

Mono-Cultural Practices In Multicultural Science Classroom

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Abstract: this article is about classroom practices at primary level from multicultural perspective. The main purpose of this study was to assess classroom practices in terms of multicultural perspective. Gram Sewa Higher Secondary School was the field for the study. Class observation guidelines, questionnaire, and interview guidelines were the research tools for the collection of information. Altogether twenty five classes were observed, interview with teachers, students and guardians and questionnaire filling from teachers and students were conducted. The findings indicated that The physical environment of classroom (seating chart and classroom decoration) and psychological environment of classroom(language of instruction, teachers understanding, planning, teaching methods, learning aids, motivation, assignment system, assessment system and extracurricular activities) were based on melting pot approach. Most of the teachers teaching practices were neither culturally relevant nor culturally responsive. The performance of marginalized group students was lower than main streaming. There is need of reformation to address classroom diversity and make it culturally responsive.

Key words: marginalized, multicultural, mainstreaming, inclusion, relevant, responsive, tribes

The Context

Nepal is topographically, culturally, linguistically, and ethnically very diverse despite its relatively small geographical size, with nearly sixty ethnic groups and over ninety language families. After the restoration of democracy every sectors including education are demanding for the inclusion of lingual, ethnic, religious groups in all steps of governing the state. Enrolment of girls, Dalit, Janjati and different types of disable students is very poor in school level. Of the total enrolment at the school level, girls' enrolment constitutes almost 50.1%, i.e., 50.5% at primary level. In comparison to their share in the total population at around 12%, the share of Dalit enrolment is 21.5% at primary level and □ in comparison to their share in the total population at around 40%, the share of Janajati enrolment is 38.2% at primary level. Furthermore, out of the total students at primary levels 1.2% students are with different kinds of disabilities (DOE, 2010). In order to improve the situation of this enrolment education should address its diversity. In sum up, while clarifying the above discussion, firstly though Nepal is a multicultural, multilingual and multiethnic country, education has not given equal opportunity for the celebration of this diversity. Secondly, disadvantaged groups as Dalit, women and ethnic group's participation in education are very poor. Therefore, education system of Nepal has great responsibility to reflect these different forms of diversity through education. Multicultural education has now emerged as an umbrella concept to address diversity in the educational world.

Nepal's Efforts towards Multicultural Education: in the context of Nepal multicultural education is not a completely recognized subject but number of policies and attitudes encouraging participation of girls, disabled children and children from other marginalized groups. Some of the efforts after Rana period in the field of multicultural education are discussed in this section. The National Education Planning Commission (NNEPC) was formed in (1956). This Commission tried to highlights the life of rural Nepal through pictures of multiethnic, multicultural and multilingual situation of Nepal. It was in favour of multicultural education but emphasized the one language policy in medium of instruction. Overly, the NNEPC report disadvantaged the indigenous and ethnic minority children. The All Round National Education Committee (ARNEC) was formed in 1960. The Committee suggested implementing free and compulsory primary education which is the positive aspect for development of multicultural education in the country but it did not suggest any change in the NNEPC suggested language policy. Moreover, the teachers training and curriculum development programmes did not include the need for mother tongue in education. In this sense the report ignored the marginalized cultures inclusion in education. New Education System Plan (NESP) was introduced in education from (1971 to 1975). Emphasis was placed on teacher training programmes, production and development of school textbooks and teacher's guides in Nepal. But policies related to multicultural education and language remained same as those introduced in NNEPC and ARNEC. Therefore, this plan also failed to flourish multicultural education. The government appointed the National Education Commission (NEC) in 1990. The constitution of the kingdom of Nepal (1990) ensured the local languages as 'language of nation' and Nepali language as 'national language' and constitutionally, it stopped all types of discriminations related to the gender, caste, religion, sex, culture etc. NEC was constituted after the promulgation of constitution. Hence provision of localized curriculum opens ways for multicultural education in symbolic form. After NEC the National Language Policy Recommendation Commission 1993 had categorically recommended the necessity of mother tongue and bilingual education for non-Nepali speaking children. The Commission had suggested measures to design curriculum,

