Multicultural Education

Multicultural Education:
From Theory to Practice

Edited by

Hasan Arslan and Georgeta Raţă

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P U B L I S H I N G

Multicultural Education: From Theory to Practice,
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FOREWORD

The book "Multicultural Education: from Theory to Practice" gives a comprehensive and multiple perspective to the field of multicultural education studies. Academic teaching staff, researchers, teachers, social workers, politicians, students and all other related persons will get significant benefits from constructial knowledge to experiential applications. The book is divided into four chapters, and each chapter provides different perspectives and case studies through several papers in order to make more clear and understandable the theory and practices. The book begins with the foundations of multicultural education to the first chapter. Then, the politics context is discussed. The third chapter focuses on the classroom practices of multicultural education through case studies and different educational levels. The last chapter underlines one of the most relevant topics: language education in a multicultural contact.

The first chapter is dedicated to **the foundations of multicultural education**. Georgeta RAȚĂ's study of *bi-, cross-, inter-, multi-, pluri-,* or *trans-cultural education* clarifies the epistemological foundations of definitions of multicultural education. These concepts are very often misunderstood among faculty members, teachers and politicians for school politics. Semantic clarifications and specific definitions of the concepts are provided in a wider linguistic context in an attempt to better illustrate the differences between language dictionaries and literature. The author provides us proper and clear meanings of the concepts of bicultural, cross-cultural, intercultural, multicultural, pluricultural and transcultural. The paper written by Hasan ARSLAN presents the issue of *Multicultural Education: Approaches, Dimensions and Principles.* The author examines the approaches, dimensions, perspectives, principles and characteristics of multicultural education. Then, the school types and teaching strategies are handled in the learning environment. The academic success of multicultural education depends on understanding of dimensions, principles and characteristics of multicultural education so that school staff members, parents, and the community accomplish multicultural goals. The paper *History of National and Ethnic Minorities in the Carpathian Basin: Present-Day Concept and State of Multicultural Education in Hungary and the Neighbouring Countries*, written by Edit RÓZSAVÖLGYI, presents how governments face the consequences of history and how they

try to resolve the problems accumulated over the past centuries by means of a multicultural policy while discussing the political background of the Carpathian Basin. Another paper gives an ancient historical perspective to multicultural education and examines the first contacts between Greeks and Egyptians. Nicola REGGIANI takes a particular case related to one of the ancient world's most multicultural countries, Egypt and discusses their contacts with Greeks. The author stresses similarities and differences, and to discuss possible scenarios related to multicultural education. Dana PERCEC and Maria NICULESCU's paper focus on *Teaching Diversity: A Perspective on the Formation of Youth by Means of Cooperation and Self-Esteem.* The authors argue that lifelong learning through learning change and intergenerational culture creates an intercultural communication that build an attitude towards learning and accepting diversity and give up discrimination and prejudice. Fred DERVIN underlines the concept of "othernesses" in research and practice. The author proposes to make sense of education for diversities through criticality, reflexivity and language. The combination of these aspects can make education for diversities a fairer, less hierarchising and complex place and these three aspects of education should be taken into consideration by teachers, principals, teacher assistants, students teachers and researchers so that diversities flourish.

The second chapter contains papers in **Political Context.** The paper on *Language, Social Class, Ethnicity and Educational Inequality* by Kevin NORLEY argues that the increasing segregation and division within society in general and education in particular, that results in communities living separate lives with little commonality. The relationship between language, social class, and achievement is overwhelming. Educational policies should be set for a move in the direction of the goals of multiculturalism. Ljubica KORDIĆ carries out a research on *Two Models in Croatian Multilingual and Multicultural Schools: A Case Study.* The author attempts to explore the difference between two models of education in Croatia and the differences in attitude towards a specific language between young people and their parents. Also, the paper argues that how the demographic factors, legal status, economic strength, and the educational system affect the subjective ethnolinguistic vitality of two multilingual communities. Another research paper was written by Naghmana ALI on *Engaging Multicultural Students in a Cosmopolitan Curriculum: Living Vicariously through Research Projects.* The qualitative research paper examines students who came from different cultural, ethnic, and educational backgrounds through reflective discussions. The data are derived from the reflections that students had

