that there are international students, my focus is to ensure that teaching goes on. Although sometimes I come in to help some students with learning difficulties, I don't care whether there are international students or not. I subject all the students in my class to the same standards (LESA).

It is evident that across the disciplinary fields, some cultural disconnect exists between faculty and international students in multicultural classrooms. This is contrary to the IUIU Public Relations, Community Outreach, and International Relations Policy (IUIU, 2021b) which stresses the need to orient international students and university lecturers on cultural diversity issues. Therefore, it is not surprising that several participants (LESP, SLSP, LEHA) highlight the need for information on the cultural characteristics of the diverse groups that they teach. The findings also showed that the little that faculty knows about minority students' cultures is acquired during classroom and office interactions. For example, LEHA noted that, "I try to understand their cultural background through the conversations I have with them", while SLHA remarked: "... as you interact with these students, you tend to learn some of those traditional practices. ..."

Despite limited awareness of international students' cultural worldview, seven participants demonstrated understanding of their values and biases and how these affect their perception of students and management of culturally diverse classrooms. A lecturer said:

I am aware of my values. As an individual whose character has been shaped by so many forces, I exude some character uniqueness, which shapes my values and the way I manage culturally diverse classrooms. I value self-respect, respecting others, and timelines. When I give an assignment, I expect students to submit it on time. Because I appreciate timekeeping, those who do not keep time cross my line because time management is a significant value for teaching and learning (LESA).

Similarly, LEHP noted that his values of respect for others, punctuality, and engaging in clear communication, among others, shape the way he perceives students in multicultural classes.

Designing Culturally Relevant Curricula

The findings indicated that most academic staff at the IUIU teach curricula that are not fully multiculturalised. This means that they rarely draw on international students' cultural experiences to shape curriculum and instruction. SLSP remarked, "No! Our departmental course curricula are not multiculturalised to a greater extent. Cultural aspects are implicit in our curricula and largely manifest in how we teach." SLHP corroborated this:

Our course curricula are not directly culturally responsive. The ways we design our curriculum finally end up supporting cultural diversity just by default. Otherwise, because the issue of having very culturally diverse classes is recent, caused by the mushrooming of private universities that seek to increase their intake, universities are yet to respond effectively. That is why this study is critical in the current state of affairs. So many of the methods we use may be somewhat inclusive in terms of culture but by default (SLHP).

It, therefore, appears that academics scarcely draw on international students' cultures to shape curricula to make them meaningful to diverse learners. This led LEHP to point to the need for training on how to multiculturalise curricula. Another critical point raised was that some courses curricula are unintentionally multiculturalised, meaning that deliberate University-wide attempts to ensure this are lacking.

However, a perusal of the approved History curriculum (IUIU, 2016) showed that some course units such as Themes in African History (offered in year one, semester one) and History of Socio-economic Transformation (year two, semester two) have a semblance of multiculturalism. Similarly, a review of the Bachelor of Nursing curriculum (IUIU, 2018) revealed that the course on Transcultural Nursing (categorised as a non-core but good-to-know course for Nursing students) is fairly culturally relevant. Consistent with this finding, participants LESP and SLHA from the History and Nursing

departments, respectively, confirmed that their curricula are somewhat multiculturalised. SLHA disclosed that:

In the Nursing curriculum, we have a course unit called Sociology, where we teach students how to deal with different societies. It is a requirement of the National Council for Higher Education (NCHE). In that course, we look at how different cultures interact, their values, and how they affect their health. However, it is not so detailed! In another course (Trans-cultural Nursing), we teach about providing culturally competent nursing care and how to handle people from different cultures (SLHA).

Whereas a semblance of curriculum multiculturalisation is evident, multiculturalisation is often a requirement of the NCHE, implying that deliberate institutional-wide attempts to multiculturalise have yet to be implemented. These findings negate the spirit of the IUIU Act (1990), which, by stating that 50% of students shall be international students, makes veiled reference to the need to deliberately design and implement culturally relevant curricula.

