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Identification of Cultural Heuristics for the creation of consistent and fair pedagogy for ethnically diverse students
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Abstract

This book chapter intends to illustrate the complexity of supporting culturally diverse students in UK Higher Education Business Schools and how this complexity is compounded by pedagogy, which is shaped by educational practice that is dominated by aspirations of Western culture. The role that culturally responsive teaching can play as an approach to meeting the educational needs of students whose educational framework and culture are different from western mainstream education is also explored within the context of UK Business Schools. This chapter investigates the cultural constructs of culturally responsive teaching within the structured framework of the five-pillars of Jabbar and Hardaker (2013). We propose, through the identification of the cultural constructs, that within higher education there are gaps within fundamental areas that should be developed to consistently engage with students in a fair, consistent and equitable manner.

Introduction

This chapter seeks to illustrate the challenges facing many educators and organisations within the shifting cultural landscape of UK Higher Education. Hence this chapter seeks to develop discussion and raise awareness around the complex issues of pedagogy development, academic awareness and institutional support in creating a consistent UK Higher Education experience for ethnically diverse students in UK Business Schools. The key output of this chapter is the proposal of cultural heuristics to support academic staff in the creation of pedagogy (Table 1). In developing this debate, the key discussions and gaps to emerge which impinge on the Higher Education experience for ethnically diverse students are the creation of inconsistent pedagogy design, poor pedagogy implementation and inadequate guidance, support and training for academic staff. This

emerges from a literature review analysis within the fields of multicultural educational and culturally responsive teaching (Gay, 2000, 2002; Jabbar & Hardaker, 2013; Villegas & Lucas, 2002; Villegas, 2007).

In order to develop this debate this chapter defines ethnically diverse students as *students whose background, ethnicity and experiences differ from the dominant culture* (Gay, 2000, 2002; Ladson-Billings, 1995b; Nieto, 1999). In discussing the challenges of western pedagogy on ethnically diverse students this chapter puts forward innovative cultural heuristics (Table 1), which are designed to act as a benchmark in the construction and development of cross-cultural pedagogy that is consistent and fair. These cultural heuristics (Table 1) will be structured and discussed around the five-pillar framework (Jabbar & Hardaker, 2013), which is specifically designed as a template for culturally responsive teaching in UK Higher Education. The five-pillar framework is underpinned by the work of Gay (2002), Ladson-Billings (1995b) and Villegas and Lucas (2002) whose work in this area has a focus on the development of consistency and to create an engaging environment of learning for ethnically diverse students.

While the development of consistency and the creation of an engaging environment is not a new or a novel concept it is only recently that it has taken on a more significant prominence. This is due to a number of factors, which include widening participation (Sanders & Rose-Adams, 2014) the view of the student as a customer (Molesworth, Nixon, & Scullion, 2009; Shaw, 2009) and the marketization of Higher Education (Woodall, Hiller, & Resnick, 2014). What's clear is the increase of tuition fees has created a pressurised environment where many organisations are now competing for students (De Vita & Case, 2003; Meek, 2000; Molesworth et al., 2009; Woodall et al., 2014). This competition is especially fierce in the international market where ethnically diverse students traditionally pay a higher tuition fee (Woodall et al., 2014). One of the biggest beneficiaries of these higher fees have been UK Business schools, who in 2009/10 earned approximately £2bn in export earnings (Schools, 2015). The UK British Council (2013) further expands on these figures and provide statistics which show that there were over 90,000 students from an

ethnically diverse international background studying a Business-orientated degree (e.g.
Economics, Business Studies, Accounting, Marketing) in the academic year 2013/14. This
has lead to a culture of competition where market forces dictate institutional strategies and
growth in income from overseas is increasingly seen as a form of financial stability (Connor,
Tyers, Modood, & Hillage, 2004; Molesworth et al., 2009; Woodall et al., 2014).

This focus on the market and financial stability has led to increased student social
and geographical mobility, with ethnically diverse students developing a confidence to study
in other countries. This places increased pressure on Higher Education Business Schools to
develop an educational experience which differentiates them from their competitors
(Zamudio, Bridgeman, Russell, & Rios, 2009). One of the key ways of developing this
differentiation is the creation of pedagogy which is consistent, an experience which is
enriching and expectations which are fair (Tomalin, 2007; Turner, 2006). In order to move
towards this, institutions must meet the challenge in establishing teaching policies,
pedagogy, and practices that reflect the changing needs of an ethnically diverse student
body.

