The University Of Sheffield.

EXPLORING CULTURALLY RELEVANT PEDAGOGY:

A CASE STUDY OF TEACHERS' PERSPECTIVES AND PRACTICES IN A GHANAIAN INTERNATIONAL SCHOOL.

A thesis submitted in partial fulfilment of the requirements for the degree of Doctor of Education

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DECLARATION

I, the Author, confirm that the thesis is my work. I know the University's guidance on using Unfair Means (www.sheffield.ac.uk/ssid/unfair-means). This work has not previously been awarded an award at this university or any other university.

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ABSTRACT

International education has grown globally and in developing countries such as Ghana. However, the international curriculum provided by multinational corporations espouses neoliberal ideals and multicultural values that may undervalue students' local cultural values. As a response to the pedagogical dilemmas for teachers, this study explores Ladson-Billing's (1995) theoretical framework of Culturally Relevant Pedagogy (CRP) within a Ghanaian international school implementing the Cambridge International curriculum alongside elements from the Ghana Education Services Curriculum.

The research explores three questions: the teacher's implementation of CRP, how CRP is observed in the case study school and how CRP and international curriculum are utilised within the case study school. The findings indicate that CRP is evidenced in the case study school at three levels: personal (teacher), instructional and institutional. At the teacher level, the participants did not fully comprehend the theory of CRP. However, the teachers demonstrated a situated and practical understanding of cultural relevance. They emphasised the importance of incorporating their students' funds of knowledge and cultural competencies as a pedagogical tool in the class. Within the post-colonial context of the case study school, two primary competencies were found in this study: Global and Local Competencies. These two competencies illustrated how teachers fused global perspectives from the Cambridge International Curriculum while implementing local African and Ghanaian cultures in their teaching practice.

At the school level, CRP was observed in instructional ways through written documents and events, and in informal ways through the school ethos and classroom pedagogy.

Finally, at the instructional level, the Cambridge International curriculum was adapted to include socio-cultural aspects of African and Ghanaian culture to ensure cultural relevance to the students. The research findings demonstrate that some principles of CRP are evident in the case study school, but not entirely, as proposed in the CRP theoretical framework (Ladson-Billings, 1995). The findings illustrate that pedagogy, school policies, and the school's ethos focus on developing students' cultural competence and demonstrating cultural relevance. This dissertation recommends teaching local cultural values in addition to the Cambridge International curriculum to support students' cultural identities and promote a culturally relevant and responsive pedagogical and curriculum framework.

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ABBREVIATIONS

CAIE - Cambridge Assessment International Education

CIE- Cambridge International Education

CRP- Culturally Relevant Pedagogy

CRP Culturally Relevant Pedagogy

CRT Culturally Relevant Teaching

GES Ghana Education Service

IB -International Baccalaureate

IGCSE -International General Certificate of Secondary Education

R.M.E. Religious and Moral Education

WASSCE -West African Senior School Certificate Examination

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CHAPTER 1 – INTRODUCTION

1.0 Introduction to the Chapter

This chapter gives a general overview of the research. The research aims and problem statement will be explored in detail. In this dissertation, I aim to investigate three elements, which are: (1) the teacher's perspectives and implementation of culturally relevant pedagogy in the case study school, (2) the ways culturally relevant pedagogies are demonstrated within the school (3) the ways culturally relevant pedagogy is facilitated within the Cambridge international curriculum. Next, this introduction gives a background context to discussions on international education within the Ghanaian context, the study design and the researcher's positionality. Finally, the chapter ends with an outline of the structure of the thesis.

1.1 Introduction to the Study

This research focuses on teachers' perspectives and practices of culturally relevant pedagogy in a case study school. The case study school is an international school located in Accra, the capital city of Ghana. The curriculum in use is a fusion of the Cambridge Assessment International Examinations (CAIE) and elements from the Ghana Education Services (GES) curriculum, which is the Ghanaian national educational curriculum. This research entails interviews with teachers in the case study school who teach students from Year 1 to Year 6 (6 to 11-year-olds). These teachers work in the primary school section of the school and train and prepare these students to be ready to write the Check Point exams conducted by Cambridge International at the end of their primary years.

Cambridge Assessment International Examinations is the body that creates the Cambridge curriculum and has its headquarters in England. This curriculum is the most widely used globally, with about a million students studying this curriculum annually (ISC Research, 2018). Its growing presence is felt in all seven continents and the Global South (Cambridge Assessment International Education, 2020). The expansion of this curriculum demonstrates the far-reaching and in-depth influences that globalisation and internationalisation have on national education policy and practice. Globalisation is defined by Kelly (1999) as "a sense of rapid time-space compression, connectivity, communication and circulation in diverse processes of cultural, economic, political and social change" (p.380). This definition articulates the consequences of globalisation: accelerated information sharing and travel between nations, and increased economic and cultural exchange. As information exchange increases between nations and governments, businesses in the private sector shift their focus from local to global contexts. These movements influence governments and private organisations to make decisions based on global trends and policies. This " internationalisation " move is also seen in the education sector (Altbach & Knight, 2007; Haigh, 2014).

According to the International Schools Consultancy Group (ISC, 2022), 13,180 English-medium schools worldwide run an international curriculum and enrol 5.8 million students. International schools are growing nearly 6% yearly (ISC, 2018). According to the World Education News and Review Report (2014), the two major English curriculum providers worldwide are the Cambridge International Examinations (CIE) and Pearson Edexcel. A recent report by the London School of Economics (LSE) reinforces these statistics and names Cambridge International as leading the significant share of British overseas qualifications, with 70% of the market, and Pearson Education Ltd. following with 11%. Additionally, the statistics demonstrate that British Edtech companies (educational companies that export intellectual property, books and digital products) contribute 3.4 billion pounds in annual revenue (LSE, 2023).

Furthermore, ISC (2022) statistics reveal that international schools globally generate over 53.8 billion USD in annual school fees and are a fast-growing sector globally. These statistics demonstrate the impressive growth and expansion of the international education market in the global economy. Despite these developments, educationists such as Ball (2012a) and Altbach (2007) have warned against the consequences of international education and the influence of neo-liberalism in education. Neo-liberalism can be defined as a type of political economy which prioritises market forces over bureaucracies (Gamble, 2019). In the neo-liberal society, the state's role concerning schooling dwindles and gives way to the privatisation of education, which is governed by market forces. This is seen by the increase in private schools running an international curriculum. Additionally, other intellectuals warn against the international education agenda as a way of homogenising education across the globe (Ball, 2012b; Spring, 2015). This is because generations of students worldwide are currently studying curricular content created by Multinational Education Corporations such as the International Baccalaureate or the Cambridge International, which moulds them to reason or think in specific ways.

Hill (2012) describes this finished ‘psyche’ as “international mindedness” (p.246). This term can be explained as the process by which students appreciate different perspectives and cultural diversity and view themselves as global citizens responsible for the human community at large (Castro, 2013). In light of these international trends, this study explores how teachers in the case study school incorporate local knowledge and cultural identity within their international curriculum framework. For this reason, the concept of Culturally Relevant Pedagogy (CRP) and how it is understood and practised by teachers in the case study school is central to the present study. Culturally relevant pedagogy can be defined as pedagogical practices relevant and meaningful to students’ social and cultural realities (Howard, 2003). Moreover, the concept of culturally relevant pedagogy has been

referred to by similar terms such as “culturally congruent” and “culturally responsive” pedagogy. According to Brown-Jeffy and Cooper (2011), these other terms imply the same meaning: teachers must utilise the cultures students bring to class and use their experiences as teaching material because it facilitates the teaching process. The following section will focus on the background to the study and give an overview of the case study school and the socio-economic context of Ghanaian education.

1.2 Background to the study

Ghana is a country in West Africa with English as its lingua franca and is considered a developing country. The history of colonisation in Ghana has left indelible marks in the country’s education system, like the use of English as the language of instruction in formal education and the establishment of several secondary and tertiary educational institutions by church institutions or modelled after British colleges (Budu, 2007). Today, the after-effects of colonial influence on education are still evident. English is still the language of instruction in all schools in the country. Zajda (2015) articulates that neoliberal ideologies linked with political and socio-political demands have influenced the educational sphere of developing nations in Asia and Sub-Saharan Africa.

The current forces shaping and moulding the Ghanaian higher education system are privatisation, globalisation, and the marketisation of education (Bonjeer, 2019; Bondzie, 2020). The increase in transferable information, technology and high-speed travel has impacted how humans interact. Likewise, on a macro-level, policies and economic schemes enacted by International Global Organisations like the United Nations are felt in local community schools around the globe. Spring (2014) terms this phenomenon as the global education superstructure. This means that global decisions taken at the top of the superstructure trickle down to the local level and influence decisions made by local school systems.

In recent years, there has been an increase in private education institutions offering international curricula like the International Baccalaureate and Cambridge Assessment International Examinations. According to the Organisation for Economic Co-operation and Development (OECD), an international curriculum can be defined as “international orientation in content, aimed at preparing students for performing (professionally/socially) in an international and multicultural context, and designed for domestic students as well as foreign students” (OECD, 1994, p.9). The keywords in this definition demonstrate that this sort of curriculum equips students to be adaptive in different contexts, and this is an advantage because the world is becoming a global village with easy access to travel and information technology.

Currently, there are no consolidated statistics on international schools in Ghana. The Ghana Education Service statistics include international schools within the statistics of privately-run schools in the country. This is because most international schools are privately owned and primarily cater to expatriates within a country or the middle-class stratum of society (Hayden, 2006). International education is often expensive and available only to people who can afford the fees (Tarc & Mishra Tarc, 2015). In Ghana, international schools can only be afforded by the middle to upper class section of the population (Legon Connect, 2019). Most Ghanaians attend public schools. These public schools follow the Ghana Education Service (GES) curriculum, which is developed by the Ministry of Education and has components that are culturally relevant to the Ghanaian socio-cultural context. For example, the GES curriculum contains subjects like Religious and Moral Education, and Local Language courses in Twi, Ga, and Ewe, the three major local languages in the nation. These subjects are in addition to the basic Literacy, Mathematics, and Science subjects. Students under the GES system are prepared to pass the Basic Education Certificate Examinations (BECE) at the end of primary/junior high school and the West African Senior School Certificate (WASSCE) at the end of senior high school. Curriculum and standardised tests for this educational system are provided by the West African Examination Council (WAEC), which operates in all Anglophone-speaking nations within West Africa.

1.3 Problem Statement

According to Bates (2011), "International schools can themselves be thought of as a challenge to traditional ideas of education in that they often facilitate a 'detachment of education from its local and national roots and the transformation of its historical purpose in consolidating national identity and citizenship" (p. 13). This statement from Bates (2011) encapsulates the problem this research seeks to address. Bates (2011) articulates the downside of international education and defines it as the "detachment of education" to express the tensions that exist between the local culture and the international or global perspectives that students in international schools receive. He argues that this complexity of forces at work leads to conflicting values and interests for students who receive a curriculum that may be foreign to their local content.

It is this phenomenon that this study seeks to explore. However, this research will investigate whether culturally relevant pedagogy can counter this sense of detachment by exploring how teachers in the case study may use their agency while teaching. The phenomenon under study is important due to the increasing number of international schools registered yearly. According to International Schools Consultancy Group research, there are about 5 million students worldwide attending an international school that offers an international curriculum like the International Baccalaureate (IB) or the

Cambridge Assessment International Education (CAIE), and enrolment rates are increasing each year (ISC Research, 2018). These increases in enrolment rates demonstrate the value parents and guardians see in letting their wards receive an international education. Furthermore, research by Rose and Forlin (2010) in Hong Kong and Bailey (2015) in Malaysia illustrates that parents choose international schools for their children because this type of education promotes social mobility and access to other international educational establishments outside the local country.

On a micro-level, the Ghana 2016 National Education Assessment Report of Findings demonstrated that students who attended private schools in Ghana (many of these private schools use international curricula) outperformed students in the public schools in the subject of English. Furthermore, international education is considered a worthwhile investment because students within this environment are easily exposed to education and career opportunities outside of their local country (ISC Research, 2018). Also, international school students receive qualifications that are easily recognised and accepted worldwide, facilitating an easy transition to elite international universities (Lee, 2016). Additionally, educationists like Castro (2013), Hayden (2006) and Hill (2012a) regard international education as a process that transforms students into global citizens who are empathetic towards different cultures and can fit in well in whichever global community they choose.

Even so, there are consequences to this standardised curriculum taught to students across the globe. International educational organisations like Cambridge International provide universal teaching content, primarily developed in their headquarters in one country, which is then transferred and implemented in Cambridge schools worldwide. Students involved in this curriculum are moulded to fit specific skills that benefit the global economy, but may be irrelevant to their local economy. A study by The World Economic Forum (2017) revealed that a significant number of employers across the African continent find the workforce in their nations not sufficiently equipped to handle their job positions in the economic market. They argue that educators must prioritise digital literacy, critical thinking and creativity (p. iii).

Additionally, schools that utilise an international curriculum use teaching resources that are "one size fits all" models because they are not constructed by the school management and teachers but imported from the curriculum content provider. These circumstances could lead students to be taught in ways that are irrelevant to their contextual surroundings. As such, one of the focal elements of this study is to ascertain whether the teachers in the case study school exercise their agency in teaching the international curriculum by using culturally relevant pedagogies.

This research will be explored through the philosophical lenses of Culturally Relevant Pedagogy proposed by Ladson-Billings (1995a). Culturally relevant pedagogy (CRP) is a theoretical framework which advocates that educators should capitalise on the socio-cultural richness and competencies their students bring to the class (Ladson-Billings, 1995a). There are several ways of creating a culturally relevant pedagogical environment. Instructional practices allude to teaching practices in the classroom that include using familiar texts or media resources in the teaching process, and informal practices allude to subtle forms of teaching, comparable to the concept of the *hidden curriculum* (Meighan & Harber, 2015). This concept implies the unofficial and unwritten values and morals taught to students within an educational institution. In order to observe these two modes of demonstrating CRP, the data collection process will use interview questions to explore what CRP means to teachers and how they implement cultural relevance in the case study school. To supplement the interviews, classroom observations will be another data collection method to observe the subtle ways in which culturally relevant pedagogy is displayed by teachers within the case study school.

This research is significant because published research on culturally relevant pedagogy is decreasing (Sleeter, 2012). According to Sleeter (2012), many education researchers focus on trends like globalisation and the neo-liberal agenda. Additionally, this study contributes to African research literature on a micro-level since fewer scientific papers are published yearly in Africa than in developed nations (Lages, 2015). These two scenarios demonstrate the gap within the literature and the contribution this study adds to the literary field. Furthermore, according to the Ministry of Education of Ghana (2018), despite the increasing number of international schools, there is a need for more statistics concerning private educational organisations and approved statistics on international schools in Ghana. As international schools continue to increase across Africa and Ghana, it is imperative that educational leaders and teachers intentionally design environments where international curriculum and local cultural pride coexist and enrich students without erasing students' diverse identities. Especially, in African post-colonial contexts, students need to be globally minded and contribute to the knowledge economy without being dissonant to their local communities. Therefore, this research on international education and culturally relevant pedagogy in Ghana will contribute to the field and add to the literature concerning this topic.

1.3.1 Research Aim

The research highlights the importance of cultural relevance, as children are more engaged and experience a stronger sense of identity within a global context, especially in a local post-colonial setting like Ghana.

1.3.2 Research Questions

Research questions provide a framework for the research and clarify the purpose and meaning of the study (Wellington, 2015). In this sub-section, the research questions will first be enumerated, and a brief description will follow to expand on what the question seeks to address.

1.3.2.1 (R.Q1) How do teachers in a Ghanaian international school at the primary level teach for cultural relevance?

Pai (2006) asserts that education is "rooted in the norms of culture" (p.233). In his work, he explains that societal worldview and norms are ingrained into students through the way teachers teach, relate to each other, and relate to their students. He views the process of education as one heavily laden with values. Given this, the significance of culturally relevant pedagogy should not be trivialised but rather considered by school administrators and teachers during curriculum development. Furthermore, teachers play an important role in facilitating cultural relevance in the classroom, and their agency and teaching practice are instrumental in creating an inclusive environment (Ladson-Billings, 1994; Gay, 2010). For this reason, the first research question aims to ascertain the teachers' perspectives on culturally relevant pedagogy and, more specifically, how they apply cultural relevance in the case study school.

(RQ1a.) What are the instructional and informal practices of culturally relevant pedagogy employed by teachers at the primary level in a Ghanaian international school?

This study employs 'Instructional and informal practices' to describe the overt and covert ways teachers demonstrate cultural relevance in teaching and how this concept is seen in school culture. Instructional strategies have been used in culturally relevant/ responsive pedagogy to describe curriculum standards, lesson planning formats, assessment methods, and classroom management policies that often reflect dominant cultural norms and may need to be adapted to be more inclusive and equitable (Ladson-Billings, 1995b; Irvine, 2003; Gay, 2010). Informal practices are less structured, often spontaneous, interactions and strategies teachers use – building relationships with students, addressing individual needs and creating a welcoming classroom environment (Ladson-Billings, 1994; Gay, 2010).

1.3.2.2 (RQ.2) How does the school culture practice cultural relevance?

Cohen (2009) describes school climate or culture as everything related to school life. This includes school goals, values, teaching and learning practices, and organisational structures. This school culture comprises easily seen and recognisable elements like teaching practice and curriculum, as

well as intangible elements such as values and traditions. A combination of these elements is integral to the instruction process. Culturally relevant pedagogy is a multi-disciplinary framework that is effective when education is connected to the local culture of students (Gay, 2010). Building upon this definition, this study seeks to explore the visible elements of curriculum and delve deeper into the covert aspects of school culture and teachers' everyday practices that demonstrate the use of culturally relevant pedagogies and ascertain their significance within the school setting.

1.3.2.3. (RQ.3) How do teachers in a Ghanaian international school at the primary level facilitate cultural relevance within an international curriculum?

The case study school has existed for fourteen years and has been utilising the Cambridge International curriculum since its inception. However, the school management recognised a gap in the knowledge delivered to students, because at the time of this study, the Cambridge curriculum had no subject matter on issues like civic responsibility and national identity at the primary level. The school management's solution was to create a hybrid curriculum, one that was 90% international curriculum and the remaining 10% borrowed from the Ghana Education Service curriculum. As such, students took additional subjects, such as Social Studies, a hybrid subject of Geography and History. Students were also taught Religious and Moral Education, a subject from the Ghanaian Ministry of Education. Although the case study school has carved a niche to teach and talk about contextually relevant issues within their society, there is no conclusive response as to whether these curricula elements represent Ladson-Billings' (1995a) concept of culturally relevant pedagogy and are relevant to the students' cultural backgrounds.

1.4 Study Design

The research will be using a case study design, which situates the study in its authentic context. A case study can be defined as an observation or an in-depth study of a unit (person or group) operating within a particular context or boundary. Yin (2003) distinguishes five types of case study that can be appropriate depending on the research purpose. In this study, a 'revelatory case study' will be applied since this type of design is focused on observing a phenomenon which may not have been scientifically researched before (p.42). The current study falls into the category above as a 'revelatory case' since the study will be exploring a topic within the school that has not been researched. The case study design is advantageous because it allows for different methods of data collection: interviews, surveys and observations. The study will employ interviews with class teachers and classroom observations as data collection methods. Interviews are one of the most common methods used in qualitative research because they allow the data collection process to be collaborative and give candid insights into respondents' perspectives (Gray, 2014).

On the other hand, classroom observations will supplement the interviews to give a greater depth of information, which may not be covered entirely with interview questions. Case studies are often conducted on a small scale, and results may not be generalised to the public due to the study's limited scope. Nonetheless, case studies often provide a greater depth of information (Bryman, 2008). Ladson Billings' (1995a) framework is appropriate to explore the case study teachers' perspectives on culturally relevant pedagogy and analyse emerging themes that will come up within these discussions, since it is the seminal text within the field of CRP and is concise in what elements constitute a culturally relevant classroom.

In summary, these justifications support a case study design for the forthcoming study. The methodological framework was chosen based on the research's aims, which focus on participants' perceptions and classroom practices, hence the interpretive approach.

1.5 Significance of the study

A study on culturally relevant pedagogy in the case study school is significant because it will provide literature on a topic which is novel in the Ghanaian education research literature. According to Sleeter (2012), there has been a decline in educational research on the concept of culturally relevant pedagogy worldwide during the past decade because of an increased focus on topics like standardised curricula and the neoliberal school reform models. Nonetheless, on the African continent, there has been a push for "African-centred pedagogy" by African intellectuals such as Lomotey (1992) and Shizha (2013). This wave is similar to culturally relevant pedagogy because it advocates a move away from the educational model acquired through colonialism in most African countries towards one that is indigenous and culturally relevant. However, the difference between culturally relevant pedagogy and African-centred pedagogy is that the latter focuses entirely on the African cultures and knowledge, whereas culturally relevant pedagogy advocates for the use of students' cultural backgrounds as teaching resources. CRP is not limited to a particular region; rather, it is a multi-disciplinary and versatile framework that has been used in several cultural contexts.

Secondly, this forthcoming study is paramount because it could inform future practice in the case study school and help improve student and staff learning experiences. Lastly, the study sits well with the current developments in Ghana. The Ghana Education Service put a new curriculum into operation in September 2019. It is a revised curriculum from the previous one created in 1992. Some educators have described it as one that has borrowed substantially from international curricula by focusing on core competencies such as critical thinking, collaboration, digital literacy, global citizenship and personal leadership, which are elements that were missing in the previous curriculum

studied by Ghanaian students in public schools (National Council for Curriculum and Assessment, 2019). Also, there are national discussions concerning the international school sector in Ghana. During a radio interview in January 2020, a Member of Parliament urged international schools to teach their students local languages. He argued that most expatriates and middle-class Ghanaian children who attended international schools were deficient in their local culture and not conversant in any local Ghanaian languages. He emphasised that Ghanaian students in international schools developed an inferiority complex towards their language and would respond to questions asked in their local language in English, French or whichever international language was taught to them in school (Ghana Web, 2020). Prior to this, in 2018 during the decolonising strikes happening in South Africa with the slogan 'Rhodes must fall', in Ghana a similar but subtle uprising occurred in the premier public university of Ghana which saw students tear down the statue of Gandhi erected on the university campus as an act against racism and a defiance to some of his theories that were not contextually relevant to Ghanaian society and some opinions that were deemed racist (Safi, 2018). The populace applauded both instances, reiterating my commitment to demonstrating the significance of culturally relevant pedagogy within the Ghanaian post-colonial context with this study.

1.6 Researcher Positionality

Researcher positionality is the researcher's stance on their values and motivations for undertaking a study. This disclosure is essential because it shows their philosophical stance and alignment with epistemology and ontology. In the simplest terms, ontology can be defined as how a person understands the world. Epistemology is the method individuals use to make sense of the world. These two terms are linked in social research and are the foundation of every study. The ontology of this study is interpretive. This means the priority in this investigation is to find meaning, motivations, and patterns in the complex behaviour of the participants in this study. Hence, this stance leans toward the qualitative research methodology.

Sikes (2004) labels the researcher as the conductor of their study. This means the researcher, like a conductor, has the task of deciding what will constitute valid data or evidence in their work. My interest in studying this phenomenon stems from the multicultural education experiences I have had in my lifetime. I completed my primary to secondary education in Côte d'Ivoire, a francophone state in West Africa. My parents were immigrants who relocated from Ghana, a former British colony, to Côte d'Ivoire for work opportunities, and hence at home we spoke English and two other Ghanaian languages. However, the nation they relocated to was a French-speaking country. Consequently, my entire family learnt French as an additional language. I was privileged to attend an English

international school in the country that offered the Cambridge International examinations, and this educational experience enabled me to be multilingual and internationally minded. I observed my teachers contextualise this international curriculum in our local setting by using spontaneous strategies like incorporating personal anecdotes, drawing from students' culture, and creating an inclusive classroom environment. These actions left an indelible mark on my education and teaching journey. This influenced me to have a multicultural perspective of issues while always remembering to situate teaching content in the context of the student if we want to facilitate comprehension and engagement.

Today, I work as a school counsellor in an international school in Ghana, running the Cambridge Assessment International examinations. As such, I am a product of an international curriculum and a stakeholder in the international education system. These experiences have allowed me to see the phenomenon from two perspectives. First, as a student going through an international education and now, as a stakeholder in an international school, ensuring that this educational system is administered effectively. My interest in this study is derived from a personal experience with international education and the quest to explore this topic further through this research.

Hence, this study lends to the interpretive framework paradigm. The interpretive paradigm comprises categories such as constructivism, critical theory, and hermeneutics (Creswell, 2013). This study will be based theoretically on social constructivism, which seeks to understand the world from an individual's cultural and environmental perspectives (Crotty, 2003). Social constructivism emphasises the subjective meanings of human experiences (Lincoln & Guba, 2011) because it assumes that reality is socially constructed. These philosophies will determine my position concerning the study and inform the methodology in this research. I detail my positionality in the methodology chapter and explain how this influences my methodological choices.

1.7 Chapter Conclusion and Dissertation Structure

The introductory chapter provides an overview of the context and rationale for the study, outlining its aims and methodological orientation. It also discusses the researcher's positionality and the reasoning behind the choice of this research topic. The following paragraphs summarise the chapters included in this dissertation.

Chapter 2 focuses on a critical literature review of key concepts such as globalisation, international education, curriculum, and the culturally relevant pedagogy framework. These concepts are explored to situate the research within the existing body of literature.

Chapter 3 addresses the methodology, the researcher's positionality, data collection methods, and thematic analysis, along with some challenges associated with insider research.

In Chapter 4, the analysis chapter, the themes generated from the semi-structured interviews and classroom observations are explained and further explored through the lens of Ladson-Billings' (1995a) theoretical framework and other relevant literature on culturally relevant pedagogy.

Chapter 5 discusses the findings in relation to the research questions. The findings build on the Ladson-Billings framework and expand it to examine the "Global" and "Local" competencies of culturally relevant pedagogy within the context of this study.

In the concluding chapter, chapter 6, the study's contribution, limitations, and recommendations to teaching practice and policy will be addressed. The chapter will end with the researcher's reflections in the epilogue.

CHAPTER 2 – LITERATURE REVIEW

2.1 Introduction

The literature review for this study will be taking a critical look at curriculum studies with a focus on international curriculum. The Cambridge Assessment International Examinations (CAIE) will be studied in particular, because it is the curriculum in use in the case study school which is the context in which this research will be taking place. This curriculum will be explored through the theoretical lens of Ladson-Billings' (1995a) culturally relevant pedagogy framework.

This chapter aims to situate my research in a body of literature as well as look at gaps within the literature for which this research is necessary. The Literature review chapter is a critical component in research because it connects the ongoing research to similar research literature and sheds light on current debates and criticisms within the field of study. The chapter begins with an outlook on the Ghanaian education sector and its political history. Contested terms like globalisation, post-colonialism and neo-liberalism will be discussed in this chapter because they are intricately related to each other and are foundational to understanding the increasing demand for international education around the world and specifically in developing countries. Following this, I will attempt to describe what "international education" looks like within the Ghanaian context. Additionally, the concept of cognitive dissonance (Aronson, 1969) will be explored in relation to the international curriculum. Some research studies which have investigated cognitive dissonance within international schools will be explored to observe emerging patterns within this body of literature and the ways in which these can be applied to the case study school (Poore 2005; Emenike & Plowright 2017).
Finally, the last paragraphs will expand on the theoretical frameworks; by Ladson- Billings' (1995a) and Brown–Jeffy and Cooper (2011) and their growing impact and evolution in the education literary field.

2.2 THE CONTEXT OF THE STUDY

2.2.1 History of Ghana Education: From Colonialism to Privatisation

Ghana gained its independence from Britain in 1957, after ninety years of being a colony of the British Empire. During those years of political rule, education, health care and government structures were established and modelled according to the British educational system (Adjayi, 1996). From the 1850s to the 1890s, most of the administrative work and exportations of raw materials, particularly gold, were managed by the British. However, in 1919, Frederick Gordon Guggisberg, who was then the British Governor of the Gold Coast, established an audacious economic and human development programme to develop the country's social and economic sector. He created a ten-year plan to improve the transportation system, water supply, drainage and public schools in Ghana (Kwarteng, 2017). These changes were beneficial to the economic and social growth of the nation. Additionally, during that decade, formal education was pushed in Ghana to enable selected elite locals to learn skills that aided them to assist the European merchants operating businesses in the colony. Hence, these educated locals served as interpreters or middlemen to their colonisers (Adu-Gyamfi et al., 2016). During those ten years, prestigious colleges like Achimota and the University of Ghana were established. These institutions went on to educate African scholars like Kwame Nkrumah, Mugabe and many others who fought for the independence of their nations (McLaughlin & Owusu-Ansah, 1994).

Christian missionaries who settled in Ghana set up many mission schools across the country to propagate the gospel and teach children English. Most of these mission schools later became colleges that prepared students to sit the Ordinary (O) and Advanced (A) levels examinations for Senior Secondary schools, perpetuating the British education system. In 1945, the decolonisation process began across several countries in Africa. It was influenced by the end of the Second World War, structural adjustment programmes in the European Union and the declaration of the Atlantic Charter 1944 that emphasised the right to human self-governance. These movements, although Western-based, spilled over to British colonies, and several African nations started demanding their right to self-governance.

After independence and some years of relative peace and development, Ghana went through a series of political unrest that resulted in changes from military regimes to civilian rule. From 1966 to 1992, the nation of Ghana went through different political changes, and this inconsistent governance caused the state to go through economic and political uncertainty (Manuh et al., 2007). During this time, educational institutions experienced budget cuts and disrupted academic calendars that resulted in a brain drain of proficient intellectuals who decided to move to other nations (Owusu, 2008). The year

1992 is significant in Ghana because it was during this time that a new constitution was enacted by the Ghanaian parliament, with laws that are still in use today. Additionally, it was within this constitution that basic education was deemed free and compulsory to all children of the nation, which aimed to be an incentive for parents to send their children to school. In 2000, the United Nations launched the Millennium Development Goals (MDGS) and Target Three centred on access to primary education, which was already in line with the goals and policies of the Ministry of Education of Ghana. At the end of the MDG stipulated time (2000-2015), Ghana was one of the few African countries to make great strides in achieving Goal three (Basic education) in the previous Millennium Development Goals. There was a significant increase in school enrolment, with figures from 74% in 1992 to 92% in 2006 (Republic of Ghana, 2006). In 2015, The Guardian released an article on the education expenditure of the Ghanaian government (Rustin, 2015). The statistics in the article, backed up by the World Bank Statistics data, showed that 8% of Ghanaian government expenditure was allocated to the education sector compared to 6.5% by first-world nations like the United Kingdom in 2011. However, despite this investment, there was still a significant number of children who were not in school due to poverty and lack of infrastructure in rural areas (The World Bank Data, 2017).

In recent years, educational institutions in the private sector have increased and offer more choices for families than before. Some Ghanaian researchers describe the privatisation of education as a tool for stratification and social mobility in Ghanaian society (Addae-Mensah, 2000). The advent of privatisation of education has led to private schools choosing curricula that suit their objectives and are advantageous to their students' academic and career pathways. Private schools that run international curricula like the Cambridge International and IB have increased in recent years (Verger & Fontdevila, 2016).

2.2.2 Ghanaian Curriculum and English as Lingua Franca

Ghanaian education structure and curriculum have undergone several reformations with every governmental and political transition (Adjayi et al., 1996; Adu Gyamfi et al., 2016). The latest reforms in 2017 saw the Government of Ghana abolish fees for Senior Secondary High School (SHS) and implement a school feeding programme to ensure that state school students receive free meals (Ministry of Education, 2017). Nonetheless, despite the increasing access to education, there are still challenges with equity and access to quality education. There is still an inequitable distribution of educational facilities and resources, with more schools located in urban areas compared to rural areas (Amponsah et al., 2021).

The curriculum curated by the Ghana Education Service (GES) ensures that Ghanaian schools follow national policies and maintain good teaching practice. Currently, Ghana's education structure begins with compulsory six-year basic education for children aged 6 to 15 years. At the end of the first cycle of education, students sit the Basic Education Certificate Examination (BECE). Following this, are three years of secondary education culminating with an examination named the West African Senior School Certificate Examinations (WASSCE) written by the five English-speaking countries of West Africa: Ghana, Nigeria, Liberia, Sierra Leone and Gambia. The last educational cycle, the tertiary level, is comprised of universities that run four-year undergraduate or bachelor's programmes or technical universities that conclude in a Higher National Diploma (HND) after two years of study (World Education News &Reviews, 2019).

Colonialism has left its mark on education in Ghana; English remains the language of instruction in the country from primary to tertiary level (Bonney et al., 2022). The three local languages spoken in the country and French are taught as additional languages in junior and high schools in Ghana. Students are given the option to choose one local language to study in school in addition to French, which is a compulsory additional language for all Ghanaian students. Some Ghanaian educators have argued that the emphasis on English language and Western culture in formal education is detrimental to local languages and Ghanaian cultural values (Pinto, 2019 and Bonney et al., 2021). Ghana's colonial heritage and the continued influences of globalisation have profoundly reshaped educational landscapes. The following sections elaborate on the internationalisation of education, promoting homogenised learning standards.

2.3 International Curriculum and Post-Colonialism History in Ghana Education

Although internationalisation is attributed to the advances of communication, commerce and travel in today's 21st century, some researchers, such as Altbach and Knight (2007), Hayden (2006) and Marshall (2019), believe it can be traced earlier. According to Altbach and Knight (2007), internationalisation in Europe began in medieval times when universities were intellectual centres that attracted faculty and students from different countries. However, during the Protestant Reformation, this openness of knowledge exchange changed, and nationalism was encouraged by the state. In the 20th century, most countries began establishing national universities, and a new concept of internationalisation was created. Exchange programmes like the European Region Action Scheme for the Mobility of University Students (ERASMUS) were established to facilitate student movement and exchange of skills between European nations. This programme was instrumental in facilitating an increase in exchange programmes for education and traineeship opportunities within Europe (European Commission, 2017).

Similarly, on the continent of Africa, the concept of internationalisation is not a novel phenomenon and can be traced to colonial times. Sehoole (2008) reiterates this point by saying internationalisation began on the African continent when colonial masters founded universities and tertiary institutions. In 1948, the nation's first university was established in Ghana and named the University of Gold Coast, an affiliate college of the University College of London at its inception (University of Ghana, n.d.). Ajayi et al. (1996), a Ghanaian researcher, describes the formal education structure of higher education in Ghana during those times as a process of "transplantation not adaptation" of education, because the educational system that was established in Ghana was a replica of the British educational system and had not considered Ghanaian local traditions and knowledge when formal educational systems were being created in the nation. This transplantation was so blatant that the structure of the modules, the syllabuses, exam papers and even the architecture of the university campus was vetted by the University College of London before being implemented in the nation. Manuh et al.(2007) observe that in Africa and other colonised nations, this process of using education to train the citizenry to think like the colonial "other" was palpable and seen through content and educational structure.

In Ghana, education was unlike what Altbach and Knight (2007) described as an exchange of knowledge between European nations. On the continent of Africa, it served a purpose that benefited the imperialist and coloniser. Students who were chosen to receive education during those times were taught to read, write, and speak good English in order to perform administrative tasks that facilitated trade between the imperialist nation and the colony (Quist, 1999). From a macro-perspective, one of the foremost legacies from colonialism is the mode of communication that exists today in several commonwealth countries, and this trend exists in Ghana as well. English has remained the lingua franca in Ghana, and in schools, all subjects are taught in English. Additionally, most public secondary schools and universities set up by missionaries or British colonial masters continue to function, although now run by the state. The ongoing connection between the United Kingdom and Ghana is still evident. The British Council in Ghana has been providing education services to the nation since 1944, prior to the country's independence in 1957 (British Council Ghana, 2019).

Currently, the British Council administers the Cambridge International examinations to private candidates, facilitates registration of Cambridge exam centres within schools and provides professional development programmes for Ghanaian educators and schools. According to statistics by the Association of International Certification Schools of Ghana (ASICS), the only association for international schools in Ghana, 42 international schools run international programmes (either the CAIE or the IB curriculum) and cater to a growing number of local and expatriate students (Graphic Online, 2021). However, there are hundreds more schools in Ghana with the label international without the characteristics to be labelled as such. Hill (2006) warns that this is a growing phenomenon

and a market strategy to appeal to certain social classes (p.9). Other reasons for the increase in host country students attending international schools are that parents have confidence in the teaching quality of international schools in comparison to local schools and trust that the qualifications obtained from such schools are widely recognised globally (Hayden & Thompson, 2008)

Today, international education in Ghana has evolved. However, it is still influenced by the remnants of post-colonialism, neo-liberalism and neo-colonialism. *Post-colonialism* can be defined as events following the era of colonialism. However, in the intellectual sphere, the term 'post-colonialism' also alludes to the lingering effects of colonialism that remain in countries that were once governed by colonial masters (Ahluwalia, 2001). In Ghana, the consequences of colonialism remain with 'English' as the lingua franca, as well as the economic, political and educational systems that continue to be modelled after Britain. Rukundwa and van Arde (2007) state that the word 'post' in post-colonialism is redundant because the journey from colonial to post-colonial never ends; rather, it is a vicious cycle maintained through local agents (p.1174). *Neo-colonialism,* on the other hand, is *a* term that was first used in the context of African politics by Dr. Kwame Nkrumah to describe the continuing influence of imperial nations on independent African countries in the sphere of language, culture and economic policies (Nwachukwu, 2016). Dr. Kwame Nkrumah (1965), the first president of Ghana, explains that "a state or nation which appears democratic and politically sovereign but has its policy directed from external sources operates under the throes of neoliberalism" (p. i.x). This concept of foreign policy and how contracts are constructed to keep third-world countries indebted to colonial countries is affirmed by modern African economist Dambisa Moyo (2009). Her work illustrates how foreign aid policies and contracts are formulated to keep third-world countries indebted and have been ineffective in sustaining economic development and reducing poverty.

The concept of neo-colonialism, although mostly situated in economics, cuts across all spheres and can be applied to the education sector. For instance, policies enacted by the United Nations concerning education influence global governmental decisions and ultimately decisions taken by schools in nations. Private education is increasing on the African continent and likewise in Ghana (Nishimura, 2013). This increase means that the education sector is changing both at the macro-level and the micro-level. Ball (2012) defines this process as the "denationalisation of education systems" (p.5). He explains that educational decisions and policies that previously were carried out by governments are now being executed by multi-national organisations and actors in different locations. Thus, corporations have been given the power to educate new generations, meaning that the motives of these organisations drive curricula content and the values inherent in teaching content. This curricular content can unintentionally perpetuate epistemic neo-colonialism, marginalising indigenous

knowledge systems within education (Smith, 1999). Furthermore, on a micro-level, Macdonald (2006) argues that international schools are an industry driven by dual objectives, one part being educational purposes and the other business. He argues that these two factors drive their school's ethos, meaning that most schools in the neoliberal era are "market driven" (p.201) and have become businesses driven by profit and meeting consumer needs. Hence, the intrinsic value of learning for self-development is slowly giving way to learning to have economic value in the market economy (Bai, 2010).

The widening and continuing use of international curriculum in developing countries, especially those that have a history of colonialism and have inherited an educational system from their colonial masters, illustrates the legacy of colonialism and the origins of the formal education structure (Nkechi & Plowright, 2017; Golding & Kopsick, 2019). Kopsick's (2021) research on international curriculum in Africa demonstrates the effects of colonialism in the selection of curriculum across Africa. His research illustrates that countries in Northern Africa, which France largely colonised, still follow a French curriculum today, whereas countries colonised by the British in West Africa, East Africa and Southern Africa follow an English curriculum to date. These educational movements in Africa reflect the evident effects of neo-colonialism and cultural hegemony sustained through Western-based knowledge systems.

2.4 Rationale for Conceptual Definitions

The following sections will explore some vital concepts that form the foundation of this study. The need for this elaborate description of concepts is that these concepts are of interest to this discourse and illustrate the complexity of the international curriculum within the context of Ghanaian education. The case study school in this study, implementing an international curriculum, is a result of educational history that stems from colonialism, post-colonialism and one that continues to be influenced by the effects of globalisation and neoliberalism. Hence, it is against this background that the case study is situated, and these concepts are central themes to understand the curriculum discourse in this research and to illustrate the need for a culturally relevant pedagogy that values students' cultural knowledge as a learning tool.

2.5 Globalisation, Neoliberalism and International Education

To build a solid foundation on the international curriculum, terms such as globalisation, neoliberalism, and internationalisation are defined and explored in this section. These three concepts are the precursors to the concept of international curriculum. An exploration of these concepts depicts

the ways globalisation, education policies, and international education are interrelated and how decisions that occur at a macro level influence local school policy.

2.5.1 Globalisation

There is no unified set of definitions for the concept of globalisation. Different theorists approach the term from their perspectives. Waters (2001) states that globalisation can be understood in three categories:

First, from the economic perspective, globalisation deals with the marketisation of society in which trade, demand, supply, and competitiveness influence the prices of commodities and services. It argues that free trade and finance between nations increase efficiency and ensure quality control.

The second category, polity, regards policies and social arrangements that push the agenda of democratisation and decentralisation of power. Policies are decided on a global scale by multinational corporations and governments. These policies are then scaled down to the micro-level, where governments work to implement these policies or agendas within their local territory.

The third category, the 'culture' of globalisation, consists of symbols, values, and beliefs that become universalised and adopted across nations. These three categories illustrate how globalisation is pervasive in several aspects of societal structure. There is no conclusive agreement on the inception of globalisation; however, according to Giddens (1990), some scholars assert that globalisation was born with the rise of capitalism and the industrial revolution. On the other hand, Stewart (1996) traces the proliferation of globalised ideologies to events following the Second World War; there was a growing interdependence and collaboration between nation-states in such a way that policy and actions taken by one nation had implications for the other. Globalisation is defined by Kelly (1999) as "a sense of rapid time-space compression, connectivity, communication and circulation in diverse processes of cultural, economic, political and social change" (p.380). The elements stated in this definition enumerate the characteristics of modern society, one that has become a 'global village'. Also, these elements that characterise globalisation, such as time-space compression, connectivity and social change, have not only had a profound influence on the economic sector but also on the education sector (Marshall, 2019). Rizvi and Lingard (2013) argue that the effects of globalisation are seen in the way education policies are often 'constituted globally' by multinational corporations but worded in national terms to ensure the implementation and interpretation of educational policy at national levels.

In the education sector, globalisation has shown certain benefits by facilitating collaboration in research and technology between nation states (Bakhtiari, 2011). Furthermore, there has been an increase in the supply and demand of educational international goods and services globally (Marshall, 2017). The growth of international education corporations that create curriculum, textbooks and teaching resources attests to the ways globalisation has impacted the education sector (Spring, 2015). The manifestations of globalisation can be broached in several categories, such as global education policy, global performance rankings and the growth of international education. Sahlberg (2016) describes the new global education policy as the Global Education Reform Movement or GERM and considers this process as a destructive epidemic within the education sphere, just as the acronym implies. According to Sahlberg (2016), the key features of this epidemic are increased standardisation, a curriculum focused on certain core subjects (reading, maths and science) at the neglect of others, the increased marketisation of education influenced by business models and the increase in testing. Building on this notion, Ball and Nikita (2014) state that the changing dynamics of education are rooted in neoliberal reforms and market values such as supply and demand drivers. Hence, modern education has become increasingly marketised and privatised.

2.5.2 Neoliberal Ideologies in Education

Neo-liberal ideologies permeate every facet of modern society, including economics, politics, business and education (Starr, 2021). In this era of globalisation, neo-liberal principles have been palpable due to increased exchange of information, technology and policy between nations (Tikly, 2001; Held, 2004; Waks, 2006). According to Harvey (2007), a neoliberal society is one that is characterised by "strong private property rights, free market and free trade" (p.2). In this definition, he illustrates the onus put on market forces to guide human actions. Hence, in a neo-liberal society, prices of goods and services are regulated by demand and supply, and profit-making is the primary goal. Coe's (2020) research on neoliberalism in Ghanaian society simplifies the complex concept of neoliberalism by defining it as an ideology that "valorizes private enterprise, to the extent of advocating that the state be run like a business, and the practices associated with this doctrine" (p. 602). Hence, these two definitions describe a neo-liberal society as increasingly marketised, competitive, and profit-driven.

This economic orientation begs the question as to whether private educational organisations exist mainly for economic reasons and whether they provide a holistic approach to learning. Ball (2012) states that the modern education sector has borrowed from the economic sphere and has increasingly become driven by profit and competition, relegating the core issues of education. Harvey (2005) states that neoliberalism is advanced through public policies that benefit dominant groups which possess

capital while adversely affecting people experiencing poverty and the working class. This economic and social parity leads to further stratification, inequality and loss of public services. Ball (2016) asserts this notion and states that neoliberal processes within education are disseminated by 'think-tanks' and inter-governmental organisations (IGOs) such as the Organisation for Economic Cooperation and Development (OECD), European Union, United Nations (UN) and World Bank promote and create benchmarks that have to be followed by schools which leads to a standardisation of teaching content and learning objectives. Following this, these standards are evaluated through global testing like Programme for International Students Assessment (PISA), which tests teenagers in OECD countries on core subjects such as Reading, Mathematics and Science. The statistics from these tests are used to measure the quality of teaching in participating countries and to rank nations on league tables, hence promoting competition and improvement in teacher practice amongst nations.

Another effect of neoliberalism in education is the utilitarian focus of education as a means to economic aspirations, which is rooted in the economic human capital model promoted by Becker and Theodore Schultz (Biddle-Holden, 2016). Stambach (2017) argues that neoliberal education programmes are future-oriented and are linked to the Human Capital World Model of preparing students for future employment. The human capital world model, now renamed as the Economic Education World Model, is an ideology that sees the purpose of education as preparing students to engage in work in the global economy, and many governments support it as a means to facilitate national economic growth and development (Marshall, 2019). Other researchers label the utilitarian view of education as contributing to the 'knowledge economy' (Marshall, 2019). An economy where knowledge and skills are essential in wealth creation and are resources for competitive advantage (Brinkley, 2006). Sahlberg (2016) reinforces this notion and uses the term 'commoditised students' to explain the ways students are groomed and prepared to fit in the market economy and have internalised discourses of competition and student attainment as the ticket to fulfilling economic aspirations in the future. The intensive grip of business models in education is demonstrated by the emphasis on academic achievement in schools.

All the sub-components of neoliberalism in education will be briefly discussed hereafter since they will be referred to in the course of this research as elements that are seen within international education discourses and express the tensions that educators face when teaching curriculum content. Concepts such as standardisation, internationalisation and privatisation will be explained in detail subsequently.

2.5.3 Standardisation

There has been growing discussion in the education sphere concerning the growing convergence of education policies and pedagogies globally (Michel, 2017). Standardisation can be seen at the governmental level in the implementation of educational policies and also at the micro-level within schools (Ball, 2012; Sahlberg, 2016; Marshall, 2019). Sahlberg (2016) states that standardisation creates the belief that clear performance standards for schools, teachers and students improve the quality of teaching and school performance. He argues that standardisation takes the focus away from the process of learning and lays emphasis solely on the learning outcome. Additionally, standardisation limits the use of creativity, experimentation and the use of alternative pedagogies within classrooms (Sahlberg 2016; Sleeter, 2019). This is due to the fact that teachers under a standardised school system are preoccupied with teaching to ensure their students pass their tests, and that leaves little room for teachers to be creative and engage students in other pursuits. This is an important point to note since this research attempts to explore the flexible approach of culturally relevant pedagogy (CRP) within an international curriculum that promotes high-stakes testing to assess students' performance and teaching standards across its member schools (e.g. Cambridge IGCSE benchmarks).

However, certain scholars have argued that standardisation creates equity because it enables uniformity in teaching content and assessments, ensuring that students are taught the same content and tested on the same material under the same conditions. Other scholars advocate that standardisation of education occurs at the global macro-level through policies enacted by IGOs and international education corporations (Spring, 2012; Marshall, 2019). These education policies are then disseminated through local governments through their national education goals and campaigns, and finally are implemented in local schools (Spring, 2015; Rizvi & Lingard, 2010). Global education policies such as the Millennium Development Goals and the current Sustainable Development Goals are a case in point. Hence, globalisation has facilitated global processes to influence and shape educational outcomes in nation-states around the world.

Standardisation can also be seen in the increase in data and statistics on education performance by country, published by corporations such as PISA and TIMSS (Michel, 2017). Other international education organisations that assess students on a global scale are also involved in the promotion of standardisation and creating benchmarks globally. Hence, when Cambridge International asserts on its website that they are "the world's largest provider of international education programmes and qualifications for 5 to 19-year olds" (Cambridge International, 2022, n.d.), it illustrates its

participation in promoting the standardisation of education through their curriculum and their assessments.

Hence, the standardisation of curriculum and assessment invariably leads to homogenisation. Marshall (2017) describes homogenisation as "the diffusion of cultural diversity where everyone becomes much more alike, sharing similar values, beliefs, tastes..." (p.143). The growing popularity of international curricula like Cambridge International, International Baccalaureate and the European Baccalaureate has engendered a standardised way of educating young people and has hence created a homogenised group of young students globally (Lee, 2016; Fail, Thompson & Walker,2004). In the context of international schools, standardisation can undermine efforts to implement cultural relevance by prioritising Western-centric knowledge and assessment methods over local cultural knowledge and practices.

Privatisation is another component related to neoliberal ideologies and the concept of globalisation. This concept explains the transfer of institutions that previously were state-owned to private individuals or corporations with profit-making as the main motive (Radic et al., 2021). This process has been on the increase in recent years. Similarly, in the education sector, privatisation is an evident phenomenon present across the board in industrialised countries as well as in developing nations like Ghana (Verger, 2016). Fitz and Beers (2002) describe this concept in education as "a process that occurs in many modes but in one form or the other involves the transfer of public money or assets from the public domain to the private sector" (p.193). Verger (2016) states that privatisation in education occurs due to two main factors. The first is de facto privatisation due to state passivity or inability to implement policies due to financial challenges. The second factor influencing the growth of privatisation is the application of global policies in nation-states. Ball (2012) states that the modern education sector has borrowed from the economic sphere and has increasingly become driven by profit and competition, relegating education's core issues. He explains two types of privatisation models in the education sector: endogenous privatisation and exogenous privatisation. The first type of privatisation defines the process of using business ideals within public sector educational organisations to promote competition and choice. The second type of privatisation involves new education providers, mostly privately owned, running state educational schools through 'indirect services' like teacher supply, consultancy, inspection and many other services.

