



Title : a study of multicultural practices in Sri Lankan secondary schools and an English comparator school

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**A STUDY OF MULTICULTURAL PRACTICES IN SRI LANKAN
SECONDARY SCHOOLS AND AN ENGLISH COMPARATOR SCHOOL**

Lanka Nilmini Priyadarshani Wedikandage

**A thesis submitted to the University of Bedfordshire, in partial fulfilment of
the requirements for the degree of Doctor of Philosophy**

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Abstract

This study investigated stakeholders' views of multicultural policies and practices in multicultural secondary schools in Sri Lanka and a comparator school in England, in order to elicit what new insights could be gained that could lead to educational improvements in Sri Lankan schools. Specifically, students and staff in five Sinhala-medium secondary schools in the Colombo region, all with reputations for good multicultural education practice, together with local community leaders and national policy makers, were interviewed. A series of questionnaires was designed to examine a wide range of stakeholder perspectives across these five schools, using as a conceptual framework Banks's (1986, 1989 and 2004) international work on multicultural policy and practice in schools and teacher education. A similar interview schedule and questionnaire were used to elicit views and experiences of multicultural education in a comparator school in an urban area of the East of England. There were a number of reasons for this. The modern school system of Sri Lanka had its beginnings during the British colonial administration. Now that there is peace in Sri Lanka after a long period of civil war, the government is focusing on ways to develop the curriculum to integrate multicultural education into its peace education curriculum in order to foster intercultural understandings. England has a longer tradition in multicultural education and policies in its education system. Using Banks's work (*op. cit.*) for analysis, there may therefore be lessons to be drawn from the Sri Lankan schools identified as having good multicultural practice and the English experience that are of use in Sri Lanka.

Major findings from this research project include the need for careful consideration of ways to foster greater multilingual competence among both teachers and students if Sri Lanka is to reach its goal of greater intercultural understandings and communication between the various ethnic groups. It seems from this study that, in Sri Lanka, whilst there were some differences in the strength of perception of different ethnic groups of students, overall they felt comfortable and safe in school, which is a testament to government efforts to achieve harmony in schools and, thus, social cohesion in society. However, some groups of students are more advantaged than others in the same schools in their access to the acquisition of languages and, therefore, access to the curriculum and to further and higher education and future enhanced life chances. The teachers acknowledged that language was a major concern in multicultural classrooms, partly because some students could not communicate effectively in Sinhala medium, and partly because they themselves were not always fluent in both national languages. Further,

despite central government policy that all secondary teachers in Sri Lanka should be trained to degree level and should be qualified in their profession, the highest qualification that nearly one half possessed was A-level General Certificate of Education. All teachers in both Sri Lanka, and the English comparator, schools expressed a wish for training in multicultural practices.

Declaration

I declare that this thesis is my own unaided work. It is being submitted for the degree of Doctor of Philosophy at the University of Bedfordshire.

It has not been submitted before for any degree or examination in any other University.

Name of Candidate: Lanka Nilmini Priyadarshani Wedikandage

Signature: 

Date: 24-10-2014

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Chapter 1: Introduction

1.0 Introduction

Pluralist societies have diverse ethnic, religious, linguistic and cultural groups living together. Colonization, immigration, regionalization and travel for education and employment purposes have resulted in increasingly multicultural societies in many countries over the past decades. Hixson (1991) explains that students bring to school racial and ethnic heritage with a wide range of histories, perspectives, experiences, expectations and approaches to learning. Multicultural educational policies have therefore become a regular part of education for many countries in the world. Abdullah and Ghaffar (undated) comment that multicultural education is an approach to teaching and learning that is based on democratic values and beliefs. Multicultural education programmes should demonstrate understanding and respect students' differences in the school (Abdullah and Ghaffar, undated). Some writers Gay, (1994), for example in the USA, have identified challenges arising from efforts to create a national education system that offers equality of access and opportunity whilst simultaneously maintaining respect for religious, linguistic and cultural difference. For many groups with different ethnic and cultural backgrounds who live together in close proximity, the maintenance of cultural identity is a high priority for all concerned. At the same time the maintenance of cultural identities within a society, without the emergence of mutually accepted values, pushes towards separation and not unity, for example, as seen in the instances of civil unrest between different ethnic groups in England in Notting Hill in 1958 (<http://news.bbc.co.uk/1/hi/uk/4270010.stm>, accessed 12th November 2012; Sabater and Finney 2010). Promoting such mutually accepted values is one of the reasons why multicultural education was promoted in the first place.

1.1 Why examine multicultural education?

When planning multicultural educational programmes for schools, it is important to consider different conceptions of what this comprises. Table 1.1 below shows the most commonly used definitions of multicultural education.

Table 1.1: Definitions of multicultural education

| |
|--|
| <p>Policies and practices that show respect for cultural diversity through educational philosophy, staffing composition and hierarchy, instructional materials, curricular, and evaluation (Frazier, 1977; Grant, 1977)</p> |
| <p>An approach to teaching and learning based upon democratic values that foster cultural pluralism; in its most comprehensive form, it is a commitment to achieving educational equality, developing curricula that build understanding about ethnic groups, and combating oppressive practices (Bannett, 1990)</p> |
| <p>An ongoing process that requires long term investments of time and effort as well as carefully planned and monitored actions (Banks and Banks, 1993)</p> |
| <p>Adapted from Gay (1994, p.2)</p> |

Considering these definitions we can surmise that multicultural education should incorporate all students, regardless of their ethnic, racial, cultural, gender and social class and all should have an equal opportunity to learn and achieve in school.

1.1.1 Multicultural education in the United States of America

This study sets out to examine multicultural education in two countries that have experienced issues of inter-group conflict associated with immigration, colonialism settler policies, and so on. In this circumstance it can be very instructive to investigate the development of education policies designed to facilitate social cohesion in a country, the United States that has a long history of grappling with many of the same issues. In the United States, for example, numbers of educators (see below) have developed frameworks for establishing principals for evaluating the effectiveness of multicultural education, curriculum development and so on.

A large number of African Americans moved to northern and western cities of America to obtain jobs in war-related industries in the period of World War 11. Many southern Whites and Mexicans also settled in the U.S.A. in the same period. Conflict developed among African Americans and Whites and Mexican Americans and Anglo Americans, who competed for housing and jobs. The result was that thirty four people were killed in a Detroit riot in 1943 and a ‘zoot suit’¹ riot occurred in Los Angeles among Mexican Americans and Anglo Americans in the same year. These racial incidents stunned American leaders to such an extent that they decided something had to be done to reduce the tensions in American society. Racial tensions that led education to try to reduce

¹ ‘Zoot suit’ refers to the type of suit popular amongst African-American men at the time.

tension through multicultural education in Sri Lanka and England are outlined in chapter 2 below.

Educators in the U.S.A. responded to politicians by creating a movement to improve race relations through schools, colleges and university programmes that became known as 'inter-group or intercultural education' in the 1940s (Taba and Van Til, 1945). Grant and Chapman (2008) explained that a major goal of inter group education was to reduce racial and ethnic prejudice with interventions such as teaching units about minority groups, assemblies and cultural get-togethers and the banning of books considered stereotypical and that knowledge about ethnic groups would help students to develop more positive racial attitudes. However, inter-group education did not succeed in the USA at the time because it was not institutionalized in the mainstream of American education (Grant and Chapman, *op. cit.*).

The civil rights movement of the 1960s and 1970s directly influenced multicultural educational movements in the USA. Taba and Van Til, (1945) noted that many of the approaches and techniques used in prejudice-reduction activities in multicultural education are closely linked to experiences that were part of inter-group education. Schools, universities, and textbook publishers implemented a number of reforms in response to demands made by the African American community and schools hired more black teachers and administrators. The movement in civil rights continued to expand in the USA. As a result, multicultural education has also increased in the field of education.

Banks (1989, 1994, and 2006) is well-known across the world for his work in multicultural education. He formulated guidelines for multicultural education which identify and clarify principles as a basis for decisions by teachers in their schools and classrooms about the shape and content of a systemic whole school approach to multicultural education. Banks's guidelines, cited by Lynch (1986, pp. 90-91) for multicultural education are as follows:

1. Permeation of the total school environment in ethnic pluralism;
2. School policies and procedures which foster positive multi-ethnic interactions and understanding among students, teachers and other staff;
3. Reflection in the school staff of the ethnic pluralism of society;
4. Systematic, comprehensive, mandatory and continuing staff development programmes;
5. Inclusion of learning styles of the students in the curriculum;
6. Provision of opportunities for students to develop a better sense of self;
7. Assistance with understanding the experience of ethnic groups;
8. Awareness of the conflict between ideals and realities in human societies;
9. Exploration and clarification of the ethnic alternatives and options within society;
10. Promotion of values, attitudes and behaviours that support ethnic pluralism;

11. Development of decision-making abilities, social participation skills and sense of political efficacy as a necessary base for effective citizenship in an ethnically pluralist nation;
12. Fostering of skills for effective interpersonal and interethnic interactions;
13. Presentation of holistic views of ethnic groups as an integral part of the total school curriculum and comprehensive in scope and consequences;
14. Inclusion of the continuous study of the cultures, historical experiences, social realities and existential conditions of ethnic groups, including a variety of racial compositions;
15. Interdisciplinary and multidisciplinary approaches to designing and implementing the multi-ethnic curriculum;
16. Use of comparative approaches in the study of ethnic groups and ethnicity;
17. Assistance to students to view and interpret events, situations and conflicts from diverse ethnic perspectives and points of views;
18. Conceptualisation and description of the development of society as a multidirectional society;
19. Provision of opportunities for students to participate in the aesthetic experience of various ethnic groups;
20. Fostering of the study of ethnic group languages as legitimate communication systems;
21. Maximum use of local community resources;
22. Assessment procedures reflecting ethnic cultures;
23. On-going systematic evaluation of the goals, methods and instructional materials used in teaching about ethnicity

Paradigms of multicultural education, concepts and strategies differ in substantial ways (Banks, 1998). Three major multicultural approaches that have been used in the USA to provide multicultural education are curriculum reform, achievement improvement, and inter-group education (see Table 1.2). Curriculum content approaches conceptualize multicultural education as an education process or involve some kind or additions of changes in the school curriculum such as social studies, languages, arts, humanities and natural and physical science (Banks, 1989). The achievement approach conceptualizes multicultural education as a set of goals. Under this approach theories and strategies are designed to increase the academic achievement of students from various racial, cultural and gender groups. A variety of educational programmes are designed to help students from lower social-class and students from different ethnic groups to increase their academic achievement mainly focusing on the learning styles of ethnically diverse students (Shade, 1989) through effective school interaction (Edmondson, 1986) and school based family involvement programmes (Comer, 1988). Banks explains that diverse approaches are designed to increase the academic achievement of students through challenging the cultural deprivation paradigm (this theory promotes the view that the problem of under achievement results primarily from characteristics of the students home and culture) and cultural differences paradigm (this theory holds that underachievement results primarily from educational institutions which do not build programmes including the cultural strategies of students from diverse racial groups). The inter-group education

approach helps all students to develop more positive attitudes towards different racial, gendered and disabled groups (Lynch, 1986). Table 1.2 shows a summary of the aims and practices of the three approaches adapted from the work of Banks (1994).

Table 1.2: Summary of aims and practices of three multicultural approaches in the USA
(Adapted from Banks, 1994, p.9)

| Approach | Description | Major goals | Examples of practice |
|-----------------------|---|---|--|
| Curriculum Reform | Revision of curriculum content or addition of new content | Inclusion of content on different cultural groups in the curriculum in order to develop the ability of viewing curriculum content from a new perspective | Important dates and celebrations to honour heroes in a culture. Preparation of multi-cultural handbooks and multi-cultural content. Workshops for teachers and administrators. Addition of multi-cultural content to textbooks. |
| Achievement | Students from lower social classes, girls and disabled students. Presentation of application of theories and strategies to improve academic achievement of these groups. | Improvement of academic achievement levels of different groups that vary according to ethnicity, cultural and gender status | Programmes prepared to suit different learning styles, bi-lingual, bi-cultural education programmes. Programmes incorporating languages and culture of Afro-American children. Special Science and Mathematics programmes for girls. |
| Inter-group education | Preparation of knowledge, subject content and procedures to develop democratic inter-group attitudes and values. | Supporting development of positive attitudes in students towards different ethnic, cultural and gender groups. Appointment of members of opposed and discriminated groups to develop positive attitudes towards their own cultural groups. | Projects to eliminate prejudice towards each other. Programmes like the 'Changing World'. Integrated classrooms and programmes following techniques to develop mutual cooperation. |

Banks (1989) identified that multicultural education consists of at least three elements:

- (a) an idea or concept
- (b) educational reform movement, and
- (c) a process.

As an idea, multicultural education espouses the notion that male and female students, students from diverse racial, ethnic and social class groups and students with disabilities, should have an equal opportunity to learn in schools, colleges and universities. As an educational reform movement multicultural education tries to create better equal educational opportunity for all students by changing the school environment and reflecting the different cultures and ethnic groups in a society and in the classroom. This understanding led Banks to the view that achieving an equal opportunity to learn from diverse backgrounds requires reform of the education system. Multicultural education is also a process whose major aim is to change the social structure and culture of educational institutions, so that students from all groups will have an equal opportunity to experience academic success.

Over the years Banks has proposed a number of goals in multicultural education for example:

- to increase the academic achievement of all students, aid students in developing a more positive attitude toward different cultural, racial, ethnic, and religious groups, assist students from victimised groups develop confidence in their academic ability and influence upon societal institutions, and encourage all students to consider the perspectives of other groups (Riskowski and Olbricht, 2010, p.2).
- to help individuals from diverse racial, cultural, language and religious groups to acquire the knowledge, attitudes, and skills needed to function effectively within their cultural communities, the national civic, their regional culture and global community (Banks, 1994). However, historically most nation-states have required their citizens to experience cultural assimilation into the national culture (see Table 1.3).
- to provide all students with the skills and knowledge needed to function within students' communities, cultures, the mainstream and other ethnic cultures (Banks, 1994).

- to help individuals gain greater self-understanding by viewing themselves from the perspectives of other cultures and providing students with cultural, ethnic, and language alternatives and, to reduce the discrimination that members of the same ethnic groups experience because of their racial and cultural characteristics (Banks, 2008).
- to helps students gain knowledge, skills, and values needed to function effectively within their cultural communities and global community (Banks, 2008).

In multicultural societies, educators have looked at various ideologies underpinning approaches to national policy approaches to education. Banks (1981) tabulated three of these. His summary reveals some issues which education policy makers and educators in schools have wrestled with at different times and places:

Table 1.3: Ideologies associated with education in multi-ethnic societies (Adapted from Banks, 1981, p.123)

| Cultural pluralist ideology | Multi-ethnic ideology | Assimilationist ideology |
|--------------------------------------|---|--|
| Separatism | Open society multiculturalism | Total integration |
| Primordial particularistic | Universalized-primordialism | Universalistic |
| Minority emphasis | Minorities and majorities have rights | Majoritarian emphasis |
| Group rights are primary | Limited rights of the group and the individual | Individual rights are primary |
| Common ancestry and heritage unifies | Ethnic attachments and ideology of common civic culture complete for allegiances of individuals | Ideology of the common culture unifies |

A comparison between two of these ideologies, cultural pluralist and assimilationist, indicates very clearly some of the conflicts between them. For example, should all pupils be integrated into one common system with common approaches that reflect the culture of the majority, or separately, in their own cultural groups, where their own cultural concerns are dominant?

As well as ideologies Banks identified a range of research assumptions associated with education in multicultural societies. Research assumptions, curricula consequent on these assumptions, and the attributes of teachers that follow from these assumptions serve to exemplify why it is important to recognise the particular ideology underpinning particular approaches to education in a multi- ethnic society.

Table 1.4: Research assumptions associated with education in multi-ethnic societies
(Adapted from: Banks, 1981, p.123)

| Ethnic pluralistic ideology (Research Assumption) | Multi-ethnic ideology (Research Assumption) | Assimilationist ideology (Research Assumption) |
|--|---|--|
| Ethnic minority cultures are well-ordered, highly structured but different (language, values, behaviour, etc.) | Ethnic minority cultures have some unique cultural characteristics; however minority and majority groups share many cultural traits, values and behaviour styles | Sub cultural groups with characteristics that make its members function unsuccessfully in the common culture are deprived, pathological, and lack needed functional characteristics |
| Cultural difference research model | Multicultural research model | Social pathology research model and/or genetic research model |
| Minorities have a unique learning style | Minorities have some unique learning style but share many learning characteristics with other groups | Human learning style and characteristics are universal |
| Curriculum | Curriculum | Curriculum |
| Use materials and teaching styles that are culture specific. The goal of the curriculum should be to help students function more successfully within their own ethnic cultures and help liberate their ethnic groups from oppression | The curriculum should respect the ethnicity of the child and use it in positive ways; the goal of the curriculum should be to help students learn how to function effectively within the common culture, their ethnic culture and other ethnic cultures | Use material and teaching styles related to the common culture; the curriculum should help the students develop a commitment to the common civic culture and its idealized ideologies |
| Teacher | Teacher | Teacher |
| Minority students need skilled teachers of their same race and ethnicity for role models, to learn more effectively and to develop more positive self-concepts and identities | Students need skilled teachers who are very knowledgeable about, and sensitive to, their ethnic cultures and cognitive styles | A skilled teacher who is familiar with learning theories and is able to implement those theories effectively is a good teacher for any group of students regardless of their ethnicity, race or social class. The goal should be to train good teachers of students. |

It is clear from this tabulated summary of ideologies and assumptions that assimilationism (as mentioned in Table 1.4) derives from a pathological view of perceived deficiencies in minority groups that need to be rectified by reference to the dominant group(s) in society. This is in opposition to a cultural pluralist ideology that views each group as having its own structure and order and has, as a prime function, a

goal of liberating minorities from the oppression of dominant groups. The latter requires teachers from the same ethnic backgrounds as students to support the development of positive cultural identities. Assimilationism requires teachers skilled and knowledgeable about learning theory generally.

What Banks (1981) calls a 'multi-ethnic' ideology, however appears to attempt to reconcile aspects of the other two ideologies (see Table 1.3). Overall, this ideology provides one useful means of analysing some of the policies, and curriculum and practices apparent in Sri Lanka and England.

Following Banks, Lynch (1986, p. 83) formulated principles that staff would need to follow when formulating multicultural education policies and developing anti-racist policies, in order to achieve racial harmony, for example in London schools:

1. All pupils and staff should be treated with dignity and should feel that their particular culture is valued by the school.
2. All pupils should be given equal opportunities to develop their potential.
3. School life should reflect the different backgrounds of the pupils.
4. The curriculum should reflect the various communities of Britain;
5. There should be open discussion about living in a multi-ethnic community and this should include discussion about the causes of racism,
6. All racial incidents and attacks, whether physical or verbal, should be dealt with according to the clear school policy,
7. Distribution of racist literature and the use of school premises by racist groups should not be allowed.

(Lynch 1986, p. 83).

Banks (1993) also identified five dimensions of multicultural education to develop courses, programmes and projects in multicultural education. The five dimensions are shown in figure 1.1 below.

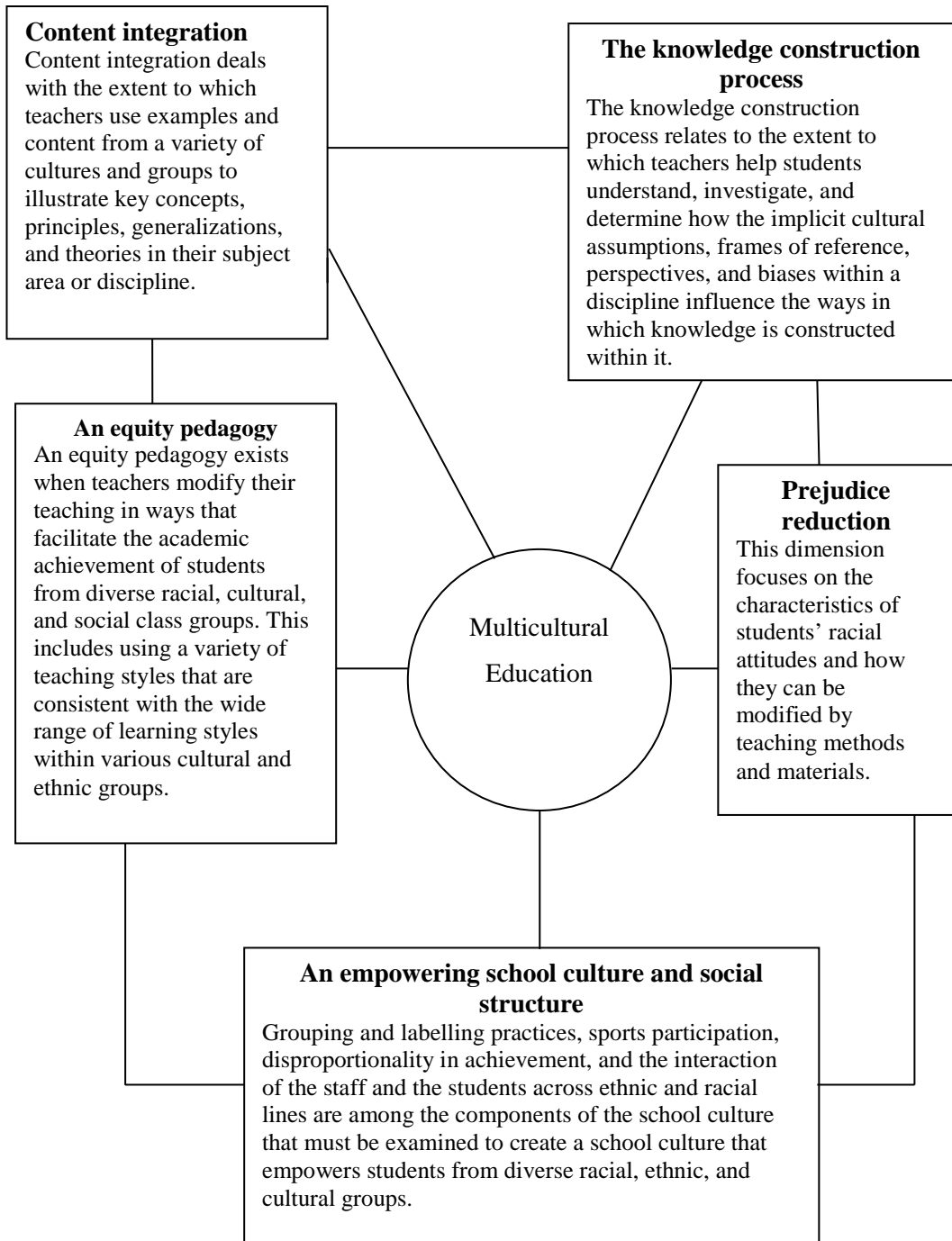


Figure 1.1: Five Dimensions of Multicultural Education (Source: Banks, 1993, p.5)

According to Banks' views schools with rich multicultural backgrounds need to focus on these five dimensions. Content integration is focused on expanding the curriculum to acknowledge the experience and contributions of diverse groups. Knowledge construction helps students to understand how people's beliefs are based in their own cultural background. Equity pedagogy refers to the use of strategies that lead to higher achievement for students of all races. Prejudice reduction helps students develop more positive attitudes about people of different races and ethnicities. An empowering school culture examines the impact of school policies, such as academic streaming and discipline, on students from different backgrounds to enable those students to have some decision-making in their own education.

