



University of Huddersfield Repository

Jabbar, Abdul and Hardaker, Glenn

The role of culturally responsive teaching for supporting ethnic diversity in British University Business Schools

Original Citation

Jabbar, Abdul and Hardaker, Glenn (2013) The role of culturally responsive teaching for supporting ethnic diversity in British University Business Schools. *Teaching in Higher Education*, 18 (3). pp. 272-284. ISSN 1356-2517

This version is available at <http://eprints.hud.ac.uk/id/eprint/15029/>

The University Repository is a digital collection of the research output of the University, available on Open Access. Copyright and Moral Rights for the items on this site are retained by the individual author and/or other copyright owners. Users may access full items free of charge; copies of full text items generally can be reproduced, displayed or performed and given to third parties in any format or medium for personal research or study, educational or not-for-profit purposes without prior permission or charge, provided:

- The authors, title and full bibliographic details is credited in any copy;
- A hyperlink and/or URL is included for the original metadata page; and
- The content is not changed in any way.

For more information, including our policy and submission procedure, please contact the Repository Team at: E.mailbox@hud.ac.uk.

<http://eprints.hud.ac.uk/>

The Role of Culturally Responsive Teaching for supporting Ethnic Diversity in British University Business Schools

Abdul Jabbar

Professor Glenn Hardaker

Huddersfield University Business School. University of Huddersfield, Huddersfield, United Kingdom

BS1/33 Firth Street Building, University of Huddersfield, Queensgate Campus,
Huddersfield, HD1 3DH; a.jabbar@hud.ac.uk

The Role of Culturally Responsive Teaching for supporting Ethnic Diversity in British University Business Schools

Research into cultural differences in higher education is a growing phenomenon and there is a need to establish a theoretical framework that supports Business Schools in the personalisation of the pedagogical process. This paper investigates the role of Business School academics in shaping the pedagogical process that is culturally responsive to the unprecedented diversity in higher education. This paper attempts to uncover the pedagogical machinations that govern how academics teach, interact and engage with their culturally and ethnically diverse students. The paper argues that university Business Schools should consider a culturally responsive approach when formulating pedagogy, which takes into account prior student experience as part of the student learning. The notion of culturally responsive teaching that shapes this research is influenced by US research on education and diversity. Such a perspective begins with an acceptance of the rights of teachers but also learners.

Keywords: ethnic minorities, culturally responsive teaching, Business education, diversity

Introduction

The aim of this paper is to investigate the role of culturally responsive teaching in UK higher education. We intend to present the findings of our qualitative research of academics in higher education Business Schools. The aim of the research was primarily concerned with investigating the methods and techniques of pedagogy formulation employed by academics, and how these are used to support the learning and educational journey of ethnic minorities.

The theoretical underpinnings of this paper draw upon the pedagogy of culturally responsive teaching, represented by prominent US research of Nieto (1999,

2000), Gay (2001) & Villegas & Lucas (2002). They identify a clear link between poor ethnic minority experiences and low ethnic minority achievement. There are various variables that influence the attainment of ethnic minority pupils providing a climate of low achievement and inappropriate experiences (Nieto 1999, 19).

Gay (2001) and Ladson-Billings (1995) saw the need to be more responsive to the needs of students in US high school and primary institutions represented by diversity. The need and subsequent research by Gay (2001) and Ladson-Billings (1995) resulted in a theoretical approach defined as culturally responsive teaching. The theoretical approach was an enabler for teaching methods that allows for the use of cultural characteristics, experiences, and perspectives of ethnically diverse students as conduits for teaching them more effectively. When academic knowledge and skills are situated within the lived experiences and frames of reference of students, they are more personally meaningful, have higher interest appeal, and this facilitates the intuitive learning experience (Gay 2001).