about visual presentations and class observations. A further study of Lea BARATZ, Roni REINGOLD and Chana ABUCHATZIRA criticize the policy of the Ministry of Education in Israel against Ethiopian immigrants related to multicultural education through analyzing two cases. The authors claim that the ministry of education reveals the adoption of the principles of cultural pluralism to enable the immigrants to preserve their heritage: however, it is not clear whether the new policy is a fake multiculturalism or not. Sara ZAMIR draws attention upon the issue of socialization towards collective characteristics within a plural society based on immigrants. The author argues that the educational methods of socializing both during the era of the "melting pot" as well as in the new era of multiculturalism have different characteristics, and arguments about multiculturalism have continued from the law of compulsory education of 1949 of the Israeli Ministry of Education. Ercan KOCAYÖRÜK and Mehmet Ali İÇBAY underline the issue the multicultural counselling education. The authors clarify the multicultural educational training programs in three groups: student mastery, increase in knowledge and student empowerment. The necessity of multicultural counselling comes from different cultural perspectives. The authors present how counselling has been shaped and practiced in various cultures.

   The third chapter is dedicated to *Classroom Practices of Multicultural Education*. *The paper on Teacher Education in Preparing Student for Diverse Classrooms* by Sari HOSOYA and Mirja-Tytti TALIB presents increasing cultural diversity at schools and how teachers can be prepared as culturally responsive teachers who can facilitate the academic success of all students. It is argued that teachers should have knowledge of theories, skills to practice desirable methods, and intercultural competence in order to become a skilled agent for multicultural and diverse society. The reasons of many international business failures are explained by the lack of cross-cultural competence in the paper of Nadežda SILAŠKI and Tatjana ĐUROVIĆ. The authors argue that economics students graduate without having enough skills about the cross-cultural competence. Teaching cross-cultural awareness in a business context may enhance the success of economics students in their future business life. Lulzime KAMBERI's study of *Classroom Strategies and Actions in a Multicultural Classroom: A Perspective from the FYRoM* attempts to answer the question "What are the problems that teachers face teaching in a multicultural context and which approach do teachers take in order to solve the problems they may encounter?" Ethnic, religious, cultural, and political issues seem the most salient problems in creating a multicultural class environment. Mona VINTILĂ's study is trying to indicate the

importance of cooperation between family and kindergarten. The author claims that combining care and education of a young child is the best way for the most efficient result in the development of the children at this age. This effort makes possible to acquire the intercultural skills from the early stage of education. A longitudinal observation was applied to a private kindergarten to get results. The research project on *Introducing Hebrew Language in an Italian High School as a Key for Multicultural Inter-comprehension* was conducted by Davide ASTORI in the "M. Gioia" High School of Piacenza. The author shares with us the research findings of the research so that how to educate students multiculturalism through inserting culture in the curricular formative process of a high school program. Another case study *Strengthening Self-Efficacy in the Framework of Multicultural Education: The Case of Israeli Pre-Service Teachers of Ethiopian Descent* written by Efrat KASS and Roni REINGOLD. The authors try to shape guiding principles for establishing a pre-academic education program in order to strengthen the sense of self-efficacy of pre-service teachers of Ethiopian descent. The paper *Implementation of Active Citizenship in Multicultural Education Programs,* written by Salih Zeki GENÇ, underlines the importance of active citizenship in the process of multicultural education. The author attempts to embed the dimensions of active citizenship: protest and social change, community life, representative democracy, and democratic values to the educational programs in order to keep alive the multicultural education. Biljana RADIĆ-BOJANIĆ and Danijela POP-JOVANOV's paper present the issue of *Intercultural Training of Pre-service Teachers in Multicultural Vojvodina.* The authors claim that foreign language teachers should have multicultural and intercultural teaching skills to become competent intercultural communicators and successful teachers of the 21st century. That is why pre-service teachers should acquire multicultural intercultural skills in the educational process. Ioana ROMAN, with his paper entitled *Being a Minority or a Majority in Transylvania*, tries to reveal the problems of Romani ethnicities in general and not on interethnic cohabitation, no matter the nature of the ethnicity. The debate focuses on the problem of multiculturalism and stresses the idea of the same rights regardless of ethnicity, religion or social category. Research data obtained from questionnaires and interviews were processed regarding the issues of Hungarian ethnics and Romani ethnics.

