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Research Article

Culturally Responsive Teaching And Learning In India: Rethinking, Revisiting And Revising The Curriculum

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ABSTRACT

In order to effectively progress the field of teacher education past the fragmented and superficial approach to diversity that is currently prevalent, teacher educators need to develop a vision for teaching and learning within a diverse society. This vision will serve as a framework for methodically integrating multicultural issues into the preservice curriculum. A picture of culturally aware educators is presented, which might act as a springboard for discussions among teacher educators involved in this process.According to this objective, culturally responsive teachers are: (a) aware of sociocultural issues; (b) affirming of students from different backgrounds; (c) believing that they can and should make changes in schools to make them more equitable; (d) understanding how students construct knowledge and able to promote knowledge construction; (e) aware of their students' lives; and (f) creating lessons that build on their students' prior knowledge while pushing them beyond the familiar.

Keywords: approach**,** , curriculum, culture, education, knowledge, learner, society, teacher

Introduction

The Indian population is predicted to grow from 121.1 crores to 151.8 crores between 2011 and 2036, according to the 2011 Census findings. Furthermore, there is a projected significant growth in the percentage of the middle age group (15–59 years old). It is common knowledge that India, known as the "land of diversity," is home to all of the world's main religious traditions. It was growing more and more varied. Particularly noticeable is this increase among students in grades K–12.In recent years, one in four pupils attending elementary and secondary schools comes from a socially disadvantaged home. Poverty affects one in seven adults. Less than 1% of Indians speak English as their first language; the remaining 30% can speak it to some degree. Only a few hundred thousand Indians are native speakers of the language.It is anticipated that this diversification trend will last long into the twenty-first century.

The preparation of instructors to instruct students from a variety of religious, social, and linguistic backgrounds is undoubtedly a critical topic in teacher education now and will be for some time to come. In response to the increasing variety of K–12 pupils, teacher education programs have often added a course or two on multicultural education, bilingual education, or urban education while retaining much of the core curriculum (Goodwin, 1997). While these kinds of courses are helpful in getting instructors ready for a diverse classroom, this kind of curricular change falls short. Students might finish their teacher education programs without obtaining any training at all in diversity-related topics because additional courses are frequently elective.

Furthermore, prospective teachers are unlikely to adopt the concepts presented in the additional courses as their own until they are further developed and reinforced in other courses, especially if those beliefs conflict with the perspectives they bring to teacher school. Even worse, any benefits from the additional courses are likely to be offset if the courses that make up the "regular" curriculum conflict with the new ways of thinking.

Proponents of multicultural education have argued for an infusion method that addresses diversity concerns across the board in the teacher education curriculum, not only in specialist courses (Grant, 1994; Zeichner & Hoeft, 1996). It may be said that this all-encompassing strategy for curricular reform would be desirable.

There haven't been many conversations, though, about what this infusion may involve and how to go about achieving it. Furthermore, it could be said that in the lack of these conversations, a lot of programs for teacher preparation have narrowly defined infusion as the process of incorporating sporadic facts about diversity into the core curriculum, which has led to a cursory debate of multicultural issues. It has been argued in this article that teacher educators must first develop a vision of learning and instruction within the varied society we live in in order to successfully move beyond the fragmented and superficial treatment of diversity that now predominates. Subsequently, they have to employ that vision to methodically direct the integration of multicultural concerns into the teacher preparation program.It is necessary for teacher educators to critically assess the curriculum as part of this infusion process and make necessary revisions to make diversity-related problems core, as opposed to peripheral. An example of a cogent method to infusion is recommended below.

A Curriculum Proposal

The curriculum plan is guided by an understanding of the culturally responsive teacher that comes from preservice teachers' conversations, observations in classrooms with a variety of cultures and languages, and research into and readings of an extensive collection of empirical and conceptual literature. At this point, the culturally sensitive teacher may be defined by a few important features.The aforementioned kind of teacher is socio-culturally aware, meaning that different people perceive reality in different ways, and that these ways are influenced by one's place in the social order. The teacher affirms students from diverse backgrounds, viewing differences as resources for learning rather than as issues to be solved. The instructor believes that they are both responsible for and capable of bringing about educational change that will make schools more responsive to all students. The instructor recognizes how students construct knowledge and is capable of promoting learners' construction of knowledge. The educator is aware of the lives of their students and uses this knowledge to formulate classroom instruction that reinforces what students are already aware of while striving for equity.These characteristics make up the main topics or strands that provide the teacher education curriculum with conceptual coherence in the way that it may be imagined.