To provide a theoretical context for this paper we will begin with considering the unprecedented ethnic diversity in British higher education institutions. The discussion will then move onto the adapted five-pillar theoretical framework as a model for developing culturally responsive teaching in British higher education. We will then discuss the results of the in-depth interviews with higher education academics and the associated pedagogy constructs that are defined by the proposed adapted theoretical five-pillar framework. This discussion is especially important as research evidence suggests that cultural diversity of learners needs to be supported by a responsive approach to personalising the pedagogy (Tomalin 2007).

Ethnic Diversity in British Higher Education

Higher Education institutions have started to recognise the increasingly influential role that ethnic minority groups play in higher education. The Open Society (2005) supports this view and mentions the role of education as crucial in developing integration, social mobility and cohesion.

Modood (2002) suggests that higher education has an ambivalent role in relation to ethnic minority diversity. This ambivalent role has a negative overall effect in the educational achievements of ethnic groups. This is discussed by Connor (2004) and Richardson (2008) who document that Pakistani and Bangladeshi undergraduates are less likely than their ‘white’ counterparts to get a first or upper-second classification for their degree.

There is a clear need to develop a curriculum that supports equality in educational achievement and as a consequence supports a multicultural society (Swann Report 1985). This is illustrative of the need for a proactive approach towards pedagogy development in the form of a culturally responsive theoretical framework.

Culturally Responsive Teaching

For the purposes of this study we define ethnicity as a cultural construct. How academics teach, respond, and manage these cultural constructs with their students is unique and personal. These differences can lead to inconsistency in dealing with ethnic diversity alongside a fragmented and superficial approach to pedagogy (Villegas & Lucas 2002). For many students this leads to a limited higher education experience and low attainment.

Villegas & Lucas (2002) present a theoretical approach that provides an intervention to stimulate conversations among academics and HEIs; their proposition is

referred to as the six salient characteristics. Villegas & Lucas (2002) argue that these characteristics should form the basis of any culturally responsive teacher.

In the first instance a culturally responsive teacher should be socio-culturally conscious, that is, recognises there are multiple ways of perceiving reality and that these ways are influenced by one's location in the social order. Secondly, the teacher should have an affirmative attitude towards students from diverse backgrounds; the teacher should see resources for learning in all students rather than viewing differences as problems to be overcome. In the third instance teachers should perceive themselves as agents of change and have a responsibility of bringing about educational change that will make schools more responsive to all students. The fourth characteristic advocates that teachers should understand how learners construct knowledge and be capable of promoting learners' knowledge construction. The fifth characteristic mentions that teachers should make a conscious effort to know about the lives of his or her students. Finally within the sixth characteristic teachers should use their knowledge about students' lives to design instruction that builds on what they already know while stretching them beyond the familiar.

In addition to the six salient characteristics Gay (2001) puts forward her five essential elements of culturally responsive teaching. Firstly, she mentions the need for educators to develop a knowledge base about cultural diversity. Secondly, have the ability to design culturally relevant curricula. Thirdly, demonstrate caring and build learning communities. The fourth element describes educators having the confidence to communicate with ethnically diverse students across cultures. The fifth element discusses having the ability to respond to ethnic diversity in the delivery of instruction.

The six characteristics (Villegas & Lucas 2002) and the five essential elements (Gay 2001) are designed in relation to primary and high school teacher training. By

integrating the two frameworks this research presents an adapted theoretical framework of culturally responsive teaching that is relevant for pedagogy development in British university Business Schools.

| Five Essential Elements Gay (2001) | Six Salient Characteristics Villegas & Lucas (2002) | Theoretical framework |
|---|---|--|
| | | |
| Develop a cultural diversity knowledge base | Socio-culturally conscious | Both authors agree that cultural consciousness is the foundation of culturally responsive teaching. |
| Design culturally relevant curricula | Affirming views | Design resources that are based on culturally responsive strategies that affirm learner backgrounds and allow academics to engage with students on a more meaningful level. |
| Demonstrate cultural caring and building a learning community | Responsibility for Change | Have a moral responsibility to challenge students to achieve. |
| Cross cultural communications | Knowledge construction | Develop cultural bridging as a platform for communication and understanding between academic and student. This understanding is the foundation for future knowledge construction. |
| Ethnic diversity in the delivery of instruction | Know about the lives of students | The last three elements are fused to develop HE curriculum. Understanding the learner and developing curricula and practice that is consistent and thoughtful requires a climate of learning in higher education. |
| | Design instruction that builds on what they know. | See above |