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prepare textbooks and introduce mother tongue as the medium of instruction in monolingual communities and in transitional primary education and literacy programs. High Level National Education Commission Report (HLNEC) was formed in 1998. This commission emphasized on the conservation of language, religion and culture of different people and women's education. The new primary school curriculum of 2003 (2060 BS) has given continuity of the provision made in 1992 (2049 BS) curriculum by providing 20% portion for the study of local contents in Social Studies, Creative and Expressive Arts, and Physical Education. It has also made provision for an additional subject for local need based study that may include mother language or local subject. So that students can select the subject and content according to their interests. The National Curriculum Framework (NCF) was prepared in 2005. It emphasized on inclusive curriculum for all students irrespective of gender, ethnicity, cultures, religion, castes, ethnicity, abilities and disabilities, socio-economic conditions and geographical conditions. Similarly, key guiding principles of national curriculum mentioned in NCF as curriculum will address diverse curricular concerns through integration, follow child-centered developmental approach, recognize mother language in teaching and learning, be inclusive, provide opportunity for local need-based learning, recognize Sanskrit education as the foundation for Eastern knowledge and philosophy, provide opportunity for ICT education, follow collaborative approach, recognize alternative learning are related to multicultural education and teaching in multicultural classroom directly or indirectly. Interim Constitution (2007) article 35 (10) states that the State shall pursue a policy, which will help to promote the interest of the marginalized communities and the peasants and laborers living below poverty line, including economically and socially backward indigenous tribes, Madhesis and Dalits by making reservation for a certain period of time with regard to education, health, housing, food sovereignty and employment. Similarly, it further mentions in article 35 (14) that the State shall pursue a policy of making special provision based on positive discrimination to the minorities, landless, squatters, bonded laborers, disabled, backward communities and sections, and the victims of conflict, including women, Dalits, indigenous tribes, Madhesis and Muslims (MOLJ, 2007). More recently, realizing the importance of the mother tongue the 'Education for All

National Plan of Action Nepal (2001-2015)' has added one more goal to the six major goals set by Dakar Forum. The goal is to ensure the rights of indigenous people and linguistic minorities to quality basic and primary education through their mother tongue (EFA/NPA, 2002). Similarly, piloting phase of multilingual programmes is launched in seven schools of six districts as Kanchanpur, Rasuwa, Sunsari, Jhapa, Dhankuta and Palpa. Eight different mother tongues have been selected for multilingual programme. Moreover, multilingual education section is operating under Department of Education for the development of multilingual education (DEO, 2009). School Sector Reform Plan (SSRP) was prepared in (2007) and it is working now. In it cultural diversity was considered as one of national treasures. Similarly it mentioned that Nepal is one of the most diverse countries on earth and thus has a responsibility to conserve a rich cultural heritage. It further realized that minority groups, ethnic communities and disadvantaged groups (such as women, Dalits and ethnic minorities) have low levels of participation in education. Finally it accepts raising the participation of such groups is a key challenge for the government. In the history of Nepal's education SSRP is the most multicultural education friendly document. From the above discussion, it is obvious that Constitutional provision, recommendations of education commissions and other study reports have accepted the, multilingual, multicultural and multiethnic situation of the country. Furthermore, these documents also ensured to stop all types of discriminations related to caste, gender, culture etc. But these efforts could not address the applied aspect of multicultural education in the real field i.e. classroom. So, in this article I captured the lacked aspect that how multicultural education is practicing in classrooms of primary level and what are the gaps between theory of multicultural education and classroom practices.

Objective: Major objective of this article is to assess science classroom practices from multicultural point of view.

