

## A Comparative Study of Multicultural Awareness among In-service School Teachers

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**Abstract.** The paper examines Multicultural Awareness as perceived by in-service school teachers across three different countries. After conducting a review of literature on multicultural awareness, the author realized that 1) literature on multicultural awareness seems to focus almost entirely on pre-service teachers and 2) different circumstances have prompted different countries to catalyze measures to accommodate the changing multicultural contexts. The study aims to provide scholarship for school teachers on the complexity of multicultural education. Using the Cultural Diversity Awareness Inventory (Henry, 1986, modified) the study highlights various *aspects of awareness* namely *cultural awareness in the classroom, cross-cultural communication, culturally diverse families, multicultural learning environment, and assessment criteria*. These are then analyzed using Chi Square statistics. Results indicate disparities in some areas of *cultural awareness in the classroom* and *culturally diverse families*. Conclusions and suggestions for future research follow, based on findings.

**Keywords:** Cultural Awareness, Multicultural Education, Chi-Square, Analysis.

### **Introduction**

While a lot of research is currently being conducted and published in the realm of multicultural education, multiethnic awareness, diverse attitudes, multiple skills and multilingual environments, such research seems to be focused almost entirely on pre-service teachers (Eg: Watson, Park and Lee (2011); Brown, (2011), Premier and Miller (2010)). Research conducted by Larke (1990) and by Milner et al. (2003), has shown that pre-service teachers' attitudes with respect to cultural diversity are improving. Milner et al. (2003) also revealed that pre-service teachers were not quite sure about how to integrate their learning programs with the changing multicultural environments, assessments, and curricula in order to support all children present in the classroom. They conclude that teacher education programs must continue to focus on issues of multicultural education, even though an improvement has been registered. This claim of improvement has prompted the researcher to investigate the current state of multicultural awareness among in-service teachers by undergoing a literature review on the subject which proved to be rather scarce.

This paper attempts to do justice to a missing link in a chain of research aimed at highlighting the experience of in service teachers in environments which are more heterogeneous in nature than any other unprecedented epoch. The study also aims to whet the appetite of teachers and other educational stakeholders who are always on the lookout for up to date research and who aim to use that research as a platform for more apt classroom environments which is inclusive of diverse cultures. It is also the aim of the paper to provide scholarship for novel researchers willing to embark on the 'new' and exciting praxis of multicultural teaching and learning.

The study also aims to increase our understanding as to how teachers currently teaching students of diverse cultures are experiencing everyday cultural diversity and also provides a comparison of this experience across three different schools in three different continents namely North America, Europe, and Australia. The study uses the same subscales of the Cultural Diversity Awareness Inventory (Henry, 1986; Larke, 1990) namely *Cultural Awareness in the classroom*, *Cross-cultural Communication*, *Culturally Diverse Families*, *Classroom Environment and Assessment Criteria*. Some modifications were deemed necessary to reflect to reflect the nature of the study. Literature review follows by highlighting the various aspects of Cultural Awareness.

### **Literature review**

Banks (2007), in his study on American classrooms claims that the increased diversification in classrooms has brought additional challenges for school teachers in the dynamic world of teaching. Today's classrooms are no longer homogenous but host within them students of different cultural backgrounds, racial compositions, socio-economic statuses, and linguistic backgrounds.

### **Cultural Awareness in the Classroom**

Today's classroom environments are no longer homogenous but look more like a rainbow of different hues which blend together in a kaleidoscopic array of radiant faces ready to learn. Society at large expects schools to function like clog wheels in a clock, synchronized to perfection, and governed by beliefs and behaviors which, in turn, affect the academic prowess and social skill development of all students. Within this rather complex but rich scenario teachers need to become aware of their own cultural biases and inclinations, demonstrate apt cultural competencies, possess adequate cultural knowledge, foster a positive and cultivate the skills necessary to work in harmony with students from diverse backgrounds. Being *aware* of one's own cultural legacies, principles, moral imperatives and prejudices and the extent to which these impinge on our interactions with diverse groups is an important precept in the development of teachers' perception of multicultural competence. (Sue et al., 1982). Multicultural awareness "is central to what we see, how we make sense of what we see, and how we express ourselves" (DuPraw & Axner, 1997 quoted in Multicultural - Welcome to NACADA (n.d.). Conflicts may arise if we fall short of understanding what constitutes cultural identity. As DuPraw and Axner (1997) note, "often at times we aren't aware that culture is acting upon us. Sometimes we are not even aware that we have cultural values or assumptions

that are different from others!" (pp. 293).