Ethnically diverse student experience

The impact of competitive market forces and the influence these have on
organisational strategy and growth should not be the defining argument in the creation of a
consistent experience for ethnically diverse students, there is also a moral argument to be
made. The moral argument in the past has not always been a priority, with literature
(Connor et al., 2004; Modood, 2006; Turner, 2006; Tomalin, 2007; Richardson, 2008)
suggesting that current UK Higher Education practice, theory and policies favour the western
learner, and any pedagogy that does not conform to western practice is seen as either
incomplete (Joy & Poonamallee, 2013) or is referred to as the other (Ngambi, 2008).
Current pedagogy design is shaped by western business practice, and dominated by
aspirations of western culture, hence if a student is not from this dominant culture that
student is then at a disadvantage. This continued focus on the western learner leaves many

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ethnically diverse students struggling to try and unravel UK academic culture, almost piecemeal from those tangible practice-based aspects of university life (Turner, 2006), leading to lower achievement and attainment (Connor et al., 2004; Modood, 2006; Richardson, 2008; Schapper & Mayson, 2004; Turner, 2006).

The issue of achievement and attainment is a recurring debate with multiple authors (Connor et al., 2004; Modood, 2006; Richardson, 2008) arguing that a poor Higher Education experience is a key trigger for low achievement and attainment. Ethnically diverse students are fundamentally disadvantaged in terms of attainment and achievement (Richardson, 2008). This is underpinned by the notion that students from a ethnically diverse background have poorer representation and lower admission rates at the *prestigious* pre 1992 Universities (Modood, 2006), which has lead to poor social mobility and the Russell Group universities becoming less socially representative (Social Mobility & Child Poverty Commission, 2013).

These issues continue to contribute to a poor ethnically diverse student experience. Ngambi (2008) argues that Business Schools have a moral obligation to develop teaching practices that are meaningful to ethnically diverse students. The moral imperative is just as important as the financial argument and in the past this has been overlooked. In order to meet the challenges discussed so far and to develop academic and institutional understanding alongside a moral responsibility, this chapter proposes that UK Business Schools should have view of learning which is comprehensive by spanning across multiple factors such as curricular and pedagogical approaches (Gay, 2002) underpinned by strategies, programs and policies (Nieto, 1999). Hence this chapter is grounded in culturally responsive teaching (Gay, 2002; Jabbar & Hardaker, 2013; Ladson-Billings, 1995b; Villegas & Lucas, 2002) within the larger body of research known as multicultural education (Banks & Banks, 1995, 2009; Gaffney, 2008; Nieto, 1999; Sleeter & Grant, 2006).

Culturally Responsive Teaching

Culturally responsive teaching is an approach that takes into consideration student background and culture in the development of pedagogy (Gay & Kirkland, 2003; Ladson-Billings, 1995a). This is a conversation that has taken place over many decades but inconsistencies and poor student experience are still prevalent (Joy & Poonamallee, 2013). Culturally responsive teaching by its very nature is designed to combat these issues of inconsistencies by acting as an enabler for teaching methods that allow for the use of cultural characteristics, experiences, and perspectives of ethnically diverse students as conduits for teaching them more effectively (Durden & Truscott, 2013; Schmeichel, 2012). For this approach to be successful there needs to be organisational support where issues of multicultural education and diversity need to be developed through clear policies, procedures, curriculum and institutional strategy (Nieto, 1999).

However, culturally responsive teaching is not without controversy. Critics of culturally responsive teaching argue that they have little time, minimal resources or their subjects are incompatible with a culturally responsive teaching perspective (D'Souza, 1995, 1991; Schlesinger, 1991; Tancredo, 2006). These criticisms are rejected by Gay (Gay, 2002) who argues that in many cases these are based on superficial pedagogy, anecdotal incidents or distorted knowledge, which in many cases is conveyed through popular culture or mass media. In the view of Sleeter & Grant (2006) and Sleeter (2001), these distortions and misconceptions are based on educators being unfamiliar with the contributions made by ethnically diverse students to their subject.