Table 1 – Adapted Theoretical Framework for Culturally Responsive Teaching

By overlaying the theoretical approaches presented in Table 1 we propose our adapted theoretical framework for culturally responsive teaching for British university Business Schools. The adapted theoretical framework is presented as five-pillars:

Pillar 1: Cultural consciousness

Pillar 2: Resources

Pillar 3: Moral Responsibility

Pillar 4: Cultural Bridging

Pillar 5: HE Curriculum

The adapted theoretical framework is designed to support academics in understanding the pertinent aspects of developing pedagogical approaches that support ethnic and culturally diverse students (Gay 2001).

Methodology

Within the context of cultural responsiveness of academics in higher education the phenomenology method seems a natural approach. The selected approach allows the researcher to explore the role of culture in human interaction (Orbe 2000). This allows the essence of the phenomenon to be explored in relation to how academics construct and translate meaning, and how this meaning shapes and affects their relations in the world and by extension their formulation of pedagogy (Denscombe 2003).

The sample for this article is made up of ten academics working in British university Business Schools. The academics were chosen via purposive sampling and were identified through the primary gatekeepers (Richie 2003) who in this case were identified as faculty HOD's and line managers. Ritchie (2003) recommends that when selecting a purposive sampling strategy, criterion should be used that spans across areas such as demographics, characteristics, circumstances, experiences and attitudes. Complex criteria make the sample more difficult to select because the information has to be collected before a decision about inclusion or exclusion can be made (Ritchie 2003). In order to simplify the selection process academics were chosen who had a minimum three year experience in higher education with a subject focus in one of the following areas; Law, Leadership, Management, Strategy, Marketing, Transport and Logistics. It is important to note that the sample selected is not meant to be taken as representative of the sector as a whole.

Based upon the gatekeeper recommendations and the criterion discussed, at this stage each participant was then individually contacted to ascertain his or her willingness to partake in the research via in-depth interviews. The in-depth interview questions were designed in relation to the adapted theoretical five-pillar framework. The framework acted as a guide to discuss critical aspects of culturally responsive teaching. The structure of the interviews also allowed sufficient flexibility to permit topics to be covered in the order most suited to the interviewee (Legard 2003). In addition to the flexibility, probes were utilised to achieve greater depth of answers in terms of penetration, exploration and explanation (Legard 2003).

Analysis: Culturally Responsive Teaching in Business Schools

The interview responses were analysed within the context of the theoretical five-pillar framework. The key themes identified within the proposed framework, based on the

work of Gay (2001) and Villegas & Lucas (2002), act as a proposed guideline for Business Schools in developing personalised pedagogy based on cultural empathy.

Pillar 1: Cultural consciousness

The first pillar in the adapted theoretical framework is cultural consciousness. This pillar articulates the importance of understanding the background and the cultural characteristics of the students they teach. This entails developing an understanding of the complex relationships between educational establishments and society (Villegas & Lucas 2002). Having intimate knowledge of inequality in society is a critical foundation block for the development of consciousness (Zamudion. et al 2009) and by extension a key experience in developing pedagogy.

Within this pillar it is important to develop empathy. This can be difficult for academics whose background can differ widely from the students they teach. It is these differences, which need to be underpinned with empathy to create a consistent experience for ethnically diverse students. Gay discusses this in more detail and maintains that one of the most instrumental features of culturally responsive teaching is the power of caring. Caring for the student is a moral imperative, a social responsibility, and a pedagogical necessity (Gay 2000, 45).

Embedding caring into pedagogy may seem unexpected but having empathy for the needs of students is integral to academic awareness of student concerns and learning aspirations that has implications on the educational attainment of students (Ladson-Billings 1995). When the academics were asked about issues around cultural awareness one academic commented that:

30-40% of my students are British Muslims, and they are a steady growing majority on the courses I teach, that's why for me it is so important to make my teaching as accessible and open as possible.