### **Cross-cultural Communication**

Disparities in teachers' and students' cultural background do not automatically mean the ineffectiveness of teacher-student communication. However, research shows that the teachers' knowledge of their student's cultures, as well as the infusion of culturally sensitive pedagogy and materials has an influence on students' academic performance (Pope and Wilder, 2005). Other research conducted by Cho and DeCastro-Ambrosetti in 2006 shows that teachers' attitudes improved as they developed an increased awareness of and appreciation toward other cultures and that this had an effect on the attainment of students. Studies conducted by Pope and Wilder (2005) and Taylor and Whittaker (2009) showed that cross-cultural communication programs are not urging pre-service teachers to acquire knowledge, awareness, attitude and skills which deliberately address the needs of culturally diverse students. Furthermore, these researchers indicate that many teacher education programs are failing to acknowledge the various contributions of different cultural groups and lack the necessary skills to equip teachers to critically examine their attitudes toward student diversity. The beliefs and values that teachers impart on their students have an effect on their daily interaction with culturally diverse students which, in turn, has an effect on how students perceive their learning environment and academic attainment.

### **Culturally Diverse Families**

Establishing effective meaningful relationships is a process requiring a commitment from all educational stakeholders. It involves sharing and sustaining open lines of communication and understanding. Culturally Diverse families need to be provided with relevant school information in their language of origin. Also translators and interpreters need to be present and able to work in close collaboration with school authorities to promote active family participation in their child's education (Harry, 2008)

### **Classroom Environment**

Different circumstances have prompted different countries to adopt strategies to infuse cultural adaptations in the curriculum. In the United States, the growing number of immigrants in the 1960's, spurred the country towards a continuous change in demographics (Daniels, 2008). In 2007, one in five children in the US spoke another language other than English (US Census Bureau, 2009). In 2050 this number is expected to be 50% (National Centre for Education Statistics, NCES, 2010). Of primary concern is the fact that the rapid change of ethnic composition is placing additional demands on teachers who need to foster a multicultural environment into a classroom (Baeten et al. 2013). For such a challenging enterprise, a teacher has to promote changes in the academic curriculum, in the learning environment and also in the approach of the teachers toward the students. Children coming from different cultures have different understanding levels and hence require for different teaching methods. It is the teacher's primary duty to cultivate an environment which aims at bridging cultural gaps.

The late 1970's saw educational authorities in various European countries heading towards the creation of new subjects due to the growing numbers of diverse students in schools. In France this led towards the *Ausländerpädagogik* (pedagogy for foreigners) and the *pédagogie d'accueil* (pedagogy of reception), whose aim was to cater for the educational needs of foreign children. However, this approach has been criticized as being 'assimilatory' in scope rather than inclusive. Later, in the 1980's theoretical frameworks have been put forwards and strategies investigated paving the way for the beginnings of intercultural pedagogy (Portera, 2003, 6–26; 2006, 89–100).

The teachers' ability to look through the lenses of students with diverse cultural backgrounds, study and purport culturally relevant pedagogies, select and propose culturally relevant material, all contribute towards the attainment of students. Banks (2007) argues that teacher preparation programs are failing to design cultural courses that fit into existing curricula.

In Australia, the Bracks government came into power with a clear agenda of eliciting benefits from the state's cultural diversity, and to promote racial and religious tolerance and social cohesion. To promote his agenda, the Bracks government introduced a number of laws. The Racial and Religious Tolerance Act (2001) was introduced in the government's first term while the Multicultural Victoria Act (2004) was introduced in the second term of the government legislation. It established overarching principles of multiculturalism for the state, and set up mechanisms of accountability for government departments in relation to multiculturalism. According to former Premier Bracks, these legislative innovations were advocated by many community groups, who were concerned about the federal government's stance on multiculturalism. Later, in 2006, the Howard government spearheaded the introduction of the Human Rights and Responsibilities Act which stated that "people of all cultural, religious, racial or linguistic backgrounds have the right to enjoy their culture, declare and practice their religion and use their languages". A new multicultural policy was then launched in 2009 recognizing the importance of minority groups as important contributors to the Australian economy. This new policy recognized the rapidly changing international learning environment and the impact of globalization on Australian society.

The Council of Europe started to adopt strategies of multiculturalism and multicultural education in the 1970s focusing almost exclusively on a 'double track strategy' aimed at integrating children from diverse cultures within their host nation, urging schools to maintain linguistic and cultural links with students of multicultural origin, thus fostering integration between students. In 1983, The Council of Cultural Cooperation unanimously passed a resolution where it recognized the importance of Intercultural Education. It also highlighted the importance of schooling for migrant children and the importance of the 'intercultural dimension' of education. This 'intercultural perspective' has contributed to the development of co-operation and solidarity among nations.

Later, the Council of Europe expanded its cooperation across all Europe voicing human rights and the rights of minorities (Foucher, 1994). After the September 11 events, the Ministers of Education across European countries launched a number of initiatives to foster 'intercultural and inter-religious dialogue' amongst which were the 'Intercultural dialogue and conflict prevention' (2002-2004); 'Youth building peace and intercultural dialogue'(2004); 'Heritage classes' international exchanges (2010)' and 'The new challenge of intercultural education, religious diversity and dialogue in Europe'.