In structuring this research Figure 1 below outlines the key inputs, mechanisms and outputs for this chapter. The literature review is mapped onto the five pillar framework (Jabbar & Hardaker, 2013), this chapter then outlines in Table 1 the cultural constructs for consistent pedagogy development.
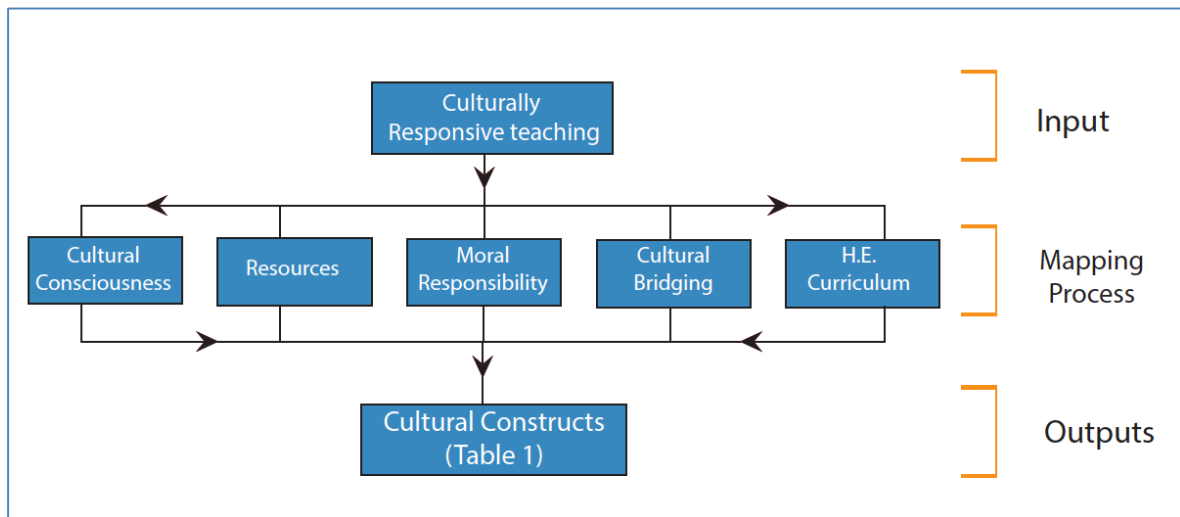
Figure 1: Overview of Mapping process

Five pillars of Culturally responsive teaching

In responding to these critics and creating a pedagogy that is fair and responsive the five-pillars of culturally responsive teaching of Jabbar and Hardaker (Jabbar & Hardaker, 2013) are proposed as a guiding mechanism to support the creation of consistent cultural heuristics to help academics in the creation of pedagogy. The five-pillar framework (Jabbar & Hardaker, 2013) was one of three different frameworks considered, the other approaches include the five essential elements of Gay (Gay, 2000, 2002) and the six salient characteristics of Villegas and Lucas (Villegas & Lucas, 2002). The five-pillar framework (Jabbar & Hardaker, 2013) was deemed more of an appropriate framework due to its focus on UK Higher Education as compared to the Five essential elements of Gay (Gay, 2000, 2002) and the six salient characteristics of Villegas and Lucas (Villegas & Lucas, 2002) which predominantly focus on pre-school and high school pedagogy in the United States.

The five-pillar framework (Jabbar & Hardaker, 2013) proposes that for UK Higher Education Business schools to undertake culturally responsive teaching successfully then this must be organised around the five following concepts:

- Cultural Consciousness
- Resources

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- Moral Responsibility

- Cultural Bridging

- HE curriculum

The above five concepts are used as the basis to identify the key cultural heuristics for the development of culturally responsive teaching in UK Higher Education Business schools. An overview of the cultural heuristics organised by the five concepts is available in Table 1.

Cultural heuristics within Cultural Consciousness

Within the concept of Cultural consciousness this section of the chapter aims to explore the heuristics which illustrate the complex relationships that exist between Business School academics and their students. It is important to recognise that there is plurality in the way students think, talk, behave, learn and students are heavily influenced by variables such as their race, ethnicity, social class, and language (Banks, 1995; McGee Banks & Banks, 1995; Villegas & Lucas, 2002). In developing this plurality, Figure 2 identifies the key cultural heuristics of cultural consciousness.
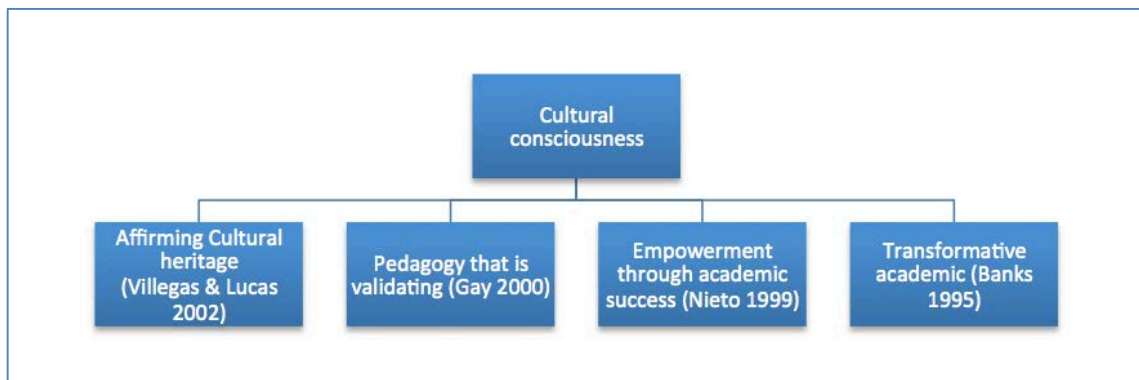