Methodology

Study Location: This research was carried out in Gram Sewa Higher Secondary school (GS) of Kathmandu district. Specially, science classroom activities are focused in the classroom. The composition of students in terms of caste/ethnicity of the study area are mentioned in table 1

Table 1 Composition of Students by Caste and Ethnicity

Cast/ethnicity	Grade I	Grade II	Grade III	Grade IV	Grade V	Total
Brahmin	2	3	2	6	-	13
Chhetri	1	4	4	4	1	14
Newar	8	14	6	7	8	43
Limbu	1	-	1	1	1	4
Sherpra	2	1	2	-	2	7
Tamang	16	14	13	16	21	80
Gurung	1	-	-	2	4	7
Dalit	4	9	8	5	4	30
Rai	3	2	1	2	3	11
Magar	2	3	1	3	2	11
Total	40	50	38	45	46	119

Source: Field Survey 2010

The table 1 indicating that the students of ten castes were studying in (grade one), nine in (grade three, four and five) and eight in (grade two). Thus primary level had ethnic, lingual, and culturally diverse students in each class. This diversity pulled me to select this school for my study purpose.

Sample: teachers, guardians and students of primary level are research participants of this research.

Tools: Indicators of classroom practices from multicultural perspective were developed (Table 2) on the basis of different national and international practices on multicultural education. Furthermore, interview guideline, questionnaire and class observation guideline was developed on from indicators.

Table 2 Indicators of Classroom Practices from Multicultural Perspective

Classroom practices	Indicators
Seating chart	<ul style="list-style-type: none"> All seats need to be positioned so that each student can clearly see the teacher and the teacher can take a moment in each student. Movable bench Mixed seating Equal opportunity to each students Enough space for multi methods teaching
Classroom decoration	<ul style="list-style-type: none"> Pasting different posters representing various castes, pictures that motivate the students towards study, different sayings of heroic people and various materials prepared by the students inside the classroom.
Language of instruction	<ul style="list-style-type: none"> Multilingual teaching
Teacher	<ul style="list-style-type: none"> Culturally responsive to conduct teaching learning activities in culturally diverse or multicultural classroom. Socio cultural consciousness (examine the socio cultural identity and inequality) An affirming attitude toward students from culturally diverse backgrounds (respects cultural differences) Commitment and skills to act as agent of change(develops skills for collaboration) Constructivist view of learning Culturally responsive teaching and learning strategies (supports constructivist view of knowledge which promotes critical thinking, problem solving ,collaboration and recognition of multiple perspective) Learning about students (students past history, home culture, etc)
Planning	<ul style="list-style-type: none"> Prepared on the basis of study on students cultural background
Teaching method	<ul style="list-style-type: none"> Application of variety of teaching methods Kinetic and tactile involvement for marginalized students Cooperative methods for marginalized Lecture for mainstreaming Culture balance as gender ,caste, language,religion etc
Learning aids	<ul style="list-style-type: none"> Culture specific materials which can help them to liberate from oppression. Generally, computer, posters ,historical and contemporary contributions of minority students, references to people from different ethnic and cultural groups, examples of minority persons or groups, devices relevant to student experiences, role models, biographical readings about minorities ,cultural experiences of the child and family and culture friendly learning materials
Motivation	<ul style="list-style-type: none"> Use of culturally responsive teaching method, language of instruction, learning aids, feedback, assignment and assessment system, extra curricular activities
Assignment system	<ul style="list-style-type: none"> Individual and group assignments that promotes cultural aspect
Assessment system	<ul style="list-style-type: none"> Sensitive towards multilingual students Interest of multicultural students Assessment of learning and assessment for learning.
Extra curricular activities	<ul style="list-style-type: none"> Equality of opportunity to all group of students
Performance	<ul style="list-style-type: none"> Almost equal performance of the students of different culture. No vast gap between marginalized and mainstreaming group students

Source: Study of literature on multicultural education

Data and Information Analysis process: the information collected from interview, survey form and other secondary and primary sources were compiled and analyzed qualitatively on the basis of indicators.

Analysis and interpretation of data and information

This section presents the analysis and interpretation of result in different respected headings.