When considering Banks's multicultural education theories through the USA context, there is a close link with peace education attempts in Sri Lanka and different types of multicultural education attempts in England. As discussed below, the data collection tools for the current study are based largely on his work.

1.2 The purpose of the study

The purpose of this study was to investigate stakeholders' views of multicultural policies and practices in secondary schools with good multicultural practices in Sri Lanka and a comparator school in England. Banks's (1986, 1989 and 2004) international work on multicultural policy and practices in education was used as a conceptual framework against which to elicit what new insights can be gained that can lead to educational improvements in Sri Lankan schools.

England was an important 19th century colonial power in Sri Lanka and British traditions in education structures and policies predominated until the introduction of new education policies in the independence era from 1948. In England, and Britain in general, immigration from ex-colonial countries, which includes Sri Lanka, has highlighted the need for multicultural schools' policies. Today both countries are ethnically diverse and share problems related to integration in a new society concerning, language, religious and cultural differences. Whilst post-war immigration to England consisted of labour migrants from the Caribbean, Africa, and South-East Asia and refugees came from all over the world, the colonised period in Sri Lanka prior to its colonisation by Europeans consisted of labour migrations from the southern Indian colonies. The issue of Sri Lankan colonisation by European powers and the consequence of this for its current multicultural population are explored in-depth in Chapter 2 below.

There are several reasons for comparing multicultural education in Sri Lanka and England. The modern school system of Sri Lanka had its beginnings during the British colonial administration. Currently, Sri Lanka is trying to integrate multicultural education into its peace education curriculum (see chapter 2). Now that there is peace in Sri Lanka, the government is focusing on ways to develop the curriculum to foster intercultural understandings. England has a longer tradition in multicultural education and policies in its education system. There may be lessons to be drawn from the Sri Lankan schools with good multicultural practices and from the English school that are of use in Sri Lanka.

1.3 Research questions

1. What have been the background to, and policies of, multicultural education in Sri Lanka and England over the period of Sri Lankan National independence from 1948, and the post 1945 2nd World War period in England?
2. What are some of the important issues associated with schools of multicultural background in each country and what are the similarities and differences?
3. Do students of all ethnic backgrounds feel included in these schools and are relationships between them and with staff harmonious?
4. To what extent are local communities involved in the life of the school?
5. What is known about educational performance and exclusion disparities between students of various ethnic groups in the two countries?

1.4 Participants

To address these questions, a pilot study was conducted in both countries to test the data collection instruments. Subsequently a sample of students, teachers and principals from five Sinhala medium schools predominantly Buddhist, in Sri Lanka responded to questionnaires and interviews in the main study. These schools were chosen as they were recognised as schools of good practice (ESCP, 2008) and included students from different ethnicities. In addition five policy makers also contributed to the study. In England one school, local to the University in which the study was located, was used as a comparator. This school is ethnically diverse, has been identified as having good multicultural practice and is funded in part through the Anglican Church with its associated Christian values. Students with different ethnic backgrounds, teachers and the head teacher of this school participated in the study.

1.5 Research instruments

The questionnaire and interview schedules were adapted from Banks (1981, 1989, 2008) His research encompasses policy and practice at international, national and school levels, with both policy makers and practitioners' across the world, including the UK and Indian subcontinent and is probably the best known work in the area of multicultural education internationally.

1.6 Structure of thesis

Chapter 2 collates information on the historical, socio-economic and educational context in which multicultural education of Sri Lanka and England takes place.

Chapter 3 summarises existing theories of multicultural education and indicates the relationship between social cohesion and multicultural education in Sri Lanka. There is a review of Banks's work in multicultural education in the United States of America which is the basis of the questionnaires and interview schedules in the current study. Then there is an overview of multicultural educational policies in Sri Lanka and England from 1945 to the present in chapter 3.

Details of the research methodology are included in chapter 4. Due to the sensitive nature of a topic such as multicultural education, both qualitative and quantitative research methods were chosen. This included questionnaires and interviews. The research fieldwork took place in Colombo in Sri Lanka and Bedfordshire in England which are inhabited by different ethnic communities. Data were collected on the perceptions and actions of students, teachers, principals/head teachers and policy makers to enable deeper understanding of the framework and context regarding multicultural education in Sri Lanka and England from the perspective of the stakeholders.

Findings are analysed in the next two chapters. An analysis of the findings in relation to teacher training, professional development and language issues can be found in chapter 5. Chapter 6 focuses on issues of inclusion, feelings of belong, equity and the curriculum, and students' attainment. Similarities and differences between the Sri Lankan schools and the English comparator school are examined.

Chapter 7 highlights recommendations and conclusions of the study.

Chapter 2: Background Information

2.0 Introduction

This chapter elaborates on the geographical, historical, socio-economic, political and educational context of Sri Lanka and England in which multicultural education in schools takes place. Potentially the scope is broad, so the focus will be confined to contextual factors relevant for the research. First there is an overview of geographical and historical factors, in relation to Sri Lankan and English society. Finally, an overview of the education system is provided, highlighting those elements relevant to multicultural education.

2.1 Sri Lanka

2.1.1 Geography and history

Sri Lanka is a small island in the Indian Ocean, 25,332 square miles in area. It is separated from the Indian subcontinent by the Gulf of Mannar and Palk Strait. The maximum length from north to south is about 270 miles and the maximum breadth from east to west is about 140 miles. Sri Lanka is divided into nine provinces for administrative and educational purposes as shown in Figure 2.1 in Appendix A.

Nubin (2002) explains that, according to Asian poets, the geographical location of the island and its beauty gave it the name the 'Pearl upon the brow of India'. After the 1980s, it was called India's 'fallen tears' as a result of the thirty years war.

There is clear evidence of a flourishing civilization in Sri Lanka over 2000 years. The remains of ancient art and sculpture show evidence of Buddhist civilization. The great reservoirs and canal system, which enabled the agro-economic mode of living to flourish, give testimony that this civilization was highly developed. According to Coparahewa (2009) in the late 6th century B.C. the Sinhalese arrived in Sri Lanka. Most people believe they came from northern India. Buddhism arrived from India in the 3rd century B.C. in the person of the son of the Mauran emperor, Ashoka, and a great civilization developed around the cities of Anuradhapura and Polonnaruwa. The Buddhist kingdom of Sri Lanka maintained a large number of Buddhist schools and monasteries. In ancient society education was associated with Buddhist temples. However, 'By the 13th century, a south Indian dynasty seized power in the north and established a permanent Tamil kingdom' (Da Silva cited in Cardozo, 2006, p.34), so, by this time, power in the island was already

divided between Tamil and Sinhalese. The island's coastal region fell under Portuguese influence in 1505 and was later occupied by the Dutch in the 17th century. Finally the Dutch were replaced by the British in 1796. It became a British Crown colony in 1802, and was united under British rule by 1815. The British sponsored a large number of 'Indian Tamils' from the south of India (Estate Tamils) to work in Sri Lanka on the newly established tea plantations in the hill country of Sri Lanka (Ruberu, 1962). The Island became independent in 1948, and in 1972 its name was changed from Ceylon to Sri Lanka (Cardozo, 2006).

The population of Sri Lanka currently enjoys long life expectancy, low levels of infant mortality, and the highest literacy rates in the area in a low income economy. According to data from the Central Bank in Sri Lanka (2011) real GDP Growth Rate is 8.0%, life expectancy (2007) is seventy four years, basic literacy level is 91.4% (2009) and annual population growth is 1.0% (2010). Many scholars believe that such statistics reflect the benefits of government intervention in social welfare (Gunathilake *et al.*, 1992) over recent years.

2.1.2 Ethnic composition

In the current study it is particularly important to understand the current ethnic mix of the country. Sri Lanka is a multi-ethnic and multi-religious country. The distribution of different ethnic groups is shown in Table 2.1 in Appendix A.

Table 2.1 shows that Sinhalese are the majority of the island's population. Sinhalese account for nearly 75% of the population. Sri Lankan Tamils account for 12% of the population. Sri Lankan Tamils live in the northern and eastern provinces and a considerable percentage of the Sri Lankan Tamil population live among the Sinhalese in the south, where the Sinhala provinces are predominant. In addition, there is another group of Tamils who are known as Indian Tamils (4%). Central and Uva provinces reflect the strong presence of the Indian Tamil population who, as already noted, were brought to Sri Lanka in the British colonial period. Moors (commonly known as Muslims) form 9% of the population. Ceylon Moors are the Muslims, who have been in residence in Sri Lanka for several centuries.

The Muslim community originally arrived in Sri Lanka as traders, from the Arabic world (Moors) and from other origins such as parts of India and the Malayan archipelago (Malays). The term 'Muslim' is used in Sri Lanka to give a common name to these various groups

(Perera *et al.*, 2004, p.384).

Muslims live throughout almost all parts of the country. However, there are several Muslim-dominant areas, especially in the east. Other groups such as Burghers and Malay, comprise a further 1% of the population. The Burghers are descendents of Euro-Asian cultural groups of colonists from the 16th to 20th centuries. The Malays of Sri Lanka originated in Southeast Asia. Their ancestors arrived when both Sri Lanka was a Dutch colony. A second wave came from the Malay Peninsula when both Sri Lanka was part of the in British Empire (1796-1998).

Table 2.2 in Appendix A shows the distribution of population by religion. In Sri Lanka religions are very important. The economy, professional interests, education and way of life are associated with religious affiliations. According to the Population and Housing Data (2012), out of the total population 70.2 % are Buddhist with the majority of Sinhalese being Buddhist. 12.6% are Hindu with most of the Tamils Hindus. 9.7% are followers of Islam. About 7.4% of the population from the major ethnic groups are Roman Catholics or Christians who were converted to the faith during the regime of the Portuguese, the Dutch or the British.

There are two main languages spoken in Sri Lanka. Sinhala is the mother tongue of the Sinhalese and Tamil is the mother tongue of the Tamils. Sri Lanka is the only country where the Sinhala language is spoken (Coparahewa, 2009). The majority of Muslims speak Tamil as their mother tongue. However, some Muslim students study in schools where the medium of instruction is Sinhala. Sinhala and Tamil are the official languages of Sri Lanka. English is the official link language according to the Official Language Act of 1990 (Perera *et al*, 2004: see related discussion section 2.1.6).

2.1. 3 The nature of civil war in Sri Lanka

Coparahewa (2009) explains that, from 1970, the democratic political system and the territorial integrity of Sri Lanka came under threat from Janatha Vimukthi Peramuna (JVP), the People's Liberation Front, an armed struggle by a youth group of the Sinhala community. In 1971 and again in 1988-1989 there was an attempt to capture state power. In the north of the island at this time there were Tamil militant activities by a group known as the Liberation of Tigers of Tamil Elam (LTTE), commonly referred to as Tamil Tigers (Harries and Lewer, 2008).

The civil war between the Sri Lankan government and the Liberation Tigers of Tamil Elam (LTTE) lasted nearly thirty years. It began to campaign in northern and eastern Sri Lanka where most of the island's Tamil reside and in 1981 killed thirteen soldiers. The

riot erupted first in Colombo and quickly spread to other parts of the country. 2,500 Tamils died at this time.

The event became known as 'Black July' and significantly swayed international opinion in favour of the Tamil cause [...] In the course of Black July, there was a mass exodus of Tamils seeking refugee status from the south of the Island to the north, and to destinations overseas, particularly to neighbouring India and countries in the western world such as the United Kingdom, Canada, Australia and the United States. This event effectively tarnished the image of the Sinhalese and Sinhala state as no other single event in the history of the conflict has

(Perera et al, 2004, p 388).

During the war, the LTTE engaged as a feared terrorist organisation. Several high-ranking ministers and political figures were attacked in both Sri Lanka and India, including the Indian Prime Minister Rajive Ghandhi, and several guerrilla attacks were made on public buses and trains and on key government installations including the national airport and central bank in the commercial capital Colombo. After years of fierce fighting, up to 40,000 civilians were dead and over 250, 000 displaced. The LTTE was defeated and its chef Velupillai Prabhakaran killed in 2009.

In war children are the most affected group. Children from the north and east of Sri Lanka were seriously affected by the war. UNICEF estimated that there were 900,000 (1998) children in the northeast who had a lack of education, food, shelter or were injured. An estimated 380,000 children had been displaced; of these, 250,000 remain displaced. Not only in the North and East but thousands of children living in all parts of the country suffered the loss of a parent or parents, and family members. With children from outside the north east, which include Sinhalese children, a rough estimate of one million-war affected children can be presumed (Sri Jayantha, 2002, Perera *et al*, 2004).

Perera *et al* (2004) explain that the generations of children in the north and east have known nothing but war. They learned fear, prejudice, hatred and violence and came to demonise the enemy and idealise martyrdom. Children living in the other parts of Sri Lanka, even those unaffected directly by the war, learned some of those same lessons.

Now Sri Lanka has peace. Therefore, multicultural education is important to Sri Lanka to maintain peace. School education can help to change students' attitudes regarding how to live in a multicultural society. There are different types of programme initiatives developed by the Government of Sri Lanka with Non-Government Organisations to improve the education of the northern part of Sri Lanka. Most of the children who were born after the 1980s do not have any experience regarding the other ethnic groups that live in Sri Lanka. Therefore, the National Institute of Education and the Ministry of

Education started a peace education unit with the help of foreign funds. The Social Cohesion and Peace Unit of the Ministry of Education created a National Policy and a Comprehensive Framework of Actions on Education for Social Cohesion and Peace in 2008. In 2007 a new curriculum was introduced for Life Competences and Citizenship Education and Citizenship Education and Governance (see Chapter 3).

2.1.4 Education system in Sri Lanka

The system of education in Sri Lanka evolved over centuries, (Buddhism came in the 3rd century B.C.) with an indigenous system provided in Buddhist temples and Pirivenas (pansala). At a time when printing was not known knowledge was transmitted through the generations verbally, and was memorized by pupils. Later, texts were written on Ola leaf and these manuscripts were collected in libraries at Buddhist Temples. An overview of the indigenous system of education in ancient Sri Lanka is included in 2a in Appendix A.

The Portuguese arrived in Sri Lanka in 1505 and captured maritime areas of Sri Lanka, especially in the west, north and south of the country. The aim of education during the Portuguese period was limited to the spreading of the Catholic religion and teaching reading and writing. Under the Portuguese, the system of education was in the hands of the missionaries who established missionary schools with the sole intention of propagating the Roman Catholic religion. During the sixteenth century, Portuguese missionaries established up to 100 schools designed to foster a Roman Catholic culture among the growing Christian community in the low country.

The Dutch occupied Sri Lanka from 1658 -1796. On realization that the establishment of schools assisted the civil administration and trade, they took steps to expand the opportunity of education by increasing the number of schools. Their system of education was based on promoting religion through the Dutch reformed church. Free compulsory education was enforced by law in order to ensure conversion to the Dutch Reformed church. They started Parish schools in each village. There was not a single village without its own schools.

The British succeeded the Dutch in the early 19th century in 1802 with the fall of the Kandyan Kingdom in 1815, the last native kingdom, the British managed the entire country (Gunawardana *et al*, 2004) and the modern school system of Sri Lanka was introduced during the British colonial administration. The government assisted the Christian Reformed church to establish schools. A dual system of schools was started

during this period where the government assisted English medium schools and religious (temple) schools (Pirivena) (Hewawasam, 1958).

Historical evidence shows that European powers privileged some groups at the expense of others for the purpose of establishing colonial rule. The conquest of Sri Lanka by the British had a direct influence on the educational opportunities available to different ethnic groups in Sri Lanka. The major aim of the British was to exploit the economic resources of the country. As a result, they entrusted the responsibility of providing education in different parts of the country to different missionary groups. Five missionary groups arrived in Sri Lanka during the early decades of the 19th century. They were:

- London Mission – 1805
- Baptist Mission – 1812
- American Mission – 1816
- Church mission – 1818
- Wesleyan Mission – 1841.

The Baptist Mission was a small mission and mainly catered for the Burgher population. Other missionary groups worked in the north and the south of the country and supervised English schools. Most of these missionaries had native schools which provided free vernacular education including instruction in religion and language and English schools, which charged fees in the main towns. The American Missionary Society in the north of the country was the most efficiently organized and had the most resources. This led to a position of greater advantage for the ethnic groups resident in that part of the country over other ethnic groups. As a result, participation in education and the level of educational achievement was generally higher for the Tamil people in the north (Gunawardana *et al*, 2004).

The European powers employed a 'divide and rule' tactic in Sri Lanka, privileging the Tamil minority with access to education so that they could act as local functionaries. After independence this resulted in a relatively large group of highly educated and well employed Tamils (Bush & Saltrelli 2000:10). Ethnic differences were emphasised by the British. By favouring the Tamil minority, the colonial power hoped to reduce the power of the Sinhalese majority

(Sprang 2003 cited in Cardozo, 2006 p: 35).

There was no aid given to start Buddhist, Hindu or Muslim schools. However, the first Buddhist school was opened in Dodanduwa in 1869. Gradually Buddhist schools came to be opened in villages and English schools were established in main cities such as Colombo, Kandy and Galle. In the north a parallel movement emerged under Arumugam Nawalar, who started English and Tamil medium Hindu schools. Dr.C.W.W.

Kannangara, became the first minister of education in Sri Lanka. The country moved forward with a wealth of achievements during the fifteen-year period 1931-1947, during which Dr.Kannangara held office:

- Democratization of education
Establishment of a network of central schools
- The free education system
- Diversification of the curriculum
- school midday meal
- Improvement of the status of teachers
- Establishment of the University of Ceylon

In 1945, local languages were introduced as the medium of instruction in primary classes and from 1950 this policy was extended to secondary and tertiary levels (Jayasuriya, 1969).

As Thilakaratna (2006) notes the ‘Universal Free Education Policy’ was introduced in 1945. As a result of this policy Sri Lanka has achieved a high level of literacy and school enrolment rates. To reach this situation the government initiated several programmes for the education sector. The Free School Textbook Programme was introduced in 1980 to increase quality and improve learning outcomes. This was targeted at poor families. Under this programme, all students from Grades One to Eleven were provided with the required textbooks free of charge by the government. This programme has been expanded twice: first a policy to improve the physical quality of textbooks in 1999 (for example paper, layout, illustration, and colour), second the Multiple - Book Operation Programme was introduced in 2003 (multiple textbooks were introduced for each selected subject). Then the Free School Uniform Programme was introduced in 1993. This programme provides free uniform materials for all students in Grades One to Thirteen in government schools, and free uniform materials for student monks studying in Pirivenas (temple schools). Two other important policies are the provision of subsidised transport facilities (bus and / or train) for students, and the Grade five scholarship programme, aimed at access to good quality schools and financial support for children from poor families. In addition to these policies a universal mid-day meal programme was introduced during 1989 -1994 and a targeted nutrition programme was introduced to provide a morning meal for students in Grade one classes in selected schools in 2000. Since 1945 there have been attempts to broaden access to education at university level also. In the 1970s a new admissions policy was introduced to the admission procedure.

One reason for introducing this change was opposition to the over-representation of Tamil students in Science-oriented faculties. During the period from 1973 -75 several amendments were introduced to the admissions policy of the universities:

1973 – Standardization of marks

1974 – Standardization of marks with modifications and district quarters

1975 – Standardization of marks and district quarters

According to Gunawardana *et al.*, (2004) some believed that the standardization of marks reduces disparities. There was a difference between the marks obtained by students sitting the examinations in the different areas, even though students' ability and intelligence was similarly distributed in all geographical areas and across all social class groups. Some believed the most important criterion in selecting students to the university should be merit. However, others thought that standardization of marks by language medium might lead to disadvantage for Tamil students who had been gaining higher marks than Sinhalese. The objection to standardization came mainly from the Tamil minority group.

2.1.5 Current education system in Sri Lanka

The current education structure of Sri Lanka is shown in figure 2.2 in Appendix A. According to the New Education Act for General Education in Sri Lanka (2009), most of the schools in Sri Lanka are maintained by the government as a part of the free system of education. With the establishment of the provincial council system in the 1980s the central government handed control of most schools to local governments.

Sri Lanka has wide differences in its school system:

(a) Type three schools - Primary schools with classes from Grade One to Grade Five.

(b) Type two schools - Junior schools with classes from Grade One to Grade Eleven

(c) 1C schools - Senior secondary schools with classes from Grade One to Grade Thirteen, or Grade Six to Grade Thirteen, with only Arts and Commerce streams of G.C.E. Advanced Level.

(d) 1AB schools – Senior secondary schools with classes from Grade One to Grade Thirteen with all four streams at G.C.E. Advanced Level.

There were 9,905 government schools in Sri Lanka in 2012. Table 2.3 in Appendix A shows the number of schools by type.

In Sri Lanka a National School is a school that is funded and administered by the Ministry of Education of the Central Government as opposed to provincial schools run by

the local provincial council. Both types of schools provide secondary education with primary education. This division into national and provincial began in 1985 with eighteen schools becoming National Schools. These schools were very-well-known schools in the country (including a few in the provincial capitals being designated as National Schools). The criteria for selecting National Schools were as follows.

- (a) The total school enrolment in the school should be 2000 or more.
- (b) The school should have a well-established collegiate section with a sufficient number of students in the science arts and commerce streams.
- (c) The GCE A/L results of the school should indicate a reasonable academic standard.
- (d) The buildings, furniture, equipment and other facilities should match the student numbers of the school.
- (e) The school should be in a position to obtain adequate financial support from the school development society, past pupils' association and other sources in the community.
- (f) The school should be generally accepted by the community as one of the best in the region.

(De Silva, 2009,<http://www.island.lk/2009/10/20/features4.html>)

With the decentralization of the government administration following the establishment of provincial councils from the 13th Amendment to the Constitution in 1987 the responsibility for the supervision and management of all schools, other than National Schools, passed on to the provincial councils. The responsibility for supervising and managing the National Schools remained with the central Ministry of Education.

However, in the following five years (1989) only five schools met the initial criteria of the National Schools. Therefore, the criteria were revised in 1990 as follows:

1. The school should have 2000 or more students.
2. The school should have 200 or more students in the GCE A/L science classes.
3. Of the number of students appearing for the GCE A/L examination during the previous three years, one third should have qualified for admission to universities each year.
4. There should be adequate buildings, desks and chairs for all students.
5. There should be adequate facilities for teaching technology related subjects.
6. Laboratory facilities should be adequate to meet the requirements of all GCE O/L and A/L students.
7. Annual income from facilities and services' fees should exceed Rs. 15,000.
8. Residents should consider the school to be one of the leading schools in the locality.
9. The school should have an effective School Development Society.
10. The school should have an active Past Pupils' Association

(De Silva, 2009, <http://www.island.lk/2009/10/20/features4.html>).

De Silva, (2009) commented that politicians stepped in to get more and more schools in their electorates upgraded as National Schools but only changed the name-board of the school. The Ministry of Education granted its approval in contravention of its own criteria. Therefore, the number of National Schools went up to thirty seven by 1992 and increased to 165 by 1994. During the period 1994 to 2000, it reached the figure of 317.

As mentioned before, all National Schools are funded by the Government. Some of them have access to other resources also. For example, there are national schools in Sri Lanka which are given money and other resources by old girl or old boy associations. This means some schools are quite rich as a result of donations that they have received from the local community while others do not, and so are poor in comparison.