The last chapter deals with ***Language Education in a Multicultural Context***. Svetlana POLSKAYA's paper tries to answer a question in teaching English: *Considering while Teaching English in Russian Higher Education Institutions.* The author argues that people of various

nationalities and religions live, work and study together in Russia. The majority of Russian state schools fail to provide an adequate level of English language knowledge. It seems that a number of negative consequences such as spreading national stereotypes, unnecessary conflict situations affect teaching English in Russian Higher Education Institutions. The research paper *Perceptions of Turkish EFL Teacher Candidates on Their Level of Intercultural Competence* by Yeşim BEKTAŞ-ÇETİNKAYA and Servet ÇELİK examines whether Turkish teachers of English are sufficiently prepared to deal with cultural matters and to guide the development of intercultural competence in their students or not through applying both qualitative and quantitative approaches to pre-service ELT instructors in order to provide the perceptions of the participants. Polina TEREKHOVA and Alena TIMOFEEVA share a Russian experience related to multicultural education in an international English course. The authors argue that a clear and well-structured EIL syllabus with supplementary materials can serve not only as guidelines for students' daily work but also as a tool for teachers' own professional and sometimes even personal development. The study presents a number of practical implications for teaching and shows how they can implement syllabus and material design. Another research paper, *Teaching Chinese in a Multicultural Context*, written by Xiaojing WANG underlines the influential factors in teaching Chinese in the United Kingdom and discusses about the difficulties of teaching Chinese in a non-Chinese dominant environment. Dubravka PAPA's paper *Linguistic Equality in Multicultural Societies* emphasises the importance of accepting the use of regional and minority language in a democratic society such as the EU. The author argues that the legal framework for regulating the status and rights of language minorities is not enough in order to protect for minority rights although one of the main goals of the EU is to protect and preserve cultural diversity. Márta GALGÓCZI-DEUTSCH and Edit-Ilona MARÍ underline *The Importance of Minority Language Speaking Children and the Situation of Bilingual Schools in Hungary* in their studies. The authors claim that bilingual education is the best way to support students' better school achievement from the primary level and lay down the foundations of later academic success because bilingual education contributes to the preservation of culture, language, better academic achievement and career perspectives. The study carried out by Mihajlo FEJSA aims at presenting the importance of preserving the community identity in the smallest national minority, Ruthenians in Serbia. The author argues that the effective safeguarding of the collective identity of the Vojvodinian Ruthenians relies on the full implementation of the novel legal provisions.

A multicultural curriculum decreases stereotypes, prejudice, and bigotry from preschool to higher education through providing a sense of being inclusive history, science, etc. Finally, in her article *Metalanguage in Multilingualism,* Sonja HORNJAK approaches the use of metalanguage. The author focuses on analysis of the use of metalanguage in studies on multilingualism and underlines the classification and representation of such terminology. It is claimed that metalanguage is expanding and becoming richer in response to changing social circumstances and the study of metalanguage, is extremely beneficial, not only for linguistics, but also society.

Hasan ARSLAN

CHAPTER ONE

FOUNDATION OF MULTICULTURAL EDUCATION

Bi-, Cross-, Inter-, Multi-, Pluri-, or Trans-cultural Education?

Georgeta Raţă

Introduction

Since its first conceptualisations in the 1960s, **multicultural education** has been re-conceptualised, re-focused, and transformed. Moreover, the concepts of **bicultural education**, **cross-cultural education**, **intercultural education**, **multicultural education**, **pluri-cultural education**, and **trans-cultural education** – apparently all synonyms of **multicultural education** – have been used frequently (some of them interchangeably) and can be found in books, documents, and school laws all over the world. Yet, it has emerged from numerous studies that there is an on-going failure to provide a clear semantic definition or a distinct epistemological foundation for these concepts. The basic principles of such types of "education" are very often misunderstood or are scarcely known or heeded among teachers and those responsible for school politics. In view of this situation, it seems both appropriate and necessary to provide short semantic clarifications of the concepts as well as more specific definitions of **multicultural education** based on research and literature.