Verger (2016) further explains that privatisation occurs in various forms across the globe. In the UK and New Zealand, there has been an advance in public-private partnerships (PPP) where education privatisation policies have increased to curtail bureaucracy and push neo-liberal agendas. In Southern

Europe and Latin America, governments contract religious providers and education services due to cost-effectiveness and the strong relationships between the church and the state. In Sub-Saharan Africa, privatisation is seen in the increase of low-fee private schools as a response to the increasing demand for education (Ball, 2012). In Ghana, there has been an increase in low-fee private and Christian low-fee private schools (LFPS) in response to increased demand for good-quality schools for economically challenged households and the lower middle class (Brion, 2020). Additionally, policies enacted by the United Nations through the Millennium Development Goals (MDG) and the current Sustainable Development Goals (SDG) in education have been precursors to the upsurge of low-fee private schools because the MDG's pushed for the increase in school access for primary age children and the current SDG's, built on the previous goals advocates for access to quality education. According to Tooley (2009), in many developing nations, these goals have been supported by the non-state sector in low and medium-income countries because governments in most developing countries have had funding and educational infrastructure challenges. Hence, the private sector has filled in the gaps and provided education services to supply the demand for quality education (Rose, 2009). Brion (2009) enumerates the growth and variety of low-fee paying schools that exist in developing countries, such as: low-fee private schools (LFPs), faith-inspired schools (FSIS), low-fee independent schools (LSFIs), low-cost schools (LCs), affordable schools (APSs) all of these render education services needed by the community in which they are situated. Based on Brion's (2009) categories, the case study school can be described as a private international school as well as a faith-inspired school (FSIS) which serves the lower middle class and middle-class families in the locality within which it is situated. In summary, the rise of privatisation globally traces its roots to global policies, an increase in the demand for quality education and the continued interdependence between nation states. Privatisation of education also begs the question as to whether private educational organisations exist mainly for economic reasons and whether they provide a holistic approach to learning.

2.5.4 Internationalisation

Internationalisation is a term used interchangeably with globalisation, nonetheless, the two concepts are different (Altbach, 2004). In internationalisation, trade relations are encouraged between countries whilst nations maintain their individuality. Globalisation, on the other hand, connotes advancing a one world economy as well as a reduction of state control and national boundaries between countries (Daly, 1999). According to Chowdhury (2020), the export of education, like most goods and services, increased after the General Agreement on Trade Services (GATS) when trade barriers became more open, which created education-exporting countries and education-receiving countries. Some of the countries that are educating-exporting countries export educational goods and services, or receive a

significant number of international students in their higher education institutions. Countries that have a significant number of international students yearly are the United States, the United Kingdom, Canada, Australia and China (Project Atlas, 2020). Thus, international education can be explained as the act of students moving to developed countries for education, also termed 'educational tourism' (Ritchie et al., 2003). Likewise, educational institutions at the other end of the spectrum, receiving educational goods and services, are also participants in the web of internationalisation. Furthermore, international schools that follow an international curriculum are stakeholders in the international education market as receiving sites that follow an international education and prepare their students to further their education in developed nations, therefore, continuing that cycle (Ball, 2012; Yamato & Bray, 2006)

The growing demand for international education is attributed to societal forces at play, such as an increasing mobile population that desires transferable skills that can be used across several countries (Findlay, 2011). The continuity of education qualifications recognised globally is an appealing factor that influences parents in selecting international education for their children (ISC Research, 2022). Other scholars in the international education sector in Asia attribute choice for international education to the future economic advantages and opportunities available for students participating in such an educational system (Wetewa, 2016). The hegemony of education as a vehicle to economic aspiration is profoundly evident in the parental choice for their children. Nonetheless, this concept is also well understood by students as a means to economic achievement in the future and it is seen in the performative pursuits of students and the drive these students have to excel academically (Sahlberg, 2016).

Consequently, school dynamics have changed and schools have become multi-ethnic, socially diverse and multi-modal communities. These changes have led some schools to patronise curricula that are representative of their student population and modern society. Hence, the growth of international curricula such as the International Baccalaureate and the Cambridge International curriculum in emerging and developing countries alike. Forty years ago, international schools were few around the world and existed to cater for a particular demographic, expatriate workers and their families in foreign countries (Hayden, 2006). With the rise in globalisation, including commerce and seamless communication across borders, the demand for international education has increased. Currently, international schools have grown and expanded so rapidly that they have become a market force that drives the global education sector (Pearce, 2013). The ISC records a 60% increase in international schools in the last ten years; in 2022, their statistics demonstrate that 13,180 medium international

schools enrolled about 5.8 million students, generating over 53.8 billion USD in annual tuition fees (ISC Research, 2022).

Nonetheless, Hayden (2006) purports that the term "international education" is highly contested because it can be viewed in several ways. Marshall (2019) considers international education an umbrella term given to all that has to do with international curriculum and international education policy; she explains that international schooling is just a portion of the term international education. Thompson (2016) defines international education as "a form of education that in some way takes as its focus a non-national approach to formal education" (p. xxi). This definition demonstrates the scope of international education as one that goes beyond national curriculum content and regulations. A second definition by the International Development Plan (IDP) Education Australia (1995) gives a clearer picture of the term. The IDP (1995) refers to international education as 'an international orientation in content, aimed at preparing students for performing (professionally/socially) in an international and multicultural context, and designed for domestic students as well as foreign students' (IDP,1995, n.d). Here, the emphasis of the curriculum is to train students to fit professional and social environments that will be multicultural. Additionally, the definition refers to the economic purpose of international education; to train students for the multicultural workforce they will be a part of in the future. These two definitions demonstrate the purpose and scope of international education in this modern era. Hill (2012), a proponent for international curriculum, reiterates the belief that an international teaching content prepares students to be internationally minded and provides them the skills and attitudes necessary to compete in the modern economy.

Other scholars challenge the view that international education aims to equip students for the modern economy; rather, they argue that international education perpetuates social inequalities and neo-colonial agendas (Tarc, 2012; Nikita & Ball, 2014). These agendas are conveyed through the dissemination of curriculum, which is Western-based mainly and not culturally relevant to the academic needs of the students following such an educational programme (Kopsick, 2021; Ball, 2003; Tarc, 2012). As stated above, the increase in the internationalisation and globalisation of education has created a systemic education structure emphasising standardised curriculum, metrics, and competitive outcomes, often privileging international benchmarks over culturally sustaining practices. I describe this structure in the next segment.

2.6 The Education Superstructure

The rise of international curriculum in schools around the world illustrates the global, interconnected, digitised and multinational demands of our 21st-century society. As such, international curricula

produced by educational corporations like Cambridge International and the International Baccalaureate are products of societal advancements. Apple (2004) reaffirms this notion by saying that the school curriculum is a reproduction of societal ideologies. International education is a component of an educational superstructure which is composed of international organisations, governmental, national, and private educational stakeholders. Marshall (2019) elaborates that different structures influence school curricula and introduces this concept as the "global education super-structure" (p.143). This super-structure involves international governmental organisations like the United Nations, multinational education corporations like Pearson or Cambridge International, governments, non-governmental organisations (NGO) and professionals working in the education sector. In this super-structure, policies and ideas are constructed at the top hierarchy (e.g. UN), and adapted by multinational organisations (e.g. Pearson Edexcel) before trickling down to national or local educational institutions, where these policies are implemented.

This study explores the second tier of this superstructure, using the example of the multinational education corporation Cambridge Assessment International Education (CAIE)'s curriculum content and how it is adapted and modified to suit the case study school in Ghana. The school can be regarded as sitting at the lowest level of the superstructure since it is not involved at the top level of the education superstructure, where education policies are constructed. However, as a member school of an international education body like Cambridge International, its school culture, teaching content and school policies may be informed by this association. Hence, the case study school offering an international curriculum ensures the continuity of Western ideals and globalised values through the teaching content and the associations it holds with educational multi-corporations. This illustrates the far-reaching influences of the global education structure on national and local educational organisations. Decisions taken at the macro-level of the education super-structure are mediated and adapted as they flow downwards to the micro-level, where local schools interpret and implement these policies within their school walls.

The interconnectedness between all the various components of the global education structure demonstrates that international curriculum creation is a culmination of global education policies, government interventions, and local and private educational enterprises that make up the global education superstructure (Spring 2015; Marshall, 2019). Hence, the modern education system is a multi-layered structure that is interconnected and is increasingly driven by neo-liberal agendas, and international schools are part of that structure.

2.7 International Schools: A Global Industry

There are various versions of the history of international schools. However, many education researchers assert that the London College of International Education, established in 1886, was the first international school (Marshall, 2019). After the First World War, other international schools started opening up around the world with the aim of fostering "international understanding" and catering to migrant families that worked in multicultural organisations (Hill, 2007, p.257). In 1924, the International School of Geneva was created to cater for the children of parents working at the International Labour Organisation (ILO) and the League of Nations, which was later renamed the United Nations. The International School of Geneva is still operational and is known as the longest-surviving international school (Marshall, 2019).

Hayden (2006) asserts that the definition of an 'international school' is highly debatable depending on one's context. However, there are some basic characteristics, namely, international schools are mainly private, charge fees, serve children of mobile parents or parents in international organisations and often offer an international curriculum. However, Hill (2012) posits that all international schools are not the same. He offers a classification system for international schools and explores two types of international schools that exist. The first types are private institutions that cater for international mobile parents, with a multicultural student and staff population that teach in English. The second type of school offers a national as well as an international programme and may have students predominantly from the host nation. As such, the student population may be "culturally homogenous" (p.9). The case study school in this research leans towards the second description because the majority of the students are Ghanaians and Africans. According to Hill (2006), a growing number of international schools cater to students of the host nation whose parents are often middle class and want what they perceive to be the best form of education for their children.

Since the definition of an international school is highly contested and is 'ill-defined (Hayden & Thompson, 2016, p.9). Some researchers have used curriculum, international staff and student body to label a school as an international school; however, Richards (2012) has outlined four characteristics of international schools, which are:

1. English is the medium of instruction
2. The school is associated with an American or British curriculum
3. Qualifications are internationally accepted
4. International schools that follow a Western educational tradition

There are other frameworks for classifying international schools, such as Hayden and Thompson's (2013) "A, B, C" typology of international schools and Hill's (2016) 'National-International' school continuum. These typologies delineate the shifting landscape of international education over the years from a niche market to a highly marketised and demanded service in recent times. Hayden and Thompson (2013) explain that the traditional international schools were educational sites that existed in the past to cater for expatriates and their children, and refer to these as type 'A' international schools. Type 'B' schools are 'ideological' schools that have adopted the values of international schools and have students from different nationalities with the purpose of encouraging appreciation of other cultures and global peace. The third category, which are type C schools, are non-traditional and are mostly attended by host country students whose parents choose these schools due to the perception that they have higher quality standards than other schools in their local system. Another reason type 'C' schools are increasing is due to the easier access students from these schools have to continue their higher education in developed countries in the future. The type 'C' schools are also illustrated on Hill's (2016) continuum, where he asserts that international schools now exist on a continuum that has at one end a more national or local educational system and at the other end is a traditional international school. He argues that international schools must strive to remain within that continuum and not fall at the extreme ends. In summary, Hill's (2016) continuum explains the evolution and complexities of international and the difficulty in categorising them as a homogenous group.

Consequently, the changing dynamics of international schools globally and their growth rate illustrate the impressive space and influence they occupy in the knowledge economy. According to data collated by the International Schools Consultancy Group (2018), in 2018, there were 10,212 schools worldwide offering an international curriculum. Out of that number, 3,586 of those schools followed a British curriculum, making it the most widely taught international curriculum globally. The increase in popularity of international curricula like the International Baccalaureate (IB), Pearson Edexcel and the Cambridge International Education has led to a standardised way of teaching for students worldwide. The Cambridge International Education is the world's largest provider of international education programmes and qualifications for 5- to 19-year-old students. There are currently over 10,000 schools following the Cambridge International curriculum, and there are nearly 1 million students in 160 countries (Cambridge International, 2020). These figures demonstrate the broad reach of international education and the increasing homogenisation of international education.

Marshall (2019) defines homogenisation as "the diffusion of cultural diversity where everyone becomes much more alike, sharing similar values, beliefs, tastes, language, interests and so forth"

(p.143). The nature of international curricula like the Cambridge International and the International Baccalaureate demonstrates Marshall's concept of homogenisation, by which students follow a curriculum that is imported from a nation outside their own, with language and values that may be different from theirs. These students later write the same exams as students around the world and are evaluated by the same assessment system. For example, the international PISA exams, which are used by an increasing number of schools around the world, measure students' skills in Literacy and Numeracy and are an example of a standardised assessment model. The results published by PISA serve as a benchmark to evaluate students' competencies and even draw comparisons between regions around the world. The organisation's yearly report and World Ranking test scores are influential in the education sector and policy making (Breakspear, 2012).

Similarly, the Cambridge International exams taken annually by over 250,000 students worldwide demonstrate the far-reaching effects of international exams on students and the ways these exam results inform career paths and further study options for a significant number of global students (Cambridge Assessment International Education, 2022). Spring (2015) and Hill (2012) have been critical about the effect globalisation has had on educational systems. Hill (2012) asserts that the aim of an international curriculum is to create individuals with a unified set of skills and beliefs that serve the global economy. He uses the term "international mindedness" to describe the final product of international education. A simplified definition of international mindedness is "understanding, respecting and valuing different cultures" (Marshall, 2019, p. 123). Singh and Qi (2013), researchers at the International Baccalaureate Organisation, articulate the three values that are core to the concept of international mindedness: (1) Multilingualism, (2) Intercultural Understanding and (3) Global engagement. They assert that an internationally minded individual must be knowledgeable about other cultures, be an articulate communicator and open-minded to different realities. These researchers refer to these qualities as 21st-century skills.

In summary, international schools have come a long way from their roots of special communities intended for mobile parents and have now become a common part of private educational provision in many countries. Their rapid expansion has created a homogenisation of education globally. Their pedagogical principles aim to produce students who are defined as internationally minded individuals (Hill, 2012). As such, international education has social and economic value within individual countries, but is accessible to only specific socio-economic groups.

2.8 The Economic and Social Value of International Education

International education has some benefits for those who choose that route. This section will explore the economic and social benefits accessible to students partaking in international education.

2.8.1 Human Capital Model

The concept of human capital originated in the 1940s and 1950s with researchers from the Chicago School of Economics. Researchers such as Theodore Schultz (1972), Milton Friedman (1955) and Becker (1964) were the first economists to propound economic theories that could be applied to national policy, business and even education. These economists asserted that human capital was vital to economic growth, and education was the vehicle that facilitated this process. Theodore Schultz, in his book *The Economic Value of Education,* used economic language where he alluded to schools as firms specialised in the process of schooling. Becker (1964) also built upon the economic paradigm in education by pushing the concept of investment in human capital through schooling, which contributes to the economic productivity of the state.

According to the Oxford Handbook of Human Capital (2011), the term human capital can be defined as "the stock of knowledge and skills that enable people to perform work that creates economic value" (p.1). This definition demonstrates the link between knowledge, skills, and the economic value in the market. The human capital model asserts that investing in a person's education could lead to better future outcomes or job opportunities. Additionally, the definition places an emphasis on knowledge skills that are beneficial in the marketplace and that ultimately lead to increased economic productivity. Today, the onus is on schools to provide these skills to their students. Spring (2015) terms the process of utilising education mainly to fulfil the human capital agenda or economic goals as the "economisation of education" (p.5). He further affirms that most global education corporations support the human capital approach because their focus is on teaching skills that will be needed in the workplace instead of placing importance on education for social justice or improving the environment.

Another element that plays into this economisation of education is a paradigm named the "rational choice theory" (Zey, 2001). Proponents of rational choice theory advocate that humans act according to costs and benefits. An analogy is the decision process parents take when considering a school for their children. They weigh the costs and benefits of spending money on their children's education in the present and the benefits that they will accrue in the near future. Schultz (1963) describes this process as the *arithmetic of schooling*. To reiterate this concept, current research undertaken within the international school sector by ISC found that most parents who invested in international education

for their children found it a worthwhile investment because it opened up greater opportunities for educational mobility (ISC Research, 2018). This student mobility benefit is an investment in human capital for students undertaking international education, which may not be the case for others following a local curriculum in Ghanaian public schools.

2.8.2 Social Capital Model

Lin (2001) describes social capital as "resources embedded in social networks and accessed and used by actors for actions" (p. 19). In other words, social networks present benefits, and the actors or individuals within a social network use these social benefits when in need. In the field of social capital theory, there are some names that make frequent appearances like Bourdieu, Coleman and Putman (Dinda, 2008). Bourdieu (1986), the originator of "social capital", refers to this concept as "the aggregate of the actual or potential resources which are linked to possession of a durable network…in other words, to membership in a group" (p.21). His theory identifies three major sources of capital. These are economic, cultural and social capital. The first, 'economic capital', deals with the value monetary assets hold in society and the power it has to accrue all the other forms of capital. According to Bourdieu, 'cultural capital' shows itself in three ways: in a person's habitus (community), in cultural artefacts and lastly in cultural institutions that a person belongs to and may have certificates, examinations and diplomas to prove membership (Siisiäinen, 2006). The last type of capital explained by Bourdieu is that of 'social capital', which can be defined as the resources that are at the disposal of an individual within a particular network. In simpler terms, it is the strength of one's social connections and how these connections can be beneficial to social or economic advancement. The common phrase "it is not what you know but who you know" refers to social capital and the ways people may utilise their social networks for career progression.

Borrowing this concept of social capital and juxtaposing it to the field of the international school community, there are some benefits that are available to students who take the international curriculum route. As stated previously, parents with children in international schools spend more on education than those in public schools, since international schools typically cater for middle-class or expatriate communities (Hayden, 2006).

Firstly, students who opt for an international curriculum are ushered into a community of students within a particular social class with social links that can be utilised in the near future for further education or future work opportunities. Hence, international private schools perpetuate social stratification because of the limited access to these educational institutions (Tarc & Mishra Tarc, 2015). This means that the students who can afford private international education are equipped with

the best resources to succeed academically and further their education in prestigious universities globally. This cycle illustrates the ways international education reproduces social inequality and stratification in society.

Secondly, international schools that follow an international curriculum aim at creating global citizens with soft skills and a global mindset needed for the 21st Century (Hill, 2012). Consequently, this form of education trains students to serve the global economy. This ideology links to the concept of human capital theory, which posits that humans increase their economic efficiency and productivity with adequate training.

In summary, social capital and economic models are evident in international schools. Often, these private international schools are patronised by elites who create a community where they share mutual benefits and social bonds that may benefit their members in the present as well as in the future. However, there are some drawbacks to international education, especially in post-colonial contexts, when Western-curriculum content overshadows local identities and culture in those schools that adopt this curriculum; this can create a dissonance. This concept of 'dissonance' will be discussed in the following section.

2.9 The Alienation Process of International Curriculum

Education is a powerful process that transforms minds. Several critical educational researchers address the profound influence education has on human behaviour. Fanon (1952) a black philosopher, in his book *Black skin white masks* narrates the life experiences of a black man in a state of confusion about his identity due to the education he receives and the struggle he experiences with his *negritude* (his race) as well as the *alienation* he feels with being misunderstood in a white society. Other scholars, such as Poore (2005), have explored this concept of being out of place. Juxtaposing this idea of alienation within international schools, Poore (2005) explains that the culture of international schools, which is predicated on Western culture, usually leaves a deficit in local culture, which can create a dissonance for students who are taught Western ideals but live in a different local environment.

Freire (1996), a prominent Latin American educator, researched curriculum in his country, Brazil, which had inherited a curriculum from Portuguese colonialists. However, Freire realised there was a need to develop a curriculum relevant to peasants in the rural areas of Brazil. He advocated against prevailing systems of education based on colonial pasts that were driven by authoritarian ideologies, which placed the teacher as the custodian of knowledge and the student as the recipient. This 'data-

bank' model was expected to give the student a transformed consciousness after imbibing the values and ideologies of the person in the position of power. Additionally, Freire (1996) explored how semantics and discourses could create a sense of racial inferiority in students. He articulated that colonial education had an erroneous perspective of valuing knowledge originating from Western civilization. Hence, students' experiences were not valuable to the learning process. Although education systems and policies have evolved, it is argued that neo-colonial ideologies continue to exist. The increasing demand for British/American Curricula or international curricula in third-world countries reflects the belief that valuable knowledge resides in the West and international curricula are of better quality than a national curriculum. Hence, the cognitive dissonance as reiterated by Fanon (1952) and Poore (2005).

Todd (2001), an educational researcher, asserts that the learning process in itself is a "violent activity" whether it is based on government curriculum or any other curriculum (p.433). She argues that this violence is due to the fact that learning causes a change in behaviour in students. She builds on psychological theories by Klein (1991) and Caistoradis (1991). Caistoradis (1991) illustrates that the learning process begins at birth and ends at death, and it is a self-alteration process where the individual tempers his selfish desires in order to produce behaviours that are more socially acceptable. Todd's (2001) research explores ways in which learning leads to an altered ego or modified behaviour in students. She explores academic and non-academic experiences in which students were coerced to follow school culture or rules, which sometimes went against personal interest, and how this process left an indelible mark on their development.

A study carried out by Emenike and Plowright (2017) examined Nigerian indigenous children in different international schools. The results of this research demonstrated that most students struggled with reconciling their local identity outside of school because they viewed themselves as 'global citizens' in school. However, their lives at home or in the community were different, and they had to put on an act outside of the school confines. This tension between their learned identity in school and their local identity led to confusion and frustration. Drake (2004) explores this concept in his term 'cultural dissonance' to illustrate the incongruity that happens when students are taught in a culture different from their local reality and the process one takes to navigate these dualities. A case in point is the term Third Culture Kid (TCK), which refers to students who attend international schools and grow in cultures different from their local culture because their parents are expatriates who work with multinational companies (Morales, 2015). Studies in the field of TCK illustrate that the mindset of these children, who view themselves as global citizens and not pertaining to a singular culture, is unique. These students develop an amalgamation of all the countries in which they have resided

during their educational journey and feel like they belong to none (Fail & Walker, 2004). This growing issue of dissonance is gaining attention within comparative and international education research and has been researched in Asia, the Middle East and some African countries (Poore, 2005; Hammad & Shah, 2018; Yamato & Bray, 2006). According to Bates (2011), these are the regions with an increasing number of international schools.

Hammad and Shah (2018) carried out a study in the Kingdom of Saudi Arabia (KSA) to explore the ways school leaders negotiated challenges between teaching an international curriculum within a conservative Muslim nation. This qualitative study interviewed school leaders from six international schools in KSA, and the results demonstrated a dissonance between school ethos and national ethos. KSA, as a Muslim state, has strong conventional Islamic values like gender segregation, Saudization and the teaching of National Identity and Islam in schools. However, these values conflict with the liberal and multicultural student population in international schools in KSA. As such, the school leaders in these international schools had to resort to some coping strategies in order to navigate these two conflicting contexts. The researchers named these strategies "compliance" and "circumvention" to describe the techniques these leaders adopted in conflicting times.

In Shanghai, Yamato and Bray's (2006) extensive research on international schools observed that the multiplicity of international schools in Shanghai, China, catered for the unique needs of parents and students to ensure their services satisfied every customer's aims. These countries have international schools that serve expatriates, others that are open to Chinese locals, some schools that have diverse international curricula and finally others that serve as "departure lounges" (p.60), preparing students for further study in Western countries. Nonetheless, the common factor amongst these schools was their rapid expansion over the years and the fact that these schools served the middle or elite classes of the nation. The results of this investigation anticipate that the international community in Shanghai will rise to about 20% in a few years. Additionally, the proliferation of international schools in Asian countries will continue to be a trend in the years to come.

Poore (2005), an educator in an international school in Zimbabwe with several years of expertise in teaching international education in different cultures, concludes that international education is a myth due to several factors. He argues that international schools are supposed to be promoters of multiculturalism, which alludes to a certain neutrality; however, they are "culturally loaded". This load is illustrated in the fact that most international schools are "headed by white educators" or financed by Western benefactors (p.352). Furthermore, these schools are often staffed by native English speakers and operate a "Western liberal humanist curriculum" (ibid.). He advocates the

respect of differences, educating the human spirit (making space for spirituality), and the importance of relationships within the school community and the wider community are essential to bridge the gaps, as mentioned earlier. In the context of this research, Poore's (2005) critical description of international schools illustrates some of the challenges evidenced within this sector. Furthermore, Poore's (2005) arguments on Western liberal humanist curricula are relevant to this study's aims, as international curricula, specifically the Cambridge International Curriculum, are adapted to facilitate cultural relevance to the students within the case study school. In Ghana, research on international schools has been limited; however, some of the topics investigated in this field have centred on the use of ICT to enhance teaching as well as the poor remuneration of teachers employed by some international schools in certain rural communities (Adjei-Bisa,2011; Junior, 2020). Culturally relevant research in Ghanaian education is a relatively new field gaining ground in recent years. Two Ghanaian studies in the field of CRP will be referred to in the subsequent chapters (Osafo-Acquah, 2017; Asante, 2020).

The research studies above show that cultural relevance is integral to improving student comprehension and educational outcomes within an international curriculum system. Recognising the potential for international curricula to create dissonance, the following section will explore culturally relevant pedagogy (CRP), a framework that seeks to mitigate these adverse effects by valuing student culture, thus allowing students to relate to the international curriculum and preventing alienation from cultural dissonance.

2.10 Culturally Relevant Pedagogy (CRP)

2.10.1 Culture and Education

Culture and education are inextricably linked because education does not happen in isolation; instead, the learning process is carried out within a society or community. Thus, education is a tool to transmit cultural values through the curriculum and other school activities. Mead (1970) defines education as a 'cultural process' that begins at infancy and culminates at adulthood, when the individual becomes a member of society who has internalised society's norms and values. This partnership between education and culture has been the object of several studies (Au & Jordan, 1981; Mohatt & Erickson, 1981). Barlett and Burton (2016) assert that decisions concerning the content of education and teaching methods are influenced by values or beliefs. This perspective is also supported by Schiro (2013), who states, "curriculum embodies distinct beliefs about the type of knowledge that should be taught in schools, the inherent nature of children, what school learning consists of, how teachers should instruct children and how children should be assessed" (p.2).

This statement expresses the belief that a curriculum is not value-neutral since it carries the values of the educational organisation that formulates the curriculum content and the stakeholders that implement it, such as the school management and the teachers. This opinion is reiterated by Apple (1993), and he asserts that curriculum is "a selective tradition, someone's selection, some group's vision of legitimate knowledge" (p. 22). People in authority create this body of knowledge, and hence, it may contain hidden agendas and values. Some education researchers have done extensive research on the role which culture and community values play in education and have delved into observing how aspects of culture can be incorporated into pedagogies used in the class to improve teaching and learning experiences (Villegas & Lucas, 2002; Gay, 2010). In light of the aforementioned effects of globalisation as being a factor in the denationalisation of education and the formation of global citizens, there is still a need for schools to find ways to appreciate and incorporate their students' cultural values and identities in the school's teaching content and activities. One of such tools is the Culturally Relevant Pedagogy (CRP) framework advocated by Ladson-Billings (1995).

Culturally relevant pedagogy is a framework that empowers teachers and students to look at different world views through the cultural lenses of the students in class and learn from each other (Ladson-Billings, 1995). Hence, this pedagogical approach opposes dominant ideologies or unitarian values held in society by creating a conducive classroom atmosphere that allows for the multiplicity of knowledge. One of the first studies that addressed culturally relevant teaching practice for minority communities was conducted by Au and Jordan (1981) and Mohatt and Erikson (1981). These two studies observed some Hawaiian schools and the perspectives of students and the community towards the curriculum. Their research led to the term *culturally appropriate pedagogy* to express the importance of including cultural norms and values of a community in teaching practice and the benefits of this process in facilitating student comprehension. Mohatt and Erikson's (1981) study in a Native American community uncovered that teachers who incorporated Native-American and English language patterns in their teaching style improved students' overall academic performance. These researchers termed this teaching method as "*culturally congruent*" (p.110) to explain this pedagogy. These two studies are the foremost studies in cultural relevance within schools, demonstrating the importance of culture within teaching practice and the ways an appropriate use of cultural elements enriches learning outcomes. The product of these case studies led to terms like "culturally congruent", "culturally appropriate" and "culturally responsive" which shed light on the process by which teachers utilise cultural resources in their teaching and the positive academic results that ensue after using this strategy (Brown-Jeffy & Cooper, 2011). Some of these terms are still used interchangeably with the term "culturally responsive pedagogy". Nonetheless, these research projects

were precursors to the theoretical framework that will be explored within this work, referred to as "culturally relevant pedagogy".

In international education, research studies on Culturally Relevant Pedagogy (CRP) or Culturally Responsive Teaching (CRT) in international schools' contexts are scant. Marshall (2019) attributes the lack of research on this framework to the belief that international schools are seen as multicultural communities with students constantly in contact with other cultures. However, Poore (2005) argues that intercultural literacy does not occur through "osmosis" and must be intentional by the school management to enable effectiveness. Restating this notion, Cambridge (2016) affirms that most international schools are detached from their host culture and have their own ecosystem. However, he argues that whether these schools choose to acknowledge the host culture or not, the local culture in which an international school is situated influences the school culture and the students of the school.

Two studies will be discussed below, exploring the phenomenon of detachment of international schools from their host culture and illustrating the importance of culturally relevant models in international schools. Additionally, these case studies demonstrate the importance of the host culture in international schools. Jackson's (2005) study on the International School of Maastricht illustrates an international school in the Netherlands that intentionally created an avenue for its students to interact with the host culture. The school's ideology was built on Heyward's (2002) concept of *cognitive dissonance* and Allport's stages of *culture shock* (1964). Heyward's (2002) and Allport's (1964) concepts both agree that a person's startling experience with another culture leads to greater cultural understanding and often allows individuals to question their biases and values. Heyward (2002) argues that the greatest resource available to international schools is the richness of the diversity of their host environment and not their multi-cultural staff and students (p.28). In the case of the Maastricht school, the school management organised one-week excursions with other local Dutch schools to a location unfamiliar to both, to facilitate friendship bonds and intercultural understanding between the case school and other schools in the host country. An equal number of students from each school were selected to participate in these excursions and put into groups where they had to collaborate on fixed objectives or projects, such as sporting or group activities.

In summary, the findings from this research reported increased friendships between international school students and local school students, as well as a renewed understanding of local culture. The second case study by Cavendish (2011), an American English teacher in China, centres on three teachers within an American international school in China and the ways culturally responsive

pedagogy was seen in their teaching style. In her study, the first teacher that she introduced, a male teacher, demonstrated intercultural literacy by having an open classroom culture that encouraged students to use their experiences to facilitate learning and learn from others. However, Cavendish (2011) remarks that the teacher was authoritative in his classroom. The second teacher observed, a female teacher, was new to the case study school but was internationally minded and inquisitive. As such, she went to great lengths to ensure her students were reflexive about their learning. However, her lack of experience in the case study school showed in her poor classroom management and structure. The last teacher, Kate, embodied what it meant to be a truly culturally responsive teacher. She had immersed herself in Chinese culture and was able to understand her students' behaviours in her class based on their culture. She demonstrated agency by adapting the American cultural events celebrated in the school, like Thanksgiving festivities and making them more culturally relevant to all students in her class, whether American or Chinese. This and other modalities the teacher utilised improved learning outcomes for her students. This research study proves the possibilities of culturally relevant pedagogy (CRP) within a multi-cultural environment like an international school. Also, it shows CRP can be applied in different ways, either by engaging with the host culture externally or by acknowledging the host culture in the school setting through activities and student-community engagements.

2.11 Culturally Relevant Pedagogy: Ladson-Billings (1995)

Culturally Relevant Pedagogy is a theoretical framework that gained prominence in the 1990s in the US due to the research work of Ladson-Billings published in 1995 entitled "Towards a theory of Culturally Relevant Pedagogy". Her work brought to light the need for education researchers to focus on pedagogy and the cultural heritages of students in a classroom. Culturally relevant pedagogy (CRP) describes the way that schools acknowledge the home culture of their students and the ways that the teaching process could utilise their cultural heritage.

The theoretical framework borrows from the Critical Race Theory movement (CRT), which emerged in the US during the 1970s and 1980s, following the Civil Rights movement, which had a profound influence on the origins of CRP (Vargas, 2003). Young lawyers and activists like Richard Delgado and Bell realised that the advances of the Civil Rights movement had become stagnant and subtler forms of racism were gaining ground in American society (Delgado, 2001). Borrowing from these events, Ladson-Billings (1995) examined the societal inequalities and injustices of that time and formulated a theoretical framework that responded to this paradigm within the American education system. However, in the case of the CRP framework, the emphasis is not placed on race inequalities but on the cultural disadvantages that minority groups face within the American educational system.

The CRP framework recognises that marginalised groups in schools are disadvantaged when their experiences, narratives and understanding of the world are absent from the school curriculum. Ladson-Billings and Tate (1995) argue that the American school system illustrates a deficit model of education which perpetuates dominant narratives and knowledges (White western ideals) through the curriculum to the detriment of other multi-cultural narratives (African American/Latino ideals).

As a result, this system creates feelings of "alienation" and "hostility" in American school culture towards people of other races and especially black male students (Ladson-Billings, 2011, p. 11). Furthermore, the principle of counter storytelling, which is a tenet of the CRT theoretical framework, finds expression also in CRP as a method utilised to challenge dominant narratives by those in power through the use of critical consciousness in the class (Brown-Jeffy & Cooper, 2011). In recent years, the work of Paris (2012), a modern researcher in the field of CRP, has enhanced this framework and renamed the term 'culturally sustaining pedagogy' to elaborate on the ever- evolving dynamism of this concept and the need for schools to foster and sustain cultural pluralism and multilingualism as part of the schooling process.

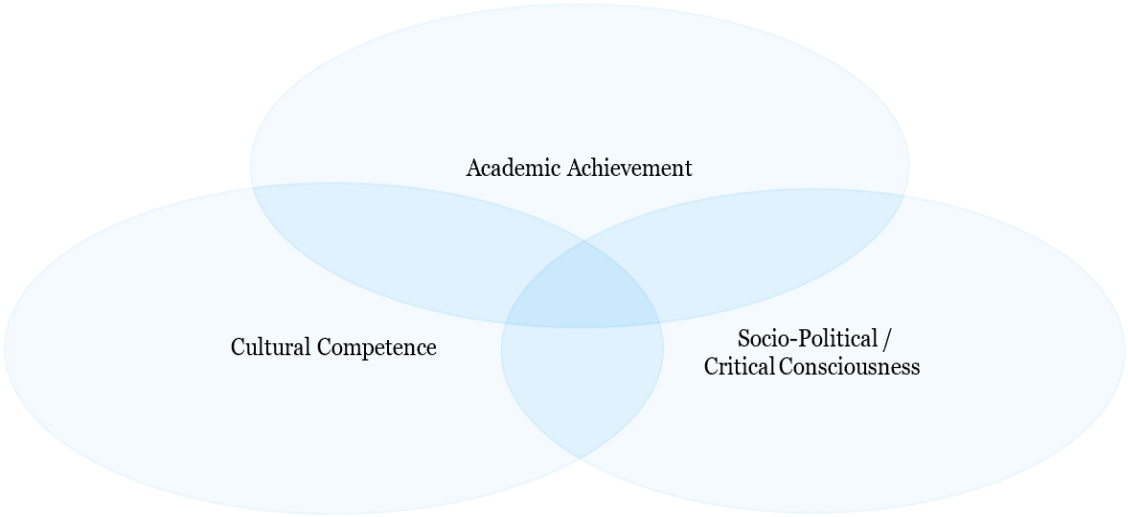
In summary, the CRP framework encourages educators to counter the status quo and encourage students to think critically about social issues within their own context. The defining praxis of the CRP theoretical framework demonstrates that learning outcomes are improved when there is congruence between school culture and home culture. This notion has been further reiterated in studies by Irvine (1990), Gay (2010) and several other CRP theorists.

Culturally relevant pedagogy is hinged on three concepts, namely: Academic achievement, Cultural competence and Socio-political/Critical consciousness (Ladson-Billings, 1995). According to Ladson-Billings (1994), academic success can be explained as students successfully completing educational benchmarks for their learning level. On the other hand, cultural competence is the ability to appreciate one's culture of origin and be open and knowledgeable about another's culture. Lastly, socio-political consciousness is the ability to be critical, analytical and solve real-world problems.

Ladson Billings (1995) defines culturally relevant pedagogy (CRP) as "a pedagogy that empowers students intellectually, socially, emotionally and politically by using cultural referents to impart knowledge, skills and attitudes" (p.17). Hence, this definition looks at the intellectual, social and emotional elements of teaching and how these components can be taught using cultural references familiar to students to ensure that learning takes place. In her article Ladson-Billings (1995) segments the theory into three criteria: (a) students must experience academic success; (b) students must

develop and/or maintain cultural competence; and (c) students must develop a critical consciousness through which they challenge the current status quo of the social order (Billings, 1995, p. 160). As such, school culture can only be termed *culturally relevant* when it demonstrates these three indicators.

Figure 1: A diagram portraying the three pillars of CRP and their interconnectedness



Academic achievement is the first pillar of CRP because it remains the primary goal of education (Ladson-Billings, 1995). Students demonstrate their understanding of content taught through formative or summative assessments that test their literacy and numeracy levels. Studies have shown that integrating students' culture as a pedagogical tool improves student outcomes (Mathews & Lopez, 2019; Zirkel, 2008). Mathews and Lopez's (2019) research on Latino children in Arizona explored how cultural content integration and the use of heritage language (Spanish) improved Mathematics instruction. Their research, a sequential mixed methods design, began with taking the base mathematical scores of students in the study at the beginning of the academic year to serve as a control group and comparing these scores with three other mathematical assessments taken over the year. At the same time, the participating teachers were given surveys that evaluated 'teacher expectation' and 'critical awareness'/ 'critical consciousness' to ensure teachers remained reflexive on their biases and prejudices during the study. The results showed that valuing the students' culture and integrating heritage language made mathematical instruction more meaningful and created connections between learning and social experiences. Other scholars in the field of CRP (Wah & Nasri, 2019; Pilotti and Almulbarak, 2021) argue that an insufficient number of studies in the field have demonstrated the effect of CRP on academic performance. This is because a significant number of studies within the CRP literature have been qualitative and have focused on the perspectives of teachers and students; fewer studies have been quantitative. Similarly, in this study, the focus is not

on academic achievement because the research aims to explore the teachers' perspectives concerning CRP.

Cultural Competence

The second pillar claims that students should have the opportunity to build upon their cultural competencies in their learning environment. Ladson Billings (2006) defines this as students recognising their own culture while having access to other cultures. Hence, the classroom setting should be a positive space where students are allowed to display their cultural identities and demonstrate an openness to learn from other cultures represented in the class. As such, the classroom environment becomes a bridge where home culture and school culture meet. On the other hand, classes that are rigid and not flexible to accommodate the funds of knowledge of students push students to create 'third spaces' for themselves where they are free to express their perspectives with their friends away from the gaze of the teacher (Tatham-Fashanu, 2021). In other cases, some students opt to have dual personalities; one that is school-appropriate and another that is appropriate for home (Emenike & Plowright, 2017). The process of navigating these two worlds creates a dissonance that affects learning acquisition and identity formation (Fanon 1952; Freire, 1996). In summary, several studies illustrate the importance of cultural competence within a classroom setting and the ways it improves comprehension (Ladson-Billings, 1994; Sleeter, 2012).

Socio-Political/ Critical consciousness

The role of the teachers as an integral component of culturally responsive pedagogy is key to transmitting the mindset of criticality and socio-political awareness to the students in their class (Paris, 2012; Durden & Truscott, 2013). Durden and Truscott (2013) state that critical reflectivity is essential in the CRP framework and begins with developing the right mindset in teachers. The researchers define critical reflectivity as the process teachers use to "examine how their experiences, beliefs, and expectations of culturally and linguistically diverse students impact teaching and learning" (p.74). Thus, it is a complementary effort of the teacher being reflective of their practice as well as the practicalities of training their students to be reflective of socio-political issues in an affirming and equitable classroom.

Ladson-Billings (1995) articulates that this art of 'critiquing' gives students a perspective on inequalities in society and even makes them cognisant of certain limiting educational policies in their settings. Hence, this process of reflection is critical to CRP and teachers that are naïve about cultural awareness and have stereotypical views of the ethnicities, cultures or races in their class will not have

the ability to foster criticality and socio-political discussions in their class, which is crucial to facilitating a culturally relevant classroom (Castro, 2010). Mathews and Lopez (2019) expand on this dilemma and explain that teachers who have negative beliefs about their students perpetuate 'self-fulfilling prophecies' which demotivate students from succeeding academically.

As such, socio-political consciousness and critical thinking are important concepts in CRP because they train students to question what they are being taught and enable them to be co-participators in the learning process. Relating these three (3) components to the case study school, the curriculum content followed is international in nature, and hence may hold certain dominant social ideologies that may be foreign to students in the class. Socio-political awareness and critical thinking should equip the students to critique, accept or adapt the content to suit their contextual situations, which is a skill much more needed in today's multicultural world. Ladson-Billings (1995a) also discusses three competencies that must be embodied by the teacher and observed in a culturally relevant class: (1) Concept of Self and Others, (2) Social Relationships, and (3) Conceptions of Knowledge.

Concept of Self and Others

In this section, the teachers in Ladson-Billings' observations demonstrated this characteristic by seeing themselves as members of a community and their teaching as a way of improving society. Additionally, they had positive conceptions of their students as high achievers, spurring their students to perform to their best ability. This belief is similar to the concept of 'self-fulfilling prophecy', which explains that people's actions are influenced by the expectations of those they know in authority, and these expectations can ultimately alter one's behaviour (Jussim, 2001). The last component under the concept of self and others looks at a concept named *'teaching as mining'* which was borrowed from Freire *(1974). 'Teaching as mining'* states that student-centred pedagogies, which value the use of students' experiences and funds, should be used as a tool for teaching. Hence, teaching is not just depositing information into the student's mind; rather, it is acknowledging that they come with their own experiences and knowledge, and these can be leveraged in the classroom to ensure teaching is contextualised and relevant.

Social Relationships

This element states that the classroom environment should be positive, equitable to all members and an active learning space. Another element that is important to social relationships in the classroom is the use of 'collaboration'. Teaching strategies that encourage project work and small group discussions are tools that are characteristic of effective social relationships. Positive social

relationships extend to teacher-student relationships as well, and there must be instances of collaboration and interdependence between instructors and students.

Conceptions of Knowledge

This element refers to education that is reflective of different cultures. This means the teaching content and materials used in the class must be representative of the students present in the class. Conceptions of knowledge also allude to the use of *critical thinking* as an important tool that can be used by students to engage, refute and discuss the content of knowledge taught in their classrooms. *Scaffolding* is another element that falls under this category. The term scaffolding is a borrowed construction concept. In teaching, scaffolding refers to temporal help or assistance for learners as they learn new concepts and skills, till they have gained mastery and can perform the task independently (Gibbons, 2002). Finally, Ladson-Billings (1995a) names multi-faceted ways of teaching and assessment as integral to promoting conceptions of knowledge. She states that teachers must utilise several teaching modes to ensure the content taught is understood. In the same vein, teachers need to apply several assessment strategies to evaluate whether any teaching content has been well understood. Strategies like verbal responses, written responses and even 'think-alouds' allow students to let go of their fear of standardised tests and give them the confidence to pass their assessments at the end of the academic year when these students have to take their district's standardised tests.

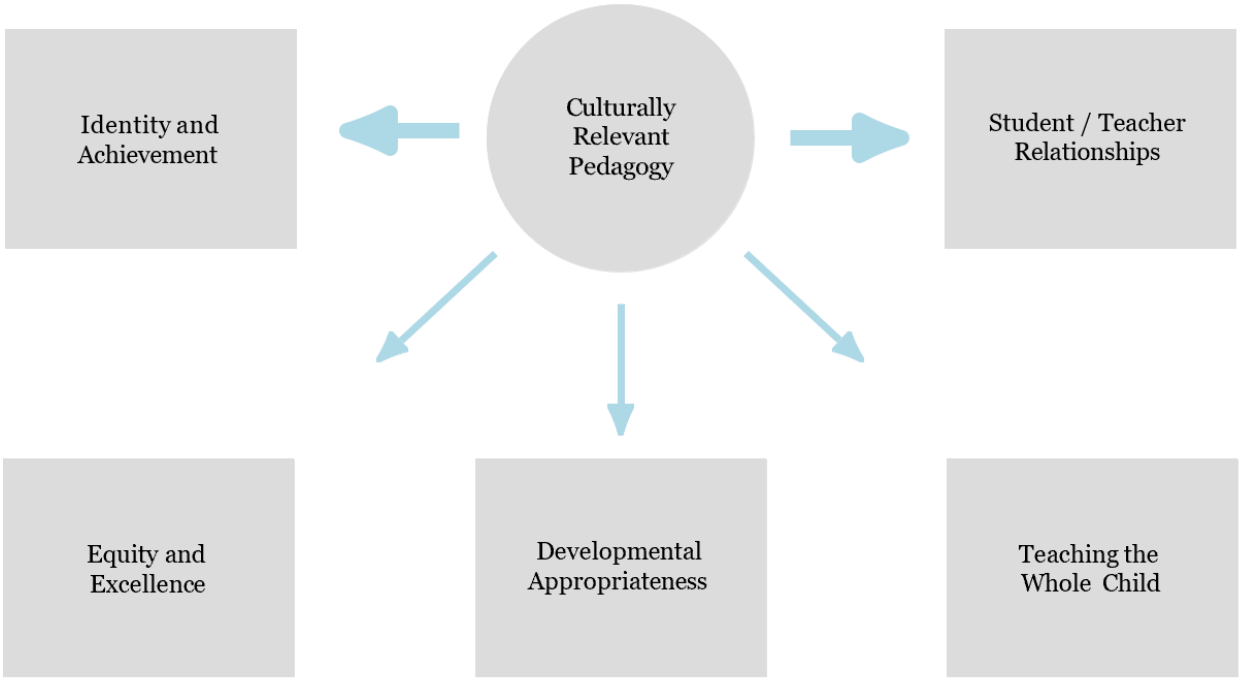
In summary, conceptions of knowledge challenge teachers to use innovative ways to teach their students whilst encouraging them to think critically and take responsibility for their learning. These three competencies will be seen in the analysis chapter and will be used as a guideline for classroom observations. The next section will discuss the growth of culturally relevant literature and the ways this framework has been expanded and even synthesised by other scholars in the field.

2.12 Consolidated CRP Framework – Brown-Jeffy & Cooper (2011)

Other educators in the field of CRP extended the work of Ladson-Billings (1995) and laid emphasis on other elements that may not have been captured fully by Ladson-Billings' seminal texts. To consolidate these frameworks Brown-Jeffy and Cooper's (2011) have designed a culturally relevant conceptual framework that draws its structure from literary works of Ladson-Billings (1995) as well as other theorists like Nieto (1999) and Irvine (1990) who are major scholars in the field and have replicated CRP theory in other cultural settings. The authors in developing this framework investigated all the CRP principles that were propounded by these theorists and have summarised the literature into five core themes to create a comprehensive framework that serves as a guide for CRP

educational programmes (Brown-Jeffy & Cooper, 2011, p.72). This framework is important because it gives a holistic view of all the elements that are broached when talking about culturally relevant or responsive pedagogy.

Figure 2: Principles of Culturally Relevant Pedagogy (Brown-Jeffy & Cooper, 2011)



Identity and Achievement

The first portion of the framework explores students' identities and how they relate to achievement. The sub-themes that are observed within this group are identity formation, cultural heritage, affirmation of diversity and public validation of home culture. The focal issue in this category acknowledges that both teachers and students carry their cultural heritage to the classroom. The ways people act, behave, relate to others and understand the world are shaped by their cultural lenses. Gay (2010) reiterates this by saying that students' cultural heritages "affect students' dispositions, attitudes and approaches to learning" (Gay, 2010, p. 29). As such, teachers must be aware of their identities and their own biases when teaching. Additionally, teachers must be intentional in embracing the cultural diversity in their classes in order to produce culturally relevant classrooms. Ultimately, practising these characteristics in the classroom will lead to healthy self-esteem and confidence in their identities. Additionally, better learning outcomes and academic achievement will be achieved when the students feel valued in the classroom.

Equity and Excellence

Brown-Jeffy and Cooper (2011), describe equity simply as "giving students what they need" (p.74) and argue it is not equivalent to equal opportunity. In this case, equity means 1) affirmation of students' cultural capital and differences 2) differentiated instruction and 3) incorporation of multicultural content in instruction. These three principles ensure that students' cultural differences are affirmed and not just tolerated. The second point argues for instruction in a way that no child is left behind. This means teaching should be tailored to individual needs. Finally, the use of counter story telling should be a tool CRP teachers' use in teaching. Counter story telling involves engaging students to critically look at master narratives, whether based on content from textbooks or mainstream media, and relate it to their socio-cultural perspectives. As the African novelist Adichie (2009, 9:27) stated in her speech *The Danger of a Single Story* "show a people as one thing, as only one thing, over and over again, and that is what they become". Third world culture has been portrayed negatively for years (Said, 1978; Spivak, 2010) in media and print. As such, it is critical that students from minorities are encouraged to value their cultural heritage as this fosters a positive self-image. Finally, this concept of equity and excellence can be applied in the case study school by encouraging the students to question the information or knowledge they receive in order to make informed opinions. This will ensure that cultural inclusions are not relegated to seasons in the year, but rather, discussions of culture are interwoven in all events that happen throughout the academic year.

Developmental Appropriateness

In the field of education, child development theories proposed by cognitive theorists such as Piaget (1971), Vygotsky (1978), and Erikson (1994) have been recognised as acceptable developmental markers for children globally. However, in CRP, there is a need to acknowledge the role of culture as part of developmental awareness. As a critic of developmental theories, Burman (2007) argues that these developmental markers were constructed by observing mostly Caucasian male children and thus should not be universally applicable to all demographics of children. This divergent view is recognised within the CRP framework. The term "developmental appropriateness" refers to making teachers cognizant that normative developmental markers may be different across cultures and can serve as a hindrance for students who come from different cultural backgrounds. Social psychologists and anthropologists have demonstrated that the social structure of a community derives its core values as well as societal belief systems from the dialogical interactions between its members (Durkheim, 1938).