Gay (2001) supports this view and recommends that a culture of caring should be developed by educators and educational establishments. This culture should be rooted in pedagogy that should form the basis of validation and strength for ethnically diverse students.

One academic was asked about the level of personal support they give to students in developing their higher education experience. They commented that:

As an academic I don't think we do enough in supporting our students. I am not sure why this is; this could be to do with not enough time or resources. Maybe we need to spend more time with the first year students to help them receive and get over the hurdles of higher education and lower the drop out rate during this early time.

As part of this, validation is a key aspect of cultural consciousness; in the interviews conducted the majority of the academics root their cultural consciousness in a pastoral and admin capacity. However one academic did mention the need to use student reflections as part of the teaching process:

Maybe we could try and help them more when we ask them to reflect. They do give us a lot of information when we do ask them to reflect and in many cases they take us back to their childhood and I feel like a councillor looking in at a past experience. I try to use these experiences to help me understand my students.

It is this kind of insight into past lives, from reflective practice, that may give academic staff understanding of the cultural characteristics and contributions of various ethnic and religious groups. These can be utilised by academic staff to formulate pedagogy that is meaningful and validating and thereby empowering students (Villegas & Lucas 2002).

Pillar2: Resources for Learning

Culturally responsive pedagogy has emerged to empower ethnically diverse students through academic success, cultural affiliation and personal efficacy (Gay 2000, 111).

How do textbooks and additional resources support academics in developing and formulating this pedagogy? An integral factor to curriculum design is the use of resources (Gay 2000, 113), therefore the quality of the resources is an important factor in student achievement. Gay (2001) emphasised this in recognising that curriculum content that is meaningful to students improves their learning.

Content that is meaningful is validating. For example Ruiz (1991) noted that textbook authorship is mainly shaped by the West and in particular European, North America and Australia. For Business Schools this approach is animated and as a consequence the Western orientated textbooks for many students result in a disconnect within the learning process. Nieto (2000) believes that diverse students have difficulty finding themselves and their communities in the curriculum, and no acknowledgement is made about their contribution to a country's social and economic development. When they see themselves it will be through the lens of the dominant group that for many creates isolated learning experiences (Nieto 2000, 97).

This scenario is also prevalent within higher education Business Schools. From the interviews of this study only 30% recognise diversity in curriculum design as being integral to the success of teaching and learning. An academic of jurisprudence suggested a lack of textbooks and supporting resources where diversity is represented. He commented that:

Some texts do refer to ethnic minority and British Muslim cases, but it is from a very neutral perspective and these are very passive, always in an observing position rather than fully participating.

The interviewee resolved this situation by developing his own personal case studies. He commented:

When I took over the modules I teach, I introduced ethnic minority familiarity in all the case studies and lecture questions that I provided, I wanted the ethnic minorities and the British Muslims in my Class to see names and scenarios that are familiar to them, and through this mechanism I wanted them to feel a part of the module. I wanted them to see ethnic minority police officers, perpetrators, and victims of crime as a cross spectrum of society.

Kirkland (2003) refers to this as a symbolic curriculum where learning is scaffolded within the content. The academic commented further and found that this type of technique did help him to better understand his students and it:

Helped to embed integration and improve attainment.

To encourage this integration Gay (2001) recommends that academics should cultivate skills that allow them to develop deep cultural analyses of resources and other instructional materials. This is supported by Said & Richardson (2007) who in addition recommends that professional development initiatives should provide teachers with the training to identify and teach against whatever remaining stereotypes may exist in textbooks and curricular materials.

Pillar 3: Moral Responsibility

This pillar defines the role of the academic as that of an agent of change (Villegas & Lucas 2002). This pillar looks at the role of the academic in developing pedagogy and learning that is most appropriate for the student even though it may clash with the interests of the Business School. This role is very much about safeguarding the interests of the student alongside the interests of the Business School and bringing the teacher and learner into a culturally responsive partnership that is rooted in high expectations

underpinned by empathy and understanding in facilitating student achievement.