Semantic clarifications and specific definitions of the concepts above are provided in a wider linguistic context in an attempt to better illustrate the differences between language dictionaries, on the one hand, and literature, on the other hand, where certain terms are used in an improper or unclear manner – a source of reinforcement of prejudices and stereotypes in education. Thus, we have also analysed the meaning of **bicultural**, **cross-cultural**, **intercultural**, **multicultural**, **pluricultural** and **transcultural** and of the nouns corresponding to them: **biculturalism**, **cross-culturality**, **biculturalism**, **multiculturalism**, **pluriculturalism** and **transculturalism**.

Bicultural, Biculturalism, Bicultural Education

The word **bicultural** "of, relating to, or including two distinct cultures" (http://www.merriam-webster.com/dictionary/bicultural) was first used in 1940. It occurs in a number of phrases such as *bicultural child / education / identity / mama / programme / support*. One is not necessarily a **bicultural** if he/she is a *bilingual* ("using or able to use two languages especially with equal fluency; of or relating to bilingual education"). (http://www.merriam-webster.com/dictionary/bilingual) There is a clear distinction in literature between *monocultural bilinguals* (people that live in a country and speak their mother-tongue and a foreign language), *bicultural monolinguals* (people that immigrate to an English-speaking country as adults but do not speak English) and *bicultural bilinguals* (people that immigrate to an English-speaking country in their teens and speak English). (Marian & Kaushanskaya 2005: 1484) According to LaFromboise, Coleman & Gerton 1993 (in Ramírez-Esparza *et al.* 2009: 100), though, *bilinguals* tend to be **bicultural**, i.e. individuals who have two internalized cultures that can guide their feelings, thoughts, and actions. (*ibidem*) Being **bicultural** also involves becoming part of the host society. (Phinney *et al.* 2001: 506) According to Fries (http://www.tesol-france.org/articles/fries.pdf), when applied to an individual, **bicultural** suggests mixing or multiplicity, the ability to function in at least two different groups.

Biculturalism, defined as "the presence of two different cultures in the same country or region," appeared in the middle of the 1950s. (http://dictionary.reference.com/browse/biculturalism) It can occur in both **bicultural** and **multicultural** societies (Chen, Benet-Martínez & Bond 2008), and is the first step towards **multiculturalism**. **Biculturalism** and **multiculturalism** should not be understood as synonyms. For Ozturgut (2006: 3), in the USA, in areas with bicultural population, "Advocating for Multicultural Education, as it is defined and practiced today in U.S. schools, whether K-12 or higher, has become a shallow application of a **bicultural education**." There is no **biculturalism** without bilingualism. (Padilla, Fairchild & Valadez 1990) **Biculturalism** is fostered by **bicultural education**. (Gibson 1984: 107) Another term for **biculturalism** is **biculturation**. (*ibidem*)

Bicultural education is "a strategy for providing instruction in two cultures". (*ibidem*: 108) **Bicultural education** is seen as a synonym of **bilingual education** (*ibidem*: 95, 107), for whom "the purpose of multicultural (or bicultural) education is to produce learners who have competencies in and can operate successfully in two different cultures."

Cross-cultural, Cross-culturality, Cross-cultural Education

The word **cross-cultural**, first attested about the same time as **bicultural** (1942), means "pertaining to the identification and analysis of distinct features of human behaviour in different cultural, geographic, and social settings" (http://medical-dictionary.thefreedictionary.com/Cross-culturalism), "dealing with or offering comparison between two or more different cultures or cultural areas" (http://www.merriam-webster.com/dictionary/ crosscultural), "(*Sociology*) involving or bridging the differences between cultures". (http://www.thefreedictionary.com/Cross-cultural) To see how important it has become, suffices to read the following list of occurrences of cross-cultural: ***cross-cultural*** *adaptability / alcoholism / analysis / attitude / communication / competence / counselling / definition / difference / discussion / element / encyclopaedia / influence / institute / inventory / issue / leadership / management / meaning / objective / partner / poetics / psychiatry / psychology / research / sample / selling / solution / study / subject / supervision / survey / topic / transition*. **Intercultural** and **transcultural** are sometimes substituted for **cross-cultural**. (http://medical -dictionary.thefreedictionary.com/Cross-cultural) For Hamiloğlu & Mendi (2010), **cross-cultural** and **intercultural** are interchangeable. Fries (http://www.tesol-france.org/articles/fries.pdf) distinguishes between **cross-cultural** "something which covers more than one culture [in a non-interactional way]" (e.g., a cross-cultural study of education in Western Europe, which compares aspects of education in various countries separately, without any interaction between the various educational systems) and **intercultural** "something which covers more than one culture [in an interactional way]" (e.g., a cross-cultural study of the experiences of students / teachers who move from one educational system to another).