Hofstede (1980) proposed the terms collectivism and individualism to describe two types of societies. The first type of society structure is described as an individualist society. This type of society values core attitudes such as independence, self-sufficiency and autonomy. Collectivist societies, on the other hand, stress the importance of group cohesion and their members sacrifice their self-interest for the group's interest (Fatehi et al., 2020). Ghanaian society is one that falls into a collectivist society structure (LeFebvre & Franke, 2013; Owusu Ansah & Louw, 2019). As such, group collaboration and cohesion are preferred to individuation. Therefore, a critical assessment of generic educational markers may show incongruity between Western developmental ideals and non-Western developmental ideals. For example, in the second stage of Erikson's theory labelled 'autonomy versus shame', the stage depicts the psychosocial development of children between the ages of 2 and 3 years. According to this theory, children within this age range develop a greater sense of autonomy by asserting their preferences in toys and clothing selection. However, a study by Nigerian health practitioners Ejemen and Oluwafemi (2015) demonstrated that psychosocial development markers for infants are not universal and must be observed within their social context. Their research, when interviewing mothers in Nigerian society to explore their perspectives on normative infant milestones, showed that mothers within their case study had differing views on infant milestones, which were influenced by cultural values and child-rearing practices within their community. As such, not all Western developmental markers may be adaptable to the African context. Hence, in CRP, the concept of 'developmental appropriateness' encourages teachers to be aware of their students' socio-cultural backgrounds and recognise that generic educational developmental markers may not be applicable to every student in their class.

Teaching the Whole Child

This principle posits that linking school instruction to home and community knowledge and practices improves learning outcomes for children and creates agency in students. Culture is intrinsic in individuals and influences how they perceive, understand, and prioritise experiences. Hence, the school must serve as a bridge bringing these two worlds into their classrooms by utilising strategies and content that exhibit students' culture. Several studies on "funds of knowledge", a similar concept, have proved that teaching content that incorporates the experiences and knowledge of students' daily activities and home environment is used as a pedagogical resource (Moll, 2019, p.). This theory counteracts the notion that students from minority backgrounds with working-class parents are disadvantaged socially and intellectually.

On the contrary, researchers like Gonzalez, Moll and Amanti (2005) have demonstrated in their research that students from minority backgrounds have a wealth of knowledge which can be used as

a tool in teaching practice. Their research studies, mainly carried out in Latin-American families, demonstrated that students within this demographic spoke more than one language, had several skill sets learnt through observing their parents, as well as traditions and practices unique to their culture. When these funds of knowledge were incorporated into classroom practice, the teaching and learning process was enriched. Similarly, CRP emphasises training "the whole child" which advocates that the teaching process should involve students' school experiences as well as their out of school experiences to ensure that classroom learning remains relevant to their life experiences and the student feels a sense of belonging (Brown-Jeffy & Cooper, 2011, p.76).

Student Teacher Relationships

Students spend an important proportion of their time in classrooms interacting with their teachers and their colleagues, and benefit more when the learning environment is positive. Nieto (1999) reiterates this by saying, "the nature and the extent of the relationships between teachers and their students are critical in promoting student learning (p.167). Other CRP theorists like Gay (2000) and Ladson-Billings (1994) affirm this belief by repeating the importance of care in the classroom. Ladson-Billings (1994) argues that student-teacher relationships extend beyond the classroom and are characterised by a caring approach towards the child's well-being. Consequently, this culture of care should motivate teachers to be patient with students and passionate about persisting until their students show excellence in their academics. In the African culture, the concept of care is not novel because it is ingrained in the concept of "Ubuntu". Ubuntu, a concept that originated from Southern Africa but is widely applicable across the African continent, emphasises the humanist principles of interdependency, reciprocal and mutually beneficial relationships (Oviawe, 2016).

Degbey (2012) illustrates that training and care for children in Ghanaian culture is not limited to parents but to the extended family and people in the society who are regarded as elderly. This stems from the local belief that it "takes a village to raise a child". As such, this concept of care and relationship between teacher and student based on CRP principles and local cultural values will be observed in this study to show the ways that care is shown within the classroom or school setting.

In summary, Brown-Jeffy and Cooper (2011) explored the different works in CRP, looking at identity and achievement to show this relationship between students, culture and improved learning capabilities. From this understanding of CRP and its benefits to students, in the post-colonial world, an international curriculum requires some form of customisation to allow students from various backgrounds to achieve the desired learning outcomes. For these reasons, culturally relevant pedagogy is an appropriate framework within the study school.

2.13 Justification for CRP as Theoretical Framework for Study

As stated in the previous chapter, advances in globalisation and internationalisation have deepened global citizenship values in individuals and increased homogeneity among peoples (Marshall, 2014). On a micro-level in Ghana, the history of colonialisation in the nation and the continuing reaches of neo-colonialism through the proliferation of Western culture and global policies have continued to enforce the dependence on a Western type of education module. Although the country is 66 years post-independence, the formal education sector still follows the British system, and the language of instruction remains English. There have been several revisions and modifications to the national curriculum and the time frame for formal education; at the core, formal education is still largely Westernised. In the private educational sector in Ghana, there is an increased demand by Ghanaian parents for international curricula like the IB, Pearson Edexcel, and the Cambridge International curriculum due to the belief in the quality of teaching and the global opportunities it affords to the students who follow this curriculum (Ball, 2012). The case study school in this study operates in the private sector in Ghana and runs the Cambridge International Curriculum. It is against this background that the use of Culturally Relevant Pedagogy is chosen as the theoretical framework for use in this research due to its versatility of use across cultures and the intentionality it places on the use of students' culture as a pedagogical tool within the class.

The justification for focusing on culturally relevant pedagogy as the theoretical framework for this study is rooted in the polemic of neo-liberalism and post-colonialism, which are still evident in the make-up of the educational curriculum and policy in Ghana. The effects of post-colonialism are demonstrated in the use of English as the instructional language for teaching in Ghana (Bonney & Campbell, 2022). On the other hand, the influence of neo-liberalism is seen in the proliferation of private schools in the capital city of Accra, which use international education programmes catering for middle-class and affluent children.

On a micro-level, the case study school's population is predominantly African, with the majority of students from Ghana and other African countries. Hayden (2006) refers to this as the new type of international school, one which has changed from catering to itinerant expatriate families to today's elite families. Although most international schools in Ghana teach the International Baccalaureate (IB) curriculum or the Cambridge curriculum (CAIE), there have been increasing discussions by African educators campaigning for local knowledge to be incorporated in international school content on the continent (Sehoole, 2012; Shizha, 2011). Ladson-Billings (1992b) refers to culturally relevant

teaching as a pedagogy of opposition because it affirms the use of the students' culture as a pedagogical tool in contrast to dominant ideologies.

These movements occurring at the educational superstructure have had ramifications on small local schools, like the case study school in this research. The continuing use of English as the language of instruction in the school and the focus of Western knowledge to the detriment of other local values exhibited by the students in the school make this research relevant to international education research. Additionally, this research explores how the case study school achieves the goal of moulding students to be 'global citizens' whilst promoting their local cultural values. The culturally relevant pedagogy framework primarily acknowledges the importance of students' cultural values as a pedagogical tool that facilitates understanding and ensures teaching content remains relevant to the students within a classroom, and this is a significant reason for the use of the CRP framework as the theoretical lens for this study. Richardson (2011) advocates that in multicultural education settings, the use of the CRP promotes the "inclusion of minoritised knowledge in mainstream curricular and pedagogical contexts" (p.334). Similarly, in the case study school, the use of CRP will be explored to understand the ways it is used as a pedagogical tool to affirm students' cultural competencies amidst the use of an international curriculum that espouses mostly Western ideals.

Additionally, the choice for CRP instead of other approaches is based on the fact that the CRP framework is applied extensively to multicultural classrooms, similar to the classes that were observed in the case study school, which had students from different countries. Other theoretical approaches that focus on cultural competencies, such as the African indigenous knowledge systems, advocate solely for local African culture, bereft of Western ideals (Kaya & Seheti, 2013). The Decolonisation movement advocates against the parochial views of Western discourses concerning the social, political and economic perspectives of developing countries and serves to critique Eurocentric or Western cognitive understandings of the world (Temin, 2023). These two theoretical frameworks contradict the purposes of the case study school in this research, which aims to run an international curriculum that prepares its students to be global citizens and perform at par with other students across different social contexts. However, the school management acknowledges that there is a need to foster the funds of knowledge and cultural experiences these students carry with them to class, and this belief falls in line with Ladson-Billings' (1995) pedagogical framework, which has been used in multi-ethnic classrooms. The CRP framework acknowledges that knowledge is not homogenous but varied; as such, a theoretical framework that will be limited to an African perspective will disadvantage students from other nationalities.

Furthermore, the CRP framework is a well-formulated theory utilised to research teaching practice and students' perspectives. This framework has proven to be versatile within this study because it has been used in varied ways. This framework was used as a methodological tool to guide the classroom observations. Finally, culturally relevant pedagogy has been used across different contexts to evaluate or explore teacher practice, student achievement and student perceptions (Byrd, 2016; Wah & Nasri, 2019). For the reasons stated above, the CRP framework will serve as a guide to observe the pedagogy used in the interviews and the classrooms during the observations. The principles stated within the CRP conceptual framework will be used as a guideline to observe the practice of CRP within the case study school and look at the gaps that may be observed in the teaching and learning process. Incorporating this framework within the case study school could potentially shed light on the limitations of the framework within the context of this school and show ways in which this framework could be adapted to suit the school's unique social environment.

2.14 Summary

The literature review chapter has covered the historical context of the case study school and important terms like globalisation, international education, neo-colonialism and neoliberalism, which will be referenced throughout this research work. This body of literature situates the study amid these important discourses, which are integral to understanding the relevance of culturally relevant pedagogy within a post-colonial Ghanaian context. Furthermore, the culturally relevant pedagogical (CRP) framework was explored in detail through several theoretical lenses to explore it holistically. The next chapter explores this study's research design and data collection methods.

Chapter 3 – Methodology

3.1 Introduction

In this chapter, I will outline the methodological steps taken during the data collection process, describe the ethical considerations, and highlight some of the challenges encountered during the data collection process. To understand the aims and objectives of this research, it is essential that, as a researcher, I be transparent about how my learning and teaching experiences culminated in my desire to research cultural relevance within an international school. This chapter also provides a comprehensive framework that guides the study's procedural aspects and articulates the rationale behind the selected methods. I will also discuss the challenges I faced while conducting this research. Hence, this chapter begins with my positionality, as I believe it explains my stance, values, and motivations for undertaking this study. Additionally, this disclosure is essential because the researcher's voice is ubiquitous in qualitative research writing and influences the philosophical stance and methodology (Sikes, 2004). The following paragraphs outline my decisions regarding data collection methods, thematic analysis procedures, and the ethical processes involved in this research.

3.1.1 Positionality

My passion for researching cultural relevance stems from my educational experiences within an international school and my ongoing engagement with the international curriculum, first as a student and now as an educator. I completed my primary-to-secondary education in Côte d'Ivoire, where my parents, immigrants from Ghana, resided for work opportunities. The French-speaking country necessitated that my family learn French as a second language, while I was privileged to attend an English international school offering Cambridge International examinations. This multicultural environment allowed me to learn French and Spanish and engage with a diverse student population, most of whom were itinerant due to their parents' multinational corporate roles. These experiences have enabled me to become multilingual and internationally minded. However, they also highlighted deficiencies in the international curriculum's connection to local culture. I became a global 'citizen,' yet I struggled with my local language and culture.

Nonetheless, I observed teachers employing strategies to contextualise the international curriculum by relating textbook topics to local experiences and thereby intuitively applying principles of cultural relevance that facilitated comprehension. Later, I began to understand this to be teachers intuitively applying principles of cultural relevance. I first came across the culturally relevant pedagogy framework by Ladson-Billings (1995) during my master's course at the University of Sheffield. This discovery gave me a structured understanding of the intuitive practices I had seen my teachers

perform in class. As a teacher, I have witnessed similar adaptations and have adopted these strategies in my practice, inspiring my exploration of culturally relevant pedagogy and its integration into teaching practices, particularly in international schools. I believe my life experiences have allowed me to see this phenomenon from two perspectives: first, as a student going through an international education and now, as a stakeholder in an international school, making sure that this educational system is administered effectively. These experiences and skills have given me an in-depth understanding of the complexities of international curriculum within the context of post-colonial Ghana. I believe that cultural relevance in international schools is the bridge that links the global context to local culture, thus giving students a practical and cultural understanding of global events and applying this knowledge to their social context. Hence, unlike the aim of international education, which is to groom students to be "internationally minded" (Hill, 2012), with cultural relevance, they become global citizens who are also productive and adaptive within their local environment.

As an insider, I am familiar with the research setting, which is my workplace. Conducting research from an insider's perspective allows me to draw on extensive experience and relationships developed over seven years of teaching at this institution. I taught French and Spanish at the primary level for two years as a modern language instructor at this school. Following this, I took a study leave and came to the University of Sheffield for a master's program in Education and Psychology. After completing my course, I returned to the same school, where I was appointed as a school counsellor—a role I have maintained. My position in the school entails working across various departments, from preschool to secondary, ensuring that curriculum standards (Cambridge International) and teaching practices are well observed. Additionally, I work with students with special educational needs—including students with language or cognitive barriers—and collaborate with support services to develop individualised education plans for them.

However, insider research poses unique challenges, including role duality and power dynamics. My proximity to the research context offered unique access to rich, nuanced data and fostered participant trust in me. However, as an insider, there was a potential risk of bias on my end and altered participant behaviours. I navigated these complexities by reiterating consent and my research purposes before the interviews and observation to ensure participant comfort and uphold ethical research standards. Another weakness of insider research is familiarity, which may cloud objectivity (Merriam et al., 2001). Nevertheless, I argue that objectivity is not the primary aim of qualitative research, where subjectivity plays a vital role. My positionality as an insider researcher, shaped by my diverse cultural experiences and personal and educational journey, aligns with interpretivism, emphasising the understanding of individuals' subjective meanings and intricate social contexts. Building upon this

understanding of positionality, it is essential to explore the interpretivist philosophical orientation that underpins this research, as it provides the framework for subsequent methodological decisions.

3.2 Research Approach

3.2.1 Philosophical Orientations

In the simplest terms, ontology can be defined as how a person understands the world, and epistemology is the method individuals use to make sense of it. These two concepts form the bedrock of knowledge construction and inquiry. In this research, the epistemological stance is interpretivism, which explains that knowledge can be gained from multiple sources and subjective accounts (Bryman, 2008). This philosophy argues that there is no single reality of understanding a phenomenon (in this case, there is no single approach to understanding the implementation of cultural relevance in the case study school). Instead, there are multiple realities exhibited by social actors (Geertz,1973). To understand a phenomenon, researchers must interpret data based on context. The findings from this study are not intended to generate a universal theory, but rather to explore the multi-layered experience of humans in different contexts (Lincoln &Guba, 1985).

Furthermore, an interpretive approach is preferred for studies that occur in real life since this type of research often produces a wealth of descriptive data to analyse (Fisher, 2011). Since this research takes an interpretivist epistemological stance, it asserts that diverse sources and subjective accounts contribute to the acquisition of knowledge (Bryman, 2008). This philosophy acknowledges multiple realities that social actors portray, necessitating context-aware data interpretation. As such, to investigate culturally relevant pedagogy at the case study school, I prioritised gathering insights from teachers and observing interactions in the classroom, which allowed me to understand the practical implementation of CRP from different perspectives. Therefore, I prioritised methods such as semi-structured interviews and class observations, which align with my positionality and epistemological stance. Interviews and observations have been used widely in the CRP field to situate the research and observe phenomena in the context of schools or classrooms (Au & Jordan, 1981; Ladson-Billings, 1994; Gay, 2010). Furthermore, Ladson-Billings' (1994) and Gay's (2010) seminal research studies have influenced this research design and have shaped the rationale in prioritising subjective experiences and situating the research in the naturalistic setting of classrooms.

In conclusion, the interpretivist framework encourages an exploration of culturally relevant pedagogy from a nuanced perspective, allowing the research to contribute meaningfully to the discourse surrounding educational practices in diverse cultural contexts.

3.2.2 Qualitative Research

Qualitative research is an appropriate approach for this research as it allows for an in-depth exploration of teachers' perceptions and practices surrounding cultural relevance. This methodology enables the capture of educators' nuanced understandings and lived experiences in their specific contexts, which quantitative approaches may overlook (Creswell, 2014). The interpretivist stance, which underpins this research, posits that knowledge is constructed through social interactions, making qualitative methods ideal for exploring how teachers navigate and implement culturally relevant pedagogy (Bryman, 2008). Critics often argue that qualitative research is inherently subjective, relying on the personal interpretations and biases of the researcher, and can lead to findings that are perceived as less reliable or valid. While subjectivity is an inherent aspect of qualitative research, it is also a strength of this approach. The researcher's personal engagement allows for deeper insights into the participants' lived experiences. However, to address concerns about bias, I applied strategies such as reflexivity throughout my research process, where I reflected on my teaching practice and my research decisions. My positionality in this chapter, along with my reflections in the epilogue, demonstrates my transparency and the evolution of my teaching perspective throughout this research. Additionally, the constant feedback from my supervisors, through the process of corrections and fine-tuning my writing over the years, was vital in ensuring that this study demonstrated trustworthiness and followed scientific ethical standards. Furthermore, engaging in critical discussions with my supervisors every two to four weeks concerning my study and research decisions has ingrained in me the discipline and the grind for critiquing and reworking my research process and teaching practice.

In conclusion, a qualitative approach prioritises subjective experiences and contextual factors; hence, using interviews and observations allowed me to observe real-time experiences and naturalistic behaviours. Although the scale of this study is small, it aims to contribute valuable insights that inform pedagogical approaches and educational policy within international schooling environments, underscoring the essential connection between culture, identity, and curriculum. This enables ‘transferability’ - the extent to which findings can be transferred to other contexts, although the aim is not to replicate (Bryman, 2008). I use detailed descriptions in this dissertation's methodology and analysis sections to describe the participants, the data collection process, and the interactions observed during the classroom observations. This will allow readers to assess the applicability of findings to other settings.

3.2.3 Research design

This study takes the form of a case study, focusing on a specific phenomenon within a defined context and timeframe. Case studies are particularly effective for examining real-life situations, as noted by Crowe et al. (2011). According to Yin (2009), case studies are designed to explain, describe, and explore events or phenomena by addressing the "how," "what," and "why" questions. This method is especially useful for analysing policy or program implementation and can help identify program gaps while allowing for comparisons with similar research. Although case studies provide valuable insights into a phenomenon, their findings are not generalisable due to their specific focus (Crowe, 2011). The following section will describe the case study school in detail.

3.2.3.1 The Case Study School

The case study school was established in 2011 and has existed for 14 years. It is a co-educational day school with three departments: The Preschool, The Primary and The Secondary. Since its inception, the school has been a British curriculum school administering the Cambridge International Curriculum. The curriculum provides multiple avenues for students to pursue further study in Mathematics, Humanities, Sciences, Creative and Technical and Modern Languages through qualifications such as the International General Certificate of Secondary Education (IGCSE) and Advanced levels. The purpose of the school is to cater to both local students and children of expatriates in Ghana. The school can be labelled a “faith-inspired school” since it upholds Christian values as part of its ethos (Brion, 2020). According to Pinto (2019), many Ghanaian schools are religious due to Ghana’s educational history, which began with the establishment of mission schools in the country.

Currently, there are approximately 200 students from the Pre-school to the Secondary school. The school is located in an urban middle-class area of Accra, the capital city, home to the middle-income and elite of Ghanaian society. Hence, the students admitted to the case study school are primarily students from the catchment or surrounding areas, as the school has buses that pick up and drop off students from neighbouring areas. The school's core values are care, integrity, excellence, respect and innovation. The school’s motto and ethos illustrate the purpose of training students to be global leaders who are academically brilliant and possess values that make them responsible citizens in society. To achieve their academic objectives, the medium used is the Cambridge International curriculum, which gives students the leverage needed to compete on the global stage.

On the other hand, the school's affinity for faith, core values, and cultural inclusivity demonstrates a holistic perspective on education that goes beyond academics and aims to educate students to be moral and conscientious. A portion of the school's vision states it aims to provide "an international balanced curriculum that educates students from different backgrounds to become effective future leaders". This statement is seen in the school's affirmation of all the cultures present in the school and its affinity to the host continent from which a large number of the student population find their origins. The school's management created an African Studies subject, which promotes African values and points out their intentionality in adapting the curriculum to ensure minoritised knowledge is learnt in school (Said, 1977). Additionally, the cultural events that adorn the school's academic calendar create avenues for students to portray their cultural heritage to the student body.

3.2.4 Research Aim

The research highlights the importance of cultural relevance, as children are more engaged and experience a stronger sense of identity within a global context, especially in a local postcolonial setting like Ghana. Subsequently, I outline the objectives of this research and the research questions.

3.2.5 Research Objectives

The following objectives provide a clear guideline for the research process:

1. To demonstrate the importance of cultural relevance in enhancing engagement and comprehension.

2. To explore how cultural relevance supports children in navigating multiple identities in a post-colonial context within an international school.

3. To investigate strategies that teachers employ to demonstrate cultural relevance within the international curriculum.

These objectives guide this chapter's research questions and other methodological decisions.

3.2.6 Research questions

The evolution of my research questions

According to Ladson-Billings (1992), culturally relevant knowledge is continuously "recreated, recycled, and shared" (p.110). I relate to this quote because during my dissertation, my research questions evolved after lengthy reflection and by constantly refining my research decisions to ensure I produced high-quality research and findings that will be relevant to teaching practice. My first set of research questions explored the meaning teachers gave to the term culturally relevant pedagogy (CRP) and the ways CRP was implemented in the study school and the international curriculum.

However, the first research question limited the scope of the analysis to the teachers' responses on the conceptual meaning of CRP and neglected the situated or practical demonstration of cultural relevance that could be observed in the classroom observations. Below are the first research questions I created for this study;

1. How is the concept of culturally relevant pedagogy viewed and understood by teachers in the case study school?

2. What are the formal and informal ways in which culturally relevant pedagogy is enacted by teachers in the case study school?

3. Does the Cambridge International curriculum allow for culturally relevant pedagogy?

However, the second set of research questions focuses on how cultural relevance is implemented in the study school by exploring teaching practices, school policy, and the international curriculum. I believe that by refining these questions, the findings will garner substantial descriptions of the pedagogies and school policies that demonstrate cultural relevance in the study school.

1. How do teachers in a Ghanaian international school at the primary level teach for cultural relevance?

Teachers are an integral classroom component, and their agency and pedagogy profoundly affect classroom environments and learning outcomes. Several studies in culturally relevant pedagogy have demonstrated that a teacher's belief in cultural relevance is crucial for ensuring a proper understanding of multicultural classrooms (Rychly & Graves, 2012; Chang & Viesca, 2022). Teachers are the primary agents of cultural relevance in the classroom, and their beliefs and practices significantly impact students' learning experiences (Cavendish, 2010; Affgard-Edwards, 2016). Hence, my first research question focuses on the teachers in this study and how they perceive cultural relevance and implement this in their teaching practice.

1a. What are the instructional and informal practices of culturally relevant pedagogy employed by teachers at the primary level in a Ghanaian international school?

'Instructional and informal aspects' are employed in this study to describe the overt and covert ways teachers demonstrate cultural relevance in teaching and how this concept is seen in the school culture. Schools serve as a primary mechanism of transmission of cultural values and traditions across generations (Bourdieu & Passeron, 1990; Durkheim, 1956). Several educators have explored the concept of the "hidden curriculum" and argue that implicit lessons are conveyed in educational institutions through elements such as language use, teacher expectations, norms, and values that may not be characterised as formal curriculum (Jackson, 1968; Meighan & Harber, 2007). In the culturally

relevant pedagogy field, Ladson-Billings (1995) and Gay (2000) have alluded to this concept with similar terms describing these two practices. In her book The Dream Keepers, Ladson-Billings (1994) highlighted how culturally responsive teachers engaged students through their lived experiences. She uses instructional practices to express the formal structures of CRP tied to curriculum goals. Gay (2010) also distinguished between instruction-driven formal curricula and informal practices that utilise students' cultural knowledge. She identifies the importance of incorporating students' experiential learning and cultural narratives into lessons. In recent years, Pilotti and Mubarak (2021) have also used the terms "informal and systematic/institutional procedures" to describe these two concepts. So, this sub-question looks at teachers' agency in integrating cultural relevance in their pedagogy to ensure lessons are comprehensible and engaging to their students.

2. How does the school culture practice cultural relevance?

This research question seeks to explore the school policies and culture that facilitate the use of cultural relevance. This could be in the form of formal documents, policies, or activities established in the school. On the other hand, school culture also refers to the intangible practices and traditions that are specific to the school and contribute to its unique spirit and experience. Some of the interview questions will delve into the participants' opinions on school activities that facilitate cultural relevance, and this will clarify existing school culture and practices.

3. How do teachers in a Ghanaian international school at the primary level facilitate cultural relevance within an international curriculum?

The third research question looks at the agency that the teachers demonstrate by facilitating cultural relevance in the international curriculum, particularly the Cambridge International curriculum used in the case study school. International curriculum is seen as multicultural and one that fosters international-mindedness (Hayden, 2008; Hill, 2012). However, this research question explores how local knowledge and the funds of knowledge are used as teaching resources within the class to facilitate comprehension and engagement. The agency of teachers and how they adapt the curriculum to respond to their students' needs are the focal points of this research question. Teacher agency is fundamental in facilitating culturally relevant and responsive teaching (Chang & Viesca, 2022; Min & Nelson, 2024). In summary, the three research questions illustrate the purpose of the study and the questions it is attempting to answer. Given the purpose of this research, three methods were chosen to generate empirical data: semi-structured interviews and classroom observations.

3.3 Research Practice

3.3.1 Methods

The methods and methodology I chose emerged from the research objectives and my philosophical stance. Jackson (2013) defines a method as a tool or procedure used in research to collect information or data, thereby presenting an answer to a research question. This study aims to observe cultural relevance in action and explore teachers' perspectives in their working environments. Consequently, this research employs semi-structured interviews, classroom observations. These methods engage people within their natural contexts and prioritise their subjective experiences. Additionally, the use of multiple methods in this study generates a richness of data, allowing the data to reveal different perspectives and nuances of the topic under study (Patton, 2002). The table below displays the two methods used in this research and the timelines.

DATA COLLECTION TIME TABLE		
TIME & DATE	DATA GATHERED	INSTRUMENT
07th July – 15th December 2020	Submitted and approved Ethical process from the University of Sheffield. Followed the Ethical Process from the Case Study school and awaited school and parental approval.	School letter Informed consent for parents and Guardians (Appendix C&D)
COVID-19 – Schools are Closed in Ghana from March 2020 to March 2021		
10th January 2022	Informal meeting with three participating teachers to debrief them about the research process and hand out informed consent.	Informal Meeting
25th January - 10th February 2022	3 semi-structured Interviews of 30 - 45 minutes with Teachers in Year 2, Year 4 and Year 6	Semi-Structured Interviews & Transcription of Audio Recordings.
14th February – 11th March 2022	2 Classroom observations per class x 3 Classes – 6 classroom observations in total.	Video recordings of Classroom observations and field notes of my observations.

3.3.2 Semi-structured Interviews

The first data collection method for this study was semi-structured interviews because the semi-structured interviews took place before the classroom observations. This choice was informed by my interpretivist ontological perspective, and it emphasised understanding phenomena through human narratives. Wellington (2015) describes semi-structured interviews as a flexible format that maintains a focus on the overall research topic while allowing participants to provide in-depth responses. The use of open-ended questions facilitated co-participation, enabling novel themes to emerge from the

discussions. This interview format strikes a balance between structure and flexibility, fostering an environment conducive to genuine expression while steering conversations toward key subjects.

Semi-structured interviews were conducted with three participating teachers from the Primary Department of the case study school. The school's primary department, being the only one where students are taught social studies, religious, and moral education, was a fitting choice. The humanities, which include these subjects, typically address social issues. As the students progress from the primary to the secondary department and prepare for their Cambridge International exams (IGCSE), they can choose to study either History or Geography and sit for their international exams. The participant teachers in this study were assigned to the Year 2 (six- to seven-year-olds), Year 4 (eight- to nine-year-olds), and Year 6 (ten- to eleven-year-olds) classes. The classroom observations were conducted in these same selected classes. Hence, the population sample consists of two parts: participating teachers and participating students. I purposefully chose these three teachers and their classes due to several factors. First, the three classes give a holistic perspective of the primary level (KS2 level). The Year 2 class is the first class at the primary level, and the students within this class have just graduated from preschool. The Year 4 class is the median class at the primary level; students in Year 4 are typically in their third year of primary education. Finally, Year 6 is the last class in the primary department, a promotional class for the secondary level. Hence, these classes provide the reader with a snapshot of the primary department, which caters to children aged five to eleven years.

Additionally, the teachers in these classes had extensive teaching experience in the school. Most had taught for over five years, so they brought significant teaching experience and knowledge to the study. The semi-structured interviews were conducted prior to the classroom observations and allowed me to have first contact with the participants and evaluate their basic understanding of CRP. In the next paragraphs, I delineate the procedures I followed during the interview process.

3.3.3 The semi-structured interview process

The semi-structured interviews underwent three phases: pre-interview, the interview itself, and post-interview. Each phase was executed sequentially to maintain organisation and ethical integrity.

3.3.3.1 Pre-interview

Prior to the interviews, I sought ethical approval from several stakeholders: the Department of Education at the University of Sheffield, the school management and finally the teacher participants in this study. This ethical approval preceded the data collection process. Documents like the consent form and the participant information debrief were reviewed by the School of Education (University of Sheffield) per the British Educational Research Association Guidelines (BERA, 2014). Secondly, consent was sought from the school management of the case study and was approved. Next, I

organised an informal meeting with the participating teachers to debrief them on the research's purpose and the data collection process. Following this meeting, I gave them informed consent to read and some time to deliberate on their participation in the research. Once I received the signed forms from the teachers, the next step was to schedule a date, time, and venue. Again, I had an informal discussion with the participating teachers to finalise the meeting time and venue. The participating teachers agreed that the interviews would be held after school in the teachers' common room. Negotiating time and access was a collaborative effort that ensured it was ethical and conscientious. After all ethical processes were completed, I began the question formulation process, guided by my research question and my research aims.

3.3.3.2 Interview Questions Formulation Process

In this study, interview questions were developed in response to the three research questions. Each central question was divided into minor open-ended questions to ensure that every aim had been discussed thoroughly with the participants during the interview process. Although the questions acted as a guide, the flexibility of semi-structured interviews allowed participants to provide additional responses. The following segments delineate the interview formulation process.

Research Question 1 – How do teachers in a Ghanaian international school at a primary level teach for cultural relevance? (The first set of questions focused on the teachers' perceptions of cultural relevance.)

- How do you understand CRP?
- Do you think CRP is important for the students in your class?
- Would you say you apply cultural relevance in your teaching practice?
- If yes, in what ways do you use CRP in your class? / If no, what are your reasons for not using CRP in your practice?

Research Question 2 - How does the school practice cultural relevance? (The second set of questions assessing cultural relevance within the case study school).

- Would you say culturally relevant principles are used in the case study school?
- What are the ways the school applies cultural relevance?
- Does the school have guidelines on the use of cultural relevance?

Research Question 3 - How do teachers in a Ghanaian international school at a primary level facilitate cultural relevance within an international curriculum?

(The third set of questions explores how cultural relevance works with the international curriculum.)

- Do you think the CAIE curriculum includes other cultures and histories among students? If yes/no, how so?
- Do you think the CAIE curriculum is culturally relevant to your students?
- Do you think the CAIE curriculum allows for CRP? If yes/no, how so?
- If yes, in what ways does the curriculum facilitate CRP? / If no, in what ways does the international curriculum hinder CRP?

In summary, these questions were posed to all participants and served as a guideline to steer discussions. After formulating the interview questions, I conducted the semi-structured interviews.

3.3.3.3 Interview process

The interview process was done after school, as agreed upon by the participants. Interviews were conducted devoid of any external individuals and distractions. I met the teachers individually, and the interviews lasted an average of 30 minutes. I used a password-protected recorder on my personal computer to capture the conversations. Before the interviews began, I reiterated informed consent and began the interviews with general questions to make the participants feel comfortable. All the interviews began with a small amount of uncertainty from the participating teachers because it was an activity outside of the norm in our work lives. However, as the discussions continued, they became more organic, and the participants were at liberty to discuss at length particular questions they felt passionate about, while I gently probed or redirected them. However, as an insider, I encountered a challenge where, after the interview, one of the teachers wanted a retake because they felt they had not responded adequately. However, to maintain the candidness of the responses and ensure equity, I declined and explained that there were no right or wrong answers for this interview. The interviews aimed to get sincere opinions from the participants without my or any external influence. Hence, the interviews were conducted once, which ensured that the participants' responses were not premeditated but honest. After each interview, I saved and labelled the recordings under pseudonyms to protect their privacy. Following this, the recordings were transcribed verbatim. The appendix section contains the interview questions and informed consent. Below is a summary of the participants' information.

Participant teacher's information

Name	Class	Teaching Experience	Educational Background	Ethnicity
Teacher Jane	Year 2 (6-7-year olds)	10 years of teaching in the case study school	BA. Sociology and Information Technology	Ghanaian (Ewe Ethnicity)
Teacher Mat	Year 4 (8-9-year-olds)	8 years of teaching in the case study school	Diploma in Music Education	Ghanaian (Akan Ethnicity)
Teacher Randy	Year 6 & Head Teacher (10-11-year-olds)	9 years of teaching in the case study school	B.A Psychology and Sociology	Ghanaian (Ga-Adangbe Ethnicity)

3.3.3.4 Interview Analysis Procedure

Braun and Clarke's (2016) thematic analysis module codes data and observes the themes emerging from the transcription text. Thematic analysis (TA) is a way to look at qualitative data by searching through it to find, analyse, and report repeated patterns. It also looks for and analyses patterns of meaning in the data (Varpio, 2020, p. 2). According to Braun and Clarke (2016), thematic analysis is not regarded as a methodology but, rather, a method that provides flexibility since it can be used with various theoretical frameworks and data collection methods. The versatility of thematic analysis justifies its use for textual and visual data in this study. Hence, this analysis procedure is appropriate for the interviews and the classroom observations. To sum up, Braun and Clarke's (2006) six-step thematic analysis shows in excellent detail how the scientific method was used to arrive at thematic conclusions. The next sections outline the steps I took to analyse the semi-structured interviews using thematic analysis.

Transcription and Text Familiarisation: The initial stage begins with familiarisation. To facilitate familiarity with the text, I manually transcribed the semi-structured interviews. Converting conversations into text immersed me in the data and gave me a sense of the themes in the responses. Furthermore, I read the transcripts several times to have a sense of the text, thereby familiarising myself with the data.

Coding: This is a systematic process of identifying and labelling aspects of the data in relation to the research question (Braune & Clarke, 2006). My first coding process was to colour code the interview transcripts line-by-line and label them with codes (See Appendix G). Then, the selected codes were arranged in a table or coding frame. These coding frames aid in selecting the themes to look for in

the dataset (Joffe, 2011). The coding frame is usually a selected phrase from an interview or text, and this selected text is given a label or a code with a short explanation of the selected text. Similar codes are grouped and put under one main label or umbrella theme. This continues until the entire data set is analysed and coded. The thematic process in the appendices provides a step-by-step representation of the codification process I employed for the interview analysis. The codification process was structured and directed, and the quotes in the transcribed text that showcased specific descriptions of cultural relevance or responded to the research question were selected. Towards the end of data coding, themes emerged that illustrate the teachers' perspectives on the practice of cultural relevance in the case study school.

Analysing using a computer-assisted program: Through the course of my dissertation, I have analysed the transcribed texts in several ways, enhancing credibility. First, I conducted a manual analysis using Microsoft Word to gain a preliminary understanding of the collected data. Following this, I used NVivo software, a qualitative computer-assisted program for thematic analysis. I colour-coded the transcribed text based on the emerging themes in the responses. Similar phrases were put under an 'umbrella' theme and given a label. In NVivo, this process is termed as nodes and codes. The nodes and codes were organised according to the research questions. The overarching themes found in the text are known as nodes, while the lesser themes encountered within the main themes are known as codes. At the end of the analysis, all the themes that emerged from the data set across participants were tallied and arranged in order of frequency. Next, the CRP framework and the research questions guided the categorisation of the selected codes into themes. The appendix contains a figure of the thematic analysis process using NVivo and snapshots of the process using Microsoft Word. The benefit of going through the analysis process with two tools within a study is that it allows for corroboration (Bloch, 2014).

Thematic formation: This process is an iterative process that looks at the themes obtained and groups them to map out key patterns in the data or a central organisational concept. The first stage within this thematic formation is known as reviewing themes. The themes are continuously evaluated and renamed at this stage to determine if they align with the assigned labels. Reviewing may lead to a few changes or none at all. After this, labels are named, grouped, and given a definition or summary. These labels are further consolidated into themes; a theme must have conceptual clarity to facilitate the write-up for the next stage.

Writing the report: In the analysis chapter, I illustrate the entire thematic process in a narrative, vivid, and detailed way because it is interspersed with quotes from the interviews to support the findings. The themes provide an organising framework for the analysis, and the conclusions are based on the totality of the themes shown in the study. A report could also be a visual presentation, such as

a diagram summarising the themes analysed in the interview transcriptions, and this can be seen in (see Fig. 4.1).

In summary, the last few sections have expanded on my steps to implement the semi-structured interviews, from the interview formulation stage to the thematic analysis process. The following section will explore classroom observations as the second data collection method and the thematic analysis process that ensued.

3.4 Classroom Observations

Observations are a data collection method that originated from sociology, particularly ethnographic studies, where researchers immersed themselves in a cultural environment to observe and gain information (Bryman,2008). Two types of research observation methods emerged from these field studies: obtrusive and unobtrusive. The obtrusive approach considers the researcher as part of the research context, actively interacting with the participants being studied. In contrast, the unobtrusive approach involves the researcher observing the context as an outsider, without actively participating. In this study, I employed an unobtrusive observational style. Although I was an insider in the organisation, I took an outsider stance during the classroom observations. This approach helped ensure that social interactions were as realistic as possible, allowing me to observe conversations without being a significant distraction to the classroom discussions. Before delving into the observation process, I will justify my selection of subjects and discuss their appropriateness for cultural relevance.

3.4.1 Justification for the use of social studies and religious moral education classes

The school runs the Cambridge International curriculum from Primary to Secondary. The Cambridge curriculum for the primary is currently comprised of twelve subjects: English (First Language or Second Language), Modern Languages, Mathematics, Science, Digital Literacy, Global Perspectives, Music, Physical Education, Computing, Art and Design, Well Being, and Humanities. The newest curriculum additions are Well-being, developed in 2024, and Humanities, in 2025 (Cambridge International, 2025). In 2022, when the class observations were taken, the Cambridge International curriculum for Humanities had not yet been introduced. Thus, in response to this gap, Social Studies, a subject that combines Geography and History, was taught to primary students. Social studies is a combination of history and geography, which are subjects taught within the Cambridge International curriculum at the secondary level. Hence, teaching Social Studies at the primary level aims to give students a preliminary understanding of geography and history before transitioning to the secondary level, where they choose to study either geography or history and sit the external exams.

The rationale for observing the Social Studies and R.M.E classes is that these classes explore subject matter that focuses on sociocultural issues. Since the subject of social studies deals with socio-cultural topics, conversations during this subject could lead to insightful discussions held by the teacher and the students about cultural values and the funds of knowledge of the students. Ukpokodu (2006), a Nigerian education researcher in culturally responsive teaching, explores the subject of Social Studies in Nigeria and reiterates the importance of this subject because it informs students about historical and social issues. Nonetheless, she laments about the state of the social studies curriculum in her home country and labels it "Eurocentric" and a "replica of the British system" (p. 4) because the content remains Westernised despite Nigeria's years of independence. For these reasons, she advocates that classes, especially social studies classes, be culturally conscientious and that teachers intentionally promote students' cultures, community values, and lived experiences in their teaching practices. This is echoed by Winter (2020), who advocates that a subject like geography carries political national values and, at times, could be unrepresentative of the general public due to the nuances that can be found within minority groups in society.

The second subject observed was Religious and Moral Education (R.M.E.), a subject formulated by the Ghana Education Service (GES). According to the GES, this subject aims to supplement the informal religious and moral training that Ghanaian youth receive from their families and communities. Another rationale expressed in the document is the need to train Ghanaian students to be patriotic, responsible about ecology, familiar with local values, and opposed to the "blanket imbibing of foreign values and cultures" (p.x, National Council for Curriculum & Assessment, 2020). Hence, the school's decision to teach R.M.E instead of the British version of Religious Education. This decision is similar to Hammad and Sha's (2018) study of the Kingdom of Saudi Arabia, where some international school leaders adapted curriculum and policy to favour national beliefs and culture. This process of 'adaptation,' as termed in their study, is mirrored in the case study school through the use of Social Studies and R.M.E instead of global citizenship and religious studies, as seen in the British curriculum. In conclusion, socio-cultural values and traditions are significant in religious and moral education and social studies. This is why these subjects were chosen for the classroom observations; it was thought that the conversations that would be heard would show what the students and teachers believe regarding culture. These subjects also demonstrated the ways the local identity of the students was valued and represented within the framework of an international curriculum and the school's agency in adapting the curriculum to ensure cultural relevance within the school.

3.4.2 Pre-observation process

The use of human participants required several ethical approvals prior to the classroom observations. Also, other issues of privacy and confidentiality were paramount. As stated previously, I had already received approved consent from the school management and the participating teachers since the interviews were conducted before the class observations. Before I conducted the classroom observations, ethical approval had to be obtained from the parents of the students in the observed classes. Consent forms and an informational letter about the research study were sent to the parents of the students in the classes with participating teachers (Years 2, 4, and 6). The consent forms had a cut-out portion at the bottom of the letter where parents wrote their name and their child's name and authorised their participation in the study. This was the standard procedure established by the school management. Parents' response to the informed consent form took a few weeks. Some parents responded swiftly, and for others, there was the need to have follow-up phone discussions to explain the study in detail and assure them of student privacy. During some of these calls, I had to explain the entire research process in English, and for some, in a Ghanaian local language, to ensure they understood the purpose of the research. As such, the waiting process to get all consent forms signed took about three weeks. Fortunately, in the end, all students in the classes participated in the study. The classroom observations took place from February to March 2022. I dedicated a week to each class, and the observation times were negotiated with the teachers and informed by the class timetables. The observation class sizes ranged from 10 students in one class to 18 students in another. These classes were mixed (female and male students) and consisted of students from different nationalities. However, the majority of the students were Ghanaian. In total, 39 students were observed during the classroom observations.

Fig. Student Population Demographic

Class	Student Number	Countries Represented
Year 2	10 students	Ghana Nigeria Tanzania
Year 4	11 students	Ghana Nigeria Cameroon
Year 6	18 students	Ghana Nigeria Côte d'Ivoire Cameroon Brazil Sierra Leone

3.4.3 Classroom Observations Process

The school provided timetables that determined an approximate 45-minute duration for each classroom observation. Two classroom observations were conducted in the three classes (Year 2, Year 4, and Year 6). Hence, a total of six classroom observations were conducted. One observation was done in the Social Studies class, and the other was done in the Religious and Moral Education (R.M.E) class. The classroom observations were recorded audio-visually, and the setup was done before the students entered the class. I set a camera on a tripod at the back of the classroom to minimise potential distractions from the teaching process. I sat on a chair close to the setup to be unobtrusive in the class. I had a diary where I noted my reflections on the class activities and the discussions that demonstrated cultural relevance according to Ladson-Billings' framework (1995). Additionally, I had a classroom observation protocol with CRP characteristics I wanted to focus on: Conceptions of Self, Social Relations and Conceptions of Knowledge (See Appendix F).

Each class had a different setup due to the variation in classroom size, which meant my setup differed from class to class; however, the tripod was always positioned at the back of the class. The teachers were given a lapel microphone to pin on their clothes before they began teaching. I started each observation by greeting the students and telling them I was there for research, not academic evaluations. Nonetheless, the classroom observations began with students stealing occasional glances at the back and smiling and snickering towards each other. However, as the class continued and became engaging, most students forgot I was present and were immersed in their learning time. It is important to note that these classroom observations were done during the COVID-19 pandemic, post-lockdown, approximately a year after the government of Ghana had informed students to return to school whilst maintaining COVID protocols (handwashing, distancing and face-masking regulations). Hence, all students in the classes wore face masks, and most student desks were in cubicles to prevent the spread of the virus. The face masks affected the clarity of the students' voices, resulting in poor sound quality. The only exception to this classroom setup was the Year 4 class, which did not have cubicles; however, the students' desks were spaced out due to the larger room space. In the Year 2 class, despite the impediment to free movement caused by the cubicles, students came individually to the front of the class to participate in demonstrations. On the other hand, in the Year 6 class, there were a few instances of movement and paired work. These spatial constrictions due to COVID-19 may have also limited the free expression of students in the classroom observations.

Another issue within the observation method is the issue of 'observation bias.' This term describes a phenomenon that happens when participants change their behaviours because they are being observed and hide their authentic selves out of fear of being judged (Bryman, 2008). Although observation bias was not overtly seen during my class observations, there is no way to ascertain whether behaviours

were affected by my presence in the class. However, to mitigate observation bias, I reiterated informed consent each time to the participants to put them at ease. Additionally, I explained to the classes that the observations were not for school evaluation purposes. On a methodological side, thick descriptions, as propounded by Gertz (1973), were used in the analysis chapter to chronicle and demonstrate the trustworthiness of the data collection process. In summary, the classroom observations demonstrated the individuality of each teacher and the real-time discussions that occurred in the classrooms. The next section illustrates the procedures followed after the observation data were collected.

3.4.4 Classroom video analysis

Following the collection and collation of the visual data, Braun and Clarke's (2006) thematic analysis was used to make sense of the information gathered. Thematic analysis employs a systematic approach to identifying patterns and themes in the data, which is why it was chosen (Heath, Hindmarsh, and Luff, 2010). The following section provides a detailed description of the video analysis procedure.

Familiarisation with the data: The classroom videos were first labelled with the class names and the subjects. Following this, I watched the recorded videos several times to familiarise myself with the data and observed instances where CRP principles were demonstrated.

Transcription: I transcribed all the classroom observations and time-stamped them. The observation scripts were saved in a folder on my password-guarded personal computer and labelled with the pseudonyms of the teachers, the class name, and the subject content. The transcription process made me familiar with the data and allowed me to see patterns and codes observed in the interview transcripts.

Coding process: The selected fragments were reviewed several times to generate codes. These codes were noted, colour-coded, time-stamped, and assigned labels, such as “religion” or “collaboration,” to describe phrases spoken by participants or actions observed during the classroom observations.

Generating Themes: After the initial coding process, similar codes are grouped under a more prominent umbrella term, which is assigned a label. These overarching labels are seen as themes. For example, codes such as “Christianity”, “Islam”, or “faith” are all grouped under the umbrella theme labelled “Religion”. This process continued until all similar codes were merged into groups, which then became the major themes observed in the study. A codebook was created for every classroom observation and can be seen in the Appendix section.

Reviewing and Refining Themes: This process involves interpreting the findings and refining them through review. It was a very laborious, reflective and iterative process. At this stage, I explored similar studies in the CRP literature, taking into account the newly emerging data from this study. An iterative glance at previous studies enhanced the understanding of the collected data. As the researcher, I had to be reflexive and decide whether the data analysis reinforced other studies in the field or contributed additional information to them.

Producing the report: A detailed write-up of the data analysis takes place at this final stage. An infographic or a table can be used to summarise the themes observed in the study and the analysis procedures. In chapter 4, I created an infographic of the summary of themes derived from the interviews and classroom observations. Additionally, in the narrative report of the analysis chapter, I utilise pictures to support the results from the thematic analysis. These photographs of teaching materials include textbooks, classroom posters, timetables, and the gadgets used in the class, corroborate the themes I found in the interviews and observations. These supplementary data complement the observations and deepen the understanding of the classroom and school culture. Visual data complements verbal methods and yields a richer and more varied understanding of the research (Pain, 2012). In conclusion, thematic analysis is a systematic method for uncovering themes within a data set, providing a detailed description of the steps taken to arrive at the findings. This study's detailed processes demonstrate the use of systematic and scientific rigour in this research process.

3.4.5 Analysis and Synthesis (Interviews & Observations)

The use of data was obtained from two methods: interviews and classroom observations. These two methods were crucial in responding to the research questions, which explored the teachers' views and the implementation of cultural relevance in the school.

Additionally, the analysis process in this study was twofold. First, I used Braun and Clarke’s (2006) thematic analysis to review and analyse the interview transcripts and class observations. Secondly, I analysed the findings from the thematic process through the lens of Ladson-Billings' (1995) framework. This procedure allowed me to investigate the themes in the data, their points of similarity, and how they responded to the research questions.

Each data method was analysed separately using Braun and Clarke's six-step thematic process. From these categories, preliminary themes were developed based on frequency and relevance to research questions. Following this, I grouped the themes from the classroom observations with those from the first data collection method - semi-structured interviews and looked at how they converged. These themes were refined iteratively through constant comparison across data sources (interviews and

observations). This enabled me to make sense of the entire data and provide a comprehensive report of the findings. Salient themes in both methods were selected and assigned an overarching label, which ultimately became the themes assigned to each research question (See Appendix J). After completing this process, the major themes corresponding to each research question became clear, and I designed them into an infographic (Fig. 4.1). My 'aha moment' was discovering that all themes could be segmented into two main categories: Global or Local competencies, with cultural relevance as the intermediary bridging these two categories.

Furthermore, the CRP theoretical framework analysis looked at three characteristics: Concept of Self, Social Relations, and Conceptions of Knowledge, which were reflected in the collected data. I also explored other literature in the field to have a holistic understanding of the themes emerging from the thematic analysis. The comprehensive literature review I had done before data collection facilitated this process. During the analysis process, studies by Richards et al. (2007), Affgard-Edwards (2016), and Shey & Fangwi (2020) were instrumental in justifying the emerging results from the analysis. I realised that the findings for each research question had focused on three categories in the study school. Research Question 1- explored teachers' perspectives and implementation of cultural relevance. Research Question 2- investigated the school as an institution, focusing on the policies and practices that facilitated cultural relevance. Research Question 3 - explored the curriculum and the instructional ways teachers implemented cultural relevance. These three categories had been recorded in similar studies in the CRP field as the Personal{Teacher}Level, School Level and Instructional Level (Richards et al., 2007, & Affgard-Edwards, 2016), demonstrating trustworthiness in the analysis process.

However, I acknowledge that the analysis was, to some extent, self-reflective and iterative. My voice is an intricate part of the findings, especially as an insider in this school setting (Greenbank, 2003; Sikes, 2004). However, the process of analysis and synthesis guided by Braun and Clarke's (2006) thematic analysis and Ladson-Billings' framework (1995) ensured a systematic and transparent trail of my data collection and analysis.