Care and Concern for Culturally Diverse Students in Multicultural Classes

Although, as shared by LESA, some Ugandan lecturers tend to characterise minority students as weak, impatient, or disrespectful, some participants stated that they try to foster a classroom climate that is conducive to learning for culturally diverse students. They noted that they offer additional support to international students by creating a learning environment that allows for and/or encourages all students to participate. For instance, LESA commented:

I sympathise with the minority students because they are physically and psychologically away from home. My role is to identify where they need help, and I give it. I encourage them to share whatever answers they have. Even when it is wrong, I give support with statements like “did you mean to say this?” I encourage students with problems to come to my office, and while there, the environment is always free. I mind my tone and language (LESA).

Another lecturer, LEHA intimated that he could build a learning community by, among other things, knowing students by their names, never addressing them using terms such as “you Nigerian”, and interacting with them outside the classroom in order to get to know them better. The senior lecturers also stated that they create classroom climates conducive to learning for culturally diverse students. For instance, SLSP shared:

When Ugandans dominate in class, I ask for the opinion of the minority students. I then wrap it up to show that no group has the upper hand. I generalise by saying that “Africans are generally the same because the Nigerian experience has a striking resemblance to that of Uganda”. I never outrightly say that the argument of a Ugandan student is correct and that of a foreigner is wrong (SLSP).

From the above responses, it is evident that lecturers use different strategies such as counselling to create a more conducive classroom climate that promotes cultural caring and improved learning for culturally diverse students. They also encourage minority students to share their experiences while being mindful of using offensive terminology. The evidence also suggests that the lecturers are aware of the need to offer constructive, culturally-sensitive feedback.

Furthermore, the results indicate that faculty engage in out-of-classroom interactions to bond with minority students such as inviting them to their offices to counsel them and understand their learning difficulties, while also encouraging them to participate in on-campus activities such as end-of-year parties. This is in line with the IUIU Cultural Association’s policy (IUIU, 2007) which provides that when any cultural group holds an annual party on or off campus, they should invite members from other cultural groups to promote cultural integration.

While these findings point to care and concern, much remains to be done to ensure that faculty deepen the creation of classroom climates that demonstrate cultural caring. It is for this reason that SLSA, SLHP, SLHA, LEHP and LEHA raised the need for more training to foster attitudinal change towards foreign students. According to SLSA, understanding, training and knowledge could dissuade lecturers from making judgements like “that group is weak!” and “those are aggressive”.

Strategies Used by Faculty to Communicate in Multicultural Classrooms

The majority of the participants intimated that they employ several strategies to facilitate the exchange of information in culturally diverse classrooms, such as ensuring clarity; learning and using some words from minority students' languages; maintaining eye contact; avoiding offensive examples; active listening; using gestures, elongating words, and building on students' responses. LEHP divulged that:

I straighten my pronunciation so that minority students understand. If it is good, I say "gooood". I also pinpoint them and ask, "can you hear me very well?" I do this for those who have difficulty in English. I also go at a slow pace. I usually encourage them to ask questions so that their colleagues correct them as they talk. I also encourage them to learn how I talk. I read their gestures and facial expressions. I am always audible. I make my teaching interactive to improve their communication (LEHP).

Complementing LEHP's remarks, LESP said:

When I communicate, I am aware that students are at different levels. I try my best to know them by name and to share with them as individuals. But I also try to maintain eye contact. I do not use complex vocabulary, and I am brief. Because some, like Somalis, talk very fast and have a lot of Arabic and mother tongue interference, I listen hard and try to learn their accents. Many times, I end up rephrasing my questions for clarity (LESP).

However, according to LESA, some faculty are either oblivious of or completely ignore cultural variations and differences in English proficiency when communicating in multicultural classrooms. This interviewee divulged that such academics often use complex vocabulary, switch to local dialects, and only speak to Ugandan students. LESA's submissions notwithstanding, as shared by LEHP and LESP in the quotes above, individual attempts to improve faculty communication in multicultural classrooms are evident. Senior lecturers added that they use the University's standard greeting, which is "Asalaam Alaikum", and follow it up with "good morning" or "good afternoon" to accommodate non-Muslims (SLSP); ensure that they adopt a warm tone when they

talk (SLHP); request minority students who speak very fast to slow down so that they can be understood (SLHA); use different words to communicate an idea to facilitate understanding (SLHA); and avoid jargon (SLHA).

