MULTICULTURAL EDUCATION DEVELOPMENT; PHYLOSOPHY AND IMPLEMENTATION

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Abstract

The discussion over the idea of multicultural education has never been finished. Multicultural education is an Educational Philosophy and Practical Educational Strategy that has been well developed in United States. It has been being developed in some countries, and so is Indonesia. The American schools have been developed and implemented the idea of multicultural education and the American government has supported them by giving multicultural values on education policies. In some Indonesian schools, it has also been tried to apply multicultural education, but there are some problems in developing and implementing it, because of the lack of experience in it and the supports from government.

Keywords: *Multicultural Education, Implementation, Values, Government.*

Abstrak

 Pembahasan atas gagasan pendidikan multikultural tidak pernah selesai. Pendidikan multikultural adalah Filsafat Pendidikan dan Strategi Pendidikan Praktis yang telah berkembang dengan baik di Amerika Serikat. Hal ini telah dikembangkan di beberapa negara, dan begitu juga Indonesia. Sekolah-sekolah di Amerika telah dikembangkan dan diterapkan gagasan pendidikan multikultural dan pemerintah Amerika memberikan dukungan dengan menempatkan nilai-nilai multikultural pada kebijakan pendidikan mereka. Di beberapa sekolah-sekolah di Indonesia juga telah dicoba penerapan pendidikan multikultural, tetapi terdapat banyak persoalan di dalam pengembangan dan penerapannya, karena kurangnya pengalaman dalam pengembangannya dan dukungan dari pemerintah.

Kata Kunci: Pendidikan Multikultural, Penerapan, Nilai, Pemerintah.

Introduction

United States is one of the populous countries in the world. The Uncle Sam country has been ranked as the third biggest populated state after China and India while Indonesia follows it at the fourth position. Now, the American residents are different from other societies in other countries. Most people who become residents in United States are immigrants. They have been coming from Northern, Central and Eastern European countries since 18th centuries. The ancestors of most Americans put their feets in America as explorers, colonizers, adventurers, captive slaves, deported criminals and refugees. Because the first settlers came to America were Anglo-Saxons from Northern Europe, they became dominant residents who had political and economical control in their new land.[1]

The differences of American immigrant cultural backgrounds such as national origin, race, ethnic, and social status have given United States of America some horizontal conflicts. In American history, groups had employed violence either to create definite changes or to attempt and sustain the status quo. For many groups, violence often considered as the only way to gain their ambitions and targets, but oppositions exploited it also to fight against the dominant groups. Because the output of the violence had often been contradictory to its expectation, violence became a kind of seductive self-destruction for both status quo and oppositions. For example, the long history of violence, to maintain black in a subordinate status, the whites used violence. That violence was seductively self-destruction for the whites because it would raise fights from the subordinate group.[2] Civil war was the real example which happened in United States. The war which killed more 250.000 people was caused by the debate over slavery in which blacks were the slaves and whites were the owners. Part of whites had realized to abolish the slaves but other had not. This controversy then led to civil war.[3]

Ethnic and racial conflicts and discriminations in United States had happened since the Anglo-Saxon from Northern European immigrants became dominant group that controlled political and economical power in the era of first immigrant wave. Because of its strong power, "WASP" (White, Anglo-Saxon, and Protestant) became the American mainstream culture group that had authority to give recognition to other groups to have social and political status as them. Immigrants who came to America in the next immigration waves such as Germans and Scandinavians that were racially and ethnically akin to "WASP" were

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[1]   Ian Robertson, *Sociology* (New York: Worth Publisher, 1987), p.296-297
[2]   Robert H. Lauer and Jeannette C. Lauer, *Social Problems and the Quality of Life* (New York: McGrawHill, 1998), p.51-52
[3]   Richard N. Current, T. Harry Williams, Frank Freidel and Alan Brinkley, *American History; A Survey Volume II: Since 1865* (New York: Alfred A. Knopfe Inc, 1983), p. 436-437

recognized fairly by the dominant group. Those who were racially similar to the "WASP" but ethnically different, such as Irish and Poles met much more prejudice and discrimination. Those who racially and ethnically differed from the dominant group, such as Blacks and Chicanos, had been formally and informally barred to have the same rights to participate in American society.[4]

As a matter of fact, Indonesia is one of multicultural countries in the world. Seeing from the side of its socio-cultural and geographic backgrounds, Indonesia is a country characterized by an unparalleled diversity of cultures and ethnic groups; across the 17508 islands which constitute the archipelago over 300 different ethnic groups and more than 200 languages can be found. The estimation on that ethnic and languages do not include ethnic groups and languages in the complex situations in Irian Jaya.[5]

The multicultural Indonesia has its own characteristics. Seeing from their ethnic distinctions, mostly one or more ethnic groups become dominant residents in one island or province such as Javanese becomes the major population in East and Central Java, Batak is main tribe in North Sumatra, Madurese is the biggest population in Madura Island, Balinese is the major ethnic in Bali island and other ethnic groups which become dominant local people in their provinces and islands; however, because of urbanisation and transmigration, the dominant ethnic group in one place can be a minority ethnic group in other provinces and islands.[6]

Subsequently, when we see the religions and beliefs followed by Indonesian ethnics, we will find two or more religions and beliefs are embraced by group of people in one ethnic group such as 50% of Batak people are Moslems and other 50% are Christians, Catholic, and local traditional believers. In general, Indonesian people embrace various kinds of religions and beliefs such as Islam, Catholic, Christian, Hindu, Buddha, Confucius, and many other local and traditional beliefs.[7]

The multicultural society in Indonesia had caused some horizontal conflicts such as political conflict in 1965 which happened in Java, Bali and Sumatra engendered about 100.000 to one million cadres and members of Indonesian Communist Party dead. Then in Borneo, a year after that mass murder against

[4]   Ian Robertson, *Sociology* (New York: Worth Publisher, 1987), p.297

[5]   Reimar Schefold, *The Domestication of Culture; Nation Building and Ethnic Diversity in Indonesia* (Paper Presented in a lecture at The Afro Asiatisches Institute in Vienna in 1995, downloaded from http://kitlv-journals.nl), p.265

[6]   Reimar Schefold, *The Domestication of Culture; Nation Building and Ethnic Diversity in Indonesia* (Paper Presented in a lecture at The Afro Asiatisches Institute in Vienna in 1995, downloaded from http://kitlv-journals.nl), p.265

[7]   Adam Schwarz, *A Nation in Waiting* (Colorado: Westview Press, 2000), p.20-21