Classroom Management: classroom management means how the teacher works, how the class works, how the teacher and students work together, and how teaching and learning happen. For students, classroom management means having some control in how the class operates and understanding clearly the way. The teacher and students were to interact with each other. For both teachers and students, classroom management is not a condition but a process. According to Reed (1991) classroom management encompasses efficient organization of material, seating plans and charts, keeping an up-to-date grading system, effective instruction, being aware of the students' needs and characters, assessing one's work and performance, managing the students' behaviour, and having a positive attitude. Classroom management is a broad and complex process but it can be categorized into two broad aspects. First aspect is management of physical environment and second is related to management of teaching learning activities in the classroom.

Management of physical environment of the classroom: The physical environment of the classroom to the child's learning which helps to promote effective classroom learning (Rao & Kumar, 2005). So that teachers have to be sensitive towards the management of the physical environment of the classroom. Management of physical environment of classroom consists of both seating chart and classroom decoration (<http://www.myclassroommanagement.com>).

Management of teaching learning activities in the classroom: Management of teaching learning activities is the second aspect of classroom management. It consists of all the activities in the classroom. Therefore this section was focused on language of instruction, classroom activities, assignment system, extra curricular activities, assessment system and performance of the students.

Summary of findings and discussion

Findings: findings of the study are given as below.

1. There were (87.67 %) marginalized group (12.33%) mainstreaming in the school. Under marginalized group Dalit was less (13.70 %) than Janjati (73.97) students. In every class percentage of Dalit was more than mainstreaming group students except in grade four.
2. In total the number of girls was slightly more (51.14%) than boys (48.86) in primary level. This data is some what similar with the national figure.
3. There were eight different languages speaking students studying in primary level. Every grade was multilingual. In every grades number of students having Nepali mother tongue (MT) were in majority except in grade one and five. In these two grades majority of the students were having Tamang MT. There were Some Janjati students who could not speak their own MT.

Seating chart

4. There were stationary benches attached to the walls of the room and some space was left between the benches of both sides in all classes. This type of arrangement was creating problems

for corner sitter students to move and the teachers to control student's behaviour and teaching learning activities. Similarly, height of benches in every class was same but some taller students sited on the front rows of the classroom almost in all classes. Hence, there was difficult for shorter student's to look the teacher's activities and black board.

5. In class one and two students (boys and girls) were found sitting together but in other classes they sited separately. Moreover, they were found sitting together based on their location, caste and language.
6. All rooms were well ventilated and clean it was the positive aspects of the classroom but available space and setting of benches were creating problems to use multiple teaching methods in the classroom.
7. Both teachers and students had realization on poorly managed seating chart but they could not manage it properly.
8. Both teachers and students had knowledge on classroom decoration in general but they had not any knowledge about culturally responsive classroom decoration.

Classroom decoration

9. Though different kinds of posters and decorations that reflect the identity of multicultural background students were required to decorate the classroom, the walls of classroom from grade one to five were found blank. Neither the teachers were responsible nor had they got effective training programmes for the proper decoration of classrooms to make them culturally responsive.

Language of instruction

10. None of the teacher spoke other languages except Nepali and English in all twenty five classes I observed. It showed that teachers are monolingual and monoculture to teach in multicultural classroom.
11. Some teachers suggested using mother tongue as a medium of instruction in order to address lingual diversity of students in the multicultural classroom but these teachers were not using mother tongue because they had not got any training in student's mother tongue.
12. The guardians belonging to different ethnic groups and speaking different languages were not accept that their children should got the chance to study in their mother tongue though different organizations and educationists were focusing on it. Because they wants to teach Nepali or English language to their children for gaining future opportunities.

Teachers Understanding of Multicultural Classroom

13. Almost all teachers were from mainstreaming group except some Newar teachers. But majority of the students were from marginalized group. The number of male and female teacher was almost equal but there was not a single Dalit and Tamang teacher.

14. Almost all teachers were trained and experienced but in practice they never involved in the preparation of teaching learning aids. Teachers were theoretically conscious on lingual, gender and cultural diversity of the classroom but their way of teaching and their social background show that teachers were acting as an obstacle of change.