The corresponding noun is **cross-culturality**, understood as "a process which aims at transcending cultural differences which give rise to obstacles impeding communication. [It is] a process whose purpose is to capitalize on these differences, thus generating mutual enrichment". (*Why Cross-culturality?*)

The first definition of **cross-cultural education** is, to our knowledge, the one given by Smith (1956, in Métraux 1956: 578) almost 60 years ago. For him, **cross-cultural education** is "the reciprocal process of learning and adjustment that occurs when individuals sojourn for educational purposes in a society that is culturally foreign to them, normally returning

to their own society after a limited period. At the societal level, it is a process of cultural diffusion and change, involving temporary 'exchange of persons' for training and experience." Nowadays, this type of education is labelled "educational travel". (Bodger, Bodger & Frost 2010)

Intercultural, Interculturality, Intercultural Education

The word **intercultural** "of, relating to, involving, or representing different cultures" (http://www.thefreedictionary.com/intercultural), "between or among people of different cultures" (*Webster's New World College Dictionary*), "something that occurs between people of different cultures including different religious groups or people of different national origins" (http://www.yourdictionary.com/intercultural) was first attested in the middle of the 1930s. It occurs in a wide range of collocations: *intercultural centre / communication / competence / conflict / connection / consciousness / contact / definition / dialogue / education / encounter / exchange / experience / festival / institute / inventory / learning / marriage / negotiation / network / programme / relation / resource / service / skill / society / study / training*. **Intercultural** and **cross-cultural** should not be used interchangeably. (see the explanation above under Cross-cultural, Cross-culturalism, Cross-cultural Education)

The word **interculturalism** "a government policy regarding the relationship between a cultural majority and cultural minorities, which emphasizes integration by exchange and interaction" (http://www. duhaime.org/LegalDictionary/I/Interculturalism.aspx) does not belong to the **biculturalism**, **multiculturalism**, **pluriculturalism** and **transculturalism** series. It is supplanted by **interculturality** "the encounter between hegemonic and non-dominant cultures as well as frictions, overlapping, interdependencies, potentials for conflict and mutual interference caused by this". (http://www.lbs.ac.at/academic-programs/research-development/ working-definition-of-interculturality)

The notion of **interculturality**, which underscores the conflictual encounter of divergent culture-based ideas and patterns of behaviour, should be clearly distinguished from **multiculturalism** (and its political and legal claims of separate cultures which exist side-by-side) and from **transculturality** (and its emphasis on transcultural fusions and hybrid forms). One of the ways to reach **interculturality** is through language teaching. (Trujillo Sáez 2002)

The Council of Europe has defined **intercultural education** in terms of "reciprocity". (Rey 2006, in Portera 2008: 483) **Intercultural education** is about "developing an understanding of and valuing others

and […] understanding of and valuing self". (http://ve.ese.ipcb.pt/index.php?option=com_content&task=view&id=34) **Intercultural education** and **multicultural education** are not synonymous: "Multicultural education uses learning about other cultures in order to produce acceptance, or at least *tolerance*, of these cultures. Intercultural Education aims to go beyond passive coexistence, to achieve a developing and sustainable way of living together in multicultural societies through the creation of *understanding* of, *respect* for and *dialogue* between the different cultural groups." (*UNESCO Guidelines on Cultural Education*: 18) Portera (2008: 481) also distinguishes between **intercultural education**, on the one hand, and **multicultural education** and **transcultural education**, on the other hand. In many areas of the world, **intercultural education** is identified with **bicultural education**: in Peru, for instance, they have implemented **bilingual intercultural programmes** as an alternative to the hegemonic model of schooling promoted by the evangelic North-American missionaries with the complicity of the Peruvian state. (Gashe 1998, in Akkari 1998: 106)