Communist Party's members and activists, 45.000 Chinese had been driven out of rural areas and hundreds or perhaps thousands of them had been killed by Dayak tribesmen.[8]

Other cultural clashes happened in the late of 1990s and in the early of 2000s. Hundreds and perhaps thousands of Chinese had been driven away from their houses in Jakarta; some of them had been raped and killed by mysterious group of people in 1998. After that, 2000 Madurese had been killed and their houses had been burned by Dayak tribes at the end of 2000. Furthermore, at 1999, there head been a big clash between Moslems and Christians in North Maluku which caused 2000s people dead and destroyed more than 400 churches and 30 mosques.[9]

From this point of view, multicultural education is important to be developed and implemented in Indonesia and United States because these two countries have multicultural inhabitants. When the dwellers in Indonesia and in United States have been from different cultural backgrounds, it means the population of students in schools in the two countries mirror the real situation in societies. When horizontal conflicts among populations happen in society, the same quarrels may occur in schools. Because of this reason, schools as strategic places in developing future generations should become locations where students can learn how to be good people who appreciate, understand and live with others even if they come from different cultural backgrounds. This is the reason why the idea to develop and implement multicultural education is important.[10]

Review Related Literature

The Philosophical Idea and History of Multicultural Education

As a matter of fact, the idea of multicultural education in United States has embarked since the 1960s when social protest against civic and economic equality occurred. Those protests were done by people who faced structural and cultural discrimination based on their race, ethnicity, gender, sexual orientation, or disability.[11]

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8   *Ibid*
9   H. Sudarto, *Konflik Islam Kristen: Menguak akar Masalah Hubungan Antar Ummat Beragama di Indonesia* (Semarang: Pustaka Rizki Putra, 1999), p.5-6
10   Kompas, June 15th, 1999
11   Joy L. Lei and Carl A. Grant, *Multicultural Education in the United States; A case of Paradoxial Equality* on *A Global Construction of Multicultural Education* edited by Joy L. Lei and Carl A. Grant, (New Jersey: Lawrence Erlbaum Associates, 2001), p.170

At the time of the development of civil rights movement, Africans Americans and then other racial minority groups in United States struggled to campaign multicultural education to control the education of their own children. The proponents of multicultural education thought that this education idea was very important as an instrument to fight discriminations against their rights because education connected to other resources such as jobs, power, and self-determination. They considered that multicultural education was a strategic body of advocacy which started in the school especially by doing specific changes in the classroom.[12]

It was initially intercultural and multicultural studies, then it became more specific to be multicultural education that aimed to make major populations had tolerance toward new immigrants. At the time, multicultural education was used by government as a tool to control their citizens. Now, multicultural education is applied to enhance awareness of students to respect others who have different cultural backgrounds such as ethnic, religion, language, gender, social class, race, ability, and age. By using those cultural background differences, students are expected to advance and augment their understanding on the values of pluralism, humanism, and democracy. Furthermore, students are also expected to understand easily all subjects they learn in the class by using their cultural background differences.[13]

Critics on the Philosophy and Implementation of Multicultural Education

Critics on multicultural education had been thrown by Gibson (1984). After reviewing the literature on multicultural education, he said there was no systematic picture of the multicultural proponents' views, and many program statements were often confusing with vague and emotional rhetoric. But after giving his critics, he provided suggestions to figure out the critics he said. To explain clear concept on multicultural education, the proponents should take four approaches to analyse their successful of school reform such as they necessitate to identify key concepts and to explicate their assumed relationships, they require to consider both informal and out-off school education and their relationships to formal school programs, proponents must be more realistic about the capability of multicultural education programs to overcome social problems, the proponents have to investigate wholly the economic, political, and social forces that bother the formal education process if they are seriously concerned with altering the surviving social structure through school programs. By using these approaches, the clear concept of multicultural education will be found and the goal of multicultural education can be reached.[14]

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[12]   Christine E. Sleeter, Multicultural Education as a Social Movement (Ohio: Journal of Theory Into Practice, Volume 35, Number 4, Autumn 1996), p. 239-241

[13]   Donna M. Gollnick and Philip C. Chinn, *Multicultural Education in a Pluralistic Society*. (New Jersey: Prentice Hall, 1998), p. 25

[14]   Margaret A. Gibson, *Approach to Multicultural Education in United States: Some Concepts and*

Human relation as one of the important concept in multicultural education had been criticized by Sleeter and Grant (1999). They expounded the educational concept of multicultural education was too weak to be the principal theory and practice and to eliminate oppression and to convey forth social justice.[15] Carl Grant and Christine Sleeter said to avoid ambiguous conceptual framework, multicultural educators and proponents should use new possibilities and opportunities to find appropriate conceptual framework for implementing multicultural education. They suggested multicultural proponents to use five approaches and concepts in practicing multicultural education in school such as teaching the Exceptional and Cultural Differences, Human Relation, Single-Group Studies, Multicultural Education, and Education that was Multicultural and Social Reconstruction.[16]

Critics on multicultural education came also from Bloom (1989), D'Souza (1991), Ravith (1990), Schlesinger (1992), and Wills (1996). They explained multicultural educators were radicals and no need to struggle against mainstream American society and the curriculum they proposed that emphasized on race and ethnicity was divisive, and the idea of multicultural curricula was intellectually weak and victim political movement.[17] Because of this important critic, Banks (1998) subsequently recognizes curriculum is an important factor in implementing education model and strategy including applying multicultural education ideas. Because mainstream culture in United States is White Anglo-Saxon Protestants, most curricula, text-books, and teaching materials focuses on the experiences of the dominant cultural group and ignores other ethnic, racial, cultural and religious groups' experiences and histories. This characteristic of mainstream culture oriented curriculum gives negative effects to both students from dominant group and to students of colour. Students from dominant group have been influenced to feel superior and have misconception to students of colour. Students of colour have been affected to feel under-pressured and have misconception to mainstream students. From this situation, the mainstream centric curriculum can cause the raise of racism and ethnocentrism in the school and in society at large.[18]

Assumption, (Anthropology and Education Quarterly, Vol. VII, No. 4, November, 1976),p.114

[15] Joy L. Lei and Carl A. Grant, *Multicultural Education in the United States; A case of Paradoxial Equality* on *A Global Construction of Multicultural Education* edited by Joy L. Lei and Carl A. Grant, (New Jersey: Lawrence Erlbaum Associates, 2001),p. 95