From these observations, a semblance of cross-cultural communication in the IUIU's multicultural classrooms seems evident. However, as shared by LESA above, it appears that more needs to be done. The majority of the study participants (SLSA, SLSP, LESA, LEHP and LEHA) conceded that they need to learn more about the principles of cross-cultural communication.

Instructional Strategies in Multicultural Classes

Seven participants revealed that they adjust their teaching to suit the learning styles of different cultural groups by employing various instructional styles. SLSP shared that, "I combine different learning styles to take care of the diversity like using the lecture method, giving a handout of summarised notes, and allowing students [to record the lesson]". SLHA noted that:

Some minority students learn by either recording, taking notes, or asking for a handout. To adapt my teaching style, I will have a PowerPoint and a video to take care of those whose cultures have taught them to learn by seeing. Then, at the end of the lecture, I practice taking care of those whose culture has taught them to learn by touching. So, I adopt the most suitable method depending on who, what, and when I am teaching. Sometimes, I end up using several methods in a lecture (SLHA).

Although these findings may not be generalisable, they show that some academic staff are aware that students' cultural characteristics should form the basis for designing and modifying instructional strategies. This implies that an academic in a multicultural university should be adaptable, culturally sensitive, and grounded in the methodology of instruction. Indeed, to accommodate all the cultural groups, most IUIU faculty endeavour to use several teaching styles and methods such as: conducting practicals; using PowerPoint presentations; giving take-home assignments, using group and lecture methods, making presentations, and using audio-visual presentations. Complementary

information obtained from memoranda of understanding between the IUIU and foreign universities whose staff pursue postgraduate courses at the IUIU revealed that the institution is required to adapt its courses and faculty's teaching styles to suit the socio-cultural characteristics of international students (IUIU, 2020a, 2020b).

Despite the above individual efforts to align instructional strategies to the learning styles of culturally diverse students, more needs to be done to enable faculty to utilise more culturally relevant classroom teaching styles. It is in light of this that six participants (LESA, SLSP, LESP, SLHP, LEHP and SLHA) agreed on the need for more training in teaching skills in culturally diverse classes.

Discussion

This study explored faculty perspectives on students' cultural diversity management in multicultural classrooms based on Gay's (2000) five components of preparation for and the practice of CRCM and teaching, namely, developing a cultural diversity knowledge base; designing culturally relevant curricula; demonstrating cultural caring; cross-cultural communication; and cultural congruity in classroom instruction. Overall, across the disciplinary fields, the results showed that faculty have a basic understanding of the cultural characteristics of the different international cultural groups in their classes; teach curricula that are not fully multiculturalised; create a caring academic environment; use various strategies to communicate in multicultural classrooms, and adopt different ways to multiculturalise their teaching in culturally diverse classrooms. The results are thus partially consistent with Gay's (2000) framework, at least in the context of the IUIU. This implies that more needs to be done to improve students' cultural diversity management in the IUIU's multiculturalised classrooms.

Developing a Cultural Diversity Knowledge Base and Awareness of Faculty's Ethnocentrism and Biases

The findings illustrate that IUIU's classrooms are culturally diverse and that the majority of faculty recognise their beliefs and biases with regard to human conduct and how these affect their perceptions and management of students in culturally diverse classrooms. These results are consistent with Zeichner and Hoeff's (1996) recommendation that,

in order to engage in CRCM teachers should first understand their future students' socio-cultural characteristics. However, the study found little evidence that faculty possess knowledge of students' cultural backgrounds. This is contrary to previous research, which recognises that teachers must possess knowledge of students' cultural backgrounds in order to develop skills for cross-cultural interaction (Sheets, 2000; Sheets and Gay, 1996). However, the findings of this case study support McLaren's (1995) contention that teachers are sometimes unwilling to talk about cultural characteristics for fear of highlighting differences between groups and that information about minority students' cultures may do more harm than good as it has the tendency to create or reinforce labels.