Today, 'intercultural education' and 'intercultural pedagogy' are regarded as a more appropriate response to the new context of globalization and the increasing convergence of different languages, religions, cultural behavior and ways of thinking. New assessment criteria are being advocated and are replacing previous approaches. Hence, the education of children from multicultural backgrounds can now be seen as an opportunity rather than as an obstacle. The development of personal and social enrichment was recognized as being the result of effective synergy between people from different cultural, ethnic, and religious backgrounds. Teachers have now the possibility of capitalizing on the experiences of their counterparts in other European countries, study models and stratagems employed and infuse them in their daily interaction with students. Such was the case in Malta, in the document entitled 'For all children to succeed' (2005), the minister of education has proposed a new network organization for schools and colleges in Malta and Gozo, whose sole purpose was to deliver *quality education for all children*. In the document (ibid: 2005), he emphasized the need of putting the child at the centre of every educational reform, giving particular attention to the teaching-learning process. In his own words:

'(The reform)..... intends to spur a critically constructive and mature debate and an implementation process that aims at radically improving the quality of education in Malta where the child remains the central hub of all our plans. Our focus in this restructuring and renewal process is the child who will benefit from enhanced teaching-learning process. The expectations of all of us in the education system are high; we expect standards to be raised; we expect the quality of education to heighten; we expect people in every community to experience a refreshing change and to take an active role in the process' (ibid, 2005: xiii).

This new reform presented itself with particular challenges amongst which, is the issue of increasing numbers of students from different cultures in our schools and classes. Children from different cultures through mixed marriages, foreign adoption, immigration (legal or illegal), have become a salient and permanent feature of the school milieu in Malta. This increasing diversity of students in Maltese classrooms, has urged Maltese educators to cultivate interest in the dynamics which make up a multicultural class (Vassallo, 2008). Moreover, The Maltese National Minimum Curriculum document, entitled *Creating the Future Together*, endorsed the new reality of multicultural education and stated that: 'Importance should be attached to the principles of a holistic education and education for diversity' (1999 p.78).

### **Assessment Criteria**

All children, irrespective of gender, race, cultural orientation or socio-economic status, have a right for a fair, non-discriminatory assessment which enables pupils self-assess their achievement in learning. Assessments should reflect the cultural composition present in the classroom in a way that no child is disadvantaged. It must be stated that it is difficult to find complementary assessments designed for specific cultural groups. However it is the role of researchers and other educational stakeholders to include all cultures. For example, it should not be assumed that English Language is understood by everybody and children whose first language is not English should not feel left out or considered as low-achievers. It is our duty as teachers to celebrate uniqueness in diversity and hence make students proud of their achievements.

The study aims at providing inservice teachers with scholarship on multicultural awareness, using the five aspects outlined above. These five aspects provided the framework against which results from the questionnaire are compared

### **Methodology**

Quantitative methods of investigation were used in the study. Creswell (1994) pointed out that a quantitative approach is context free and the intent is to develop generalizations, relying heavily upon statistical results represented with numbers and is done to determine relationships, effects, and causes. Furthermore, Creswell (2009) describes quantitative research as a method for testing objective theories by examining the relationship among variables. These variables can be measured on instruments so that numbered data can be analyzed using statistical procedures. As the purpose of this study was to investigate *aspects of awareness* and how these vary across three different schools, it was determined that the quantitative method was best for the study.

### **Participants and Procedure**

An extensive internet search was carried out to establish the ideal schools in which to carry out this particular research. Interested schools were then contacted and a pilot study was conducted. Then three particular schools hosting within them students between the ages of eleven and sixteen were then chosen based on the multiethnic diversity and cultural richness present in the schools. Questionnaires were then forwarded by email to and subsequently returned. Fifty-four teachers out of a total of 96 from a multicultural school (School 1) in the northern part of the United States participated in the study. Hence 56% of the questionnaires were returned with actual participants being 35 females and 19 males. Forty-eight teachers out of total of 105 teachers from a multicultural school (School 2) located in Southern Europe participated in the study. Hence 45% of the questionnaires were returned with the actual sample consisting of 28 females and 20 males. Ninety-four teachers out of a total of 119 teachers from a multicultural primary school (School 3) in Australia participated in the study. Hence 79% of the questionnaires were returned. This amounted to a total of 76 females and 18 males. Therefore the average return rate of the questionnaire was 60% with a total number of 139 females and 57 males. Since

data consisted of frequencies with which subjects belong to different categories of one variable the CHI SQUARE TEST was to examine the relationship between the different categories and the frequency with which subjects fall in each category.