[16] *Ibid*. p104

[17] John S. Wills, *Who Needs Multicultural Education? White Students, U.S. History, and the Construction of a Usable Past* (Anthropology & Education Quarterly, Vol.27, No3, sptember 1996),p.365-366

[18] James J Banks *Approaches to Multicultural Curriculum Reform* on James A. Banks and Cherry A. McGee Banks Ed *Multicultural Education; Issues and Perspectives* (New Jersey: Prentice Hall, 1998), p.231

To give developing critics, after doing an empirical study on multicultural education ideologies and programmes in six countries in 1970s, Brian Bullivant specified three key assumptions as the pillar of multicultural education; a) an ethnic child will improve his educational achievement by learning his cultural and ethnic "roots", b) the equality of opportunity for him (child) will improve by learning about his culture, its traditions and so on, c) children's prejudice and discrimination towards those from different cultural backgrounds will be reduced by learning about other cultures.[19] In addition, Sleeter gives also his developing critics by giving his thoughtful ideas that multicultural education is a social movement; it should connect multicultural education with social activism. It may work by developing relation with local struggles to get support of power and voice and to make good relationship with others. By these relation and supports, the implementation of multicultural education may work (Sleeter, 1996).[20]

The Philosophical Underpin of Multicultural Education

The raise of consciousness of teacher educators and teachers who voiced concerns about the biased treatment of colour and other marginalized students had been the effect of human relation movements in the field of education that reached its peak during the 1930s through 1940s. They argued that people need to give greater respect to other who differed with them and the schools were the ideal places to teach tolerance and conflict resolution.[21]

Before World War II, several organizations struggled for good human relations in Europe and United States during the World War II especially because there had been in human abuse and genocide of Jews, gay men, and gipsies by Nazy German. The Organization such as Anti Defamation League of B'nai B'irth (ADL), the Urban League, the National Association for the Advancement of Coloured People (NAACP) asked for European and American governments to reduce the discrimination through the education systems; schools, curriculum, education policies to foster good human relation.[22]

All men are created equal is the most famous phrases in United States' Declaration of Independences. For all Americans as U.S citizens, the phrases have

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[19] Barry Troyna, *An Historical Analysis of Multicultural and Antiracist Education Policies* on *Racism and Education; Structure and Strategies* ed by Dawn Gill, Barbara Mayor, and Maud Blair (California: Sage Publication, 1992),p.63-69

[20] Christine E. Sleeter, *Multicultural Education as a Social Movement* (Ohio: Journal of Theory Into Practice, Volume 35, Number 4, Autumn 1996), p.241

[21] Joy L. Lei and Carl A. Grant, *Multicultural Education in the United States; A case of Paradoxial Equality* on *A Global Construction of Multicultural Education* edited by Joy L. Lei and Carl A. Grant, (New Jersey: Lawrence Erlbaum Associates, 2001),p. 130

[22] *Ibid.*

been cited for many activities and movements to look for social justice and equality for all people in United States. The civil rights movements of the 1960s and 1970 which tried to reach its goals such as equal opportunity and equal representations for all people of colour in Unites States have been successful while American government made an affirmative action by issuing non-discrimination laws such as Title IX—a federal law making sex discrimination is schools illegal and the American with disability Act of 1990. These two laws protect the rights of people of colour, women, gay men lesbians and people wist disabilities.[23]

Supporters and the Debate on the Meaning of Multicultural Education

eaching the Exceptional and Culturally Different Approach means building bridge between the student and the demand of the school by teaching dominant traditional educational aims more effectively will help people to set to the existing social structure and culture. *The Human Relation Approach* means promoting positive feelings among students, reducing stereotyping, and promoting students' self-concept to develop students feeling of unity, tolerance and acceptance within the existing social structure. *Single Group Studies Approach* means promoting willingness and knowledge among students to work toward social change that would benefit the identified group (e.g., women, Native Americans, or gays and lesbians) by promoting social structure equality for and immediate recognition of identified group. *The Multicultural Education Approach* means developing students' awareness to give respect for those who differ and support for power equity among groups by promoting social structure equality and cultural pluralism. *Education that is Multicultural and Social Reconstruction* approach means preparing citizens to be active in working toward social structural equality, elevating cultural pluralism and alternative lifestyles, and endorsing equal opportunity in the school (Sleeter, 1996).[24]

Multicultural education is continuing process. Values such as justice, equality and freedom that Myrdal (1944) called "American Creed" become one of the major goals of multicultural education to create the democratic ideals within schools and society. The nation's founding documents-in the Declaration of Independence, the Constitution, and the Bill of Rights clearly stated those Ideals. Citizen within a democratic society must constantly work toward achieving them, even though they can never be totally achieved. Yet, there are groups become victimized by racism, sexism, and discrimination when we approach the realization of these ideals for particular groups. Consequently, multicultural education is a

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[23] *Ibid*
[24] Christine E. Sleeter, *Multicultural Education as a Social Movement* (Ohio: Journal of Theory Into Practice, Volume 35, Number 4, Autumn 1996), p.240-241

continuing process that never ends within a democratic and pluralistic society, (Banks, 1995).[25]

Banks identified five dimensions of multicultural educations. First is the integration of the content. It means groups and cultural diversity are used by teachers as the sources of teaching and learning activities such as contents on their lessons to demonstrate key concepts, principles, generalizations, and theories in their subject area of disciplines. Second is the knowledge construction process. It is the strategies and ways used by teachers to help their students to be able to understand, investigate, and determine the influence of cultural background to the construction of knowledge.[26] Third is the prejudice reduction in the school. It is the strategy that teachers should use students' racial attitudes and differences as the tool to promote democratic values and attitudes in class (Phinney and Rotheram, 1987; Spencer, 1982).[27] Fourth is equity pedagogy. It means teachers should modify their teaching strategies in order to be able to increase their multicultural students' achievements by using students' cultural background approach based on racial, ethnic, gender, and language of the students (Au, 1980; Boykin, 1982; Delpit, 1995; Kleinfeld, 1975; Ladson-Billings, 1995).[28] Fifth is empowering school culture and social structure of the school to be multicultural education schools. Schools should recognize that as complex social systems, schools not only consist of curriculum, teaching materials, perceptions of students and teachers, staffs, textbooks, but also students' cultural backgrounds such as race, ethnic, religion, and gender. To make the schools function to develop effectively multicultural education, they should reform their social structure and school culture based on the issue of cultural diversities[29].