A representation of sections is adopted in this inquiry to show how these concepts are interrelated. They consist of dispositions, abilities, and knowledge that, like threads in a garment, continually entwine and rely on one another to produce a coherent whole. One may argue that they need to be deliberately and methodically integrated into the coursework and fieldwork that potential teachers do as part of their education. As a result, they act as the curricular organizing structure that directs the integration of diversity awareness. Nonetheless, it's widely accepted that the six strands—discussed below—define the fundamental attitudes, expertise, and abilities needed to educate in a multicultural society.

Furthermore, it should be acknowledged that there are other approaches to designing the curriculum that will enable instructors to be culturally sensitive. The potential advantages of a framework like this ultimately rely on how much the people training instructors at a particular institution learn to embrace the framework's concept of culturally responsive teaching. It is impossible to impose such a worldview from without. It has to develop from the laborious process of constant communication and compromise among co-workers. However, it is conceivable that this curriculum idea offers a suitable beginning point for the discussions that must occur inside any teacher preparation program.

Social-Cultural Awareness

The current curriculum proposal's first strand asks aspiring educators to broaden their intercultural awareness. Sociocultural consciousness may be defined as the knowledge that social classes, religions, castes, and languages all have a significant impact on people's thoughts, behaviors, and whole being (Banks, 1996). Too many teachers are unable to overcome the societal barriers separating them from their students without this understanding.The prospective educators must first analyze their own sociocultural identities in order to comprehend the pupils they will teach (Banks, 1991; Bennett, 1995; Zeichner & Hoeft, 1996). While some aspiring teachers come into teacher preparation programs already having a clear understanding of their social and cultural identities, most need to acquire that sense via autobiographical study, introspection, and critical self-analysis. They must investigate the several social and cultural groups that they are a part of, such as those that are related to gender, language, caste, ethnicity, religion, and socioeconomic class. In addition, they must examine the kind and degree of their ties to those organizations and the ways in which belonging to them has influenced their own and their families' pasts.

Knowing that social location differences are not neutral is another aspect of sociocultural consciousness. Certain jobs are given more status than others in all social systems. This distinction in status results in unequal access to power. As a result of the tremendous effects that power differentials have on an individual's

worldview, aspiring educators must understand the ways in which Indian society is stratified along social class, religious, caste, and gender lines, among other lines. They must also comprehend that societal ideologies of merit, social mobility, and personal accountability serve as justifications for social disparities, which are created and maintained by systematic discrimination (Sturm & Guinier, 1996). The part that schools play in this process of legitimation and reproduction has to be critically examined.

While schools claim to provide limitless opportunities for social development, they also uphold systems that severely restrict the likelihood of progress for those at the bottom of the social scale (Labaree, 1997). The majority of indigenous people have been conditioned since childhood to think of schools as the main agents of social equality in Indian culture. The public is informed that schools "level the playing field," offering opportunities to everyone, irrespective of socioeconomic background, by acting as the neutral platform where people may freely demonstrate their abilities.Thus, assigning students to groups based on merit—which is equivalent to "talent" and "effort"—is one of the roles of schools (Bowles & Gintis, 1976; Labaree, 1997; Oakes & Lipton, 1999). Access to higher level posts is guaranteed to those who are judged deserving, while those who are determined unworthy are informed they have to settle for lower status positions as that is all they have earned. This ideological formulation, which is engrained in the daily consciousness of the majority of Indians, legitimizes social disparity by presenting it as an essential tool for inspiring gifted people to attain high positions.Giving the current social structure normative dignity—that is, viewing it as the default order in a meritocracy where some people "deserve" more advantages because of their higher ability and effort—also serves to justify it.

The dominance system is maintained by this approach. However, schools are far from being the unbiased environments that many think them to be. Curricular, pedagogical, and evaluative procedures that favor the rich, privileged, and masculine parts of society are ingrained in the structure of schools. The method by which the general public has been indoctrinated to believe that biased practices—like instructional tracking—are neutral and normal has a significant influence on how they think. Furthermore, despite the slim chances, some members of marginalized groups do thrive academically, which only serves to reinforce the individual's conviction in equality.