Multicultural, Multiculturalism, Multicultural Education

Multicultural, a term first attested in 1941, is defined as "relating to or containing several cultural or ethnic groups within a society" (http://oxforddictionaries.com/definition/english/multicultural), "of, relating to, or including several cultures; of or relating to a social or educational theory that encourages interest in many cultures within a society rather than in only a mainstream culture" and "(*Sociology*) consisting of, relating to, or designed for the cultures of several different races". (http://www.thefreedictionary.com/multicultural) The term occurs in a number of phrases, among which **multicultural** *advocate / apparition / area / association / awareness / career / centre / coalition / committee / community / consortium / cookbook / council / counselling / diversity / education / literacy / literature / menu / programme / resource / society / team / workforce.*

Multiculturalism, attested at the beginnings of the 1960s, is defined as "the state or condition of being multicultural; the policy of maintaining a diversity of ethnic cultures within a community," "the state or condition of being multicultural; the preservation of different cultures or cultural identities within a unified society, as a state or nation," "the view that the various cultures in a society merit equal respect and scholarly interest" (http://dictionary.reference.com/browse/multiculturalism), "a philosophy that appreciates ethnic diversity within a society and that encourages

people to learn from the contributions of those of diverse ethnic backgrounds".   (http://www.citizenwarrior.com/2008/09/definition-of-multi culturalism.html)

The National Association for Multicultural Education defines **multicultural education** as "a philosophical concept built on the ideals of freedom, justice, equality, equity, and human dignity as acknowledged in various documents, such as the U.S. Declaration of Independence, constitutions of South Africa and the United States, and the Universal Declaration of Human Rights adopted by the United Nations". (http://www.nameorg.org/resolutions/definition.html) For Gibson (1984, 111), **multicultural education** is "a normal human experience." For Nieto (1996, in Scherba de Valenzuela 2002), **multicultural education** is antiracist, basic, important for all students, pervasive, education for social justice, a process, and a critical pedagogy. Gay (1994: 3) claims that **multicultural education** means "learning about, preparing for, and celebrating cultural diversity, or learning to be bicultural." For other authors, **multicultural education** is "a vehicle for people who have different value systems, customs, and communication styles to discover ways to respectfully and effectively share resources, talents and ideas". (Meier 2007) Portera (2008: 485), **multicultural education** is a synonym for **multiculturalism**: "Educational intervention, defined as multiculturalism, multicultural education or multicultural pedagogy, works from the de facto situation of the presence of two or more cultures, and aims at the recognition of commonalities and differences." Maybe the most comprehensive definition of **multicultural education** is the one given by Banks (2010: 20), for whom it is "a broad concept with several different and important dimensions [...]: (1) content integration, (2) the knowledge construction process, (3) prejudice reduction, (4) an equity pedagogy, and (5) an empowering school culture and social structure." Gorski (2010) focuses on the third dimension of Bank's definition, claiming that **multicultural education** is "a progressive approach for transforming education that holistically critiques and responds to discriminatory policies and practices in education."

Pluricultural, Pluriculturalism, Pluricultural Education

Trujillo Sáez (http://www.ugr.es/~ftsaez/aspectos/LEA.pdf) claims that **pluricultural** is a synonym for **multicultural**, and that one can become **pluricultural** through language learning. The term appears in *pluricultural awareness / competence / Europe / identity / nation / people.*

Pluriculturalism is defined as "an approach to the self and others as complex rich beings which act and react from the perspective of multiple identifications". (http://en.wikipedia.org/wiki/Pluriculturalism) According to Coste, Moore & Zarate (2009: 20), **pluriculturalism** is to be distinguished from **multiculturalism**.

Portera (2008: 485) considers that **pluricultural education** is a synonym for **multicultural education**. Santos (2012) suggests that **pluricultural education** in a cultural context such as that of Bolivia should rely on contextualisation of the English language (that focuses on known and familiar situation where learners see the useful sense of the language for real communicative purposes), a principle that favours the national pluricultural education and makes the students learn English with a practical sense.