Figure 2: The Cultural heuristics of Cultural consciousness

These heuristics in Figure 2 acknowledge difference and plurality as essential components within the remit of educators to comprehend and empathise with student experience and history. Empathy encourages academics to come out of their comfort zone, and create what

is described by Villegas and Lucas (2002) as *social cultural environments*, or safe zones of learning.

However developing a cultural consciousness requires academics to be self-conscious, critical, and analytical of ones own teaching beliefs and behaviours (Choo, 2007; Gay & Kirkland, 2003; Nieto, 1999). Hence the development of self-reflection and internal critical analysis is essential in not only helping to improve the educational opportunities of ethnically diverse students but also in creating validating and affirming learning environment (Gay & Kirkland, 2003; Howard, 2003; Jabbar & Hardaker, 2013; Nieto, 1999). In order to create a consistent validating and affirming learning environment there are multiple approaches that can be adopted. One technique is for academics to be supported in getting to know their students better, and institutions allowing the utilisation of home culture and language as part of the learning process (Nieto, 1999; Vita, 2001; Waistell, 2011). Gatimu (Gatimu, 2009) suggests a partnership between students and academic staff advocating students as creators of knowledge. This type of approach is a powerful which brings meaning and context into the classroom, rooting knowledge in student background, history and culture which can be transformative and empowering in the lives of students (Banks, 1995, 2008; McGee Banks & Banks, 1995).

Bringing culture and history into the classroom gives ethnically diverse students a platform to succeed. When students are taught in a environment which is designed to help them succeed, students from ethnically diverse backgrounds find it empowering and liberating, leading to higher levels of achievement and student satisfaction (Gay, 2000, 2002; Ghere, Kampsen, Duranczyk, & Christensen, 2007; Higbee, Siaka, & Bruch, 2007; Ladson-Billings, 1995b; Nieto, 2009).

Cultural heuristics within Curriculum Resources

In developing the heuristics for this concept and to contextualise the learning experience there is a need for academics to relate resources to student background, history and experience. When learning is situated in student background, history and experience

the transformative academic recognises that teaching in the increasingly diverse student environment poses learning challenges that need to be addressed through classroom pedagogy (Banks, 1995; Ngambi, 2008). Figure 3 outlines some of the key heuristics for this concept:
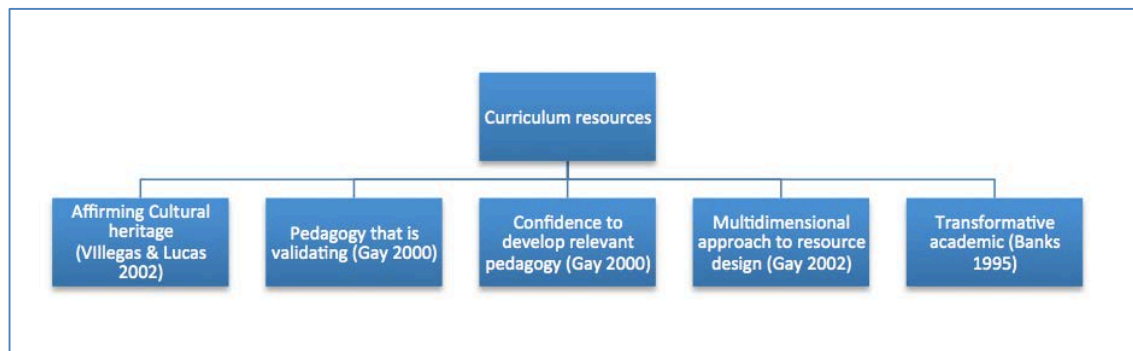

Figure 3: Heuristics of Curriculum resources

Culturally responsive pedagogy needs to be supported by resources that have context and relevance. Research (Ngambi, 2008; Turner, 2006) recommends that resources should have a diverse context and flavour which better represent the needs of the ethnically diverse student community. The importance of a balanced and consistent view towards resources development is evident as multiple authors (Allen, 1998; Sleeter & Grant, 1991) criticise current educational resources and curriculum as still very much targeted at the "white" European and American students.