As a result, rather of using institutionalized discrimination, most individuals prefer to attribute academic success and failure to the unique qualities of the learner. Prospective instructors provide similar justifications, just like everybody else does (Davis, 1995). In summary, in order to develop sociocultural consciousness, prospective educators must learn about the complex relationship between society and education in addition to comprehending their own sociocultural identities. They have to realize that the way schools are set up historically contributes to the perpetuation of social injustices while creating the appearance that these injustices are normal and equitable.This will not be simple, as prospective teachers will have to unravel their common sense awareness of social hierarchies in India if they acknowledge that schools favor some students over others, regardless of the reason—be it caste, religion, socioeconomic position, gender, language group, or any other factor.

It is important to support aspiring educators in identifying the ways in which their assumptions about the validity of the social order are incorrect, even when doing so might be uncomfortable. They will be unsuccessful in their attempts to comprehend and interact with students who are socio-culturally different from themselves if they do not realize that the so-called merit system benefits those who are already privileged in society due to their caste, religion, and social class of origin, for example. This is especially true when the students are members of underprivileged groups.

A Positive Attitude towards Students with Diverse Cultural Upbringings

Teaching effectively in a culturally diverse society requires a second essential orientation: an encouraging attitude toward pupils who deviate from the mainstream culture. Positive role models for their kids recognize the value and presence of many approaches to thinking, speaking, acting, and learning. Affirming instructors realize that this position comes from the power of the privileged, upper-middle class group rather than from any inherent superiority in sociocultural traits, even if they acknowledge that the privileged, upper-middle class methods are most appreciated in society. Because of this, these educators place a high value on helping their pupils become proficient in mainstream methods so that they may contribute positively to society in its current form.

But instead of acknowledging the higher worth of those methods, they view the requirement for such a facility as fulfilling a utilitarian function for their pupils (Delpit, 1995; Hollins, 1982). They view all students as learners who already know a great deal and who have experiences, concepts, and languages that can be developed upon and built upon to help them learn even more. This includes youngsters from underprivileged backgrounds, those who are impoverished, and fluent English speakers.They regard their task as complementing what students bring to the classroom, not taking its place. They firmly believe that all

students—not only those who belong to the dominant group—are capable learners who enrich the classroom with a variety of experiences and knowledge. This suggests that educators who adopt an affirming viewpoint are also cognizant of sociocultural issues.

Instructors' attitudes about their students have a big impact on what they anticipate from them as learners, how they treat them, and what the students learn in the end (Irvine, 1990; Pang & Sablan, 1998). Studies (Ladson-Billings, 1994; Lucas, Henze, & Donato, 1990; Nieto, 1996) have demonstrated the positive effects of affirming attitudes on student success. Teachers who value cultural diversity are more likely to consider that nondominant kids can learn, even if these students arrive at school with different thought patterns, speech patterns, and behavioral patterns than members of the dominant group (Delpit, 1995).They demonstrate this confidence in a variety of ways, including by exposing students to a curriculum that is intellectually demanding, teaching them self-monitoring strategies, establishing high standards for student performance and holding them regularly accountable for meeting them, pushing students to succeed, and leveraging the unique and cultural resources that each student brings to the classroom.

These kinds of approaches, which value diversity and show respect for students, serve as the cornerstone of meaningful interactions between educators and learners and lead to successful academic outcomes (Gay, 2000; Irvine, 1990; Ladson-Billings, 1994; Lucas et al., 1990). Teachers-to-be need to have an embracing perspective on student diversity in light of the research. To begin with, teacher educators can assist prospective educators in comprehending the impact of their attitudes on the learning of their students.Even if the information on this subject is compelling, merely presenting and debating it will not be enough. The most difficult assignments will be encouraging teacher candidates to examine their own assumptions about pupils from minority groups and to face any prejudices they may have against the children in question.

Dedication and Aptitude to Serveas Representatives of Transformation

The curriculum proposal's one another feature invites aspiring educators to acquire the dedication and abilities necessary to be change agents. One can see change agency as a moral need, similar to Fullan (1999). It is the moral responsibility of educators to support the personal and professional development of their students. Pupils rely on educators to act in their best interests and make wise judgments regarding their education. It is the moral duty of educators to make every effort to meet these standards for every student, not just a select few (Goodlad, 1994; Tom, 1997).Teachers may expand access to learning and educational achievement by actively working for more equality in education. They can also question the prevalent belief that student differences are issues rather than resources.