3.4.6 Conclusion of Methods Section

The selected methods—semi-structured interviews and classroom observations —align closely with the research aims and questions. This section has detailed the process taken for the interviews: pre-interview, interview and post-interview. Following this, the classroom observation process detailed the ethical processes that ensued before, during and after the classroom observations. I also described the decisions I took to maintain my unobtrusive stance within the classroom and maintain research

ethics. Furthermore, the use of varied data strengthens the study's findings, providing a robust understanding of cultural relevance in the context of a Ghanaian international school.

3.5 Quality of Research

I recognise that social research must adhere to specific standards of rigour to ensure reliable and replicable results. Bryman (2016) outlines three essential characteristics for evaluating social research: reliability, replicability, and validity. Reliability focuses on the consistency of findings; if similar variables are observed in similar contexts, the results should be repeatable. Replicability is related but emphasises whether a study can be repeated successfully. However, replication is rare in qualitative research and more common in quantitative studies. Given this research's small number of participants, my findings cannot be generalised to other international schools. Validity assesses the credibility of research outcomes, asking whether the conclusions drawn reflect trustworthiness.

Building on Lincoln and Guba's (2011) argument, trustworthiness is a suitable substitute for validity in qualitative studies. My reflexivity and commitment to ethical research practices propelled me towards ensuring the trustworthiness of my findings. I agree that Lincoln and Guba's (2011) trustworthiness criteria are particularly applicable in this study, considering the small participant group and specific research objectives. While the findings may not be generalisable, I maintained authenticity and trustworthiness throughout my work, which can be seen in my positionality, my choice of methods and in the analysis chapter where I used several quotes from the participants to prioritise their subjective opinions. I applied the same technique with the organic discussions observed in the classrooms. I support this with visual data to situate the reader in the authentic activities I encountered during my observations.

The research process was systematic and aligned with established social research conventions, guided by the University of Sheffield and the case study school's protocols. From formulating research questions to conducting a literature review, data analysis, and reporting findings, my decisions adhered to rigorous procedures as outlined by Braun & Clarke (2006). Dependability and confirmability reflect how well my conclusions are rooted in the data and the credibility of the overall process. Using thick descriptions to document my methodology and discussions ensures credibility and clarity in my approach (Geertz, 1973).

Authenticity, a critical component of trustworthiness defined by Lincoln & Guba (2011), is inherent in my case study approach. This research situates itself within a real-life context and uses diverse data sources (Baxter et al., 2008). I demonstrate authenticity by examining the naturalistic context and fostering dialogical interactions with participants. Using semi-structured interviews and classroom observations enriches the understanding of the phenomenon being studied. Thus, while my findings

are unique to this specific school, the methodological insights and thorough descriptions provided could offer valuable implications for other educational institutions.

3.6 Ethical Considerations

The two data collection methods in this study involved human participants; as such, it was paramount that ethics and privacy be respected throughout the research process. Opie (2004) asserts that any research that involves people has the potential to inflict harm on the participants, whether overtly or covertly. Therefore, it is crucial that the research process implements robust measures to safeguard participant well-being and ensure informed consent. However, some argue that the potential benefits of such research can outweigh the risks, suggesting that ethical oversight may sometimes hinder the advancement of knowledge and innovation. Since this research capitalises on human interaction, I took measures to ensure that human rights and privileges were respected, reducing potential threats to participants and the researcher. Ethical approval was approached on three levels, as previously mentioned. This ensured that all stakeholders were informed and actively consented to their participation in this research process. In the next sections, I delineate three ethical components I was mindful of during my research to ensure trustworthiness and ethical integrity.

Power Dynamics -Practical instances of power dynamics were observed when one of the participants wanted to retake the semi-structured interview to review her previous answers. As I stated in earlier sections, I responded empathetically and explained that the interviews focused on subjective opinions, so all responses were correct. Additionally, to maintain ethical integrity, at the start of every interview and observation, I informed participants that their answers and actions would not be evaluated and that the purpose of the study was for them to share their teaching methods and thoughts, which helped reduce the power dynamics. Furthermore, I reiterated informed consent to the students before the classroom observations. I assured them that I was not present in an academic capacity, and they had the right to leave at any point. These intentional decisions, I believe, served to mitigate the influence of power dynamics in this research.

Insider Research -As stated in my positionality, I conducted insider research in my place of work. Eliminating bias and maintaining objectivity was challenging because, as an insider, I had to consciously transition between being part of the school and observing interactions as a researcher, rather than an insider, during the observations and interviews. Additionally, being fully immersed in the phenomenon, I often overlooked details familiar to me. The academic review from my supervisors was integral to maintaining a critical stance during the data collection and analysis process. Additionally, I employed reflexivity by keeping memos and discussing emerging themes with my

research supervisors, who were unfamiliar with the school, and encouraged a critical awareness of my dual role.

Confidentiality and anonymity are other crucial ethical components. The information I gathered during the research process was carefully stored and accessible to me and the project supervisors. Additionally, for data protection, participants were given pseudonyms during the transcription process to protect their identity. The names used in this project do not represent the actual identities of the participants.

In conclusion, the ethical considerations I applied at all levels ensured that the research did not intentionally harm the participants and that all processes were conducted with due diligence and care. Lincoln and Guba (1982) refer to authenticity as another criterion for trustworthiness. This study aimed to explore cultural relevance within real-life and naturalistic settings to observe natural teaching practices, and it was important to me that authenticity be maintained. As a result, although the findings are unique to the case study school, the detailed descriptions of the methodology and analysis process can serve as a basis for inferences to other schools. Personally, my reflexivity and the supervisory peer review ensured that all decisions prioritised my and the participants' well-being.

3.7 Summary

This chapter explored the methodological issues within this study and my positionality. I began with my positionality to situate this research within my experiences and explain the ontological and epistemological decisions taken in this study. Following this, the research aims, objectives, and questions were detailed. The interpretivist philosophical stance was justified, and the details of how this stance informed the choice of interviews and classroom observations were detailed. Each data collection method was discussed in detail, as well as the processes taken to implement these methods and their justifications as appropriate methods to address the research questions. Following this, I describe the thematic analysis process and how it was implemented to reach the final findings in this study. Finally, the chapter addressed ethical issues of insider research and the steps I took to ensure scientific rigour and demonstrate reflexivity throughout the process. The next chapter will discuss the themes that were garnered from this empirical study.

Chapter 4 - Data Analysis

4.1 Introduction

This chapter analyses the data collected for this study and presents the key findings. The previous chapter details the research design and the selection process for the methods. The analysis focuses on the interviews, classroom observations, and the ensuing themes. Braun and Clarke's (2006) thematic analysis was the framework for both data collection methods to decode, analyse, and understand and synthesise the dataset. Ladson-Billings' (1995) framework and other studies in the field will be used to critically explore the themes in this chapter.

The chapter is structured into three sections to address the three research questions.

Research Question 1. How do teachers teach for cultural relevance?

Research Question 1a. What are the instructional and informal aspects of culturally relevant pedagogy employed by teachers at the primary level in a Ghanaian international school?

Research Question 2. How does the school culture practice cultural relevance?

Research Question 3. How do teachers in a Ghanaian international school at the primary level facilitate cultural relevance within an international curriculum?

The interviews and classroom observations analysis illustrate how Culturally Relevant Pedagogy (CRP) is implemented in the case study school, functioning on three levels: the teacher, the school, and the instructional levels. This framework examines the integration of cultural relevance within the Cambridge International curriculum. Richards et al. (2004) and Shey & Fangwi(2020) support this three-tiered categorisation, segmenting culturally relevant/responsive pedagogy into individual, institutional and instructional levels. To respond to each research question, excerpts from the interview and classroom observation transcripts substantiate the themes identified during the thematic analysis process. Additionally, photographs captured during observations will visually represent classroom experiences in real time and reinforce the themes discussed in the analysis.

Secondly, at each level, a reflective examination of Ladson-Billings' theoretical framework and other relevant research in the field explores the themes that emerged from the dataset. Three markers will be discussed as tools to observe teaching practice: (1) the Concept of Self and Others, (2) Social Relations and (3) Concept of Knowledge. The concept of self pertains to educators and learners demonstrating a grounding in their beliefs and an open mind to other perspectives. Social relations refer to "student-teacher relationships" and positive teaching practices. Finally, the concept of knowledge explores how knowledge is constructed in the class.

Hence, the thematic analysis of the data set and the iterative glance at Ladson-Billings' framework culminate in this research's key findings. To summarise the themes identified during the thematic analysis of the interviews and classroom observations, I have designed a thematic analysis map to guide the narrative presentation in this chapter.

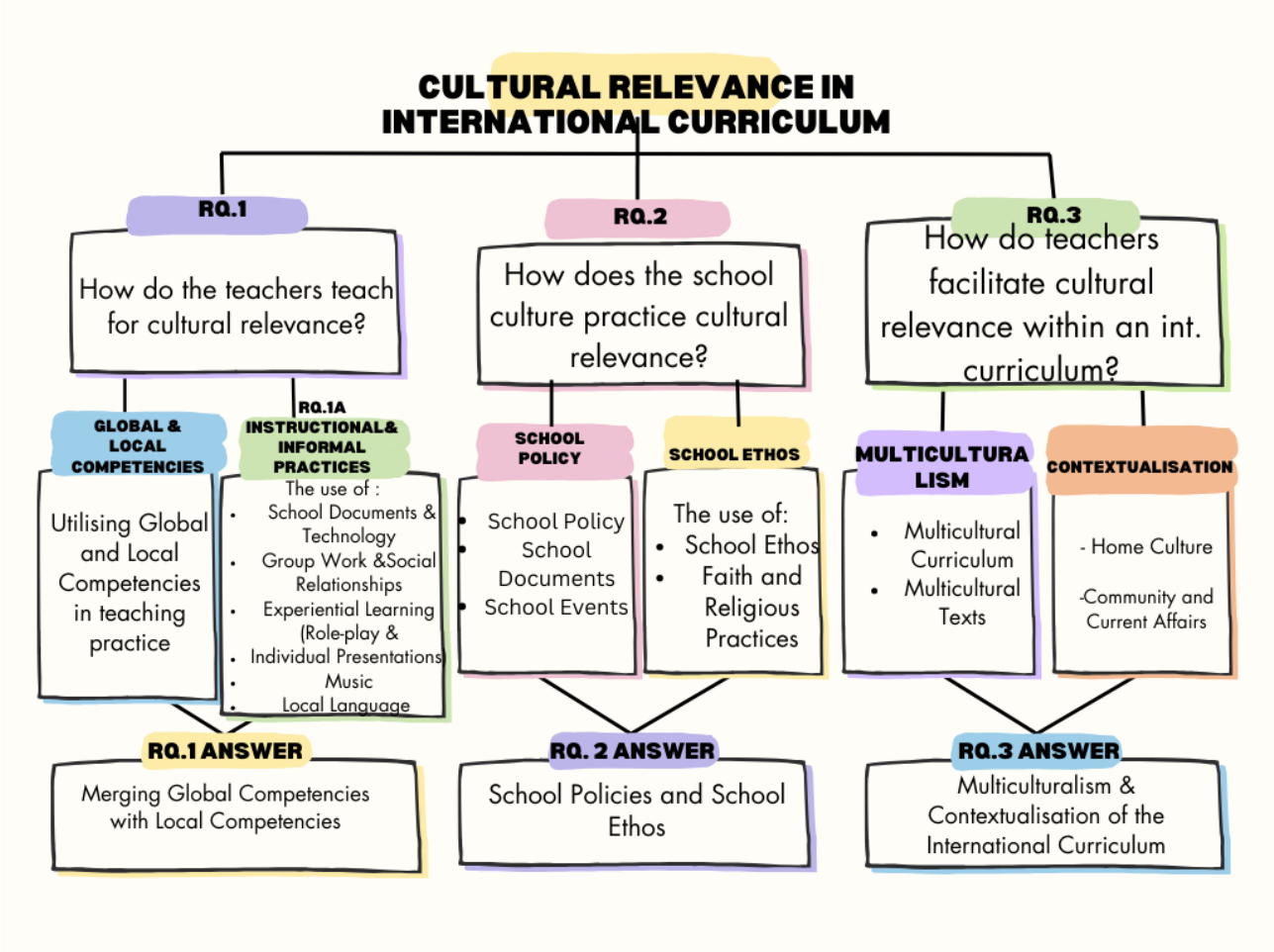


Figure 3: Thematic Analysis Map Chart

4.2 Teachers' Practices of Cultural Relevance

RQ1. How do teachers teach for cultural relevance?

Introduction

To answer this question, I first looked at the interview data to understand the subjective opinions of the teachers regarding CRP because the first research question focuses on the teachers who play an integral part in implementing CRP. According to Richards et. al (2007), and Affgard Edwards (2016), the first level in a school where cultural relevance is demonstrated is at the Teacher level. Teachers are important agents within the school because they are influential and instrumental in demonstrating the importance of CRP.

The formulation of research question one evolved during the course of this research due to the responses I received during the interviews. To demonstrate trustworthiness, I will detail the background context of RQ1 in the next paragraphs and how it led to the current refined version of my research question one. I first set out to find out if the teachers had encountered the term CRP, how they understood the term CRP and if they thought cultural relevance was important. This question was influenced by my positionality, as explained in the Methodology chapter. However, the interview responses demonstrated that the teachers had not encountered the theoretical term 'CRP' but had a situated or practical understanding of cultural relevance and knew how to implement this in their classrooms. Their descriptions of infusing diverse cultural backgrounds into lessons, fostering a sense of belonging, and celebrating cultural diversity through language and examples of real-life scenarios showcase a deep-seated commitment to inclusive teaching practices. This discovery highlighted the organic integration of CRP principles into daily practice and the teachers' sense of responsibility and agency to ensure their students' cultural and knowledge funds were used as teaching resources. Hence, my research question one changed from their understanding of the term 'CRP' to how they implemented cultural relevance.

Below are portions of the interviewee's responses to the meaning of CRP and their application of this in their classrooms: These quotes are the personal definitions the participants gave for CRP, and all three definitions focus on cultural competency.

Teacher Randy defined CRP in his own words, *saying, "How well I am able to infuse the different cultural backgrounds in the lessons"*.

Teacher Randy's definition of CRP emphasised using cultural references in teaching practice. Teacher Mat's next quote reiterated this definition, proving how vital it is to include students' cultural knowledge in lessons: "*I know about incorporating cultural values into our teaching."*

Finally, teacher Jane also described CRP as discussing *"different cultures and how we compare cultures. That is how I understand it."* Although related to culture, her response explores the differences between cultures within her class.

In summary, all three responses emphasise the importance of culture in teaching, how students' culture can be integrated into the class, and distinguishing the differences between cultures. This links to the concept of 'cultural competence' in the CRP field. Cultural competence is the ability to appreciate one's culture of origin and be open and knowledgeable about another's culture (Ladson-Billings, 1995; Gay, 2000). Using the students' cultural knowledge as a teaching tool reflects the teachers' proactive approach to integrating cultural elements into the curriculum. The teachers'

initiatives showcase a deep understanding and commitment to culturally responsive teaching, even before explicitly learning the academic term CRP. The defining praxis of the CRP theoretical framework demonstrates that learning outcomes are improved when there is congruence between school culture and home culture. This notion has been further reiterated in studies by Irvine (1990), Gay (2010) and several other CRP theorists.

However, Ladson-Billings' (1995) definition of culturally relevant pedagogy (CRP) encompasses other characteristics. She defines CRP as "a pedagogy that empowers students intellectually, socially, emotionally and politically by using cultural references to impart knowledge, skills and attitudes" (p. 17-18). Hence, this definition comprises the intellectual, social and emotional elements of teaching and how these components can be taught using cultural references familiar to students to ensure learning occurs. In her article, Ladson-Billings (1995) segments the theory into three criteria: (1) students must experience academic success; (2) students must develop and/or maintain cultural competence; and (3) students must develop a critical consciousness through which they challenge the current status quo of the social order (Billings, 1995, p. 160). The school learning environment can only be termed culturally relevant when it demonstrates these three indicators. I argue that, although the last two elements were not articulated in the responses given by the participating teachers, elements of socio-cultural consciousness were evident in the classes observed. The teachers embodied cultural relevance in their teaching practice and used cultural competence to ensure student engagement. During the classroom observations, several instances of the experiential use of cultural relevance were seen through music, local expressions, or students critically engaging with the lesson and sharing their lived local experiences.

To respond to this research question, I first referred to the semi-structured interview transcripts and the participants' subjective responses regarding how they understood CRP and implemented cultural relevance in teaching practice. Secondly, the classroom observations were observed, transcribed and analysed to highlight instances where the participants' responses were confirmed in practice. Following this, two major themes emerge for implementing cultural relevance: Global and Local Competencies. In the subsequent paragraphs, the interview transcripts and classroom scenarios explain these concepts in detail. Before delving into the themes, I give a background context of RQ1. In subsequent sections, excerpts of class scenarios and descriptions of the activities occurring in the class are explained in detail to prove this point.

4.2.1 Global Competencies and Local Competencies

In Chapter 2, I introduced Ladson-Billings' (1995) three pillars: cultural competence, critical consciousness, and academic achievement. However, the findings expand the concept of cultural competence and explore its dual function within the post-colonial setting of the case study school. In this study, cultural competence went beyond appreciation of one's culture and others, but navigating global constructs in the curriculum and local pedagogies in the classroom. These key concepts, which I propose as "Global" and "Local" competencies, were significant findings in this research study because all the participating teachers emphasised the crucial role of cultural understanding in preparing students for life in an increasingly interconnected and diverse world, particularly by integrating global concepts with local knowledge.

However, unlike Ladson-Billings' (1995) model, which primarily focuses on using cultural competence as a tool in Western contexts with minoritised communities, I argue that cultural competence functions at both global and local levels in this study. 'Global competency' refers to the international curriculum and the global knowledge students acquire through socio-political events perpetuated by formal school systems. This approach aligns with Hill's (2012) concept of "international mindedness," which prepares students to develop adaptable global skills and equips them to be assets in the global knowledge economy.

Conversely, "Local competency" involves drawing upon the African and Ghanaian funds of knowledge in classroom discussions by both teachers and students. These local competencies were in the form of informal pedagogies such as songs, role-play, and colloquial expressions. The participant teachers' deliberate choice to contextualise their teaching and incorporate local culture reflects the connection between these two elements: The Global and The Local. For instance, Teacher Randy, when asked about the importance of cultural relevance in his practice, mentioned the balance between these two competencies and highlighted the significance of integrating local culture within an international curriculum. His quote below illustrates this balancing act.

"Let me state emphatically that I strongly believe that it [CRP] is very important because we all have our roots and we all have our backgrounds; we can't throw it aside and just plunge into adopting other people's culture because we are in a different setting" - Teacher Randy (Interview Script)

In this response, Teacher Randy uses "other people's culture" to refer to Westernised culture, which is evident in the international curriculum, which capitalises on global perspectives.

The Global and the Local themes are evident in a second remark by Teacher Randy in which he referred to his students' writing against the same benchmark as other students from around the world and their need to prove themselves.

Let's study hard, especially the international exams you're about to write. I told you, you are writing with other students from other parts of the world. You should need to prove yourself. (Classroom Script, Social Studies Year 6)

In the statement, you see the tensions between the Global and the Local and how these two components are evident in the study school. The teacher's comments illustrate the global component of the Cambridge International Curriculum, the performative aspect, and the pressure these students face to be on par with their peers around the world.

Similarly, in the Year 2 Social Studies class observations, the topic was 'Laws of our Land', and the teacher started the class by asking about the students' location. The students kept giving global parameters until the teacher helped them narrow the topic down to their local context

Teacher Jane: "*We want to learn about some laws of our land. Do you know the land on which we are walking? Yes, Papa Samo."*

Student 5: "*The Earth"*

Teacher Jane: "Okay"

Student 3: "*The sand of the earth."*

Student 2: "*The laws of the earth."*

Teacher Jane*: "**Yes, which one are we walking on? Or which one are we living on?"*

Student 4: "*The grass on Earth"*

Student 7: "*Accra."*

Teacher Jane: "*Accra, I love that. Yes…"*

Student 6: "*Ghana!"*

This scenario, I believe, is an analogy of the use of cultural relevance in an international school and how it is integral in narrowing down global concepts, situating them in the students' lived experiences, and ensuring that they have a global perspective on social events and also a localised understanding.

Hence, the infusion of local content within an international curriculum promotes self-identity and acknowledges the funds of knowledge the students carry with them to class. As discussed in Chapter 2, Hayden and Thompson (2008) categorise international schools on a continuum, beginning with schools that predominantly serve expatriates (Type A schools) and ending with international schools that serve predominantly wealthier local students (Type C schools). Type C schools are attended mainly by host country students whose parents choose them because they have higher quality standards than other schools in their local system, and can afford to pay the tuition fees. Looking at the school's population, a significant population of the school are Ghanaians, followed by students from various African countries, thus aligning with the characteristics of a Type C school that characterises a homogenous group: African Students. However, from the data, a significant theme sets itself apart regarding how the teachers demonstrate cultural relevance; they use cultural competence in a multi-layered way. The teachers utilise competencies from a global perspective due to their curriculum objectives, which emphasise teaching topics from a multicultural perspective. Nonetheless, the teachers also make their teaching relevant by using real-life experiences from the host country or drawing from the students' funds of knowledge from other African countries. I designed the figure below to demonstrate the different competencies portrayed in the observed classes at any given time. The teachers have a truly global curriculum, yet they intentionally infuse local cultural references from the African continent or the host culture, Ghana. This commitment to a comprehensive and inclusive education is evident as several cultural competencies are used simultaneously, explaining the nuances present within this international school, specifically in post-colonial education contexts.

Figure 4: Teachers' Application of Global and Local Cultural Competencies

The figure above illustrates this study's cultural competencies in the international class setting: The Global and the Local {African and Host Culture}. The global culture is demonstrated through the school's international curriculum and references to global socio-political events in the class. It is the formal way education is transmitted to the students in the class through the formal language of instruction in English. The use of international textbooks also ensures that curriculum benchmarks are attained. On the contrary, the local culture is comprised of African culture and the host culture. These are the cultural competencies closest to the students' lived experiences in the class. African culture is seen as an important fund of knowledge in the observed classes due to the African student population in the school. Likewise, references to the host culture - Ghana and its socio-cultural values were recurrent pedagogical tools in the observed classes. Hence, the three spheres were used as media to facilitate teaching and comprehension in any given lesson.

4.2.2 Instructional and Informal Practices (RQ.1a)

Research Question 1a. What are the instructional and informal aspects of culturally relevant pedagogy employed by teachers at the primary level in a Ghanaian international school?

'Instructional and informal practices' in this study describe the overt and covert ways teachers demonstrate cultural relevance in teaching and how this concept is seen in the school culture. In CRP literature, the terms instructional, formal or systematic practices have been used interchangeably to describe set-down structures in the curriculum or school policy that direct decisions on cultural relevance (Gay, 2010; Pilotti & Al Mubarak, 2021). In this dissertation, I use the term 'instructional practices', a term used by Ladson-Billings (1994, p.161) to refer to established structures in the curriculum or school policy that direct decisions or protocols concerning cultural relevance. On the other hand, 'informal practices' during the interviews and observations demonstrated aspects of the teachers being organic and intuitive in their teaching practice. During such times, they used local expressions, music and movement, which will be referred to as informal practices in this study. The following sections will detail the instructional practices of cultural relevance that were seen in class observations.

4.2.2.1 Instructional Practices

Instructional practices are formal structures or policies that the school implements, which are culturally relevant. These are in the form of structured policies or documents created by the school or the curriculum to facilitate cultural relevance (Gay, 2010). In the course of the data collection, during the interviews, some participants alluded to some school documents that informed culturally relevant teaching.

4.2.2.1.1 School Documents

Two teachers mentioned the presence of some documentation or past initiatives regarding cultural awareness. For instance, in the transcript below, Mat explains that there were documents previously:

Teacher Mat: *Yes, when we started, we had documents, so it was basically Africa. Talking about Africa, it even started from African slavery. So, yes, we had documents like that.*

Researcher: *So it sounds like it's passed... Currently, how is it done? Is it mostly teachers that come up with ideas, or do you still follow a document or guideline?*

Teacher Mat: *Yes. So, for now, we come up with our own ideas. So, like I said for my class like this, I decided to look at food, clothing, so we are going in that order. So, we have done food, clothing and looking at African settings.* (Interview Script- Teacher Mat)

Teacher Mat's response demonstrates a preliminary document created to facilitate the teaching of African studies. The following quote by Teacher Randy also reiterates the school's involvement in training teachers to be culturally aware in his comment below;

I think the school has in mind that this is how it should be done, and also the professional developments that we have also done. We should include it, especially teaching it as values. (Interview Transcript-Teacher Randy)

What Randy tells us here is that the school took some directives in the past to provide resources and conduct training that equips teachers to be culturally relevant. However, the lack of comprehensive and consistently updated guidelines or resources was a commonality. Nonetheless, all three teachers stated a new subject matter named African studies was created by the school's management to inculcate African values within the international curriculum. Additionally, the school's openness to celebrating diversity through school events such as International Day demonstrates its commitment to appreciating diversity in the school. These events are explored in detail in Research Question 2 under policy and documents that promote cultural relevance.

4.2.2.1.2 Technology

The use of technology was mentioned as a tool to facilitate CRP teaching and research. This a comment from a teacher below:

"We mostly go on the internet to learn about other things…But we thank God for um.. COVID-19, which has also brought us the tablet at hand…. There are some religions that we don't have in Ghana. So, when we go on the net, we get to know about those religions as well." – Teacher Jane (Interview Scripts)

The use of technology was first seen in the interview responses with teacher Jane. However, the use of technology was observed practically in class during the Social Studies class in Year 4. Below is a quote from Teacher Mat during his Social Studies class observation;

Teacher Mat *"So we're going to have a rap challenge on Thursday, right, yes, so I'll give you the video. I'll put them on your tablets for you. To go watch and learn."* (Excerpt from Year 4 Social Studies observation).

Teacher Mat's use of technology in the class with his students illustrates technology as a teaching resource within the school. It supports Teacher Jane's comment on the use of technology as an important tool in teaching practice. These statements reinforce the idea that technology has become a ubiquitous tool in teaching and learning, especially post-pandemic, which saw an increase in the use of technology in education. Furthermore, the benefit of technology in education settings lies in its versatility; it facilitates independent research and is an evaluative learning tool that can be used collaboratively (Raja, 2018). In the field of CRP, technology has proved to be an advantageous tool in promoting interdependence, social skills and collaboration among diverse students (Frederick et al., 2009)

4.2.2.2 Informal Practices

Informal practices refer to those spontaneous strategies that teachers use, which are less structured than instructional practices but contribute significantly to establishing a culturally inclusive classroom environment (Ladson-Billings, 1994; Gay, 2010; Milner, 2011). Informal practices were observed in classroom observations, and their use fostered a positive classroom learning atmosphere. These informal practices included teachers spontaneously integrating cultural elements during lessons, such as briefly referencing local customs, languages, and everyday community experiences. Furthermore, movement, discussions, songs, and local expressions were used, demonstrating multimodal techniques and even the embodied use of cultural relevance because of the use of the senses or the body. These strategies facilitated comprehension and linked "Global" concepts in the curriculum to "Local" contexts. The classroom observations revealed that teachers encouraged student participation by validating and affirming their cultural identities through casual dialogue and unplanned interactions. Additionally, teachers spontaneously leveraged informal humour, culturally familiar expressions, and culturally relevant storytelling to build rapport with students. These practices were significant in maintaining an emotionally supportive classroom climate, making learning experiences relatable, enjoyable, and meaningful for the students.

4.2.2.2.1 Group work and Social Relationships

Group work was seen in Year 2 and Year 4. The group work in Year 2 was not structured, but students helped each other during role play or answering questions. There were instances where one student would start answering a question and might get stuck, and their friends would finish it up for them. At other times, the teacher would ask one of the students to help another student answer a question. In Year 4, the group work was structured so that students group together and follow the 'Think, Pair, Share' protocol. This protocol gave the students a minute to think about a question asked by the teacher, two minutes to discuss it with a talk partner, and finally, to share their response with the

class. However, in all classes there was a certain family atmosphere which Ladson-Billings refers to as a "community of learners" (p.96, Ladson-Billings,1994). This positive environment also affirms the social relationships characteristic of CRP.

Additionally, teacher agency and care are two critical characteristics advocated by Gay (2010) and several researchers in the CRP field (Irvine & Rychly, 2012). "Caring is a moral imperative, a social responsibility and a pedagogical responsibility" (Gay, 2002, p. 109). In other words, caring is described as one of the major elements of culturally relevant teaching. In CRP, care is more action-driven than emotionally driven (Gay, 2010). This is because care can be demonstrated in teaching practice, and it has the power to effect positive changes in student behaviour and academic achievements. The teachers demonstrated care and agency in the observations by creating a safe environment for students to share their experiences and knowledge. Also, the sense of care was evident in how teachers would call students out personally when they knew a particular subject. This demonstrated their rapport with each student and their knowledge of their family and ethnic backgrounds. This positive environment, which may be seen as an informal way of advancing cultural relevance, was integral in enabling discussions and enhancing rapport between students. An excerpt from the Year 2 Social Studies class transcription illustrates the rapport between the students below;

Year 2 Class Observation (R.M.E Class)

Teacher Jane : "*What is libation?"*

Student 4: "*Drink and water is libation."*

Teacher Jane: "*Drink and water is libation? Oh, explain it better. Who can help her? Nti? Help Her, Nti."*

Student 4: *"It's a drink."*

Teacher Jane: "*So if I bring you Fanta is that libation?"(*Class laughs)

********Time elapses ******

Teacher Jane: "*We'll end our lesson here, okay, so that we can prepare for other things. So, I thank you all again."*

Student 3 – "*Sendra hasn't spoken!"*

Teacher Jane – "*Sendra? Sendra has spoken."*

There was strong camaraderie between students. In the excerpt, student 3 tries to advocate for Sendra, thinking that she had not had an opportunity to participate in the role play, which demonstrates the unified bond amongst members. At other times, one student could start a response, and the other would finish it. Alternatively, one would raise a song, and everyone would sing. There were strong

filial connections among the students. A case in point is the teacher asking one student to “help” another, who was stuck in his response, and the student did not think of it twice. These scenarios link to the aspect of social relations in the CRP framework. The figure below portrays an example of group work.

Fig. 5 Group Work Activity: Think, Pair, and Share (Year 4)

In the Year 4 class, conversations were structured using the Think, Pair, and Share protocol. The teacher dedicated time to group work, which had boundaries. Usually, two or more students would stand up and discuss a topic, then return to their seats to share their opinions with the larger class group. Working collaboratively was an important tool to engage students and allow them to learn from each other.

4.2.2.2.2 Experiential Learning (Movement, Role-Play, & Presentations)

During the observations, movement, role-play and presentations were experiential learning techniques allowing students to physically move, take on different roles, or discuss scenarios in reality. These activities were observed in all three classes, but at varying degrees. The Year 2 class, composed of students aged 5 to 6 years, was very energetic because students moved a lot out of their seats and to the front of the class. In the Year 4 class, students moved to discuss in pairs or went to the board to point out a map of Africa (picture below). The Year 6 students had the least movement, with students standing up in their cubicles to share with the class their national presentations during the Social Studies class.

Figure 6: Student showing her country on an African Map

The students' ease in moving and demonstrating their learning challenged the often rigid and formal teaching structure. The teaching style in the classroom observations demonstrated a whole-body approach that engaged all the senses. In the following paragraphs, I detail the types of movements and activities observed in the three classes and how these strategies were dynamic and utilised the students' cultural knowledge.

4.2.2.2.2.I Role-Play

Role-play is an active, experiential learning technique where students portray different roles and act out scenarios or situations (Kolb, 1984). It goes beyond passive listening and reading, engaging students on a cognitive, emotional, and kinaesthetic level. Below are pictures of this role play happening spontaneously in the Year 2 class.

Figure 7: Image 4.6: Role-play Demonstration: Muslim Prayer (Year 2)

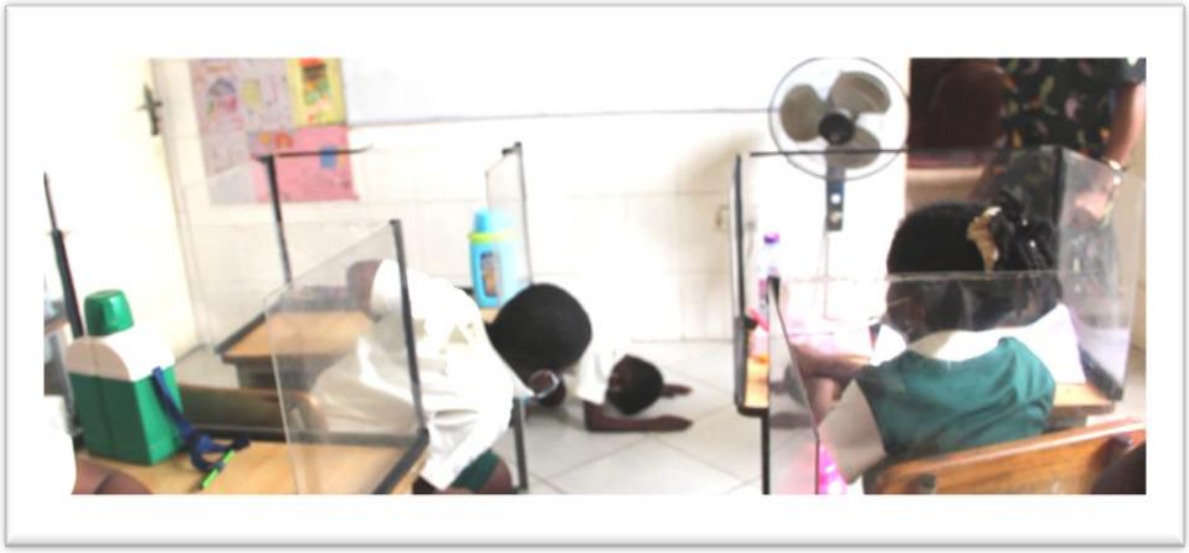


Figure 7.1: Role-play Demonstration: Christian Prayer (Year 2)

Figure 7.2: Role Play Demonstration: Ghanaian Traditional Religion (Year 2)

During the R.M.E class, the students came in front of the class and demonstrated how people prayed in Ghana. Each of the three major religions was displayed: Muslims, Christians, and Traditionalists, interspersed with songs or call and responses. During the Traditionalist religion role play, a student acted as a chief with a bottle of alcohol in her hand and shouted, "Yah oh Yah!" and the other students in the class responded by shouting back, "Yah!". Then, she proceeded to pour the imaginary libation on the ground. Here, the student echoes an Akan ritualistic practice that invokes the ancestors and the Supreme Being of the land for their protection by pouring a liquid offering to them. The students standing by her side depict the village chief and elders who usually practice this ritual (Fig.4.5). The role play was dialogic with one student calling "Yah" (local expression of agreement) and the rest of the class responding "Yah". While some children demonstrated the practices associated with one religion or their own religion, others demonstrated all three. One child acted out practices associated with all three religions.

The pictures above show a student crouching and praying as Muslims pray, and later, the same student is seen clasping his hands together, kneeling, and praying like Christians do. This openness to learning different religions and world views was evident in the class. In this instance, role-play was an informal teaching strategy that Teacher Jane used spontaneously in class to immerse the students in their Ghanaian religion lesson fully. Shavenson (1983) describes such instances as 'real-time decision making", where teachers make decisions in front of the class during instruction to facilitate comprehension (p.325). This fully immersive teaching style kept the class active and gave the students participatory power in their learning process while engaging with their funds of knowledge and demonstrating the use of cultural competence, an integral component of culturally relevant pedagogy.

4.2.2.2.2.II Individual Presentations

In the Year 6 class, movement was minimal, and students seemed constricted by their cubicles set up to maintain the COVID-19 safety protocols. However, there was an instance during the R.M.E. class when students stood up to share presentations about their country and how the founding Presidents of their nations fought for independence. There were presentations from students who were not Ghanaian but were from other countries like Nigeria, Cameroon, Ivory Coast, Sierra Leone and Brazil. Each student stood up in their cubicle and shared their country's history for a few minutes before the teacher discussed the History of Ghana. This strategy of involving students in the co-construction of knowledge was a prime example of an informal CRP strategy, 'teacher agency, ' demonstrating the unscripted methods or influence teachers have in the class to direct instruction (Gay,2002). Although the day's topic was situated in the host culture – Ghana, the teacher gave the non-Ghanaian students prior notice to research their country's independence without informing them that they would be standing up and sharing their knowledge with the class. This action also shows the concept of 'care'- not leaving other students behind and being creative with the scripted curriculum to reach learning objectives. Below is the transcript of Teacher Randy informing his students that they will be sharing their knowledge with their peers;

Teacher Randy: "*I even asked some of you, those from other African countries, to find out about your independence, the one great person who really led to the independence of your country. Did you find that out? Yeah, very good. So, start with Sierra Leone. Tell me something before we dwell on Ghana, which is our main focus. Tell me something about Sierra Leone's independence."* (Year 6, R.M.E Observation)

Here, the teacher's aim was not to be the sole knowledge repository following a databank model (Freire,1996). Instead, including other cultural information from non-Ghanaian students encouraged the co-construction of knowledge and openness to other cultural competencies, demonstrating 'Conceptions of Knowledge', an important characteristic of cultural relevance. This characteristic articulates that knowledge is always "recreated, recycled and shared by teachers and students", and the presentations that were observed in this classroom were a practical display of this shared knowledge (Ladson-Billings, 1994, p.89). Below is an image of the individual presentations in the Year 6 class.

Figure 8: Individual Presentations by Year 6 students.

4.2.2.2.3 Music

The use of music was seen in the Year 2 and Year 4 classes. In the Year 2 R.M.E. class, the use of music was spontaneous. During a discussion on the different religions in Ghana, the teacher asked if any student knew of a song sung at church. One student started a popular Sunday school song, and the whole class joined in instantly, adding hand claps to give the song rhythm. By the end of the class, the students had sung two Sunday School songs that were familiar to all the students in the class, "My Bible and I" and "Under the Canopy of God", and the teacher promised to teach the words of the song to other students who were not familiar with the lyrics. On the other hand, in the Year 4 class, music was used as a teaching resource to facilitate the recall of the key terms the teacher had taught in his lesson on maps. The teacher chose a rap song on maps, which was based on the day's topic. The two transcripts illustrate the scenarios with music as a medium of instruction.

1st Class Scenario (Year 2, R.M.E)

In the Year 2 class during R.M.E., while the teacher was teaching the different religions in Ghana, students burst out in Christian songs. An excerpt of this transcription is illustrated below;

Student 2: "*I don't know. I don't go to Sunday School."*

Student 3: *"I go to Sunday School!"*

Teacher Jane: *"OK, give us a song you sing at church."*

Student 3: *"I don't know the song."*

Teacher Jane: *"But you go to church, so what do you do? Sing? You don't sing. Okay."*

Student 4:" We *sing at my church! Read your" .....(*He starts the tune for a Christian song)

All Students: "*Read your Bible, pray every day, read your Bible, pray every day if you want to grow "(*All students except student 2 start singing simultaneously).

This discussion demonstrated how discussions on religion were apparent in the observations and were emphasised by the teacher and students alike. In the Year 2 class, the teacher and some students sang some Christian songs. This informal multimodal technique added some dynamism to teaching practice; however, it also alienated students unfamiliar with the song due to their religious affiliations. This scenario would have been an opportune time for the teacher to demonstrate self-awareness and reinforce 'critical consciousness' in the class by openly discussing different faiths and encouraging students to be reflective on their biases. However, the use of music and songs enhanced engagement and emotional expression in the class. The following scenario describes how rap music was used in the next class to teach maps.

2nd Class Scenario (Year 4, Social Studies)

Figure 9: Rap Song (Year 4)

Classroom Observation – Year 4 (Social Studies)

Teacher Mat: I want you to see it. It's actually a video, but I decided to play the audio so you people will pay attention. Okay, let's look at it now, as you are dancing, you watch, listen and learn. Well, okay, you know, I can take the voices out, just the instrumentation, you have to sing it, you know that, right? Are you doing it? Okay? You...

I can read a map!! (Music blasts from the speakers)

Teacher Mat: I don't like the way you're standing like that. Move your bodies. Let's dance to the beat! (After some minutes, the students had learnt the song, and a few were dancing, while others who were a bit shy just bobbed their heads to the beat.)

In the Year 4 class, the teacher taught about maps and used several multimodal strategies. Technology, visual materials, and music were used to teach the lesson. The class began with the teacher pasting a map of Africa on the whiteboard and giving general information on maps. Students went into groups to discuss the features of maps and returned to the bigger group to share their responses. The teacher then spent a few minutes teaching, and he evaluated their understanding by giving his students a digital assessment on their tablets. Finally, Teacher Mat ended the class on a musical note. He played a rap music video from YouTube on his laptop and asked the children to watch and learn the song because the song contained keywords about maps. The choice of a rap song demonstrated possibly his knowledge of the genre his students were interested in. The use of music in Year 2 and Year 4 demonstrated the embodied aspect of cultural relevance, which enhanced interaction between students and made the teaching engaging for students. Additionally, this strategy reinforced the CRP principle of 'academic success' by enhancing engagement and retention for curriculum content.

4.2.2.2.4 Local Language

The use of Twi expressions or local exclamations freely in the classes demonstrated informal ways of demonstrating cultural relevance and setting an atmosphere local to the students. Twi, the language of the Akan ethnic group in Ghana, is the country's most widely spoken local language, with approximately 44% of Ghana's population being native speakers (Osam, 2003). Although English is the mode of instruction, in the Year 2 class, the teacher and students used some terms in the local language, 'Twi,' in their conversations. Using local expressions underscores the importance of language as a tool to facilitate learning. Certain words like "trotro" (a commercial minivan), "chocho" (breastfeeding) or exclamations like "mama!" (mummy), which were said by both teachers and students alike, and were understood by all members in the class. The use of words like 'trotro' and 'chocho' was met with laughter by the students due to the onomatopoeic ring to the names and the surprise that these local names were being used in a class setting. However, the openness to using local language to facilitate comprehension and situate the lesson in the Ghanaian context created a positive environment in the class. In the Year 4 class, the teacher used the word "makaranta", which is a local expression for Islamic schools for Muslim children in Ghana, where they attend these schools after the regular school day. Finally, in the Year 6 class, references from social and cultural events in Ghana were interspersed in the social studies lesson. The teacher asked the students to remember the celebration of Ghana's Independence Day parade and named prolific names like our founding president, "Kwame Nkrumah," and "King Otumfuor," the reigning king of the Ashanti kingdom and other personalities they had seen on their television screen. The freedom to use language apart from the official language of instruction demonstrates the openness to multilingualism and

points to the acknowledgement that knowledge is not only vested in the language of instruction. Although the use of the English language accounted for approximately 95% of all conversations, the occasional slips of 'Twi' words during teacher-student conversations indicated a seamless transition between English and the local language, reflecting an analogy between the two cultural competencies, the Global and the Local, throughout the observations. Furthermore, using local language directly enhances students' cultural competence, fulfilling a core tenet of Ladson-Billings' (1995) framework by affirming students' cultural identities as legitimate assets within academic spaces.

4.2.3 Conclusion: Merging Global Competencies and Local Competencies

In summary, the overarching theme in this section in response to research question one centres on how the teachers demonstrated cultural relevance, illustrating a complex interplay between Global and Local competencies. On the global front, the international curriculum and school policies implement this international curriculum design to support this global ideology. On the other hand, the use of movement, music, group work and local language demonstrated the local practices utilised in the observed school's classrooms and the embodied practices of demonstrating cultural relevance ingrained in the Ghanaian cultural context (Osafo-Acquah,2017). This fusion of the global and local is integral in fostering a sense of belonging and maintaining the student's cultural identity amid a global orientation.

Conceptions of Knowledge is a core tenet of CRP that describes an individual's understanding of other cultures and their openness to learning from others. The observations of the teachers' pedagogy showed that each teacher taught curriculum content according to their strengths and personalities, capitalising on their students' competencies, and creating a positive conception of self for teachers and students. *Social relations,* such as connectedness and collaborative learning, were observed in the classrooms. The sense of community or African 'ubuntu' could be seen in how the students addressed the teacher. Although the school is international, some Ghanaian cultural values were still evident. The teacher in the Year 2 class was addressed as "Aunty" and not Miss to demonstrate respect. In Year 4, some students referred to Teacher Mat as "Uncle". In Ghanaian society, children are socialised to call older females "aunty" and older males "uncle" irrespective of blood relations. Amos (2013) explains that in African society, the responsibility of training a child is not left solely to the child's biological parents but is shared with the community at large to ensure that the child is socialised in the norms and culture of the group. Hence, the appellation of "Aunty" illustrated the extent of connectedness between the students and their teacher. Finally, the overarching theme from this level is the significance of *Cultural Competence* in the teaching strategies used to facilitate cultural relevance. While the core principle of fostering cultural understanding is central, the informal

practices varied among teachers and within the school, emphasising the importance of a more systematic and consistent approach to fostering culturally relevant practices. It also emphasised the crucial role of teacher agency in implementing a culturally relevant curriculum. Finally, concerning *Conceptions of Knowledge,* teaching was not static since it was engaging and open to students' feedback. Some of the activities were visual, tactile and even auditory. For example, the Year 4 teacher began the class with a map of Africa pasted on the board, and then he asked each student to go and point out their country on the map. After this, his students were tasked with noting what they observed on the map and describing the components of a map. Following this, the students were divided into pairs whenever a question was addressed to the class, facilitating collaborative work. The class ended with a rap song on the features of a map. Similarly, in the observed classes, the teachers used varied teaching resources, which engaged all the learners and enhanced cultural relevance.

4.3 School Culture in Practising Cultural Relevance

RQ 2: How does the school culture practice cultural relevance?

The interview responses and observations show that the school promotes cultural relevance through policy and their ethos. The analysis demonstrated three formal ways cultural relevance is demonstrated: school policy, documents, and school events/ activities. Regarding the informal practices or the school's ethos regarding cultural relevance, the 'school ethos' and the inclusion of faith and religiosity were palpable in classroom observations. Informal ways are unwritten practices that have become traditions in the school community. This label borrows from the concept of the "hidden curriculum", advanced by educators such as Jerald (2006) and Myles (2004). These researchers argue that the "hidden curriculum", although not overtly seen in

4.3.1 School policy

4.3.1.1 African Studies

"African Studies", a mandated subject developed by the school's management, was created to promote values and traditions from the African continent. This directly addresses an identified need and responds to a perceived gap within the students' cultural knowledge as well as within the international curriculum itself. Hence, by institutionalising African Studies, the school explicitly demonstrates its commitment to fostering cultural relevance through structured, school-wide policy implementation. Below are the subjective opinions of the participants regarding this subject;

"We have African studies, and the school's governing body says it's a must. It should be on the timetable." – Teacher Randy (Interview)

"I think over the years the school has thought about it and then they realised that the children are losing their cultural values, so we needed to include a subject like that in our lessons so that the children can appreciate their cultural values." – Teacher Mat (Interview)

Randy's and Mat's statements illustrate the school's beliefs concerning CRP by creating a subject termed "African Studies." This subject, developed by the school management, promotes cultures and values from the African continent. It stems from a gap that the school management perceived in their students and in the international curriculum.

"*Yes, when we started, we had documents, so it was basically Africa. Talking about Africa… So we are studying about Africa. And studying about Africa is not only about the countries, but we look at the countries and their values as well. So, we started with food, and we wanted to appreciate the African values and cultures, so we looked at food, looking at clothing, looking at African settings*. …" Teacher Mat. (Interview)

Teacher Mat's comments further explained that the content of African Studies began with teaching students about ancient African civilisations and the Slave trade. However, the content was expanded to include African food, nationalities, capital cities, and family values. Teacher Mat remarked that documents prepared on African studies were first introduced to serve as a guide. He indicated that these documents had been given in the past and not recently. Teacher Mat, in his later responses, further explains that teachers had been given the liberty to express this policy in their individual ways. Hence, during the term, he focused on African food and fashion and how they differed from country to country. Finally, as a project, he invited his students to come to class dressed in their traditional attire and parade on a catwalk in the class. Each student discussed the meaning of their clothing, the materials used in making it, and the significance of their apparel.

In summary, this new subject matter of "African studies" demonstrates the school's proactive measure in catering for a need within their context. However, Teacher Mat's comments also illustrate a lack of consistent and straightforward structure in the implementation of CRP in the school. It is unclear whether teachers were given more resources and support than they initially received. In the literature review chapter, I cite similar instances of schools in the Kingdom of Saudi Arabia (Hammad & Shah, 2018) and China (Yamato & Bray, 2006) that adapted their international curriculum to fit in with the local values of their country and their school. Yamato and Bray (2006) explored how school leaders in international schools in the Kingdom of Saudi Arabia sometimes "circumvented" international policy to suit their local context and comply with the Muslim traditions in the host nation. Similarly, the creation of a subject that responds to the school's need to promote African values illustrates the ways the school has adapted their curriculum to respond to a knowledge gap within the school.

4.3.1.2 School Documents - Timetables and Schemes of Work

This segment explores cultural relevance at the school level and responds to the second research question. The findings indicate that the case study school enacts CRP using instructional and informal methods. School policy within the study school can be seen through documents or implicitly through school values or the "hidden curriculum". This paragraph will focus on the instructional ways in which the school demonstrates CRP. These institutionalised ways are in the form of written documents or structured pedagogy enacted by the school's management. The school's emphasis on cultural relevance, the provision of professional development opportunities, and the intentional inclusion of culturally relevant subjects in the timetable all contribute to a culture that values and actively promotes CRP. This underscores the critical role of institutional policies, documents, and practices in fostering inclusive educational approaches. The scheme of work complements the timetable by providing detailed planning on culturally relevant subjects. Specifically, it outlines the topics intended for teaching within Social Studies and R.M.E. This structured approach facilitates teachers' preparedness and ensures consistency and intentionality in delivering culturally responsive content across classes. Below are samples of a timetable and a portion of the scheme showing the Year 6 topics for Social Studies and R.M.E.