All other secondary schools (except Pirivenas) are provincial. There are several non-government schools in Sri Lanka. Private schools follow the local curriculum set up by the Ministry of Education in the local language mediums of Sinhala, Tamil or English. In the early 1960s the establishment of new private schools had been prohibited by law. As a result of this law the number of public schools was increased. However, recently a few private schools have been introduced. There were thirty-seven fee levying and thirty-six non fee levying private schools in 2012. According to the 2010 school Census Report, there were twenty-four fee levying and two non-fee levying special education schools in Sri Lanka. International schools started in the late 1980s. They offer foreign curricula and prepare students to take foreign examinations.

Table 2.4 in Appendix A shows the number of students by type of schools. In the education system, 95% of primary and secondary education is dominated by the government sector. Overall approximately four million school children were enrolled in about 9,905 government schools, around 125,669 students were enrolled in private schools and approximately 64,608 students were enrolled in Pirivenas (temple schools) in 2012. In 2012 there were about 340 National Schools and about 9,563 Provincial Schools in Sri Lanka. Of these over two-thirds of National and Provincial Schools delivered the curriculum through the Sinhala language (this is discussed further in the section on multiculturalism in education). Table 2.5 in the Appendix A shows the number of school students by medium of instruction in 2012. There were 2,971,098 Sinhala medium schools and 1,032,988 Tamil medium schools in 2012.

2.1.6 Language policy in Sri Lanka before independence to present

Coperahewa (2009) explained that language is a 'social instruction'. Language serves a variety of non-linguistic purposes such as political, literary, economic, educational, religious, nationalistic and social. Citing Harvard anthropologist Thambiah (1986, p.73) Coperahewa contends that language has been a more important issue than religion in the Sinhala-Tamil conflict.

English was the official language of the country from 1815 to 1956. Though a colonial language, English continued to be the official language even after Sri Lanka gained independence in 1948 as English was still widely used in government, administration, and higher education (Coperahewa, 2009).

During English rule Christian missionaries established English language schools in Sri Lanka to anglicise the indigenous population. Missionaries controlled most of the English educational institutions in the country until 1831. However, these schools conducted instruction bilingually in Sinhala or Tamil and English. A few private schools provided instruction in English. Local language schools were established under Dutch colonial rulers and were expanded by the British. The curricula of those schools used local languages rather than English. Most of Sri Lankan students were taught in vernacular schools and used either Sinhala or Tamil in the late nineteenth century. There were approximately 4000 vernacular schools during the colonial period. However, there were only 225 English schools at that time.

Instruction in English came to the secondary and tertiary levels, whereas primary education was conducted in the vernacular languages. The result was only a few school children were taught in English schools. At the height of the colonial era (1914) only 37,500 students attended English-medium schools, while 347,500 were in vernacular schools. On the eve of independence 180,000 pupils were found in English schools, while 720,000 attended vernacular schools. A limited number of qualified teachers, with limited resources teaching English tended to be located in urban schools. Whereas vernacular education was provided free, English school required tuition fees that most could not afford (Kularathna, 2002).

According to the Colebrook Commission (1829) government administration should be centralized in the colony and English should be the official language. A further report recommended that English be the primary medium of education in secondary school and university. At the time Government positions were open to local people who had an education background and proficiency in English. New English schools were established

in Colombo, Kandy and Galle to fulfil the colonial aim of cultivating a native class fluent in English and learning Western culture. The English education offered more advantages for Sri Lankans to establish themselves in occupations based on education. A localized professional class emerged through the English education system. However, Sinhala and Tamil were used in communicating with elders, servants and monks whilst lower-middle and working class Sri Lankans, both Sinhala and Tamil, did not have access to learning English. Colonial administrations believed that access to the social mobility English education afforded must be restricted for rural youths because it was believed that even rudimentary English education would have disastrous effects, because it would lead to expectations of employment in areas other than manual labour when maintained labour was needed to maintain the plantations (Kularathna, 2002). However, this led to much resentment:

A large number of youth, especially those who came from the rural areas, expressed their resentments against continuing domination by the English speaking, western-oriented elites living in Colombo and other urban centres. This sense of anger is best described by the term 'Kaduwa' or sward; a sense that English speaker always has class power in our society 'to cut down' the Sinhala and Tamil speaking majority

(The Report of the Presidential Commission on Youth, 1990, p.79).

The recommendation of the Special Committee on Education in 1943 was that the medium of instruction in the primary school be the mother tongue and English introduced as a language subject in all primary schools where it was not the medium of instruction. From 1950 this change was gradually extended beyond the primary level to the secondary level.

The high standing afforded the English language came increasingly under attack as Sri Lankans raised their political voice after independence. Consequently the native languages (Sinhala and Tamil) of the country's majority and minority population were reintroduced as official languages. The 1956 Language Act established Sinhala only as the nation's official language. In 1978 a legislative amendment amended the 1956 Act and Tamil became an official language too. This was strengthened by the 13th Amendment to the Constitution which made Sinhala and Tamil official languages of Sri Lanka and English the link language (ESCP, 2008, p.48) (See section 3.4.5 for more details). In the 1990s when the Liberation Tigers of Tamil Eelam (LTTE) established a separate state in the northern and eastern provinces of Sri Lanka, it too declared an official language policy, of Tamil only.

Despite Sinhala and Tamil being official languages English speakers had greater advantages. For example, when the private sector economy opened to foreign investment

in 1977 first language speakers of English and those who received private English education were in privileged positions in multinational corporations.

The historical inequality of Sri Lankan language policy can be summarised as follows:

The inequalities created by the dual language policy of the colonial era caused many frustrations and led to agitation for reforms in education. A recommendation made by a special committee to introduce Sinhala/Tamil as the medium of instruction at primary level was accepted by the British and enforced in the 1940's. With independence gained in 1948, this decision was extended to the secondary level in the 1950's and later to the universities. Thus the country experienced two extreme language policies 'English only' in the colonial era and 'Sinhala/Tamil only' during post-independence

(New Educational Act for General Education in Sri Lanka, 2009, p.69).

2.1.7 Teacher training in Sri Lanka

According to Balasooriya (2012) currently all teachers are recruited by the government for both National schools and schools managed by the Provincial Public Service Commission (PPSC). Most of the teachers graduated from National Colleges of Education (NCoE) and recognised universities. Under the rules of recruitment and deployment of teachers it is compulsory for all of them to serve in an under resourced rural area school for a period of three years. The National Institute of Education (NIE) also functions as a teacher training centre. The main purpose of creating the NIE was to establish a unique institute for capacity building of educational managers, teacher educators and teachers, design and develop school curricula and conduct policy research on education (<http://www.nie.lk/pages/gen1.asp>).

Table 2.6 in Appendix A shows the numbers of teachers by qualifications in government schools in 2010. 40,062 teachers were untrained in 2010 and there are almost three times as many highly qualified female teachers compared to their male counterparts. However, the number of untrained teachers reduced in 2012. The Education Minister Susil Premajayantha formulated a national policy on teacher recruitment making a first degree mandatory for the recruitment of teachers from 2009. Table 2.7 below shows teachers by qualification in 2012.

Table 2.7: **Teacher by qualification (Source: Ministry of Education Information-Sri Lanka 2012)**

| | | |
|--------------------|---------|-------|
| Graduate teachers | 86,751 | 38.8% |
| Trained teachers | 128,152 | 57.4% |
| Untrained teachers | 5,833 | 2.6% |
| Trainee teachers | 2,597 | 1.2% |
| Total | 223,333 | 100% |

Balasooriya (2012) has criticised the teacher training programme in the country. 'Although the NCoEs and universities provide most of the teachers to the school system, it is apparent that teacher trainee intake to NCoEs or universities does not meet the country's real teacher recruitment' needs' (p.144). Therefore, over the last few decades, there has been a teacher shortage for subjects like science, mathematics, technical subjects, English and aesthetics in Grades Six to Eleven.

2.2 England

2.2.1 Geography

The United Kingdom of Great Britain is located off the north western coast of continental Europe. It lies between latitudes 49° N and 59° N and longitudes 8° W to 2° E. England is the largest country that is part of the United Kingdom, at 130,410 square kilometres. It shares land borders with Scotland to the north, Wales to the west, the Irish Sea to the north west, the Celtic sea to the south west, North Sea to the east and the English Channel to the south that separates it from continental Europe. A map of the UK and an overview of natural resources is included figure 2.3 in Appendix A.

2.2.2 Population history settlement

According to the 2011 census, the total population of the United Kingdom was 53,012,456. Indigenous Britons are descended from the peoples that settled the region prior to the 12th century (for example the pre-Celtic, Celtic, Roman, Anglo-Saxon, Norman, Huguenot and Viking). Indigenous British people comprise several nations and ethnic groups: the English, Scots, and Gaels of Northern Ireland. The Irish are the largest minority in the United Kingdom. From the independence of the Republic of Ireland in 1922 until 1949 citizens of that country retained their status as British subjects. They still

maintain legal rights to settle in the United Kingdom

(http://mighealth.net/uk/index.php/Indigenous_and_Non_Indigenous_Group, 06/12/2010).

Today though most of the population is White British, England is considered an ethnically diverse society. The vast majority of England's minority ethnic groups arrived after World War II when there was shortage of workforce labour. During this period large numbers of immigrants from Africa, the Caribbean and the Indian subcontinent arrived.

Table 2.8 in Appendix A shows the population of England by ethnic group in 2011.

2.2.3 Ethnicity and religion

Jews arrived in England in 1070 from Rouen following the Norman Invasion but the vast majority of today's Jewish community arrived from Eastern Europe in the late 19th and early 20th centuries. The dominant religion in England is Christianity. Table 2.9 in Appendix A shows the most recent census data (2011) regarding religious affiliation.

2.2.4 Education system in England

The history of state education in England can be divided roughly into the following phases.

- 1800 – 1870: towards state education
- 1870 – 1902: the first stages of elementary schooling
- 1902 – 1944: establishing secondary schools and local education authorities
- 1944 – 1965: universal secondary education
- 1965 – 1988: comprehensive schooling
- 1988 – present day: diversity and competition

(Bartlett and Burton, 2007, p. 59).

Large numbers of children in the newly developed urban areas in 1800 -70 were working in factories and most of the children from rural areas were working in agriculture or cottage industries. In this period the Christian church provided primary education for poor children within charity schools and orphanages. These schools were voluntary and funded by philanthropist and religious groups. A small number of children received privileged formal education within monasteries and public schools. Urban working class children studied in 'drill' schools and were given strict training in literacy and numeracy. In between 1870 -1902 more literate and numerate workers were needed in England as an industrial society. Working class men were granted the right to vote in 1867 and it was a crucial turning point to ensure that their education enabled them to understand the value of their voting. The Education Reform Act of 1870 made provision for elementary education for all up to the age of thirteen. In 1902, the Balfour Education Act helped the

development of grammar and secondary schools. Then under the Fisher Education Act, in 1918 Secondary Education became compulsory up to the age of fourteen. The Butler Education Act in 1944 created a universal system of secondary education. The Act enabled a tripartite hierarchical system of grammar, technical and secondary modern schools as proposed by the Norwood Committee in 1943. Later, beginning in the 1960s, the system of comprehensive schooling was introduced, in part to counter what was seen by some as the divisiveness of the tripartite system, although comprehensive schools have never been introduced universally across England. In 1988 an Education Act aimed at creating a 'market' approach to education whereby schools competed with each other for 'customers' and a traditional subject-based National Curriculum was made compulsory for all pupils in state maintained schools (Bartlett and Burton, 2007). Later, in 1992, based on the same market principles, a new inspection service, the Office for Standards in Education (Ofsted) was introduced to evaluate standards in schools and ensure the implementation and maintenance of central government policy in schools.

Children's education in England is conventionally divided into two separate stages. Primary education is compulsory between the ages of five and eleven. Primary schools are usually of mixed sex and usually located close to the child's home. Secondary education is compulsory for pupils between the ages of eleven and sixteen. Most secondary schools cater for both sexes. Nearly 88% of secondary school pupils in England go to comprehensive schools. There are Grammar schools in England, which offer academically oriented general education. Entrance is based on a test of ability, usually at 11+. After compulsory education pupils often attend two more years of regular or vocational technical education (Bartlett and Burton, 2007).

There are two types of school systems in England.

- State schools that are free to all children between the ages of five to sixteen. In England around 90% of children attend state schools that are funded from taxes.
- Independent schools (Private/Public Schools). Here parents pay for their children's education. Around 10% of students in England attend independent private schools and public schools (see Table 2.10).

Table 2.10 in Appendix A describes the most common patterns for schooling in the state sector in England.

Recently the system has become more complex and includes schools that are funded by central government but do not have to follow National Curriculum requirements: academies and free schools. For example, Academies are publically-funded independent

schools. Academies have freedom from local authority control, the ability to set their own pay and conditions for staff, freedoms around the diversity of the curriculum and the ability to change the lengths of terms and school days. The schools' sponsors come from a wide range of backgrounds including successful schools, businesses, universities charities and faith bodies. Academies receive their funding directly from the education funding agency rather than from local authorities (Department of Education, 2012, www.education.gov.uk accessed 12-8-2012). Table 2.11 in Appendix A, shows the different types of schools in England at present.

According to statistics from the Department of Education in England, there were around 8.2 million pupils in all schools in January 2013. Table 2.12 in Appendix A, shows number of schools by type of schools from 2011 - 2013. Table 2.13 in Appendix A shows numbers and percentages for all ethnic backgrounds. Table 2.14 in Appendix A shows the number and percentages of schools of all religious backgrounds. Table 2.15 in Appendix A shows the number and percentage of pupils by first language in 2013.

2.2.5 Teacher training in England

The basic qualification for teacher recruitment in England is a degree and initial teacher training (ITT). ITT courses cover the principles of teaching along with practical experience in the classroom. As well as a degree, teachers need qualified teacher status (QTS) to become a teacher. In England, QTS include passing skills tests in numeracy, literacy and information and communications technology (ICT). In addition, teachers must have the equivalent of at least GCSE at grade C in English and Mathematics. If teachers need to teach in primary or secondary up to the age fourteen teachers need the equivalent of at least GCSE grade C in Science.

A Bachelor of Education (B.Ed.) is an honours degree course in education. Course content varies according to the university or college, but successful B.Ed. graduates gain QTS in addition to their degree. A BA or BSc with QTS is a degree course that incorporate teacher training. These programmes allow students to study for an honours degree and initial teacher training at the same time. The Postgraduate Certificate in Education (PGCE) is one of the most popular ways into teaching for postgraduate students. To start PGCE course teachers must have a UK undergraduate degree or an equivalent qualification. For primary level teaching, a degree can be any subject but for secondary level teaching, a degree must be related to the secondary subjects the teacher wants to teach (<http://www.skill.org.uk/page.aspx?c=265&p=384>).

2.3 Chapter summary

The point of this chapter was to identify contextual factors in both Sri Lanka and England. There is a difference between the two countries, geographically, physically, historically and economically. Both countries have ethnically and religiously diverse populations but England has a more diverse population and the total population is also higher when compared with Sri Lanka. Sri Lanka was a former British colony. Therefore, the current education systems of both countries have similarities. After independence Sri Lanka faced thirty years of civil war among Sinhalese and Tamils and the education system of Sri Lanka also helped to create the war through the inequalities encountered. England has also found conflict as a result of ethnic tensions. In both countries attempts have been made to reduce tensions at school level through multicultural education. England has an established system for training teachers and ensuring they are qualified to degree level, but this requirement has only recently being introduced into Sri Lanka.

Chapter 3: Literature review

3.0 Introduction

The previous chapter elaborated on the geographical, historical, socio-economic, political and educational context of Sri Lanka and England in which multicultural education in schools takes place. In addition, it explained the civil war in Sri Lanka. This chapter elaborates the role of education within social cohesion. It then examines multicultural education in Sri Lanka (after independence) and, after the Second World War, in England.

3.1 Social cohesion

3.1.1 What is social cohesion?

According to the Directorate General of Social Cohesion of the Council of Europe, social cohesion:

is a concept that includes values and principles which aim to ensure that all citizens, without discrimination and on an equal footing, have access to fundamental social and economic rights. Social cohesion is a flagship concept which constantly reminds us of the need to, be collectively attentive to and aware of, any kind of discrimination, inequality, marginality or exclusion

(Jenson 2010, p.5).

Jenson (2010) explains that social cohesion became a key term in policy in the European Union (EU) pointing out that the economic and social cohesion of Europe is a main policy goal. However, the meaning of the concept of social cohesion can differ according to the social and political environment. Berger-Schmitt, (2002) split the concept of social cohesion into two dimensions:

1. The first dimension can be shortly denoted as the inequality dimension. It concerns aspect the goal of promoting equal opportunities and reducing disparities and divisions within a society. This also includes the aspect of social exclusion.
2. The second dimension can be shortly denoted as the social capital dimension. It concerns the goal of strengthening social relations, interactions and ties and embraces all aspects which are generally considered as the social capital of a society

(Berger-Schmitt, 2002, p. 404-405).

A cohesive society needs to work well for all its members, minimising disparities and avoiding marginalization. Cohesion can be fostered by building networks of relationships among members, trust and identity between different groups, fighting discrimination, exclusion and excessive inequalities and enabling upward social mobility (OECD, 2011).

‘A cohesive society is a mutually supportive community of free individuals pursuing these common goals by democratic means’ (European Committee for Social Cohesion, 2004 cited by Norton and Haan, 2013, p. 11). Social cohesion is a set of social processes that help instill in individuals the sense of belonging to the same community and the feeling that they are recognized as members of the community (French Commissariat General du Plan 1997, cited by Norton and Haan, 2013, p. 11). On the other hand, ‘social cohesion is viewed as a characteristic of a society dealing with the relations between societal units such as individuals, groups, associations as well as territorial units’ (McCracken 1998, cited by Norton and Haan, 2013, p.11). The Council of Europe (2001) explains that social cohesion needs to ensure every citizen has the opportunity to access:

- the means to secure their basic needs;
- progress;
- protection and legal rights; and
- dignity and social confidence.

However, ‘Lack of access to these fields operates against social cohesion’ (Council of Europe 2001, p.5). Easterly *et al* (2006, cited by Norton and Haan, 2013 p. 11) also see the lack of social cohesion as based on the nature and extent of social and economic divisions within society such as income, ethnicity, political party, caste, language and so on which create societal cleavages.

According to Jenson (2010) little attention was paid to social cohesion in Britain until 1997 with the election of the Labour government, when a Social Exclusion Unit was established to provide a broad overview of issues of social challenges. Cheong, *et al* (2007:28) noted that a number of government reports mention that there was a need to build a ‘successfully integrated society’ and increase ‘community cohesion’ particularly amongst communities that experienced the most serious civil disturbances. Citizenship Education was introduced in schools in 2002, following the outbreak of civil disturbances in Northern England in 2001. Policy discourse identified insufficient social cohesion as a danger (Hulse and Stone, 2007, Home office 2001). Similar concerns were raised after the July 7th (2005) bomb attack on the tubes in London (<http://www.guardian.co.uk/july7> accessed 07-07-2013) and in 2011 following the summer riots. Increasing ethnic diversity in schools has exacerbated the need for better understanding and privatising of community cohesion (DFES, 2007, Rhamie, Bhopal and Bhatti, 2012).

3.1.2 Education and social cohesion

Education is considered one of the key factors for social cohesion (Kantzara, 2011). According to the Encyclopedia of Education (2002) education contributes to social cohesion in four ways. Firstly schools need to teach the rules that govern interpersonal and political action. They consist of the social and legal principle attached to good citizenship, obligations to political leaders and behaviour expected of citizens. Schools can facilitate a student's appreciation for the complexity of issues related to historical and global current events. Secondly, schools are expected to provide an understanding of and experience of citizenship principles, in effect decreasing the distance between individuals of different origins. The education experience derives from the classroom, the hallway, schoolyard, playground or bus. However, how the school does this depends on its ability to design the formal curriculum, its culture and the social capital of the surrounding community. Thirdly, school systems are expected to provide equity of opportunity for all students. Fourthly schools are expected to incorporate the interests and objectives of many different groups and attempt to provide a common underpinning for citizenship. Schools can accomplish this through many mechanisms such as public school boards, professional councils, parent-teacher associations and public support.

3.1.3 Models of cohesion in schools

Education is linked to social cohesion in two broad ways, internally and externally. Internally it helps to build students' personalities and externally it helps individuals to link to society and participate meaningfully (Kantzara, 2011). According to Fernando (2010) there can be three models of cohesion where ethnic groups exist in a Sri Lankan context.

Cohesive Model

In the cohesive model visibility of differences is low in terms of language, dress or practices. Medium of instruction is the same (English) for all students. The multi-ethnic classroom is the norm. Teachers are from different ethnicities but not vocal about their identity. Level of interaction is high in class and outside, in terms of friendships and extracurricular activities. Students eat together and live together in hostels or boarding places. Cohesion among staff is reflected in joint research and papers by multi-ethnic groups.

Neutral Model

In the neutral model ethnic differences are visible but moderate in terms of language, dress and practices. Students may be physically separated by the medium of instruction. The multi-ethnic class is rare unless consciously organized. Bilingual teaching may occur but is usually rare. Students interact with teachers across ethnic barriers but with effort. There is no tension. Different ethnic groups exist side by side. Staffs interact across boundaries but keep close friendships within their respective groups.

Non-Cohesive Model

In the non-cohesive model ethnic differences are clearly visible in respect of language, dress and practices. Students are formed into clear ethnic groups. Even if there are common classes, the students immediately separate themselves into their own enclaves. A non-cohesive situation could exist irrespective of a common medium of instruction. Often there are instigators to exacerbate mistrust and misunderstanding (Fernando, 2010).

3.2 Multicultural education

The size of the multi-ethnic society in the world has substantially increased and this has had an overwhelming impact on people's lives. Education often is seen as one of the main instruments to socialise different people in society to co-exist with each other. Talcott Parsons explained that culture is the motivational input behind society and education is the process by which individual members of society are brought to 'know', 'command', and/or become 'committed to' important elements of the cultural traditions of the society' (Parsons, 1970:201). May (1994) explained that while society is seen as a system of roles, schools are seen as agencies which require that students become successful performers of future roles. Therefore, the curriculum is seen unproblematically as selections of culturally universal features including common value orientation and specialised aspects of culture concerned with training students for specific roles. Parsons also argues that schools establish differences between individuals, albeit through the premised equal opportunity. 'It is fair to give differential rewards for levels or achievement, so long as there has been fair access to opportunity.....' (cited by May 1994, p.14). It is clear, in both May and Parsons' view, that schools as a neutral institution are designed to provide students with knowledge and skills that they need in the wider society. Multicultural education is the one of main key factors to develop knowledge, skills and attitudes among

students who live in a plural society. Grant and Chapman (2008) also explain that multicultural education has been employed as a strategy to manage problems arising in pluralist societies.

There has been an increase, in past years, of activities such as multicultural education, inter cultural education, human rights education, peace education, education for tolerance and citizenship education (Osler and Starkey, 2013). The International Commission on Education for Twenty-First Century (Delors Report, 1996) identifies four pillars of education. 'Learning to live together' is one of them. The meaning of this pillar is developing an understanding of other people and an appreciation of interdependence, carrying out joint projects and learning to manage conflicts, in a spirit of pluralism, mutual understanding and peace. Educators in many Western countries have been concerned with the implementation of multicultural programmes since the 1970s. The programmes use different names such as 'Multi-ethnic education, Multi-racial education, Multicultural education. Normally these names are used by the USA and the UK (Banks, 1981).