Teaching Learning Practices in Multicultural Science Classroom

Planning

15. Teachers had not given any importance on lesson plan, they felt teaching job as an easy job and none of the teachers had knowledge on culturally responsive lesson plan. During observation of twenty five classes I didn't find any kind of planning done by the teachers for classroom interaction except the routine prepared by the administration.

Teaching methods

16. Observation of the twenty five classes' teachers was found using limited number of methods in the multicultural classroom. Not a single teacher used collaboration methods which is culturally responsive teaching method.
17. Cooperative and multiple activities are quite fruitful for minority class students. But teachers were not found doing such activities in the classroom. They were using lecture method; demonstration method and question answer method which fosters only the students of cognitive learning styles.
18. Teachers were found theoretically clear on student centred, participatory, child friendly and democratic classroom. But in practice, they were not applying these methods in the actual classroom. All teachers were treating students only as the receiver of knowledge like a machine rather than creative beings. None of the teachers had knowledge about the home culture of ethnic group students.
19. Teachers were found balancing in the gender issue of the classroom during asking questions and giving examples of their contribution. But they were found asking more questions to brighter students in comparison to weaker ones.
20. Public holidays were given to major festivals of different ethnic and caste groups but discussion about such festivals was not held in the school and classroom so students were not gained knowledge about the festivals of other cultural groups.
21. Teachers were seen to foster mainstreaming culture and ignored the marginalized group's culture (Ethnic and Dalits culture) in the classroom. But the students of any cultural group did not feel any discrimination by teachers in teaching. However, some teachers unknowingly using some discriminatory words that humiliate marginalized group students.

Learning aids

22. Although, the use of instructional materials make the teaching learning process meaningful, most of

the teachers used only 'Chalk and talk' methods without use of any learning aids. In the observation of twenty five classes none of the teacher used any additional learning aids except textbook, chalk and duster.

23. In the context teachers were blaming to the school for its scarcity of budget to buy or make learning aids. But they were not aware about using of different cultural groups as one source of learning aid.

Assignment system

24. Most of the teachers were found giving assignments to their students at the end of classroom teaching. Most of the assignments were given from the text book but they rarely used to check that (except a science teacher). Some teachers who used to check assignments of students some times use gave mark or sign in the copy of students instead of written feedback for their work. Similarly, all teachers used to give individual assignment instead of group assignments which was only favourable for marginalized group students.
25. No teachers gave the assignments which were related to the student's life experiences. The assignments given were limited to the textbook exercise. Such types of assignments could not inspire the students to explore new things which ultimately develop creativity.

Assessment system

26. Assessment was limited only on assessment of learning (summative). Assessment for learning (formative) was ignored in the classroom. Some teachers were found using baseline assessment at the beginning of the lesson i.e. by asking studying previous knowledge about the topic.
27. The students whose mother tongue was Nepali and others are forced to take their exam in the same norm and values. Such type of practices discriminates those students whose mother tongue is not Nepali. But some teachers reported to have considered the minor mistakes of Juniata students while checking of the answer paper of Nepali subject.
28. There were three term examinations held in the school in a year. Results of each examination were flashed after approximately two months later. Only the marks obtained by students were told orally. There was no system of giving mark sheet with feedback of the students. Guardians were not informed about the progress of the students.

Extracurricular activities

29. Number of games as Tato Alu, Up and Down, Ball Passing, in out, Lukamari, Chamch Daud, Chhoi Dum, Musical Chair were played in the school. I found equal participation of all students in such games which was very positive practice from the multicultural point of view. But Chhoi Dum a game was humiliating to the Dalit student.

Performance of students in the class

30. The annual result of the student's performance showed that in the whole the achievement of marginalized group students was poorer than mainstreaming group students.
31. Average performance of primary school students was of all grades found poor. Their average marks in all subjects and grades were below fifty.