Teachers-to-be who embrace the idea that they are change agents perceive a connection between society and education. They contend that while education has the power to question and change social injustices, in the absence of intervention, schools often serve to reinforce them by elevating the norms and values of the dominant cultural group in terms of speech, thought, and behavior. People who hold this viewpoint acknowledge that teaching is a complicated profession that is fundamentally moral and political. They understand that humans, whether intentionally or unintentionally, create and maintain institutional structures and practices.As a result, they think that educators need to have a clear understanding of both the objectives of education and their own duties as educators (Fullan, 1999). Additionally, they view educators as players in a greater fight for social justice, whose deeds either reinforce or contradict prevailing injustices (Cochran-Smith, 1991, 1997). Many obstacles prevent teachers from being change agents, such as the bureaucratic and hierarchical nature of the educational system, time constraints, a lack of opportunities for group collaboration, opposition to equity-oriented change by those in positions of power, a lack of empathy and understanding of oppression in oneself, and hopelessness about the possibility of change.

Teacher educators must take action to "deliberately socialize" aspiring teachers into the role of change agents in order to equip them to overcome these obstacles (Cochran-Smith, 1991, p. 285). The difficulty in accomplishing this is in fostering criticism and optimism in equal proportion (Nieto, 1999). It might be discouraging for aspiring teachers to learn about the depth and duration of educational injustices as well as the policies and procedures that support them, but it is imperative that they acknowledge these facts.They will unintentionally contribute to the continuation of injustices if they view schools through the idealistic prism of the class, privilege, or money story. Simultaneously, raising awareness of these disparities without also encouraging the idea that schools might improve may deter the very individuals required to instruct the evolving student body from pursuing teaching careers altogether.

Educators must acknowledge that schools have historically perpetuated social injustices, but they must also preserve the belief that schools can be places of social change. They must believe in the continuous endeavor to establish democracy and accept that setbacks and victories may occur enroute. As Apple (1996, p.viii) puts it, "a fine sense of historical agency" is necessary.This enables learners to understand that change is a gradual process and that schools have gotten more egalitarian over time. Therefore, it is imperative that teacher educators do more than only raise awareness of the ways that schools uphold social injustices; they also need

to assist prospective educators in realizing that education can be redesigned such that all kids have access to strong academic programs.

Teacher educators can help aspiring educators become change agents by educating them about the process of change, assisting them in comprehending the challenges associated with it, assisting them in honing their conflict resolution and collaboration skills, and presenting evidence of how schools can become more equitable. Even though these abilities and information are crucial, they will probably stay dormant if future educators don't additionally acquire the attitudes of agents of change (Lucas, 2001).By highlighting the moral aspect of education, supporting aspiring teachers in creating their own unique visions of education and teaching, encouraging the growth of empathy for students from diverse backgrounds, fostering their idealism and passion for changing students' lives, and encouraging activism both inside and outside of the classroom, teacher educators can foster these dispositions.

Conceptual Learning Perspectives

Constructivist learning theories should serve as the foundation for academia's notion of culturally responsive instruction. Constructivists view learning as a process in which students make sense of the new concepts and experiences they come across in the classroom. In this process of interpretation, students make sense of the new information by drawing on their preexisting knowledge and beliefs, which they retain in memory as mental structures (known by cognitive scientists as knowledge frameworks, schemata, mental models, and personal theories) (Glasersfeld, 1995; Piaget, 1977). This implies that children's knowledge, which comes from their cultural and personal experiences, is essential to their learning. Ignoring this resource is like denying kids the opportunity to participate in the process of creating knowledge.

The traditional metaphor of the learner as a "empty vessel" gives way to the idea of a "builder" who is continuously working to create meaning. In a similar vein, the conventional wisdom that knowledge exists unaltered outside of the learner loses way to the realization that knowledge is created for the learner's benefit only when the learner adds meaning to external sources of data.Teachers must assist students in creating connections between what they already know and believe about a subject and the fresh concepts and experiences they are exposed to in order to enhance their knowledge creation. This entails getting pupils to ask questions, understand material, and analyze it in relation to issues or situations that they find interesting and relevant.Students create distinct understandings of any given issue because they approach learning via different knowledge frames. Instructors must thus keep a close eye on how well their students are grasping novel concepts.