### **Instrument**

The instrument consisted of a questionnaire divided into two parts (see appendix). The first part consisted of basic demographic data and this was used to obtain background information of the participants. The second part consisted of the Cultural Diversity Awareness Inventory (adapted). The Cultural Diversity Awareness Inventory (CDAI), originally created by Henry (1986) consisted of 28 statements in which the respondents had to register their self-perception in regard to their attitudes, beliefs, and behaviors towards multiethnic students.

The adapted version of the inventory however consisted of 27 opinion statements using a 5-point Likert scale (5 = Strongly Agree 4= Agree, 3= Neutral, 2=Disagree, 1= Strongly Disagree). Statements 1-4 consisted of statements examining *Cultural Awareness*, statements 5-9 tested *cross-cultural communication*, statements 10-15 examined *perceptions towards culturally diverse families*, statements 16-23 examined the extent of which the *classroom environment is conducive to multicultural education*, while statements 24-27 tested *assessment criteria*. These five areas provided the basis for analysis from which a discussion emerged. A statistical analysis follows, based on findings.

### **Results and Discussions**

Raw data from the CDAI inventory were computed using the Statistical Package for the Social Sciences (SPSS). Results were organized in tabular form to ensure easy comparison between results. Tables 1 (see appendix) shows the results of demographic data as resulted from the questionnaire while table 2 to table 6 (see appendix) show the quantitative results of *Awareness* subscales as exemplified by the modified version of the CDAI. Five mean amalgamated scores derived from the percentage scores were computed for each of the five areas. The composite scores were computed by finding the mean for all of the strongly agree/agree, neutral, and strongly disagree/disagree responses in each of the five areas measured.

Table 2 (see appendix) provides a quantitative summary of responses generated from *Cultural awareness in the classroom*. A Chi Square test ( $\chi^2$ ) was used to determine whether the schools differ in scores from each other. This resulted in  $\chi^2= 18.291$  (at  $\chi^2_{crit} = 13.28$ ,  $df =4$ ,  $p = 0.0011$ ,  $\alpha=0.01$ ). This means that the three sets of data differed significantly from one another. A closer look reveals that data from school 1 compared to that of school 2 was the major contributor to the disparity ( $\chi^2_{obt} = 15.101$ , at  $\chi^2_{crit} = 9.21$ ,  $df = 2$ ,  $p= 0.0005$ ,  $\alpha=0.01$ ). Scores indicate that school 1 was more inclined to give *strongly agree* or *agree* than the other two schools (65.7%). School 2 (Southern Europe) placed the majority of responses in the neutral scale (41.6%).

Table 3 (see appendix) analyzed the area of *cross-cultural communication* among teachers, parents, and students. A chi squared ( $\chi^2$ ) analysis reveals that scores

did not differ across the identified schools in the area of *cross cultural communication* ( $\chi^2=10.547 < \chi^2_{crit}= 13.28$ ,  $df= 4$ ,  $p =0.0332$ ,  $\alpha=0.01$ ). Similar amalgamated scores were registered across all subsets of the cross-cultural communication area.

Table 4 (see appendix) displays a tabular representation of teachers' perceptions towards *Culturally Diverse Families*. A chi squared ( $\chi^2$ ) analysis was performed across the three identified schools to identify teachers' perceptions towards Culturally Diverse Families. Results show disparity between the three groups of teachers ( $\chi^2_{obt}=15.868$ , at  $\chi^2_{crit} =13.28$ ,  $p= 0.0032$ ,  $\alpha=0.01$ ). Since  $\chi^2_{obt} > \chi^2_{crit}$ , the three sets of data are significantly different from one another. A closer look reveals noticeable disparities in the amalgamated scores (see italics) between the SA/A percentage of school 1 and the SA/A percentage of school 2. Similarly a noticeable difference in scores is registered between the D/SD segment of school 1 and the D/SD segment of school 2. A  $\chi^2$  test was carried out to examine difference in responses between school 1 and school 2 show a statistically significant disparity between the two sets of data ( $\chi^2_{obt} = 9.585$  (at  $\chi^2_{crit} =9.21$ ,  $p= 0.0083$ ,  $\alpha=0.01$ ), the largest difference being registered in the *Disagree/ Strongly Disagree responses* of the two sets of data.

Table 5 (see appendix) gives a tabular representation of the scores obtained within the area of *Multicultural Learning Environment*. A  $\chi^2$  test was conducted to examine whether the three sets of data achieve a level of statistical difference as this would show that the schools differ statistically from each other. The results show a  $\chi^2_{obt}$  of 5.912 (at  $\chi^2_{crit} =13.28$ ,  $p= 0.2058$ ,  $\alpha=0.01$ ) and hence  $\chi^2_{obt} < \chi^2_{crit}$  which means that the three sets of data do not differ significantly from each other.