Discussion

The information showed that the percentage of primary level students from marginalized groups was higher than of mainstreaming group in the study school. Similarly, the number of girls was slightly more in comparison to boys which states that girl's enrolment rate of study school was slightly different than the national level data on girl's enrolment rate in primary school. There were at least five to nine different mother tongue students were seen in primary each primary grades of the school. There might be two reasons for the increment of marginalized group students in the government school. One reason may be that the guardians belonging to mainstreaming group send their children in private schools due to their better economic status and their feeling those private schools give quality education. Parents of marginalized group students are sent their children in public schools. Another reason may be that, government has provision of various kinds of scholarship schemes for Dalit, Jati and girls. In my understanding the economic reason plays a vital role for the increment of marginalized students in public schools. As I looked the physical environment of the classrooms (classroom decoration and seating chart) from multicultural perspective, the classrooms were not culturally responsive. I found, unmanaged seating chart in the classroom. The taller students were found seating on the front lines which were blocking back benches. On the other hand talented and active students were always front sitter in the classroom. Weak students were always at the back. For the solution of this problem teacher can do number of things like rotation system and by placing taller students at the back rows and smaller at the front row. Teachers had not thought about such types of seat arrangements. There were sufficient number of benches but they are not well managed. There was not enough space for teachers to move inside the class to supervise the activities of the students. The walls inside the classroom were not well decorated but all classrooms in general and multicultural classroom in particular needs decoration of classroom from multicultural perspective. The classroom of my study school had neither the literature nor posters or pictures of different cultures decorated on the walls to give equal identity to all cultures. In terms of language there was lingual diversity in all classrooms but there were mostly monolingual teaching in all of the classes. This situation deprives the multi lingual students to gain education in their mother tongue. Even though peoples are not restricted to language for communication, language is of overarching importance because it is the fundamental medium through which ethnicity is transmitted and cultural identity is formed (Banks, 2006). Students and guardians had more interest in English as a language of instruction. But teachers were teaching all subjects except Nepali in English by translating into Nepali. This type of instructional pattern hinders the learning of students. The craze of

students and parents towards English can be linked with the assimilationist's ideology given by Banks which states that teachers, parents and students inclined to world wide language. Analysis of teachers understanding on multicultural classroom shows that all the teachers know the lingual, religious, gender and caste and ethnic diversity of the classroom but their practices are not addressing the needs and interests of the diverse groups. According to pluralist ideology, marginalized group students need skilled teachers of same race and ethnicity for role models, to learn more effectively, and to develop more positive self concepts and identities (Banks, 2006). But most of the teachers are from mainstreaming group. Similarly, to be effective multicultural teacher he/ she should have positive attitudes toward different racial, ethnic, cultural and social class groups (ibid) but most of the teachers have low expectations on marginalized group in the classroom. In multicultural classroom teachers should act as cultural mediator as well as change agent (Banks, 2006). But teachers can not be cultural mediator and they were acting as an obstacle of the change because they were giving continuity to the traditional teaching styles and settings. Moreover, the teacher should be more informed about the history and culture of groups other than his or her own (Bass, 1999). But teachers of the school were found having less knowledge about the different cultures and they had less interest to learn the cultures and history of different groups as well. When I asked the students from different castes and religions about their main festivals they claimed Dashain, Tihar and Teej but not their own as the festivals belonging to mainstreaming groups was their more focus. This situation can be linked with the theory of assimilation which holds that when marginalized cultural groups comes into contact with mainstreaming cultural groups over time values lifestyle of the marginalized groups are replaced by those mainstreaming groups (Sleeter and Grant, 2003). The values and languages of the marginalized groups were not practiced in school. This can be proved from the fact that marginalized group students said about the festivals of the mainstreaming class such as Dashain and some Newari festivals but they could not say about their own festivals such as Losar. Similarly, some of them could not speak their own mother tongue but they could speak Nepali fluently. So we can say that minority group's cultures are replaced by the culture of mainstreaming class. Even teachers of different cultures emphasized on the importance of festivals of mainstreaming group like Dashain, Tihar etc. but they ignore other festivals of marginalized group. Multicultural ideology emphasized that the teacher in the multicultural classes should have the multi ideas / techniques to address the diverse cultural knowledge as well as the cognitive methods suitable for different ethnic students (Kendall, 1983). Similarly, each students have unique learning styles, teachers should not only build on these learning styles when teaching but helps students discover their own particular styles of learning for themselves (Sleeter and Grat, 2003:175). So they can learn more effectively and efficiently. On the observation of twenty five classes of primary level all of the teachers were using teacher centred traditional lecture method or some times discussion methods in the situation of pin drop silence. Hence student centred multi-idea methods of teaching were not used because teachers have lack of