The Philosophical Idea and Implementation of Indonesian Multicultural Education Development

While the development of multicultural education has been in long discussion in United States, the same issue has become new educational topic in Indonesia. The topic became hot issue after the collapse of Suharto regime at 1998. The issue of multicultural education was mentioned by the minister of National Education, Malik Fadjar, in the era of President Habibie. On the national meeting in Jakarta,

[25] James A. Banks, *Multicultural Education and Curriculum Transform*ation (Paper presented at Howard University November 1, 1995),p.3-7

[26] L. code, *What Can She Know? Feminist Theory and the Construction of Knowledge* (New York: Cornell University Press, 1997),p.34-35

[27] Spencer M.B, *Personal and Group Identity of Black Children: An Alternative Synthesis* (Genetic Psychology Monograph, 1999),p.106, 59-84.

[28] James A. Banks, *Multicultural Education and Curriculum Transformation* (Paper presented at Howard University November 1, 1995),p.3-7

[29] James A. Banks, *Multicultural Education and Curriculum Transformation* (Paper presented at Howard University November 1, 1995),p.3-7

Fadjar mentioned the importance of implementing multicultural education in Indonesian schools because Indonesian students come from different cultural backgrounds.[30]

In fact, Indonesia has some regulations on Indonesian constitution of 1945 that comprise of encouragement to strengthen and develop some values such as justice, human rights, and pluralism. For example, Indonesian constitution of 1945, chapter 8 about education, article number 31, and subsection number 1 state that every citizen has rights to get education. This subsection consists of human right values because the state provides rights to every citizen to get education. Then on Indonesian constitution 1945 on Chapter 29 and Section 2 confirm that the state guarantees the freedom of every people to embrace their beliefs and religions and to obey their God's commandments.[31]

Besides those regulations, Indonesia has five pillars called Pancasila as the sole ideology of the state. They are 1) belief in the one and only God, 2) just and civilized humanity, 3) the unity of Indonesia, 4) democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives, 5) social Justice for all of the people of Indonesia.[32]

These five pillars are very ideal ideology for multicultural Indonesian societies. In truth, the ideal of Pancasila Democracy has been far from Indonesia. In practice, Pancasila Democracy is not democratic as in its sense and it also does not democratic in Western liberal sense. The government is very powerful and it does not give chance to citizens to disagree with officials' policy. The weakening of political parties and legal system, the manipulation of People's Assembly and the control of the press has empowered the government to have strong control to almost all aspects of its people's life. It means the government is more authoritarian than democratic.[33]

Unfortunately, in the era of Suharto, he issued some regulations that did not support multiculturalism. The regulations such as Government Decree Number 10/1959 which was called localization of natives Indonesian that forbade Chinese (Tionghoa) people to live in the village in Indonesia, President Decree Number 14 A/1980 that obligated the government offices to give privilege to native businessmen and contractors, and President Decree Number 14/1967 that forbade Chinese to practice publicly their customs, beliefs, and languages (Schefold, 1998).

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[30] Kompas, June 15th, 1999

[31] William R. Liddle, *Pemilu-Pemilu Orde Baru,* (Jakarta: LP3ES, 1992), p.25-26

[32] Leo. Suryadinata, *Golkar dan Militer; Studi Tentang Budaya Politik,* (Jakarta: LP3ES, 1992), p.30

[33] Adam Schwarz, *A Nation in Waiting* (Colorado: Westview Press, 2000), p.292

Fortunately, President Abdurrahman Wahid, at 2000, revoked the President Decree Number 14/1967. Then, it made Chinese Indonesian could practice their culture publicly.[34]

Goal of the Field Research

Goal of this study is to obtain insight into how teachers, students, and schools in US and Indonesia deal with multicultural education implementation. More specifically, this research observes and investigates the real condition of the classes and schools in implementing the idea of multicultural education. Furthermore, this research also studies and examines the real condition of teachers and students in expanding and applying multicultural education.

Methodology

The researcher uses observational research as one of the qualitative research forms because by observing how people act and how things look, certain kind of research questions can be answered.[35] He specifically applies participant observation as data collection technique because by participating in the situation and setting he is researching; he can find more accurate indication of activities in that certain situation and setting. In collecting the data, the researcher in this study acts overtly as a researcher that is easily identified by the subjects that they are being observed by him.[36]

The researcher also applies a model of ethnographic research on this short of field observation. In an effort to attain as holistic a picture as possible of a particular society, group, institution, setting or situation, ethnographic research merges participant observations and many of the characteristics of nonparticipant observation studies. By observing and interviewing subjects and relevant others, the researcher can document or portrait the everyday experiences of individuals that become emphasis in ethnographic research. In fact, on going participant observation of a situation and in dept interviewing and continual are the key tools in all ethnographic studies.[37]

However, in this studies, the researcher uses on going participant observation of a situation and he does not apply in depth and continual interview because

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[34] Kompas, August 8th, 2000.
[35] Norman E. Wallen, and Jack R. Fraenkel *Educational Research; a Guide to the Process*, New Jersey: Lawrence Erlbaum Associates, 2001), p.436-444
[36] *Ibid.*
[37] Norman E. Wallen, and Jack R. Fraenkel *Educational Research; a Guide to the Process*, New Jersey: Lawrence Erlbaum Associates, 2001), p.436-444

the rule of field observation program from the Graduate School of Education and Human Development does not allow researchers to interview subjects in the schools.

In support to his data collection technique, the researcher applies field notes—the notes he takes in the field or in educational setting; schools and classes. In writing his field notes, the writer refers to Bogdan and Bilken ideas (1998) that his field notes will consist of two kinds of materials; they are descriptive and reflective notes. In descriptive field notes, the setting, people (school population), and what the subjects do according to what the researcher observes are described by the researcher. Then, in reflective field notes, the researcher writes what he is thinking about he observes.[38]

Limitation of the Study

The researcher states that he does not do generalization in writing the result of his research because he takes particular subjects, setting or situation in his wide range communities and places. In this research, the researcher chooses three classes in one public school in United States and three classes in one public school in Indonesia. He chooses English, history, and biology classes both in an American and Indonesian public schools. He focuses to know the picture of class activities that related to the implementation of multicultural education. The meaning of multicultural education used in this study refers to the idea from Montalo (1978), Golnick and Chinn (1998) which explains multicultural education as awareness of students included teachers to respect others who have different cultural backgrounds such as ethnic, religion, language, gender, social class, race, ability, and age and how teachers behave and do in their classes to rise and develop students multicultural awareness.[39]

Once more, in this report the researcher would not explore his observations day by day, class by class or lesson by lesson, but he would write his observational research report based on theme of class project. This report would be based on the foundation of multicultural education class. As he informed that the researcher would focus to research the implementation of the values of multicultural education to raise students and teachers awareness to respect others, to live with others, and to work with others who had different cultural backgrounds such as ethnic, religion, language, gender, social class, race, ability, and age to make the students easy to understand the lessons they learned and also to make the students used to live, to work, and to appreciate others who had different cultural backgrounds.