Instructors must constantly modify their lesson plans to match the requirements of their students while also highlighting their strengths because of the diversity of backgrounds among their pupils and the complexity of the process of creating knowledge. It is obvious that teaching cannot be reduced to a strict regimen that, when adhered to, guarantees student learning. Quite the contrary, it necessitates deliberate decision-making in dynamic, unpredictable settings (Oakes & Lipton, 1999).

For purposes it wishes to be clear about, the current discussion bases its curriculum proposal on constructivist theories of learning. First, all students are shown as skilled learners who consistently work to make sense of novel concepts from a constructivist standpoint. Their speech patterns and thought processes are viewed as assets for growth rather than issues that need to be fixed. Constructivism recognizes that variety is essential to learning and puts the onus of adapting regular educational procedures to the varied backgrounds of learners on teachers.In addition, constructivist education fosters critical thinking, problem solving, teamwork, and the understanding of many viewpoints, in opposition to the hierarchical and authoritarian inclinations of transmission-oriented instruction. Thus, it may be supported in its objective of teaching students to become engaged members of society through active participation in democracy. Third, compared to transmission classrooms, which mostly focus on memorization of material, constructivist classrooms foster academic rigor to a larger extent by promoting higher order thinking and problem solving.

While the current discussion strongly endorses constructivist viewpoints, it does not imply that memorization and practice, as well as direct instruction, have no place in schools. In order for students to make decisions about when, when, and how to utilize such norms, they must become proficient in the prevalent forms and uses of literacy. To apply mathematical and scientific ideas and methods in new and personally meaningful ways, or to question them, they must study them.The discussion challenges the fallacious notion that before students can participate in more intellectually challenging learning activities, they must first master "the basics" through drill, direct instruction, and memorization. This presumption conceals a blindness to the experiences, knowledge, and skills that certain students bring to the classroom and all too frequently deprives underprivileged pupils and members of marginalized groups of a demanding education (Rosebery,McIntyre,&Gonzalez, 2001).

Their dissociation from school might result from it with ease. Prospective educators are unlikely to embrace constructivist pedagogies or employ them in their own instruction until they have firsthand experience with the knowledge production process (Feiman-Nemser& Melnick, 1992). Teachers-to-be, for instance, who did not have regular opportunity as students to solve issues, understand ideas, defend answers, and counter arguments, are unlikely to engage their future pupils in similar kinds of exchanges. Thus, teacher educators need to provide an example of constructivist methods for their pupils. It won't be enough to merely inform aspiring educators about the benefits of constructivist teaching methods.

Understanding Students

Teachers need to be knowledgeable about both their students and the subject matter they are teaching if part of teaching is helping students make connections between the new material they are supposed to learn and their prior knowledge and experiences. Teachers must be aware of students' experiences outside of the classroom in order to involve them in the development of knowledge. For instance, educators who are familiar with the familial situations of their students are better able to comprehend the conduct of the kids in the classroom and integrate the "funds of knowledge" that these families hold into the lessons (Moll & Gonzalez, 1997).Similar to this, educators may systematically incorporate the interests, concerns, and strengths of their students into their instruction, increasing their motivation to study, by getting to know their favorite pastimes, extracurricular activities, and areas of strength (Ladson-Billings, 1994).

Instructors must also understand how their pupils' prior educational experiences have influenced how they currently see education and knowledge. It is likely that students who are taught subjects as isolated facts with little or no connection to the world outside of school may find schooling dull, unrelated to their experiences, and lacking in personal significance. It is especially troublesome for children from historically marginalized communities to have these beliefs.These students are unlikely to believe that achieving academic success would lead to immediate social and financial benefits, even if they may be told such a thing. This is because, in general, they do not know many adults who have used education to improve their lives. These children may become reluctant to studying if they believe that their own information from school has no worth. Teachers can gain insight into their students' experiences with reading, writing, arithmetic, science, music, art, and other disciplines outside of the classroom. With this kind of information, educators may use those experiences to help students understand what they have learned in class and to incorporate learning activities into situations that they are already familiar with (Feiman-Nemser& Melnick, 1992; Moll & Gonzalez, 1997).