The move towards implementing diverse curriculum resources requires academics to have confidence in themselves and in their subjects. Confidence gives academics the freedom and confidence to teach against prevailing stereotypes and also to become experienced in better judging the standard, quality and relevance of textbooks for Business School teaching. Confidence is a fragile thing, which can shatter in an instant, but is essential in developing a culturally responsive teaching base (Gay, 2002; Maeroff, 1988). To build confidence Gay (2002) talks about the need for a secure knowledge base, which should be supplemented with cultural awareness of textbooks and supporting educational

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resources, which are not solely dominated with a western resource framework. However, a knowledge base on its own not enough, educators should take more responsibility for individual and group welfare, and should see their role as an advocate, educator and friend (Turner, 2006).

This level of academic confidence will require academics to undertake a multidimensional approach to resource design, where they are comfortable with the multitude of educational resources used in the classroom in order to make learning more meaningful for students (Gorski, 1997). Undertaking a multidimensional approach to resource design are characteristics of a transformative academic who is defined as helping "students acquire new perspectives" on history and society through the reformation of the curriculum (Banks, 1995, p.394). The concept of the transformative academic is interrelated to transformative academic knowledge, with the underlying notion being that "Transformative scholars assume that knowledge is influenced by personal values, the social context, and factors such as race, class, and gender" (Banks, 2001, p.10). Here transformative scholars argue for the need to focus the debate on creating knowledge that challenges mainstream academic understanding in its production and implementation (Banks, 1995, 2001).

Hence mainstream academic knowledge needs to become more responsive in the creation and production of knowledge. This will mean that many academics may have to widen the net in the types of resources they develop (Avery & Thomas, 2004) and start to include research chapters and evidence based case studies that incorporate different ethnic minority groups (Villegas & Lucas, 2002). This type of approach is not without consequence for Business School policies, procedures and pedagogy. In helping academic staff to leave their comfort zones Business School institutions may have to develop specific training courses that allow academics to build confidence in creating resources that offer a balanced view that reflects the increasing ethnic diversity of the student community.

Cultural heuristics within Moral Responsibility

In identifying the cultural heuristics within this concept this section of the chapter emphasises the need for academics to develop a moral responsibility which transcends the classroom, and to acknowledge that teaching is not solely confined to the classroom (Nieto, 1999). Figure 4 outlines the key heuristics of academic moral responsibility:
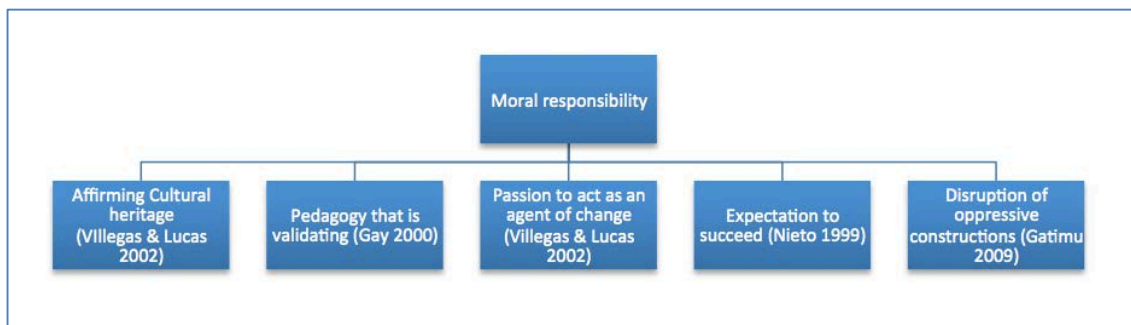

Figure 4: Cultural Heuristics of Moral Responsibility

As part of this responsibility academics should cultivate high expectations for all students not just for some (Goodlad, 1994; Tom, 1997). This concept views high expectations as a moral imperative that allows academics to increase learning and educational opportunities for students from an ethnically diverse background. As part of this responsibility there is a recognition that they are in a privileged position to facilitate the growth and development of other human beings and thereby challenge the status of the dominant group (Giroux, 2004), it is these types of academics which are the real *agents of change* (Villegas & Lucas, 2002).

An agent of change is defined as an individual who has empathy, passion and motivation for their students (Villegas & Lucas, 2002). These qualities are not luxuries, they are essential elements of the teachers toolkit which inspire students to achieve and develop themselves as human beings (Day, 2004). Passion leads to high expectations which is essential in developing a positive student experience (Jussim, 1989; McKown & Weinstein, 2002; Rubie-Davies, Hattie, & Hamilton, 2006). This issue of academic expectations has

also been discussed through the government funded Swann Report (Gillard, 2007) which looked at the effectiveness of education for ethnic minority groups in the United Kingdom. Pellegrini and Blatchford (2000) reported that one of its main findings was that low expectations for these students were a major factor in their poor academic achievement. This supports the view of Rubie-Davies, Hattie, and Hamilton (2006) who argue that certain characteristics such as ethnicity may be a significant factor in educator expectations (Baron, Tom, & Cooper, 1985).