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[38]   *Ibid.*
[39]   Donna M. Gollnick and Philip C. Chinn, *Multicultural Education in a Pluralistic Society*. (New Jersey: Prentice Hall, 1998), p.23

Findings

Profile of schools

There are two schools that are observed by the researcher. They are an American and Indonesian schools. The name of the American school is Wilbert Tucker Woodson High School. That is public high school founded at 1962. Its address is in suburban area, 9525 Main Street, Fairfax, Virginia 22031. This county is only 15 minutes by subway to the centre of Washington DC. Student enrolment on 2000 was about 1,800 and there were approximately 240 staffs. The school population has been very multicultural. For the 2000-01 school year, the student body of the school is 61.91% White, 22.12% Asian, 8.24% Hispanic, 3.20% Black, and 4.54% other.

Furthermore, the name of the Indonesian school was School A (A State Islamic Junior High School). It is also a public school but it is for Moslem students only. The school was founded at 1969 and located at suburban area. The school's address is on Eats Java, Indonesia.[40] The total number of the students is 1500 with 131 staff and teachers. 80% of students live at boarding school and 20% of them stay on their homes. Students who live at boarding school commonly come from other cities and provinces. The school is multicultural in term of ethnic, language, and socio-economic background of the students. The ethnical background of students is Javanese Arek 30%, Javanese Mataraman 30%, Madurese 10%, Sundanese 10%, Batavian 5%, and other 15%.

First day of my observation

A night before my first day of my school observation in an American school, I was wondering of the school situation. As a stranger, I was afraid of getting bad response and reaction from students or teachers that I had never met before in that new place. I was worrying because I had been influenced by Hollywood films I watched before I came to United States that American high school students were naughty. I imagined that they were annoying students, mockers, and easy to bully others. Fortunately, I could step by step reduce my worry of unwanted attitude of the school populations because I knew there were some other graduates students who did same observation in that school. There were nine graduate students as me from the same classes and department who would do field school observation on that school.

Moreover, I got information that this school apparently had been the place of field

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[40] The researcher was prohibited by the Indonesian school to mention the name and location of the school for publication.

researches and school observations almost in every year. Nearly all of the researchers and observers were students from George Mason University. It happened because the school location was close to our university or they were under the support of the same county government. Those situations made the students were used to studying in the class that were observed by researcher. Because of that information, my fear of getting bad response from them was little by little lessening. This fact made my enthusiasm to do observation was significantly increasing.

In that day, in the foggy and freezing morning, I went down from the city bus in a bus stop near the school. On my way to the school, I saw a big school building with wide yard and out door field sport activities and broad bus and car parking. Actually, it was not the first time I saw the school, because I had been living in that city for almost one and half year in which I passed the school building when I went to the market once or three times in a week or when I went to the metro subway station.

That was the first time I entered into an American school area. I arrived in the school 20 minutes before teachers, students, and staffs came. My friends and I opened the front door of the school. Then we entered the transit room of the school teachers and staffs. We had discussed our observational scheduled that had been arranged by the faculty staff in our department. In that schedule, we could find our names, classes and subjects that we should enter in every subject hour from 7 AM to 2 PM for two weeks. One student would observe one class. At that day, I had to enter English Class. Then, in the second day, I had to join in history class. Next, I had to come in the mathematic class on my third observation day. After that, on my last day in the first week of my observation, I had to enter drama class. Because we had to observe the school for two weeks, in the next week we had to observe the same classes and subjects from Monday to Thursday.

When we were discussing the schedule, the vice principal was coming. He welcomed us with warmly and friendly smile. Then he met us and gave short information about the school. From his information; the school, teachers, staffs, and students were happy and ready to receive us to do our observation and research. After meeting with the vice principal, all observers including me were preparing to go to their own classes where they should belong to. I, my self, was going to an English class as the first place and subject I had to observe.

When I came in the class, I found there were no students inside because the class had not started yet, I only met a teacher. He was a white young man with blended brown and black wavy hair. I guessed he was 40 years old. He was very nice and friendly teacher. He had been teaching in that school for almost nine years. He

said to me to enjoy my observation during his classes. He also explained me that he prepared one chair and table in the corner on the back of the class behind the students in the last row.

I stopped to talk to him and asked him to let me to go to my chair in the back because the bell rang and students came in to his class. Then, after he let me to go back to my chair, he went to a chair and desk in the front corner on the left side of wide board. While students were coming and sitting on their chairs, they were saying "hi" and "good morning" to him. She was giving response with smile and happy face by saying "hi" and "good morning" and mentioning the name of his student one by one. Everyone and I who were in that class were happy seeing the teacher and students started their class with happiness. I had never seen a situation like this before in Indonesia. There were some students said hello, good morning, and how are you doing to me and I was very happy to get their greetings. Again, this situation was so far from my fear of being bullied by the students; however, it gave me energy to do observation as god as possible.

After the students were on their chairs, a staff informed the students by using speakers to honour the American flag which was put in the front of the class. After that, the teacher and the students started teaching and learning activities. The teacher opened the class by saying good morning. However, before he started his lesson, by standing in the front of the class he introduced me to his students that I was an observer that would join them in their class. When he was introducing me, I stood up from my chair. The students said "hi" and "hello" with waving their hands to me. I said "hello" and "hi" in response to their kindness and gave them my nicest smile. He said that I was from Indonesia and a master program student at George Mason University. While he was going to finish in introducing me, a student raised his hand and asked me about Indonesia. Then I answered his question about Indonesia. After that, I sat again in my chair preparing my observation because the class had been started.

On the other hand, when I did my observation in Indonesia, I had no worry of being bullied or getting unwilling response from students or teachers in the class I observed. Even though I did my observation alone, I was very confidence to do observation on that school because I was the alumni of the school eight years ago. I knew the students would not do unpleasant things to a guess or an observer like me. In the day before I did my first observation, I was very enthusiastic to observe the school.

In the morning on my first observation day in an Indonesian school, I had failed to recognize the situation of the school even though I was the alumni of the

school. Eight years ago, only three buildings that had two floors, but at that day I saw all the buildings consisted of first and second floors. The school also bought empty land across the small road in front of the school. I saw there had been a big third floor building as a part of the school building. That new building consisted of some classes and two big halls for in door sport activities and meetings.