3.2.1 Teacher training for multicultural education

Teachers play a key role in schools. The quality of teachers appears to be the most important within-school factor affecting students' performance. Teachers who teach in the multicultural classroom need to develop more teaching strategies relevant to multicultural backgrounds in the school. Sharma (2005) explains teaching strategies which teachers have to develop when they teach in the multicultural classroom.

Pre service teachers need to become reflective practitioners and learn to apply observational, empirical, and analytical skills to monitor, evaluate and revise their own teaching styles. They need to develop awareness of their own cultural perspectives, beliefs and behaviours and to be aware that their own cultural perspective is not the universal perspective and only right one. Pre service teachers need to acquire multicultural competence, the ability to function in cross-cultural settings, and be able to interact and communicate effectively with diverse students and their parents

(Sharma, 2005 p. 54-5).

Gorski (2000) argued that all teachers must be trained in multicultural education to be able to provide effective education for an increasingly diverse student population.

Blackwell *et al* (2003) working in an American context, have suggested that to support diversity through multicultural education, some significant changes in the teacher education curriculum are needed. Courses related to culture, linguistics, diversity, gender, race and equity need to be included in the teacher training curriculum. Indeed, as Sharma (*op cit.*) went on to explain, global knowledge and cross-cultural experience must be

influenced through teacher education programmes. Gorski (2000) also recommends that educators must continue to practice multicultural education inside and outside of the classroom.

Gay (1994) and Ladson-Billings (1994, 1995) suggested, also from an American point of view, that the teacher education curriculum must develop a theoretical and practical connection between cultural relevance and academic success of students from different cultural backgrounds. Further, they suggested that the teacher education curriculum should provide pre-service teachers with practical experience, and an opportunity to learn to apply diversity education through their training. Munn (1996) also noted that teacher educators should be trained in cultural diversity so as to be able to educate teachers to teach with cultural sensitivity.

3.3 Education for social cohesion in multicultural societies in Sri Lanka

In Sri Lanka schools were set up as individualized institutions by different religions as a result of colonial influence. These schools were set up often on a competitive basis with a religious motive, and contributed to the disintegration of colonial and post-independent Sri Lankan society along religious and ethnic lines.

In 1956, with the enactment of the Sinhala language as the official language, the inter-ethnic relations in Sri Lanka started to change. After introducing Swabasha (mother tongue) in the 1950s and 1960s, a large number of students of the majority community entered the education system of Sri Lanka.

Today there are Sinhala, Tamil, Muslim, Buddhist, Hindu, Catholic, and Christian schools, a situation that encourages ethnic and religious segregation of children in schools. In 2010, ethnically there were 6760 Sinhala schools, 2115 Tamil schools and 810 Muslim schools in Sri Lanka. There is therefore a threefold segregation of society according to language, religion and ethnic origin.

3.3.1 Social integration in Sri Lanka

Social integration is a key goal in Sri Lanka. Recently the Ministry of National Language and Social Integration introduced the 'National Policy Framework for Social Integration' (MNLSI, 2013). This document identified that access to education is fundamental to achieving social cohesion. MNLSI are expected to work in collaboration with the

Ministry of Education, Ministry of Higher Education and Ministry of Youth Affairs and Skills Development to adopt a five-pronged strategy:

- the proposed Apex Body should take the necessary steps to guarantee the right to education, being proactively mindful of and cautious against any marginalization, particularly on the grounds of socio-economic disparities, ethnicity or religion throughout the education process.
- the effectiveness of existing national policies on education should be appraised within the comparative action on Education for Social Cohesion and Peace (ESCP) (2008) and national education action plans for peace and sustainable development (2012).
- special emphasis should be placed on the mode of delivery of learning, the medium of instruction on offer and schooling experience in a cohesive environment.
- the school curriculum should promote social cohesion with special focus on learning of a second national language, English as a link language and comparative learning of religious, ethnic, civic and human values.
- teaching techniques and the syllabus shall reflect and value diversity and unity, and strengthen capacities for interaction and integration through core-curricular activities.
- The MNLSI intends to conduct a special programme on the principles of social integration for school principals, teachers, and non-academic staff.

3.4 Multicultural education policies in Sri Lanka from 1948 to the present

3.4.1 Background (Sri Lanka)

There were two main drivers for multicultural education in Sri Lanka. Perera *et al.* (2004) and Colenso (2005) describe how, after independence, management of the education system in Sri Lanka had privileged the Sinhalese majority. In 1956, with the enactment of the Sinhala language as the official language, (Official Language act, No. 33), inter-ethnic relations in Sri Lanka between Sinhala, Tamil and Muslim communities started to change. In the 1970s with the new admissions policy (Standardisation Policy) to the universities, there was a further deterioration of inter-ethnic relations. These policies were later changed (see Chapter 2). The Report of the Presidential Commission on Youth (1990) explains that ‘the Sinhala-only Act of 1956 and the policies of standardisation of

the 1970's were presented as the major political reasons leading first to the demand for federalism and then to a separate state' (p.87).

3.4.2 Multicultural education attempts through educational reforms

The goals of multicultural education (as identified by Banks 2008), peace building, good citizenship and social cohesion are compatible with the goals of Sri Lankan education policy documents. The school curriculum of Sri Lanka does not have multicultural education as a separate subject. However, the first report of the National Education Commission, (1992) focused on multicultural education among the national educational goals.

- The achievement of a functioning sense of national cohesion, national integrity and national unity.
- The establishment of a pervasive pattern of social justice and active elimination of inequalities.
- The evolution of a sustainable pattern of living a sustainable lifestyle.
- Seeking a livelihood and work opportunities that are, at one and the same time, productive and give avenues of self-fulfilment.
- Participation in human development that will support socio-economic growth of the country.
- Involvement in nation building activities, learning to care.
- Cultivating an element of adaptability to change, learn and adapt developing competency to guide change.
- Coping with the complex and the unforeseen; and achieve a sense of security and stability.
- Securing an honourable place in the international community

(NEC Report, 1992, cited by ESP Report, 2008, p.3).

The National Education Commission (1992) introduced sets of basic competencies of education in Sri Lanka. Among the basic competencies, the third set of competencies is a focus on values and attitudes which argue that it is essential for the individual to assimilate values which are consistent with the ethical, moral and religious modes of conduct, rituals, practices in everyday living, selecting that which is most appropriate. Nevertheless the Report of the General Education Reforms (1997) criticised the education system in Sri Lanka at that time. It explained that the education system did not produce the knowledge and understanding and the skills and attitudes appropriate for successful living. Further it explained that the development of the students' total development, creativity, initiative, discipline, team spirit, respect and tolerance for other people and other cultures was not being achieved. Therefore, educational reform was an urgent priority. This reform in 1997 gave more priority to enable all people to access knowledge and information. It gave more attention to Sri Lankan values education and national integration. As values and morals cannot be taught through separate subjects, the reform suggested they should be learned continuously through all subjects and through all the

years of schooling. For example, the teaching of religion can contribute to building appropriate values and morals. The policy makers believed that, during this process, students will learn to understand religious practices, values of other groups of children, understand other cultures and pay respect to them.

The Report of General Education Reforms (1997) covered the entire spectrum of general education from primary to junior and senior secondary levels, with the expected outcome of achieving the national goals and the five competencies. Changes were proposed in:

- the system of teaching-learning;
- student guidance and counseling;
- subject curricular at all levels of schooling;
- the design, production, and provision of textbooks;
- school-based evaluation processes;
- teacher education; and
- procedures for the effective management of schools to facilitate the implementation of reform.

The National Education Commission (2003) also identified that education has failed to promote nation building by fostering mutual understanding and tolerance and respect for the rich cultural diversity of Sri Lankan society and that the education process has made little contribution to ensuring social cohesion.

The new Education Act for general education in Sri Lanka (2009) includes two national goals relevant to multicultural education in Sri Lanka:

- Developing a Sri Lankan citizen with love and dedication to the motherland through fostering national cohesion, national integrity and national unity.
- Respecting human dignity, recognizing the pluralistic nature and cultural diversity in Sri Lanka, and upholding tolerance and reconciliation

(The new Education Act for general education in Sri Lanka, 2009, p.9).

Every child should have the right to education. Therefore, the state ensures free education from kindergarten to university. The same education Act suggested Mother Tongue (Sinhala-Tamil) should continue to be the medium of instruction at primary and secondary levels. Bilingual or English medium is an option at the Secondary level. Then the Act suggested the Sinhala language and Tamil language should be taught to every child to build social cohesion and social harmony in society and produce an individual committed to ethical values. For the same reason all children should learn about their religion. Considering this view, the New Education act (2009) suggested giving a compulsory period of education in school for religion. It concentrated on promoting

national cohesion, national integrity and national unity through the education curriculum. These are the first set of National Goals and the entire education process is directed towards this objective. The policy makers worked from an assumption that education realizes unity in diversity through consistency in national policy and decentralization in implementation. Considering the need for promoting national unity the Act suggested the possibility of organising multi-ethnic schools in areas where the communities are multi ethnic. In these multi-ethnic schools all three languages can be used as a medium of instruction and children grow up together as Sri Lankans while understanding their heritage and respecting the culture of other communities (New Education Act for General Education in Sri Lanka, 2009).

3.4.3 Curriculum development for multicultural education

Coelho, (1998) identified some strategies of the inclusive school and inclusive classroom which is relevant to multicultural education.

- Introduction (introduce newcomers, learn how to pronounce the new students names, seat new comers, use structured group interviews)
- Class survey (begin by sharing information about teachers self, orally or in writing, conduct a language survey, design a questionnaire or interview to collect information regarding students cultural background and other information)
- Inclusive displays (trace the student's roots on a political world map, take a photograph of every student in the class, involve the students in creating classroom displays)
- Partners and peer tutors (organize classroom partners and peer tutors for newcomers, give peer tutors specific responsibilities)
- Co-operative learning (in the classroom, students tend to choose to work with others of similar background or with similar interests to their own)
- Support for language learning
- Classroom routines (Assign takes within each group, establish a classroom rota allocating special duties among students)

(Coelho, pp. 134-152).

In Sri Lanka, although there are separate schools for the three ethnic groups, effort is made through the curriculum to develop a cohesive society. After the National Institute of Education (NIE) was established in 1986, it took responsibility for curriculum development and design in Sri Lanka. The policy plan intended to provide nationally accepted guidelines to all school curriculum developers and education practitioners in Sri Lanka. Its definitions of curriculum included 'a structured series of intended learning outcomes' (p.11), and from a more comprehensive and practical perspective, 'a course of study provided in school to include the aims, objectives, content, teaching strategies, evaluation and essential learning resources to facilitate learning and teaching of a given discipline' (p.11). The section of the Curriculum Policy and Process Plan (1999)

document indicating main principles and considerations states that the broad curriculum framework should serve the needs of a multicultural, pluralistic, but nationally integrated society, in addition to learning varying from home and community environments. In content, there can be no bias in relation to ethnicity, religion, gender, or economic deprivation. In addition there is a provision for local adaptation of such variations in the primary curriculum and selected subjects in the secondary curriculum which are permitted only with the approval of the NIE. The Curriculum Policy and Process Plan further specifies that the national curriculum should be designed to recognise that children are unique, and that they come from different communities and backgrounds. Reference is made to a Quality Control Mechanism, with units to be set up at the NIE and the Education Publication Department to ensure that there is no bias in the curriculum against ethnicity, religion, gender and social and economically disadvantaged groups and the curriculum is to be pretested among groups where different languages and ethnicities are represented.

Perera *et al* (2004) explain that the NIE engages a similar process for the design of totally new curricula as it does for revisions of already existing curriculum. Ethnic, religious and gender representation is ensured in drawing up subject committees. This representative resource group then designs the curriculum. For some subjects such as language and religion, the respective groups would proceed to develop the curricular in the different language media, within the agreed-upon common curriculum structure.

The Education for Social Cohesion Project (2005 - 2009) (Perera *et al.*, 2004) identified, however, that the quality of classroom instruction in Sri Lankan schools is generally poor and that there is inequality in access to education between rural and urban areas. The decisive factor is often one's ethnic and language affiliation. Therefore, Sri Lanka needs sustainable education not only in former war regions in the North and East but also in the rural areas of the country. Classroom lessons may not be suitable to harness the potential of the children and youth. The chance to fulfill the preconditions for a peaceful coexistence of a multi-ethnic, multicultural and multilingual society through education may be missed. The Ministry of Education of Sri Lanka has tried since 1997 to introduce reforms in the education system, but to implement changes to this system is difficult with a lack of competent and experienced human resource at all levels.

Textbooks

The education publication department (EPD) has responsibility for producing national textbooks. The EPD has its own programme for promoting social cohesion and multi-

ethnic understanding under two aspects: producing texts in the two national languages and ensuring that textbooks reflect Sri Lanka's pluralistic society (Perera *et al*, 2004). In Sri Lanka, the government's provision is of one standard textbook for each subject. Textbooks are produced nationally in the three languages: Sinhala, Tamil and English. In addition, language textbooks are produced in the three languages, with English texts provided for each grade. However, as of 2004, and beginning with Grade Six, schools and students were given the option of selecting from among multiple textbooks to be used in parallel with the prescribed text. It is worth noting also that, under the free textbook policy, the Education Publication Department (EPD) has produced textbooks for Tamil and Sinhala as a Second Language (Grades Six to Eleven).

Since the 1980s school textbooks have been reviewed to identify biases in the on-going conflict between the different ethnic groups. The National Integration Programme Unit (NIPU), a semi-public government organisation also attempted to build ethnic unity and understanding through educational and cultural programmes. They conducted a content analysis of school textbooks to revision and raise awareness among the education sector concerning the need for sensitivity criteria to guide textbook writing. In addition, they conducted seminars, issued publications and training to resource persons in peace education. A number of concerns have been identified:

One outcome is that review of social studies and history, language, religion, environmental studies, and science textbooks have on the subject been available since the 1980s, with an increased number of reports and articles as a result of more intensive and academic and public security in the 1990s, pointing out that school texts contained a series of biases. Mono ethnic and mono religious biases, gender biases, an imbalanced portrayal of cultural heritages and many factual and contextual errors were documented as having been committed in the process of writing school texts. Both language groups have complained about factual, grammatical and spelling mistakes in textbooks, alleging that even in spite of wide publicity, the errors have not been corrected. In addition, process issues such as the ethnic composition of the advisory boards and panels that write and review textbooks, and the practice of translating texts from Sinhala to Tamil, have been considered discriminatory and non-conformity with processes being advocated globally

(Perera *et al*, 2004, p. 339).

3.4.4 Multicultural education through peace education in Sri Lanka

Peace education is a new phenomenon in Sri Lanka, developed from the 1990s by the governmental National Institute of Education (NIE) in collaboration with UNICEF. The programme named 'Education for Conflict Resolution' (ECR). The ECR programme was integrated into the entire curriculum. For example, Buddhism, one of the major religions in Sri Lanka, emphasised the importance of taking the middle path. Sri Lankan village life has traditionally operated on cooperative principles, so educators suggested

cooperative behaviour. The Buddhist and Hindu emphasis on harmony with the natural environment is also joined with this approach. Similarly, Hinduism and Buddhism make extensive use of mediation. ECR aim is to create a sense of inner peace. A typical lesson for primary school children, for example, starts with meditation and covers issues such as decision making and conflict resolution. Role-playing is an important part of the approach and children are encouraged to express emotions through stories, songs and poetry (UNICEF 1996).

According to Perera *et al* (2004) peace education is based on peace, positive thinking, empathy, inner peace, cooperation, assertiveness, critical thinking, and decision making, conflict resolution, non-violence, community peace building, caring for the planet and inter cultural understanding. UNICEF provided funding support and at the same time worked against the recruitment of children by the LTTE. Later peace education was integrated within the Ministry of Education. The NIE prepared several teacher guides, syllabus and learning articles in the form of a book. These materials were widely distributed to all provinces. The guide was based on the themes of peace, positive thinking, empathy, inner peace, cooperation, assertiveness, critical thinking and decision making, conflict resolution, non-violence, community peace building, caring for the planet, and intercultural understanding. Peace education was delivered through the cross-curricular integration of the formal subjects in the schools. At the same time schools were encouraged to implement co-curricular projects such as organising intellectual events, inter school friendship camps, peace seminars, and peace dreams to peace education.

In the 1990s a special unit of the Ministry of Education in Sri Lanka focused on a number of peace awareness programmes among school children. They introduced National Peace Week in all schools in the country. Furthermore they organised various programmes such as a support programme for war affected children, arranging community development activity programmes and seminars on civic themes. They organised education programmes on peace, active non-violence, national integration, students leadership development, intercultural appreciation programmes, art exhibitions on peace themes and school link programmes to bring children of different communities together. Then they published resource materials for resource persons (ninety two zonal education officers) in provinces.

Perera *et al* (2004, p. 411) explored how the above initiatives for peace education through the curriculum have taken effect. They found evidence of co-curricular projects on the themes of peace education being undertaken in schools and efforts to build connections

between different ethnic groups and religious groups through playful activities, organising multi-ethnic cultural events and students exchange programmes (between the north, the east, and provinces in the south). They also examined the extent to which cross-curricular integration and raising teachers' awareness as peace educators has been affected, by reorienting teacher education programmes to ensure the professionalization of every teacher and teacher educator as a peace teacher.

The social cohesion and peace education unit in the Ministry of Education started the student parliament programme under the 2008/15 circular. This programme seeks to provide experience on responsibility and duties to future citizens through creating awareness and values of parliamentary democracy and brotherhood, by listening to others and tolerating the view of others (Circular, 2008/15). There is another programme conducted by the peace education unit in the Ministry of education called 'Pals of two cities - experience exchange' to develop broad social cohesion by building mutual understanding and friendship among students in the north and south of the country.

3.4.5 Multicultural education through language

As previously explained Sri Lanka has two official languages: Sinhala, the language of the majority Sinhalese, and Tamil, the language of the minority group of Tamils. English is also widely used in government, administration and higher education. All government documents are published in Sinhala, Tamil, and English and these languages are used in the media (Coperahewa, 2009).

Historically, at the end of the 1960s Sinhala teachers were recruited to the Tamil medium schools to teach the Sinhala language. A 1962/03/21 circular explains that students have to learn Sinhala or Tamil or English as a second language and select one subject to study at 'O' Level.

Currently Sri Lanka students' media of education are Sinhala, Tamil and English. Table 3.1 shows the schools by Medium of Instruction:

Table 3.1: School by medium of instruction (Source- Ministry of Education in Sri Lanka 2012)

| Medium of Instruction | No. | % |
|------------------------------|--------------|------------|
| Sinhala only | 6,368 | 64.3 |
| Tamil only | 2,914 | 29.4 |
| Sinhala and Tamil | 39 | 0.4 |
| Sinhala and English | 403 | 4.1 |
| Tamil and English | 152 | 1.5 |
| Sinhala, Tamil and English | 29 | 0.3 |
| Total | 9,905 | 100 |

According to Table 3.1, there is a large number of Sinhala medium schools in Sri Lanka and smaller number of Tamil medium and bi-and tri-lingual medium schools.

The Report of the Presidential Commission on Youth (1990) identified that there is widespread discrimination against those who are monolingual, whether they be Sinhala or Tamil. Therefore, the Commission thought it was important immediately to prevent this kind of linguistic discrimination. For this reason the Commission suggested Sinhala and Tamil literature should be introduced into the school curriculum and teaching of Tamil to Sinhala students and Sinhala to Tamil students from Years Three to Six. The purpose of this would be to expose the children to the language and culture of the other community. The commission also identified that the English language can bridge the big gap between the rural and urban communities. So they recommended teaching English as a compulsory subject from Grade three onwards.

In 2000 English medium was introduced for GCE (A/L) Science students and in 2002 English medium instruction was introduced at the junior secondary level (Science and Mathematics at grade six and later to Social Studies and Health and Physical Education). With more pressure to allow English medium instruction to more subjects of the curriculum, bilingual education became the policy of the government in 2008 (New Educational Act for General Education in Sri Lanka, 2009). Yet in 2012 little had changed.

One implication from the above information is that the second language is viewed as very important to develop inter-cultural understanding among students in Sri Lanka. Teaching and learning of the second national language is crucial to Sri Lanka's national integration and cohesion, as the first of the national education goals outlines (NER, 2003). Being a multicultural society it is very important for every Sri Lankan to learn a national language

other than his or her own. However, the Population and Census report of Sri Lanka (2001) indicate that the number of Sri Lankans who are competent in the two National Languages as well as in the link language (English) is minimal.

There is often a distance between Sinhalese and Tamils in Sri Lanka because of the language barriers. Long term social cohesion in Sri Lanka requires the creation of political, legal, educational, and cultural institutions which serve to foster a pluralistic and multi-ethnic environment.

However, the push and pull factors that motivate or demotivate the teaching and learning of the official languages in schools need to be recognised and addressed. Perera *et al* (2004) identify the following factors as being among the principal ones to consider:

- the political will and determination to sustain the initiative of teaching both official languages to all children;
- the incentive and directives given to the school system and students that would influence the preference a student might have for learning the ‘other’ official language;
- the nature of the school climate for teaching and learning in these languages; and
- the motivation of teachers to teach the languages

(Perera *et al*, 2004, p.403).

The New Education Act for General Education in Sri Lanka (2009) saw education as a means of engineering social change in particular, social harmony, national cohesion, national integrity and national unity in Sri Lanka. Therefore, a significant potential for the achievement of national cohesion and national unity was identified as strengthening the position of English as a link language between communities. A common means of communication might then play its part in promoting genuine understanding among different groups. In particular, for English to serve as a link language between children of different ethnic groups, the students must coexist on the same school premises and come together during English periods and during other subjects as well if they are offered in the English medium. The government school system initiated the teaching of advanced (senior secondary) subjects in the English medium, beginning with science and mathematics, which provides another opportunity for a multi- ethnic composition of students in these classes.

3.4.6 Life competency and citizenship education

The Curriculum Policy and Process Plan (1999) considered several aspects related to the present situation. Among these aspects some are related to students’ multicultural backgrounds. The plan explained that ‘unity in diversity’ will be one of the main

characteristics of an inter-dependent world. Therefore, human cooperation and moving from the national level to the world level are important.

The world has become an irreversibly inter-linked and interrelated entity. There is an expanding process of international production sharing and global redistribution of labour and industry. Instantaneous communication is breaking down the walls of seclusion and isolation. The reality of the inter linked world is vividly manifest in the problems, which have no cultural or political boundaries, such as environmental pollution, ecological imbalance and spreading of diseases. Cultural differences will remain and the global citizen will have to learn to appreciate cultural pluralism instead of being hostile towards it. 'Unity in diversity' will be the main characteristic of the emerging inter-dependent world. The form of human cooperation for mutual enrichment as well as survival is moving from the national to world level. All human achievements are a common heritage of mankind to be shared and participated in by each generation.

Curriculum Policy and Process Plan (1999, p.4-5)

This curriculum policy leads the way to all education practitioners in Sri Lanka including school curriculum developments. Therefore, these policies are consistent with the national goals as recommended by the NEC while promoting personal growth and preparing for a multicultural society.

