

Multicultural Awareness among in-service School Teachers

Dr. R.SIVARAMI REDDY
Principal, S.R.R College of Education,
GIDDALUR,
Prakasam District,
Andhra Pradesh.

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.

The study 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, India, and India. 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 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 Indian 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 India, the Previous 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 Previous 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 Previous, 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 Indian economy. This new policy recognized the rapidly changing international learning environment and the impact of globalization on Indian society.

The Council of India 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 India expanded its cooperation across all India voicing human rights and the rights of minorities (Foucher, 1994). After the September 11 events, the Ministers of Education across Indian 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 India'.

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 Indian 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 India 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 India 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 CHISQUARE 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 (χ^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 India) 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 (χ^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 (χ^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 χ^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 χ^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 χ^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 χ^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 ($\chi^2_{\text{obt}} = 5.222$ (at $\chi^2_{\text{crit}} = 13.28$, $p = 0.2652$, $\alpha = 0.01$).

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 ($\chi^2_{\text{obt}} = 15.101$, at $\chi^2_{\text{crit}} = 9.21$), 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 Indiaan 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.

Conclusion

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.

References

1. Baeten, M., Dochy, F. and Struyven, K. (2013). The effects of different learning environments on students' motivation for learning and their achievement. *British Journal of Educational Psychology* V(12) (3) pp. 484-501
2. Cho, G. & DeCastro-Ambrosetti, D. (2006). Insight into Teachers' View of Minority Parents' Attitudes toward Education: Who cares? Paper presented at the annual conference of the American Educational Research Association (AERA), San Francisco, California.
3. Creswell, J. W. (1994). *Research designs: Qualitative and quantitative approaches*.
4. Creswell, J. W. (2009). *Research designs: Qualitative, quantitative, and mixed methods approaches*. Thousand Oaks, CA: SAGE Publications, Inc.
5. Daniels, R. (2008). The immigration act of 1965: Intended and unintended consequences. In the U.S. Department of States, Bureau of International Information Programs (Ed.), *Historians on America: Decisions that made difference* (pp. 76-83). Retrieved from <http://www.america.gov/media/pdf/books/historians-on-america.pdf>
6. DuPraw, M.E. & Axner, M. (1997). Toward a more perfect union in an age of diversity: Working on common cross-cultural communication challenges. Retrieved from <http://www.pbs.org/ampu/crosscult.html> on 1st July 2014
7. For all children to succeed: A new network organization for quality education in Malta. Ministry of Education (2005). Malta: MOED.

8. Foucher, M. 1994. Minorities in central and eastern India. Strasbourg: Council of India.
9. Giordmaina J. (Ed.) (2000). Proceedings – National curriculum on its way. A conference held on the 9-11th June 2000. Malta: MOED.
10. Harry, B., (2008). Collaboration with culturally and linguistically diverse families, ideal versus reality. *Exceptional Children*, 74(3), 372-388..
11. Henry, G. (1986). Cultural Diversity Awareness Inventory. Hampton, VA: Hampton University. Mainstreaming Outreach Project. ERIC Document Reproduction Service No. ED 282 657.
12. Heritage classes' international exchanges (2010). Assessed from <http://www.world-heritage.org/> on 1st August (2014).
13. Kea, K., Trent, S., & Davis, C. (2002). African American Student Teachers' Perceptions About Preparedness to Teach Students from Culturally and Linguistically Diverse Backgrounds. *Multicultural Perspectives*, 4, 18-25.
14. Larke, P. J. (1990). Cultural diversity awareness inventory: Assessing the sensitivity of preservice teachers. *Action in Teacher Education*, V12(3), 23-30.
15. Milner, H. R., Flowers, L. A., Moore, E., Jr., Moore, J. L., III, & Flowers, T. A. (2003). Preservice teachers' awareness of multiculturalism and diversity. *High School Journal*, 87(1), 63-70.
16. National Council for the Accreditation of Teacher Education(1994). NCATE Standards: Unit standards. Washington DC: Author
17. The Multicultural Victoria Act (2004), retrieved from <http://www.education.vic.gov.au/school/principals/governance/pages/multilegact.aspx> on 26th March 2013
18. National Center for Educational Statistics. (2010). Characteristics of school principals. Retrieved from <http://nces.ed.gov/programs/coe/2010/section4/table-pal-1.asp>
19. Pope, J. and Wilder, J. (2005). Now that I'm out in the field: Student teaching and valuing diversity. *Journal of Instructional Psychology*, 32(4), 322-328.
20. Portera (2003). Educazione e pedagogia interculturale in Italia e in Europa. In *Pedagogia interculturale in Italia e in Europa. Aspetti epistemologici e didattici*, ed. A. Portera. Milan: Vita e Pensiero.
21. Portera (2006) Educazione interculturale in Europa. In *Educazione interculturale nel contest internazionale*, ed. A. Portera. Milan: Guerini.
22. Premier, J.A and Miller J. (2010). Preparing Pre-service Teachers for Multicultural Classrooms. *Indian Journal of Teacher Education*.V35 (2)
23. Sue, D.W., Bernier, J.B., Durrant, M., Feinberg, L., Pedersen, P., and Smith, E. (1982).
24. Position Paper: Cross-cultural counseling competencies. *The Counseling Psychologist*, 10, 45-52.
25. Taylor, L. and Whittaker, C. R. (2009). *Bridging multiple worlds: Case studies of diverse educational communities* (2nd ed.). New York, NY: Pearson.