Transcultural, Transculturalism, Transcultural Education

Transcultural, a term first attested in 1951, is defined as "relating to or involving more than one culture; cross-cultural" (http://oxforddictionaries. com/definition/english/transcultural), as "involving, encompassing, or extending across two or more cultures" (http://www.merriam-webster. com/dictionary/transcultural), and as "extending through all human cultures". (http://www.thefreedictionary.com/transcultural) It occurs in a number of phrases such as *transcultural association / centre / character / communication / competence / dialogue / dimension / diversity / dynamics / element / encyclopaedia / English / ideal / image / medicine / nurse / nursing / psychiatry / relationship / subject / subjectivity / tool.*

Transculturalism was first defined by Fernando Ortiz in 1940 as "a synthesis of two phases occurring simultaneously, one being a deculturalization of the past with a métissage with the present [and the other one] the meeting and the intermingling of the different peoples and cultures". (Cuccioletta 2002: 8) Tassinari (*ibidem*) defines **transculturalism** as "a new form of humanism, based on the idea of relinquishing the strong traditional identities and cultures which in many cases were products of imperialistic empires, interspersed with dogmatic religious values." He claims that "Contrary to *multiculturalism*, which most experiences have shown re-enforces boundaries based on past cultural heritages, *transculturalism* is based on the breaking down of boundaries." Cuccioletta (*idem*: 1) defines **transculturalism** as "seeing oneself in the other" and advances another synonym for **transculturalism** in his approach of the relationship between **interculturality**, **multiculturality** and **transculturalism**, concluding that "The policy of

multiculturalism [...] has created borders and boundaries, while **social multiculturalism** or **transculturalism** left to a conscious ebb and flow of interculturality, emanating from the grass roots and not imposed and defined by government, projects this vision." (*idem*: 9) For Lewis (2002), **transculturalism** means "integration of a political aesthetics with a cultural civics." Slimbach (2005: 206) claims "Transculturalism is rooted in the quest to define shared interests and common values across cultural and national borders." **Transculturation** or **transculturism** means "cultural change induced by introduction of elements of a foreign culture," "(*Sociology*) the introduction of foreign elements into an established culture". (http://www.thefreedictionary.com/transculturation) According to Pratt (1992: 6), ethnographers use the term **transculturation** "to describe how subordinated or marginal groups select and invent from materials transmitted to them by a dominant or metropolitan culture."

According to Portera (2008: 484), the concept of **transcultural education** "refers to something that pervades culture (as in the fields of cross-cultural psychology or trans-cultural psychiatry)."

Conclusions

The six types of education above have been defined in the following terms: **bicultural education** is a *strategy* for providing instruction in two cultures (Gibson 1984); **cross-cultural education** is a reciprocal *process* of learning and adjusting in a cross-cultural context (Smith 1956); **intercultural education** is also about *reciprocity* (Rey 2006); **multicultural education** is a *philosophical concept* (http://www.nameorg. org/resolutions/definition.html), a *human experience* (Gibson 1984), a *process* and a *pedagogy* (Nieto 1996), a *process* of learning (Gay 1994), a *vehicle* (Meier 2007), a *concept* (Banks 2010), an *educational approach*. (Gorski 2010) **Pluricultural education** and **transcultural education** are not clearly defined. The authors cited above fail to provide a clear semantic definition or a distinct epistemological foundation for these concepts. Thus, on the one hand, **bicultural education** is considered a synonym for both **intercultural education** (Gashe 1998) and **multicultural education** (Gay 1994), while **pluricultural education** is considered a synonym for **multicultural education** (Portera 2008); on the other hand, **intercultural education** is considered an antonym of **multicultural education** because of the difference in character between the two – *active* vs. *passive*. (*UNESCO Guidelines on Cultural Education*)

We could not find two identical definitions of **multicultural education** either, except for dictionary ones. In time, educators have tried

to make this concept fit their particular focus, seeing **multicultural education** as:
- a classroom climate issue or teaching style that serves certain groups while presenting barriers for others;
- a shift in curriculum (e.g., adding new, diverse materials and perspectives to be more inclusive of traditionally under-represented groups);
- an education change as part of a larger societal change in which we explore and criticize the oppressive foundations of society (capitalism, exploitation, socio-economic situations, white supremacy, etc.) and how education serves to maintain the status quo;
- an institutional and systemic issue (e.g., funding discrepancies, standardized testing, tracking, etc.).

The choice of the focus in a **multicultural education** approach (age, class, culture, ethnicity, exceptionality, gender, historical truth, language, race, religion, sexual orientation, and social class) depends on language, socio-political context (school policies, school type), teacher expectations, and teacher preparation. Instead of suggesting our own definition of **multicultural education**, we would like to quote Banks (2010: 3) for whom "Multicultural education is at least three things: an idea or concept, an educational reform movement, and a process."

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