In January 2007 a new curriculum was introduced for Life Competencies and Citizenship Education (Grades from Six to Nine) and Citizenship Education and Governance (Grades from Ten to Eleven). This curriculum contains many peace related concepts (ESCP, 2008). For example, Life Competencies and Civic Education grade eight subject goals part II includes the following:

- Develop competencies that enable individuals to live in harmony in a multicultural society.
- Produce citizens to protect human qualities and social values.
- Develop competencies to produce a disciplined and law-abiding citizen to the society
- Mutual co-operation in personal and social activities.
- Education on the systems of government in Sri Lanka and the world.
- Build up society that works in accordance with democratic principles and the Charter of Human Rights.
- Develop strengths to face effectively the unexpected and complex situations of the ever changing world.
- Build up a society that mutually respects responsibilities and duties.
- Get social institutions and organizations involved in the well-being of the society

(Teachers Instructional Manual, 2008, p.3).

In Sri Lanka, the existing school system can be used to promote integration for social cohesion in a number of ways. To maintain equity for every ethnic group the Ministry of Education and Higher Education gave permission for Muslim Girls to attend schools attired in their traditional Punjabi costume, if they so desire under Circular No 37/1995.

Further:

- a. There are schools where students from different communities learn together peacefully. Their language backgrounds may differ but they study in one language, apparently without discrimination (for example, Tamil children learning in Sinhala in a Sinhala medium school, and more rarely, Sinhala children learning in Tamil in a Tamil medium school). The process of these schools and the student's experiences need to be studied and good practice disseminated to other schools.
- b. There are schools that have two or three language media side by side, and principals of these schools have said that this creates social cohesion and harmony among different ethnic groups, through different cultural events, sports activities aesthetic activities etc. One tri-media school in fact caters for four religions, with shrines for each. There is however no accepted and official way to establish this kind of school in the system. Girls' schools with three language mediums are rare. These schools are not able to be established in mono-lingual areas of Sri Lanka. There are debates about the degree of harmony and balance in the bi or tri-media schools, and whether there can be tension between groups or imbalance in terms of who is in control.
- c. 'Amity schools' (children from all races and religions aiming at building communal harmony among them) were established to bring together high achieving students from different ethnic groups studying and working together, with all students to be trilingual at graduation

(ESCP, 2008, p.17).

3.4.7 School subjects and their potential for social cohesion

History

According to Perera *et al* (2004) history as a subject has significant potential in facilitating social cohesion and integrity. However, he identified weaknesses with the curriculum delivery in schools because the history of Sri Lanka and its people and land is not portrayed objectively in the texts, and that such partiality and imbalance goes against the grain of cultivating social cohesion. They have also critiqued how history has been conceptualised, interpreted, and portrayed in textbooks, enumerating the following shortcomings:

- It has been written in a narrative style that is focused on tracing continuity from pre historic times to the present;
- It is event centered rather than problem centered;
- It is prescriptive rather than encouraging of a multiplicity of possible interpretations;
- It disregards the fluidity of identities and fails to maintain the lack of certainty about categories in presenting all cultural identities;
- It does not discuss objectively the complex dynamics that created the ethno- cultural mosaic of contemporary Sri Lanka; and
- It avoids issues such as ethnicity, ethnic conflict, and war

Perera *et al.* (2004, p. 406).

The National Policy Framework on General Education in Sri Lanka (2003) called for

reverting to History, Geography and Civic Education in place of Social Studies and History. Both History and Civic Education were reported to have been undervalued and neglected in the attempt to integrate these subject areas since the 1970s and there was a strong demand during public consultations, seminars and studies that the Social Science component of the curriculum should have separate subjects as is the practice in most countries

(The National Policy Framework on General Education in Sri Lanka, 2003, p. 142).

Religion

There is special demand on the subject of religion in the school curriculum in terms of its potential for social cohesion. The report of the Presidential Commission (1990) recommended that awareness of other religions and practices should be introduced into the school curriculum from the beginning of school. They suggested that all textbooks in two languages (Sinhala and Tamil) should be re-examined and should include stories which relate to national harmony and they suggested Arabian Islam be made available in all Muslim schools. Perera *et al* (2004) explain that a content analysis of the textbooks used for the subject of religion at the secondary level which was undertaken as part of an on-going research project at national level for the National Education Commission, clearly indicates the nature of the transformation that is needed if the subject of religion is to be effectively enlisted in the case of forging social cohesion.

3.4.8 Teacher training and professional development to promote multicultural education and social inclusion

Teacher training and professional development are other areas that have been targeted to support education for social cohesion. In 2001, The Centre for the Study of Human Rights (CSHR) entered into an agreement with the Human Rights Research and Education Centre of the University of Ottawa and the chief executive of the Governance and Institutional Strengthening (GISP). GISP provide a contribution to the CHSR to enhance awareness of teacher trainees on human rights in Colleges of Education in Sri Lanka. The aim of the programme was to enhance the capacity of the teacher trainees to assist secondary level students in their human rights projects and give knowledge regarding teachers' responsibility to protect the rights of others and the values and attitudes necessary for them to assist in creating a more civic conscious society. The Sri Lankan Human Rights Commission conducted a project with the collaboration of CSHR to develop curricula that would be introduced to the formal education sector. Modules have been developed for the training of principals, teachers, preschool teachers, primary and secondary students in the formal education sector with NIE collaboration.

The Ministry of Human Resource Development Department (MHRD) and Education & Cultural Affairs (E&CA) have also made efforts for social cohesion through collaboration with the German Technical Cooperation (GTZ). The German government funds through the GTZ, The Basic Education Sector Programme (BESP), MHRD, E&CA, and eight principal ministers work together within the context of the recent education reforms designed by the government of Sri Lanka. Cardozo (2006 p.65) stated according to the interviewed GTZ officers, 'for research on peace education Sri Lanka is like a laboratory'. Since 1999, BESP had been concerned about quality improvement in primary education through pre-service and in-service training of primary teachers supporting the peace process among Sinhala, Tamil and Muslim communities in the country. In addition the programme focused attention on children and youth who were enabled to complete their primary education and changing attitudes in the target groups by incorporating peace concepts and rehabilitation of the education system in the North East and disadvantaged areas. Furthermore the programme has focused on developing a new primary service Teacher Education course paying attention to language curricular instruction in five subjects such as mother tongue Sinhala, mother tongue Tamil, second national language Sinhala, second national language Tamil and English. The second importance of the teacher in-service projects was education educating practicing teachers about the Sri Lankan education system. To achieve its purpose they used five manuals relevant for social cohesion such as conflict transformation and understanding how to protect the child. This started in the northeast and the central province in 1999 and was gradually extended to other provinces in the country.

To assist new teachers in teaching in delivering a socially cohesive society teacher education was an area that was considered to need revising. According to Perera *et al* (2004) the 1997 reform proposed that the curriculum for teacher education be revised for teachers with the necessary competencies for effective delivery of the school curriculum. Teacher education is expected to include education for human values, human rights, national cohesion, gender rights, and the environment. Student teachers are provided with facilities to improve their competency in the official languages and in the link language (English). Furthermore, the reforms suggested the integration of concepts of national cohesion, peace, and conflict resolution into teacher education programmes focusing on the principles of education, classroom management, sociology of education, counselling and guidance. These concepts also contributed to enrich the general education subjects of life competencies, religion, and culture.

The NIE provides pre-service peace education training to teacher training students and the Ministry provides in-service training to principals and teachers. It also provides books related to peace education (Sinhala and Tamil) to the 10,000 Sri Lankan schools free but it is unclear how all these schools have received and used them since (Cardozo, 2006).

However, Cardozo, (2006) criticized the Ministry of Education works with zonal peace education co-ordinators, providing in-service training and funding for extra-curricular activities while the NIE provides pre-and in-service training. These governmental institutions do not co-operate in their training efforts. Cardozo (2006) identifies some challenges related to the programme: lack of resources, both material-wise and person-wise, wastage of resource and overlapping work, lack of co-operation and co-ordination in the field of peace education initiatives and a national plan, lack of suitability, lack of evaluation and monitoring, a segregated school system and the need to overcome the region-wise inequalities within schooling, language barriers and monoculture textbooks. Further he found that religion plays a more prominent role in Sri Lankan peace education, both at the policy and the programme level. According to the respondents of his research at the policy and programme level, co-operation and co-ordination through a national plan for peace education is needed.

3.4.9 Education guidance and counselling for community cohesion

As a result of the Educational Reforms in 1997, all schools have provided education and vocational guidance to students and planned to get help from parents for better decision making with regard to children's further education. The LLRC Report (2011) notes that there are children who suffer from psychological disorders as they have been exposed to violent conflict and have lost their parents and therefore special attention should be provided to these children including counselling where necessary.

3.5 Concerns about Sri Lankan multicultural policy and practice

Despite all the attempts to bring about reform in the middle 2000's there still remained some concerns. The National Education Research and Evaluation Centre (NEREC) (2004), (Perera *et al.*, 2004) and World Bank documents (Colenso, 2005, p.420) indicated a number of key research findings of concern in relation to multicultural policy and practice in schools in Sri Lanka. Some related to issues of communication with people from other ethnic groups:

- 18% of fourteen year olds had never or rarely had a chance to learn the second national language.
- 49% of fourteen year olds reported that they had no close friends from other ethnic groups.

Some conclusions were related to differences in educational opportunities and achievement:

- Under-representation of the minority groups in national-level education institutions weakens public confidence in the ability of these institutions to take account of minority concerns.
- Fourteen year old students in the North Eastern Province scored 8% below the national average in ‘civic knowledge’ tests.

Sensitivities in multicultural education had to be handled with care, however:

- Focus group discussions showed that ‘history’ and ‘citizenship’ have the potential to divide groups, rather than unite them, if an inclusive, multicultural approach is not adapted.

Teachers had specific ideas about how to promote multicultural practices. For example:

- Teachers listed the following priorities for civics: training in subject matter and teaching methods, better materials/textbooks, special projects, and resources for co-curricular activities.

However, there was a strong feeling among some that initiatives have to be clear, focused and adequately resourced:

- Focus group with ‘Life Competencies’ teachers revealed a lack of clarity over objectives and curriculum content, insufficient training, under-resourcing and lack of system-wide support.

Colenso (2005) explained that the theoretical base for understanding education and social cohesion is limited. So there is a gap between the practical tools for education policy makers, assessment of the impact of policies and investments and plans for future reform. Nevertheless there was some optimism about the potential of schools to support peace-making processes and greater inter-cultural understandings. For example:

- Action research in a teacher training college had shown that structured opportunities for inter cultural collaboration can help reduce ethno-centric

attitudes in student teachers, and also help them to handle effectively the concept of 'social cohesion' in the classroom.

- Measures to promote respect for diversity in textbooks had achieved some success.
- There were islands of excellence at school level, due in large part to the leadership of committed and organised principals.
- 90% of fourteen year olds felt that schools should contribute to activities to bring about peace.

3.6 Multicultural education policy in England

In the early post-war period, schools in England had no multicultural education policies as they tried to assimilate immigrants into the national culture (Bleich, 1998). Thousands of migrants had come to Great Britain from former British colonies such as the Caribbean, and the Indian subcontinent in response to the demands of industry and the labour needs of the service sector of the economy. At the time the education system in England showed a complex picture (Lynch, 1986; Verma and Pumfrey, 1988) and 'race relations' become an important issue within British society and government in the post-World War II era (Nazir, 1995 p.4).

Since the 1960s researchers have analysed the different phases of multicultural education policy efforts in England in slightly different ways. Some writers have conceptualised that multicultural education was implemented across five-six phases, for example:

Lynch (1986) scheduled the periods:

- The 'laissez-fair' phase
- The immigrant and English as Second Language (ESL) phase
- The deficit phase
- The multicultural phase
- The anti-racist phase.

Brandt (1986) considers that 'race relations' in Britain can be divided between periods of assimilation, integration, cultural pluralism, multiculturalism and anti-racism which challenged existing power relations in schools and society. Gillborn (2001) however identified the following stages:

- Ignorance and neglect (1945 to late 1950s)
- Assimilation (late 1950 to mid – 1960s)

- Integration (mid 1960s to late 1970s)
- Cultural pluralism and multiculturalism (late 1970s late 1980s)
- Thatcherism (mid-1980 to 1997)
- Naïve multiculturalism: New labour, old inequalities 1997 onwards).

This contrasts with Arora (2005) who suggests that multicultural education occurred in three overlapping phases of assimilation, integration and cultural pluralism. According to Gillborn in the ‘ignorance and neglect’ (1945 to late 1950s) period the social and cultural phenomena of minority ethnic communities were neglected (Bartlett and Burton, 2007). The other stages identified by Gillborn are explored below.

3.6.1 Assimilation

During the 1960s when there was an especially huge level of immigration from British Commonwealth countries assimilationist theories and policies took precedence in England (Maylor, *et al*, 2006). ‘During the first part of this period it was assumed that any immigrants would become part of British society and should not have their cultural differences highlighted. It was expected that ‘they’ would dress, talk and live like ‘us’ (Bartlett and Burton, 2007 p.170) that is like the indigenous population. However, the result of assimilation was often racism experienced by minority ethnic communities (Carby, 1982; Wright, 1987).

3.6.2 Integration

In 1966 it emerged that assimilationist philosophy had been a failure. Roy Jenkins, Home Secretary at the time, defined integration as a ‘Not a flattering process of assimilation but as equal opportunity, accompanied by cultural diversity, in an atmosphere of mutual tolerance’ (NCCI, 1966 from Arora, 2005, p 21). The main character of this perspective was a focus on reducing the prejudice against minority groups. Teaching about culture was intended to promote a positive self-image among Black people and tolerance and sympathetic understanding among White people (Arora, 2005). Emphasis was placed on integrating minority ethnic communities into the British society rather than assimilation.

3.6.3 Multiculturalism

In between the late 1970s and the late 1980s some minority ethnic groups experienced social unrest, high unemployment, poor housing and lack of opportunities. The result of this was that among some minority ethnic groups, problems grew in the form of difficult and disruptive behaviour by youths at school (Bartlett and Burton, 2007). Therefore, assimilationist and integrationist policies could not control the situation and there was a new focus on multiculturalism. ‘Multicultural theories propose that individuals can

maintain their individual 'minority' identity whilst at the same time becoming part of the wider society. Minority groups were encouraged to speak for themselves' (Maylor *et al*, 2006, p 16). The aim of multicultural education was to understand and celebrate difference through education. This difference was reflected in the curriculum by educating about different cultures (Bartlett and Burton, 2007). In its simplest form multicultural education incorporated an awareness of the music, clothes, food and festivals of minority ethnic groups into the curriculum (Gardner, 2004).

The Labour Government's Green Paper on education (1977) clearly explains that UK society is a multicultural and multi-racial one. Therefore, the school curriculum should reflect a sympathetic understanding of the various cultures and races that make up the UK society (DES, 1977, p.14). The Department of Education and Science (1981) also stated clearly that learning in a multicultural society should help students to develop religious values, tolerance of other communities and life styles and understanding of the interdependence of individuals and nations. In 1977 the Multicultural Education Centre was established in Bristol which supported schools to develop a multicultural curriculum. At the time British educationalists believed that it was not enough to just incorporate various cultural traditions within the curriculum as there are discriminatory structures which affects all students in the education system that must be recognized and addressed, and teachers need to counter racial bias in learning materials in the curriculum and school policies, for example school policies on community languages and meals which should be culturally acceptable to all students:

We started with a concern for the special needs of minority ethnic groups children (and, of course, the language and other educational needs of these, as of all children, ought to be catered for). Then came the recognition that some multicultural education issues are relevant to all children in all schools-issues such as those of racial bias in learning materials and of ethnocentricity in the curriculum

(Leicester (1989, p.3).

Between 1981-85, Sir Keith Joseph's period of office as Secretary of State for Education set up CATE (Council for the Accreditation of Teacher Education) which included some requirement that all student teachers should have some training for teaching in a multicultural society. He reserved grants for in-service training for teachers covering teaching a curriculum about multi-ethnic society and this training assumed a national priority in 1986 and 1987. Another crucial development was that under the umbrella of education for a multi-ethnic and non-racist society some schools and Local Education Authorities (LEAs) started to create written policy documents in the 1980s (Tomlinson, 2008).

During the 1980s people tended to think of multicultural education as an extra subject. More recently scholars have considered effective multicultural practice in terms of 'permeation'. Multicultural education should permeate the whole of school life and educational experience. At the same time all school staff should be involved with this process. Multicultural education should mean working as a team with the overall ethos, policies, attitudes and objectives of the school (Leicester, 1989).

3.6.4 The Swann Report (1985)

In 1985 the report of the Committee of Enquiry in the Education of Children from Ethnic Minority Groups was published. Leicester (1989) explains that this report has been influential and identified many issues related to multicultural education. It should be the responsibility of the government to ensure equality of treatment and opportunity to all pupils. Black Caribbean students were underachieving at school while Asian students' performance overall was comparable with White students. Ethnic minority groups faced discrimination in terms of employment, housing, bullying at school, racism, and negative teacher stereotyping which in turn affected minority ethnic students' educational performance. Ethnic minority education can be improved through introducing educational policies against racism, introducing a multicultural curriculum, implementing 'Education for all' and maintaining statistics of minority students' educational performance.

Multiculturalism should be introduced through teaching practice, the curriculum. At the same time pluralist values and attitudes can be developed through teaching and learning.

Gardner (2004, p.12) explains that the advance made by multicultural initiatives in schools included in the Swann Report involves:

- treating cultural diversity as a central feature in a broad and balanced curriculum;
- the appointment in each LEA of an adviser for multicultural education who would be responsible for the development of a pluralist approach and countering racism;
- the development of materials designed to reflect a pluralist approach.

Arora (2005) explains that the document 'Better Schools' in 1985 builds on Swann and recommended that all students should develop positive attitudes regarding different ethnic groups in British society and it should be a major curriculum objective in specified subject areas and the ethos of all schools.

3.6.5 Antiracist education

Despite these various initiatives multicultural educational policies were criticised in the late 1980s for not addressing issues of racism in schools and its negative impact on

teacher and pupil attitudes, and minority ethnic pupil attainment. Anti-racist educational policies were then favoured for the emphasis they placed on equal educational opportunities/outcomes and for encouraging teachers and students to think critically about any racist attitudes/action (Bartlett and Burton, 2001; Gillborn, 1995) they might hold and to challenge racist pupil attitudes in the class.

Another reason for focusing on antiracist education was the Burnage Report which was released in 1989 as a result of the murder of Ahmed Ullah, a thirteen year- old Bangladeshi student, by Darren Coulburn, a thirteen year-old White student, on the playing fields at Burnage High School, South of Manchester (MacDonald Inquiry). Within its investigations Burnage pointed to: management styles, teacher-student relations and student-student relations, and types of anti-racism. The Burnage Report pointed out within the general British schooling context, the experience highlighted in Manchester it will be the same experience in most British schools. School management styles, teacher-student and student relations as well as types of anti-racism may be similar to those found within Burnage. This report also challenged anti-racism (Nazir, 1995). The works of Gillborn (1990), Mac an Ghail (1992), Mirza (1992), Troyna & Carrington (1990) Troyna & Hatchet (1992), Troyna & Williams (1986), among others also suggest that the situations in other British schools are similar.

Government education statistics (See Table 3.2 in Appendix B) show that when compared with the majority ethnic group, only Chinese and Indian achievement is high with Indian and Chinese students generally having greater success than White British pupils (Gillborn,2005). Table 3.3 in Appendix B shows the disparity among ethnic groups of period exclusions. Exclusion means that pupils are prevented from accessing the school curriculum and are hindered from progressing in the same way as other pupils. (See also Tomlinson, 2008).

3.6.6 Institutional racism

In 1993, Stephen Lawrence a Black teenager was murdered by White young people in London. This incident, investigated through the Macpherson Inquiry, led to the introduction into official acceptance in the UK of the term ‘institutional racism’ (Parsons, 2008). The term was first coined by Carmichael in the USA in 1967. The Macpherson Report clearly mentioned that there was a need for institutional racism to be examined in detail and tackled all levels (including within education). Macpherson’s (1999: 28) definition of institutional racism is:

The collective failure of an organisation to provide an appropriate and professional service to people because of their colour, culture, or ethnic origin. It can be seen or detected in processes, attitudes and behaviour which amount to discrimination through unwitting prejudice, ignorance, thoughtlessness and racist stereotyping which disadvantage minority ethnic people.

Macpherson opposed racism in all organisations including education (Parsons, 2008). Following Macpherson, the Race Relations (Amendment) Act 2000 was passed. The Act made it unlawful to discriminate on the grounds of race, colour, nationality ethnic or national origin' (Maylor *et al*, 2006). However, despite the Act requiring schools to monitor incidents of racism it is argued that policy makers failed to state what exactly schools, local authorities and the government should be doing to escape the charge of institutional racism (Parsons, 2008).

3.6.7 National Curriculum (1988)

Britain's ethnic diversity was acknowledged in the National Curriculum in 1988. The National Curriculum explained how the learning process helps students to develop personal, moral, values, respect for religious diversity, values and tolerance of other races whilst understanding the world in which they live including individual groups and nations (Arora, 2005). The National Curriculum encompasses material from a range of cultures in the subjects of English, history, geography, art, music and physical education. Specific grants (for example, Section 11 funding which ended early 2000s) were provided to local education authorities for innovative work in schools related to meeting the educational needs of minority ethnic children, promoting racial harmony and in other ways preparing pupils for life in a multicultural society. The Teacher Training Agency in England also provided funding to address student teachers' fears of being inadequately prepared to educate people from minority ethnic communities (TDA 2005, 2007). A new curriculum introduced for trainee teachers in 1998/99 stressed multiculturalism, whilst grants for the in-service training of teachers for teaching in a multi-ethnic society were also made available (Davies and Issitt, 2005). However, research in 2007 that investigated if teachers were aware that the National Curriculum was flexible and allowed teachers to include different cultures in the curriculum, found that many teachers still lacked knowledge of minority ethnic communities so only students in multi-ethnic schools experienced a diverse curriculum (Maylor *et al*, 2006).

Subjects such as History, Religious Education, Drama and English have been found to be conducive to exploring issues associated with social inclusion (Maylor *et al*, 2006).

3.6.8 Citizenship education (2002)

Compulsory Citizenship Education was introduced in England in 2002 (Key Stages Three and Four). Citizenship Education indicates three key requirements:

Teaching should ensure that knowledge and understanding about becoming informed citizens are acquired and applied when developing skills of enquiry and communication, and participation and responsible action

(DfEE/QCA, 1998, p.13 from (Davies and Issitt, 2005).

According to Maylor *et al* (2006) Citizenship Education aims to promote diversity and equality. The goal of Citizenship Education is to develop students' social and moral responsibility, political literacy and support the development of active citizens (Davies and Issitt, 2005). Such understanding is important as Blunkett (2003) observes

As we live in a society with a diversity of cultures, what we need both to bind us together and to enable us to respect our differences are common beliefs in the democratic practices of citizenship itself and the rights and duties that go with it

(Blunkett, 2003, p.8).

Maylor *et al*, (2006) further noted that Citizenship Education is concerned with social cohesion and highlights 'the world as a global community' that is promoted by the European Union, the Commonwealth and the United Nations. Therefore, this view supports the inclusion of British citizens and refugee and asylum seeking students in Britain.