Moral Responsibility needs to act as a catalyst for student expectation and achievement. Teacher expectations significantly influence the quality of learning opportunities provided to students (Nieto 1999, 19). When the academics were asked of their expectations of their students, one academic replied:

I do not expect my students to fail, they receive all the content in Blackboard and they should spend time reading it to understand the subject.

Academics have a moral responsibility for student performance and this is integral to a cultural understanding. Teacher student relationships that are not responsive to ethnic minorities cultural backgrounds often lead to a disconnect between the student and the academic. For example this may be due to teaching not being underpinned by facilitation, validation and empowerment for the learners but more on a didactic pedagogy influenced by control (Gay 2000, 32). For success to emerge academics need student expectations that allow them to succeed through an intuitive commit (Gay 2000, 47). Another academic commented:

I expect my students to be challenged. I expect them to engage and critically analyse the content. Some of my ethnic minority students are excellent; I find this more applicable to my female ethnic minority students. I do often have problems with immature ethnic minority males. They don't engage or have the ability to take charge and be responsible.

This seems to raise many issues in terms of engagement, confidence and cultural embedding. Academics need to extend their interactions with students to more than teaching the core subject matter (Gay 2000, 47) and focus on engagement that supports interaction between the educational content and the student. An academic was asked about how different ethnic groups engage with teaching on a subject specific area he

commented that in many cases there was a certain level of immaturity especially within ethnic minority males from South East Asia. The academic commented further:

Maybe they have come into higher education too soon, I honestly don't know, maybe it is something to do with home, maybe they are used to getting everything they want at home. Are they pampered to at home? Are they never challenged at home? I don't know but it is there.

This academic raised issue of prejudice in the pedagogy and observations also demonstrated the teacher's inability to connect and empathise with the students. He wanted them to succeed but did not have the cultural consciousness to communicate that expectation to his students. This lack of consciousness, and in part confidence, led to the teacher identifying a cultural mismatch (Said & Richardson 2007) between the teaching and the academics perception of how students behave within the Business School and the wider community. Consciousness, confidence and expectations are key factors in the development of moral responsibility.

Many academics developed a moral responsibility, which also takes into account student pressures and personal experiences. One academic commented:

I am starting to learn on a regular basis that students have a huge amount of outside pressures and commitments and maybe they just can't give the time this module needs. I have tried to change my style and give them more reading to do in their own time. I recognise that my teaching needs to be adapted to support my students.

The students are caught in a vicious circle of low paid work and university studies, and for the majority of them the only way out of this trap is to finish their degrees and obtain a well-paid professional job.

Another academic commented:

"In previous years I could spend time with my students, get to know them on a personal level and then give them the very best support I could provide. It was a lot

more personal and I felt I had an obligation to them. Now I have too many students to teach and it becomes difficult to develop a relationship with them.”

This last comment elucidated by the academic is particularly revealing. With so many outside pressures we can see how the relationship between academic and student may cause uncertainty and weaken a relationship that may undermine the opportunity to foster a teacher and student partnership. Many academics find it difficult to fulfil their obligations with such little resources. Another academic commented:

“We need to show some compassion to our students otherwise we are in danger of becoming a faceless organisation that hides behind its policies and procedures”

Moral responsibility allows academics to formulate pedagogy that is underpinned by high expectations not just the ‘minimum pass’. This responsive pedagogy allows academics to provide a holistic university experience.

Pillar 4: Cultural bridging

Academics need to act as conduits between students pre-existing knowledge and the new material they are expected to learn. To achieve this role academics must have a deep knowledge of the subject matter they are teaching (Villegas & Lucas 2002). This in-depth knowledge of the subject matter gives academics and teachers the confidence to start to utilise culture as a vehicle for learning (Ladson-Billings 1995).