Figure 10: Sample Timetable Showing Subjects that Implement Cultural Relevance

Time / Days	Arrival 07:30-08:45	Assembly (Per Class) 08:45-08:55	1st Period 08:55-09:35	2nd Period 09:35-10:15	3rd Period 10:15-10:55	Snack 10:55-11:15	4th Period 11:15-11:55	5th Period 11:55-12:35	6th Period 12:35-13:15	Lunch 13:15-14:00	7th Period 14:00 – 14:50
Monday	ARRIVAL	ASSEMBLY (Per Class)	MATH	FRENCH LANGUAGE	ENGLISH GRAMMAR	SNACK	PHONICS & SPELLING	COMPUTER STUDIES	READING & COMPREHENSION	LUNCH	RELIGIOUS & MORAL EDUCATION
Tuesday			SOCIAL STUDIES	READING	LITERACY		SCIENCE	MATH	AFRICAN STUDIES		HANDWRITING
Wednesday			CREATIVE WRITING & COMPOSITION	FRENCH LANGUAGE	LITERACY		SOCIAL STUDIES	READING & COMPREHENSION	SCIENCE		CLUBS (Per Class)
Thursday			AEROBICS (Per Class)	MATH	RELIGIOUS & MORAL EDUCATION		CREATIVE WRITING & COMPOSITION	COMPUTER STUDIES	ENGLISH GRAMMAR		REINFORCEMENT
Friday			SPELLING	SCIENCE	ACTIVITY (Per Class)		PHONICS & SPELLING	MATH	ARTS & CRAFT		ARTS & CRAFT

Figure 10.1: Sample Scheme of Work for Year 6 (R.M.E and Social Studies)

RELIGIOUS AND MORAL EDUCATION	
Religious Family and Character Formation	Rewards and Punishment
Commitment	

SCIENCE	
Forces in Air and Water	Electricity – Changing Circuits
Magnetism	Rocks

SOCIAL STUDIES	
What's in the News?	A Brief Historical Survey of Ghana
The Role of the Individual in Community Development	Classical History – The Vikings
Conservation	Transport

The pictures above are visual presentations of the timetable and portions of the schemes of work for the Year 6 class. Teacher Mat's comments demonstrate the importance of formal documents guiding cultural relevance implementation through subjects like Social Studies and R.M.E.

*What I would say is that it is quite clear because before we start the term, we have to present what the topics will be for the term. And it is inclusive of what you want to teach for African studies and your Social Studies and your Religious and Moral Education. It's a document we call Scheme of work." (**Teacher Randy, Interview**)*

Another element of formal documents demonstrating the structure of culturally relevant pedagogy in the school was the use of schemes of work and Timetables. Teacher Randy articulates in detail that the presence of Religious and Moral Education and African Studies on the timetable proves the school's intentionality with CRP because both subjects centre on cultural values. Additionally, he explained that every academic term began with teachers sending the topics for the term or their scheme of work to the school management for approval. These included their teaching content for

subjects like R.M.E, Social Studies, and African Studies. Including cultural relevance in the subject and lesson planning demonstrates its importance in the school's teaching content.

4.3.1.3 School Events

This section expands on school-wide activities. The participants' responses articulate that certain school events and activities, like International Day and Assemblies, reinforce cultural relevance by systematically integrating students' diverse cultural identities into formal, planned events.

4.3.1.3.1 International Day

"So, International Day is one of the important events for the school since it is an international school. The school deems it very important to have a day to celebrate the different nationalities in the school and come together under a theme and share all the cultures we can have." – Teacher Randy (Interview Script)

One prominent example mentioned was a school event named "International Day". This event is an example of a formal way in which CRP is shown in the case study school. This is because it is a structured event included on the academic calendar. The purpose of this event is to appreciate and celebrate the different cultures in the school. International Day is celebrated in October, and usually, the whole month is full of activities that explore the different nationalities/ethnicities within the school. This month-long celebration culminates with an event named *International Day,* a day when the different nationalities and cultures in the school are celebrated through national parades, tasting of national dishes, and depicting national costumes. The International Day celebration includes parents' involvement in the event. Parents support the event by bringing cultural dishes, dressing up their children in their traditional attire, setting up cultural booths that display their cultural artefacts, and actively engaging in the activities on that day. Ladson-Billings (1995b) articulates that parents are a "knowledgeable and capable resource" to schools and teachers and can be instrumental in the implementation of culturally relevant teaching (p.161). Educational research supports the role of parent involvement and partnerships with schools. Parent–school partnerships benefit students' academic progress and empower parents to work together with their children's educational institutions (Swick, 2003). Similarly, in the field of culturally relevant pedagogy, a study by Goodman and Hooks (2016) in the United States showed positive results from teacher and parent collaboration in implementing strategies that facilitated cultural relevance. Their study observed how teachers in training utilised strategies like home visits, telling stories and family projects to gain insight into their students' cultural backgrounds. The results showed that these preservice teachers gained knowledge and cultural skills to engage with various learners. Engaging collaboratively with their students' families boosted their confidence and motivated them to be open to interacting more with parents in their future classes. Hence, the element of school events in the study school illustrates the sense of

community within the school culture and the collaboration between parents and the school in enabling culturally relevant practices.

4.3.1.5 Assembly Times

At the case study school, assembly time is a tradition every morning. Students pray and sing the school and national anthems. The school values are reiterated, and teachers discuss social and school events in light of the school's faith and ethos. According to Teacher Randy, assembly times facilitate discussions that relate to the school's core values and social skills formation.

"For example, in my morning assemblies at least twice a week, we have values of Africa that we need to inculcate in which I share with the class." – Teacher Randy.

He further explained that assembly times were appropriate for the cultural and moral discussions, which reiterate cultural relevance.

"Like I said earlier, it was during morning assembly, and I told them that I would share some values we need to inculcate in Africans to be better people" (Teacher Randy).

A study by Osafo-Acquah (2018) observed the culturally relevant ways teachers instructed learners in Ghanaian schools. The results demonstrated that some basic values common in Ghanaian households were transferred to the classroom and used as pedagogy by the teachers. Some of these practices were facial cues, using silence as punishment, and singing and dancing. Hence, Teacher Randy's comment on teaching African values to children during assembly times reinforces Osafo Acquah's (2018) study that Ghanaian teachers demonstrate their cultural beliefs and values in their teaching practice. The assembly times create a formalised time for the school and the teachers to discuss cultural values and reiterate the school's ethos.

4.3.2 School Ethos

The interview responses highlight the school's supportive environment in enabling the successful integration of CRP. I use the label 'ethos' to describe the school's value system. A quote from Teacher Randy during the interviews described cultural relevance as a school culture.

"This has been my first international school experience, and I realised then that cultural relevance is indeed something serious here" (Teacher Randy)

According to Allder (1993), school ethos is a term that is hard to define because it expresses an unseen concept. She further explains that in the past, it was used interchangeably with words like 'ambience', 'spirit', and 'climate; these synonyms should give the reader an idea of what the word ethos means. Allder (1993) names these synonyms as 'connecting words' which relate to the world of theology and

mysticism, which may make it hard to describe the concept of ethos. However, Hopkins (2007) refers to "ethos" as the shared values, beliefs, and practices upheld in an educational setting. Hemming (2015) explains it in simple terms as the "overall purpose of the school" (p.45). Ethos is critical to creating an atmosphere that enables cohesiveness and academic excellence within a school. Brady (2005) articulates that students are more engaged in schools with a strong school culture. A positive school culture benefits teacher performance, ultimately leading to improved student outcomes (Jones, 2009). The picture was taken during the classroom observation, visually representing the school's values.

Figure 11: School Core Values

The core values in the school poster above illustrate the ideals or the 'ethos' that the observed school wants to promote in its school environment, in the school staff, and in the teaching content. School values shared by the school's stakeholders contribute to shared meanings and create a sense of belonging. Michigan State University (2004) describes the characteristics of school culture as comprising layers. (1) Artefacts and symbols which are placed within the school building. (2) Values are explained as the attitudes that school administrators, teachers, and other staff display. (3) Assumptions, beliefs and traditions within the school.

Hence, the poster displayed in the school with the core values serves as a symbol that affirms the school's cultural values. Although school culture is often taken for granted, it is recognised by some researchers as having a tremendous influence on students' attitudes and learning outcomes (Todd, 2001). A positive school culture with clear school goals and vision improves student achievement as well as the quality of teaching (Witziers, 2003). In summary, Teacher Randy's comment demonstrates the importance of CRP within the school, and the research cited in this segment articulates that a positive school culture benefits all aspects of a school: curriculum implementation, pedagogy, and eventually student outcomes (Brady 2005 and Jones 2009).

4.3.2.1 Faith and Religious Practices

In the interviews, Teacher Jane was the only teacher who alluded to religion or faith as a school ethos. She articulated that the school followed Christian principles and that children's well-being was paramount to the school and the teachers.

"But knowing that the school is a Christian based school, we don't come up with lessons that will harm the children in the future to come" – Teacher Jane (Transcript script)

However, during the observations, it was apparent that religion and faith were present in every class through the experiences the children shared or the comments made by the teachers. I highlight a few examples in the next scenarios. Religion was observed in all three classes; in the Year 2 class, the teacher and the students actively discussed topics on Religion during their R.M.E lessons. This demonstrates an open environment towards religion and faith in the school and also in the Ghanaian curriculum since R.M.E is a curriculum developed by the Ghana Education Service and adopted by the observed international school in this study.

However, during the observations, it was apparent that religion and faith were present in every class through the experiences the children shared or the comments made by the teachers. The next paragraphs are excerpts from the classroom observations that demonstrate discussions on religion.

1st Class Scenario (Year 2, R.M.E Class)

Teacher Jane: "*Now let's move to... we're done with religious leaders. So, we move on to God and his attributes, attributes about God already. And we have learnt that God is our Heavenly Father."*

Discussions on God and religious practices were welcomed in the Year 2 class. The students showed an openness to learning about different faiths, which was similarly shown during the Year 4 Social Studies class.

2nd Class Scenario (Year 4, Social Studies)

Teacher Mat: "*I'll take the last person. Musa! Musa, you are Muslim, right? Good. So, this story is a story from the Bible, right? And I know you go to the mosque, or the Makaranta (local name), as you call it. Can you give us any example of a story, a story like that from the Quran, that has good deeds and bad deeds?"*

Student: *It is the same as this one.*

Discussions on religion and faith were pervasive in the Year 6 class. Teacher Randy invited the students to be active contributors to their religious affiliations and referred to his faith to explain social responsibility to them.

3rd Class Scenario (Year 6, R.M.E Class)

Teacher Randy: "*Okay, so you support them. When you are blessed with a job or have money, you can take some of it out and use it to support your church or your mosque".*

During the second observation in the Year 6 class, Teacher Randy and his students discussed the religious topics again.

***Teacher Randy**: "Like I said, voting, I used to think voting is a right, but I'm telling you, voting is not a right. It is a responsibility. It is a responsibility. And like I told you in Romans 12, chapter two, God says you should respect authority"* (Classroom observation, Year 5)

Discussions on faith and religion were ubiquitous in all three classes, demonstrating the pervasiveness of religion in the students' and teachers' lives. In most Ghanaian schools, faith and religious education are an integral element of school culture (Olivier & Wodon, 2014). Some Ghanaian educators indicate the entrenchment of Christian values in schools due to post-colonialism (Manuh et al., 2007). However, Olivier and Wodon (2014) articulate that religion or faith was a part of Ghanaian education before colonialism. Traditional ways of transmitting knowledge existed, as well as a few Islamic schools that were being run in certain regions of the country (Boyle et al., 2007). However, the proliferation of Christian values can be attributed to mission schools set up by colonialists in the 16th century. Berman (2014) estimates that in the 1950s, approximately 97% of the total school enrolment in Ghana was in mission schools. A series of political changes and government policies transferred the ownership of these mission schools to the government and made them into public schools (Nuffic, 2022). Despite the transfer in ownership, the schools' core values and religious affiliations have been maintained to this day. The Ghana Education Service (GES) supports the teaching of religious education, provided that it is non-discriminatory and not aimed at conversion (Olivier & Wodon, 2014). Religious practices continue to be integral to education in Ghana and play a significant role in creating school ethos (Jeanne & Ma, 2010).

Burtonwood (2003) argues that faith schools are advantageous to minority students and diverse students unless the school is radically religious. This is due to the ideology that faith schools espouse: they are not entirely libertarian and not totally communitarian (Burtonwood,2003). Ipgrave (2012) outlines three scenarios of faith-based schools. These three categories are doxological, sacramental, and instrumental. The doxological school places religion as central to every other practice within the school. The second category, the "sacramental", alludes to certain times that are set aside for religious practices within school time. Finally, instrumental schools use faith to teach morality and debates. The interviews and classroom observations in the case study school demonstrate the characteristics

of an instrumental school. The datasets show that Religion is not seen as oppressive or a deficit element; instead, conversations about faith and religion are openly discussed in the school, creating inclusivity.

In conclusion, at the school level, the implementation of CRP is characterised by some formal approaches and other organic approaches. School policy within the case study school can be seen overtly through documents or implicitly through school values or the "hidden curriculum". This section explored the formal or structured ways the school demonstrates CRP. These formal ways are in the form of written documents or structured pedagogy enacted by the school's management. Additionally, including culturally relevant subjects on the timetable contributes to a school culture that values and actively promotes CRP. This underscores the critical role of institutional policies and practices in fostering inclusive educational approaches. It also illustrates that a school's ethos can encourage cultural relevance through policy or by creating a positive ethos towards the inclusivity of different cultures.

4.3.3 Conclusion: School Policy and Ethos

In conclusion, at the school level, the implementation of CRP was characterised by some instructional and other informal approaches. The instructional practices were demonstrated through written documents or structured pedagogy enacted by the school's management. Additionally, including culturally relevant subjects on the timetable contributed to a school culture that valued and promoted CRP. This underscores the critical role of institutional policies and practices in fostering inclusive educational approaches. Under informal practices, the school's ethos illustrates an openness towards the inclusivity of different cultures and beliefs. Exploring some principles in Ladson-Billings' (1995), the organisational conception of self could be seen through school culture. Several educators in education have elaborated on how school culture and practices have an immense influence on psyche and identity formation (Todd, 2001; Meighan & Harber, 2007). The poster with the school's core values demonstrates the school's *Conceptions of self.* These values are the school's indirect way of promoting certain ethics in their students and staff. Some of the values depicted, like Care, Excellence and Respect, are similar to characteristics advocated by CRP theorists (Billings, 1994 and Gay, 2002). Additionally, the interview responses given by the participants in this study demonstrated the importance that the school management places on culturally relevant teaching and celebrating cultural differences. The element of *Social relationships* is seen in the study school through the events and activities that involve all stakeholders. The participants repeatedly referenced 'International Day' as an event that brings the school community together to learn the languages, foods, artefacts and the different cultural values demonstrated in the student body. Additionally, the Ghanaian cultural values of filial relations and respect for authority. These instances demonstrate that positive social

relationships exist within the school. This underscores the critical role of institutional policies and practices in fostering inclusive educational approaches. It also illustrates that a school's ethos can encourage cultural relevance through policy or by creating a positive ethos towards the inclusivity of different cultures. The following section will explore research question 3, which focuses on the curriculum and teachers' strategies for making their instruction culturally relevant.

4.4 RQ3. How do teachers in a Ghanaian international school at the primary level facilitate cultural relevance within an international curriculum?

This section delves into the instructional ways cultural relevance is demonstrated within an international curriculum framework. The analysis of the interview responses and classroom observations highlighted the adaptability and flexibility of the Cambridge curriculum to accommodate culturally responsive teaching. Looking through the two datasets, some themes were evident: multiculturalism, contextualisation, and using students' funds of knowledge. These two themes will be expanded in the following paragraphs.

4.4.1 Multiculturalism

McCarthy (1990) refers to multicultural education as representing minority cultural identities in curriculum organisation and arrangements. He advocates that curriculum practice and content should not be representative only of the dominant narrative of Eurocentrism or Western culture but of other minority groups like African-Americans, Latinos and Asian-Americans. Although McCarthy's study centred on the American context, this analogy can apply to international curricula. Several researchers like Banks (1997), Sleeter and Grant (1994) and Nieto (2004) have viewed multicultural education as an ideology that fosters an appreciation for one's culture and respect for other cultures, especially in a world that is becoming even more diverse. All the teachers discussed how the existing Cambridge International curriculum, although not explicitly structured around CRP, can be used to foster cultural awareness and understanding. Additionally, the teachers in this study referred to diverse examples of global contexts in their textbooks, creating opportunities to incorporate CRP principles into lessons. In the following sections, I will explore their opinions on the multicultural curriculum of the Cambridge International curriculum and the multicultural texts used in teaching lessons in the study school.

4.4.1.1 Multicultural Curriculum

The Cambridge International curriculum operates in 160 countries and is international in philosophy and approach, which affirms the multicultural theme reiterated by the participants in this study (Cambridge International, 2025). Teacher Randy explained practically how this curriculum's policies and content valued multicultural perspectives, parallel to principles espoused by CRP.

" ..To be really in tune with what the 21st century demands, you should be exposed not only to what you have at home but to everything. So I think it is relevant..." Teacher Randy

Teacher Randy's comment illustrates that the 21st century demands that students be multicultural, and the Cambridge International curriculum facilitates this knowledge. Later, he commented that the Cambridge curriculum differentiated assessments for different English speakers.

"Yes, I'll say yes. Also, I went to a seminar and I realised that they have Global English separate from English as a first language. So Global English will cater for people who do not have English as a first language" – Teacher Randy.

Furthermore, Teacher Randy expands on the differentiation of English assessments in the Cambridge curriculum and how this approach creates an equitable evaluation for students with different English proficiencies.

" *Okay, so most of the textbooks we use, for instance..umm.. I had a Geography book, and, in that book, if Cambridge {curriculum} is about the British, then it should have just been about British stuff, but I came across China and the Asian continent. So, it means they expose the children to other countries or continents."* – Teacher Jane.

Finally, teacher Jane's comment on multicultural textbooks by British education publishers demonstrates the multicultural texts in the textbooks and how they give readers a global perspective of social issues and enhance cultural relevance.

These phrases illustrate the 'multicultural' element of the international curriculum, which encourages students to look beyond their local culture. This is similar to the principles of cultural competence in CRP. The first interview response dwells on the multicultural perspectives that an international education affords students who follow this curriculum. Therefore, multiculturalism broadens students' paradigms toward a global perspective. Sharma (2005) defines a multicultural classroom as one that "requires culturally sensitive strategies and content to provide equal opportunities for academic success and individual growth of all students" (p.54). According to Teacher Randy, this concept of multiculturalism extends to the English policy promoted by Cambridge International. The types of assessments available for the different 'Englishes' in this curriculum acknowledge that English can be spoken as a Second Language or an Additional Language (ESL/EAL), creating equitable assessments to measure the proficiency of English at the different fluency levels exhibited by students globally. Bohney (2016) states that millions globally speak English due to the legacy of colonialism and the continued use of English as a lingua franca for education and business. He advocates that the other types of 'Englishes', which are often devalued by mainstream English speakers, should instead be encouraged and accepted, since two out of three English speakers are non-native speakers.

As such, English as a First Language exams are written by students who are proficient in the language, and English as a Second Language exams are written by students who may speak other languages but may want a certification to prove their standard of English is adequate for academic or career reasons. Also, the growing universality of English as a lingua franca for business and academia has propelled the desire for an international curriculum (Altbach & Knight, 2007). These policies demonstrate how the international curriculum is culturally relevant and responds to the needs of its students.

4.4.1.2 Multicultural Texts and Resources

All three teachers interviewed emphasised multicultural textbooks as an important teaching tool. The teachers argued that the international textbooks used in the school contained diverse case studies and stories from various cultures, and this inherently promoted cultural understanding and encouraged the application of cultural relevance in the classroom. These textbooks exposed students to various cultures and global contexts. Using diverse examples and stories in the learning materials implicitly fosters cross-cultural awareness and understanding. This illustrates how existing curricula can be leveraged to enhance culturally responsive teaching. Below are some responses from the interviews with the teachers and their emphasis on the multicultural content of the textbooks available to them within the school;

'In the Oxford books, there are citations from Somalia, Ethiopia, with respect to their farming' – Teacher Randy (Interview)

Here, Teacher Randy specifically highlights how multicultural examples from African countries directly connect students with culturally relevant content. Teacher Jane also reaffirms the use of multicultural texts as an invaluable teaching resource in the next quote:

"I think I have explained that in the use of our textbooks we come across other culturally relevant... so we get to know about other cultures" – Teacher Jane (Interview)

This quote demonstrates that multicultural textbook content actively introduces students to cultures beyond their immediate experience, encouraging broader cultural dialogue. During the interviews, Teacher Mat's comments illustrated that multicultural content in international curricula books demonstrated cultural relevance because they were not constrained to British examples alone.

"*Cambridge English learners' book, in this case, Learners Book 4. I have seen that the comprehension texts... some are from other cultures and countries. Recently, we read a text that was*

about two Chinese boys who were trying to do a kite fight, and we didn't know anything about doing a kite fight, so we are learning about their cultures" – Teacher Mat (Interview)

Teacher Mat further illustrates this point through a concrete example, demonstrating how multicultural content introduces unfamiliar cultural practices and sparks curiosity and discussion within the classroom.

These responses reiterate the importance of multicultural content in textbooks in an international curriculum. The participants' responses articulate that their encounters with other cultures in the textbooks often lead to conversations about these cultures. However, there was still a deficit of local knowledge in the textbooks, and a case in point is a scenario that occurred in the Year 4 class. While teaching on maps, the teacher made the students read their Geography textbooks by an international publisher, and the map featured in the textbook was a world map. To make it relevant to the students' local context, the teacher pasted a map of Africa on the board and used it to teach the class the key elements of reading a map. Next, the teacher asked each student to walk to the board and point to their countries on the map. A few students struggled to locate their countries on the map. Other students were conversant with maps and easily located their countries and the host country, Ghana.

Figure 12: Excerpt of Global Map in textbook

Figure 12.1: Teacher holding an African Map

This scenario depicts the global context of the international curriculum and the gaps observed by students in developing countries who may not feel represented by global knowledge. The agency of the teacher reveals a dynamic interplay between the Cambridge International curriculum and the implementation of CRP. While the Cambridge International curriculum is not explicitly designed around CRP, the participants illustrate several avenues for integrating cultural relevance in teaching practice. Examples include the inclusion of examples from local contexts, the flexibility afforded by the curriculum to incorporate culturally relevant topics due to multicultural textbooks, and the difference in assessments based on English competence. This broad range of options emphasises the possibility of adapting a seemingly standardised curriculum to embrace culturally responsive teaching. I will be exploring each of these options in the subsequent paragraphs.

According to Ghanaian educator Opoku-Amankwa (2010), textbooks are valued in developed and developing countries because they are support materials that benefit the teacher in lesson planning and provide the student with the necessary information. He asserts that textbooks also hold "psychological satisfaction" because they clearly define the goals of teaching and act as a knowledge repository (p. 160). Agreeing with this opinion, Gay (2010) articulates that books hold a privileged position as the main material teachers use in their classes.

"The most common source of curriculum content used in classrooms is textbooks. Therefore, the quality of textbooks is an important factor in student achievement and culturally responsive teaching" (Gay, 2010, p.128).

Although technology is gaining ground in most parts of the world, books are still the prime resource for teaching and learning (Gay, 2010). This fact is essential since pupils tend to believe and value

information written in books. Additionally, children gain insight into the world through reading books (Rodriguez, 2019). McCarthy (1990) refers to multicultural education as representing minority cultural identities in curriculum organisation and arrangements. He advocates that curriculum, practice, and content should not be representative only of the dominant narrative of Eurocentrism or Western culture but of other minority groups like African Americans, Latinos and Asian-Americans. Although McCarthy's study centred on the American context, this same analogy can be applied to international curricula. The responses from the participants in this study reiterate this same analogy that representation matters, especially with teaching materials like textbooks. Several researchers like Banks (1997), Sleeter and Grant (1994) and Nieto (2004) have viewed multicultural education as an ideology that fosters an appreciation for one's culture and respect for other cultures, especially in a world that is becoming even more diverse. Gay (2010) advocates further for multicultural content by saying it is "integral to improving the academic success of students with colour and preparing all youths for democratic citizenship in a pluralistic society" (p.30). Hence, multicultural textbooks that contain inferences about different cultures, ethnicities, and nationalities show the reader a world of several perspectives and are beneficial to student outcomes. The teachers interviewed in the case study school referred to publishers such as Cambridge Press and Oxford University Press. The teachers regarded the teaching resources from these educational companies as multicultural because the books referenced and illustrated cultures from different countries.

4.4.2 Contextualisation of Curriculum Content

As discussed in the literature review, contextualisation refers to adapting content to situate it in local culture. There were several instances of this in the classroom observations. Incorporating contextualisation in classroom pedagogy is embedded in culturally relevant pedagogy and is beneficial because students identify with the concepts being taught and can relate them to their social context (Au, 1991; Norton, 1992; Hogan, 2008). Contextualisation was done at the host culture level – Ghana, with teachers referencing socio-cultural events happening in the country. Teachers demonstrated intentionality by relating every topic to the Ghanaian context to enable comprehension and real-time understanding. Additionally, contextualisation was applied at an African level by referring to the funds of knowledge of students from other African countries in the class to ensure that their cultural knowledge was not left out in the discussions. The teachers and the children often referred to social and family situations to explain teaching content and to make topics relevant to the students. These instances evidenced the use of funds of knowledge (Moll & Amanti, 2005). The use of cultural competencies from the host and African cultures demonstrates the multicultural identities in the case study school and the use of students' funds of knowledge as a teaching resource. The excerpts below illustrate the ways contextualisation was shown in teaching practice.

Class Scenario 1 (Year 2, Social Studies)

Teacher Jane: *"Hello.. So from our sister's country, Tanzania, okay, there's a rule in the country….Alright, so when you go to Tanzania, you can't carry anything from Tanzania to your country without permission…*

Teacher Jane: "*There's one important rule in Ghana too, and that rule is greeting. Greeting old people. You will not be arrested, but it is, it's seen as an insult..*"

This sample of Teacher Jane's discussions in the Year 2 class on the Laws of the Land demonstrates how the teacher contextualised the topic by referring to laws in Tanzania and Ghana to ensure her Tanzanian student felt acknowledged, as well as her Ghanaian students, who comprised the majority of the class. The Year 6 class was very multicultural as described in the methodology chapter, with students from different African countries, and contextualisation was complex (Table 3.3). However, in the R.M.E class, the teacher was able to infuse contextualisation from all six countries, which was reflected in the class. The class topic on that day centred on the independence of Ghana, and before teaching the subject, Teacher Randy called on the non-Ghanaian students to share stories of independence in their nations. This ensured that students felt included in the topic, emphasised their national identities, and drew upon their funds of knowledge. Hence, the students learnt from each other's cultures, and it emphasised the multicultural wealth of knowledge that was present in this class. The recurring range of topics in all classroom discussions centred around: Home and Family, and The Community and Current Affairs.

4.4.2.1 Home and Family Experiences

The students in this study referred to home and family experiences to support an argument or apply the knowledge taught by the teacher. Their ability to relate academic knowledge to their home experiences indicated their comprehension and broad knowledge. Some examples from the classroom observation scripts are discussed below.

Class Scenario, Year 4, R.M.E

Teacher Mat: "*So I want someone to tell me, so in your house, was there any punishment, any kind of punishment that has been put in place for you? Because you are children, if you do any bad deed, do you have any punishment? Let's listen to some of them. Yes, Musa?"*

Student 6: "*They ground you."*

Teacher Mat*: "**They ground you. And what is grounding? Do you know what grounding is?"*

Student 6: "*It's like among your brothers, they will torture you."*

Teacher Mat: *They will torture you? Hahaha (entire class). So you see, grounding as torturing?*

Student 3: "*Is like you wake up, and they stop you from going out."*

The next scenario shows how one student related a new term to an old one she had experienced with her family.

Class Scenario 2 (Year 2, R.M.E Class)

Teacher Jane: "*Okay. Then, they have an umbrella on top of their head, and they pour a libation and say; Yah o Yah!"*

Students: *"Yah"* (All students)

Teacher Jane: "*Edededе!"*

Student 5: "*In my church, they pour water or spray it on people's heads"*

Student: "Yah!" (All)

Teacher Jane: *"They do what? Oh, that's baptism. Eii Papa! We have a Bishop in class, oh!"*

Student 4: "*When they were naming my baby sister, they poured water on her head."*

Teacher Jane: "*Oh, they poured water on the baby's head? That's baptism."*

The excerpts above prove that teachers and students drew on their lived experiences to make sense of the concepts discussed in the class. In the Year 2 class scenario, a student linked libation to baptism because both acts involved pouring water. It was fascinating to see the parallels and the ways students linked taught concepts to their experiential knowledge. They compared and contrasted similar situations and concluded with their independent thinking. These scenarios illustrate how the students' funds of knowledge are important in comprehension and consolidating new knowledge (Moll,2006).

4.4.2.2 Community and Current Affairs

In the Year 2 and 6 classes, the students referenced popular culture or activities in their environment. I believe this is significant because the class observations were carried out in 2021, a year after COVID restrictions were slowly easing. People were returning to normal activities while maintaining safety protocols. The discussions in the observations enabled students to refer to activities directly connected to their lives, making the lesson relevant and creating a sense of normalcy amidst the anxiety of the pandemic. In the excerpt below, Teacher Jane is teaching the Laws of the Land, and in her discussion, she previously talks about not littering the environment. However, the conversation drifts to the popular minivans around Accra, which are the primary sources of transportation in the city. The conversations that ensued depict real life and are humorous. The students are actively engaged and demonstrate the ability to link conceptual topics to real-life situations and demonstrate critical thinking, which is an integral pillar of CRP (Ladson-Billings, 1995).

Year 2 Classroom Observation Script (Social Studies)

Teacher Jane: "*Who was in the trotro?"* (Ghanaian minivan)

Student 6: *"I and my Aunty."*

Teacher Jane*: "**Just you and your aunty? There are other people, too, right? There are other people in it. You do not know them. Do you know them?"*

Students*:* *"No!"*

Teacher: "*And then the driver and the conductor, right? They always take the money from you."*

Students: *"Do you mean 'the mate?"*

Teacher: "*Yes, in Ghana, we call the conductor 'the mate'."*

Students*:* *"There is no conductor!"*

Teacher: "*The one who takes the money from you is the conductor in the trotro (gesticulating like someone collecting cash from passengers)."*

Student 1: *"The trotros are the small buses?"*

Teacher: *"Yes, the minivans."*

Student 2: "*The mate is the one who shouts, circ! circ! (Circ - Is the abbreviation of Circle, which is the name of a popular destination in Accra."* (Conductors usually shout the bus destinations to indicate the next stop)."

In this excerpt, the children are dumbfounded by the teacher's use of the word 'conductor' to refer to the person on the bus who collects the fare because the local expression of the conductor is "mate" and this is a familiar name known by all Ghanaians. However, the teacher uses the formal name since she is teaching in a formal structure – the school.

In the Social studies class in Year 2, another student draws on his lived experiences and describes graffiti written on a house in his community;

Student 8: *"Me at my house I saw a message saying don't urinate here, you fool, you stupid fool. I remember you said that you should talk to them calmly, calmly.. um.. to somebody who is angry."*

Teacher Jane: ***"****Oh, that's harsh. So they're trying to say that if you litter, you are a stupid fool, right? But it's harsh. That's harsh, that's a harsh word to say."*

These examples of students relating class topics to lived experiences demonstrate critical thinking and awareness of socio-political issues, which is an important component of the CRP framework and demonstrates a pedagogy that facilitates cultural relevance.

In the Year 6 class, there were two poignant conversations about government policy concerning waste management and the need to be responsible citizens who participate in cleaning up initiatives. On the other hand, in the same class, there was a discussion on the lack of government intervention in the construction of some roads and how citizens can show togetherness by coming together to solve social problems and not always depending on government action all the time.

Classroom observation (Social Studies- Year 6)

Teacher Randy: *"Right now, the government is doing a Clean Ghana project, and there are certain things you are to do. Especially the space in front of your house, and everybody must help. You can't sleep whilst others are doing it; it doesn't show commitment to your community. Do you understand that? Yes, and then taking part in public activities such as voting, census, building, etc, I told you about that? Census, yes. So, one was held recently. Remember that an official went round asking questions about your family, the number of people, the work they do, and all that."*

Student 2 : "*Why do they want to know about us?"*

***** Time Elapses******

Teacher Randy: *"When it rains, you know the trouble we go through. Some of you don't even come to school because the roads are very bad. So, what can we do about it? Should we stay like that all the time? No.. so what can we do?"*

Student 4: "*Uncle Randy, around my estate, my road isn't good, so the estate people, we put money together, and now they are fixing the road."*

Teacher Randy: *"Exactly! That is what we are talking about. Exactly, yes."*

The conversations in the Year 6 class showed a more mature understanding of socio-political events and polemics in Ghana and within their community. The transition between academic concepts in the curriculum and relating these to societal events demonstrated cultural relevance and criticality, a characteristic of culturally relevant pedagogy. Additionally, it illustrates the pedagogy of bringing seemingly abstract academic concepts down to the local lived experiences of the students, leading to impactful socio-emotional and academic outcomes.

4.4.3 Conclusion: Multiculturalism and Contextualisation of the International Curriculum

In conclusion, the excerpts in this section illustrate how the teachers utilised the students' funds of knowledge and lived experiences to make the international curriculum relevant to their students' lived experiences. All three teachers interviewed argued that the Cambridge International curriculum was multicultural and culturally relevant because the textbooks published by this corporation use multicultural content that is not limited to British culture. Their responses reinforce the theme of multiculturalism within the international curriculum. Nonetheless, their innovativeness in contextualising these books demonstrates their real-time agency and commitment to enhancing comprehension through their local perspectives. This enables a duality of global and local knowledge and shows the nuances at play in the school.

At the instructional level, the analysis of the datasets showed that pedagogy was multimodal and multilingual, demonstrating the flexibility of knowledge construction. Ladson-Billings' (1995) *Concepts of Knowledge* were evident in the data sets. Knowledge construction did not follow a databank model; instead, it was jointly constructed through the local examples and the funds of knowledge employed by the study's participant teachers. Furthermore, classroom observations demonstrated the use of contextualisation, funds of knowledge, and local knowledge- "Twi," as

different teaching resources to increase engagement, facilitate cultural relevance and comprehension. Furthermore, the decision by the school management to formulate a subject area that best suits the needs of their students through a subject matter named African Studies demonstrates a culture of inclusivity. Observing a gap in knowledge and responding to it by adapting and formulating teaching content demonstrates a level of critical thinking and questioning the status quo. From an organisational level, it can be affirmed that conceptions of knowledge are evident in the case study school because, at all levels, there was evidence of agency in teaching and the use of students' funds of knowledge as a teaching tool in class. Nonetheless, this study did not observe the concept of scaffolding, meaning providing academic support for students.

Hence, the findings under the instruction level emphasise multiculturalism and contextualisation as ways of implementing cultural relevance within an international curriculum. Next, I discuss the themes through Ladson-Billings' (1995)

4.4.4 Chapter Summary and Key Findings

In conclusion, the analysis demonstrated that cultural competency was the major way the participant teachers encouraged cultural relevance. The datasets illustrated two types of cultural competencies: The Global and Local. The Global refers to the multicultural education promoted in the international curriculum, and the local refers to local culture and the students' funds of knowledge. The classroom observations illustrated the ways the participant teachers in this study utilised the students' out-of-school experiences as teaching resources. The use of informal strategies like music, local expressions, and a positive classroom atmosphere demonstrated the school's ethos of encouraging diversity. Furthermore, school policy and subjects like African studies amplified the school's belief in cultural relevance. Concerning instruction, the data showed that the Cambridge International curriculum is multicultural and facilitates cultural relevance through the global perspectives within its textbooks and curriculum. However, pedagogical practices that the participant teachers utilised drew from their students' lived experiences and enabled contextualisation, which engaged the students and facilitated comprehension. In the introductory chapter, I quoted Bates (2010) when he said international schools "facilitated a detachment of education" from local knowledge and created a dissonance between school culture and home culture. However, the findings in this study illustrate cultural relevance as a bridge between two perspectives: The Western instructional knowledge and Local knowledge (African and Ghanaian culture) through the pedagogy used in the case study school. Finally, interspersed within this chapter, I have demonstrated the ways the school applied the CRP principles according to Ladson-Billings' framework (1995). The discussion chapter will discuss the findings and the final conclusions concerning this study.

Chapter 5 - Discussion Section

5.1 Introduction

The discussions in this chapter explain the relevance of culturally relevant pedagogy within the observed international school in Ghana. Next, I explain how cultural relevance is applied in the observed school and how the participating teachers teach global concepts using local references and experiential knowledge. I propose the terms' global' and 'local' to explain the duality demonstrated in the pedagogy observed in the classroom. The central argument explored in this chapter examines how global perspectives transmitted through the international curriculum can be mediated through local cultural narratives and informal strategies, culminating in a pedagogy that bridges global and local cultures and holistically prepares students for both. Additionally, I posit that cultural relevance is demonstrated at three levels, as articulated by previous scholars in the field (Richards et al., 2007; Affgard Edwards, 2016; Shey & Fangwi, 2020).

The first research question in this dissertation examines the application of cultural relevance at the teacher level. The second research question examines the school level and how school policy and ethos facilitate cultural relevance. Finally, the third research question explores the instructional level, encompassing curriculum and pedagogy.

5.2 Global Relevance of CRP

Findings from this study affirm the importance of culturally relevant pedagogy within the observed school. Three significant findings emerged from the thematic analysis: (1) Merging Global and Local Competencies, (2) School Policies and Ethos, and (3) Multiculturalism Contextualisation. I believe this is significant because culturally relevant pedagogy originated two decades ago in the United States due to social inequalities and the deficit model associated with students from minority backgrounds (Ladson-Billings, 1995), its application in a non-Western, post-colonial context such as Ghana offers new insights into its adaptability and potential impact (Gay, 2010). This theoretical framework has been historically researched in the United States to explore racial or minority inequality and how educational systems limit educational outcomes for minority students. According to Ladson-Billings' (1995) research, teachers who used cultural references from their students' backgrounds and experiences helped develop a better sense of self, improved social relationships and raised socio-critical awareness. This framework has since evolved and expanded from its original conceptualisation to address 21st-century challenges (Ladson-Billings, 2014; Paris, 2021). Culturally relevant pedagogy has been applied in various educational settings.

In this study, Ladson-Billings' (1995) framework is employed to examine an international school in Ghana, a country that was formerly a British colony. This history continues to influence education policy as formal schools use English as the language of instruction, and most Ghanaians favour international curricula. As such, cultural relevance, in this case, does not mean fighting social injustice and racial inequality. However, cultural relevance in this school's context demonstrates knowledge equality by adapting mainstream curricula to incorporate local culture and promote self-identity in a multicultural and global classroom.

In the context of the school where I conducted my research, the post-colonial history of Ghana, the continued preference for English as the language of instruction, and the adoption of international curricula, such as the Cambridge International Curriculum, demonstrate the enduring influence of Western education and the ongoing desire for global competence. However, the findings illustrate the interplay between the global and local aspects of the school. While a 'global' curriculum, such as the Cambridge International curriculum, may perpetuate particular Western intellectual power dynamics, CRP enables teachers to mediate this curriculum by connecting it to local knowledge and experiences, thereby empowering students to engage with the material on their terms and succeed in a system that might otherwise feel alienating.

Furthermore, the data collected from classroom observations demonstrate that culturally relevant pedagogy can be effective in a post-colonial context when stakeholders understand the nuances and complexities of diversity and can effectively fuse the global with the local. However, few studies have explored the concept of CRP in non-Western societies and the complexities and nuances within those societies. Therefore, this study situates the idea of culturally relevant pedagogy in a different setting from the United States. Secondly, this study situates CRP within an international school in Ghana, where the student population is primarily Ghanaian or African. Although this population may appear racially homogeneous, Ghanaian society is diverse, with over fifty local languages spoken (Anyidoho & Dakubu,2008).

Additionally, students from other neighbouring African nations, who form a part of the school population, bring the knowledge of their languages and social contexts to the school. According to Hayden and Thompson (2013) and other experts in international education, the school in this study can be classified as a Type C school, meaning that most students come from a homogeneous group, primarily from the host nation. However, this study demonstrates that categorising post-colonial international schools as a single entity is challenging because they are complex and diverse. Although these students may belong to the same race and nation, diversity within Ghanaian and African cultures is complex. Against this background, cultural relevance serves as a framework that enables teachers within the school to bridge the global with the local through their multimodal teaching strategies.

5.2.1 The Global and the Local (RQ.1)

I propose using the terms "global" and "local" to describe the intersection of global and local cultures that are in play within the school. The term 'global' refers to the ways the Cambridge curriculum in this study school guides school policy and teaching content, informed by an international perspective. Hence, students are taught a curriculum that provides them with a global perspective and prepares them to adapt to various global contexts (Hayden,2008; Ball & Nikita, 2014). In this study, the textbooks, formal education structure, and performance standards implemented in the study school are all rooted in "Western intellectual traditions" (Bang et al., 2014). A case in point is the Year 6 class, where teacher Randy reminded his students that they would be assessed using the same benchmarks as students around the world and that they needed to prove themselves. This comment highlights the global aspect of international education as one that spans several nations and employs standard performance benchmarks to assess student outcomes (Sahlberg, 2016). This model builds upon the human and social capital models outlined in the literature review.

On the other hand, 'the local' emphasises 'looking in' and supports frameworks like cultural relevance and funds of knowledge (Ladson-Billings, 1995; Moll et al., 2006). This means utilising the experiential and cultural knowledge of the students in the class to drive instruction and facilitate learning. Hence, a case in point is that the teachers in this study utilised local language, movement, vocal inflexions, and funds of knowledge to draw on the students' culture or lived experiences, thereby enhancing the learning process. These local strategies were evident in the classroom observations, with the participant teachers employing such strategies to ensure their students understood the teaching content and could relate to the topics.

The participating teachers' intentional integration of local concepts into the standardised international curriculum can be described as a form of resistance against conventional teaching styles. Freire (1996) would have viewed this as rejecting the "banking model" of education, emphasising the importance of teaching that addresses students' needs. This is particularly important for students in schools where their curriculum may not have been initially created for their cultural context and may contain elements that are dissonant with their host culture. Culturally relevant pedagogy can be used to situate learning within cultural contexts while maintaining the global perspective of the international curriculum, thereby creating individuals who are not only internationally minded but also locally relevant to their socio-cultural context.

As such, culturally relevant pedagogy, unlike other emancipatory pedagogies that advocate for the complete elimination of Western education models, CRP demonstrates how teachers can convey global concepts through local forms. Here, CRP also serves as a crucial bridge, enabling students to access and succeed within a curriculum primarily designed for European contexts. This is not to

diminish the ongoing need for justice and equity within the colonial curriculum itself but rather to highlight an additional layer of complexity: CRP becomes a tool for empowering Ghanaian students to navigate and master a system that was not initially designed with their cultural backgrounds and experiences in mind but creates an intersection where the global and local meet. This is crucial for Ghanaian students who are being prepared to be 'internationally minded' by possessing skills comparable to those of their counterparts in other parts of the world while remaining responsible citizens in their environment and confident in their self-identity. This need for dual competency in global and the local knowledge can be seen in the African Union's education strategy which states that the vision for education on the African continent is to "nurture African core values" whilst preparing the youth for sustainable development at "national, sub-regional, and continental levels" (p.21, African Union, 2016). This statement demonstrates that the human capital model needed in Africa today is a workforce at par with global standards and similarly adaptable to their local market economy.

As such, partnerships are essential in today's increasingly diverse and multicultural world, a phenomenon that is also reflected in classrooms as microcosms of society. The diversity among Ghanaian students, many of whom speak different ethnic languages, along with the presence of other African students in the school, challenges the notion that 'type C' international schools are homogeneous, as Hayden & Thompson (2013) suggested. The students may be racially homogeneous; however, there may be diversity in ethnicity, religion, and lived experiences. In such contexts, the concept of cultural relevance remains applicable. Hence, a standardised international curriculum, such as the Cambridge International curriculum, is insufficient to meet the academic and social needs of such a diverse student group; a pedagogy must consider the diverse needs of students in the classroom, which is what cultural relevance achieves within the school.

The students in the observed school have inherited a colonial education legacy that is maintained through a globalised and neo-liberal educational system. Therefore, these students must be adaptable to both contexts to remain relevant and competitive with their peers in other nations. At the same time, they must remain connected to their cultural roots and be agents of change in their communities. The findings suggest that cultural relevance acts as a bridge between these two worlds. Although at its inception, the racialising discourses used in CRP were designed for white majority societies, it operates differently in this Ghanaian international school context.

Gay (2015) examines the complexities of culturally responsive teaching (CRT) in diverse international contexts, a term often used interchangeably with culturally responsive pedagogy (CRP). The central argument in her article emphasises the need for nuanced approaches to cultural relevance tailored to specific societal dynamics and student demographics. Gay argues that teaching needs to

be “nuanced to fit the specific characteristics and needs of these different settings," acknowledging that challenges and opportunities vary across nations. The author highlights the pervasive issue of student underachievement among marginalised groups globally, stating that "the school underachievement of students from poor, urban, rural, and non-mainstream ethnic, racial, and linguistic groups is a recurrent concern of educators in the United States and is growing in significance in many other countries around the world." (pg. 129). Although the students observed in this study are not economically marginalised, the term “non-mainstream” applies to their context. Their school context and curriculum follow a Westernised knowledge base, which disadvantages their local or non-mainstream knowledge and culture. The pervasiveness of Western culture in formal education, technology, and media puts other lesser-known cultures and languages at a deficit; hence, there is a need for cultural relevance even in global contexts. In this study, there were numerous instances of teachers contextualising teaching content and situating it within the Ghanaian or African context. The deliberate practice by the teachers to incorporate cultural knowledge into their teaching practices highlights the gap between the global and the local in international curricula and the ways cultural relevance serves as a vehicle to merge both contexts. For instance, the teachers observed would ask students to share how they understood the topic taught through their experiences, home life or religion. Another scenario that highlighted the gap in African or Ghanaian representation in international curriculum textbooks was observed in the Year 4 class. The teacher remedied this by incorporating an African map into his lesson, despite the textbook only featuring a world map. This allowed the students to link a seemingly abstract concept to their lived experiences and cultural lenses, facilitating their comprehension. These observations demonstrate how teachers can strategically adapt the curriculum to ensure that their students can effectively understand curriculum content and perform well on international assessments, thereby opening doors to future educational and professional opportunities. Furthermore, schools are becoming increasingly diverse and concerned about being equitable towards diverse immigrant student populations (Gay, 2010; Ladson-Billings,2014; Banks, 2010). Hence, there is a need for a pluralistic approach to education as an integral component of quality education in both national and international school contexts. It is essential to consider contextualised teaching strategies that account for the unique challenges and conditions of each local setting when translating theoretical ideas into practical teaching methods. In conclusion, cultural relevance emphasises the importance of creating learning environments sensitive to students' diverse cultural backgrounds, thereby promoting intercultural understanding. These situated learning techniques demonstrate the practical ways the global merges with the local. In the following sections, I will discuss the findings for the remaining research questions. The findings have been segmented into the Teacher Level, School Level and Instructional to demonstrate how cultural relevance is a whole school approach (Richards et al., 2007).

5.2.1.1 Teacher Level (RQ.1a)

Cultural competency and funds of knowledge were seen in the classroom observations. The teachers in this study employed several strategies to make their teaching culturally relevant. Their agency and care ensured that the curriculum was situated in the sociocultural context of the students; hence, teachers were at the helm of ensuring cultural competency was demonstrated through the applied techniques. Some of these strategies are outlined in the subsequent paragraphs.

5.2.1.1.I Cultural Competency and Informal Strategies

In the Year 2 class, the teacher and students used some terms in the local language, 'Twi,' in their conversations to explain a topic. Using local expressions highlights the significance of language as a means to facilitate learning. Although English is the mode of instruction, certain words like "trotro" (a commercial minivan) or exclamations like "mama!" (meaning "mummy") were used in class and understood by the students. During the Religious and Moral Education lesson, role play and movement were evident in the class, and students came to the front to demonstrate how different religions in Ghanaian society pray. Some students knelt and prayed like Christians; others crouched like Muslims to pray, and finally, some of the students acted like they were pouring libations to their ancestors, as is portrayed in Ghanaian traditional religion. Movement and role-play made the class vibrant and interactive for the students. Music, dance, and role play are important in Ghanaian culture, as these techniques were utilised prominently in the past to transmit knowledge from the older generation to the younger ones through storytelling and folklore (Pinto, 2008; Amponsah, 2023). Additionally, the use of music and role play in this study reiterates a previous studies stated in the literature review on cultural relevance in Ghana by Osafo-Acquah (2017), which highlighted the ways Ghanaian culture, like music, gestures, facial expressions, and role play, were strategies teachers used to be culturally relevant in their teaching practice. Hence, using these strategies to facilitate cultural relevance within formal education demonstrates how cultural beliefs can influence pedagogy and can be utilised as teaching resources in the classroom.

In the Year 4 classroom, several instances of group work and the use of multimodal strategies enhanced teaching and learning. Group work aligns with the "Social relations" principle advocated by Ladson-Billings (1995). Additionally, the rapport between students and teachers illustrated the positive and family atmosphere in the class. Students called their teachers "Uncle" and "Aunty" and covered for their colleagues when they were stuck in their responses or needed someone to advocate for them. In all the classes, the students drew on their family and community experiences and felt comfortable sharing these experiences with the larger group. These principles reaffirm Hofstede's (1984) theory of collectivist societies, and it was interesting to see the sense of 'ubuntu' or family atmosphere in the classrooms.

One striking instance that demonstrated cultural relevance was during the Year 4 Social Studies class, when the teacher ensured cultural competence by displaying a map of Africa on the board because the map in the students' geography textbook only featured a world map. This scenario demonstrated how the teacher actively worked to integrate a local example relevant to his students, which was absent from their curriculum, so that they could feel represented. This ability to switch from the global to the local enhanced socio-critical consciousness and contextualised teaching to meet the learner's needs, as advocated by Gay (2015). Following this, students went to the African map on the board and pointed to their respective countries. This allowed the students to situate their national identities within an African identity and to learn spatially how close they were to other countries and the host country, Ghana. The use of the African map capitalised on students' interests and culture, enhancing class rapport and respect for different cultures. In summary, all the teachers demonstrated agency by enabling their students to draw on their family and community experiences, which enhanced the class discussions and made the lessons more contextually relevant to students' practical lives. In the next segment, I discuss how the school implements cultural relevance.

5.3 The School Level (RQ.2)

The findings at the school level focused on institutionalised methods of demonstrating cultural relevancy. Interviews with participants and observations in the classroom revealed that the school actively employs culturally responsive pedagogy (CRP) by adapting the curriculum and fostering an environment that values cultural diversity.