Designing Culturally Relevant Curricula

The study found that faculty has done little to design and implement multiculturalised curricula. The participants demonstrated limited awareness of the importance of international students' cultural experiences in shaping curriculum and instruction. This finding is contrary to the notion that "although the curriculum may be dictated by the school system, teachers teach it. Where the curriculum falls short in addressing the needs of all students, teachers must provide a bridge . . ." (Richards, Brown, and Forde, 2007, p. 68). It is also inconsistent with Hollie's (2012) conclusion that teachers must embrace a culturally diverse curriculum in order to cater for students' cultural needs. Multiculturalising the curriculum enhances teachers' potential to engage in CRCM (Weinstein, Tomlinson-Clarke and Curran, 2004). As observed by Jabbar and Mirza (2017), this calls for a re-examination of university curricula so that their design and implementation together with learning approaches, policies and procedures support culturally inclusive perspectives and approaches in order not to disadvantage minorities.

Demonstrating Cultural Caring and Building a Learning Community

The results showed that academic staff generally seek to create a caring academic environment by creating a classroom climate that is conducive to learning for culturally diverse students. The participants noted that their internationalised classrooms have made them more empathetic and appreciative of others' cultural values. The case study unveiled an

assortment of strategies adopted by faculty to nurture caring classroom communities in which minority students feel a sense of belonging and connectedness, such as minimising teacher-student boundaries; encouraging minority students to participate in class while applauding their efforts; minding the teacher's tone; and addressing minority students by their names, among others.

The above findings cohere with the social constructivist view that learning is about individual sense-making and constructing knowledge within social processes rooted in teachers' use of students' experiences to expand their academic achievement (Gay, 2002). They also concur with those of earlier studies that CRCM as a mechanism that is informed and informs culturally relevant teaching requires the teacher to be alert to upsetting comments while making it clear that such behaviour is improper (Weinstein, Tomlinson-Clarke, and Curran, 2004); actively engage students (Dietz and Burns, 1992); increase their students' sense of classroom belonging that promotes participation (Watkins, 2005); and incorporate cultural patterns that are known to students from their home experiences into teaching (Villegas and Lucas, 2002). However, the case study exposed some challenges, the primarily one being that some faculty tend to characterise minority students as weak, impatient, or disrespectful.

Cross-cultural Communication

The results showed that the participants use several strategies to facilitate exchange of information with students from culturally diverse backgrounds. The majority employ an array of cross-cultural communication strategies such as ensuring clarity; slowing down and amplifying their voices; using some words from minority students' languages; maintaining eye contact; avoiding the use of offensive examples; active listening; using gestures, elongating words, and building on students' responses, among others. According to SLHP, these strategies enable the teacher to communicate with warmth as opposed to being arrogant and biased. This finding offers insight into the process of acquiring cross-cultural compassion, which, according to Barker (2015), calls for communication behaviours that are "respectful, sensitive, considerate, and appropriate when interpreted as such by host-culture – rather than home-culture – members" (p. 26). It is consistent

with Chen and Young's (2012) observation that the behavioural component of cross-cultural communication rests on both awareness and sensitivity.

Cultural Congruity in Classroom Instruction

We found that almost all the study participants employ various teaching styles to suit the learning styles of different cultural groups. For example, they combine different learning styles; provide summarised notes; allow lectures to be recorded; give handouts; conduct practicals; use PowerPoint presentations; set take-home assignments, use the group method; make presentations; use the lecture method, and employ audio-visual aids. These findings support and validate those of previous researchers who concluded that diversity in multicultural classrooms could be managed better by adopting several appropriate teaching styles (Gay, 2000; Hanley, 1998) including storytelling, cooperative group learning; autobiographical case studies; open discussions; linking teaching to students' interests; dramatising teaching; and devoting a high percentage of instructional time to giving examples and scenarios to demonstrate how information, principles, concepts, and skills operate in practice.

Conclusion and Recommendations

Based on the study's findings, we conclude, at least in the context of the IUIU, that whereas the majority of faculty recognise their beliefs, biases, values, and assumptions about human conduct and how these affect their perception of students in culturally diverse classrooms, they demonstrate inadequate knowledge of international students' cultural backgrounds and rarely implement multiculturalised curricula. However, the study showed that the majority attempt to create a caring academic environment and classroom climates that are conducive to learning for culturally diverse students. Faculty across disciplinary fields also adopt different forms of communication to facilitate the exchange of information with students from culturally diverse backgrounds and employ various teaching styles to accommodate the learning styles of different cultural groups.