knowledge about such methods. Furthermore, theory of cross culture states that cross cultural literature discussion groups help the students feel pride in them and in their culture when they see their background valued in classroom reading and studying activities (<http://www.conductivedeconsulting.com/freearticles/multicultural.html>). But teachers of the researched school had no knowledge about the culture of Sherpa, Limbu, and Tamang although they have some knowledge about Newar culture. They had never made the programme for discussing about the culture of different groups. This situation indicates that cross cultural literature discussions are not held in the 25 classrooms observed in the school. Furthermore, teachers training programmes of Nepal have also ignored such multicultural classroom management skills. Teacher must be culturally responsive in the multicultural classroom. Culturally responsive teachers take students seriously in planning lessons, projects, classroom rules and consequences (NCCREST, N.D) Though the teachers had got the ideas of good planning, they did not bring it in practice. There was not any plan except class routine provided by the school which states that they do not carry out their responsibility in well managed way. In this situation how will they deal multicultural then? It is important to provide various activities through which students can gain knowledge or skills, as well as demonstrate competence. For example teacher should consider the methods in which course content is to be presented (e.g., lecture large group discussion, small group activity, reading assignment, simulation, performance activity etc.). If there different multicultural students are in the classroom, there is need to use different teaching methods and give focus for collaborative learning. But teachers followed only teacher centred method i.e. chalk and talk method though they said they that they had knowledge of various teaching techniques. Culturally responsive pedagogy can fulfill the needs of multicultural classroom. Multicultural classroom needs culturally mediated and student centred instruction and role of teacher as a facilitator (NCCREST, N.D). But in the observed classrooms teachers were acting as a depositor of knowledge as banking concept of education given by Frere (1973). Teachers could make groups and give group task in collaboration basically focusing for marginalized students. In this situation students can learn more effectively. Different teaching aids are required to make classroom teaching effective. Culture specific materials could be used as teaching aids from pluralist ideology (Banks, 2006). Different books from different religions, biography of different cultural heroes, magazines, atlas, and locally available teaching materials can be used in multicultural classrooms. But almost all the teachers were using chalk and talk method without the use of any learning aids. The reason given by the teachers for not using the learning aids was the poor economic condition of the school. They said that the school was unable to give instructional materials. However, teachers found unaware to use locally available materials. Motivation of both teachers and students towards learning plays vital role for better achievement. So as to motivate the students in learning the teachers should be familiar and curious in the aim and objectives of the class teaching (Ericson, 1978). But during my observation of twenty five classes I found teachers were teachings from the textbooks without