At that day, I came to the school 15 minutes before the class started. I met a school principal and some teachers that were standing near the gate of the school. It was new tradition in an Indonesian school that every morning the principal and some teachers stood up in the right side of school gate to welcome their students. The students then would shake and kissed the hand of their teachers with saying "*Assalamu'alaikum*" an Arabic greeting meant "may peace be upon you" and their teachers will answer "*Wa'alaikumussalam*" meant "may peace be upon you too". This habit was not like that when I was a student in this school. The teachers who stood up on the gate were in a morning picket scheduled by the school for example teacher A, B, and C were in picket to welcome students at Monday, then teacher D, E, and H were in picket to do same thing at Tuesday, and other teachers would do same activities for the next days.

In this Indonesian school, there was no parking area for school bus as in American School, but I found parking area for motorcycles and bicycles. Students mostly walked to the school because they lived in dormitory not far from the school, only few of them who rode motorcycles and bicycles from their homes.

At 7.15 AM, the bell rang; it was a sign that teaching learning activities would be started. I was standing in front of the class when students were in the class. In Indonesian school, students entered the school before their teacher came. Students relaxed to have a chat for about two or five minutes before their teacher came. Then when the teacher came, I followed him entered the class. He greeted to his students by saying "*Asslamu'alaikum*" and the students answered by saying "*Wa'alaikumussalam*".

The teacher introduced me to his students and told them that I would join the class for eight days. The students who heard their teacher telling about me had only nodded their heads. There was no question from the students why I did my observation in my school. Then he let me to go to my chair in the corner in the last row in the back. In this class, the class were divided became two sides, in the left side were female students and in the right side were male students. It was different from the class in public schools under the umbrella of the ministry of national education where the male and female students were not separated in their classes. It was also different from my experience when I was in this school. At that

time, male students had never met female students because male students studied in the morning from 7 AM to 1 PM, and then from 1 PM to 5 PM was the time for female students to study in the same class and school. When the teacher started his lesson, I was starting my observation to know what happened in the class.

Observational research report based upon Golnick and Chinn's ideas;
Sensitivity to ethnic background:

Telling a situation of the ethnic backgrounds in an American school, I found, in one English class, there were 20 students. I saw they were from various ethnic backgrounds such as 4 Hispanic, 2 Asian Americans, 1 Arab Americans, 3 Black Americans and the rest were White Americans. In seeing their ethnic backgrounds, I could not know exactly their original ethnic background in detail because I had no permission to ask them one by one or asked the school staffs to give me the data of student ethnical backgrounds. As I know, they were various ethnic backgrounds in an American society such as "White" that consisted of Irish, Polish, German, Swedish, Italian, Dutch, Ukrainian, Portuguese, Czech, Latvian, Greek, Near Easterner, or Arab and "Black American" that consisted of many African ethnic backgrounds from a lot of African areas and "Hispanic" or "Latino" that were from many ethnic from numerous Latin American countries or "Asian" category that were from various parts of Asian Continent.

I knew they had been mingled in their class; a Black American student took a seat in the middle of White American students, in another row, a white American student sat between two Asian American students. They were very close each others. In the last row which was close to me, an Arab American student sat beside two White American students. I saw they were enjoying their multiethnic class.

When the teacher was teaching his students, he respected fairly all his students even though he was a White American teacher. He put word "Sir" and "Madam" in front of their students' names, when he called his students. No matter his student's ethnic background came from, they put word "Sir" and "Madam" as the existence of appraising his students. I was very astonished knowing how he called his students. What he did was a simple thing by putting the word "Sir" and "Madam", but I think the impact of it was very big to show that the teacher trained all his students fairly. The teacher's behaviour in that class was a real example for his students that appreciating others who were different with us was very important.

In giving an example, he put several names of his students as subjects of sentences. There were Asian American names such as Mark Chow and Ali. He also put several names that showed the names were from diverse ethnic roots. The idea to put the names of minority students as the examples of English sentences was a

strategic way in teaching the students the value of multicultural education in term of esteeming minority culture that showed by the names of minority students.

The teacher gave an important suggestion to one of his student, a White American student, who was smiling when he saw a Hispanic student wrote an English word with wrong spelling. The teacher asked the student who smiled; he worried that his student smiled because of the mistake of another. The teacher then explicated to his smiling student that smiling when knowing someone make mistake was not good. He asked the smiling student to beg a pardon from the Hispanic student. Then, the two students shook hands to one another. I thought that it was an interesting thing when a teacher was very critical in seeing something that happened in a wrong place.

In another school in Indonesia, I was in the class that looked like a monoculture class. They had same colour of skins, they had similar Asian faces, and they almost talked in the same languages. In fact, they were different because of their ethnic backgrounds. Most of them were Javanese, but Javanese had been split into several subcultures such as Javanese Arek, Javanese Mataraman, Javanese Banyumasan, and Javanese Panturaan. Non Javanese students were minority group in that class for instance Batak, Madurese, and Sundanese. In the data I got from the school office, there were 8 Javanese Mataramans, 7 Javanese Areks, 5 Javanese Banyumasans, 2 Madureses, 1 Batak, and 6 Sundaneses.

As an Indonesian, by witnessing the way how a student spoke and behaved, I could understand easily from what ethnic a student came from. In my opinion, the class were really multicultural class. In that class, the students mixed with their friends even though they were from different ethnic groups. In the middle of my observation in that English class, I found students from one ethnic group sat separately or tried to be exclusive group from others by sitting in the same chairs and desks with friend from the same ethnic groups. In my opinion, I thought they did not do that purposely or because they anti other students from other ethnic groups. I perceived they did that because they liked their friends. As information, in Indonesian school, two students used one desk.

Something occurred when the teacher provided some examples of English sentences. He did not use their students' names as the subjects, objects, and other part of his English sentences. In my opinion, it looked like not important to put his students' names in his sentences, but it would teach his students many things such as made his students appreciated their friends and gave easy to his students to remember the examples because the sentences used names that were familiar to them.

Another incident came about when a student gave wrong answer of his teacher's question. The teacher asked him to make an English sentence. The student who made mistake was a Javanese Arek. Almost all of his friends were laughing of his mistake. His friends had been laughing on his sentence not only because of his wrong grammar he wrote, it was also because he put Javanese Arek's names and local places in his sentence. The teacher did not give any response on that situation. The teacher was very busy with his own activities in front of his class. The teacher did not care that laughing others who made mistake was impolite. In my opinion, the teacher should interrupt his students for not laughing their friends who made mistake. In that situation, the teacher also needed to explain to his students that using local examples such as name, place, and local tradition were important in English lesson to elevate students' awareness in respecting other traditional cultures.