The danger in academics having such low expectations especially in relation to ethnic minority students is that it can become a self-fulfilling prophecy. Ethnic minority students are highly influenced by low expectations, more so than their white counterparts, and this may serve to further widen the achievement gap when such students accept and confirm teachers' negative expectations (McKown & Weinstein, 2002; Nichols & Good, 2004; Sabry & Bruna, 2007). In the development of high expectations Durden & Truscott (2013) advocate the use of critical consciousness as a tool that explores and engages subjectivity and identifies issues of social struggle alongside helping educators develop understandings of culturally relevant pedagogy. Utilising critical consciousness as part of pedagogy development gives academics the confidence to disrupt oppressive constructions. Disrupting oppressive constructions is not about breaking rules and regulations and overseeing general anarchy, it is about giving marginalised groups a voice, a stage to air their grievances and analyse the forms of oppressive policies and regulations that they encounter in their lives, underpinned by a critical approach (Freire, 2000; Gatimu, 2009; Giroux, 2004). It also allows educators to take responsibility to identify and rectify areas of inequality in curricular and structural issues.

Developing a moral responsibility requires a multifaceted approach that explores academic intentions and passions and implements them within a culturally responsive framework. For many Business School academics this will require dedication, hard work and a genuine passion to see your students succeed (Gay, 2002). The concept of moral responsibility is very demanding, with high levels of commitment required, this section of the

chapter proposes that to meet these commitments academics need to embody passion to fight social inequities and reconstruct education to give all students opportunities (Gatimu, 2009; Nieto, 1999).

Cultural heuristics within Cultural bridging

In developing the heuristics for this concept academics acknowledge the importance of cultural bridging as an approach to equip students with the skills and confidence to build bridges between their pre-existing knowledge and what they are expected to learn (Sabry & Bruna, 2007; Villegas & Lucas, 2002). This is primarily undertaken through the identification and implementation of clear equitable pedagogy (Banks, 1995, 2008) and curriculum (Tomalin, 2007; Turner, 2006). This also overlaps with the discussion of cultural consciousness where there is a need for academics to both understand the student and the subject matter they teach (Villegas & Lucas, 2002). Figure 5 outlines the key cultural heuristics of cultural bridging.
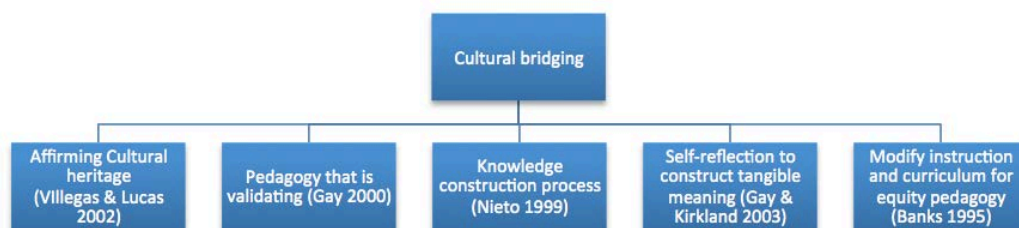
Figure 5: Cultural Heuristics of Cultural bridging

The process of cultural bridging builds on the discussion around cultural consciousness with the additional focus on implementation. There is still a requirement for academics to acknowledge student background and behaviour (Banks, 1995; Durden, Dooley, & Truscott, 2014), but these elements need to be considered within the context and creation of learning opportunities which utilise culture as a vehicle for learning for incorporation into classroom activities (Ladson-Billings, 1995b; Moll & Gonzalez, 1997).

However cultural bridging is not an arbitrary process and requires not only careful planning and scaffolding of students' personal knowledge alongside their academic knowledge, but also curriculum content and material that is relevant to the experiences and backgrounds of ethnically diverse students (Gay, 2002; Ngambi, 2008). In the view of Turner (2006) current attempts to create a conducive knowledge construction process are hampered by western epistemological assumptions that frustrate the ethnically diverse learner due to a lack of opportunity to explicitly contextualise and discuss these issues within the framework of formal learning.