The issue at hand does not intend to imply that teachers just need to be aware of these facets of children's life in order to create education that is meaningful and relevant to their students. The idea is that in order to support their students' development, attentive instructors make an effort to learn as much as they can about the kids they instruct. Teachers may find it difficult to utilize their extensive student knowledge, however, if they lack the frameworks necessary to understand it. These frameworks are mostly derived from their undergraduate education and provide a solid foundation in academic subjects.For example, aspiring educators must study about the enslavement, conquest, and colonialism of members of marginalized communities as well as their ongoing liberation fight from history classes. Future educators might get insight into the diverse range of human experiences, including their pleasures, sorrows, disappointments, and aspirations, by reading literature from many cultures. Students studying sociolinguistics might discover that all languages are complicated and subject to norms. Anthropology courses help to reaffirm that culture is dynamic and differs across people within a group and among communities within a larger cultural group, even while there are observable patterns for cultural groupings.

In fact, it is difficult for aspiring teachers to gain knowledge sufficiently concerning their future students during preservice preparation programs because individual differences exist within any given group and culture is always changing as it adapts to shifting social, economic, political, and environmental conditions. However, these programs need to assist aspiring educators in becoming proficient in a variety of student-centered learning techniques that they may then apply in the unique classroom environments they will be teaching in (Villegas, 1991). These tactics involve not just the parents or guardians of the students but also making house calls and speaking with residents of the communities the school serves.

In addition, prospective educators must understand how to facilitate conversations among students about their hopes and dreams for the future, the part they believe schools will play in realizing these plans, the things they value and find fascinating about the various subjects taught in the classroom, and their opinions of the curriculum.In order to ascertain the knowledge and perspectives of their future pupils regarding various educational subjects and how they employ these frameworks to comprehend novel concepts, aspiring educators must acquire experience in utilizing techniques like holding meaningful discussions with students to extract their comprehension of ideas related to particular subjects, presenting tasks for them to complete and monitoring their approach, and asking them to justify their solutions.

Culturally Appropriate Methods of Instruction

In addition to having a deep understanding of their pupils, culturally sensitive educators make use of this knowledge to provide their students with opportunities for learning. The final strand of the current curriculum proposal research is the capacity to use pedagogically their knowledge of the individual students in their classrooms and their comprehension of how kids learn. A thorough overview of culturally sensitive teaching methods is outside the purview of this paper.These methods include having every student participate in the creation of knowledge, leveraging their cultural and personal assets, assisting them in looking at the material from several angles, implementing a variety of learning-promoting assessment techniques, and creating a welcoming environment for all students in the classroom.

Examples that illustrate only a few these techniques are shown below. Before moving on, though, let me clarify that being a culturally responsive teacher involves more than just using instructional strategies; it also involves more than just modifying curriculum to include certain characteristics or traditions of specific cultural groups.Culturally flexible instructors, as previously stated, possess a high level of sociocultural consciousness, affirm students from diverse backgrounds, see themselves as change agents, comprehend and embrace constructivist teaching and learning philosophies, and have a solid understanding of the students in their classes. They are able to create lessons that promote student learning because they have all of these attitudes, abilities, and knowledge.

Creating a classroom climate where every learner is urged to explore and understand new ideas—that is, to put together content that assists them to expand their understanding of the world—rather than simple memorization of pre-digested material is a major job of culturally responsive educators. Teachers can facilitate their students' knowledge production by assigning them learning activities that has personal significance for them.The instructor can provide the pupils a compelling incentive to study by integrating learning into an engaging activity on a subject they are interested in. When instruction is created in this way, students are tacitly taught that concepts and ideas are phenomena that need to be created and comprehended rather than just facts that need to be retained. Even though kids may not be entirely proficient in academic English, this kind of training shows them that they are capable thinkers who can generate new ideas by having them actively participate in meaningful, purposeful, collaborative, and intellectually demanding work. When they are treated this way, students are more likely to work hard and achieve the standards set by the teacher.

It should be noted that students are more likely to participate in learning when given the chance to investigate subjects that interest them than when the subjects being taught have little bearing on their daily life. Teachers who are sensitive to cultural differences also encourage open dialogue about subjects that are frequently left out of class discussions even if they are important to the students' lives. For instance, educators who took part in research by Ladson-Billings and Henry (1990) had candid conversations about drug use and adolescent sex concerns with students they instructed.According to a few researchers, the instructors assisted the students in investigating the reasons for the existence of these situations in their communities, rather than making moral judgments. By doing this, the teachers confirmed the experiences of the pupils. They also rendered such encounters difficult and worthy of close examination at the same time. Culturally responsive educators explain or elucidate new concepts using relevant examples and analogies from the lives of their students (Banks, 1996; Irvine, 1992).