3.7 Criticism of multicultural education

In 2007 there was an educational policy shift away from multiculturalism to recognition Britain's ethnically diverse nation (DCSF, 2007). Recently there has been criticism of multiculturalism at a government level that appears to signal a wish to return to practice conceptualised through assimilationist ideology. Since the early 2000s, across Europe the number of political views highlighting the condemnation of multiculturalism as a concept has increased. The German Chancellor's comments in 2010 reversed her previous support for multiculturalism within Germany. In England, Prime Minister David Cameron also provided more evidence of a backlash against multiculturalism. At a security conference speech in Munich (February 2011) Cameron suggested that the state must confront, and not consort with violent Muslim groups that are ambiguous about British values such as equality between the sexes, democracy, and integration. He criticised 'state multiculturalism' on the grounds that it radicalised young Muslims, was a cause of terrorism by young Muslim men drawn to an extremist ideology and undermined state

attempts to create a sense of (British) belonging among minority ethnic communities. He therefore suggested three practical steps to address what he regarded as a British identity crisis amongst minority ethnic groups in Britain. These included ensuring that: immigrants' speak the language of their new home (that is, English), people are educated in elements of a common culture and curriculum (introduction of national citizen service for sixteen-year-olds from different backgrounds to live and work together) and, encouraging participation in society by shifting the balance of power away from the state and the people (<http://www.ekklesia.co.uk/nods/14271/22-07-2013>).

Race (2012) however explains that since a policy focus on multicultural education has not been visible in England since 1985 there is scope for improvement in the way English schools encourage their pupils to reflect upon the principles on which British multicultural society is based, or ought to be based.

3.8 Chapter summary

The purpose of this chapter was to review the literature associated particularly multicultural education. Firstly the literature reviewed what social cohesion is. After the experience of war, the Sri Lankan education system has focused on building social cohesion through multicultural and peace education. Social cohesion can be fostered by building relationships among members and trust and identity between different groups (OCED, 2011). Kantzara (2011) also explains that education is one of the key factors for social cohesion.

Peace education which is being implemented in Sri Lankan schools is compatible with multicultural education.

The chapter has also reviewed how, since the 1960s researchers have analysed multicultural education across five-six phases in England: assimilation, integration, multiculturalism, antiracist education and institutional racism. Currently the National Curriculum requires important aspects of multicultural education to be integrated across the curriculum. Antiracist policies are designed to monitor the achievement of all ethnic groups to ensure equity, and the frequency of racist incidents to guard against victimisation of minority groups. Though criticised for failing to address issues of racism in schools, multicultural education has more recently come under attack from the British government for undermining social cohesion.

Chapter 4: Research Methodology

4.0 Introduction

The purpose of this study was to analyse stakeholders' views of multicultural policies and practices in secondary schools in Sri Lanka with good multicultural practices with a comparator school in England against Banks's (1986, 1989 and 2004) work, in order to elicit what new insights can be gained that can lead to educational improvements.

This is related to a number of secondary questions:

1. What have been the background to, and policies of, multicultural education in Sri Lanka and England over the period of Sri Lankan National independence from 1948, and the post 1945 2nd World War period in England?
2. What are some of the important issues associated with schools of multicultural background in each country and what are the similarities and differences?
3. Do students of all ethnic backgrounds feel included in these schools and are relationships between them and with staff harmonious?
4. To what extent are local communities involved in the life of the school?
5. What is known about educational performance and exclusion disparities between students of various ethnic groups in the two countries?

4.1 Participant sample

4.1.1 Schools in Sri Lanka

Five Sri Lankan government Sinhala medium schools located in the Colombo region were included in this research. Included were two girls, two boys and one mixed school. These schools were incorporated in this research, because multicultural initiatives were actively put into practice here. The ESCP Report (2008) explained:

There are schools where students from different communities learn together peacefully. Their language backgrounds may differ but they study in one language, apparently without discrimination (for example, Tamil children learning in Sinhala in a Sinhala medium school, and more rarely, Sinhala children learning in Tamil in Tamil medium school). The processes of these schools and the students' experiences need to be studied and good practice disseminated to other schools.

(p.17)

The five schools in the current research were named in this report.

The Mixed School is a National School which has Science, Mathematics, Commerce and Art streams for Advanced Level students. Girls' School 1, Girls' School 2, Boys' School 1 and Boys' School 2 are 1C schools which have only Commerce and Arts for Advanced level students. All students from all five schools in Year Eleven take Ordinary Level examinations. The Ordinary Level (O-level) is a General Certificate of Education (GCE) qualification conducted by the Department of Examinations of the Ministry of Education. The examination is held in three media: Sinhala, Tamil and English. In these five schools all students take examinations in Sinhala medium except the Mixed School which has some students who choose English medium. Advanced level (A-level) is a General Certificate of Education (GCE) conducted by the Department of Examinations of the Ministry of Education. It is usually taken by students during Years Twelve and Thirteen. In this sample all students from Year Twelve and Thirteen in 1C schools have Arts and Commerce streams in Sinhala medium. However students in the Mixed School have Art, Commerce, Science and Maths. Some students in this school study in English medium. However, for this research only students from Years Six to Thirteen (Arts and Commerce streams) who studied in Sinhala medium were selected.

Mixed School

The Mixed School has both Sinhala and English medium classes. The examination results were average for the whole country. There were 1000 students in this school. Some National Schools are quite wealthy as a result of donations from old girl/boy associations and local communities. However, this particular school did not receive donations because it is located in a low socioeconomic area.

Girls' School 1

Girls' School 1 has 20% of Muslim, Tamil and other and 80% of Sinhala students. The principal of this school said that the ratio of students' ethnic population was decided by the government in 1964 when this school was handed over to the government. The current school population is nearly 1000. Parents of students were from a medium socio economic background. Examination results were average.

Girls' School 2

Girls' School 2 is a one C school with a proportion of 60% of Sinhala, 25% of Muslim and Malay, 10% of Tamil and 5% of other students. Current student population is approximately 800. Parents of students had medium socio economic backgrounds. Examination results were average.

Boys' School 1

Boys' School 1 is a 1C school had a proportion of 50% of Tamil and Muslims and 50% of Sinhala students. The Principal of this school said that parents of students in this school are from a poor socio-economic background. There were around 500 students in the school at the time of the data collection. Examination results were poor. In the past boys who left the school could not find a job. Now, with the change of school name, the Principal commented that things were different. One boy had passed the scholarship to a top performing secondary school and gained the second highest rank in the country.

Boys' School 2

Boys' School 2 is a 1C school with a similar proportion of students like Boys school 1. The Principal of this school said that parents of this school were from poor socio-economic background. Examination results were poor.

4.1.1.1 Student sample

Students to whom consent letters and information sheets were given were selected randomly from lists of names given by the schools. Only those who agreed voluntarily to sign the consent letters were included in the sample. Details of the ethical considerations that were taken into account are included in section 4.5 below.

The student sample in each school is indicated in Table 4.1.

Table 4.1: Student sample

| School | No. |
|----------------|------------|
| Mixed School | 66 |
| Girls school 1 | 67 |
| Girls school 2 | 63 |
| Boys school 1 | 63 |
| Boys School 2 | 62 |
| Total | 321 |

The gender distribution of the student sample is indicated in Table 4.2.

Table 4.2: Gender distribution of students

| Gender group | No. |
|---------------------|------------|
| Male | 163 |
| Female | 158 |
| Total | 321 |

The distribution of the student sample by age is shown in Table 4.3.

Table 4.3: Student sample by age

| Years | Total | |
|----------|-------|------|
| | No. | % |
| 12 Years | 50 | 15.6 |
| 13 Years | 49 | 15.3 |
| 14 Years | 48 | 15.0 |
| 15 Years | 50 | 15.6 |
| 16 Years | 50 | 15.6 |
| 17 Years | 38 | 11.8 |
| 18 Years | 36 | 11.2 |
| Total | 321 | 100 |

4.1.1.2 Teacher sample

Teachers were invited to participate in the research by letter and were given an information sheet to outline what participation would entail.

The number of teachers in the teacher sample is indicated in Table 4.4.

Table 4.4: Teacher participants

| School | No. |
|----------------|-----|
| Mixed school | 22 |
| Girls school 1 | 21 |
| Girls school 2 | 25 |
| Boys school 1 | 25 |
| Boys school 2 | 23 |
| Total | 116 |

4.1.1.3 Principal sample

All five principals agreed to participate.

4.1.1.4 Sample of policy makers

There were four policy makers who agreed to participate from the Ministry of Education, National Institute of Education and Education Commission in Sri Lanka. The policy makers attached to the National Institute of Education were those who made decisions about text books for second national languages (Tamil and Sinhala). The policy maker

attached to the Ministry of Education engaged with the peace education unit and the policy maker from the Education Commission in Sri Lanka was a decision maker at national level in relation to the education system in Sri Lanka.

4.1.2 Schools in England

After several approaches had been made to a number of schools in the East of England that had been identified as having good multicultural practices through inspection reports, only two schools (one for the pilot study and another for the main study) agreed to participate in the study. These schools were located in an ethnically diverse urban area in Bedfordshire. The English school in the main study was associated with the Anglican Church. It was in a relatively deprived urban area and had a multi-ethnic student population of around 750. External examination results had been below the national average for a number of years prior to the current study, but had been improving. It is noteworthy that the local area had a history of inter-ethnic conflict stretching back over some twenty years or so.

The descriptions of the samples below relate to the main study only.

4.1.2.1 Student and teacher sample

Students in the sample were selected randomly by the deputy head teacher of the school and invited to participate. Distribution of the student sample by gender is indicated in Table 4.5.

Table 4.5: Student sample by gender

| Gender group | No. |
|---------------------|------------|
| Male | 22 |
| Female | 19 |
| Total | 41 |

Student sample according to age is shown in Table 4.6.

Table 4.6: Student sample by age

| Years | Total |
|--------------|--------------|
| 13 Years | 13 |
| 14 Years | 10 |
| 15 Years | 10 |
| 16 Years | 3 |
| 17 Years | 5 |
| Total | 41 |

All teachers in the school were invited by letter to participate. The number of teachers who volunteered and their ethnic backgrounds in the teacher sample is indicated in Table 4.7 below.

Table 4.7: Number and ethnic background of teachers in English school

| Ethnic group | No. |
|-----------------------------------|------------|
| White British | 9 |
| White Irish | 1 |
| Mixed (White and Black Caribbean) | 1 |
| Asian British (Pakistani) | 1 |
| Asian British (Bangladeshi) | 1 |
| Not mention | 1 |
| Total | 14 |

The head teacher volunteered to participate also.

4.2 Areas investigated

It was important to investigate issues that are very important in the literature related to multi-ethnic education. The content areas were as follows:

Personal information

Details of age, gender, ethnicity and religion were gathered from students and staff. Additionally, from the teachers their subjects taught, their number of years' teaching experience, the year group the teachers taught, the teachers' higher educational qualifications and the ethnic groups students in their classroom belonged to, were also included.

Cultural differences

Issues of acceptance, respect and personal values in school are factors that contribute to positive engagement in learning (Banks, 2008). The hidden curriculum is the curriculum that no teacher explicitly teaches but that all students learn. Questions were designed to assess the extent to which students had positive experiences in relation to their own cultural identity in the school and whether they felt respected as members of their own culture and, therefore, whether they were likely to feel accepted and valued in the school.

This included whether or not the students were encouraged to eat together and thus to preserve, or not, their individual culturally-specific eating patterns. In Sri Lanka, in January 2007, a new curriculum was introduced for Life Competences and Citizenship Education (grade six to nine) and Citizenship Education and Governance (grade ten to eleven). This curriculum consisted of many peace related concepts (ESCP, 2008). The school's learning materials are required to be anti-racist and culturally diverse in order to support multicultural curriculum development (Leicester, 1989, p. 61). The policy makers were asked whether or not the school had made a deliberate attempt to use textbooks in classrooms to foster a deep understanding of the background and culture of different groups in the school. In addition, questions included whether the content of the textbooks spoke about people from different backgrounds in a positive way.

A conducive ethos in a school can be recognized as a harmonious blending of the natural physical and human aspects which promote a culture of peace, reflected in the school atmosphere. It refers to the whole school climate and its sense of compassion. On a visit to a school, one may be able to see or feel an atmosphere of peace in terms of the environment, relationship and discipline (ESCP, 2008, p 15). For example, through their research in England, Verma *et al.* (1994) showed that head teachers felt that assemblies should be about sensitising all to diversity and should be moral rather than religious in content. Therefore, a question was asked about school assemblies in the questionnaire.

Display materials in classrooms and around the school can communicate messages about which languages and cultures are valued in the school community. The visual images presented to students' parents and teachers as they move around the school equitably and positively represent the presence and the experience of all the groups in the school and reflect a variety of cultural perspectives (Coelho, 1998 p.95). Therefore, a question was asked about signs, notices, bulletin boards and classroom displays.

Teacher attributes

Teacher attributes are also very important to students' learning and engagement. If teachers know and understand their students, and that the students are aware of this, then students will have the confidence to study and engage. The extent to which teachers can facilitate group work among students from diverse backgrounds is very important.

Questions about the teacher attributes focused on this aspect. In a multicultural school, teachers and managers have high academic expectations for all students and believe that all students can learn (Ladson-Billings, 1994). Questions about the teachers' expectations focused on this aspect.

Language

In England the focus at national policy level is on speaking and writing English in schools. On the other hand, Sri Lanka is officially a tri-lingual country. Being a multi-ethnic, multi-religious, pluralistic society, it is incumbent upon every Sri Lankan to learn a national language, other than his/her own.

The National Education Commission in Sri Lanka sees education as a means of engineering social change and in particular, social cohesion. Perera *et al* (2004) explain that there is significant potential for the achievement of national cohesion and national unity by strengthening the position of English as a link language between communities. A common means of communication might then play its part in promoting genuine understanding among different groups. The questions to students about languages focused not only on their linguistic profile, but also on which languages they speak with their friends, which languages they can read, which language they can read best, which language students use at home and the languages in which they felt competent, both in speaking and in expressing complicated ideas.

Customs

It is important to understand the extent to which the customs of all ethnic groups in the school are respected and openly celebrated. The intention is that all students should recognise the value of others from different ethnic groups. It is important to celebrate the major holidays of all the cultural groups in the school, and to accord them equal importance in the life of the school, whether these are public holidays or not. Questions about customs explored underlying values, as well as superficial aspects of culture such as food and dance (Coelho, 1998, p. 103). The questions focused on whether or not the school celebrated different festivals, special events and special days associated with the various groups and if the school library stocked books about people from different cultures. In addition, it is important to ask whether students were allowed to wear their own traditional clothes; in other words, whether the school attached importance both to the symbols and other deeper religious and other meaning of the different cultures. The Ministry of Education and Higher Education Circular No. 37/1995 permitted Muslim girls to attend schools attired in the traditional Punjab costume in Sri Lanka. In England, Muslim girls are allowed to cover their body with tracksuits and leotards for athletics and swimming and at secondary level girls may wear 'shalwar' or trousers in place of a skirt (Jenkins, 1993). Therefore, questions focused on whether students were allowed to wear traditional clothes and hairstyles that are culturally important.

Co/extra curricula activities

The question about co/extra curricula activities sought to understand whether or not students from all ethnic groups were given opportunities to participate in additional activities outside the classroom, and work together regardless of ethnic background. According to Coelho (1998) different cultural groups have different expectations of the extracurricular activity programme in the school. What is important is that activities need to match students' interests and lifestyles.

Co-curricular activities can help to develop a knowledgeable student population who can take the peace message across to other areas of their lives. Through work in the community and beyond they can help produce a citizen who practices sustainable development and actively promotes peace (ESCP, 2008 p. 14). Under this theme questions were designed to find out information regarding the students' school activities and/or sport teams. One part asked whether or not they got involved in school activities and the other asked them for the name of the event with which they were involved.

Policy

As one of the initial research questions of this research project is related to policy and practice in individual schools it was therefore important to understand if the schools had an anti-racist policy which students were aware of and familiar with the content.

The maintenance of racial harmony is a clear focus for schools interested in enabling students to work and study together. This is particularly the case where the country has experienced civil unrest. It is very important, therefore, that students are confident that issues of racism associated with bullying and violence should be addressed. It is also important that students have the opportunity to work together in co-operative learning situations in classrooms under the supervision of the teacher, and to help each other through peer-tutoring. This set of questions probed whether students had experience of co-operative partnerships with peers in the class and whether students were allowed to study subjects of their choosing.

Issues of safety

Feeling safe in a multicultural school is very important. According to Maslow's Hierarchy of Needs (1970), basic, low level needs such as physiological requirements and safety must be satisfied before higher level needs such as self- fulfillment are pursued.

Questions about issues focused on whether or not the school had formal mechanisms in place to address problems should they arise, and whether or not they worked in practice.

It is also important that students feel that teachers sort out problems associated with different racial groups fairly. Leicester (1989) explains that the racial incidents, racial graffiti, racist abuse and so on should never be ignored by a school.

The importance of safe school environments is another important topic. Therefore, questions were designed to find out students' feelings regarding the safety of their school, if they were comfortable talking about their own culture at school and their feelings regarding their first arrival at school. Coelho (1998) explains that the 'first impression that the new arrival receives is very important from this first day the student will form expectations about the school and how well he or she will fit in to it' (1998, p.55). Coelho goes on to say 'All students feel more secure if there is somebody in the building who understands their needs, especially if they are newcomers, second language learners, or members of a cultural minority in the school' (p. 104).

Support for individual differences

Banks (2008) links the degree of effectiveness of multicultural approaches in schools with the extent to which the school provides for individual differences between children in terms of their learning needs. Questions about support for individual differences therefore relate to equal access for all students to support acquisition of basic skills as well as pastoral support. Coelho (1998) explains that effective schools monitor the progress of all students, and provide academic and social support to those who may need such support. Career counselling programmes are also important. In an effective multicultural school, a counsellor can help students from different cultures, racial, ethnic and language groups to make effective career choices and find the courses needed to pursue those choices (Sue, 2004). 'Culturally responsive counsellors also help students to reach beyond their grasp, to dream, and to actualize their dreams' (Banks, 2008, p.38). In addition, counseling can give important service to students from multicultural background in the school. 'Counseling may also be of a personal nature and assist students in their adjustment to a new culture by organizing peer support programs or putting students and their families in touch with personal and agencies that are able to provide culturally sensitive services' (Coelho, 1998, p.108).

Routines and order

There is a lot of evidence that good order and regular routines in a school are a prerequisite of any effective multicultural or inclusive policy (Banks, 2008). The questions about school routines therefore related to the degree to which students experienced regular routines in classrooms.

Suggestions

Finally, students and teachers were able to offer their views on the school in general, and their experiences. Teachers were asked for their views about the challenges involved in multicultural policy and practice and asked to offer suggestions about improving teacher training to enable teachers to teach culturally diverse students effectively.

4.3 Research design

The purpose of this section is to explain the choice of suitable research methods to address the research focus and the content areas outlined above. The selection of research methods was based on qualitative and quantitative research approaches and comparative research designs, as well as the type of methods available within these broad approaches.

According to Hatch and Lazartion (1991) cited in Zhang (2008) there is never a single best way to carry out research. Research approaches can be flexible according to the researcher's preference in relation to the research focus.

4.3.1 Mixed methods research

Newby (2010) explained that mixed methods research (the combined use of quantitative and qualitative method in the same study) is becoming an increasingly popular approach in the fields of sociology, psychology, education and health science. Further, according to Cresswell and Plano Clarck (2007), the combination of both qualitative and quantitative approaches may provide a better understanding of research problems and complex phenomena than either approach alone.

Qualitative research is 'any kind of research that produces findings not arrived at by means of statistical procedures or means of qualifications' (Strauss and Corbin, 1990, p.17).

Qualitative methods produce detailed and non-quantitative accounts of small groups, seeking to interpret the meanings people make of their lives in natural settings, on the assumption that social interactions from integrated set of relationships are best understood by inductive procedures

(Payne and Payne, 2004, p.175).

Qualitative methods in the current study include interviews and focus group discussions.

Payne and Payne (2004) noted quantitative methods can cover different types of research:

Quantitative methods seek regularities in human lives, by separating the social world into empirical components called variables which can be represented numerically as frequencies or rate, whose associations with each other can be explored by statistical

techniques, and accessed through researcher- introduced stimuli and systematic measurement

(Payne and Payne, 2004, p.180).

In the current research it was important to be able to research and compare the views of different groups of stakeholders at different levels in two education systems both across and within groups. It was important, therefore, to design data collection tools that would enable quantification of similarity and difference. A number of bespoke questionnaires were therefore developed and trialled for each group separately, with responses to be entered on a pre-determined quantifiable format. The questionnaires also included open-ended questions where qualitative data could be analysed through thematic analysis. All the questions on the questionnaires related to areas identified as significant in the review of literature associated with multicultural education (see discussion of content areas above).

4.3.1.1 Questionnaires

As Cohen *et al.* (2007) commented, the researcher can select several types of questionnaire, from highly structured to unstructured. ‘The larger the size of the sample, the more structured, closed and numerical the questionnaire may have to be, and the smaller the size of the sample, the structured, more open and word-based the questionnaire may be’ (Cohen *et al.*, 2007, p.320). There are several kinds of question and response modes in questionnaires. Oppenheim (1992) explained the importance of the closed question:

Closed questions prescribe the range of responses from which the respondent may choose. Highly structured, closed questions are useful in that they can generate frequencies of response amenable to statistical treatment and analysis. They also enable comparisons to be made across groups in the sample

(Oppenheim, 1992, p.115).

Closed questions are quick to complete and straight forward to code; open-ended questions are useful to enable respondents to answer as much as they wish in the investigation of complex issues to which simple answer cannot to be provided. Open-ended questions enable respondents to write a free account to explain their ideas in their own terms (Cohen *et al.*,2007).

Both closed and open-ended questions were used in the student and teacher questionnaires in this research.

4.3.1.2 Construction of the student questionnaires

The student questionnaire was administered in Sinhala for Sri Lankan students, a preliminary version having initially been written in English (Appendix C, 4a). The questions were professionally translated into Sinhala. All the items were designed to address the content areas above.

The main body of the student questionnaires consisted of different types of questions. Questions from one to eight and question forty two required written responses. Questions from nine to thirty consisted of four point Likert scales (Always, Usually, Rarely, Never). Question forty two was an open-ended question to collect information about the way the school regarded students' ethnic backgrounds. Questions forty three and forty four asked about students' ethnic and religious backgrounds.

The data collection instruments were trialled in one school in England and Sri Lanka. The student sample of the pilot study consisted of five students from one school in Sri Lanka and five students from one school in England. The student sample according to the year of study is indicated in Table 4.10 in Appendix C. The gender wise distribution of the student sample is indicated in Table 4.11 in Appendix C. As a result a number of amendments were made. Table 4.12 in Appendix C shows these changes following the pilot study, and the reasons for this.

A revised version of the questionnaire was used in the main study. Table 4.13 below shows questions in the revised student questionnaire designed to achieve the objectives of the main study.