Table 6 (see appendix) shows a quantitative representation of *Assessment Criteria* as one of the factors which constitute *Awareness* of cultural differences in the classroom. A  $\chi^2$  test was used to test whether the three sets of data differ significantly from each other. The test revealed that there are no statistically significant differences between the three sets of data  $\chi^2_{obt}=5.222$  (at  $\chi^2_{crit} =13.28$ ,  $p= 0.2652$ ,  $\alpha=0.01$ ).

## Discussion

Multicultural self-awareness among 196 in-service school teachers (teaching 11-16 year olds) was determined using the CDAI (Henry, 1986, adapted). The inventory measures five areas of multicultural awareness: cultural awareness, culturally diverse families, cross-cultural communication, creating a multicultural environment and assessment.

In the area of *cultural awareness in the classroom*, more than half of respondents in schools 1 and 3, agreed/ strongly agreed with the statements outlined in the questionnaire. A statistically significant outcome resulted in school 2 ( $\chi^2_{obt} = 15.101$ , at  $\chi^2_{crit} = 9.21$ ), with the majority of responses falling within the *neutral* category (41.6%). These responses indicated uncertainty among participants (in school 2), with the statements 'my culture is different from the pupils I teach'



(44%) and 'I prefer to work with children whose culture is similar to mine (46%) scoring neutral as their highest response. It is also noted that teachers teaching in school 2 attended the least number of inset courses (with 85% having only attended to nil or 1 course during their teaching experience). The results highlight the need for importance for 'professional development opportunities' (Kea, Trent, & Davis, 2002) as vital steps towards the effective integration of *cultural awareness* and classroom practice. Studies such as this one show that teachers are still "struggle(ing) to inclusion of multicultural students even though enthused by the principles of National Minimum Curriculum" (Giordmaina, 2000).

In the area of *Cross Cultural Communication* teachers in the three schools surveyed perceived this area as being a particularly important precept in *Cross cultural Awareness*. In particular, the statement 'Avoiding communication with parents through phone calls, e-mails, text messages etc' registered similar results with teachers in all three schools disagreeing with the statement, (school 1 = 72%, school 2= 46%, school 3= 41%). Of particular note is the fact that 56% of teachers in the school located in the Southern European region reported a neutral response to the statement "Uncomfortable with people who speak non-standard English", indicating that some teachers might feel uncomfortable when interacting with people of different cultures.

In the area of *Culturally Diverse Families* data from school 2 shows that the statement 'Parents should have a say in the school's academic program' achieved neutral responses in 65% of respondents. Of particular significance is the statement 'When scheduling a meeting with a parent I take into account cultural differences' where a disagreement level of 50% (school 2) as opposed to 7% in school 1 and 37% in school 3. This highlights the different levels of perceived *awareness* among teachers from different countries. International symposia could be arranged to discuss the disparity between levels and to forge the way forward as to how to reduce these disparities. Policy makers need to restudy the outcome of these statements and repeat the study using other factors in order to get a clearer picture as to what gives rise to higher or lower levels of awareness towards culturally diverse families.

In the area of *Multicultural Learning Environment* the three schools presented similar results. This illustrates the commitment of the school to foster a *Multicultural Learning Environment* which is concomitant with the principles of multicultural education and teachers are 'cultivat(ing) interest in the dynamics which make up a multicultural class' (Vassallo, 2008). Also, teachers in all three schools demonstrated 'knowledge of their student's cultures, as well as the infusion of culturally sensitive pedagogy and materials ...' (Pope & Wilder, 2005).

In the area of *Assessment Criteria*, statistical analysis shows that there are no statistical differences between the three schools. All subsets tend to follow a general consensus towards a need to look through the lenses of multicultural students when it comes to the assessment criteria of students from diverse origins. However the results do not give any indication as to the present state of

*assessment* procedures as to how and to what extent are cultural differences taken into consideration. Focus groups consisting of professionals from different countries could delve into such matters and come up with proposals which help better understanding in matters of assessment.

### **Limitations of the study**

A number of limitations could have hindered the outcomes of this study. The data of this study was not collected randomly, but from preselected schools and this makes it difficult to generalize. Since the study is a singular one, participants can in no way be construed as being representative of a particular culture but rather as belonging to a mix of cultures. A replication of the current study in different countries using the current (or other) instruments would yield more data on which to base future policies. Lastly, as with all studies requiring self-reporting, the results are limited by the participants' responses. Participants may have felt the need to provide answers which the researcher was looking for, rather than what they believed to be true. Also, the study proposed only a quantitative means of investigation. The inclusion of a qualitative component (such as video conferencing) could well have served to bridge possible discrepancies and provide triangulation of evidence. It could also serve to tap other aspects of cultural awareness not present in the instrument.