Using the knowledge of community members, especially the parents of the kids, is another tactic culturally sensitive instructors may employ to assist students in creating connections between what they learn in school and their lives outside of it. For example, if a teacher is talking about rural and urban places, he or she might ask parents of many children who have visited a village or city to share their experiences with the class.By doing this, the teacher may help children understand that their families are aware of and uphold the school's principles, as well as fortify the bonds between the home and school. While pushing students beyond their comfort zones, culturally sensitive educators also find methods to include cultural norms that the students are familiar with from their upbringing and community experiences into their lessons.

As a result, teachers should frequently correct their students' grammar to convey to them the value of learning standard English in today's international society. Nonetheless, the instructor need to promote the utilization of community language patterns within the classroom. For instance, they should make clear in their instruction the usage of analogies that are frequently employed in traditional local language speeches. In the classroom, impromptu language use and unserious speech patterns should be welcomed as legitimate forms of communication.It would be wise to often employ typical interaction patterns seen at social events, such as chorus reading, audience engagement, and drawing comparisons between objects with comparable attributes. Given this, it can be said that a teacher's effectiveness derives mostly from his or her capacity to help pupils understand the material in a way that is relevant to their culture.

By asking students to address errors, omissions, and distortions in the text and by expanding it to incorporate diverse views, culturally responsive teachers also assist students in critically examining the curriculum (Banks, 1991, 1996; Cochran-Smith, 1997). Crichlow et al. claim that the instructor may extend the text to add voices that are glaringly absent, allowing the students to think more broadly about a certain issue by teaching them to discriminate between truth and correctness.Teachers that are culturally sensitive have a difficult and complex job, as the aforementioned remarks indicate. Expecting future educators to acquire the deep and complex pedagogical expertise of culturally responsive instructors during their preservice training would be impractical. These kinds of abilities and expertise come only with practice. Nonetheless, it is reasonable to anticipate that graduates of preservice teacher education programs will have a clear idea of what culturally responsive teaching means and will know what culturally responsive instructors really accomplish. A key component of culturally responsive teaching is the capacity to initially adapt instruction to specific pupils in certain settings, which they may also be asked to exhibit.

Prospective teachers must be exposed to culturally responsive instructors in order to build these understandings and skills. This may be done by reading about them, examining teaching examples that highlight them, and seeing them in action. They also require experience teaching in varied settings and receiving feedback from seasoned, accommodating educators. When combined with guided reflection, this kind of exercise yields the best results.

Conclusion

It has been argued in this article that in order to educate teachers for a multicultural society, people in charge of their preparation must first clearly define what teaching and learning in a varied society look like. It might be argued that this vision is necessary to provide conceptual consistency to the teacher development program for diversity. Six key traits serve as the definition of the culturally sensitive teacher that is shown. The focal point for incorporating diversity awareness into the teacher education program is provided by these six attributes.They stand for the theoretical threads that will be interwoven throughout preservice teachers' courses and fieldwork experiences to help them develop the skills necessary to be culturally responsive educators. The aforementioned conversation does not mean for the suggested curriculum to be prescriptive. To create a shared understanding of teaching and learning in a multicultural society, all of the academicians participating in their universities' teacher preparation programs must have conversations.It is necessary for academicians and policy makers to review and update the curriculum in light of that goal. They must take the time to organize the courses that are taught and the available field experiences with the necessary responsive teaching attributes. In order for the teacher educators to embody the responsive teaching characteristics that are expressed in the proposed curriculum, they require professional development.

As this indicates, expressing the vision is just the beginning; creating the local ability to carry out the curriculum and integrating the vision into the teacher education program are continuous, cooperative activities. This article's organizational framework can help make this difficult process easier to handle. But change doesn't happen in a vacuum. It will be necessary to negotiate the suggested framework for training culturally sensitive teachers within the existing social and political environment.Concern for accountability is a key component of this environment, as seen by the growing focus that academicians, legislators, and government organizations have placed on standards for teachers and teacher education. The current proposal's feasibility is dependent on the content of the standards rather than their existence. The framework is based on the ideas that diversity deserves to be celebrated and that schools have a crucial role to play in fostering a more fair and equitable society.Because of this, it works well with accountability frameworks that place a high value on the concepts of diversity, fairness, and access in education. It is believed that the majority of academics, decision-makers, and governmental organizations that have created or are creating standards for teacher preparation really take these ideas into consideration. This idea gives us a chance to verify how sincere they are about their promise.

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