Table 4.13: Student questionnaire items mapped against research focus

| Objective of the study | Question of the student questionnaire |
|---|---|
| Background information | 1. Student Age: |
| | 2. Male/female: |
| | 43. What is your ethnic group? |
| | 44. What is your religious background? |
| What are some of the important issues associated with schools of multicultural backgrounds in each country and what are the similarities and differences? | 3. What language(s) do you usually speak at home? |
| | 5. What languages can you read? |
| | 6. What language do you read best? |
| | 7. If your first language is not English, which language do you feel most comfortable in for expressing complicated thoughts and ideas? |
| | 9. Students of all ethnic backgrounds feel safe in this school. |
| | 10. I feel comfortable talking about my own culture |

| | |
|--|--|
| | at school. |
| | 11. There are signs and notices in my language around the school. |
| | 15. All students know what is in our school's antiracist policy. |
| | 16. Students in this school are allowed to wear traditional clothes and hairstyles that are important in their own cultures. |
| | 19. I feel very comfortable at this school. |
| | 21. Do your class textbooks talk about people from different backgrounds? |
| | 22. Do the textbooks in class talk about people from your background in a positive way? |
| | 23. Does the range of topics covered in your lessons help you to understand people from different backgrounds? |
| | 29. Classroom routines are clearly organised and responsibilities are shared out fairly between all students. |
| | 31. When you first arrived at your school, did you feel very welcome? |
| | 34. If you have talked to a school counsellor, do you feel that she/he understood you as a person? |
| | 35. Have you ever complained to a teacher about being bullied because of your ethnic background? |
| | 36. If you have complained, was something done about it? |
| | 37. Do students from different backgrounds ever get into an argument or a fight? |
| | 38. If students from different backgrounds get into an argument or a fight do teachers sort it out fairly? |
| | 39. Does the school library have lots of books about people from different cultures? |
| | 40. Have you studied some of the history of your own culture? |
| | 41. Is any student in your school allowed to study any subject? |
| | 42. Is there anything else you would like to tell me about the way your school treats students' ethnic backgrounds? |
| Do students of all ethnic backgrounds feel included in these schools and are relationships between them and with staff harmonious? | 4. What language do you usually speak with your friends? |
| | 8. Are you involved in school activities and/or sport teams? |
| | 12. Our school concerts and other special events include all the cultures in the school |
| | 13. Sometimes the school has special events to celebrate festivals that are important to particular ethnic groups |
| | 14. Important festivals and special days of all the ethnic groups in this school are celebrated. |
| | 17. At lunch time all students are encouraged to eat their lunch together. |
| | 18. After lunch all students are encouraged to mix with other ethnic groups in their free time. |
| | 20. School assemblies are often about different cultures and races. |
| | 24. Do classroom displays include the work of students from different backgrounds? |

| | |
|--|---|
| | 25. Can you tell from the bulletin boards around the school that students in your school come from a range of different ethnic backgrounds? |
| | 26. Students often work with partners or in a peer tutoring relationship |
| | 27. Students often work in co-operative learning groups |
| | 28. The teacher knows some expressions in the languages used by different students. |
| | 30. The teacher helps students to manage group work and share responsibilities. |
| | 31. When you first arrived at your school, did you feel very welcome? |
| | 32. Are your religious festivals celebrated in your school? |
| | 33. Have you ever talked to a school counsellor? |

4.3.1.3 Construction of the teacher questionnaires

The teacher questionnaire was administered in Sinhala for Sri Lankan teachers, a preliminary version having initially been written in English (see Appendix C, 4b). The questions were professionally translated into Sinhala. All the items were designed to address the content areas above.

The main body of the teacher questionnaires consisted of different types of questions. Questions from a to e and twenty five, twenty six, twenty seven and twenty eight required written answers. Questions from one to twenty three consisted of four point Likert scales (Agree somewhat, Strongly disagree, Strongly disagree and Disagree somewhat). Question twenty four was multiple choices and related to opportunities of multicultural education training of teachers. Questions twenty nine and thirty asked about teachers' ethnic and religious backgrounds.

As noted above, the questionnaire for the teachers, like the other data collection instruments, was trialled during the pilot study. The teachers' sample in the pilot consisted of three teachers from Sri Lanka and two teachers from England. Table 4.14 in Appendix C shows the subject wise specialise of the teachers. As a result of the pilot a number of amendments were made to the teacher questionnaire. Table 4.15 in Appendix C shows the summary of changes for main study questionnaire and the reasons for this. A revised version of the questionnaire was used in the main study. Table 4.16 below shows questions in the revised version mapped against the research focus.

Table 4.16: Teachers questionnaire items mapped against research focus

| Objectives of the study | Questions |
|-------------------------|--|
| Background information | a. What is your age range? |
| | b. What is your highest educational qualification? |

| | |
|---|--|
| | c. Which subject(s) do you teach? |
| | d. Number of years of teaching experience? |
| | e. Which year groups do you teach? |
| | f. Which minority ethnic groups of students do you have in your own classrooms? |
| | 29. What is your ethnic group? |
| | 30. What is your religious background? |
| What have been some of the important issues associated with schools of multicultural backgrounds in each country and what are the similarities and differences? | 2. It is very important to make a special effort to raise the achievement of students from minority ethnic backgrounds. |
| | 4. Teachers should make a special effort for students with learning difficulties. |
| | 22. There is in the schools' professional library a good collection of multicultural materials. |
| | 23. Teachers prefer to teach students of the same background as themselves |
| | 24. Do you have opportunity to participate in workshops for multicultural education? |
| | 25. What kind of personal experiences have affected your perception of teaching culturally diverse students? |
| | 26. What do you perceive as the challenges of multicultural education? |
| | 27. What recommendations would you suggest to teacher education programmes or teacher training to prepare teachers to teach culturally diverse students? |
| | 28. Is there anything specific to your own subject area that you wish to explain here in relation to multiculturalism in your school? |
| Do students of all ethnic backgrounds feel included in these schools and are relationships between them and with staff harmonious? | 1. This school should offer multicultural education. |
| | 3. I expect students of all ethnic backgrounds to behave well. |
| | 5. Teacher should respect the cultural, racial and ethnic differences of their students. |
| | 6. Teachers should be aware of the ethnic and cultural backgrounds of all students in their classrooms. |
| | 7. It is important to understand that body language and speech mean different things in different cultures. |
| | 8. It is possible to plan lessons and choose resources with different languages of the various student groups in mind |
| | 9. Every student feels valued in my classroom. |
| | 10. There is a planned programme of induction and orientation for all students and parents in this school. |
| | 11. There is a variety of extra-curricular activities that are designed specifically for minority ethnic groups. |
| | 12. Rules and regulations of the school are designed to take account of cultural differences |

| | |
|---|---|
| | 14. The school takes appropriate action when a specific group of students appears to be having social or academic difficulty. |
| | 15. The school provides counselling services related to students' academic needs. |
| | 16. The school provides counselling services related to students' social needs. |
| | 17. Counsellors serving in that capacity have the knowledge and skills required for effective cross-cultural counselling. |
| | 18. Teachers have the knowledge and skills required for effective cross-cultural counselling. |
| | 19. There is a procedure for conflict mediation when students experience ethnic or cultural harassment in the school or beyond. |
| To what extent are local communities involved in the life of the school? | 20. The school has established mutually supportive relationships with community groups and agencies. |
| | 21. There is a peer mediation programme in the school. |
| What is known about educational performance and exclusion disparities between students of various ethnic groups in the two countries? | 13. The school monitors the progress of all groups of students by ethnicity. |

Table 4.8 in Appendix C indicates how the content areas discussed relate to the teacher and student questionnaires and to the Head Teacher/Principal's interview schedule.

It is important to note that questions for teachers and pupils were similarly framed.

4.3.1.4 Interview

In order to probe the views of individuals and groups more deeply, a number of interview schedules were designed, again related to significant aspects of multicultural education.

The interview is a flexible tool for data collection. Newby (2010) explains the benefits of interviews below.

Interview can range from asking different respondents a series of common questions to a conversation around a topic. The most important characteristic is flexibility. If a question is misunderstood, it can be rephrased. If a point is made that throws new light on an aspect of interest, then we can explore it further. It is this ability to re-ask questions that helps researchers establish whether they are being told the truth or a version of the truth that places the interviewee in a good light

(Newby, 2010, p.285).

4.3.1.5 Construction of the interview with school principals/head teacher

The interview schedule for principals in Sri Lanka and the head teacher of the English school consisted of sixteen structured questions which were relevant to multicultural policies and practices and the nature of the teaching learning process in the school. It included questions under six main categories. There are:

- Cultural differences
- Languages
- Policy
- Issues
- Support for individual difference
- School routines (see 4c in Appendix C)

A justification for including these areas has been discussed above (section 4.2).

There was one principal from Sri Lanka and one head teacher from England who participated in the pilot study. The pilot of the interview schedule was used for the main study without any changes because all questions appeared to be understood and covered focus areas for the research. Table 4.17 shows questions of the principal/head teacher interview schedule mapped against the objectives of the main study.

Table 4.17: Principal/head teacher interview schedule items mapped against research focus

| Objective of the research | Question |
|---|---|
| What have been some of the important issues associated with schools of multicultural backgrounds in each country and what are the similarities and differences? | 2. What do you see as the main issues and needs of minority ethnic students living in your area? Do you do anything in particular to raise the achievement of minority ethnic students? |
| | 14. Do you ever have any incidents of bullying or abuse you think might be racial? If so how you do deal with racist behaviour? |
| | 15. Do you have a policy for dealing with racist incidents or discriminatory behaviour? |
| | 16. Is there anything else you can tell me about multi-cultural work in this school? |
| Do students of all ethnic backgrounds feel included in these schools and are relationships between them and with staff harmonious? | 3. What are the principles driving your multicultural policy in this school? |
| | 4. How does your school promote inter-racial understanding among school staff and the different |

| | |
|---|---|
| | ethnic student groups? |
| | 5. Are parents, relatives and friends of minority ethnic pupils involved in the work of school? If so, how? |
| | 6. Do you encourage the use of minority ethnic languages in your school? If so, how do you do it? |
| | 7. When announcements are made in the school, for example in assemblies, which language are they made in? |
| | 8. Which languages are signs, posters and notices written in around in the school? |
| | 9. Is there any form of planned programme for students to learn English/Sinhala as an additional language? |
| | 10. How do you assess students with special needs who do not speak English/Sinhala well? |
| | 11. Do you have any classroom policy about including material and activities from all the cultural backgrounds of your students? |
| | 12. Is communication with students' families and friends who do not speak English/Sinhala an issue for the school? If so, how do you deal with it? |
| To what extent are local communities involved in the life of the school? | 13. Do you think it is important for minority ethnic community groups and/or their leaders to be involved in this school? If so, why? What can they do? |
| What is known about educational performance and exclusion disparities between students of various ethnic groups in the two countries? | 1. What different minority ethnic groups do you have among the students at your school? Do you monitor student performance by ethnic group? |

Interview process

Before conducting interviews with all principals and the head teacher an official letter outlining the purpose of the research and interview schedule was sent to them. After obtaining permission to conduct interviews, the interviews were then conducted. Each interview took place between thirty to forty minutes. All interviews in the schools in Sri Lanka were conducted in Sinhala and the interview with the head teacher of school of England was conducted in English and digitally recorded.

4.3.1.6 Construction of the interview schedule with policy makers in Sri Lanka

There were sixteen structured questions in the policy makers' interview schedule which were relevant to multicultural education in Sri Lanka.

It included questions under five main categories. These are:

- Cultural differences
- Languages
- Policy
- Issues
- Support for individual difference (see 4d in Appendix C).

The issue of school routines discussed in the principals'/head teachers' interviews was not pertinent here.

The interview schedule for policy makers was piloted by one policy maker in Sri Lanka. Subsequently no changes were made for the main study. Table 4.18 below shows questions in the policy maker interview schedule in relation to the objectives of the main study.

Table 4.18: Policy maker interview schedule items mapped against research focus

| Objective of the research | Question |
|--|--|
| What are some of the important issues associated with schools of multicultural backgrounds each country and what are the similarities and differences? | 10) What national policies have been initiated to respond to the increasing level of cultural diversity in school? |
| Do students of all ethnic backgrounds feel included in these schools and are relationships between them and with staff harmonious? | 1) What do you think about the claim that education is an effective doorway for assimilation into mainstream society for people from diverse cultural heritages, ethnic groups, social classes and points of origin? |
| | 2) Should the curriculum reflect the different backgrounds of minority ethnic students in England / Sri Lanka? |
| | 3) Should schools provide for the teaching of minority languages within the normal school curriculum? |
| | 4) Would you expect school textbooks to reflect multicultural society? Should they recognize cultural diversity? Should they value this diversity? |

| | |
|--|---|
| | Should they show 'other' religions, languages, lifestyles as valuable? |
| | 5) Should textbooks show equal regard for and acceptance of different ethnic? |
| | 6) Do you think that minority groups have a right to see their cultures positively and prominently represented in the curriculum? |
| | 7) How can policy makers work to change people's stereotypical attitudes towards people of the other backgrounds by using the school curriculum? |
| | 8) Is it government policy that school curricula should help students to understand other people around the world? |
| | 9) Do you have a policy for assessing children in languages other than Sinhala if Sinhala is not their first language? |
| | 11) What / Who have been the driving forces behind these initiatives? What results have been observed, if any? |
| | 12) Please describe the process for to designing policies concerning the integration of immigrant students / minority students into school? |
| | 13) Is your Local Authority involved in designed your multicultural policy? |
| | 14) What role does each person have? 15) How is the policy put in to operation? |
| | 16) What is national policy and practice on the education of immigrant children? If this the policy and practice same in the Local Authority? Please describe it? |

Interview process

Before conducting interviews with policy makers an official letter outlining the purpose of the research and interview schedule was sent to them. Each interview took place between forty minutes to one hour. These policy makers had requested that their interviews should not be recorded, so all key points were written down by the researcher.

4.3.1.7 Focus group interviews

Focus group interviews were carried out with both staff and students. All teachers were selected randomly and the students randomly by ethnic group. There were twenty five students (five from each school) in five groups arranged by year group, and fifteen

teachers in three groups who participated in the focus group interviews in Sri Lanka. Fourteen teachers together with all the students who completed the questionnaires also participated in the focus group interviews in England. Focus groups are a form of group interview that uses communication between research participants to generate data. They rely on group interaction as part of the method. The method is particularly useful for exploring people's knowledge and experiences and can be used to examine not only what people think but how they think and why they think that way. Group processes can help people to explore and clarify their views in ways that would be less easily accessible in one to one interview. Group discussion is particularly appropriate when the interviewer has a series of open ended questions and wishes to encourage research participants to explore the issues of importance to them, in their own words (Newby, 2010), such as in the current study. Tapping into such interpersonal communication is also important because this can highlight (sub) cultural values or group norms such as those associated with groups of teachers or students. Focus groups are particularly sensitive to cultural variables-which is why it is so often used in cross cultural research and work with ethnic minorities.

The disadvantage of such group dynamics is that the expression of group norms may silence individual voices. The presence of other research participants also compromises confidentiality. However, group discussion can actively facilitate the discussion of topics because more confident members of the group can support them to share their ideas (Arthur *et al.*, 2012).

Tolich (2009) and Halcomb *et al* (2007) identify many ethical dilemmas peculiar to focus groups. These include issues to do with confidentiality and fully informed consent. They argue that it is not possible to ensure confidentiality because all participants hear the discussion in a group. Tolich comments that viewing focus groups as a kind of public meeting rather than a private meeting is more helpful to participants in enabling them to decide what to say. If members are to move beyond stating their positions into explaining, justifying and judging others, then the group has to develop a collective sense of trust.

Cohen *et al.* (2007) explain that the group interview is often more useful than individual interviews with children. Children differ from adults in cognitive and linguistic development, attention and concentration span, ability to recall, and life experience what they consider to be important, status and power (Arksey and Knight, 1999, p.116).

Arksey and Knight also explain that it is important to build trust with children, make the interview non-threatening and enjoyable, use children's language and straightforward

language, ask questions that facilitate concentration for age of the child, to ensure that children can understand abstract questions and allow them to think.

Focus group interviews of students and teachers considered selected questions from student and teacher questionnaire. Student focus group interviews discussed questions related to language, culture, extra/co curricular activities, co-operative learning, religious festivals, subjects and text books. Teacher focus group interview discussed attitudes about multicultural education, extra help for students, school curriculum, text books and challenges in multicultural classrooms.

Table 4.9 in Appendix C summarises the affordances of interview and questionnaire techniques.

4.4 Data Analysis

4.4.1 Descriptive statistics

The quantitative aspects of the questionnaires were analysed using descriptive statistics.

Descriptive statistics are used to present quantitative descriptions on a manageable form. In a research study we may have lots of measures. Or we may measure a large number of people on any measure. Description statistics help us simply large amounts of data in a sensible way

(Trochim, 2006 p.1).

Trochim explained that one of the common ways to describe a single variable is with a frequency distribution. In this research frequency distributions were shown as tables. Distributions are displayed using percentages of student responses and teacher responses in five schools of Sri Lanka. Further, appropriate chi square (χ^2) statistics were calculated to investigate whether there were significant differences between responses of groups by ethnicity and gender in Sri Lanka. Distributions were displayed using raw numbers of student responses and teacher responses in the school of England because the number of students and teachers were small.

4.4.2 Thematic Analysis

Cohen *et al* (2011) explain that thematic analysis is an important approach to data analysis. According to Daly, Killehear, and Gliksman (1997) thematic analysis is a search for themes that emerge as being important to the description of the data that has been collected. The process of thematic analysis involves the identification of themes through 'careful reading and re-reading of the data' (Rice and Ezzy, 1999, p.258). 'It is a form of

pattern recognition within the data, where emerging themes become the categories for analysis' (Fereday and Muir-Cohrance, 2006, p.4).

The qualitative data for the current study comprised transcripts of student and teacher focus groups in five schools in Sri Lanka and in the English school, and interviews with school principals and policy makers in Sri Lanka and the head teacher in the English school, and also open-ended responses to the questionnaires for both students and teachers in the two countries. The process of data coding and identification of themes was undertaken as outlined by Cohen *et al.* below. At each stage the transcripts were re-read to ensure familiarisation and trustworthiness in the final interpretation of the data.

The thematic analysis for the current study incorporated several stages outlined by Cohen *et al.* (2011, p. 255) as:

- generating broad categories of meaning;
- classifying, categorizing and ordering material within these categories of meaning;
- structuring narratives to describe the contents;
- interpreting the data.

The broad categories of meaning were informed predominantly by Banks's (1981, 1989, 1993, 1994, 2006 and 2008) work as outlined in the literature review. The process at the first stage involved reading each transcript, listening to each recording and summarizing the raw data within each broad category. The data were further interrogated to identify any emerging themes not compatible with the broad categories.

Within each broad category the data were interrogated for similarities and differences within and across respondent groups, and these data were classified and refined as a result. In this way sub-sets of themes were created within each broad category.

Once the sub-themes had been identified they were re-structured into broader conceptualisations that enabled the overarching narrative to be written. The sub-themes provided further organisational layers to the narrative.

This rigorous qualitative analysis enabled a richer understanding and interpretation of the quantitative data also.

4.5 Ethical considerations

Ethical issues that could potentially arise throughout the data collection from all participants were taken into consideration. Ethical Guidelines for Educational Research (BERA, 2011) to protect research participants including with respect to confidentiality

issues were followed. The BERA guidelines explain ‘Individuals should be treated fairly, sensitively, with dignity and within an ethic of respect’ (p.5).

Specifically, the following actions were taken:

1. Relevant permission was obtained to conduct surveys and interviews from principals, specific teachers within the schools, relevant officers in local authorities in England and Sri Lanka.
2. Research was conducted on the basis of anonymity for the respondents. All interviews were carried out with agreement of the interviews. No individual school was identified by name.
3. Information was given in written form to all school participants explaining the purpose of the research. Initial contact with government officers was made by means of a written explanation of the purpose of the research. Interview questionnaires were sent prior to interview. All correspondence to schools, institutions and individuals taking part in this research was submitted to the Ethics Committee of the Institute for Research in Education (IREd) at the University of Bedfordshire for prior approval. Likewise all interview questions and questionnaires for the pilot studies were submitted for prior approval by IREd (See 4e in Appendix C).
4. All completed questionnaires were held securely in password-protected files within the university as well as electronic files on the university computer.
5. Care was taken to ensure that no respondents were stressed during the surveys and interviews which were conducted by the researcher. All participation in the study was voluntary and participants were informed that they might withdraw from the project at any time up to the end of data collection.

4.6 Chapter summary

The purpose of this chapter has been to provide a picture of research methods used in this study. This research was based on qualitative and quantitative research approaches and comparative research design. The research followed Bray and Thomas’s (1995) framework for comparative analysis. However, this research focused on only level five, schools, level six, classrooms and level seven, individuals. For aspects of education and society, the focus was curriculum, teaching methods and political change. For locational demographic groups, research concentrated on ethnic groups, age groups, religious groups and gender groups.

The sample included students, teachers and principals/head teacher in Sri Lanka and England. In addition policy makers in Sri Lanka also participated in the research. Interviews and questionnaires were used to collect data from the sample. Documentary analysis, descriptive statistics and thematic analysis were used for the data analysis of the research.

Chapter 5: Results and analysis. Part 1: teacher training, professional development and language issues

5.0 Introduction

This study was undertaken in two different countries with very different historical, cultural and geographical backgrounds, but with a particular focus on Sri Lanka. Essentially the focus of this research is on multicultural education in Sri Lanka, and on such education in one school in England with the outcomes thrown into sharp relief and discussed against a framework drawn from Banks's (1984, 1989 and 2004) work.

This chapter presents the results of a part of the analysis of the main study as it relates to the details of participants and key findings associated with language issues. Where appropriate a chi square (X^2) statistic has been calculated to investigate whether there is a significant difference between the responses of different ethnic and gender groups. In some cases this difference was between responses indicating 'Always', and those indicating less than 'Always'.

This chapter begins by outlining the backgrounds of the students and teachers who participated in the research and focuses on important differences that are seen to contribute to the development of multicultural understanding in teaching and learning in schools, in particular issues of qualifications, training and experience. It continues by highlighting the main issue of language which is the issue of prime concern in the findings and which also has particular relevance for teacher training, qualifications and professional development in multicultural schools.

5.1 Students' backgrounds

In Sri Lanka, all five principals reported that there were Sinhala, Muslim, Tamil and some Burgher and Malay students in their schools. In the sample of 321 students' the majority were either Sinhala (46.9%) or Muslim (39.3%). A much smaller proportion was Tamil (12.5%). Burgher (1.9%: six students) and Malay (1.6%: six students) were even fewer. All five schools individually had approximately the same proportions of ethnicities, except Girls' School 2 that had a bigger proportion of Muslims (42.9%) than other ethnic groups (Table 1, Appendix D).

Overall, the biggest proportions of students were from Islamic backgrounds (41.1%) with a slightly smaller proportion being Buddhist (36.4%). A small number were either

Christian (11.8%) or Hindu (10.6%). In both girls' schools Buddhist students represented approximately 30% of the total, with proportionately more Muslims (around 45%). In one boys' school there were more Buddhist than Muslim (approximately 48%: 33%). In Boys' School 2 it was the reverse (approximately 36%: 40%) (Table 2, Appendix D).

In the sample from the English school the majority of students, twenty six, were White British (63.4%). Five were Asian British, five were Black Africans, two White East Europeans, two Mixed (White and Black African, White and Asian) students and one Black Caribbean (Table 1, Appendix G). Overall, the biggest proportion of students, twenty, had no religious backgrounds (48.8%). However, fifteen students (36.6%) were Christians, two were Muslims, two Hindus and two Buddhist (Table 2, Appendix G).

In Sri Lanka roughly similar numbers of male and female students were in the sample (Table 3, Appendix D). Similar numbers of students were in each age group from twelve years to sixteen years, with a smaller number from seventeen to eighteen years (Table 4, Appendix D). In England, there were slightly more males than females in the sample (Table 3, Appendix G). There were more students aged thirteen than students' aged fourteen and fifteen, and smaller numbers still aged sixteen and seventeen (Table 4, Appendix G).