5.3.1 Adaptation of School Policy

The school facilitates these practices through established policies and a strong ethos that promotes cultural diversity. In the interviews, participants cited strategies, such as schemes of work, time slots set aside for African Studies, and school events, to demonstrate how school policy supports this goal. Equally, the school ethos is evident in events such as "International Day," featured on the academic calendar, which celebrates and promotes the rich diversity within the school. Furthermore, daily activities like assembly times promote cultural discussions on campus. Ball (1993) outlines that educational policy consists of three interconnected structures. The first engages with "interactions at governance levels," encompassing policies that stem from international and national authorities, including governmental regulations and agreements between countries, such as those from the United Nations or the African Union. The second structure focuses on "local ecologies," where policies are interpreted and contextualised within specific communities to ensure effective implementation. The third structure pertains to the "institutional level," examining how policies are enacted within educational institutions. In this study, policy implementation begins at the school management level,

progresses to departmental heads, and ultimately reaches teachers who enact these policies in their classrooms. According to Steer et al. (2007), policies are interpreted and mediated differently as they move through these structures. This process of adaptation can cause misunderstandings or distortions of the original intent. During the interviews, teachers highlighted the introduction of African Studies, a new subject that explores African culture, clothing, food, and values. Although the school adheres to an international curriculum, with 90% of its student population coming from African backgrounds, management recognised that while the Cambridge International curriculum promotes multiculturalism, it often lacks depth in representing African cultural beliefs and values. As a result, the school management developed the African Studies program to address this gap, offering students contextually relevant education that connects them with their heritage. This scenario illustrates the delicate balance between delivering an international curriculum essential in a globalising world while ensuring students remain rooted in their local cultural values. The study school exemplifies the effective mediation, interpretation and even adaptation of the curriculum to ensure cultural relevance for the students within the school.

5.4 The Instructional Level (RQ.3)

Finally, the instructional level pertains to the curriculum content used in class and how it conveys knowledge. Richards, Brown, and Forde (2007) state that the instructional level is the third way schools demonstrate their use of CRP. These scholars further argue that classroom instruction is culturally relevant when it "utilises the student's culture and language in instruction (p. 66, ibid.). Such a pedagogical stance respects students' personal and communal identity. During the classroom observations, teachers in the observed classes demonstrated the use of local language. Furthermore, they referred to their students' funds of knowledge as teaching resources in their instruction, and this illustrates the ways the school adapted curriculum and the teachers utilised pedagogy that facilitates cultural relevancy. Two main themes were found at the instructional level: multicultural education and contextualisation.

5.4.1 Multicultural education

According to all the participants in this study, the Cambridge International curriculum was culturally relevant because it was multicultural and exposed the students to various cultures through the texts and case studies in the textbooks. Multicultural education and culturally relevant pedagogy (CRP) are closely related but are distinct educational approaches. While both aim to create inclusive and equitable learning environments, they differ in scope and focus. Multicultural education is a comprehensive approach encompassing various aspects of education, designed to address the needs of students from diverse cultural backgrounds. It aims to create a more equitable and inclusive learning environment for all students, regardless of their cultural background. Multiculturalism

focuses on including diverse perspectives and content across all subject areas; however, it also examines the underlying power dynamics and systemic biases within education systems. Culturally relevant pedagogy is a specific pedagogical approach that focuses on teaching methods and classroom environments that are meaningful and relevant to students' cultural backgrounds. It emphasises using students' cultural knowledge, prior experiences, and perspectives to enhance their learning and academic achievement. The teachers in this study illustrated the use of cultural relevance by teaching global concepts through socio-cultural analogies, ensuring students understood the lessons. The responses from the interviews and classroom observation demonstrated multiculturalism. Teachers cited multicultural books used in teaching the international curriculum as a way to expose students to different cultures. At its core, the Cambridge International Curriculum aims to develop internationally minded students, which is linked to multiculturalism, as it exposes students to global perspectives. The findings demonstrate that multicultural education aligns with the principles of culturally relevant pedagogy, which aims to broaden students' perspectives and promote intercultural understanding (Banks, 2009). However, student engagement and comprehension are improved when multicultural education is paired with contextualisation- situating learning in the students' local contexts.

5.4.2 The contextualisation of the international curriculum

Private schools that use the Cambridge International program have the freedom to set their own rules and create structures that help them reach their primary goals while still following the guidelines set by Cambridge International Education (Cambridge Assessment International Education, 2022). Hence, policies established by international educational organisations like Cambridge International may be adapted, influenced, and sometimes even challenged to suit the goals of the local school (Hammad & Shah, 2018). The intersection of schools maintaining their internal ethos whilst observing the academic and policy benchmarks set by Cambridge International is a skilful balance observed in this study through classroom observations and participant interviews. Coffield et al. (2013) affirm this mediation process by saying that policy affects practice in schools and school leadership, and educators translate policy to suit their ethos and learning objectives. Furthermore, Steer et al. (2007) state in their work that policy levers interact. Policies enacted in any institutional structure do not work in isolation. On the contrary, they interact with other policies and are mediated and adapted to fit the institution's context. Creating "African Studies" as a new subject in the case study school is an example of an adaptation to policy. This type of adaptation is supported by the results presented in the Hammad and Shah (2018) study, as referenced in the literature review, which examined how school leaders in the Kingdom of Saudi Arabia adapted or circumvented certain international school policies to accommodate their conservative religious ethos.

Similarly, in this study, teachers contextualised the curriculum to facilitate content comprehension and ensure interactive instruction. This sort of adaptation occurred in real-time in their classrooms whilst teaching a subject in class. They demonstrated cultural relevance by incorporating local culture, colloquial expressions, local language, role-playing, and students' experiences to explain global concepts in terms that were relatable to their students. The micro-decisions made by teachers in their classrooms demonstrate their agency, care, and the transformative presence of teachers who understand the importance of their students' cultural backgrounds and their connection to learning outcomes (Ladson-Billings, 1995; Gay, 2000; Rychly, 2012).

5.4.3 The application of CRP in an International Curriculum (CAIE)

There has been extensive research on CRP in minority communities in the US, as well as in other indigenous societies, such as the Roma and the Aboriginal people of Australia (Gay, 2010; Melendez–Luces and Couto-Cantero; Morrison et al., 2019). However, scant research has been conducted on CRP within international schools (Affgard-Edwards, 2016). International schools are multi-ethnic spaces that welcome students from diverse cultural, ethnic, and religious backgrounds. Therefore, culturally relevant pedagogy is an appropriate tool to enhance instruction in tandem with the international curriculum. International education refers to teaching students with an international or global perspective and ensuring that teaching concepts are not limited to local knowledge but encompass global narratives. Hill (2000) regards “international mindedness” as the end product of international education. Several scholars have noted that international education equips students with a global perspective on issues and enables them to adapt to any cultural context (Hayden, 2006; Marshall, 2017). Muller (2012) reiterates this and adds that international education increases open-mindedness, decreases ethnocentrism, and enhances the comprehension of global perspectives.

The CRP framework encourages educators to acknowledge the diversity of cultural backgrounds in their classes and to utilise it as an essential tool in teaching, ensuring that the content students learn is relevant and grounded in their cultural contexts. Therefore, international education and culturally relevant pedagogy share a common similarity: the awareness of one’s beliefs and the appreciation of different cultural values. This intersection highlights the importance of integrating diverse cultural perspectives within the curriculum, allowing students to engage meaningfully with the content while honouring their cultural identities. In this way, students can better understand global issues while respecting their diverse experiences and backgrounds. These two elements are critical skills for 21st-century students. However, their difference lies in their purpose. Hill (2000) articulates that international education aims to place students in an institution where differences are the norm, equipping them with skills and attitudes that enable them to become global citizens (p. 12). In contrast, culturally relevant pedagogy (CRP) is a teaching approach or tool focused on utilising the

diverse cultures within a classroom as a resource for teaching. In examining the partnership between the Cambridge International Curriculum (CAIE) and culturally relevant pedagogy, multiculturalism and contextualisation emerged during the research, illustrating the convergences between the international curriculum and culturally relevant pedagogy (CRP). I argue that these two elements demonstrate the 'global' aspects of the curriculum and the 'local' culturally relevant practices the teachers used to facilitate their teaching process.

5.5 Summary

In this section, I have demonstrated that cultural relevance is important in the observed school because it helps students understand and connect global ideas through the lens of local sociocultural references. The contribution of this research is twofold: first, in its scope and implementation. The scope of this research explored culturally relevant pedagogy in a post-colonial context within an international school, an area of study which is still underdeveloped. This study reveals that CRP operates on multiple levels in a post-colonial context, such as Ghana. It addresses fundamental issues of justice and equity by valuing and leveraging students' cultural backgrounds and experiences as a pedagogical resource. Simultaneously, cultural relevance is a pragmatic tool, empowering students to access and succeed within a globalised educational system that often prioritises Western perspectives and knowledge.

The different levels of complexity in this educational setting explore how the teachers in this study bridged global ideas with local culture, demonstrating an insightful approach to articulating cultural relevance. The teachers demonstrated agency in real time by adapting global ideas through sociocultural references relatable to their students, thereby facilitating a deeper understanding. This is a significant addition to the literature in the field. The findings at the teacher, school and instructional levels demonstrate how the school has adapted its curriculum and teaching methods to create an environment where cultural diversity is valued and seen as a means to enhance learning outcomes. The next chapter will provide a detailed examination of the contribution of the findings to research and outline opportunities for further research in this field.

CHAPTER 6: CONCLUSION

6.1 Introduction

In this final chapter, I will summarise the research process and reflect on my EdD thesis journey. I will start by considering the research questions stated at the beginning of the study in light of the findings. Following this, I will provide recommendations for policy and practice regarding culturally relevant pedagogy. The chapter ends with my contribution to knowledge and my final reflections and conclusions.

6.2 Addressing the Research Questions

This research explored the Culturally Relevant Pedagogy (CRP) framework of Ladson-Billings (1995) to understand the participant teachers' perspective on cultural relevance and observed their teaching practices. The Cambridge International curriculum was also studied in the case study school to establish how successfully this curriculum worked in tandem with the CRP framework. The research questions are addressed below.

RQ1. How do teachers in a Ghanaian international school at the primary level teach for cultural relevance?

The participant teachers in this study focused on cultural competence to implement cultural relevance in their classrooms by ensuring that their students' cultural backgrounds were acknowledged and utilised as a teaching resource in class. In the classroom observations, the teachers demonstrated a situated application of culturally relevant pedagogy by using the students' funds of knowledge and local anecdotes and creating an inclusive, positive classroom environment. Although the summary of interview responses demonstrated that the teachers in the study had a minimal understanding of the concept of Culturally Relevant Pedagogy, their understanding focused on the *cultural competence* aspect of CRP. Nonetheless, the findings of this study extend cultural competence to 'Global and Local Competencies' to explain how the participant teachers drew from global perspectives from the Cambridge curriculum and infused local competencies from Ghanaian and African culture in their pedagogy. This is significant as there has been a call for cultural relevance to be researched in different global contexts (Gay, 2015). Additionally, the findings demonstrate that culturally relevant pedagogy is important in post-colonial contexts like Ghana, where there is a demand for international curricula due to its social capital and potential for mobility. However, there is a need to ensure local cultural competency so students are holistically prepared for Global and Local opportunities.

RQ1a. What are the instructional and informal practices of culturally relevant pedagogy employed by teachers at the primary level in a Ghanaian international school?

This research question explores instructional practices in the case study school, such as school policies or documents demonstrating cultural relevance. On the other hand, the informal practices were the subtle ways in which culturally relevant pedagogy was demonstrated in the school. The findings indicated that school documents and technology were instructional practices that facilitated cultural relevance. Under informal practices, embodied ways of demonstrating cultural relevance through movement, anecdotal discussions, songs, and local language were instrumental in creating an inclusive and positive classroom environment, where the students' funds of knowledge were used as teaching resources.

RQ2. How does the school culture practice cultural relevance?

The results indicated that cultural relevance and pedagogy (CRP) were demonstrated institutionally through the school's policies and ethos. The school management adapted the curriculum and created a distinct subject called 'African Studies,' which focuses on African history and cultural values. This initiative showcases their commitment to incorporating cultural relevance within the school. Examples of institutional policies include school activities such as International Day, which celebrates the students' cultural heritage, and assembly times featuring discussions on cultural values. Additionally, cultural relevance was observed in the school through the agency granted to teachers, allowing them to implement cultural relevance in various ways. Classroom observations revealed a positive environment that supported this initiative. Overall, the findings of this research demonstrate that cultural relevance was evident in the case study school through both policy and school culture.

RQ3. How do teachers in a Ghanaian international school at the primary level facilitate cultural relevance within an international curriculum?

This study showed that the teachers demonstrated cultural relevance, which was facilitated within the Cambridge International Curriculum through contextualisation. There were two reasons for this finding, and I will expand on them below;

1. **Multicultural content of the textbooks**

   The teachers in this study referred to the Cambridge International textbooks as multicultural books that broadened their students' perspectives of different cultures. This is because the textbooks used case studies and examples from various countries. Hence, the students became familiar with different names, cities, and ways of living. In summary, they believed that the multi-cultural content of the textbooks facilitated culturally relevant pedagogy because it introduced students to different world views, which sparked discussions on socio-political events, which enhanced

criticality and cultural competence. Where there were gaps in Ghanaian and African representation in the textbooks, teachers included local cultural competencies, connecting global academic standards with students' cultural experiences.

2. Contextualisation

Furthermore, the teachers utilised contextualisation to make their lessons relevant to the students' lived experiences and to complement the Cambridge International curriculum. The teachers demonstrated contextualisation when they referenced socio-cultural events happening in Ghana and other African countries, as represented by the students in the class. They also adapted teaching materials to illustrate a Ghanaian or African perspective of a topic, as seen in the African map scenario in the Year 4 social studies class. The intentionality shown by the teachers to situate learning in the cultural environments of their students demonstrates their agency and commitment to enhancing comprehension through local perspectives. This duality of merging global teaching concepts to real-life situations refers again to the interplay of the Global and Local competencies I advocate, which is integral to implementing cultural relevance in the post-colonial context.

6.3 Contribution to Policy within the Case Study School

This is a case study research that was undertaken within a school. This research, unlike those that are 'action research' driven, did not aim to investigate and solve an issue within the case study school. However, due to the fact that this study was a collaborative one; collaborative in the sense that it involved school management, parents, participating teachers, and the students in the classroom observations in one way or another, I deem it necessary to share the findings of this study with the school's management and the participating teachers whose opinions and time were crucial to the research project. It is very probable that these findings may lead to school policy appraisal and improvement, especially as culturally relevant pedagogy has been shown to be an important issue for the school, as demonstrated in the school's provision for African Studies and the other school activities that aim to value the students' cultural heritages.

Also, I recommend that the school create an annual scheme or curriculum content guide that streamlines the content taught in their African Studies curriculum to give structure to lessons taught. The scheme should cover the main topics that should be taught every term, whilst giving the teachers the flexibility to apply content in various modalities that would be engaging and appropriate to their students. It is my hope that this study serves as an impetus to improve pedagogy as it pertains to the culturally relevant framework, whilst considering the school's ethos and organisational goals.

6.4 Contribution to Policy concerning the Cambridge International Curriculum (CAIE)

Based on the results of this research, I recommend that Cambridge International take additional steps to incorporate Culturally Relevant Pedagogy into its curriculum. This could involve clearly stating in their policies or on their website that their curriculum is designed for an international community. However, it should also affirm that schools have the right to contextualise or adapt the teaching content to better align with their students' cultural heritages and beliefs. This approach would clearly demonstrate support for culturally relevant frameworks as a useful tool within their curriculum.

Furthermore, the teachers in the study school mentioned textbooks and teaching materials as a vital tool for their teaching practice. This opinion, as evidenced by Gay (2000), states that books play a significant role in the teaching process. Hence, I recommend that books published for the Global South should have points of reflection and avenues of contextualisation inserted in every chapter that begins a new topic. For instance, a Cambridge International Science textbook that has the topic of ecosystems should have some extra questions that ask students to relate the content taught to their social environment. These points of reflection interspersed in the textbooks will create avenues for teachers and students to pause, reflect and adapt content taught to their unique environment, and this would encourage socio-political awareness and critical thinking skills.

6.5 Contribution to Policy in other International Schools

There are a few studies that have explored the tensions that occur in international schools concerning the use of international curriculum and the appropriate allowance for host culture or the funds of knowledge of the students in the school. In Sub-Saharan Africa, research on international curriculum use is even scarcer (Kopsick, 2021). Hence, this research plays an important role in adding to the literature in the CRP field because it can be used as a guide for schools to assess the effective running of CRP within their educational setting. The approaches taken in this research can be transferred and adapted to other international schools that may want to improve their policy on cultural relevancy in their curriculum. In the subsequent paragraphs, the different modes of application that can be utilised in a school environment are elaborated on.

Continuous Professional Development Training

To ensure the quality of teaching and to keep teachers updated with educational policies or benchmarks, schools usually invest in training programmes for teachers. In this study, the interview questions that were formulated to address the participants' perspectives about CRP could be used in professional development workshops that focus on culturally relevant pedagogy. These open-ended questions drove the teachers in the study to be reflective about their pedagogy, their beliefs, and their

understanding of school policy. It is my belief that this set of questions can be used in any educational setting to start up discussions on the topic and to gain unbiased opinions from teachers, school staff and management concerning the implementation of CRP.

Guideline for Investigating CRP in Schools

The results of this finding illustrate that Culturally Relevant Pedagogy is a framework that appears simple and easy to implement in schools; however, that is not the case. Often, a trivialised version of CRP is understood by teachers, which centres mostly on validating students' culture or funds of knowledge and ignoring the other two components: academic achievement and socio-political consciousness (Ladson-Billings, 1995; Sleeter, 2012). Also, this study demonstrates that CRP should be examined at three levels within any educational institution, as evidenced by this research and previous studies by Richards et al. (2007), Affgard Edwards (2013) and Shey & Fangwi (2020):

1. *The Teacher level*: The attitudes, beliefs, and teaching styles that teachers use to teach their students that align with CRP objectives.
2. *The Instructional level*: The curriculum should be multicultural and flexible so that teachers can adapt it to their learners' needs.
3. *The School level*: The school ethos, programmes, and activities should validate the students' cultural heritages, and this should be a shared belief by all stakeholders.

In summary, I recommend that this research be adapted to other international or other multicultural schools that want to assess the use of CRP and adjust their policy to include ways of promoting cultural relevance in their curriculum and pedagogy.

Contributions and Recommendations for Policy

The results from this study show the multi-layered structure of implementing CRP within a school setting: the teacher level, the school level, and the instructional level. These findings support previous studies that have alluded to this same structure to evaluate schools that can be described as culturally relevant (Richards et al., 2007). The research questions explored all three levels by looking at the teachers and how they implemented CRP, the school culture, where school ethos and policy were studied, and finally, the instructional level, which explored cultural relevance in the Cambridge International curriculum. This confirms that policy in CRP in order to be comprehensive must operate in these three categories (Richards et.al, 2007; Affgard-Edwards, 2013).

Contribution to Practice

This research has been a reflexive process for me as a researcher as well as for the participating teachers in the study. The findings have demonstrated that CRP is used in the case study school to a certain extent. At the personal level, it is demonstrated in an intuitive way by the teachers; however, the full extent of CRP as advocated by Ladson-Billings (1995) is not evident in the school. There is a need for teaching practice to go beyond mere 'cultural competence' to improve a student's socio-political consciousness and critical thinking skills in order to enable the students in the school to be social agents who can address inequalities and power dynamics in their social contexts. The description of the gaps that existed in teaching practice should serve as a background to improve the teaching practice of the teachers in the case study school, as well as other international schools that may need insight on delivering an international curriculum whilst remaining culturally relevant.

6.6 Contribution to Knowledge

This research explores concepts such as international education, students from diverse cultural heritages, and the use of culturally relevant pedagogy in a Ghanaian international school. I firmly believe these topics are salient to today's society since the world is becoming more multicultural. Hence, the study is important in the Global South and can be applied to several other contexts. Under the subsequent heading, I outline the reasons why this research should be seen as contributing to research in the field of International Education and Culturally Relevant Pedagogy.

Firstly, this research adds to the sphere of culturally relevant pedagogy and international education discourses, especially research done on the African continent, specifically in Ghana. During this research process, which spans seven years, the articles on culturally relevant pedagogy from an African context were sparse. However, there has been a gradual increase in publications on culturally relevant teaching methods in Africa, especially in social work and the educational sector (Kreitzer, 2012; Constatino, 2021). Nonetheless, more research is still needed on culturally relevant teaching in the Ghanaian and African context.

Secondly, an important contribution of this study is its scope. Culturally relevant pedagogy is explored within a Ghanaian international school in a post-colonial context, which is different. This research demonstrates how the teachers navigate teaching Global competencies through the Cambridge International curriculum while infusing cultural knowledge from the host culture, Ghana, and other African countries that the students represent. This finding is significant for two reasons: it extends Ladson-Billings' work to non-Westernised societies, specifically post-colonial nations, who may have inherited a formal education system that is Westernised but want to implement strategies

that valorise their local cultural competencies. Also, it extends Ladson-Billings' (1995) concept of cultural competence to explain the nuances within a post-colonial international school context where several cultures interact and intersect by looking at cultural competency through Global and Local perspectives.

Finally, within the international education sphere, research on culturally relevant pedagogy using the Cambridge International curriculum has not been fully explored. Kopsick (2021) affirms this opinion, elaborating that research on the Cambridge International curriculum is scarce, especially from nations in the Global South. For these reasons, this study has contributed to culturally relevant literature.

6.7 Limitations

The findings of this study, while valuable, are subject to several inherent limitations which warrant careful consideration. Primarily, the research is grounded in a single case study context with a limited sample size, which restricts the broader applicability of the results. As articulated by Stake (1995), case study designs typically focus on specific instances that are geographically and temporally distinct. In this instance, the study examined the experiences of three teachers and included classroom observations from a total of thirty-nine students.

Secondly, this relatively small population size could pose a constraint on the potential for generalisation beyond this specific context. Consequently, it is reasonable to anticipate that a similar investigation conducted in a different cultural or institutional setting would produce differing results. Thirdly, I recognise that the data collected from a cross-section of the primary department within the school may not represent the institution in its entirety. I focused on the participant teachers and students in this study; however, an important element that was not explored in detail was the perspectives of the school management and the parents. Although I explored how the school management policies encouraged cultural relevance implementation, further engagement with parents would have enhanced the study. This is clearly an opportunity for further consideration.

Fourthly, as an insider within the case study school in Ghana, I am acutely aware that my insider perspective may introduce biases that could influence both my interpretation and presentation of the findings. I also acknowledge that my presence could have impacted the participants in the study, altering their behaviour. However, I have endeavoured to mitigate these potential biases by maintaining research ethics, rigorous reflexivity and academic accountability, particularly through ongoing supervisory discussions throughout my research journey.

Finally, it is important to acknowledge the context in which this research was conducted post-COVID-19, during which social distancing protocols were in effect. These measures limited opportunities for authentic verbal and nonverbal interpersonal engagement during interviews and classroom observations, which may have impacted the richness of the collected data.

In conclusion, while this study presents valuable insights, it is imperative to recognise these limitations when situating the findings within the broader educational discourse. The results should serve as a starting point for further exploration rather than definitive conclusions applicable to other contexts.

6.8 Updates in the field of the Cambridge International Curriculum and CRP Framework.

6.8.1 Updates with Cambridge International

During this research, several developments have been made with the Cambridge International Education (CIE) group. In 2017, Cambridge International changed its name from Cambridge International Examinations after its use for twenty years to Cambridge Assessment International Examinations (CAIE) to emphasise its growth in other areas such as assessment and education research (Cambridge Assessment International, 2017). In 2021, another name change occurred at Cambridge International to Cambridge University Press and Assessment. The corporation's Chief Executive at the time, Peter Philips, attributed this change in the name as a response to educators and learners demanding more educational resources, even digital resources. Hence, there is a need to solidify the long-standing partnership with Cambridge Publishing to ensure that all the vast array of services demanded are achieved (Cambridge University Press and Assessment, 2021). Also, Cambridge International has recently launched its new curriculum for early years, children aged two to five years. This is a positive step in embracing all levels of education below the tertiary level.

The Early Years curriculum focuses on four key areas: Physical development, Cognitive development, Language and Communication development, and Social and Emotional development. In the information concerning this new curriculum for Early Years on their website, multiculturalism is mentioned, and students' different heritages and experiences are acknowledged in international contexts. One important statement that illustrates this view is seen on the Early Years web page, which states that the Early Years curriculum "supports a bilingual or multilingual approach for learners with a home language other than English as well as those with different experiences of English" (Cambridge International 2024, n.d.). Although cultural relevance is not mentioned explicitly in this statement, the recognition that students who follow the curriculum around the world

will have “different experiences of English” is a novel step in validating students’ cultural backgrounds. Nonetheless, modern scholars in the international education sphere view this expansion of international curriculum as perpetuating neo-colonial agendas and advancing Western-based ideologies (Ball, 2014; Tarc & Mishra Tarc, 2015).

6.8.2 Updates in the CRP field

Ladson-Billings’ (2021) recent article, written after the COVID-19 pandemic, urges educators to rethink education following the global pandemic and the after-effects of anti-Black racism, mass incarcerations, and police brutality in the United States. She argues that technology use in the 21st century is indispensable to teaching, and the curriculum must be deconstructed and re-constructed to ensure it accurately reflects students’ culture for it to maintain relevancy. Additionally, researchers like Hammond (2020) have expanded this concept of culturally relevant pedagogy into neuroscience and developed instructional practices that support teachers in implementing culturally responsive pedagogies using their knowledge of the brain.

6.9 COVID-19 Impact on Research

The data collection process for this research occurred in 2022, two years after the COVID-19 pandemic that shut the world down and accelerated the use of video communication technologies in the field of work and education. The case study school was not immune to these changes and had to move to teaching online. Schools in Ghana reopened officially in March 2021 as per government approval, after which students were reintroduced to school, albeit with the health protocols. Some school activities were halted for some time, but have now been fully resumed.

During the classroom observations, some influences of COVID-19 were still visible. Some of the students in the class had on protective face masks. In some classes, like the Year 6 class, students’ desks had a protective transparent screen around their tables to ensure that the students were protected from any airborne transmission of the COVID-19 virus. The face masks inhibited the clarity of the words spoken by the teachers in the study, and they also limited the facial cues that could have been observed in the classroom observation. However, for some parents in the study, the face masks were seen as advantageous because they ensured some sort of child protection with regard to this study.

6.10 Researcher’s Reflections

All researchers carry their voice and world view into their research work, whether voluntarily or involuntarily (Sikes, 2004). Wellington (2000) argues that in education research, it has become a generally accepted notion that the researcher is the main “instrument” (p.40). A researcher’s view of

the social world and their positionality influences every stage of the research journey. As such, it is important that they are reflexive throughout the process and cognisant of any biases they carry into their research (Greenbank, 2003).

Personally, this research and the summary of its findings come from a seven-year study that demanded a balancing act of work and study and the resilience to continue searching for answers. However, the journey into this research began about 15 years ago when I was a student at a Cambridge International School in Côte d'Ivoire in West Africa. I remember being in a business study class using an Oxford-published business textbook, learning the SWOT analysis concept in preparation for my IGCSE (O-level exams). The textbook's illustrated case study was on "Marks and Spencer", a popular retail shop in Britain, which was unknown to every student in my class. In that class, I witnessed my teacher flip the story in our textbook and contextualise it to our local context by using a popular retail shop in Abidjan (the capital city of Côte d'Ivoire). He transformed the questions to ensure that we understood the assessment's objective. I doubt my teacher understood the culturally relevant pedagogy framework at that time. However, he aimed to ensure that the concept was relevant to his students and that the teaching objective of the day was understood. This was the inception of my research journey. Years later, I had the privilege of coming to the University of Sheffield for my master's, where I visited Marks and Spencer's for the first time, and I could relate the concept of the SWOT analysis to real life. His teaching method left an indelible mark on my life.

At the outset of my research, I carried some bias towards the Cambridge International curriculum due to my experiences. I assumed that the curriculum content was still largely Western-based, particularly "British-based" due to my experiences in High School. However, the participants' responses came as a surprise as they demonstrated the evolution of the Cambridge International Curriculum to incorporate multicultural content amidst a few cultural gaps that still exist today.

This EdD research journey has been highly reflective and transformational for me. It was reflective because it challenged me to look beyond my assumptions using research and critical thinking to inform my knowledge. Secondly, it has enabled me to look at my practice in light of the literature in the culturally relevant pedagogy field and to use this information to improve my teaching practice. Career-wise, this EdD journey has enabled me to rise to leadership roles in my workplace and will be a stepping stone to several other teaching and inquiry journeys in the future.

Epilogue

This section will provide some final thoughts and reflections on my research questions and this dissertation process. This thesis aimed to explore the conceptual framework of CRP within a case study school in Ghana, understand the perspectives of teachers in the school and observe how this framework was implemented in the school.

Through my positionality and final reflections, I openly state my relationship with international curriculum, specifically the Cambridge International curriculum and the ingenious teachers who have demonstrated agency and creativity in adapting a largely Westernised curriculum into knowledge that is contextual and culturally relevant to their students in order to facilitate their understanding and ultimately improve learning outcomes, as suggested by several scholars in the culturally relevant/responsive literature field (Ladson-Billings,1995; Gay, 2008; Rychly & Graves, 2012).

The findings of this research highlighted similar conclusions found in Affgard-Edwards (2013) and Richards, Brown & Forde (2007). These findings elaborate that CRP must be observed in an educational institution on three fronts: the teacher level, the school level, and the curriculum level. The research findings from this study also emphasise the importance of considering cultural relevance at multiple levels within an educational institution: the teacher, the school, and the curriculum.

Although the case study school in this study has found ways of infusing CRP with the Cambridge International curriculum, the issues of performativity and standardisation still persist. This suggests that while progress has been made in incorporating culturally relevant practices, there is still a need for further examination and improvement to address the challenges of performativity and standardisation. Additionally, the creation of an African Studies curriculum in the case study school illustrates the gap concerning the lack of local culture and African cultural history within the Cambridge International Curriculum. I believe this gap of local cultural knowledge continues the dominance of Western knowledge at the detriment of minority culture and knowledge systems (Spivak, 1988; Said, 2014). However, as an educator and a stakeholder in international education, I understand that international organisations like CAIE provide educational services on a global scale and implementing culturally relevant pedagogy within their curricula can be a complex and intricate process.

Hence, after writing this thesis, I believe there may be a need to reimagine international curricula on the African continent. I believe that curricula on the continent of Africa in the near future could be one that would identify as a ‘third space’ as advocated by Bhaba (1994), a curriculum that recognises

the legacy of colonialism, the continuing advances of globalisation and the vision of the future. As such, there is a need for ongoing research and collaboration among educators to develop and implement culturally relevant and responsive practices that truly reflect the diversity of students' backgrounds and appropriate skills the youth of Africa will need to be confident in their cultural identity, competent with 21st century skills and professional readiness to compete on the global scale.

I believe the need for CRP in this case study school and other international schools is in labour pains, signalling that a curriculum improvement is needed. International schools in the Global South face the challenge of navigating the complexity of maintaining local culture while maintaining relevance in a globalised and neo-colonial world. I believe these continuing labour pains that I have experienced in my current teaching practice will continue and eventually birth a restructured curriculum that will meet the needs of the African youth and equip them with the competitive skills to excel on the global market whilst enabling them to be anchored in a strong understanding of self, culture, and their core beliefs. An African researcher, Imoka (2014), investigates a novel and innovative university on the continent of Africa, established in 2008, with the aim of training 6,000 African leaders in the next 50 years. The founders of this university believe that with the right skills and core values, African leaders can lead the change to economic, social and political developments on the continent. The university runs a two-year pre-university curriculum that focuses on Entrepreneurial Leadership, African Studies and some core courses from the Cambridge International curriculum. However, the founders of this university are on the brink of creating a novel curriculum that they have named African Baccalaureate (AfBac), which will be a fusion of international education rooted in African core values (Imoka, 2014; ALA Website,2016).

On the other side of the coin, some scholars on the African continent believe an appropriate curriculum for the African youth should be one that prioritises the de-colonisation movement which advocates a complete doing away with Western education systems to promote total cultural liberation and agency (Ngugi Wa' Thiongo, 1992; Dei, 2000; Abdi, 2012)

Hence, I end this academic journey with several other questions in mind concerning the future of international education and culturally relevant pedagogy. Are there possibilities for the two concepts to go beyond collaboration and become a fusion? I wonder what a global yet culturally relevant curriculum would look like. How will such a curriculum be assessed, and will this new curriculum be desirable in the future job market?

I hope these questions spur education researchers to drive the research in this field further, and hopefully open possibilities for what a culturally relevant and international curriculum could resemble in the near future.

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APPENDICES

APPENDIX A

Information Sheet

1. Research Project Title: Exploring culturally relevant pedagogy utilised by teachers in a Ghanaian international school

2. Invitation paragraph

You are being invited to participate in a research project. This document communicates the details of research and it is important that you understand what it will involve. Please take time to read the following information carefully. Also, please ask if there is anything that is not clear or necessitates further clarification. Thank you for reading this.

3. What is the project's purpose?

Education and culture are inextricably linked in the teaching and learning process. Several studies have demonstrated that teaching that is situated within the student's cultural context is better understood by children (Au, 1981; Billings 1995 & Gay 2010). However globally there has been in an increase in International Schools following international curricula. The major benefit to this is the exposure these students get on international knowledge and culture. The downside is that students are taught a unified set of knowledge and required to complete standardised assessments. This curriculum and assessment regime leaves little room for the incorporation of culturally relevant knowledge related to the local cultures of these international schools. This project seeks to investigate if, and if so, how teachers in the case study school use culturally relevant pedagogies in teaching an international curriculum.

4. Why have I been chosen?

You have been chosen because you are a teacher who teaches the Cambridge International curriculum at the primary level to students from multi-ethnic and international backgrounds.

5. Do I have to take part?

Participation in the research is voluntary. There will be no negative consequences if you choose to opt out of this project. However, if you choose to participate this information sheet and consent form will be given to you to keep and sign. If at any time you wish to withdraw from the project, please contact me at antakyi-mensah1@sheffield.ac.uk.

6. What will happen to me if I take part?

You will participate in a 1 hr individual interview in April-May 2020. Interview questions will be semi-structured, which allow for open discussions. The theme for the discussions will be centred on cultural relevant pedagogy and the ways it may be demonstrated within a class setting. Additionally, participant teachers will be observed teaching 2 lessons of Social Studies and 2 lessons of African studies to the case study class. Finally, textbooks and other sources like school/teacher produced materials that are used to teach these topics will be analysed by the researcher.

7. What do I have to do?

In order to participate you need to read the Information Sheet and Consent Form, agree to participate, sign and return the Consent Form.

8. What are the possible disadvantages and risks of taking part?

The prime disadvantage will be the use of your time during the interview process. You may also be called upon after the interview for feedback or clarification purposes. Also, the research may touch on some sensitive topics to some people (eg. National identity, comparison of local curriculum and international curriculum and Post-colonialism). If you have any concerns, Adom Takyi-Mensah will be available at any time to discuss any issues raised by the study.

9. What are the possible benefits of taking part?

There are no immediate benefits for those people participating in the project. However, it is hoped that your involvement in this project, will help you reflect on and improve your teaching practice.

10. Will my taking part in this project be kept confidential?

All the information that is collected about you during the course of the project will be kept strictly confidential and will only be accessible to the researcher and the supervisors on this project. Identities

of participants, schools and Local Authority will be protected. Data will be anonymised at transcription stage. It will be stored in encrypted form in a password protected computer in a secure office. A participant consent form will be signed by all participants before data collection process begins.

11. What is the legal basis for processing my personal data?

According to data protection legislation, we are required to inform you that the legal basis we are applying in order to process your personal data is that 'processing is necessary for the performance of a task carried out in the public interest' (Article 6(1)(e)). Further information can be found in the University's Privacy Notice:https://www.sheffield.ac.uk/govern/data-protection/privacy/general

12. What will happen to the data collected, and the results of the research project?

All the information that is collected about you during the course of the project will be kept strictly confidential and will only be accessible to the researcher and the supervisors on this project. Identities of participants, schools and Local Authority will be protected. Data will be anonymised at transcription stage. It will be stored in a password protected computer in a secure office. A participant consent form will be signed by all participants before recording equipment is used.

13. Who is organising and funding the research?

This research is self-funded by the researcher; Adom Takyi-Mensah, an EdD candidate at the University of Sheffield.

14. Who is the Data Controller?

The University of Sheffield will act as the Data Controller for this study. This means that the University is responsible for looking after your information and using it properly.

15. Who has ethically reviewed the project?

This project has been ethically approved by the University of Sheffield's Ethics Review Procedure, as administered by the School of Education.

16. What if something goes wrong and I wish to complain about the research?

If you are unhappy about any aspect of the project, please contact Adom Takyi-Mensah on her email at antakyi-mensah1@sheffield.ac.uk In the event of you still being dissatisfied, your complaint can be investigated by the University of Sheffield through Professor Pat Sikes as the Ethics Co-ordinator p.j.sikes@sheffield.ac.uk.

17. Will I be recorded, and how will the recorded media be used?

Interviews will be recorded electronically and transcribed. Pseudonyms will be applied during the transcription process. The audio recordings made during this research will be used only for analysis and, in anonymised form, for illustration in conference presentations and lectures. No other use will be made of them without your written permission, and no one outside the project team will be allowed access to the original recordings.

18. Contact for further information

For further information or any complaints please contact Adom Takyi-Mensah immediately at antakyi-mensah1@sheffield.ac.uk or call +233 542126646

You will be given a copy of the information sheet and the consent form to keep.

Thank you for your interest and participation.

APPENDIX B

CONSENT FORM (TEACHERS AND PARENTS/GUARDIANS)

Project Title: Exploring culturally relevant pedagogy utilised by teachers in a Ghanaian international school.

I would like to invite you to participate in this project. Could you please check the following points and, if you are fine with them, confirm by signing below? Thank you!

- I have been informed and I understand the purposes of the research
- I have been given the opportunity to ask questions
- I understand I can withdraw freely without prejudice at any point in the study, by calling
- the number 0542126646 or emailing at antakyi-mensah1@sheffield.ac.uk
- I understand that the only non-participant in this project will be the supervisor. All information will be held confidentially and anonymously and will be used only in the confines of this study.
- Any information that will potentially identify me will not be used in future published material.
- I acknowledge I can have a copy of this form if I wish.
- The interview recordings will be held in a safe and secure computer only accessible to the researcher.
- Name of Participant: .....

Date: .....

Signature: …….

APPENDIX C

1st February 2020

Head Teacher Primary Department

Dayspring International Academy

P.O Box AF 1743,

Adenta, Accra

Permission to Conduct Study

I am writing to request permission to conduct a research study at your institution. I am currently enrolled in the University of Sheffield doing a Doctorate in Education and am in the process of writing my Doctoral Thesis. The study is entitled "Exploring culturally relevant pedagogies utilised by teachers in a Ghanaian international school". The study will be investigating the ways teachers utilise culturally relevant pedagogies to teach an international curriculum to their students.

I hope that the school administration will allow me to recruit three teachers from the school to anonymously complete a semi-structured one-hour interview in the Primary Department. Interested teachers, who volunteer to participate, will be given an information sheet detailing the process of the study and a consent form to be signed and returned to the researcher. Also, I request for permission to do two (2) classroom observations per teacher during a Literacy or Social Studies class to observe the pedagogies used within the classroom setting. Students privacy will protect since pictures and video recordings will not be used in the forthcoming study.

If approval is granted, interviews will be conducted in a classroom or other quiet setting on the school site after school. The interview process should take no longer than an hour. The interviews will be transcribed and analysed for the thesis project and the results of this study will remain absolutely confidential and anonymous. Participants and the school authorities after analysis will be consulted to review and share final thoughts before the study be published. No costs will be incurred by either your school/center or the individual participants.

Your approval to conduct this study will be greatly appreciated and I am available to answer any questions or concerns that you may have at that time. You may contact me at my email address: antakyi-mensah1@sheffield.ac.uk.

If you agree, kindly sign below and return the signed form in the enclosed self-addressed envelope. Alternatively, kindly submit a signed letter of permission on your institution's letterhead acknowledging your consent and permission for me to conduct this survey/study at your institution.

Sincerely,

Adom Takyi-Mensah (EdD candidate, University of Sheffield)

Approved By: _____

Signature: _____

APPENDIX D

ETHICS APPROVAL

The University Of Sheffield.

Downloaded: 16/09/2020
Approved: 07/09/2020

Adom Takyi-Mensah
Registration number: 170125057
School of Education
Programme: EdD Doctor of Education

Dear Adom

PROJECT TITLE: Exploring culturally relevant pedagogy utilised by teachers in a Ghanaian international school.
APPLICATION: Reference Number 032769

On behalf of the University ethics reviewers who reviewed your project, I am pleased to inform you that on 07/09/2020 the above-named project was **approved** on ethics grounds, on the basis that you will adhere to the following documentation that you submitted for ethics review:

- University research ethics application form 032769 (form submission date: 31/07/2020); (expected project end date: 01/10/2022).
- Participant information sheet 1081940 version 1 (31/07/2020).
- Participant information sheet 1081939 version 1 (31/07/2020).
- Participant consent form 1081943 version 1 (31/07/2020).
- Participant consent form 1081938 version 1 (31/07/2020).
- Participant consent form 1081918 version 1 (30/07/2020).

If during the course of the project you need to deviate significantly from the above-approved documentation please inform me since written approval will be required.

Your responsibilities in delivering this research project are set out at the end of this letter.

Yours sincerely

APPENDIX E

INTERVIEW GUIDE

Teacher Perspectives

1. Have you heard of the term Culturally Relevant Pedagogy (CRP) and if so how do you understand the term?
2. Do you think CRP is important for the students in your class?
3. Would you say you apply CRP in your teaching?
4. If yes, in what ways do you use CRP in your class?

- **Assessing CRP in case study school**

5. Would you say CRP principles are at use in the case study school?
6. In what ways has CRP principles been applied in the school?
7. Does the school have guidelines on the use of CRP?

- **CRP and Cambridge International curriculum**

8. Do you think the Cambridge International curriculum allows the use of CRP?
9. Do you think the Cambridge International curriculum is culturally relevant to the students in your class?
10. In what ways does the Cambridge International curriculum facilitate the use of CRP?

APPENDIX F

Classroom Observation Protocol

Teacher Name: **Time:**

Class:

Classroom Environment	**Observations**
Conceptions of Self & Others -Belief in students as capable -Pedagogy as art (organic) -Members of a community	
Social Relations: -Fluid teacher and student relationships -Connectedness -Community of learners -Collaborative learning	
Conceptions of Knowledge -Knowledge is shared and constructed -Knowledge must be viewed critically -Teachers must scaffold	

Additional Notes:

INTERVIEW THEMATIC PROCESS

G.1.1 Familiarisation and Colour Coding

Transcription – Interview 1 (Randy- Year 6)

Adom: Hello, so we are about to start the first interview with Mr. R the head teacher for the Primary. Mr R. you have been in the school for a while now..Do you know how many years now .. can you tell us the range?

R: Seven to eight years..

A: So far how has your experience been in an international school?

R: It's been enlightening getting to see different cultures in one classroom. Interacting with them and gaining knowledge from their experiences, their own unique cultures. Indeed teaching has become much more… I'll say I have been exposed to more diversity in teaching especially with the curriculum base we are using. That is the British curriculum where you realise that most of the texts are drawing from other cultures. Example, in their reading you find texts coming from different cultures and backgrounds its really.. like travelling around the world teaching in an international school.

A: I see.. you have already elaborated on some of the benefits of teaching here am sure there are some downsides but we will reach there in due course.

A: I am sure as you've gone through the informed consent you would have seen CRP several times. I am interested in knowing the perceptions of teachers.. So the first question will be how do you understand the concept of Culturally Relevant Pedagogy? Was this the first time you heard it? What's your take on it…

R: Well, the whole phrase cultural relevant pedagogy this is my first time hearing it but with the single words I have come across them. Culture has to do with the way a group of people live and how they live. Relevance is something very significant and pedagogy has to do with the link between what the teacher teaches and what the students learns. If I put it together what we are trying to drive at is how well am I able to infuse the different cultural backgrounds in the lessons within an international school setting with students from different backgrounds so that it would be relevant to each one of them and appeal to their lives..Please correct me if I'm wrong because that's what I can put together (Giggles)

A: So I am doing a qualitative research and there is no right or wrong answer. It's how you perceive it and how you apply it in class. I think your response is a good one. It's good to know that you hadn't heard of the framework but you already understand what it means in general. And yes, that's what it actually means.

A: So the next question I am going to as you is .. Do you think this whole process of culturally relevant pedagogy is important for the student's in your class?

R. Let me start emphatically that, I strongly believe that it is very important because we all have our roots and we all have our backgrounds we can't throw it aside and just plunge into adopting other people's cultures because we are in a different setting. No, we also need to keep our heritage and I think it's a theme that is going all around the world. Yeah, so I think it's very very important and very

practical that we see our children even as they are learning from other cultures they can understand from their own perspective and then relate to other cultures.

A. I think I liked what you said about them relating to others and still having a good self-image about their own culture. And that's exactly a characteristic of CRP, we are encouraging them to know about others and not forgetting their own.

A. So in your class what are the type of nationalities do you have in the class? Is it diverse?

R. Yes, it is quite diverse but there are more Ghanaians because that's the home of the school. But I have other West Africans here; we have Sierra Leone, Ivory Coast, Cameroon in Central Africa and we even have someone whose descent is from Brazil and Nigeria. Yes! I can never forget Nigeria. So about 4 to 5 nationalities.

A. That's an interesting mix you have there. So um..would you say you apply CRP when you are teaching? Or you're not too sure..?

R. Yeah, it depends on the subject and the topic. Where a topic may demand that you invite other persons to share their views. Especially with the humanities subjects that's where I can really emphasise on these culturally relevance..during my lessons. I ask them how is it in their home country and to share their experience with the class. And its very interesting, yes, it's like we are having International day celebrations during those times.

A: You will have to explain what International day is..?

R: So international day is one of the important events for the school since its an international school. The school deems it very important to have a day to celebrate the different nationalities in the school and come together under a theme and share all the cultures we can have. In terms of food, clothes, their history so many things and that day is very very important. And I can attest that I have a little bit of that during those lessons with the students.

A: I think from what you are saying, I find it really interesting and it ties in with the next question. I was going to ask in what ways CRP is done.. I see International Day is one of the days you do that and also in the class on a daily basis from what you are saying.

You said humanities.. are there specific subjects that you are able to bring topics like that? If you can explain a bit..

R. Yes please, in the social sciences especially Social Studies and Religious and Moral Education and also African Studies. These are the 3 main avenues where we share our African values. Rarely do we find this sharing in other disciplines. For example, in Maths it could be in Problem Solving where I can cite examples from different cultures using the math theme to bring out those ones. Ideally, these three that is Social Studies, Religious and Moral Education and African Studies that is where we share most of our cultural experiences.

A. I think that has been very enlightening to see it in those ways where it's a practical thing every day with your kids using informal discussions and all of that and also as an event. I find that really interesting. Now, I'm going to move to the next big topic. First I was looking at your perception, now I'm trying to look at the school in general. It's a case study so im looking at in what ways CRP is being observed.

A. Would you say culturally relevant pedagogy is at use in the case study school. Are there clear cut ways or standards that you see are being implemented or its more..well I don't know I wouldn't want to put words in your mouth. How do you understand it.. do you think it is at use in this school?
R. To start off during my first days in the school I was made to understand that these are the subjects taught in this school. This has been my first international school experience and I realized that then Cultural relevance is indeed something serious here. We have African studies and the school body says it's a must it should be on the time table and part of the curriculum that they take it seriously so… I believe the school is indeed intentional about it and if that is the case I have to make sure that it is also my prerogative to proplude that also in my professionalism here. I think the school has in mind that this is how it should be done and upon the professional developments that we have we also done that we should include it especially teaching it as values. For example in my morning assemblies at least twice a week we have values of Africa that we need to inculcate in which I share with the class.

A. Hmm… what kind of values I am interested…

R. So I look around.. I do a lot of reading the night before and see some of things we may be lacking and share with the class. For example, last week we had the theme "adding value". So I started off from their work they should add value. Then I translated it into our economy.. Now we have raw materials how do we make the most out of it. Why do we take raw materials out there and bring them back into a finished product. It means we didn't add value. If we add value to our raw materials we can indeed make the most out of it within our home countries, every part of the continent. The kids understood and really appreciated what adding value means even in their perspective of their school work.

A. So the "adding value" was it a subject in science.. How did it come about? Where you teaching and it came about or did you begin with the theme and it led to..

R. Like I said earlier it was during morning assembly. And I told them that I would share some values we need to inculcate as Africans to be better people. Apart from what we study as a curriculum during morning assembly, or African studies period, that is how the topic of adding value came about. We were happy to realise that it starts from them even with their school work now, then it stands out in the broader perspective.

A. That's amazing I will say. I would say it is an informal way. It started from assembly and then you made it into a topic that they could learn that's amazing

R. Yes, also as it is formally in the time table and I have periods where we study the African continent, the people, the culture. So for example, we first started knowing the countries and their capitals and then we delved into Egypt because we realise that a lot of civilizations came from there so we need to appreciate them and then we come to West Africa where we learnt so west African cultures, their arts, symbols all these things. I have prepared some power point slides for those periods and we will delve into that before the academic year ends.

A. That's brilliant! Do you believe the school has guidelines on these kind of tools, these CRP tools? Or is not written..is there there is a formal document?

R. What I would say is that its quite clear because before we start the term we have to present what the topics will be for the term. And it is inclusive of what you want to teach for African studies and

your Social Studies and your Religious and Moral Education. It's a document we call Scheme of work. I think that can be a formal way of seeing that. This is the clear cut on the way the school present this. So there is a way. And now based on our teaching profession we need to come up with innovative practical ways making it relevant to these kids. So as the Head teacher, I went around and I saw one class having a cultural day where they came to school in their cultural attires that is separate from International day. Which I found very interesting and I would later give you a full document on that. So it seems teachers know what they are doing, it is part of the school's policy that we teach these values. Also, in respect to social studies and Religious and Moral, these disciplines will surely will have to touch on character, rewards and punishment especially in our cultural setting because of course there is a clear cut on how discipline is done here and how discipline is done elsewhere. We usually teach them according to cultural perspective. They really appreciate it and they also share their experiences. Meaning we are agreeing or on the same page with that. So we haven't thrown our culture away we are nurturing them in knowing this is what we are and then we can appreciate what is going on elsewhere.