Sensitivity to religious background:

When I did my observation in an American school, I did not know the students' religious backgrounds there, even the teacher as well. Religion was a private sector in United States that a student did not need to put what religion he has on his curriculum vitae. I did not ask the teacher or students about their religions because it was not polite in United States. When I saw at a glance, I believed that the students and teacher came from families that had different religious backgrounds because I knew they had different origin countries. Some of the students came from European or Latin American immigrant families that Catholic or Christian was the major religions for them. They who were Asian American, they were mostly from very religious families such Arab, India, Chinese, Korean, Pakistani, and others that were mostly Moslem, Hindu, Buddha, Confusion , and other beliefs. Moreover, I also believed some of students might come from non-religious families.

In morning of my forth day observation, when I was in history class, I saw the teacher congratulated happy "*Iedul Fitr*" to his students who celebrated that special day, a religious feast day for a Moslem after fasting for a month, promptly after he opened his class in the morning. He did not compliment specifically to one or some of his Moslem students by mentioning their Moslem students' names, but he said to all Moslem students who celebrated the special day. He also gave short information about "*Iedul Fitr*" to all students in his class. This situation, gave me information that the teacher had tried to show a good attitude to his students that valuing others' beliefs was very important. In my opinion, spending view minutes to express something which was not connected to his lesson was a good strategy to teach good values to his students. Even though the teacher did it in five minutes, but it would give long impact to his students because they would remember the good attitude of their teacher.

In an Indonesian school, I found that all students were Moslems because all students who studied in the schools should be Moslems. Actually, I proposed to my advisor to do an observation in a public school in where the students came from families that had more various religious background such as Islam, Catholic, Christian, Buddha, Hindu, Confucianism, and other religion and beliefs, but my advisor suggested me to choose an Islamic school because he believed that I would find interesting information among Moslems students. At that that day, after I did my observation, I found what my advisor said was real, I found a reality that in a community that was looked liked similar; there were differences among themselves. Even though all of the students were Moslems, they came from different families that had dissimilar Islamic ideologies such us Sunni, Syiah, Whhabi, and other ideologies. Even in a group of Sunni itself or in other group of Islamic ideologies, there were various ideologies such as traditionalist, modernist, democrat, or radicals.

In one day, the Indonesian history teacher explained to his students that one of Indonesian National Heroes denied putting a sentence that every Indonesian citizen should "*obey the Islamic Law*". Afterward, the Indonesian National Hero, Hasyim Asy'arie, changed the phrase obey the Islamic Law became "*belief in the one and only God*". The teacher clarified that Hasyim Asy'arie was the first leader of the Indonesian biggest Islamic religious organization called Nahdlatul Ulama. Hasyim proposed to change the phrase because he recognized that Indonesia did not only consist of Moslems but also Hindu, Catholic, Christian, Buda, and other religions and beliefs. The teacher emphasized that students should follow the way of Hasym Asy'arie in respecting others who had different religious backgrounds. In my opinion, what he teacher did was an excellent effort in giving an example of the importance of honouring others' beliefs and religions.

Sensitivity to language background:

When I was in a drama class in an American school, I saw the teacher asked his students to play a drama. The theme of the drama was an American Independence Day. The story told about the preparation of Independence Day done by the Founders of United States. He chose the students to be actors and actress. He chose actors and actress randomly, he did mind whether a student was White American, Black American, Asian American, or Latin American. When the students practice their drama, I knew one actor was Asian American and one actress was Latin American. These two players spoke with Asian and Latin dialects. I guessed these two students were not longer moved from one of Asian and Latin countries. When the Asian actor and Latin actress tried to play some dialogues on the drama, there were two or three other students were laughing on the Asian

and Latin students. Knowing that situation, the teacher was a bit angry to some students who were laughing. He directly warned the laughing students imperatively. He said that laughing other dialect or language styles was impolite and it prohibited in his class. He emphasized that he would not want to find the same case in other session.

In my opinion, it was the same case as I found in my first day observation in English class. I thought teachers in this American school had same understanding that mocked other people or their cultures were impolite and forbidden. From their responses, I thought teachers in this school understood how to guide their students to be citizens that were able to practice multicultural values.

On the other hand, in an Indonesian school, I found also a coincident situation with my first observation in English class. It happened in the same class when the Javanese Banyumasan students read English texts with his strong Javanese Banyumasan dialect. Almost all of the students including the teacher laughed hearing the style and dialect of the Javanese Banyumasan student in reading the English texts. The Javanese Banyumasan student was ashamed being laughed by his friends and teacher.

In my point of view, as an Indonesian who had experience being senior high school student in Indonesian school, the incident liked this frequently happened, and students and teachers did not recognized the bad effect of those situations. The incident could strongly a student who was mocked by their friends lost his confidence. To the doer or students who were mocking the Javanese Banyumasan students, they could not learn to appreciate others. Unfortunately, the teacher also did not have awareness of appreciating students' cultural background differences.

Sensitivity to Gender Differences:

In a history class in an American school, some female students and male students raised their hands to play as an American President in a historical drama about the life of one of American President. The teacher chose a female student to be an American President even though the president was factually a man. The students who knew their teacher chose a female student to play as a male American President did not protest it. Furthermore, they enjoyed playing drama.

In my opinion, this simple picture startled me because the teacher chose a female student to play as a male American President on that history class. I guessed the teacher would choose a male student to be the American President, but I was wrong. The teacher's choice demonstrated that he did not distinguished gender differences in his class. He showed his students that a female student had the same

chance as a male student. It was very good strategy that was done by the teacher in developing student' sensitivity of gender differences.

In addition, students' positive response to their teacher's choice had shocked me as well. I guessed students would protest it, but it had never happened. I thought the positive response from the students to the teacher's choice occurred because American citizens used to consider that male and female had same chance in daily life activities.

In comparison to an incident in an American school, I found different reality in an Indonesian school. I saw the teacher did not have brawny awareness to explore the historical values from the Indonesian History. For example, when he told about the history of a queen's power in the era of Majapahit kingdom, he had just explained the history as simple as sentences that were written in the text book. He did not explore the idea that in the old history of Indonesia, there was a queen that meant male and female had been having same chance to get important status since along time ago in Indonesia. From this picture, his students did not learn important humanistic values especially in developing students' sensitivity on gender differences because their teacher only taught and thought history textually.