The fusion of culture within the classroom places the student at the centre of the learning process. This indicates a clear movement away from passive learning towards an environment that is challenging for students and allows them to think critically. This may mean utilising the backgrounds of the students as a resource and embedding this background of diversity within the curriculum. The student as a resource should be

pivotal to pedagogical developments. To deny students access to this resource is to deny students access to the knowledge construction process (Villegas & Lucas 2002).

For the academic to become ‘bridge builders’ and to allow students access to the knowledge construction process they need to have recognition and empathy with the students they teach. In essence teachers need to build on what students do have, rather than lament about what they do not have (Nieto 1999, 7). Students are seen to be empowered as learners when they can identify with learning and with their tutors (Nieto 1999, 11). One academic commented:

I try to get students to think out of their current environment and question the world around them, so for example in one of my lectures students were discussing the case of a priest abusing a boy within his parish. I asked the students to consider what would be the consequences if this happened in a mosque or a synagogue?

When ethnic minority students have the opportunity to discuss their previous experiences and cultural values in the classroom, this may in itself be a new cultural experience and challenge. As Lipka (1991) suggested that most academics try to identify with their students in creating a positive learning climate, built on mutual respect and trust. Lipka (1991) continues with the proposal that academics should encourage ethnic minority groups to be critically aware of their own personal experiences and cultural values. One academic commented:

One thing I have noticed when having class-based discussion with my students is how different ethnicities respond to challenges in different ways. For example when discussing the ban on smacking, British Muslim students would get very angry and emotional on the topic and with the people who disagreed with them. This was down to their own bad experiences from attending Madrassahs from their childhood.

The academic made the considered decision to bring controversial cultural topics into the classroom. For many students this helped them to think of their own culture from within an academic context and helped them think critically about the world around them. This aspect was very important to the academic as he commented:

In my experience ethnic minorities in general are too accepting of what goes around them and they tend think on a very moderate level, they need to think from a more critical perspective.

This kind of approach is supported by Mirza et al (2007) who advocates the use of critical consciousness for British Muslims and ethnic minorities. There is a need to develop a critical consciousness to engage with the world, and she advocates that this kind of approach should be supported and facilitated by academics. Rather than bemoan perceived injustice it is suggested that academics should challenge the status quo and engage in critical discourse and dialogue for a more engaging teaching and learning experience (Mirza et al, 2007). This approach to critical consciousness is very applicable to all ethnicities and religious groups.

Pillar 5: Educational Strategies

Similar to the African proverb, ‘It takes a village to raise a child’, many educational researchers propose that it takes comprehensive reform to raise student achievement (Durden 2008). In higher education the role of the institution is significant in the success of the student. For example the social formation of the Business School struggles with issue of internationalisation and cultural understanding and in particular in the context of culture, climate, and interpersonal relationships that appear to have lower priority (Louis et al, 1996). It is important to investigate and understand the role the organisation plays in shaping and moulding the cultural climate in which the

academic develops there teaching. It is this environment that students interact with on a daily basis.

Nieto (1999, 162) contends that all school policies and practices, not simply pedagogy and curriculum, need to change if student learning is to be fostered. This argument requires university Business Schools to undertake a significant cultural shift in how the organisation operates and conducts itself. For Business Schools this may mean that they need to do more than just rely on specific strategies, but also consider the need for Business School culture to create specific conditions for learning (Nieto 1999, 101).

Numerous authors such as Suleiman (2001) & Taylor & Whittaker (2003) identify curriculum as an important element in the negative schooling experiences of minority students because a traditional curriculum does not adequately represent their history (Said & Richardson 2007). Nieto (1999, 97) supports this concern for students who do not belong to the dominant group and seem to have challenging curriculum experiences that conflict with their personal cultural identity and their wider community reference groups. Curriculum and organisational climate are key elements in ethnic diversity. Climate is key in fostering understanding between academics and students.

One academic commented:

How can ethnic minorities deal with all the external pressures from outside the university and still expect to get a good degree? They face an immense amount of pressure and expectations such as expected to look after their parents, expected to marry young, expected to have a forced marriage and in many cases forced to flee for their safety and in some occasional cases forced to work at young age to support their parents. A lot of the ethnic minorities I have taught have it very hard as compared to their white counterparts.