This study was based on the Cultural Diversity Awareness Inventory (CDAI), restricted in five cultural awareness areas which are by no means exclusive. Hence, further research could include other areas in the range of cultural awareness. Future research needs to include larger samples so that it could provide more accurate and complete data. In addition, research should also include data from preschool, primary and secondary schools so that a more accurate picture could be studied

### **Conclusions and Suggestions for Further Research**

Overall results show agreement between the three identified schools in the areas of 'cross- cultural communication', 'multicultural learning environment' and 'assessment criteria', but differed in the areas of 'cultural awareness in the classroom' and 'culturally diverse families'. Lack of research focusing on *multicultural awareness* among in-service school teachers is evident. More research needs to be conducted focusing on the awareness of in-service teachers. Future teacher education programs and courses need to focus on preparing teachers for the challenge of using their *awareness* to improve on their pedagogical practices and be culturally tuned with their students' background. Also, further research on teachers' *awareness* would provide educational stakeholders with opportunities to identify factors which lead to increased (or decreased) levels of awareness. It is hoped that the study has helped to bridge the gap which exists in research on cultural awareness among in-service school teachers.

## Appendix

**Table 1: Tabular representation of schools and number of teachers as separated by Gender, Years of experience and Number of Inset Courses attended.**

Gender								
School 1, n=54			School 2, n=48			School 3, n=94		
Males	Females		Males	Females		Males	Females	
n=19	n=35		n=20	n=28		n=18	n=76	
(35%)	(65%)		(48%)	(52%)		(19%)	(81%)	
Years of teaching experience								
0-5	6-10	11+	0-5	6-10	11+	0-5	6-10	11+
n=18	n=23	n=13	n=6	n=29	n=13	n=12	n=15	n=49
33%	43%	24%	8%	60%	27%	13%	16%	52%
Number of Inset courses								
0-1	2-3	4+	0-1	2-3	4+	0-1	2-3	4+
n=35	n=19	n=0	n=41	n=6	n=13	n=52	n=15	n=27
65%	35 %	0%	85%*	13%	2%	55%	17%	29%

\* = referred to in discussion section.

**Table 2: Cultural Awareness in the classroom.**

Area/ School Number	School 1 (n = 54) (Northern America )			School 2 (n = 48) (Southern Europe)			School 3 (n= 94) (Central Australia)		
<i>Cultural Awareness in the classroom</i>	SA/ A (%)	N (%)	D/ SD (%)	SA/ A (%)	N (%)	D/S D (%)	SA/ A (%)	N (%)	D/ SD (%)
Perceived cultural difference	39 (72)	10 (19)	5 (9)	19 (40)	21 (44)*	8 (17)	71 (76)	11 (12)	12 (13)

between teacher and pupil.									
Importance of identifying immediately with the ethnic composition of pupils	34 (63)	12 (22)	8 (15)	29 (60)	18 (38)	1 (3)	65 (69)	23 (25)	6 (6)
I prefer to work with children whose culture is similar to mine.	34 (63)	18 (33)	2 (4)	12 (25)	22 (46)*	14 (29)	25 (27)	44 (47)	25 (27)
I prefer to work with parents whose culture is similar to mine.	35 (65)	17 (32)	2 (4)	15 (31)	19 (40)	14 (29)	39 (42)	19 (20)	36 (38)
<i>Amalgamated Score</i>	<i>(66)</i>	<i>(26)</i>	<i>(8)</i>	<i>(39)</i>	<i>(42)*</i>	<i>(19)</i>	<i>(53)</i>	<i>(26)</i>	<i>(21)</i>

\* = referred to in discussion section.

SA/A= Strongly Agree/ Agree, N=Neutral, D/SD = Disagree/Strongly Disagree

**Table 3: Cross Cultural Communication**

Area/School Number	School 1 (n = 54) North America			School 2 (n=48) Southern Europe			School 3 (n=94) Central Australia		
	SA/A (%)	N (%)	D/SD (%)	SA/A (%)	N (%)	D/SD (%)	SA/A (%)	N (%)	D/SD (%)
Uncomfortable with people who speak non-standard English.	15 (28)	6 (11)	33 (61)	2 (4)	27 (56)	19 (40)	33 (35)	15 (16)	46 (49)
Avoiding communication with parents through phone calls, e-mails, text messages etc.	4 (7)	11 (20)	39 (72)	16 (33)	10 (21)	22 (46)	10 (11)	45 (48)	39 (41)
Only English Language	4 (7)	14 (26)	36 (67)	7 (15)	11 (23)	31 (65)	14 (15)	35 (37)	45 (48)

should be thought to multiethnic groups									
Non-standard English should be ignored.	4 (7)	11 (20)	39 (72)	11 (23)	17 (35)	20 (42)	26 (28)	33 (35)	35 (37)
Avoiding meeting parents in public places.	18 (33)	10 (19)	26 (48)	15 (31)	17 (35)	16 (33)	21 (22)	28 (30)	45 (48)
Amalgamated Score	(17)	(19)	(64)	(21)	(34)	(45)	(22)	(33)	(45)