Thus, to overcome these frustrations and try to implement learning opportunities which help develop the knowledge construction process, Nieto (Nieto, 1999) makes the case for the development of a more equitable learning environment. However, equitable pedagogy does not exist in a vacuum but is most effective when academics modify instruction and curriculum for equity pedagogy that will facilitate the academic achievement of ethnically diverse students (Banks, 1995; Nieto, 1999). To achieve this equity Nieto (Nieto, 1999) identifies the need for educators to recognise that there is a plurality of learning styles within culturally responsive teaching and these styles have multiple viewpoints and characteristics. In developing this plurality, research (Gay & Kirkland, 2003; Nieto, 1999; Sabry & Bruna, 2007) suggests that academic self reflection allows the acknowledgement and understanding of student backgrounds and how students learn and think. This process of self reflection builds up a reserve of knowledge which identifies that in many cases students from diverse backgrounds come with a variety of skillsets, which should be valued, and academics should focus on building on what students do have, rather than lament about what they do not have (Nieto, 1999; Sabry & Bruna, 2007; Villegas & Lucas, 2002). Discussions of self-reflection by numerous authors (Houser, 2008; Howard, 2003; Ladson-Billings, 1995b; Nieto, 1999) very much focus on turning the critical eye inward and interrogating personal attitudes, beliefs and actions. This supports the work of Freire (Freire, 2000) who argues that educators cannot effectively support critical growth

among students unless they too are willing to identify, acknowledge, and resist personal complicity in existing systems of oppression.

In closing it is important to recognise that cultural bridging has a crucial role to play in stitching together students' previous knowledge with what they are expected to learn. In the development of this concept, Villegas & Lucas (2002) argue that academics need to view all students as capable learners, who should view their role as *adding to* rather than *replacing* what students already have, hence the term cultural bridging. In order to accomplish this effectively, Gay and Kirkland (2003) talk about the importance of self-reflection and critical consciousness in understanding how academic behaviour and beliefs affect the process of implementing teaching that allows students to identify links between student home and school culture.

Cultural heuristics within HE Curriculum

The final concept within the adapted five-pillar framework of Jabbar and Hardaker (2013) investigates the role of the Higher Education institution in the experience and support provided for the achievement and success of ethnically diverse students. This section of the chapter identifies the key heuristics of the HE Curriculum in Figure 6:
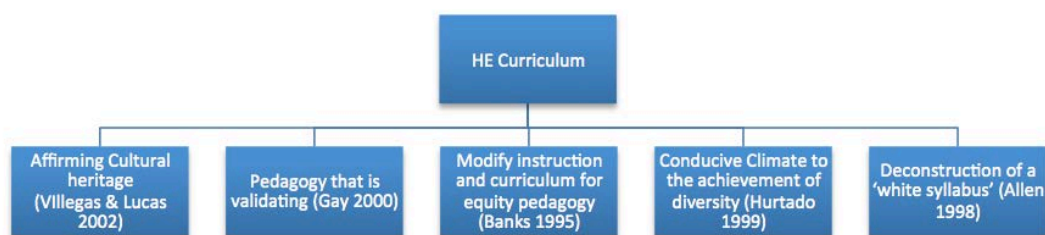

Figure 6: Cultural Heuristics of HE Curriculum

The final concept of Jabbar and Hardaker (2013) outlines the role of the institution in creating an environment of climate of learning. The institutional curriculum is a key driver in the creation of an educational climate that facilitates the success and achievement of

ethnically diverse students. In the creation of the climate Hurtado, Milem, Clayton-Pedersen, and Allen (1999) argue that educational climates and perspectives are heavily influenced by the heritage and history of an institution. It is this heritage and history that shapes how institutions view culture, and how this then shapes policies, procedures and academic practice, in their view that past influences the present.

The Higher Education institution has a key role in creating a climate that treats learning as an active process in which meaning is developed based on experience as opposed to the static pedagogical approach of direct transmission (McGee Banks & Banks, 1995; Nieto, 1999). In consigning this static approach to the past Nieto (1999) calls for drastic changes to all school policies and practices, not simply pedagogy and curricula. In the view of Nieto (1999), a focus on specific strategies such as *Black History Month* is no longer enough, educational institutions need to go through a critical transformation process to create conditions of learning that are conducive for ethnically diverse students. This is a politically charged view not without its merits of how education needs a revolutionary change against oppression (Freire, 2000), which requires a radical shift in Higher Education Business School strategy, thinking, focus and course design (Ngambi, 2008).