consider the objectives of the curriculum. Similarly, students can be motivated through appropriate feedback. Informative feedback should be provided to the students (NCCREST, N.D) during checking assignments, class works and distributing students' progress report for betterment of their performance. But only some teachers used to give feedback. But feedback was not also informative. Similarly, from the theories of multicultural education students in multicultural classroom can be motivated through culturally relevant teaching materials; student centred teaching methods, group assignment, and formative evaluation. But in classroom practices teaching materials were not used by the teachers. I found the use of as far cry. Individual assignments were provided to the students rather than group assignments. Assessment of learning was more practiced than assessment for learning. Teachers were found maintaining autocratic discipline while teaching. Teachers were found giving fewer opportunities to asking questions to the students. Furthermore, all types of extracurricular activities also could not fulfill the needs of all students such as girls were not included in the athletic programmes of the school. Hence, situation of motivation in the classroom was not culturally responsive. Teachers should not show any symbol of discrimination in the classroom during his/ her teaching. In classroom observation I found most of teachers were asking questions equally for both boys and girls. Such activities were the positive practices from the multicultural point of view. But I found teachers asking more questions to talented students than the weak students which hinders in the learning process for weak students. Similarly, while giving examples teachers emphasized more for male than female's heroes and heroes of mainstreaming groups than marginalized groups. This may be due to the knowledge, background or content of curricular materials such as textbooks, teacher's guides etc. Teachers pay attention for only in assessment of learning not in assessment for learning. Though there is a provision of continuous assessment system (CAS) to improve learning, teachers were focusing only on passing and failure of the students. Teacher should be sensitive to students whose first language is not medium of instruction and exams should recognize the student's diverse backgrounds and special interests (Bass, 1999). But teachers could not be seen sensitive towards the diverse background of the students. Same assessment criteria were used in language tests for students of different mother tongue. No different norm was considered checking of the language answer papers. Multicultural education is grounded in the ideas of social justice and education equity (Pinar, Reynolds, Slattery, Taubman, 1996). So, school/teachers have to give equal opportunity for all the students in extra curricular activities like cultural dance, singing, drama, field visit, debate, volleyball, foot ball, long jump, high jump, etc. But school was found conducting such programmes rarely. School conducts some of the programmes in the starting phase of the session but do not continue during the session which was very heart paining thing. Teachers were found giving individual class works and assignments in all observed classes. They were not found giving group work in classroom activities. In this respect synergetic learning style of marginalized group students was discouraged and the cognitive learning style of the mainstreaming group students had been fostered

because of lack of knowledge of the school teachers. In my observed school average performance of all students was less than fifty percent in each grade. It might be due to two reasons. First reason may be classroom practices are not culturally responsive and relevant so average performance of students is not good. In Second reason if we consider all the students from economic perspective most of the students are belong to financially poor class. So far as the case of result was concerned mostly mainstreaming group students were seen in better position. But in few classes even the marginalized students secure first, second and third position. The poor performance of students can be linked with the Bourdieu's cultural reproduction and social reproduction theory, Jensen's intelligence theory, Coleman's theory of familial effect which states that the performance of middle class students was better than lower class students or economically poor students (Mathema and Bista, 2006). From my reflection this poor result seen in the school was due to majority of poor class students and lack of the culturally responsive teachers and pedagogy.

Conclusion

Going back to the theoretical frame of my article I came to the knowledge that physical environment of the school is not culturally decorated and seating chart is not also culturally relevant as told by Banks. In language of instruction assimilation is happened as Banks, and there are not skilled teachers of same race as said by pluralist ideology. Furthermore, teachers are not positive towards diversity and they are unable to be cultural mediator. Hence, they are not fit with the theory of Banks. Teachers are not informed about the history and the culture of different groups; there are not collaborative activities in the classroom and assessment system also different from the theory of Bass. Similarly, just opposite of the theory of Sleeter and Grant life styles of marginalized groups are replaced by mainstreaming class and unique learning styles of each student is not addressed. But teaching learning activities are conducting as banking concept of Freire. Multi techniques are not used as said by Kandall, teaching materials are not culture specific as said by pluralist ideology and there are not extra curricular activities according to theory of equality and justice. Furthermore, students are not motivated through objective of the lesson as said by Ericson but I found lower class students as Jensen's theory of intelligence, Bourdieu's theory of cultural reproduction and social reproduction and Coleman's theory of familial effect in my researched school and their performance is poor as said by that theorist. So every thing is monoculture in the classroom practices.

Educational Implications

The findings of this research have given a glimpse of the teacher's practices in multicultural classroom situation. Based on the findings of the study the following implications are drawn:

Training programme for teachers: varieties of training programmes are needed for the teachers to make them able to manage the classroom, decorate it well, and apply different teaching methods and techniques to address the students having different economic status, language, caste, culture and gender.

Teacher's selection: The multilingual teacher who is more conscious about the student's culture and economical background should be selected so that he/ she can address the students needs positively.

Curriculum, text book, and teachers guide book: there is need to decentralize the process of curriculum development so that local level cultural differences can be addressed.

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