The academic advocates the need for organisations to develop a flexible and dynamic approach. This is important for Business Schools to articulate their message on ethnic minority diversity clearly throughout its systems and processes to academic and non-academic staff. In discussions with one academic on how clearly this vision was articulated to them by their organisation, they responded:

I am aware of various communications in regards to policy and procedures. In my view there is a huge upsurge in developing something that is appropriate. In terms of me looking at in detail I have not. However it seems to be on glance a robust document.

Another academic commented:

This organisation accepts that there are many different groups and the needs for each group are catered for very well. The holiday calendar, prayer rooms etc. incorporate inclusivity. In my opinion I think as an organisation we are too flexible, you can't continue to give everything, there needs to be a line and all students should adhere to that.

Another academic commented:

I am not aware of this organisation's policy on ethnic diversity; I have never seen a need for it apart from treating all people equally. You may think that's awful but from a personal perspective everybody deserves the same, same opportunities, same help.

This is illustrative of divergent opinions from academics in Business Schools. Not all were aware of diversity policy and procedures in their organisation, and there was even less awareness or understanding of how these policy and procedures are implemented. The university Business School is not just a place of learning, but also a place of work and leisure, which involves a responsibility to promote the welfare of both staff and students (Tomalin 2007).

We need to consider how strategies and practices impact upon students in the context of ownership and their level of relationship with the Business School. This may support the development of a more critically conscious and involved student in the construction of knowledge, building personal and cultural strengths, and having empathy with the curriculum from multiple perspectives, using varied assessment practices that promote learning (Villegas & Lucas 2002).

Concluding discussion and recommendations

The proposed theoretical five-pillar framework is intended to facilitate culturally responsive teaching practice for ethnic minorities in Business Schools and the wider university. The paper is intended to be illustrative of the complexity of supporting cultural diversity in Business Schools and how this is compounded by a pedagogical practice that is shaped by Western business practice that is dominated by aspirations of Western culture. Internationalisation of Business Schools needs to engage with cultural diversity that is responsive to the personal need for learning. For examples of good practice to be sustainable we need such approaches to be underpinned by a culturally responsive teaching practice.

The proposed theoretical framework of culturally responsive teaching presented in this paper is intended to be a starting point for the development of a sustainable educational approach. The research has defined a need for Business Schools to adopt an approach that is based on culturally responsive teaching and allows academics to engage their students through their cultural values and heritage. It is clear that many academics lack clarity in the needs of teaching to diverse groups. Student and academic interaction that is based on culturally responsive teaching can lead to fostering and the nurturing of a supportive climate that moves away from inequality and a disconnect from learning (Nieto 1999, 19).

However the student and academic interaction needs to be supported by universities. All the academics interviewed, involved in Business School teaching, discussed the wide-ranging pressures being placed upon them; these include more students, more administration and more teaching. These divergent pressures leave less time for student engagement. The biggest challenge for university Business Schools is how these obstacles can be overcome. Said & Richardson (2007) discuss the idea of professional development activities that could be designed to identify and challenge stereotypes that exist in policy, procedures, and educational resources and practice. These ideas are also discussed by Nieto (1999, 5) where she advocates the use of dialogue as a favoured pedagogical approach. Such an approach gives academics the opportunity and confidence to begin the development of pedagogy that is culturally responsive to the diversity of Business Schools. The focus of teaching has moved from the transmission of knowledge to socially connecting with students. Socially connecting through culturally responsive teaching supports the student in reflecting, theorising, and creating knowledge (Nieto 1999, 5). The use of the five-pillar theoretical framework is proposed as a sustainable approach towards inclusive pedagogy formulation and dialogue in university Business Schools.