Sensitivity to Social Class Background Differences:

In my view watching occurrence in regard to teacher and students' sensitivity to social class background differences, I simply referred to talk about the dresses of students in an American public school. They wore clothes as free as they would. Students mostly wore casual clothes such as t-shirt, sweater, short or long jean trousers. I felt amazing knowing students in High School did not wear uniform as in my country. After doing the observation on that day, I asked my American colleagues in my class about the policy of the not-uniform class in American public school. The answer was the policy tried to teach students to live together in diversity even it was started from variety of clothes they wore. The policy also attempted to lead students to appreciate their friends who wore different close with them. The policy expected students would not wear clothes that stroke the eyes of people in the school because the clothes were very expensive.

In my opinion, it was good idea implementing policy to not ask students to dress in uniform. But my question was it would not easy for young students to be a moderate and simple people who cared others then threw off their ego to show off their branded clothes by wearing simple or not branded clothes. Honestly, I could not see clearly wether they wore branded clothes or not because I saw all their clothes were casual and simple. Again, in my opinion, I thought it was successful to teach the students to wear simple clothes in regard to be sensitive to student social class backgrounds.

On the other hand, in an Indonesian public school, I found all students and teachers wore uniform. They were dressed in different uniform from Monday to Saturday. The teachers also put on in uniform, but teachers' uniforms were different from students'. In this case, I found the same reason as I met in an American school even though the ways were contradictory, the reason was to develop students' understanding on class differences and to avoid differences came to the surface in the school.

In my view, students would never ever learn their class differences and try to throw off their ego for not showing off their wealth, riches, or social power because they had never been in differences in term of their clothes in the school.

Sensitivity to Race Background Differences:

In an American school, I saw clear race differences when we concluded the meaning of race was the differences of physical things such as the colour of skin, eyes, and hair. In one class, I found 2 or 3 Black Americans or African Americans, 4 Asian Americans, 3 Latin Americans, and Anglo Saxon or European Americans that I could not identify from what European countries were their national origins. Fortunately, I did not find discrimination or differences treatment to some of coloured students in that class. I found the teachers in that school gave fair treatment to all their students for example, in an history class, even though the teacher was a White American, I thought he was an Anglo Saxon, he explained that slavery was wrong and bad thing that was done by White European people. He said it was discrimination and broke the values of humanism. This action from the teacher was very important thing that I found in my observation. There had been interesting discussion between the students and teacher in that class, and the teacher could be a fair and moderate facilitator in the class.

In my opinion, it was very important action that teacher could behave fairly in giving explanation about the history of America. He gave information to his students as a reconciliation facilitator by saying the right things was right and the bad thing was bad.

On the contrary, in Indonesian public school, I did not find race differences in the school. I found only one case in a class where a student had different physical characteristics. He was the only an Arab-Java student in the class. I found an accident when some students did not call him by using his real name but they called him as "Arab". I thought the teacher heard and knew what the students did to the Arab-Java student because it had happen continually, but he did nothing to response on it.

In my point of view, this accident actually was awful thing because the teacher did not care to his student who experienced bad action from his friends and also did not care to the proponents who did it. This information gave me a picture of less development of humanistic values in that school in term of sensitivity development to race differences.

Sensitivity to Ability Differences:

Something was surprising me when I joint in an American class, I found three teachers in the class. The main teacher acted as a common teacher who taught and facilitated the class and other two teachers assisted two disable students. This was the first time I saw disable students in the same class with non disable students. I got information that they put disable together with non disable students with some goals; the policy would explain to the students that disable students were the same as non disable students. Then the policy would provide the same treatment in term of education, chance, facilities, and environments to disable to study. The policy also would raise non disable students' awareness to appreciate and to work with disable students in daily life activities.

In my pinion, this policy was very interesting policy because it mixed disable and non disable students in the same class. I thought it would be successful to the school to develop students' sensitivity and awareness to the disable people because they had real experiences in living and working with disable friends in their class.

On other hand, in an Indonesian school, I found difference experiences. I did not find disable students in a public school that I observed. In Indonesia, the disable students had their own special schools that were funded by the government. In one province that consisted of 20 districts, there were only 2 or 3 districts that had special school for disable. This limited special school mad parents of disable students should send their daughters or sons to lived special dormitory school that was far from their family. I thought that the policy to put disable students in the same class with non-disable students in Indonesia was very important and crucial to do.

Sensitivity to Age Differences:

In an American school, I saw the teacher treated his students as adult people. Even though the students were still young but the teacher had never underestimated them, for example, when one of the students asked the teacher about a complicated biological theory which was very difficult to tenth grade students, the teacher patiently and clearly answered the question. In my opinion, what the teacher did in that class was right action in whom the students would feel that the teacher appreciated his question.

On the other hand, when I was in an Indonesian school, I fortunately found resemble experience in term of teacher's response to student's question. I was shocked by seeing the teacher said to one of his students that the question was too difficult for the student himself and he also explained to that the question was not appropriate for high school students. He suggested the students to keep the question until the student met the university lecturer. In my opinion, I thought that what the teacher did here would give bad effect to students because he would feel that his teacher did not appreciate his question.

Conclusion

Multicultural education in United States had been developed since the late of 1960s. It meant they had implemented the idea of that educational strategy since along time ago. From my research based upon my observation, I could conclude that the development and implementation of multicultural education in United States had been identified running well. I had this conclusion because I saw the educational policy that had been implemented in the school consisted of multicultural values development mission such as the policy to put disable students in the same class with non disable students. It was a very strategic way in developing non disable students' awareness on the importance of living and working together with disable students. Even though the discussion on the importance and the good shape of multicultural education in United States would have never been finished, however; what they did in developing and implementing multicultural education had given positive effects to schools, teachers, society and communities. On the other hand, in Indonesia, the issue of multicultural education was a new trend in education. It had risen to the surface when the Suharto militaristic regime was over. The idea of multicultural education had become a sexy topic of discussion in Indonesia since the late of 1990s, but it had been only in academic and scientific area not in the real education places such as in schools and classes. Based upon my observation, the development and implementation of multicultural education had been identified not running well. There was no any clear education policy that implied the strengthening of multicultural education in Indonesia and there was no enough information about multicultural education for teachers, students, and societies. The impact of less information on multicultural education and lack of government support on it made the teachers and students in an Indonesian school had ignored their behaviours which did not appreciate and respect others' cultural background differences.

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