The results are partially consistent with Gay's (2000) framework as they reflect both negative and positive perceptions of cultural diversity

management within multicultural classrooms. They are also somewhat inconsistent with the social constructivism view that diversity plays a central role in classroom management and learning. This implies that more needs to be done to fully entrench CRCM practices for culturally relevant teaching. Major enablers suggested in this study include deliberate university-wide attempts to multi-culturise the curriculum, providing information about the cultural characteristics of the diverse groups that faculty teach, and appreciating the existence of diversity in classrooms, how it manifests, how it should be addressed and its benefits.

We recommend that HE managers' research agendas and policies should, among others, focus on the most promising culturally responsive classroom management and teaching practices and policies. Faculty need to learn about students' cultural experiences and the type of cultural content that should be provided; how multiculturalised curricula can be designed and implemented; the most relevant classroom management strategies for minority students; and pedagogical practices that respect and affirm diversity. They also need to learn how to alternate their management and communication strategies to accommodate minority students, understand the difference between CRCM practices and conventional classroom management styles, and re-examine their own biases to improve their perceptions of minority students in culturally diverse classrooms. Howard (1999) observed with regard to multiracial schools, "we can't teach what we don't know". Similarly, we contend that faculty need to know more about CRCM and that such learning opportunities should be systematically incorporated into and implemented as part of the curriculum in teacher education at university.

References

- Altbach, P. G. (2006). *Comparative higher education: Knowledge, the University and development*. Boston, MA: Boston College Centre for International Higher Education.
- Ayebare, J., and Onen, D. (2021). The effect of internationalising the student community on graduate students' global citizenship: A case from Uganda. *International Journal of African Higher Education [IJAHE]*8(1), 1-26. DOI: <https://doi.org/10.6017/ijahe.v8i1.13361>
- Banks, J. (1996). The historical reconstruction of knowledge about race: Implications for transformative teaching. In J. A. Banks (ed.) *Multicultural education, transformative knowledge, and action: Historical and contemporary perspectives*, pp. 64-87. New York: Teachers College Press.
- Barker, G. G. (2015). Choosing the best of both worlds: The acculturation process revisited. *International Journal of Intercultural Relations*45, 56-69.
- Biglan, A. (1973). The characteristics of subject matter in different academic areas. *Journal of Applied Psychology* 57(3), 195-203.
- Boland, G., Sugahara, S., Opdecam, E., and Everaert, P. (2011). The impact of cultural factors on students' learning style preferences, *Asian Review of Accounting* 2011. ISSN:1321-7348 DOI: 10.1108/13217341111185155
- Bookers, C. K., and Campbell-Whatley, D. G. (2018). How faculty create learning environments for diversity and inclusion. *Insight: A Journal of Scholarly Teaching*13, 14-27.
- Bourn, D. (2011). From internationalisation to global perspectives. *Higher Education Research and Development* 30(5), 559-571. DOI: 10.1080/07294360.2011.598447.
- Brooks, R., and Waters, J. (2009). International higher education and the mobility of UK students. *Journal of Research in International Education* 8(2), 191-209.
- Chen, G. M., and Young, P. (2012). Intercultural communication competence. In A. Goodboy and K. Shultz (eds) *Introduction to communication: Translating scholarship into meaningful practice*, pp. 175-188. Dubuque, IA: Kendall-Hunt.
- Creswell, J. W. (2007). *Qualitative Inquiry and Research Design. Choosing among Five Approaches*. Thousand Oaks, London: SAGE Publications.
- Creswell, J. W. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches* (4th edition.). Thousand Oaks, California: Sage.
- De Vita, G. D. (2001). Learning styles, culture and inclusive instruction in the multi-cultural classroom: a business and management perspective. *Innovations in Education and Teaching International*38(2), 165-174
- Dietz, T., and Bums, T.R. (1992). Human agency and the evolutionary