SA/A= Strongly Agree/Agree, S&S=So and So, D/SD=Disagree/Strongly Disagree

Table 4: Culturally Diverse Families

Area /School Number	School 1 (n = 54) North America			School 2 (n=48) Southern Europe			School 3 (n=94) Central Australia		
	SA/ A (%)	N (%)	D/ SD (%)	SA /A (%)	N (%)	D/ SD (%)	SA /A (%)	N (%)	D/ SD (%)
<i>Culturally Diverse Families</i>									
Parents should have a say in the school's academic program.	21 (39)	32 (59)	1 (2)	10 (21)	31 (65)*	7 (15)	44 (47)	20 (21)	30 (32)
Frustration when I meet parents on parents' day.	26 (48)	16 (30)	12 (22)	11 (23)	19 (40)	18 (38)	40 (43)	18 (19)	36 (38)
Children are responsible for communication problems between parents and teachers.	2 (4)	1 (2)	51 (94)	4 (8)	2 (4)	42 (88)	2 (2)	1 (1)	91 (97)
Teacher should make program adaptation to accommodate diversity.	41 (76)	11 (20)	1 (2)	12 (25)	18 (38)	18 (38)	78 (83)	8 (9)	8 (9)
Parents know little about assessing their children.	20 (37)	25 (46)	9 (17)	21 (44)	12 (25)	15 (31)	43 (46)	32 (34)	19 (20)
When scheduling a meeting with a	22 (41)	28 (52)	4 (7)*	12 (25)	14 (29)	24 (50)*	34 (36)	33 (35)	27 (29)*

parent I take into account cultural differences.

*Amalgamated Score* (41) (35) (24) (24) (33) (43) (43) (20) (37)

\* = referred to in discussion section.

SA/A= Strongly Agree/ Agree, N=Neither Agree nor Disagree, D/SD = Disagree/Strongly Disagree

**Table 5: Multicultural Learning Environment**

Area /School Number	School 1 (n = 54) North America			School 2 (n=48) Southern Europe			School 3 (n=94) Central Australia		
	SA/A	N	D/SD	SA/A	N	D/SD	SA/A	N	D/SD
Displays reflecting the cultural composition in the classroom.	28 (52)	20 (37)	6 (11)	11 (23)	29 (60)	8 (17)	78 (83)	10 (11)	6 (6)
Rotation of 'classroom jobs' in the classroom.	40 (74)	12 (22)	2 (4)	39 (81)	2 (4)	7 (15)	23 (25)	42 (45)	29 (32)
<u>Accepting</u> the use of racist joke.	1 (2)	8 (15)	45 (83)	3 (6)	2 (4)	43 (90)	6 (6)	9 (10)	79 (84)
<u>Expecting</u> the use of racist jokes.	33 (61)	14 (26)	7 (13)	21 (44)	13 (27)	14 (29)	41 (44)	29 (31)	24 (26)
Teaching of ethnic customs and traditions is not the school's responsibility.	21 (39)	23 (43)	9 (17)	23 (48)	16 (34)	9 (19)	13 (14)	17 (18)	64 (68)
Responsibility to provide opportunities for children to share cultural differences	31 (57)	17 (32)	5 (9)	13 (27)	19 (40)	16 (33)	49 (52)	24 (26)	21 (22)

Curricular adaptations to accommodate cultural differences.	29 (54)	11 (20)	14 (26)	11 (23)	19 (40)	18 (38)	41 (44)	33 (35)	20 (21)
<i>Amalgamated score</i>	(48)	(28)	(23)	(36)	(30)	(34)	(38)	(25)	(37)

\* = referred to in discussion section.

SA/A= Strongly Agree/ Agree, N=Neither Agree nor Disagree, D/SD = Disagree/Strongly Disagree

**Table 6: Assessment Criteria**

Area/School Number	School 1 (n = 54) Northern America			School 2 (n=48) Southern Europe			School 3 (n=94) Central Australia		
	SA/ A (%)	N (%)	D/ SD (%)	SA /A (%)	N (%)	D/ SD (%)	SA/ A (%)	N (%)	D/ SD (%)
Knowledge of particular culture affecting one's expectations of childrens' performance.	15 (28)	16 (30)	23 (43)	12 (25)	18 (38)	18 (38)	11 (12)	9 (10)	74 (79)
Referring for testing if learning difficulties appear to be due to <u>cultural</u> differences.	3 (6)	1 (2)	50 (93)	4 (8)	5 (10)	39 (81)	13 (14)	12 (13)	69 (73)
Referring for testing if learning difficulties appear to be due to <u>linguistic</u> differences.	5 (9)	8 (15)	41 (76)	2 (4)	15 (31)	31 (65)	10 (11)	14 (15)	70 (75)
Adaptations in standardized assessments should be carried out to accommodate cultural differences.	22 (41)	12 (22)	20 (37)	28 (58)	25 (52)	5 (10)	41 (44)	34 (36)	19 (20)
Translating an IQ test in the child's natural language gives the child an added advantage over his peers.	9 (17)	16 (30)	29 (54)	12 (25)	7 (15)	29 (60)	15 (16)	12 (13)	67 (71)
<b>Amalgamated Score</b>	(20)	(20)	(60)	(19)	(29)	(51)	(19)	(17)	(64)