A. Thank you for given us a picture about how you are able to use that in class in real time.

Moving on to the Cambridge curriculum..So in the context of an international curriculum. How do the two co-exist together. So my question is Do you think the CAIE is inclusive of other cultures? Looking at the curriculum and the content you use..You have to tell me if you think it's a No..how and if it is a Yes How it is inclusive?

R. Yes, so let me start of this way…So there are some questions which are not in the social sciences for example maths etc. In the story problems or the context drafted you can find India or some parts of Africa and the names used in these problems are from different cultures. That tells the students that this name is from this country, a city or town used in the question is from Australia, Europe all that. That is something Cambridge is doing so they have a feel of other places in the world. With respect to social studies, for example, over the past few weeks I've been teaching a topic on farming and you find in the Oxford books citations from Somalia, Ethiopia with respect to their farming history. It is clearly stated there. I also remember at a Heads meeting, my Head mentioned that these days Cambridge is also looking for things that you can do in respect to your culture so even you can be innovative with something and Cambridge can recognize it and reward you with something so she made mention of a typical example I can't quite remember it. But the student was rewarded with something for a craft.. I can't specify the award but she made mention of it and I wrote it down somewhere.

A. So that will be a yes then? Is that what you're saying?

R. Yes, I'll say yes. Also, I went to a seminar and I realized that they have Global English separate and English as a first language. So Global English will cater for people who do not have English as a first language. They have included the necessary elements to ensure students from francophone countries other countries can appreciate English better in those set of materials. So I think Cambridge is inculcating that very well in their curriculum.

A. I find it interesting, first of all you've shown me that you do CRP. I'm trying to rephrase and summarise all you've said. You said you see the concept of CRP in the content because there are citations of other countries like Somalia.. so that makes it relevant. You also talked about curriculum

policy where CAIE has something like English as a second language or Global English. So you have shown me two aspects of why you feel it is relevant.

A. So you would say it is relevant to the students you teach?

R: Yes please

Does that mean the CAIE curriculum allows for CRP pedagogy in class? Yes

A. How does the curriculum facilitate CRP?

So since it's an international body its prerogative for them to inculcate other nationalities because their exams is not written only in England but in other cultures. I think, it is important for them to have this CRP so other cultures can appreciate what they are trying to put across and curriculum content should touch on these other cultures so it becomes relevant for them and they can appreciate it, and be part of it and feel a sense of belonging when taking the CIE. Without that, I don't think I'll be happy doing something I'm so alien to. If I feel a sense of belonging to what I do, then I'll have much more interest. So I think that is what will make it easy for us to inculcate that in our teaching. So as we are learning and reading the text from Cambridge we find other cultures then students will appreciate other cultures and yeah…

A. So the last question is.. Do you think that the CIE curriculum is culturally relevant to the students in your class. I'm going to tell to imagine the children in your class right now.. do you think it is relevant to them or suited to their needs?

R. Yes.. I think we are in a global diverse world right now and to be really in tune with the 21st century demands you should be exposed not only to what you have at home but to everything. So I think it is relevant and I sometimes explicitly tell these children that yes they're going to touch on this culture, this culture, this and that, through what we are learning. So, there are several ways we do that and it might take a while… but I believe that it is relevant in the teaching process. The kids really appreciate it and you can even hear them talk about these cultures after a lesson. Especially when these children travel to other places and they see things we talked about in class. They are willing to share so all these things make it relevant. So I believe the CRP is relevant in curriculum; that is the CIE.

Transcript – Interview 2 (Year 4 Teacher)

A. Hello Mr.M

M: Hello

A: We are about to start the interview but we would want to start with a brief introduction; How long have you been teaching, what class do you teach, maybe the number of students in your class.

M: Ok, I've been teaching for the past seven years. I teach Year 4, currently I have 12 students in my class.

A: Wow, then you've had a good experience with teaching..

M: Yes

A: Also we are in an international school so you've had an experience with the Cambridge curriculum for these seven years. So that falls right in line with the questions I am going to ask you. First I will start with our perceptions so I'm sure you've read the culturally relevant pedagogy theme I'm trying to find about..

A: What do you understand by it? Did you hear about it before? Is it the first time?

M. Oh okay, so..um.. I know about it but this name is quite different. Yeah.. this name is different but I know about incorporating cultural values into our teaching. Yes I know about that. I think over the years the school has taught about it and then they realized that the children are losing their cultural values so it was important that we include a subject like that in our lessons so that the children can appreciate their cultural values.

A: Oh okay, so will you say your class is diverse and you have different cultures and countries.

M: Yes , yes,yes.

A: What are the kind of cultures you have in your class or nationalities.

M: I have Nigerian, a student from Cameroon and the rest are Ghanaians.

A: Oh ok, the locals are more but you do have a few other nationalities.. So do you think this whole concept of CRP is important for the students in your class?

M: Yes it is very important

A: And why do you think it is?

M: It is important because like I said earlier on incorporating it into our lessons will only benefit the children because when we are educating the children we shouldn't be looking at just awarding certificates or grades at the end we must look at their social life as well. So we are teaching them to be responsible in society to appreciate their cultural values because I realized that sometimes… So we have started African studies in class and then..

A: I think you will have to explain what is African studies..

M: African studies.. so we are studying about Africa. And studying about Africa is not only the countries but we look at the countries and their values as well. So we started with food and we wanted to appreciate the African values and cultures so we looked at food, looking at clothing, looking at African settings. So when you go to an African home and what are some of the things we expect in an African home even as a child. There are some responsibilities as a child and do we see that today when we go to our homes. Do you we see some of those values in an African setting or African home. Then we did a project on .. we started with food we looked at food from other countries and because I have Nigerians and Cameroonians we looked at their food and they were excited because of course some of them were like I don't eat this

food, I don't like this food. So we started about the importance, why these foods are important and that is what if you go to the country for a very long time ago that's the food they were eating and the benefits that come out from those foods. And then we did clothing. For clothing, we actually did a project after studying the clothing and learning the importance.. lets say one country or one tribe from one country the type of clothe they wear. For example, if it is white.. what does the white stand for? If it is green what does the green stand for? So we started looking at some of them and I even used the flags of the African countries to look at the meanings of those colours. So when we finished, we decided that everyone dresses up as the tribe, the country you come from. You pick your tribe, you ask your parents. Maybe if you are a Ghanaian and an Ewe what kind of clothes do they wear? Do your own research about the clothing. Where did it originate from and why do they wear this kind if clothing..the meaning behind it. It was actually very fun.

A: So was this within a subject or it was just a thing came out or a special day? How did it come about the whole project?

M: The whole project came about when we were trying to appreciate the African culture so that is where it came from. I was trying to make sure I would link it to some of the subjects we do in class. So if we are doing science, we will take a topic. Let's say a topic like.. well last term we did a topic like the digestive system. So we looked at the types of food that we eat that are good for our digestive system. So that's the idea. So I try to link it to one topic that we are doing. So if we eat this food is that going to be good for you. We looked at go foods, wow foods and slow foods. So if you eat a food like "Banku and okro" what are the benefits of eating "banku and okro" compared to eating pizza every day so we looked at that one. So when we came to clothing it was a very nice project. They came in their African clothes, it was like a fashion show. They were so excited about it. You come in, you walk… like you're doing fashion…

A: Oh wow I wish I was there to see it, it sounds very interesting.. From what I'm seeing its multi-disciplinary. You've got an idea and you apply it to all the different subjects.. its very interesting to know.

A: The next question will be how do you apply CRP but from what you are saying..correct me if im wrong. You look at themes that have to with the subject and then you apply them in class in your teaching practice.

M: Yes, we do apply them

A: So we are going to move to my next set of questions..looking at the school now. Assessing the school and seeing how CRP is observed. So would you say in our school we are observing the CRP principles? Are we observing it as a school?

M: Umm yes..

A: And in what ways? In what ways is it applicable or in what ways do you see it been showcased in school?

M: So I would say the fact that we included African studies in our lessons, the fact that we included it shows that we are practicing it or we buy into the idea.

A: Do we have some sort of guidelines on the use of CRP in the school? Have you had any guidelines, any documents..

M: Yes, when we started we had documents so it was basically Africa, talking about Africa, it even started from African slavery all. So, yes we had documents like that.

A: So it sounds like it's passed... Currently how is it done? Is it mostly teachers that come up with ideas or you still follow a document or guideline?

M: Yes. So for now we come up with our own ideas. So like I said for my class like this I decided to look at food, clothing so we are going in that order. So we have done food, clothing and looking at African settings. So we would move to another topic under the African studies.

A: Ok that's good to know. So now we are going to look at the curriculum, talking about Cambridge International would you say it is inclusive of other cultures? Do you think it is culturally relevant to different students and their cultures?

M: Yes I think it is

A: If so how?

I think it is because I have looked through the text books, some of the text books..

A: Which type of textbooks?

M: Cambridge English learners book in this case Learners Book 4. And I have seen that the comprehension texts..some of the texts are from other cultures and countries. Recently we read a text that was about two Chinese boys that were trying to do a kite fight and we didn't know anything about doing a kite fight so we are learning about their culture. And their science textbook, the Cambridge science textbook the names that we see.. For example we see names like Majid or an Indian name and some of the children are wondering what kind of name it is perhaps they have not heard it before. So we realise the name is an Indian name and the boy is an Indian boy. Sometimes, some of the books too for example Social Studies would say "life in India" but we are Ghanaians but we are learning about India. Then you think about it and say why am I a Ghanaian and learning about India and you may think that it's not really important but I think they are trying to let us know other cultures, other areas and parts of the world.

A: So you said an example of India..so how do you do that class. Will you strictly talk do India or you're able to make it relevant to the students? How do you go about it?

M: So the most important thing is to make it relevant to the students because at the end of the day some students will not even understand or will not know why they should learn about India. So it is the duty of the teacher to make it relevant to the students to let them understand that it is important to know about other cultures and know about other people.

A: That's a good reply.. so from what you're saying I take it that you believe the CIE which is the Cambridge curriculum is culturally relevant to your students?

M: Yes, I would say that

A: Do you believe that it allows for this CRP to be done in classes.. It allows for teachers to use culturally relevant tools in the class?

M: Yes

A: Ok how so.. how does it facilitate it?

M: So the curriculums allows for it. I'll still go back to the text books. The fact that we are reading about other cultures. Or reading about people from or children from other countries. So it means that in a way they are trying to introduce us to other cultures. We know about what is happening in another culture or country. So I believe that through the text books we are seeing things like that

A: The last question is similar. It says in what ways the curriculum facilitate CRP or in what ways does the curriculum hinder CRP. So will you go for facilitate or hinder?

M: It facilitates..

A: Anything more?

M: No…

A: So that was our last question thank you a lot for your time.

Interview Transcript 3 - Year 2 Teacher

A: Hello Ms. J. We will start with some few questions but before we start please tell us your name. It will be changed and not used during the process to protect your privacy.. So name, the class you teach, tell us what kind of cultures or nationalities are in the class. Then we can start..

J: So to begin with my name is J and I am a Year 2 teacher. I have 12 kids in my class mostly Ghanaians, a bit of Nigerians and a Tanzanian. Yes..the Nigerians, Tanzanian and Ghanaians .

A: How long have you been teaching in this international system using an international curriculum?

J: Ok so far, this is my 9th year..

A: Oh wow, it shows you have a lot of experience in your teaching stance. It's good to have you here. So we will start with our perceptions which means our opinions about CRP. Have you heard about it before or do you have an inclination about it and how do you understand it? Culturally Relevant Pedagogy..have you heard about it before or no..

J: No I haven't heard about it..

A: But how do you understand it?

J: I think it is actually, or it talks about different cultures and how we compare cultures. That's how I understand it

A: And do you think it is important for the children?

J:Yes..

A: And why do you think it is?

J: Because as humans um.. we cannot be at one place. We move about so definitely I may find myself maybe in the next year or two in a different country or continent so I will have to know about them before I move there. So that in case I get there, or any country closer to whatever I have learnt about I may know about them and could mingle with them and they will see me as one of them as well.

A: So you're saying it helps the children to be able to move and meet people of other nationalities?

J: Yes

A: So would you say that you apply these principles of CRP which is Culturally Relevant Pedagogy in your teaching? When you teach in class do you apply some of these tools?

J: Yes…

A: And how so? In what ways do you apply them? If no too, what are your reasons for not applying CRP?

J: Ok, mostly I do apply them for us to know about other cultures for the kids to understand that we are one but we have different cultures so in that manner we all have to respect ourselves. Because, from someone's

view it could be that some words used which they understand in a different way and other cultures will also understand it in a different way so if we all come together to understand ourselves if someone should come up with such words we all know that.. this one is coming from one side of the world so this is what they really mean. In that manner we can understand ourselves better.

A: So it shows the importance is that you want your students to understand each other from different nationalities.. Is that it?

J: Yes please..

A: So how do you go about it? In what ways do you make them know.. or how do you apply it in class? Or are there specific ways you teach?

J: There are times that I ask questions if for instance I have a nationality of a different country in the class I pick those who know much of their languages and I ask what something is called in their language the say it out. Then I ask the Ghanaians too. In Ghana too we have other languages, though we are one in Ghana we have different languages. So they also come up with their answers so we compare and we get to know that this is how everyone says it. Even in Ghana, we are kind of different so they get to understand that.

A: Okay.. thank you. So we are now looking at the school and how..within the school how is it been observed. So the question will be; Will you say CRP principles are used in this school ; in DaySpring are there principles of Culturally relevant pedagogy being used in the school.

J: Umm I will say yes, because aside from the textbooks we have.. We mostly go on the internet to learn about other things. To apply all of those ones in our teaching. I get to know that in this religion this is what happens. There are some religions that we don't have in Ghana. So, when go on the net we get to know about those religions as well. For instance, if I'm teaching about religions I come up with all of that and if possible I get pictures or videos and I give it to the children. But, its so unfortunate that they are so little so I don't try to pressure them much to get pictures for themselves because their parents might be too busy to help them out. So once a while I push them into things like that. But we thank God for um.. Covid19 which has also brought us the tablet at hand so they try to find or make their research by themselves. Probably, when I teach something the following day they come to school and tell me Aunty this is what I also found. I found this video and I learnt this and then they tell me about it.

A: So now we move to the last question under the school. Does the school have guidelines or maybe a framework on how to use Culturally Relevant Pedagogy in the school. Do you have a guideline, framework or any sort of school document that can be used to serve as a guideline?

J: Not really… but knowing that the school is a Christian based school we don't come up with lessons that will harm the children in the future to come. So, I think that should be the basic thing being a Christian. So as a Christian you come up with things that will help the children. You see them as your children and in the future to come you also apply it to it.

A: So I would say its an informal way?

J: Yes

A: So In your class you also use your own ideas to come up with your own?

J: Exactly.

A: We move on to the last section and now look at curriculum.. So like you said you've been here for about 7 years and you know the international curriculum. So now, will you say the Cambridge International curriculum is inclusive of other cultures and histories of the students in your class?

J: Yes

A: If yes, how so?

J: Ok.. so must of the text books we use, for instance I had umm, I had a Geography book and in that Geography if Cambridge is about the British then it should have just been about British stuffs but I came across China and the Asian continent. So it means they expose the children to other countries or continents. So they don't just get glued to where they are and just knowing about their culture but they get to know about other people as well.

A: So you would say it is inclusive

J: Yes it is inclusive..

A: Do you also think that the curriculum is relevant to your students in class

J: Yes,

A: Why do you think its relevant?

J: Because I earlier said that we are humans and we are not static so we move about you wouldn't know where you will find yourself in the near future. So I think it is really important for them.

A: So I think..um.. just to confirm. You think the Cambridge curriculum allows for CRP. Is it a Yes or a No?

J: Yess….

A: If yes in what ways does the curriculum facilitate CRP or if no in what ways does the curriculum hinder..

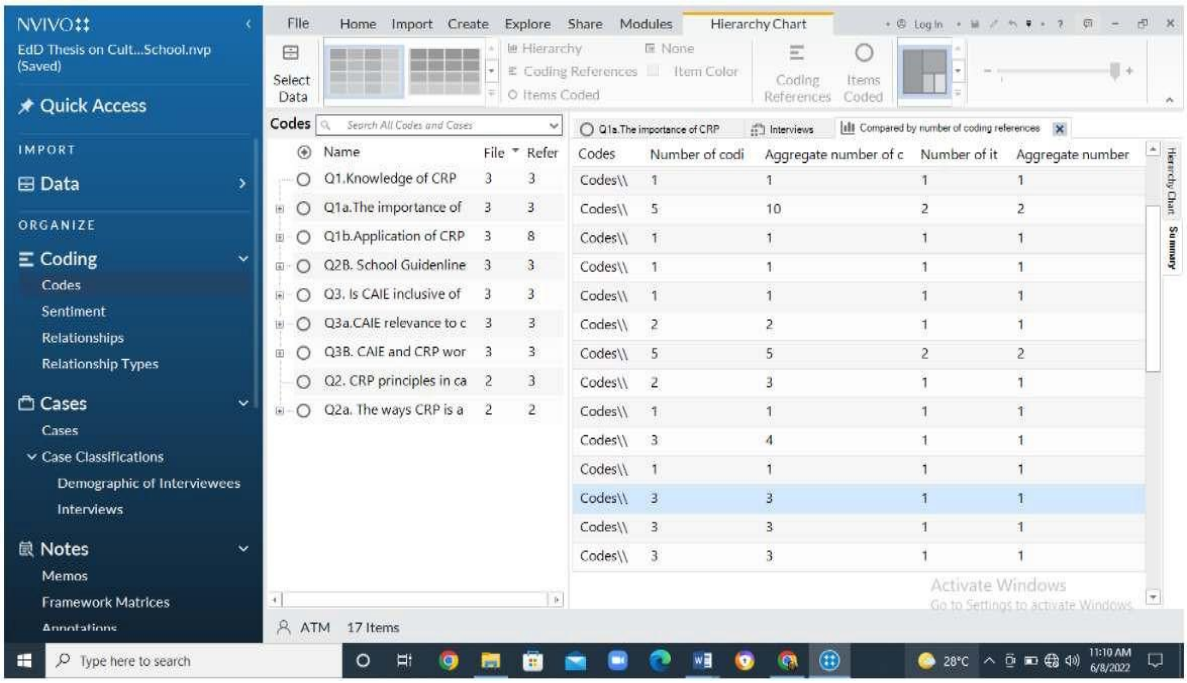
J: I think I explained that in the use of our text books we come across other culturally relevant, so we get to know about other cultures

A: So you would say the textbooks are one way we can use CRP. And is it only the textbooks or..mostly..

J: Mostly the textbooks because that's what we actually depend on.

A: Alright, thank you. That was my last question. Thank you for your time.

THEMATIC ANALYSIS – NVIVO SOFTWARE



Thematic Analysis – Interview Scripts

RQ1. How do teachers in a Ghanaian international school at the primary level teach for cultural relevance?

Data Interviews	**Excerpt/Code**	**Theme**
Teacher Randy	"Yeah, it depends on the subject and the topic. Where a topic may demand that you invite other persons to share their views. Especially with the humanities subjects – that's where I can really emphasise on these culturally relevance..during my lessons. I ask them how is it in their home country and to share their experience with the class." **Description:** Using cultural references and student's funds of knowledge to enhance teaching	Labels: Local culture, respect of other cultures, funds of knowledge **Theme: Funds of knowledge**
Teacher Mat	"So I would say the fact that we included African studies in our lessons, the fact that we included it shows that we are practicing it or we buy into the idea" {cultural relevance}" **Description:** The subject-African studies supports cultural relevance.	Labels: African culture, local culture **Theme: African Culture**
Teacher Randy	"I'll say I have been exposed to more diversity in teaching especially with the curriculum base we are using" **Description:** Cambridge Int. curriculum promotes diversity	Labels: Diversity, Multiculturalism, Global Culture **Theme: Multiculturalism**
Teacher Jane	"So if we all come together to understand ourselves, if someone should come up with such words, we all know that this one is coming from one side of the world, so this is what they really mean." **Description:** Opening up students' minds to global and cultural diversity	Labels: Cultural competency, appreciation of other cultures **Theme:** **Global perspectives**

RQ1a. What are the instructional and informal aspects of culturally relevant pedagogy employed by teachers at the primary level in a Ghanaian international school?

Data Interviews	**Excerpt/Code (INSTRUCTIONAL WAYS)**	**Theme**
Teacher Mat	"Maybe if you are a Ghanaian and an Ewe what kind of clothes do they wear? Do your own research about the clothing. Where did it originate from and why do they wear this kind of clothing..the meaning behind it" **Description:** Teacher Mat describes how he encourages his students to research Ghanaian culture and implies the use of technology.	Labels: Research, critical thinking **Theme: Technology**
Teacher Mat	"Yes, when we started we had documents so it was basically Africa, talking about Africa, it even started from African slavery all. So, yes, we had documents like that" **Description:** There were documents given previously to facilitate teaching the subject of African Studies.	Labels: Documents **Theme: School Documents**
Teacher Jane	"But we thank God for um.. Covid19 which has also brought us the tablet at hand so they try to find or make their research by themselves. Probably, when I teach something the following day they come to school and tell me Aunty this is what I also found. I found this video and I learnt this and then they tell me about it" **Description:** The increased use of technology as a resource post-COVID-19.	Labels: Technology **Theme: Technology**

Data Interviews	**Excerpt/Code (INFORMAL WAYS)**	**Theme**
Teacher Randy	"For example, in Maths it could be in Problem Solving where I can cite examples from different cultures using the math theme to bring out those ones" **Description**: The use of cultural references, even in maths to facilitate comprehension	Labels: Cultural references **Theme: Funds of Knowledge**
Teacher Mat	" It is important because like I said earlier on incorporating it {CRP} into our lessons will only benefit the children because when we are educating the children we shouldn't be looking at just awarding certificates or grades at the end we must look at their social life as well" **Description:** Cultural relevance is a holistic education; academics and social life knowledge.	Labels: Social Life **Theme: Holistic teaching**
Teacher Randy	" And now based on our teaching profession we need to come up with innovative practical ways making it relevant to these kids. " **Description:** Teacher Randy described teacher creativity as essential to implementing CRP.	Labels: Teacher Agency and Care **Theme: Teacher Agency**
Teacher Mat	"Yes. So for now we come up with our own ideas. So like I said for my class like this I decided to look at food, clothing so we are going in that order". **Description:** Teacher Mat emphasised the freedom as the teacher to be creative in implementing cultural relevance.	Labels: Creativity, agency **Theme: Teacher Agency**
Teacher Jane	"Not really… but knowing that the school is a Christian based school we don't come up with lessons that will harm the children in the future to come. " **Description:** The culture of the school or class is an informal way of guiding the implementation of CRP.	Labels: School Ethos, Faith School **Theme: School Ethos**
Teacher Jane	"There are times that I ask questions if for instance I have a nationality of a different country in the class I pick those who know much of their languages and I ask what something is called in their language the say it out" **Description:** Teacher Jane said language could be used as a tool for	**Theme: Local language**

RQ2. How does the school practice cultural relevance?

Data Interviews	**Excerpt/Code**	**Theme**
Teacher Randy	**"**For example in my morning assemblies at least twice a week we have values of Africa that we need to inculcate in which I share with the class." **Description:** School activity that promotes CRP	Labels: Instructional practice, Cultural discussions **Theme: School Activity**
Teacher Randy	"Yes, also as it is formally in the time table and I have periods where we study the African continent, the people, the culture" **Description:** Teacher Randy explains that cultural relevance is important to the school. This is seen in creating the African studies subject and allocating time for it on the timetable.	**Labels:** School subject **Theme: African Studies**
Teacher Mat	"Maybe if you are a Ghanaian and an Ewe what kind of clothes do they wear? Do your own research about the clothing. Where did it originate from and why do they wear this kind of clothing..the meaning behind it" **Description:** Teacher Mat describes how he encourages his students to research Ghanaian culture and implies the use of technology.	Labels: Research, critical thinking **Theme: Technology**
Teacher Mat	"Yes, when we started we had documents so it was basically Africa, talking about Africa, it even started from African slavery all. So, yes, we had documents like that" **Description:** There were documents given previously to facilitate teaching the subject of African Studies.	Labels: Documents **Theme: School Documents**
Teacher Randy	" So International Day is one of the important events for the school since it's an international school. The school deems it very important to have a day to celebrate the different nationalities in the school and come together under a theme and share all the cultures we can have" **Description:** International Day is an event in school that brings all stakeholders together to celebrate diversity.	Labels: School Diversity, Multiculturalism, Global Culture **Theme: School Event**

Teacher Jane	"But we thank God for um.. Covid19 which has also brought us the tablet at hand so they try to find or make their research by themselves. Probably, when I teach something the following day they come to school and tell me Aunty this is what I also found. I found this video and I learnt this and then they tell me about it" **Description:** The increased use of technology as a resource post-COVID-19.	Labels: Technology **Theme: Technology**

RQ3. How do teachers in a Ghanaian international school at the primary level facilitate cultural relevance within an international curriculum?

Data Interviews	**Excerpt/Code**	**Theme**
Teacher Randy	"In the story problems or the context drafted you can find India or some parts of Africa and the names used in these problems are from different cultures. That tells the students that this name is from this country, a city or town used in the question is from Australia, Europe all that. That is something Cambridge is doing so they have a feel of other places in the world". **Description:** Multicultural references in class.	Labels: Diversity in Cambridge Texts **Theme: Multicultural Texts**
Teacher Jane	" Ok.. so must of the text books we use, for instance I had umm, I had a Geography book and in that Geography book, if Cambridge is about the British then it should have just been about British stuffs but I came across China and the Asian continent. So, it means they expose the children to other countries or continents. **Description:** Multicultural texts in the Cambridge books.	Labels: Multicultural books, diversity in textbooks, **Theme: Multicultural Texts**
Teacher Randy	"Also, I went to a seminar and I realized that they have Global English separate and English as a first language. So Global English will cater for people who do not have English as a first language. They have included the necessary elements to ensure students from francophone countries other countries can appreciate English better in those set of materials. So, I think Cambridge is inculcating that very well in their curriculum." **Description:** Teacher Randy explained that Cambridge International differentiated Assessments for different Levels of English.	Labels: Differentiated Assessments for different Levels of English, Multiculturalism **Theme: Differentiated Instruction**
Teacher Mat	"Cambridge English learners book in this case Learners Book 4. I have seen that the comprehension texts..some of the texts are from other cultures and countries. Recently we read a text that was about two Chinese boys that were trying to do a kite fight and we didn't know anything about doing a kite fight so we are learning about their culture" **Description:** References from other countries in textbooks.	Labels: Cultural references **Theme: Multicultural Textbooks**

H1. CLASSROOM OBSERVATIONS – THEMATIC ANALYSIS

H1.1EXCERPTS (COLOUR CODING)

YEAR 2 RME (Observation Transcript)

SPEAKERS

Teacher Randy, Speaker 6, Speaker 7, Student 8, Student 3, Speaker 2, Student 4, Student 6, Student 9, Teacher Jane, Speaker 5, Student 7, Speaker 3, Speaker 8, Student 5, Speaker 4, Student, Student 2, Speaker 1

Colour Coding

Host culture

Faith/Religion

African Culture

Local Language/Colloquial Expressions

Global Culture

Community & Current Affairs

Funds of Knowledge

Teacher Jane 00:00
So we're going to have a revision on R.M.E.

Teacher Jane 00:07
Okay, I have some chocolate for you guys, those who are going to answer questions rightly. I got some choco milo. Okay.

Teacher Jane 00:19
So the first thing we'll tackle is the three main religions in Ghana. How many of you remember that?

Teacher Jane 00:28
Almost all of you. So, you don't?

Student 3 00:32
I only remember about Christianity.

Teacher Jane 00:34
Okay. Oh, okay, alright. So, there are three, okay, three main religions in Ghana. Do you know you're in Ghana? Okay, so the three main religions in Ghana. Um.. Samo has mentioned one. He said it's what Christianity?

Student 2 00:52
Christianity

Teacher Jane 00:55
I want Vinci.. Name one?

Student 3 01:06
Traditional

Teacher Jane 01:07

Who else,,ummm

Teacher Jane 01:07
Excellent!

Student 5 01:17
Muslim.

Teacher Jane 01:18
What other name do we have for it? Yeah, Islamic, So this is for you That's for you too, And this for ...are you the one? thank you. Okay, so look and tell us about the Christian religion? Christian religion, Christianity, you can tell us something little about it. Chief?

Student 2 02:04
They go to church on Sundays. They go to church on Sundays. They go to church to pray and to sing and they also dance.

Teacher Jane 02:16
Yes, Kojo?

Student 3 02:17
Children go to church on Sunday to praise and sing. They also..and sometimes the pastor comes to preach

Student 4 02:17
Christians go to church on Sunday. To sing and also dance.

Teacher Jane 03:01
Eiii, Eiii Pastor So!! You stand here. You always travel to me.

Student 4 03:03
We pray to God on Sunday

Teacher Jane 03:12
Okay, yeah, well, some Yes Nti!

Student 4 03:22
Well, the Muslims pray five times

Teacher Jane 03:24
No, we're talking about the Christians. You're talking about a different religion. Okay. We are not yet there. Okay, okay, so some Christians go to church on Sundays.

Teacher Jane 03:38
On Saturdays. So, some go on Saturdays, but I think most Christians go on Sundays. Okay, then we go to church to do what? To pray.

Student 7 03:59
Pray, pray to who, Daddy?

Speaker 1 04:04
Oh.

Student 2 04:04
Our Heavenly Father. Right?

Teacher Jane 04:13
Stop distracting the class Abena. Eii! So we go to church to pray to God, okay? And then we sing praises, praises to mummy, or praises to ourselves? Or to God? Can you give me a praise just one praise okay? Before then how many of you go to church? Hands go up!

Teacher Jane 04:37
Abena give me a praise song. Ok, give us a song you sing at church

Student 2 04:38
I don't know..I don't go to Sunday School

Student 3 04:38
I go to Sunday School!

Student 2 04:43
I don't know the song

Teacher Jane 04:46
But you go to church, so what do you do? Sing? You don't sing. Okay?

Student 4 04:55
We sing at my church. Read your bible, pray every day, read your Bible, and pray every day if you want to grow. (All students)

Teacher Jane 05:21
Clap for yourselves. Ahh Sunday school scholars! You also have one?

Student 05:27
Under the canopy, under the canopy of God! (A few students join in)

Teacher Jane 05:42
My Saviour will cover me and give me security under the canopy of God (Teacher). Oh, just a few of us know this song. Okay, so I'll teach it to you later. Okay, remind me, and if you don't remind me, I will forget. Okay. So, now, let's move on to the next religion. We are done with the Christian religion. Which is the next one? Yes.

Teacher Jane 06:22
Yeah. Yes..

Student 2 06:23
Traditional!

Teacher Jane 06:26
Traditional! Traditional, the traditional religion. I mentioned one traditional leader's name, who remembers? Who remembers? I don't want Chief; I want someone else. The way you have "choked" in the camera there, eh. Hahaha are you sure you're part of us? Are you sure? Give us an answer.

Teacher Jane 06:55

Give us an answer

Student 5 06:58
Jerry is under the chair!

Teacher Jane 07:00
Give us an answer. We're waiting. Hehe.

Teacher Jane 07:08
Ok Samson

Student 3 07:09
Aunty what did you say again?

Teacher Jane 07:19
Eii..hmmm..Traditional leaders.

Student 3 07:20
I think..Ami Kofi or something

Teacher Jane 07:26
Okay, try; you're almost there. Yes,

Student 07:42
Akomfo Anokye ! okay. Now let's move on to...

Student 7 08:06
Okay. Remember the traditional leaders and how they used to dress. Do you remember that?

Speaker 2 08:17
All talking at once..

Speaker 3 08:17
Relax. Looks like we're in the marketplace. They are selling fish.

Teacher Jane 08:27
Everyone is talking.

Teacher Jane 08:29
Okay, I need someone to put up their hand and then give us an answer to it. Abena?

Student 2 08:48
They put a cloth on..
Teacher Jane 08:50
Has anyone dressed in that way in your church before?

Student 2 08:55
No, but in a different church, in a different church, it was a wedding in that church. They were saying Hallelujah! They put a cloth on and then they throw it here

Student 6 09:00
They wrap the cloth around their waist.

Teacher Jane 09:06
Yes Zara?

Speaker 3 09:07
They wrap the cloth around their waist. What do they do when it's festival time?

Teacher Jane 09:21
Yes Pius? Yes Sendra?

Student 7 09:33
They pour libation!

Teacher Jane 09:36
What is libation?

Student 09:39
Ummm..

Student 4 09:39
Drink and water is libation.

Teacher Jane 09:53
Drink and water is libation? Oh, explain it better. Who can help her? Nti? Help Her, Nti. It's a drink. So if I bring you Fanta ? That's libation.

Student 10:08
Eiii ! It is a drink that has a fruit.

Student 7 10:09
It has a delicious fruit inside.

Teacher Jane 10:22
Eii Nti!Hmm. It's a lie...

Teacher Jane 10:25
So why did you put up your hand then? Hahah speak out

Student 3 11:10
When they pour libation it means they pour food for their gods to come to eat.

Teacher Jane 11:15
Did you hear? So libation is not a sweet drink or a fruit drink, okay.

Student 7 11:24
It's a drink they pour or food that is given to their gods with a cloth.

Teacher Jane 11:31
Okay.Then, they have an umbrella on top of their head, and they pour a libation and say; Yah o Yah!

Student 11:42

Yah (All students)

Teacher Jane 11:43
Edededе!

Student 5 11:43
In my church, they pour water or spray it on people's heads

Student 11:43
Yah! (All)

Teacher Jane 11:47
They do what? Oh that's baptism. Eii Papa! We have a Bishop in class oo

Student 4 11:57
When they were naming my baby sister they poured water on her head.

Teacher Jane 12:10
Oh they poured water on baby's head, and that's baptism. Okay, you spoke about the founder of the Christian religion, so we'll talk about that too. The founder for Islamic is? Your hand is not up, just try.

Speaker 4 12:36
Come again.

Student 2 12:37
Allah

Student 4 12:42
No, that's not the prophet

Teacher Jane 12:51
Hihihi, so, in which religion do we say Allah? In which religion do we say Allah? You?

Student 7 12:58
Islamic!

Teacher Jane 12:58
Ok, everybody, in which religion do they say Allah? Ok how do they pray?

Teacher Jane 13:07
They call God Allah. Who can demonstrate it for us here? So, Samo is demonstrating how the Muslims pray. Demonstrating how they pray… Is that true?

Student 13:45
Yes! (All) Children, chat, and shout..(All)

Teacher Jane 13:52
OK demonstrate to us. Let's see

Student 8 13:58
They will go first (Child crouches to demonstrate muslim prayer)

Teacher Jane 13:59
So they don't say anything?

Student 6 14:07
They will say it slow...they will not say it loud.

Student 3 14:12
Aunty, I know how they do it!

Student 3 14:19
Let's try you too. First, they will do this...(touching imaginary talisman). Then, Allahu Akbar.

Teacher Jane 15:01
No, those ones are not for.. those ones are not for writing, okay. Do you want an extra one? Yes, okay, just be a good boy, and I'll give you an extra one. Who is the founder of the Christian religion? The founder of the Christian religion?

Student 15:36
God! (All)

Teacher Jane 15:42
Nana?

Speaker 3 15:44
Jesus! The founder is Jesus.

student 9 15:44
Jesus!

Student 4 15:52
Jesus Christ!

Teacher Jane 15:52
Yes, he's the same as Jesus, but we normally say Jesus, so he's the founder of the Christian religion. Okay, so we go to church in the same way. When you're praying you mention Jesus' name. Okay?

Teacher Jane 16:08
Now lets move to .. we're done with Religious leaders. So we move on to God and His attributes, attributes about God already. And we have learnt that God is our Heavenly Father.

Student 7 16:54
God is kind!

Teacher Jane 16:54
Now, those ones are not who God is. We are talking about who is God? Or who God is?

Student 5 16:59
Who is God? Who? Who is me? You're

Teacher Jane 17:04
We are not talking about the attributes now.

Student 3 17:08
God is a supreme being.

Teacher Jane 17:10
Yes, he's a Supreme Being. Yes, madam?

Student 1 17:17
I said that God is Nana Akuffo Addo (Laughter)
Teacher Jane 17:55
Eii.Okay, that's not God. God is the owner of everything and you and you and you! God is the owner of everything, including you right? God gave them the wisdom to do it. Do you understand?

Student 1 18:17
Is God the owner of cars? But he didn't create cars?

Student 4 19:02
So, anything you do belongs to God.

Teacher Jane 19:05
Yes, that's why you don't do bad things.

Speaker 5 19:10
The moment you do something bad, you belong to....?

Student 3 19:14
Satan

Student 7 19:15
Then you become black. Black like Samo!

Teacher Jane 19:25
No, not this black. He's not black.

Teacher Jane 19:33
I am not talking about black as your nose mask and your hair. How are you doing? Are you hungry? Are you hungry? Okay, alright, so now let's talk about the attributes. What's an attribute? What's wrong? Come again,

Speaker 6 20:26
The things we can do

Teacher Jane 20:28
Okay, that's nice. You're saying something which is similar to what Ken just said, yes. Okay, How God behaves, how God behaves, okay,

Student 2 21:01
Attributes are things that reveal information about God.

Teacher Jane 21:05

Good! Things that tell us about God. Attributes are how God acts. That is. Attributes are what God is doing. So, the things he does. Why are your heads down? Are you fighting? Are you fighting with Samo? So why is your head down? Your thumb is hurting?

Speaker 3 21:34
I guess it's something.

Teacher Jane 21:41
All of sudden, you are out of yourself.

Teacher Jane 21:45
Okay, so let's give some example.

Student 8 21:54
I am sleepy.

Teacher Jane 21:55
You're feeling sleepy this early morning. What did you do during the night ?

Teacher Jane 22:02
You slept late. Why?

Student 22:06
I was watching tv.

Teacher Jane 22:12
Okay, so let's move on to some examples of attributes of God, yes.

Teacher Jane 22:39
He has great Power. Yes,

Student 4 22:41
God is lovely.

Teacher Jane 23:07
God is the most powerful friend and father you can have. The most powerful father you can have. What does it mean?

Student 2 23:25
He means everything God is good.

Student 4 23:29
Okay, so, so that.

Speaker 7 23:47
God is omnipresent. He is everywhere. He can watch..

Student 7 23:54
He can watch everything. You can watch

Speaker 5 24:03
He makes the Earth Spin around so

Teacher Jane 24:07
Okay, yeah, okay, so the attributes of God is what we did. Remember what we did in the first term, too, the creations? You've forgotten? The three main religions. Okay, remember, we demonstrated how the Muslims pray, to demonstrate the Islamic, sorry, the Christian religions, and then that of the Traditional.

Teacher Jnae 24:56
So which one will you do for us? Or who else will be?

Speaker 8 25:05
Abena? Edna Okay, now You

Teacher Jane 25:28
Okay, yes, yeah. So we all stand around, okay, so let's. Okay, so let's get seated now. The Christian religion. Vera, have you been here? Then, join now. No, you've been there? No. Abena join them

Speaker 3 26:40
Okay, so you are the praise leaders. So you give us a song and we will sing with you. So give us a song and let's sing. (Students start standing up in their cubicles preparing to sing)

Student 27:22
My Bible, (Starts the song)

All Students 27:23
My Bible and I, my Bible and I, whatever wonderful treasure God gave without measure. We are traveling together, my Bible and I. My Bible.

Student 2 27:55
My bible and I

Teacher Jane 27:59
Okay, Papa, come and preach to us.

Student 3 28:22
We shouldn't sin; we should do the right thing.

Teacher Jane 28:32
And then we pray. So how do the Christians pray? Well, Vinci says in his church, they kneel down. So sometimes Christians, we kneel to pray, we kneel to pray to God, and sometimes they lie flat on the floor.

Student 29:19
No! You will dirty your clothes. You will dirty your school uniform.

Teacher Jane 29:30
Okay, so I think we'll end it here. Okay, thank you.

YEAR 4 Social Studies (Observation Transcript)

SPEAKERS

Student, Student 3, Speaker 1, Student 2, Teacher Mat, Student 6, Student 4, Student 7, Speaker 2

Colour Coding

Host culture

Faith/Religion

African Culture

Local Language/Colloquial Expressions

Global Culture

Community & Current Affairs

Funds of Knowledge

Technology

Teacher Mat 00:05
I have this poster posted on the board. All right, so I want you to look at the poster carefully. And after looking at it carefully, please look at everything, the words, any drawing, any symbols that you can see on it. Look at it carefully. Now, after looking at it for some time, I want you to just go to a talk partner and then discuss what you think this is. Okay, so what do you think this is? What do you see? What are some of the things that you see? What do you think it is used for? So, three questions: What do you think this is? Okay, what is it used for? And what are some of the things that you see on it? You can discuss that with a talk partner. Are you done observing it for some time? Okay, so you have five seconds. Yeah. So discuss and talk about it. There's one person there... so discuss it. Discuss it with the talk partner. Remember the question: What do you see on the board? What is it? What do you think is used for? What are some of the things you are seeing on it? Discuss with all four partners. After that, I'll take some responses from you.

Student 01:32
Students chatting with each other..

Teacher Mat 01:40
Do you see what that is? The continent? Do you mean continent, as in all the continents?

Student 2 02:00
Countries of Africa.

Teacher Mat 02:11
Time is up. Time is up. Go back to your seats. Go back to your seats. Okay, so let me take some ..let me take some responses. I'll start with Blessing. Since you discussed, it was a good discussion. So I can call anybody, right? They will tell me what you discuss, what you talked about this poster, so what? What is it?

Student 3 02:40
This is called Africa. So as you can see, it's Africa and there are countries on the right.

Teacher Mat 02:50
Okay, that's nice. Thank you. Let me take Mulan What did you discuss with your partner? Please speak out loud. What is it?

Student 4 03:04
Like when you travel , you can use it to see the countries.

Teacher Mat 03:13
You can use it to do what? You mentioned a word...

Speaker 1 03:21
As what?

Student 4 03:22
A map?

Teacher Mat 03:23
As a map! Okay, And you mentioned locate, right? Okay, that's nice. Thank you very much. Eya, what did you discuss with your group of Africa?

Student 03:36
We discussed that this is the map of Africa and we can see all the countries and their signs.

Teacher Mat 03:48
Okay, So you also mentioned map, right? But you said map of Africa, some of my map of Africa. Okay, Aseye, What did you discuss with your partner?

Student 04:01
We discussed that we can see different colours on the map and their..

Teacher Mat 04:15
Okay, thank you very much so location. So locate, I'll keep that word on the board. Anne what did you discuss with your partner?

Teacher Mat 04:24
Please speak out.

Student 4 04:25
We discussed that this is the map of Africa and they're places on the continent of Africa.

Teacher Mat 04:33
So this is the map of Africa, right? So I think I've had about three groups all mentioning map,

Teacher Mat 04:42
Have I left anyone out? okay, let me ask Ama.

Student 6 04:53
What we saw..we said they are not European countries and we noted the colours of the flags.

Teacher Mat 05:03
okay? To recognise your country, and know the color of what? The flag, alright, clap for yourselves. Everything you have said is true about this, about this picture, you can see Africa written boldly here, all right. But what is really catchy here is this. Map! All right? And another word, locate, right? So what is this word again?

Student 05:31
Map!

Teacher Mat 05:32

And this one is?

Student 05:33
Locate (All)

Teacher Mat 05:35
Very important for what we're going to learn? So what if we are going to learn about maps? We're going to learn about what? Okay, all right. So, like some of you have said already, someone mentioned that we can see different countries here, right? So are these rare pictures, or they are just drawings, or some symbols manual, there are drawings, right? These are just drawing. These are just drawings. So those people agree that they are drawing. What are they? Yes, I was asking them, if you only agree with him that these are drawings and symbols. Okay, okay, computer has done the drawings now. So let's come back to so this. It's a map. This is a map. Now, this is a map of Africa. What it means is that there's also map of we can have map of what country, what continent again, can we have them?

Student 2 06:42
Map of Asia,

Student 06:43
Map of North America, map of Australia, all right?

Teacher Mat 06:48
And all the other continents, right? Good, and all the other continents now because of map of Ghana, map of what Ghana? Now we've revised that. This is a drawing, right? So a map is what a drawing, that represents a particular area or place they get it. So it is not a real thing, but it's a drawing that is representing it. So we can have a view of what it is that okay, good. Good. Now, if I ask you to come one after the other to locate where you are, right now, on this map. Can you show me?

Student 07:32
Yes (All)

Teacher Mat 07:32
You already mentioned that this is... Or is there someone in this classroom who doesn't come from an African country, right? No! (All) Okay, so let's start with Benny. Can you come and locate your country on the map? Yes, where you come from. Use the map.

Teacher Mat 08:13
Which country do you come from? which country was she born in?

Student 3 08:21
Nigeria

Teacher Mat 08:23
Are you sure that is Nigeria? Look at it carefully. Where are you guys from? Nigeria, right. Okay, so Blessing has seen her country on the map. Okay? So what country is that? Ghana? Alright, Ghana. What's that? That's Ghana, right? Yes, kind of show me your country. Let me choose one more person. Yes. Aisha,

Teacher Mat 09:29
What country is that? Yeah. Cameroon, right, so you found your country as well on the map. So let me see the Ghanaians here. Ghanaians, okay, so a Ghanaian was able to show us Ghana on the

map. So we are all okay, your country is on a map, right? Yes, your country is on the map, right, yes, Nigeria is what? Yeah, so these are all the countries on a map, right? Okay, so a map is a representation. So this is, this is what an Africa map. It is showing us the different of African countries and where they are located. So the map is giving us a lot of information here. It's not just showing us the countries, and like some of you said, the flags, yes, the flags are there, but it also gives us a lot of what information right? Now, tell me, which country, which African country is closer to Ghana? Which African country is closer to Ghana? So that is closest to Ghana?

Student 10:35
Uncle!!!!!

Teacher Mat 10:39
The map is right there because it's right on the map.

Student 10:46
Togo!!!! (All)

Speaker 2 10:47
Togo is closest to Ghana right? Another African country that is closest to Ghana?

Student 4 11:12
Benin.

Teacher Mat 11:12
So there's Togo and there is Benin, right? So you see Togo is closest to Ghana, right? Do you see any other country that is closest?? Yes!

Student 6 11:29
Ivory Coast

Teacher Mat 11:30
Right! thank you very much. So you realise that the map is not just giving us the countries, it has also given us a lot of information. We are learning something from the map. Is that okay? You read something from the map, all right. Now, a map is not only used to show the countries on the continent. We have different types of maps. Has anyone here received a map that gives direction to a place? Or you're going somewhere with mommy or daddy, and Mommy had to follow a certain direction or a map in order to get to that place. Anybody here? Anybody here? Okay, describe how the map was like and how did mommy or daddy use the map? There were arrows..okay..to the destination. Okay, so, why did you use the map? What was the map? Was it on a paper, on a device. Please speak out. (Face masks limiting the voice)

Student 2 12:46
A device.

Teacher Mat 12:46
What device?

Student 7 12:49
A phone,

Teacher Mat 12:49

Right? A phone. How many have seen that before? Okay, all right, okay, can put your hands down so now realize that maps are not only on a paper like this, right? Maps do not only show us the countries, it also shows us for directions towards to a place. Is that okay? So we're going to, we're going to learn the features of a map. All right, none of you talk about the blue part here. What is that? The sea?

Student 6 13:29
The oceans.

Teacher Mat 13:31
The oceans, good, the ocean. It has the name of what the oceans, right? So, a map gives a lot of what information, a lot of information. This, this map, for example, symbols, right one map makers. So those who draw maps, those who make maps are called map makers. What are they called?

Student 13:52
Map makers!

Speaker 2 13:58
So when they started making maps, they used to draw. So they draw this, they draw the symbol. So it will be like a picture, okay, the draw is large enough, but made the map. The whole map looks so there are so many things on it. Couldn't understand what was happening, right? It was so, so bulky. There was a lot of things on it. So they started using what symbols is that okay? Is that symbols? So we will be looking at some of the symbols and some of the features of a map. When you see a map, when you look at the features, you know what this means on a map. So, the output is to be able to read a map, then we are going to draw our own maps, for which the map makers will draw our own maps to give directions for us, to give directions from your house to the school. We will be able to do that? Draw a map giving a direction from your house to the school. I'm sure some of you have done it before, when you're having your birthday party. You invited your friends over, right? Then you gave them, what a map, right? So a road map, you gave them a road map. We have also been looking at types of maps, okay, types of maps as well. So everybody, at least, has seen a map before. It gives the direction, right? So you can either be on a paper, or it can be what on a device, like a mobile phone. And I know most of you have it on your tablets, if you have it on a tablet over time, let me see I map that shows you or gives you direction or gives you information about a place. Okay, almost all of you have maps on your tablets. If you have a map on the tablet, how many games do you have on your tablet? You have a lot of games on your tablet, right? Yeah. So now that we are learning about maps, if you are going to learn that maps are very important. So if you don't have a map on your tablet, you might need to get a map on your tablet. I can recommend one to you, or something that you can download and have it on your on your tablet. Is that okay? So we're going to learn about map skills. Now I'm going to play a song, listen to the song carefully so you're not moving to the features of a map, right? That makes up a map, if you see, you can see that these countries have different colors represented, right? There are different colors. Good. Last time I taught you in first term somethings about Africa.

Teacher Mat 16:57
I have some here. Do you remember this? And I told you that for any color that you choose for an African country, we need to shade it here. And what did I say? So, it helps us to be able to identify the African country easy. Do you remember? good. So what did I say? It is called, So you see, what we learned even in first term, we must not forget it. What is? What does it's called, please speak out. I can't hear you the map of Africa. This is a map of Africa, right? Yeah, this is the map of Africa. I could have seen on the poster, but I told you to shade each Africa card with a different color, right? Then show these small boxes to show which country has its color what did say it is called, remember. I told you they don't like to forget. To remember it. What did I say? It is called.

Teacher Mat 18:14-20:30
Okay, we are going to link math to social studies, so let's think carefully when we are learning about frequency tables, no pictographs, right? We said that each picture represents a certain number, and that will help you know what how many times to count is. For example, if I draw one smiley face and I said one smiley face represents two, right? This shows that a half smiley face represent what one, right? Why did I say this is called and what good that this is called? Yes, good time for.. , a key. Clap for Yourself What is it called again? All of you a key. Right? A key. So I told you that when you when you color it, okay, each color represents what a particular what country. So once I see the color, I refer to the key. But, most of the countries are not showing on it. Can you see that? So when I look at the color here, I know that this is Togo. So if I'm looking for the colour here... So, this is a key every map should have what? A key. It makes it easier for the person who's reading the map to work. Oh, this blue part represents an ocean.