- dynamics of culture. *Acta Sociologica* 35, 187-200.
- Gay, G. (2000). *Culturally responsive teaching: Theory, research, and practice*. New York: Teachers College Press.
- Gay, G. (2002). Preparing for culturally responsive teaching. *Journal of Teacher Education* 3(2), 106-116.
- Guba, E. G., and Lincoln, Y. S. (1994). Competing paradigms in qualitative research. In N. K. Denzin and Y. S. Lincoln (eds) *Handbook of qualitative research*, pp. 105-117. Thousand Oaks, CA: Sage.
- Hanley, M. S. (1998). *Learning to fly: Knowledge construction of African American adolescents through drama*. Unpublished doctoral dissertation. University of Washington, Seattle.
- Hegarty, N. (2014). Where we are now – The Presence and Importance of International Students to Universities in the United States. *Journal of International Students* 4(3), 223-235. ISSN:2162 – 3104 <http://jistudents.org/>
- Hollie, S. (2012). *Culturally and linguistically responsive teaching and learning: Classroom practices for student success*. Huntington Beach, CA: Shell Education.
- Howard, G. R. (1999). *We can't teach what we don't know: White teachers, multiracial schools*. Teachers College Press.
- IUIU. (2018). *Bachelor of Nursing Approved Curriculum - 2018/2019-2021-2022*. Faculty of Health Sciences. Islamic University in Uganda, Mbale.
- IUIU. (1990). *Islamic University in Uganda Act (1990) Cap: 131*.
- IUIU. (2007). *Islamic University in Uganda Students' Cultural Associations Policy*. Islamic University in Uganda, Mbale.
- IUIU. (2016). *Revised and Approved Curriculum for History Papers: Degree Program, BEd External Program, and Remedial Program - 2016/2017-2020/2021*. Faculty of Arts and Social Sciences, Department of History.
- IUIU. (2019a). *Enrolment analysis report, ERP Department*, Islamic University in Uganda. Mbale, Uganda.
- IUIU. (2019b). *Rector's Report to the 32nd University Council Meeting*. Islamic University in Uganda, Mbale.
- IUIU. (2020a). *Memorandum of Agreement between IUIU, Mbale, and the University of Bosaso, Garowe (UOBG), Puntland State of Somalia*. Postgraduate Diploma in Teaching and Management at Higher Education (DIMATHE). February 2020 – February 2026. Islamic University in Uganda, Mbale.
- IUIU. (2020b). *Memorandum of Agreement Between IUIU, Mbale, and East Africa University (EAU) the Puntland State of Somalia*. Collaboration on Postgraduate Academic Programs and Research Activities. October 2020-October 2025. Islamic University in Uganda, Mbale.
- IUIU. (2021a). *Graduation Booklet, 29th Graduation Ceremony: 10th April 2021*. Islamic University in Uganda, Mbale.
- IUIU. (2021b). *Public Relations, Community Outreach and International Relations Policy*. Islamic University in Uganda, Mbale.
- Jabbar, A., and Mirza, M. (2017). Managing diversity: academic's perspective on culture and teaching. *Race Ethnicity and Education* 22(5), 569-588. DOI: 10.1080/13613324.2017.139532
- Kolb, D. A. (1984). *Experiential learning: Experience as the source of learning and development*. New Jersey: Prentice-Hall
- Kvale, S. (1996). *Interviews: An Introduction to Qualitative Research Interviewing*. Thousand Oaks, CA: Sage.
- Ladson-Billings, G. (2000). Fighting for Our Lives: Preparing Teachers to Teach African American Students. *Journal of Teacher Education*. <https://doi.org/10.1177/0022487100051003008>
- Lin, C. (2020). Understanding cultural diversity and diverse identities. *Quality Education*, 929-938. DOI: 10.1007/978-3-319-69902-8-37-1
- Marginson, S. (2010). Higher education in the global knowledge economy. *Procedia Social and Behavioral Sciences* 2, 6962-6980.
- McLaren, P. L. (1995). White terror and oppositional agency: Toward critical multiculturalism. In C. E. Sleeter and P. L. McLaren (eds) *Multi-cultural education, critical pedagogy, and the politics of difference*, pp. 33-70. Albany: State University of New York Press.
- Montagu, A., and Watson, F. (1979). *The human connection*. New York: McGraw-Hill.
- Morais, D., and Ogden, A. (2011). Initial development and validation of the global citizenship scale. *Journal of Studies in International Education* 15(5), 1-23. doi:10.1177/1028315310375308.
- Muniz, R. (2019). *Immigration law and undocumented students' fates*. Invited Speaker for the Diversity Challenge: Race, Culture, and WHMP: Survival, Resistance, and Healing in Current Social