References

- Allen, P. M. (1998). "Towards a Black construct of accessibility." RESEARCH REPORT-POLICY STUDIES INSTITUTE: 86-95.
- Ana María Villegas, T. L. (2002). "Preparing Culturally Responsive Teachers: Rethinking the Curriculum." Journal of teacher education **53**(20).
- Denscombe, M. (2003). Good Research Guide : For Small-Scale Research Projects (2nd Edition). Berkshire, , GBR, McGraw-Hill Education.
- Durden, T. (2008). "Do Your Homework! Investigating the Role of Culturally Relevant Pedagogy in Comprehensive School Reform Models Serving Diverse Student Populations." The Urban Review **40**(4): 403-419.
- Gay, G. (2000). Culturally Responsive Teaching: Theory, Research, & Practice. New York, Teachers College Press.
- Gay, G. (2001). "PREPARING FOR CULTURALLY RESPONSIVE TEACHING." Journal of Teacher Education **53**(2): 106-116.
- Helen Connor, C. T., Tariq Modood, Jim Hillage. (2004). "Why the Difference? A Closer Look at Higher Education Minority Ethnic Students and Graduates."
- Institute, O. S. (2005). British Muslims and Education, Open Society Institute.
- Kirkland, G. G. K. (2003). "Developing Cultural Critical Consciousness and Self-Reflection in Preservice Teacher Education." Theory into Practice **42**(3): 181-187.
- Ladson-Billings, G. (1995). Toward a theory of culturally relevant pedagogy. **32**: 465.
- Legard R, K. J., Ward K, (2003). In-depth Interviews. Qualitative Research Practice, A Guide for Social Science Research Students and Researchers, Sage Publications: 138-169.
- Lipka, J. (1991). "Toward a Culturally Based Pedagogy: A Case Study of One Yup'ik Eskimo Teacher." Anthropology & Education Quarterly **22**(3): 203-223.
- Louis, K. S., H. M. Marks, et al. (1996). "Teachers' professional community in restructuring schools." American educational research journal **33**(4): 757.

- Mirza, M., A. Senthilkumaran, et al. (2007). "Living apart together." British Muslims and the paradox of multiculturalism.
- Modood, T. and M. Shiner (2002). "Help or Hindrance? Higher Education and the Route to Ethnic Equality." British Journal of Sociology of Education **23**(2): 209-232.
- Nermin Said, S. and B. Katherine Richardson (2007). "PART III: CREATING MULTICULTURAL CLASSROOMS: Learning from the Experience of Muslim Students in American Schools: Towards a Proactive Model of School-Community Cooperation." Multicultural Perspectives **9**(3): 44.
- Nieto, S. (1999). The light in their eyes - creating multicultural learning communities. Stoke on Trent, Trentham Books.
- Nieto, S. (2000). Affirming diversity: The sociopolitical context of multicultural education, Longman, 1185 Avenue of the Americas, New York, NY 10036 (\$63). Tel: 800-666-9433 (Toll Free).
- Richardson, J. T. E. (2008). "The attainment of ethnic minority students in UK higher education." STUDIES IN HIGHER EDUCATION **33**(1): 33-48.
- Ritchie, J., J. Lewis, et al. (2003). "Designing and selecting samples." Qualitative research practice: A guide for social science students and researchers: 77-108.
- Ruiz, R. (1991). "The empowerment of language-minority students." Empowerment through multicultural education: edited by Christine E. Sleeter: 217.
- Suleiman, M. F. (2001). "Image Making of Arab Americans: Implications for Teachers in Diverse Settings."
- Swann, J. (1985). The Swann Report 1985: Education for all (Final Report of the Committee of Inquiry into Education of Children from Ethnic Minority Groups).
- Taylor, L., & Whittaker, C. (2003). "Bridging multiple worlds: Case studies of diverse educational communities." Boston: Pearson Education.)
- Tomalin, E. (2007). "Supporting cultural and religious diversity in higher education: pedagogy and beyond." Teaching in Higher Education **12**(5-6): 621-634.

Zamudio, M., J. Bridgeman, et al. (2009). "Developing a critical consciousness: positionality, pedagogy, and problems." Race Ethnicity and education **12**(4): 455.