Teacher Mat: 20:31- 35: So can I play the song now? Okay, everybody stand up. The song is a rap song, so you need to dance. Listen carefully. You will learn the fun parts about maps and the features of a map.

Teacher Mat 21:01
Are you ready? Yes? Everybody.

Student 22:12
Learning how to read a map. I can read a map. (Music)

Teacher Mat 23:02
What did you hear about the title of a map? No, I want someone around here. Yes..

Teacher Mat 23:20
I want you to see it too. It's actually a video but I decided to play the audio so you people will pay attention. Okay, let's look at it now, as you are dancing, you watch, listen and learn. Well, okay, you know, I can take the voices out, just the instrumentation, you have to listen to it, you know that, right? You doing it? Okay? I can read a map! (Music)

Teacher Mat 23:43
I don't like the way you're standing like that. Move your bodies. Let's dance to the beat ! What is the title of this map? Where can we locate it on a map. Right? Good. So you can always put the title of the map work at the top. Is that okay? Right? Let's continue. You. Here's a freestyle, dance, freestyle. Give us a dance? Okay, what does the Key do? Are you paying attention? Are you watching? Can you see from there? Yes. Lily.

Student 7 26:31
It tells you how to read the map.

Teacher Mat 26:33
It tells you how to read the map right? Tells how to read the map. Good. So I'll go back again. Listen, watch, listen carefully. What is one of the one of the purpose of the title, what the map is all about? Right? So is it about North America? South America? What is it about Africa? Right? So the title tell us what it's what it's about. So when we want to draw our own maps, we need to give it a title. If the map is a road map, you don't need to put what? Elephant on top as a title on the right. You need to put a better title that shows what the map is about. Make sure…

Student 27:39

that stuff. Okay, so there's another feature of a map, right? What is that? (Music)

Student 27:42
The compass!

Teacher Mat 27:58
The compass, right? Sometimes. What do we call it? Compass Roles. That's good. Compass Roles right. What does this show?

Student 28:11
North, East, South and what…West? (All)

Teacher Mat 28:14
Right. This is, this is the last map feature that we are looking at, okay, after this one, everybody's going to dance. Can you take the sound from the top? People like how to sell it Right? I'm learning. Are you ready?

Student 28:43
I can read a map. I know what these objects are all about. I can read a map. I'm learning how to read a map. Am, am, am learning. Learning how to read a map. (Music)

Teacher Mat 29:49
So we're going to have a rap challenge on Thursday, right, yes, so I'll give you the video. I'll put them on your tablet for you. To go watch a learn. So learn something about what map world features. Thank you very much. Now, the last thing we do for today is to turn your geography books to a page. There's another map there; turn to page forty-five.

Speaker 2 30:33
This map is the map of what? Right it is the map of Africa .(Pointing to the map on the board) But the map you're seeing in your book is different. So look at the map carefully. We learnt from the video that every map has what a title? Right? The title is very important. Have you all seen the title of this map?

Teacher Mat 30:55
Okay, let us say the title.

Student 30:57
Map of the world! (All)

Speaker 2 30:59
The map of the world, right? Map of the world. So, if it's the map of the world, what do you think this map is going to tell us about? It's going to teach us about?

Teacher Mat 31:12
What is it going to teach us about? What is it going to teach us about? Think pair share. Look at the look at the map carefully. We know it's a map of the world. So, what does the map of the world want to teach us about? Remember, the title tells us what the map is about. So what is it going to tell us about? Think, pair, share. okay, have you talked about it? all right. So, move to your talk partner, and then talk about what this map is about. What is it going to teach us, or what are we going to learn from this map? What are we going to learn from this map?

Student 32:00
Students chattering

Teacher Mat 32:12
So what are you guys talking about?

Student 2 32:24
About the continents.

Teacher Mat 32:30
Oh about Africa? No! Don't speak out loud. Anyway. Discuss about this map.

Student 4 33:02
Its about the world

Teacher Mat 33:08
Okay, what about the world? Does this teach us? Time is up. Let's go back to our seats. This time I will choose only one person.

Speaker 2 33:30
Only one person. Please.

Teacher Mat 33:34
Put your hands down. Everybody in this classroom is smart and intelligent, so when I call you, I know that you will give me what? An answer, right, all right. Lily. What do you think this map is meant to teach us?

Student 3 34:05
It's going to teach us about the world

Teacher Mat 34:12
Okay, Lily says that by the map of the world, we can help locate our friends, right? Help us locate our friends. Unfortunately, the map doesn't have any labeling on it, right? Good. So I believe that we'll come back to this map again right now we are going to label it ourselves. You have already said that it can help us locate our friends. Yes, it can help us locate our friends. If your friend lives in Canada. Where can you find your friend on the map. If your friend lives in Egypt, where can we find your friend in on the map? Okay, Egypt. On Egypt, no, this map doesn't have Africa. But, can you even identify Africa on this particular map compared to what we have on the on the board? Is it the same? But this one is very big, right? Yes, it's a drawing. Do you get it. It's a drawing. It's like being all the way up and looking down, right? The house that we thought was so big, and you go up there, look down. It looks what? How does it look? It looks tiny, right? Yes. So, mapmakers can't draw a big house and show it on a map. You get it? They need to use a symbol, just a simple drawing, it's too small to show that this is your house. It doesn't mean your house is small. Is that okay? It doesn't mean your house is small. Look at Ghana. Which country are we in now? Right now? Why are we living right now, Ghana, right? So this place in Ghana. So we're in Ghana, Ghana. Very tiny, yes, but they need to make the drawing small. It's like a bird's eye.

YEAR 6 Social Studies (Observation Transcript)

SPEAKERS
Student 7, Speaker 2, Student 1, Student 2, Student 3, Student 4, Student 6, Student 5, Teacher Randy, Speaker 1

Colour Coding

Host culture

Faith/Religion

African Culture

Local Language/Colloquial Expressions

Global Culture

Community & Current Affairs

Funds of Knowledge

Teacher Randy 00:00
We are looking at what commitment means, so it's a dedication. You have to give yourself to it. Umm, Okay. Give yourself to whatever activity, or someone or something you are involved in. Okay? So, we are going to outline each one of these various communities we are involved with. That is why we come to the definition of what a community means. We have skipped labour, but what is a community? Let's say it together.

All Students 00:33
A group of people living in the same place, with similar culture and values.

Teacher Randy 00:40
The same place? So, can the school be described as a community? Why do you say the school is a community? Because a group of people are studying in the same place and they are friends.

Student 00:57
Pardon? Oh.. they are like friends. Yes, first of all, we are a group of people, right?

Teacher Randy 00:50-01:10

And then we are in the same geographical location right? Now with what? this is very important!

All Students 00:12

Similar culture and language! (All students)

Teacher Randy 01:14
Why are we here? Why are we all here? Okay, so that is the reason why you can be classified as a community. Yes, Oheneba?.

Student 2 01:23
Study and learn.

Teacher Randy 01:24
To learn hard. Very good. What else was? The main thing we are here is an educational institution. No one should say, " I am not here to learn".

Teacher Randy 01:37
Then you are not part of the school community. Do you understand me? But if you are here and you agree to the values of this community, as a member, a legitimate member of the school community, do you understand yes, yes, what was apart from studying? Yes Sungtaa?

Student 3 01:54
To get to know everybody..

Student 02:03
Please come again..

Teacher Randy 02:06
Yes, so to socialize, okay? So also a social community. We are made up of people, right? So we need to learn from each other the good things we can share among each other, because this world is a social community. We can't all live alone. We can't stay away. So we're also here as a group to live among each other, to even learn how to live among people. Okay, very good. Yes. another one?

Teacher Randy 02:35
To learn from other people

Teacher Randy 02:40
Exactly, very good, very good. We also have that. So you can find that some people really excel, which will be an incentive or a boost for others, we also learn from them. Okay, also, we come here, like she said, with other skills and talents we can share among ourselves, as she said, So we also come here to nurture our talents. Whatever talent you have, teachers and anyone here at all can help you build on your talent and become better people in the future. Do you understand me? Yes. So that is why we are here. And the school for community, it's everywhere. The values are similar and the same for every school elsewhere, do you understand me? The first and most important thing is to study. But then we have these other extracurricular goals we achieve. Do you understand? Alright, So we are going to look at the types of communities we have. We all belong to one of more of these communities. So it says, every human belongs to one community or the other. So you have the whole community.

Teacher Randy 03:48
It's not just a building ,you have the members in the house. So when its 3'oclock, you don't say, I'm going to the house. You say I'm going home. You're not going to a building. You are going to meet people in that building. That is what we call a home, not a building. You understand me, alright? And then we have a school community. We are here. We just discussed briefly about we look at that in detail. And then the family. We look at the family as a broader community, and then the religious or church community. We all have something we believe in, right? That makes us belong to a community of, eh? Religious faith. Do you understand that? So look at that one too, how we can be committed to that, and then we all live in towns or cities, or we come from towns and cities, and this includes even the internationals. You can even share the values of where you come from during the lesson. Do you understand me?

Student 3 04:58
Yes!

Teacher Randy 04:58
That's why we are an international school, Alright, so first of all, let's look at showing commitment to our home or family, because that is where we begin life. True or false?

Student 05:13
True! (All)

Speaker 1 05:13
Do you understand? It is important that we look at that as the first commitment. You are committed to that, whether I like it or not, unless you don't have a family or a home, but thanks be to God we have all private families, and you have a home, right?

Student 05:34
Yes! (All)

Teacher Randy 05:34
So we are committed to them as our first point of contact now. So to show that we are dedicated to our families, I have applied some of them, you can give more, you can give more. After explaining this, you will understand that. Alright, so settling these disputes among members. And this is where some of you will really have a challenge, because some of you are half siblings, and when it happens like that when they are misunderstanding between siblings. What can you do? As one of the members of the family, should settle, or should help settle, this among your siblings? I'm going to use that because we are young, and I'm going to tell my story. We are three, two boys. The girl is the first, the boy is the second, and the last and the third. So usually there will be misunderstandings between the girl and the boy. So I'll be acting as the referee, because I shouldn't take sides. That's one thing about doing three. One, would want you to take this side, the other two would want you to take his or her side, but you don't have to take sides. You have to settle disputes among the family members, but there should be peace in the family. Family is all about love and care, right? So if there's a misunderstanding, you have the mandate, you have the responsibility to help resolve misunderstandings.

Speaker 1 07:04
That is the situation. So I always find myself mediating between my sister and my brother. I tell my brother. Oh, please, it's okay. She didn't know what she said. The other sibling will say, oh, please, like, I think you should forget. So…

Student 4 07:14
Isn't it immature?

Speaker 1 07:26
Okay, so usually they might see us as little we don't have much to offer, but please don't let that perturb you or let it make you stop doing that. It's very important always to be an instrument of settling family disputes, okay? It's very, very important. Maintaining peace and order. So, one of the ways is to make sure you are listening to the members of your family. If you don't listen to them, if you ignore them, it will bring chaos. Do you understand me? In the family. So listen to them as young members of the family. Listen to them and do what they tell you to do. Okay, then we have the family duties and responsibilities. You all have your chores. In fact, some of you, when I was growing up, my mom gave me the chores I had to do at home. We will say what we have to do at home. So what do you do?

Student 2 08:34
Ihave to help my mother cook.

Student 5 08:42
You have to cook. Okay, yes,

Teacher Randy 08:46
I have to clean my room and wash my singlet. So it's all about cleaning, okay, yes, so it's about cleaning.
Teacher Randy: 08:50-52
Do you have any special house chore apart from cleaning?

Student 1 09:08
Taking care of my siblings.

Teacher Randy 09:13
Exactly! the older ones here, you act as parents to younger siblings when your parents are not around, right? Yes, is that fun?

Student 09:27
No! No!

Student 6 09:56
Eyram pushed me into the room and he started saying this and that and telling stories.

Student 3 10:04
So that's the same way your parents go through when you're growing up. So you are tasting some of what they had to go through. Okay? Hmm? Have patience with them. You have to be very patient and gentle with them. Are you to leave it? Uncle Randy..my Dad says I was not like that.

Teacher Randy 10:31
David, okay, alright, so that is it. And then this is very important, protecting the name and property of the family, wherever you find yourself, how you conduct yourself shows how committed you are to your family Some of you are internationals here, right? You have one parent from here and there? Are you protecting your family name? By the way you dress, by the words you say, by the way you conduct yourself. You should protect your family name. It's very, very important, right? That is why we learn good deeds and bad deeds before we are doing this commitment. You know what good deeds are and which you should always be doing, and the bad deeds you should always avoid. Okay? So these things, when you do these good deeds, you protect your family, especially when you are away from home. You all have your family names. Some will call some international. You need to protect it and make it, and make the name great. It's like football. The footballers are here. We've gathered those for World Cup and they performed very well. Are we not happy at home?

Teacher Randy 11:15
The other story too is true. When they go there and they do not perform well, then we are angry, right? Yes, it's the same product as individuals or members of the family

Teacher Randy 12:02
When it are rains,you know the trouble we go through. Some of you don't even come to school because the roads are very bad. So what can we do about it? Should we stay like that all the time? No.. Yes, so what can we do? It means that any opportunity we have, especially if we can continue to develop the roads so that will be better for us to commute on it, then that's fine. You do that. Don't wait for the government. The government has a lot of things they are taking care of. If this is in your own power and you can use the resources you have to build, please do that, okay? And as road members, you can encourage your families to do that too, if you have that kind of problem, okay?

Student 12:48

Yes, yes.

Student 4 12:51
Uncle Randy, around my estate my road isn't good so the estate people, we put money together now they're fixing the road.

Teacher Randy 12:59
Exactly! That's what we are talking about. Exactly, yes,

Speaker 1 13:06
My parents said that they contributed money to do the road but when it rains it washes away and it goes back to the same.

Teacher Randy 13:18
So, exactly, so its much more. Much more dropping than just putting sand on it. Okay, yes. So they can discuss, I know, with communities like that, you have associations, you have meetings and all that, yes. So how best can we build them, other than just putting sand on it? So that's what you think of, and then protecting public property. So if there is a library in your community. You visit there, if you will take the books, take care of it. After reading, you take it back the same way it was, but don't write in it, don't tear the pages. No, okay. You have to protect the public works, because it's for everybody in the community. It's not yours. Do you understand that? If there's a playground, make sure when you're playing, you protect or you are careful with all the equipment there. Don't go there destroying things, because it's for everybody and it's not for personal use. You understand that? Alright, then living peacefully with others to make sure whatever you do in your interactions with members of the community, it is always peaceful. Okay? Don't say things that will provoke another person, and especially when you are all from different cultures, you can have a community of different ethnic groups there. Okay, you don't have to undermine another ethnic group. You don't have to sideline someone coming from a different country.

Teacher Randy 14:50
You don't have to make fun of any one. We are all one at this stage. Do you understand me? We are all human beings living in a community in one space. So, let's respect each other's culture. Do you understand that? Yes, and that's how we can live peacefully. Now communal labor. So like I said, if the community decides to come together to work on a project, please be part of it. Don't be asleep till 12 o'clock in the afternoon. When from 6 am, other members of your community are up, especially to clean the community.

Teacher Randy 15:26
Right now the government, embarked on what we call "Clean Ghana" . Yes clean Ghana and on certain days you are to clean your environment, especially, the space in front of your house. And everybody must be involved. You can't sleep ?whilst others are doing it, it doesn't show commitment to your community. Do you understand that? Yes, and then taking part in public activities such as voting, census, building, etc, I told you about that. Census, yes. So one was held recently. Remember that? An official went round asking questions about your family, the number of people, the work they do, and all that. Okay, remember, yes, that's what we call the census. We want to know the number of people in the community and the country at large. This helps in planning development for the country. So it's very important that you provide correct and accurate information about yourself and your family and everything that is asked. Okay, you can't put false information. Or some people, when they go and knock your door, they don't want to answer, they will say, oh, this person, is coming to worry me. It's a national thing. It's very, very important. You have to accept them, welcome them, and answer the questions. It's the government's project. In fact, it's a country's project, okay? So to show commitment to your community, why do they want to know about

Speaker 1 17:06
is yes. So like I said, it's for planning purposes. So for example, when they know the number of people in your family, and then they look at the work the various members of the family do. How would that help to provide the family? Okay? All these are for planning properties. So it can be economic planning, social planning and all that from the questions being asked. Okay? Then they can see the number of people who are unemployed or who don't have jobs in the in the country after the census, and then the government can plan more resources for employment. They understand that you get that. Yeah, so it's very important, if we don't provide accurate information, we are providing a service to the country. We don't have accurate information to help the country develop. Do you understand that?

Student 6 18:05
Why do they want to know about your family and your family members?

Teacher Randy 18:06
Alright? like I said, voting so used to think voting is a right. But I'm telling you, to be voting is not a right. It is a responsibility. It is a responsibility. And like I told you the in Romans 12, chapter two, God says you should respect authority. And if the laws of the land says you should vote at age eight, you are to do it, no excuses, no buts, no what nots, you are to vote. Do you understand me? It shows you are committed to your country or to the community, okay, and you should be part of the decision making of your community. That's through voting. It means you selected, or you chose your own leader. But if you don't, then you are not part of the collective decision making of the country or the community. You understand that? So voting is very important. It's a responsibility. Okay? Yes,

Student 7 19:11
Uncle, please, what if there's a voting and you're going to vote, but you are 17, not 18, and your birthday is a day just after they finished the elections?

Teacher Randy 19:25
Then you have to wait and go next year. You can only vote if you are 18. You have to be 18. The bottom line is, you have to be 18. If not, you are a minor, okay. They call you minors, M, I, N, O, R, okay. But if you are 18, the laws of the country no you to be an adult, and also can be part of the decision making of the land. Okay, alright, now showing commitment to the school. You are in school, so here you are familiar with the school the things we need to be committed to, right? Yes, let's see if. Obey rules and regulations. Do you have a class rules? You have class rules? Do you obey all of them? I want to hear you. Do you obey all of them?

Student 20:15
YES! (All)

Teacher Randy 20:15
Alright? So when you were also admitted, you were given a handbook, right? For parents and for students, it contains all the rules and regulations of the school. Do you obey all of them, especially with how you look, you're dressing, it's there, what we should come in with, what we shouldn't, what the school shouldn't see in your hair and other things. How you dress: you should tuck in and then, most importantly, we are in the pandemic times, we should have other equipments on mask, sanitizers, washing your hands frequently. Do you do all that? Okay, that's what you said. Looking out for that, keeping the school compound neat. Let me check okay. (Teacher checking student's desks)

Student 5 21:15

mine is neat!

Teacher Randy 21:15
mine too!

Student 3 21:17
The class is somehow neat; that's good, clap for yourselves. Also, you're studying very hard to improve academics!

Teacher Randy 21:29
I thought you would shout because we are studying very hard.

Student 21:38
Yaaaay!! (All)

Teacher Randy 21:39
Aren't you studying very hard? Let's study hard, especially the international exams you're about to write. I told you, you are writing with other students from other parts of the world. You should need to prove yourself. I am a Ghanaian student, I am a Nigerian student, I am a Sierra Leonian student and I can face the world. I can show them that I know all these algebras. And I am a Brazilian student, okay, I know all these circuit signals.

Student 22:12
I know about Forces, I know about the food chain, and all that. Show them that you have studied what you need to do in Science in an international curriculum. You understand that? Yeah, yes. So that is what we are looking at. So I know you're going to perform very well in the international exam, right? Because it's part of your commitment to the school that you do well in all academics, not just for the school, but for yourself. And then to the first person you are committed to, God, okay, then your parents and all that. Let them be proud of you and be proud of yourself .Participating in school activities such as sports, class, poses, etc, I'll come to the clubs. Are they who don't belong to any clubs here? We all belong to clubs here, club here. Who doesn't belong to a club? Why? That should be something of interest to you. And it could involve any skill you have, because you have an interest in that. Okay, so please, you should get involved in the clubs you have in the school. It is very, very important you understand me? Some people are in the Music Club, Art Club, Bible Club, and Coding Club. That's good. Okay? Now you are not joining it for fun. You are learning something for you, and then you have to also develop something out of it. That's the essence of clubs. Okay, not just for fun. You understand that. And when it's sports day, or the activities we have outside, you are reluctant to be part of it. It doesn't show commitment to the school at that moment, you need to be part of it. Sports is very, very important for us. Exercising is very important to keep us fit, and it really improves your concentration in class. Okay, so please take part in these activities. Okay, they are well structured in the school to help you in your build up, for the future. Okay, be careful. Yes, the tables!

Teacher Randy 24:40
Yes, so don't write on the tables perfect. Make sure it's neat,the walls. So don't make the walls dirty. Don't restrict it only to walls. Make your surroundings always neat, so that when someone enters, wow, this is so beautiful. Okay, yes, I.
Student: The covers! (Referring to the Covid-19 cubicles)
Then the covers, yes. You don't play with it. They are there for a purpose, so that you can do your own thing and protect yourself. Okay? So protect it. Don't play with it, okay? Yes.
Student 26:05
The school posters
Teacher Randy 26:07

Yes. So they are there for your learning and to remind all the things we do we are not to be to it, apart from reading it all the time. Okay, yes, Yes, your class. What equipment is needed for the class? Even your personal equipment, you should keep it neat. That shows how committed you are to the school, even to the things you use on your skin.

Student 26:55
Your books,

Teacher Randy 27:
Your books, should be neat. You only take it to write in it and to study. You don't have to do anything apart from that. So you should always take care of them. Okay, yes.

Student 26:05
Cautions, cautions

Teacher Randy 26:10
Please what do you mean by that? Oh, okay, okay, so the warning signs around the school, make sure you obey them. For example, on the stairs, you see watch your step and all that. Please, you have to obey that. Yes, last one?

Student 6 26:28
Wasting water in the washrooms

Teacher Randy 26:30
Exactly, avoid wasting, I always tell you, don't waste water, don't waste resources. We are not wasting these. We rather make more, okay, so just take, wash your hands with the water at the right amount. Don't leave the taps on, okay, close it when you are done. Use one tissue at a time. Don't misuse it, okay, alright. And then obeying and respecting authority. So the authority will be the management of the school, and you make sure that whatever they say, especially with regards to certain decisions about the school, obey it. It will be said to your parents. Your parents will make sure that you follow everything that pertains to the school for management. Okay, alright. Now, showing commitment to the religious community, that's the last one we are looking at. So here, we all belong to a religious community, right? Or some of us don't .belong to a religious community here, yes. So we all belong to a religious community. So like we said at the introduction prayer, which is communicating with the Supreme Being, it shows commitment to God. Okay, constantly talking to God and interacting with God shows that you are committed to Him, therefore you hear him speak to you and do what he says and then fulfilling financial obligations in the church or the mosque, okay, that these religious organizations you are into will need your support. Financially. Okay? Financial support. You

Student 28:22
What does? What do I mean?

Speaker 2 28:30
Uncle, Uncle...giving money

Teacher Randy 28:40
Yes, they need money to run the organization. Okay? So you support them. You when are blessed by a job or with a job, and you are earning money. You can take some out of it and use it to support the work at the church or mosque. You understand that it is also it shows your commitment to the church or the mosque? Do you understand me? Also, obeying the commandments of God? In fact, that's the first thing you have to obey God, because by obeying God, then you can communicate with God, and then you can now get more urge or desire to even fulfill your financial obligations. Do you understand that? Yes, very good. And then believing in the sacred books. So most of the time

you hear God from the holy books we have in our religious organizations. Okay, so please, need to read them. When was the last time you read your Bible. Some of you guys can't remember, but it's very important to show commitment to your religious community. You need to understand what the church demands. The rules how to live, you find them in the Bible. So if you don't read it, you don't know how to live. Do you understand me? So it's very important that you read and not just read but study it and then obey. You believe it and obey, and then taking part in church activities. So there are several church activities which we should be proud of. And I'm sure you should be proud of some groups, small groups in the church, like the club, like Bible study, Sunday school. Are you? Yes, exactly, an activity that is upcoming is picnics. Yah, very soon we will be celebrating Easter all around the world. There will be Easter Picnics. It's a time to gather together as the members of the church; we meet as the family of God and interact.

Student 1 31:08
As for me I don't like Sunday School.

Student 2 31:08
When is the Easter picnic? Will there be lots of food?

Teacher Randy 31:10
Yes, eating is part of it, and that's how you interact. How many days do you say?..When it gets to the time you will be told?

Student 4 31:22
Okay? Do we have to pay for it?

Teacher Randy 31:28
It is organized by your church. I'm not sure you need to pay. I've not seen a church asking to pay for the church food. Okay, maybe, yes, there has to be some food and drinks organized. All right, so these are just a few commitments to the various communities as we have outlined. Okay, And I hope it has gone down well. Please don't neglect these commitments. These are lifetime responsibilities we need to have. It's a lifetime thing. You don't do it and you stop. No, we should be encouraged to do it all the time. Do you understand?

Students 32:10
Yeah.

H1.2 (CODE-BOOK)

Code Book – Classroom Observations (Thematic Analysis)

I. Code Book- Year 2 Classroom Observations (Social Studies)

CRP X'tics **-Concept of Self** **-Social Relations** **-Concept of Knowledge**	**Definition**	**Extracted Code**	**Themes**
Concept of Knowledge	**The students' initial response to the class topic, 'Laws of Our Land,' was from a global perspective.**	"The laws of the earth" "sand of the earth" "grass of the earth"	**World, Global, Earth** **Central Theme: Global Competency**
Social Relations and Concept of Knowledge	**Accra and Ghana were mentioned several times. The teacher and students enjoyed situating their lesson in the Ghanaian context.**	-"You see Accra and Ghana, Accra is the capital city." -Code1 -"Do you know some laws in Ghana?"- Code2 -"There's one important rule in Ghana too, and that rule is greeting." - Code3	**Ghana, Accra, host culture, local** **Central Theme: Host culture**
Concept of Knowledge and Social Relations	**Some local expressions featured organically in discussions.**	Chocho, - Code1 Eiii! – Code2 Kalypo – Code3 Trotro – Code4 *Hmm..* – Code5 *Papa* - Code6 *Mate! -Code7*	**Twi, Local language** **Central Theme: Host culture**
Concept of Knowledge	**News stories and community happenings were used as references to explain local laws.**	-"You should never rob banks." – Code1 - "I told you, the police arrested some women who were littering their environment." – Code2 - "Okay, the last time the FDA was here, they told us about tobacco, right?" – Code 3	**Laws in Ghana,** **Community news** **Current Affairs** **Central Theme: Host culture**
Social Relations and Concept of Knowledge **CRP X'TICS OF "CARE"**	**The teacher references a law in Tanzania to draw Tanzanian students into the topic.**	- "So from our sister's country, Tanzania, okay, there's a rule in the country." -"Alright, so when you go to Tanzania, you can't carry anything from Tanzania to your country without permission."	**African Culture** **Tanzanian reference** **Central Theme: African Culture**

I. Code Book- Year 4 Classroom Observations (R.M.E)

CRP X'tics -Concept of Self -Social Relations -Concept of Knowledge	Definition	Extracted Code	Themes
Concept of Knowledge	**Religious beliefs were a prominent feature in most class discussions. The 3 major religions.**	-"So, this story is from the Bible, right?" And I know you go to the mosque, or the Makaranta (local name), as you call it. Can you give us any example of a story a story like that from the Quran, that has good deeds and bad deeds". – Code1 -"King of Isreal, right? He was the king of Israel." – Code2 -"Yes, let me see the church goers where are they? " -Code3	**Religion, Faith, Beliefs** **Central Theme: Religion**
Social Relations and Concept of Knowledge	**Stories and community happenings were used as references to explain topics.**	-". Now, all of us here come from different homes, right? Good. So I want someone to tell me, so in your house, what is there any punishment, kind of punishment that has been put in place for because you are children ."-Code1 -".I yelled at my young brother" -Code2 ."	**Central Theme: Home culture**
Concept of Knowledge	**Technology was featured in the Year 4 class through conversations and practical applications.**	"So if you don't have a map on your tablet, you might need to get a map on your tablet"-Code1 -"We're going to have a rap challenge on Thursday, right? Yes, so I'll give you the video. I'll put them on	**Technology**

		your tablet for you."- Code2	
Concept of Knowledge	**Children felt comfortable sharing home stories and how they related to punishment or good deeds and bad deeds.**	-"You're going somewhere with Mommy or Daddy, and Mommy had to follow a certain direction or a map in order to get to that place. Anybody here?" -" They will torture you? Hahaha (entire class). So you see grounding as torturing?"	**Funds of Knowledge, Home experiences**

I. Code Book- Year 6 Classroom Observations (Social Studies)

CRP X'tics -Concept of Self -Social Relations -Concept of Knowledge	Definition	Extracted Code	Themes
Concept of Knowledge	**In Year 6, the teacher and the students demonstrated the global aspect of international education through their conversations. The multiculturalism in the class in the global perspective of the curriculum was evident.**	-" Because this world is a social community".- Code1 - ""Some of you are internationals here, right? You have one parent from here and there" – Code2 "We are an international school"- Code 3 -""Let's study hard, especially the international exams you're about to write. I told you, you are writing with other students from other parts of the world"- Code 4	**World, Global perspectives, Internationals, International Curriculum** **Central Theme:** **Global Knowledge**
Social Relations and Concept of Knowledge	**Student's referenced home situations or events happening in their community.**	-" Uncle Randy, around my estate, my road isn't good, so the estate people, we put money together now they're fixing the road."- Code1 -"I have to help my mother cook."-Code 2	**Community, Family roles** **Central Theme: Funds of Knowledge**
Social Relations and Concept of Knowledge	**There was an appreciation and valorization of African cultures in the class.**	- "I am a Ghanaian student, I am a Nigerian student, I am a Sierra Leonian student" – Code1 -"You don't have to sideline someone coming from a different country."- Code 2	**African Countries** **African national identities** **Respecting other cultures** **Central Theme: African Knowledge**

		“Okay, you don't have to undermine another ethnic group. “- Code 3	
	Stories from current affairs, politics and community happenings were used frequently as references to explain topics.	-“We've gathered those for the World Cup, and they performed very well. Are we not happy at home?” – Code1 - “When it rains, you know the trouble we go through. Some of you don't even come to school because the roads are very bad. “ - Code2	**Sub Themes: Community and Current Affairs** **Central Theme: Funds of Knowledge**
	Religious beliefs were a prominent feature in most class discussions. The 3 major religions.	“So here, we all belong to a religious community, right?” - Code1 -“As for me, I don't like Sunday School.”- Code2 -“When is the Easter picnic? Will there be lots of food?-“ Code3 -“The church or the mosque, okay, that these religious organizations you are into will need your support.” -Code4	**Religion, Faith** **Central Theme: Religion**

I.

CLASSROOM OBSERVATIONS – LADSON BILLINGS' (1995) CRP FRAMEWORK ANALYSIS

Year 2 Social Studies

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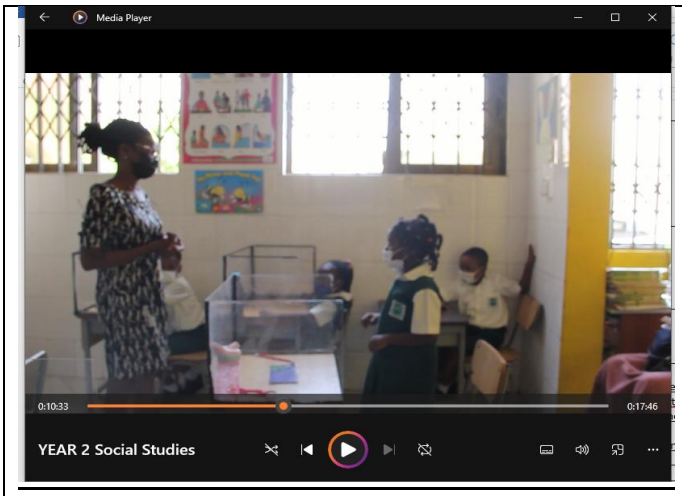
<td> 
</td>
<td><u>Transcript (05:39- 42)</u>
<u>So let's mention some few laws or rules in Ghana..yes Mr.President (Teacher)</u>
<u>(Student 1.)We should not thief..haha starts chuckling..</u>
<u>Entire class: We should not steal</u>
<u>Teacher: Yes, we should not steal!</u>
Theme: Social Relations

Description:The use of pet names like: "Papa", "Mama", "Mr. President", "Bishop."</td>
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<td><u>(09:15- 10:33)</u>
<u>Yes, another example…(Teacher)</u>
<u>(Student 2). We should not litter.</u>
<u>(Teacher).We should not litter! I love that one! Was it this morning you showed me a picture in a book?</u>
<u>(Students). Yes! It was me and my friend that showed you the book.</u>
<u>Teacher: Oh okay, so when we see people littering we should tell them no we do not do that. Stop pick it up or else I will report you to the police</u>
<u>(Student 2). Aunty me at my house when you are going on a wall they have said "Stupid Fool do not litter"</u>
<u>(Teacher). Ohh…that's harsh</u>
<u>(Student) Yes, they write Stupid Fool do not litter.</u>
<u>(Teacher). That's harsh, they are trying to say that if you litter you are a stupid fool but that's a harsh word to say.</u>
<u>(Student 3). Aunty you said, we should talk to them calmly.</u>
<u>(Teacher). Yes talk to people calmly.</u>

Themes: Conceptions of Self and Others, Social Relations and Conceptions of Knowledge.</td>
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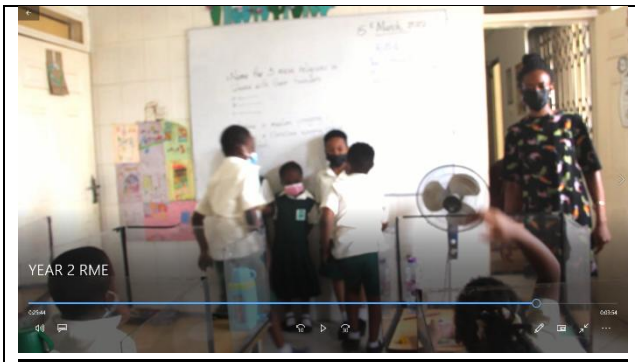
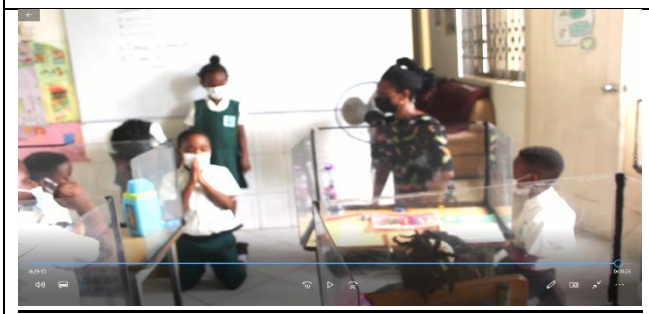
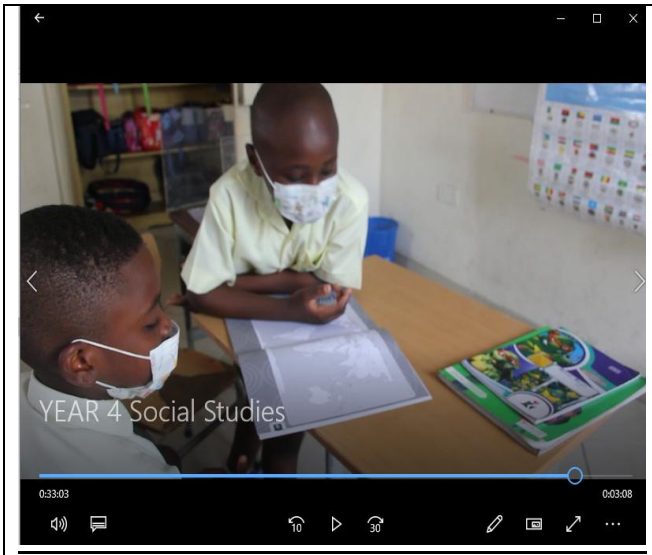
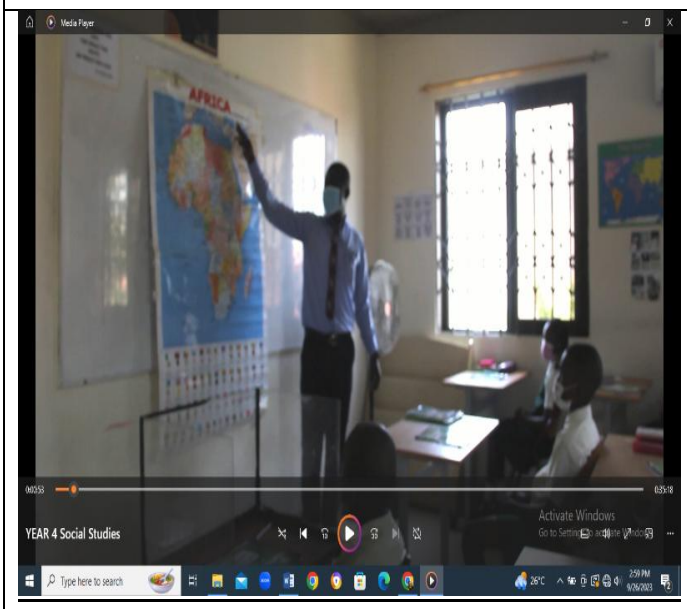
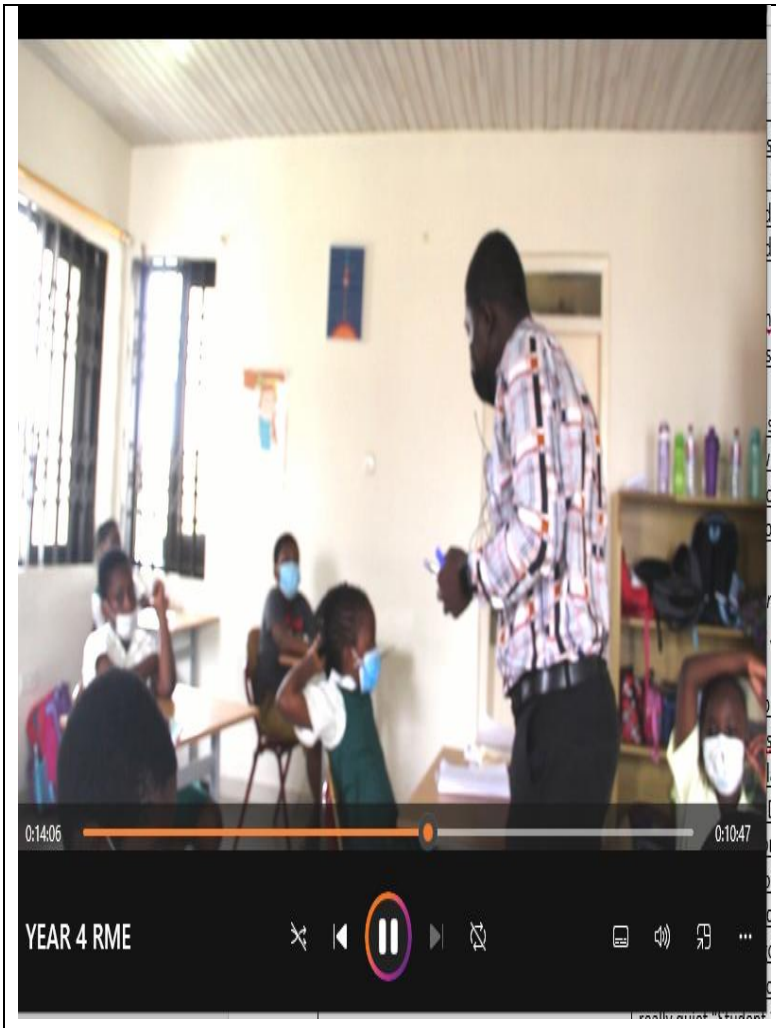
Year 2 R.M.E

	**Transcript (13:05- 45)** Teacher: So in the Islamic religion how do they pray? Student 4: Stands up. Teacher. Okay show us how the Moslems pray. Who can demonstrate it for us? Several students stand up and volunteer the other religions; Christianity, Islam and African Tradition **Themes: Social Relationships**
	**Transcript 17:50- 20:30** So who is God? Student 2: God is our heavenly Father. Teacher: Very good, God is our heavenly Father. Student 5: God is Nana Akufo Addo(The president of Ghana). Teacher: I am hearing Nana Akuffo Addo..am I hearing right. The whole class chuckles Transcript 25:10 So in the Christian religion how do Christians pray? Student: They Kneel and pray and sing… Entire class starts singing “Read your bible and pray every day” **Themes: Concept of Self, Social Relations & Conceptions of Knowledge**

Year 4 -Social Studies

	0:20 -0:28 "The song is a rap song about maps. So you need to dance and listen carefully. " Song – " I can read a map…yeah it tells us what we need know..I can read a map..the title tells us what it is all about..I can read a map…… *Short Break and second activity concerning Maps* 0:31-0:45 (Teacher) "Look carefully at the map of the world. What is the map of the world going to teach us about? Think, Pair and Share…. Move to your talk partner and discuss. A pair of Students: The map teaches us about the continents and the countries. Student 1: I see symbols and signs Teacher: Alright, time is up let's go back to our seats.
	07:31-08:40. (Teacher) If I ask you to locate where we are currently can you locate our location on the map? Student 1: Uncle I have seen it, this is Ghana. (Teacher) Well done. Okay, the next person can you come and locate your country. Student 2: This is Nigeria… Teacher: Are you sure it is?.. **Themes: Concept of Self, Social Relations and Conceptions of Knowledge.** 14:20- "So we will be looking at some features of a map. It helps us understand what the map says..then we will become map makers and drown the map to our homes. There are different types of maps it can either be on a paper or on a tablet or phone… I will be calling each one of you to locate

Year 4 R.M.E



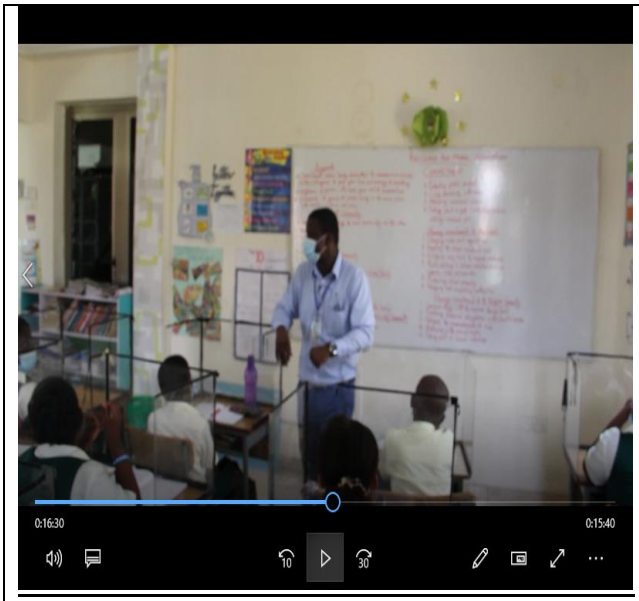
0:15-14:54 "So today we are continuing our lessons on good deeds and bad deeds. I told you to draw two columns and record "So today we are continuing our lessons on good deeds and bad deeds. I told you to draw two columns and record your good and bad deeds this week. So how many good deeds did you record Student 1?"
(Student 1)Umm..nine or eleven good deeds.
(Teacher). You were supposed to write it down though..
Student 1. Ohh I transferred it into my mind
Teacher. Ay! Oh wow…hahaha
Teacher. Okay mention one of your good deeds?
Student 2. I helped someone this week

Time Elapses – Student share their good deeds done at home and at school.

Teacher – " In the bible we read about Saul. Saul was the first king of Isreal. In the beginning he was a good man but later he became envious of a young man named David. He envied him because he was becoming more popular than him. Paul stopped God and also tried to kill David. Who has heard of this story?
Students- All hands go up except 2 students. (Teacher notices one of them in particular is really quiet) "Student 3..You are a Moslem right? This story is from the bible, I know you go to the Mosque. Can you share a story about a good deed from the Quran?

Themes: Concept of Self, Social Relations and Conceptions of Knowledge.

Year 6 (Social Studies)



Transcript (0: 14:30-40) Teacher

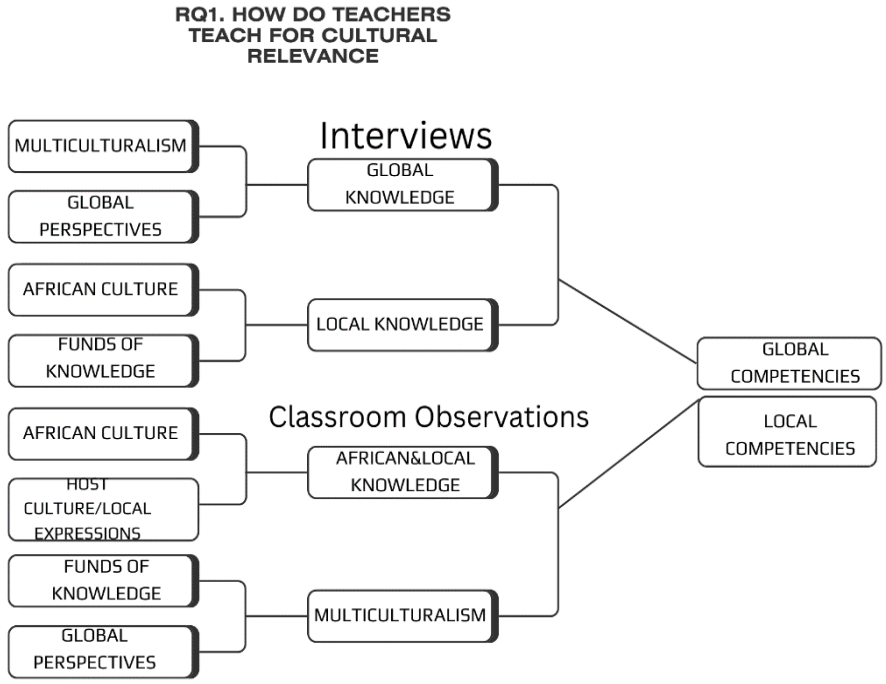
"Make sure with your interactions with other people community it is peaceful. Don't say things that will provoke another person especially when you are all from different cultures". You can have a community with different ethnic groups and you do not have to undermine any ethnic group"

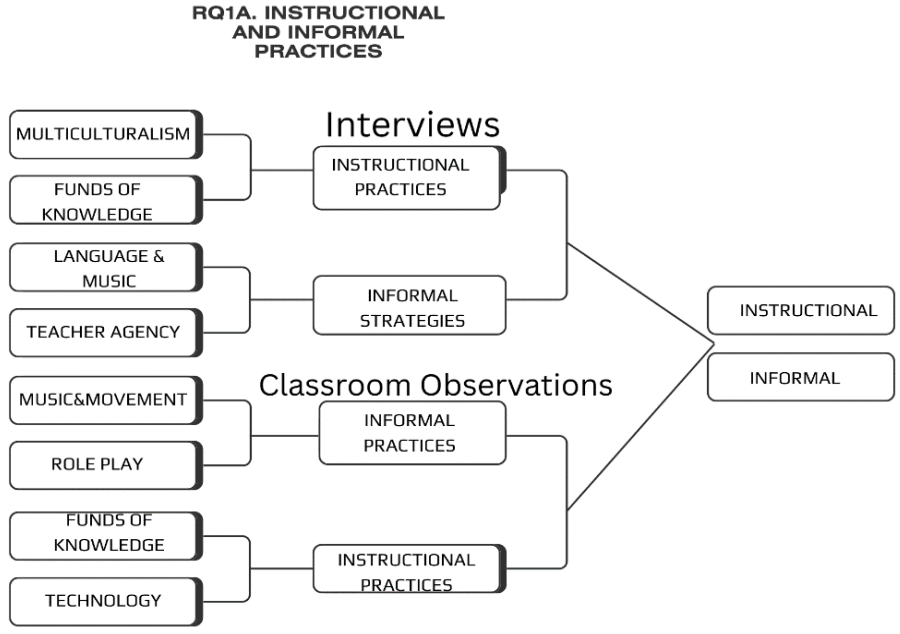
(0:16:05-45)

"The government has embarked on a project – Clean Ghana so it is day when everyone cleans their environment so you can't sleep when others are doing it. It doesn't show commitment.

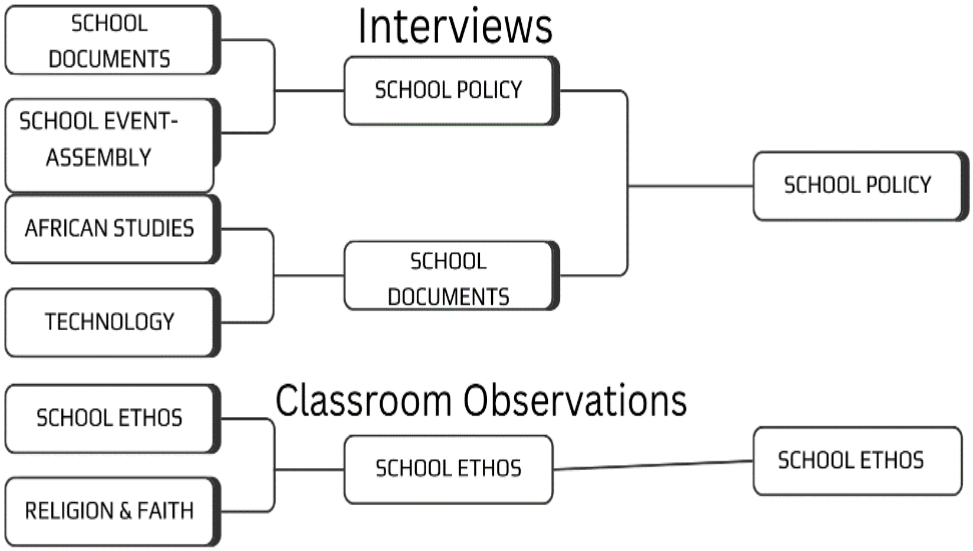
Themes: Conception of Self and Others & Social Relations

J. SYNTHESIS OF THEMATIC ANALYSIS THEMES IN INTERVIEWS & OBSERVATIONS





RQ2. HOW DOES THE SCHOOL DEMONSTRATE CULTURAL RELEVANCE



RQ3. HOW DO THE TEACHERS FACILITATE CULTURAL RELEVANCE IN AN INTERNATIONAL CURRICULUM