The creation of this conducive climate requires institutions to go through a process of change and reflection to fully realise their role in the deconstruction of the *white syllabus* also referred to as a Eurocentric perspective (Allen, 1998; Gatimu, 2009). This deconstruction is defined as a process where climate and curriculum is carefully sculpted to meet the learning requirements of ethnically diverse students. For Business Schools the key output of this deconstruction process should be a culturally responsive curriculum that allows for the creation of what Hurtado, Milem, Clayton-Pedersen, and Allen (1999, p.6) refer to as a "climate of learning that is conducive to the achievement of diversity". In order for the deconstruction process to be effective Business School pedagogy should focus on curriculum design and pedagogies that harness diversity to enhance the quality of learning (Waistell, 2011). In support of this, Ngambi (2008) advocates a conscious approach that explores student needs by developing a personalised understanding of student perceptions

and history. For this process of deconstruction to be effectively implemented educational

organisations need the support of all faculties and staff to create strategic awareness of

culturally diverse challenges and how these can be overcome (Ladson-Billings, 1995b;

Villegas & Lucas, 2002).

Concluding comments

Table 1 maps the heuristics identified within the five concepts of Jabbar and

Hardaker (2013). The cultural heuristics are spread evenly across the five pillars and show

that there is still a lot of work to do for academics and institutions in expanding the debate

and raising awareness in the implementation of a responsive and consistent approach in the

adoption of equitable pedagogy within UK Business Schools. The cultural heuristics

identified within this chapter are intended to help refocus the debate on the student

experience by proposing a framework of consistency that expands on the notion of cultural

responsiveness (Gay, 2000, 2002; Nieto, 1999) within the parameters of a responsible

approach. In order to achieve and develop this responsible approach the cultural heuristics

in Table 1 emphasise the need for educators to prepare and develop practice that

acknowledges the requirements of culturally responsive teaching within teacher training

(Gay & Kirkland, 2003).

Hence the role of the academic within this environment is integral to a consistent and

fair student experience. This chapter proposes a couple of recommendations to achieve

this, which encompasses the responsibility of both the academic and the institution. Firstly

there needs to be recognition that individual academics need to take on responsibility for

their ethnic minority students, with the expectation that culturally responsive educators

develop intellectual, social, and emotional learning by bringing back cultural associations to

impart knowledge, skills, and attitudes (Ladson-Billings, 1995a, 1995b). This should be

undertaken and underpinned by key elements of reflection where the focus is on

understanding the internal and external environments. This reflection is critical in developing

an understanding of how students think and behave, and how this is deeply influenced by

factors such as race, ethnicity, social class, and language (Villegas & Lucas, 2002). This also leads to the creation and support of structured development activities that progressively increase their abilities while reducing teacher-led direction, a process termed as *scaffolding* (Coulson & Harvey, 2013).

However, these activities, training support and time for reflection is not possible without the support of Business School institutions, they have a key role in facilitating the consistent learning approach. This must start with the acknowledgement that mastery of content knowledge is not enough, it needs to be underpinned with teacher training to provide skills, knowledge and attitudes that are essential to develop teaching practices that are consistent (Gay, 2000). Changing the mentality of the institutions is only the first step, there is also the process of rethinking and reconceptualising pedagogy for different ethnic minorities and acknowledging that western pedagogy is not necessarily the best

approach for all (Howard, 2003; Joy & Poonamallee, 2013). It is not intended that institutions in the development of their curriculums need to undertake wholesale changes (Nieto, 1999) or to create policies that lack detail (Villegas & Lucas, 2002), but this chapter proposes a strategic vision which embeds teaching and learning in a multicultural society through the implementation of the proposed constructs in Table 1.

Heuristics	Cultural Consciousness	Resources	Moral Responsibility	Cultural Bridging	H.E. Curriculum
Affirming cultural heritage (Villegas & Lucas, 2002)	X	X	X	X	X
Pedagogy that is Validating (Gay, 2002)	X	X	X	X	X
Empowerment through academic success (Nieto, 1999)	X				
Transformative academic (Banks, 1995)	X	X			
Confidence to develop relevant pedagogy (Gay, 2000)		X			
Multidimensional approach to resource design (Gay, 2001)		X			
Passion to act as an agent of change (Villegas & Lucas, 2002)			X		
Expectation to succeed (Nieto, 1999)			X		
Disruption of oppressive constructions (Gatimu, 2009)			X		
Knowledge construction process (Nieto, 1999)				X	
Self-reflection to construct tangible meaning (Kirkland & Gay, 2003)				X	
Modify instruction and curriculum for equity pedagogy (Banks 1995)				X	X
Conducive Climate to the achievement of diversity (Hurtado 1999)					X
Deconstruction of a 'white syllabus' (Allen 1998)					X

Table 1: Heuristics of culturally responsive teaching

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