## Appendix

### Cultural Diversity Awareness Inventory (CDAI)

Dear teachers,

As part of a transnational study which I am conducting across various schools around the world I am inviting you to take part in questionnaire aimed at analysing teacher's awareness of cultural diversity. The questionnaire was adapted from the Cultural Diversity Awareness Questionnaire (Henry, 1986). This research is anonymous and conducted to the highest of ethical standards. The data collected from the questionnaire will be used exclusively for research which the author intends to publish.

You are kindly asked to read the following definitions and then answer the questionnaire below.

#### *Definition of culture*

*Culture refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving. (<http://www.cssforum.com.pk/css-optional-subjects/group-b/sociology/8613-various-definitions-culture.html>, retrieved on 20th March 2013)*

#### *Definition of Cultural Diversity*

*Cultural diversity may be defined as "the multiplicity and interaction of cultural expressions that co-exist in the world and thus enrich the common heritage of humanity" (International Convention on cultural diversity, adopted by the UNESCO General Assembly in 2005). Cultural diversity is expressed in the co-existence and exchange of culturally different practices and in the provision and consumption of culturally different services and products.*

#### Part 1

Gender (M or F)

Years of Teaching Experience: 0-5 years  6-10 years  11+ years



Number of Inset courses on cultural diversity awareness courses      0-1 course       2-3 courses       4+

You are now kindly asked to answer these statements as faithfully as possible keeping in mind the definitions above. Since this is an online form you are kindly asked to underline your preference ranging from 1 (Strongly Disagree) to 5 (Strongly Agree).

## Part 2

1) My culture is different from some of the pupils I teach.

1                      2                      3                      4                      5

2) It is important to identify immediately the ethnic composition of the pupils I teach.

1                      2                      3                      4                      5

3) I prefer to work with children whose culture is similar to mine.

1                      2                      3                      4                      5

4) I prefer to work with parents whose culture is similar to mine.

1                      2                      3                      4                      5

5) I feel uncomfortable in settings with people who speak non-standard English.

1                      2                      3                      4                      5

6) I avoid communication with parents (whose culture is different from mine) through mobile calls, e-mails, text messages etc.

1                      2                      3                      4                      5

7) Only English Language should be thought to multiethnic groups.

1                      2                      3                      4                      5

8) Non-standard English should be ignored.

1                      2                      3                      4                      5

9) I avoid meeting parents (whose culture is different from mine) in public places.

1                      2                      3                      4                      5

10) Parents (whose culture is different from mine) should *have a say* in the school's academic program.

1                      2                      3                      4                      5

11) I experience frustration when I meet parents (whose culture is different from mine)

1                      2                      3                      4                      5

12) Children are responsible for communication problems between parents and teachers.

1                      2                      3                      4                      5

13) Teacher should make program adaptation to accommodate diversity.

1                      2                      3                      4                      5

14) Parents (whose culture is different from mine) know little about assessing their children.

1                      2                      3                      4                      5

15) When scheduling a meeting with a parent (whose culture is different from mine), I take into account cultural differences.

1                      2                      3                      4                      5

16) Classroom displays should be inclusive of all cultures.

1                      2                      3                      4                      5

17) A scheduled routine should be carefully constructed to include all children in "classroom jobs".

1                      2                      3                      4                      5

18) In a class different ethnic composition I would accept the use of racist jokes.

1                      2                      3                      4                      5

19) In a class of different ethnic composition I would expect the use of racist jokes.

1                      2                      3                      4                      5

20) The teaching of ethnic customs and traditions is not the school's

responsibility.

1                      2                      3                      4                      5

21) It is my responsibility to provide opportunities for children to share cultural differences in foods, dress, family life and/or beliefs.

1                      2                      3                      4                      5

22) Curricular adaptations should be made to accommodate cultural differences.

1                      2                      3                      4                      5

23) One's knowledge of particular culture should affect one's expectations of the children's performance.

1                      2                      3                      4                      5

24) A child should be referred for testing if learning difficulties appear to be due to cultural differences.

1                      2                      3                      4                      5

25) A child should be referred for testing if learning difficulties appear to be due to linguistic differences.

1                      2                      3                      4                      5

26) Adaptations in standardized assessments should be carried out to accommodate cultural differences.

1                      2                      3                      4                      5

27) Translating an IQ test in the child's natural language gives the child an added advantage over his peers.

1                      2                      3                      4                      5

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