- Climate for the Institute for the Study and Promotion of Race and Culture, Boston, MA.
- Murphy, A. (2019). *Four African Countries for International Students*. Manchester, England:Keystone, Masterstudies.
- National Council for Higher Education. (2014). *The state of higher education in Uganda. A Report on higher education delivery and institutions 2013/4*. Kampala, Uganda.
- Paris, D., and Alim, H. S. (2017). *Culturally Sustaining Pedagogies. Teaching and Learning for Justice in a Changing World*.New York: Teachers College Press.
- Reiner, G. M. (2012). Understanding the differences between Husserl's (descriptive) and Heidegger's (interpretive) phenomenological research. *J. Nurs Care* 1, 119. DOI: 10.4172/2167-1168.1000119
- Richards, H. V., Brown, A. F., and Forde, T. B. (2007). Addressing diversity in schools: Culturally responsive pedagogy. *Teaching Exceptional Children*39(3), 64-68.
- Samovar, L. A., Porter, R. E., and Jain, N. C. (1981). *Understanding Intercultural Communication*. Belmont, CA: Wadsworth.
- Samuels, A. J. (2018). Exploring Culturally Responsive Pedagogy: Teachers' Perspectives on Fostering Equitable and Inclusive Classrooms. *SRATE Journal*27(1), 22-30. <http://files.eric.ed.gov>
- Schapper, J., and Mayson, S. (2004). Internationalisation of the curriculum: an alternative to the Taylorization of academic work. *Journal of Higher Education Policy and Management* 26(2), 189-205. doi:10.1080/1360080042000218258.
- Sheets, R. H. (2000). Advancing the field or taking centre stage: The White movement in multi-cultural education. *Educational Researcher*29(9), 15-21.
- Sheets, R. H., and Gay, G. (1996). Student perceptions of disciplinary conflict in ethnically diverse classrooms. *NASSP Bulletin*80(580), 84-94.
- Spencer-Oatey, H. and Dauber, D. (2017). *Internationalisation and the development of 'global graduates': Hearing the students' voices*. Global PAD Working papers. Available at Global PAD Open House <http://www.warwick.ac.uk/globalpadintercultural>.
- Ssempebwa, J., Eduan, W., Nassir, F., and Mulumba, N. F. (2012). Effectiveness of university bridging programs in preparing students for university education: A Case from East Africa. *Journal of Studies in International Education* 16(2), 140-156. DOI: 10.1177/1028315311405062
- European University Association [EUA]. (2012). *EUA's Public Funding Observatory (June 2012)*.
- UNESCO Institute for Statistics. (2018). *Education Data release: September 2018*. <http://data.uis.unesco.org/>
- Varghese, V. N. (2020). Internationalisation and Cross-Border Mobility in Indian Higher Education. *International Journal of African Higher Education [IJAHE]* 7(2), 123- 139. <https://doi.org/10.6017/ijahe.v7i2.12901>
- Villegas, A. M., and Lucas, T. (2002). Preparing Culturally Responsive Teachers: Rethinking the Curriculum. *Journal of Teacher Education* 53(1), 20-32. DOI: 10.1177/0022487102053001003
- Watkins, C. (2005). Classrooms as Learning Communities: A review of research. *London Review of Education* 3(1), 47-64. DOI 10.1080/14748460500036276
- Weinstein, C. S., Tomlinson-Clarke. S., and Curran. M. (2004). Towards a conception of culturally responsive classroom management. *Journal of Teacher Education* 2004(55), 25 DOI: 10.1177/0022487103259812
- Woolsey, L.K. (1985). *Women's networks: Strengthening the bonds between women friends and family*. Paper presented at the meeting of the Canadian Research Institute for the Advancement of Women, Saskatoon, Sask.
- Yamauchi, L. A., Taira, K., and Trevorow, T. (2016). Effective Instruction for Engaging Culturally Diverse Students in Higher Education. *International Journal of Teaching and Learning in Higher Education*28(3), 460-470. <http://www.isetl.org/ijtlhe/> ISSN 1812-9129
- Yin, R. K. (2011). *Applications of case study research*.Sage.
- Zeichner, K., and Hoeft, K. (1996). Teacher socialisation for cultural diversity. In J. Sikula, T. Buttery, and E. Guyton (eds) *Handbook on research on teacher education* (2nd edition.), pp. 525-547. New York: McMillan.