5.2 Teachers' backgrounds

There were 114 teachers in total in the five schools in Sri Lanka, and fourteen in the English school. All teachers were from a Sinhala background in Sri Lanka, except for one teacher in Boys' School 1 (Table 1, Appendix J). There were teachers from different ethnic backgrounds in England: White British, White Irish, Mixed (White and Black Caribbean), Asian British (Pakistani) and Asian British (Bangladeshi) (Table 1, Appendix K). Almost all teachers were from Buddhist backgrounds in Sri Lanka (Table 2, Appendix J). In England the majority of teachers were from Christian backgrounds, four teachers did not mention a religious group, two had no religion and two were Muslim (Table 2, Appendix K).

In both Sri Lanka and England the majority of teachers were female (Table 3, Appendix J) and (Table 3, Appendix K). Overall, the biggest proportion was between thirty one to forty years old in both countries (Table 4, Appendix J) and (Table 4, Appendix K). In terms of teaching experience, in Sri Lanka 56% of teachers had between zero to ten years' teaching experience (Table 5, Appendix J), while in England the majority had between zero to ten to fifteen years teaching experience (Table 5, Appendix K).

The qualifications of teachers were dissimilar in Sri Lanka and England. In Sri Lanka nearly half the teachers were not qualified to degree level. A high proportion (45.7%) had only A-level GCE (Table 6, Appendix J). Those with less experience tended to have higher qualifications. More teachers with over twenty one years teaching experience (sixteen) have only A-level GCE (Table 7, Appendix J). More teachers who were newly recruited had a degree. Kaleel (2008) explained that the Ministry of Education formulated a national policy on teacher recruitment making a first degree mandatory for teacher recruitment from 2009. The results of this research reflect this policy and show that more newly recruited teachers had a degree than teachers who were recruited more than a decade ago. However, the fact that almost half the teachers in the sample were not graduates implies that there is a great need to improve the qualifications of many serving teachers also.

In England all the teachers had a degree and a teacher training qualification (Table 6, Appendix K).

5.3 Teacher attitudes and professional development

The majority of teachers in the schools in Sri Lanka and England agreed that their school should offer multicultural education. However, qualifications and experience seem to be related to teachers' feelings in this regard. Pre-service teachers need observational, empirical and analytical skills to monitor and evaluate to their own teaching style and develop as reflective practitioners (Sharma, 2005). Teachers need to develop awareness of their own cultural perspectives, belief and behaviours. Teacher education programmes must include global knowledge and cross-cultural experience (Sharma, 2005)). Teachers need to be aware that their own cultural perspective is not the universal perspective. In Sri Lanka the highest proportion of those who strongly agreed that their school should offer multicultural education was teachers with postgraduate teaching qualifications. Some teachers felt that it was easy to build social cohesion in a multicultural school where Buddhist, Christian, Muslim and Hindu students and Sinhala, Muslim and Tamil students studied together in one class without problems, and that this needed to spread all over the country. Teachers in Girls' School 1 said that in their school all students were treated the same irrespective of cultural background and when talking about Sinhala values in lessons they discussed Muslim and Tamil cultural values also. Some teachers in Girls' School 2 commented that their school taught its students to respect each other's religions and culture. However, in every experience category over 20% disagreed to some degree with

the view that their school should offer multicultural education (Table 8, Appendix J). Over one quarter of those with no postgraduate teaching qualifications disagreed (Table 9, Appendix J). In Sri Lanka it may be, therefore, that level and recency of qualifications makes a difference to perceptions here. In England, by contrast, where teachers were qualified graduates, all teachers from all ethnic, educational and experience categories agreed that the school should offer multicultural education.

Linked with the issues of levels of teacher qualifications is the issue of teacher's beliefs about ethnic matching. In Sri Lanka, overall over 50% of teachers in all schools agreed to some extent that teachers prefer to teach children of the same background as themselves (Table 10, Appendix J). The biggest proportions of teachers who agreed with the statement were those with degrees or postgraduate teacher training qualifications (71.4% and 79%) with a considerably lower proportion of teachers with A-level. Nearly 40% of those with A-levels disagreed to some degree (Table 11, Appendix J). In the open-ended questions on the questionnaire some teachers explained that teachers tried to teach students according to the teachers' own backgrounds. Therefore, it was difficult to develop good teaching and learning processes between teachers and students with different backgrounds without additional training to do so.

In England where all the teachers were trained graduates the majority of teachers disagreed somewhat or strongly disagreed with the statement about teachers preferring to teach students of the same background as themselves (Table 7, Appendix K). The majority of teachers from all experience categories disagreed strongly or disagreed somewhat with the statement (Table 8, Appendix K). Only two teachers with a Postgraduate Diploma in Education and one teacher with a teaching certificate strongly agreed or agreed somewhat (Table 9, Appendix K).

Linked also with the level of teachers' experience and training in multicultural education is the issue of understanding the difference between the meaning of body language and speech in cultural contexts. Teachers in both Sri Lanka and England expressed the belief that it was important to understand that body language and speech mean different things in different cultures. In Sri Lanka all the teachers in all five schools strongly agreed or agreed somewhat. The highest proportion of those who strongly agreed was in the Postgraduate Diploma category (Table 12, Appendix J). In England almost all the teachers in all ethnic groups strongly agreed with the statement (Table 10, Appendix K).

The majority of teachers in the schools in Sri Lanka believed teachers should show respect for the cultural, racial and ethnic differences of their students (Table 13, Appendix J) and (Table 14, Appendix J).

In Sri Lanka the teachers' questionnaire and the focus group interview indicated the majority of teachers from all five schools felt that teachers need to respect the cultural, racial and ethnic differences of their students (Table, 15 Appendix J). It may be significant here that the students' questionnaire indicated that the overwhelming majority of students from all ethnic groups felt that their teacher knew some expressions in the languages used by different students. The highest proportions of teachers with the most positive perceptions were those with six to ten years teaching experience and teachers with graduate teacher training or a degree (Table 16, Appendix J) and (Table 17, Appendix J).

The majority of teachers in the five schools in Sri Lanka also believed in the importance of awareness of the ethnic and cultural backgrounds of all students in their classrooms (Table 18, Appendix J). However, it seemed that teaching experience and qualifications were important factors here too. Teachers who were more recent recruits to the profession, those with between twenty one to twenty five years' experience and teachers with a PGDE and a degree were more likely to agree strongly than other groups. Around 60% of teachers with a PGDE and a degree strongly agreed with the statement with a slightly lower proportion of teachers with A/L. One teacher with a Masters of Education also strongly agreed with the statement (Table 19 and 20, Appendix J).

In England all teachers in all ethnic groups agreed strongly or agreed somewhat with the statement 'Teachers should be aware of the ethnic and cultural backgrounds of all students in their classrooms' (Table 11, 12 and 13, Appendix K). The student questionnaire indicated a difference in views about whether teachers knew some expressions in the language used by different students. The majority of students from all ethnic groups agreed that their teachers knew some expressions in the language used by different students. Sixteen students had negative views. When both the pilot and fourteen students in the main study felt that their teachers did not know expressions in the languages used by different students there may be some concern.

Teachers who participated in the focus group interview in the English school said there was an awareness of the cultural backgrounds of all pupils in the classroom, and that this understanding was informed in various ways. For example, teachers had all students' data. Teachers tended to really look at the children themselves rather than look at the cultural

background. All students were included in teachers' planning regardless of the cultural background even if there was an EAL and SEN issue. For example, teachers would not use a pig's heart if they had Muslim students in the classroom. Not in the classroom though. A focus group participant said: 'For example, the issue with the pig heart, it's not done as a, I've got a Muslim in my class, I mustn't use ... it's just a standard practice'. Teachers were aware that some were fasting at certain points of the year and that this might affect students' energy levels through the day. One teacher had experience in her last school; she had a large proportion of Gypsy/Roma Travellers. There was an intervention pack specifically set up for the Gypsy/Roma Traveller students because their attendance was always poor. As one teacher in the focus group commented:

In my last school I had a large proportion of Gypsy Travellers and one of the things that we had to be aware of, we usually had a pack for them because their attendance was always poor and they tend to not really come in much during the last year of school. So there would be intervention packs specially set up for the Gypsy/Roma students.

However, some teachers explained through question twenty five in the teacher questionnaire that they did not think about students' cultural backgrounds. In all probabilities this reflected teachers' views about being fair to all students:

- One teacher said that s/he did not think about students' ethnic backgrounds and was personally aware of difference and tended to treat all as equal. Teaching was designed to progress learning not because of students' cultural backgrounds.
- One teacher said that s/he went to school with culturally diverse students.

Teacher attitudes regarding multicultural education are very important to students' learning and engagement. The majority of teachers in school in Sri Lanka and the English school expressed a belief that it was possible to plan lessons and choose resources with different languages of the various students' groups in mind. In Sri Lanka nearly 80% of teachers with a degree strongly agreed with a slightly lower proportion of teachers with a postgraduate diploma (63.2%) (Table 21, Appendix J). In England also the majority of teachers strongly agreed or agreed somewhat with the statement.

However, a number of challenges were raised in relation to teaching and learning in multicultural classrooms. In the focus group interviews and questionnaires in England staff mentioned a number of challenges including curriculum design, time, and knowledge to plan multicultural teaching. One teacher said that finding time to create resources for example mathematics and finding the balance for each student were challenging. Another

teacher said that the challenge depends on content and what the students want. Stereotyping and misconceptions could occur. One teacher suggested that all students regardless of cultural differences should be taught using the same teaching tools. Stereotyping of students by peers/staff should be non-acceptable.

No particular challenges and issues were identified across the schools in Sri Lanka. Nevertheless it is clear that these teachers had a sense that they needed training to teach in the multicultural school because, in the open-ended section of the questionnaire, they suggested they would benefit from a range of types of training, including:

- training in the practice of how to teach in a multicultural classroom;
- how to use teaching aids in a multicultural classroom;
- how to create a child friendly school environment;
- child psychology training, counselling training and training in human rights;
- aesthetic and creative skills;
- computer skills and administrative knowledge;
- training in Tamil and English language training.

This last point is particularly interesting given that, as Perera *et al.* (1994) explain, according to the 1997 reforms, and to the national language policy, student teachers must be provided with facilities to improve their official languages and link language (English). As teachers in the focus group commented in Girls' School 1, 'We need Tamil and English language training. If we have good communication skills we can make better inter relationships with Tamil and Muslim students'.

Interestingly teachers from Girls' School 1 also commented that school inspectors needed greater knowledge about multicultural classrooms.

The teachers in the English school also commented on what they saw as requirements for teacher training about multicultural education, for example:

- processes to share ideas and resources, for example a teaching and learning folder in the school virtual learning environment;
- training in the area to provide resources and support materials;
- visits to as many different schools and classrooms as possible during initial, teacher education programmes or teacher training to prepare teachers to teach culturally

diverse students by providing examples and best practice to offer practical experience, for example observations and small group work;

- activities designed to develop understanding of how cultures and ethnic background can affect education so teachers can consider that in their planning and teaching. One teacher suggested that s/he believed teachers tend to learn depending on the type of school teachers teach in. Contact is the best learning to promote awareness of cultures and/or their disposition in the school system. There is rarely a school with an even spread. Another suggested that teacher education programmes should prepare teachers to teach culturally diverse students by making experience of working in schools of diverse backgrounds compulsory;
- the dispersion of minorities is different in different areas and, within an area, different schools have different minority groups. Therefore, teacher training should depend on the type of school a trainee is going to work in.

Teachers' views about the kind of teacher training and/or professional development that would enable them to teach more effectively in multicultural classrooms seemed clear. However, the majority of teachers in both schools in Sinhala and the English school reported that they never had an opportunity to participate in workshops for multicultural education. In Sri Lanka, for example, over 50% of all teachers across all five schools replied that they never had the opportunity to participate in workshops for multicultural education (Table 22, Appendix J). The only category of teachers where nearly 50% responded that they had any opportunity at all was those between sixteen to twenty years teaching experience, but even here 42.9% responded 'occasionally' (Table 23, Appendix J). In England teachers' ratings of whether there was an opportunity to participate in workshops for multicultural education were also low. The majority of teachers from all teaching experience and qualifications categories replied 'Never' (eight) that they never had the opportunity to participate in workshops for multicultural education (Table 14 and 15, Appendix K).

5.3.1 Comparison between Sri Lanka and England

As a number of educators have commented, qualifications and effectiveness of teachers is a large part of the success of education reforms initiatives. Teacher education should be a major focus of reform initiatives (Corcoran, 1995; Corcoran, Shields and Zuckewr, 1998). It is therefore a concern that, whereas in the English school all the teachers had a degree and a teacher training qualification, across the five schools in Sri Lanka, a high proportion (45.7%) had only A-level GCE. In England teaching is considered to be a

profession. One common definition of professionalism is having expert knowledge of theory and practice in the particular area (Leaton and Whitty, 2010). In England teachers are expected to have such knowledge through their required qualification. In Sri Lanka, however, many do not yet consider teaching to be a profession. Many teachers were not qualified in the same way and to the same level as teachers in England. The outcome in that some teachers in Sri Lanka are not able to carry out some of the activities that, as De Silva (2009) say are crucial to the effectiveness of multicultural education. This is reflected in the schools in this piece of research. Having said that, however, recruits are now more highly qualified, as is also reflected here. Further professional development for multi-cultural education is much more limited, however.

Some teachers in all schools in Sri Lanka expressed a wish for professional development in how to teach well in multicultural classrooms, how to use resources, gain better understanding of children from different cultures, how to develop relationships with parents of different backgrounds, and how to teach Sinhala to non- Sinhala speaking students. As reported by teachers in the five schools in the current study, access to such professional development is lacking, however.

In the English school some teachers wanted training to understand diverse pupils, cultures and backgrounds so they could use this in their planning for lessons. However, the majority of teachers reported that they never had the opportunity to participate in professional development for multi-cultural education. One teacher felt the issues should be addressed in initial teacher training. It is interesting that the current standards for Qualified Teacher Status (QTS) have reduced this emphasis and instead relocates it in relation to supporting British values that is adopting an assimilationist position rather than recognising difference. The issue here, clearly, is that of whether, at an early stage, trainee teachers will understand the importance to teaching and learning of acknowledging children's cultural backgrounds, as at least one teacher in this sample felt was important.

In Sri Lanka the 1997 reform suggested that the curriculum for teacher education be rearranged for teachers with the necessary competencies to teach the school curriculum. The reform expected to include education for human values, human rights, national cohesion, gender rights and the environment from the teacher education in Sri Lanka. It also proposed the integration of concepts of national cohesion, peace, and conflict resolution into teacher education programmes focusing on the principles of education, classroom management, sociology of education, counselling and guidance because these concepts included the general education subjects of life competencies, religion, and

culture (Perera *et al* (2004). The NIE provides pre-service peace education training to teacher training students and the Ministry also provides in-service training to principals and teachers to spread peace education in Sri Lanka. The literature review outlined a number of initiatives that had taken place in teacher professional development to support multicultural practice in Sri Lanka (see chapter 3). It is clear from the current research that there is a great need for many more such programmes in Sri Lanka especially given that the teachers in the current study reported that they never had access to such professional development. The teacher questionnaire and focus group interview shows over half of teachers (61.2%) from all teaching experience categories reported that they never had the opportunity to participate in workshops for multicultural education.

Similarly in England access to training for multicultural education has been made available from time to time. The literature shows that the requirement that all student teachers should have some training for teaching in a multicultural society began between 1981-1985 when, during Sir Keith Joseph's period of office as Secretary of State for Education, CATE (Council for the Accreditation of Teacher Education) was established. However, the data from the teacher questionnaire indicated that the majority of teachers from all ethnic groups, all teaching experience categories and education qualification categories never had the opportunity to participate in workshops for multicultural education.

5.4 Language issues

Banks (1976) explained that multicultural education needs to foster the study of ethnic group languages as legitimate communication systems. In the context of Sri Lankan schools, the implications of what he says here are that all students' languages would be considered a legitimate form of communication, not simply Sinhala, Tamil and English. Cummins (2000) confirms the importance of language use in the multicultural classroom in relation to student academic achievement in his reference to student interactions. 'The interactions that bilingual students experience in schools create the conditions for academic success or failure' (p.33).

While English is the only official language in England and, as such, students are taught in English in the English school, Sri Lanka is officially a tri-lingual country. As discussed in chapters 2 and 3, from Independence there has been a policy in Sri Lanka in the Government schools that Sinhala as the official language and English as the link language should be taught to all children, as part of the school curriculum. However, in the 1970s

Tamil was also accepted as a national language with the expectation that students would become competent in either Sinhala and English, or Tamil and English. To reduce the language differences among ethnic groups at upper secondary level in 2000

English medium was introduced for GCE (A/L) science students and in 2002 English medium instruction was introduced at the junior secondary level (Science and Mathematics at grade 6 and later to Social Studies and Health and Physical Education). However, this period was also marked by a civil war that disrupted the education of many students. During the war NER (2003) recommended that teaching two languages is very important to Sri Lanka's national integration and cohesion because it helps to develop inter-cultural understanding among students from different ethnic groups in Sri Lanka. Therefore, from 2004 every school began to allocate two timetabled periods in the junior secondary grades to the teaching of the two national languages. Further, for more than thirty years a free textbook policy has existed in Sri Lanka. As a further effort to promote national unity, and through this free textbook policy, the education publication department (EDP) has produced textbooks for Tamil and Sinhala as a second language. The EDP has its own programme for promoting social cohesion and multi-ethnic understanding under two aspects: producing texts in the two national languages and ensuring that textbooks reflect Sri Lanka's pluralistic society. The EDP and the National Institute of Education (NIE) are concerned that the school curriculum should promote social cohesion with a special focus on learning the culture of other ethnic groups through the learning of a second national language, English as a link language and learning of religious, ethnic, civic and human values. The EDP proposed that teaching techniques and the syllabus should reflect and value diversity and unity, and strengthen capacities for interaction and integration through core-curricular activities. Currently there is a proposal that the Ministry of National Language and Social Integration (MNLSI) is going to conduct a special programme on the principles of social integration for school principals, teachers, and non-academic staff through languages (MNLSI, 2013).

From the discussion above one might expect, given that government policy related to the learning of the two national languages with English as the link language has been in existence from the late 2000s, all secondary students such as those in the five schools at the centre of this research would be reasonably competent in speaking and writing their own language, the second national language and English, and that the teachers in these schools would be well trained in the use of two languages at least and would be competent languages users themselves. All the policy makers that were interviewed argued that, in Sri Lankan schools, every student can learn Tamil as a second language

and Sinhala as a second language, together with English as a link language. As one commented:

In our schools our students can learn three languages. Every Sinhala medium student should learn Tamil language and every Tamil medium student should learn Sinhala language and every student needs to learn English as a link language.

They thought that learning all three languages is an important way to successfully implement multicultural education. However, during this period it is also very clear that civil war has disrupted much of the education system and that, as a consequence, renewed focus is being placed on strategies to improve social cohesion through greater multi-lingual competency.

5.4.1 Differences in language competency across ethnic groups

The student questionnaire shows Muslims and Tamils were more likely than Sinhalese to speak more than two languages at home. Overall, more Sinhala students spoke Sinhala at home in Sri Lanka. More than a quarter of students from Muslim and Tamil backgrounds spoke both Sinhala and Tamil at home. Tamil and Muslim students were more likely to speak Sinhala, than Sinhala to speak Tamil, therefore (Table 5, Appendix D). A chi square indicated that there was a significant difference between the groups in terms of language spoken at home ($p < 0.001$) (Table 5a, Appendix D). Therefore, Muslim and Tamils could sharpen their language skills at home more than Sinhalese. The student focus group interview in Girls' School 1 confirms that Muslim and Tamil students could speak Sinhala well because low (Table 5, Appendix G). The majority of students spoke only English at home. There were no White British students who spoke two languages at home. However, minorities could speak more than one language at home of their family background and the help of their friends.

There was no significant difference between Tamil and Muslim students in terms of language use at home ($p = 0.101$) (Table 5b, Appendix D).

In England the number of students who spoke more than two languages was

Gender-wise there was no difference between males and females in language spoken at home.

The Sri Lankan schools in which the research was conducted encouraged students to speak Sinhala at school because these schools are Sinhala medium schools. The principals of all five schools confirmed that they encouraged all students to speak in Sinhala in the school. Most students spoke Sinhala with their friends in the schools in Sri Lanka. Less than a quarter of Sinhala, Muslim and Tamil students spoke both Sinhala and Tamil with

friends. In the five schools, most students spoke Sinhala only with their friends in school, in particular Sinhala students (86 %), with around 65% of Muslim and Tamil students (Table 6, Appendix D). A chi square calculation indicated a significant difference between ethnic groups in terms of speaking the national language that was not that of their own group ($p < 0.001$) (Table 6a, Appendix D).

The results imply that, if more students communicated in Sinhala language with their friends, this may further help Muslims and Tamils to develop their Sinhala day-to-day language skills. Therefore, Muslims and Tamils had a greater opportunity to make friendships across ethnic groups than Sinhalese. This is an important finding, given that friendship groups are a very important consideration in supporting national cohesion and reducing misunderstanding among ethnic groups. This issue did not pertain in the English school where all students spoke only English with their friends.

When comparing male and female students' responses more female students spoke only Sinhala language (c 82%) with their friends than male students (c 66%) in the five schools. More male students spoke Sinhala and Tamil (c 23%) than female (c 8%) students (Table 1, Appendix E).

In terms of competence in reading, around 80% of Sinhalese reported that they could read two languages, but over 50% of Muslims and Tamils could read three languages (Table 7, Appendix D). To reduce distance between Sinhalese and Tamils in Sri Lanka all government schools teach two National languages and English as a link language. However, these findings indicated that more Sinhala students could read up to two languages and more minorities could read three languages. All policy makers also agreed with bilingual education and thought it would help to encourage social cohesion in Sri Lanka.

The majority of students from all ethnic groups in the five Sri Lankan schools could also read Sinhala best, an unsurprising result given that the medium of instruction was Sinhala (Table 8, Appendix D); for both male and female students see Table 2, Appendix E. Around 90% of students from all age groups could read Sinhala best across all five schools (Table 1 Appendix F). A chi square calculation of the difference between ethnic groups' ability to use the national language that is not of their group indicates a highly significant difference ($p < 0.001$) (Table 8a, Appendix D). There was no significant difference between age groups ($p < 0.2$) (Table 1a, Appendix F).

In terms of the language in which students felt the most comfortable for expressing complicated ideas when their first language was not Sinhala, both Tamil (53%) and

Muslim (65%) students felt most comfortable in Tamil (Table 9, Appendix D). However, 35% of Tamils and 21% of Muslims were most comfortable using Sinhala. Numbers of those who felt comfortable in English were very small. The implication here reflects what has already been discussed above, that both Tamil and Muslim students report themselves as having a fair degree of competence in both national languages.

Albeit there are differences between ethnic groups in terms of multilingual competence, the findings with regard to the development of language competence over time appear to be quite positive. Across the five schools, it was noticeable that at twelve years old students spoke only either Sinhala (90%) or Tamil (10%) with friends. By thirteen years old the proportions had changed and 10.2% spoke in two languages. This percentage rose to 28% by age sixteen. At eighteen years old the percentage speaking two languages was 22.2%. This overall pattern was repeated in all five schools (Table 2, Appendix F). The difference between those aged twelve in their first year at school and those aged eighteen in their last year is highly significant ($p < 0.001$) (Table 2a, Appendix F). Equally, in terms of reading, the proportion of those reading multiple languages changed as students grew older. 20% of students aged twelve, could read only Sinhala (18%) or Tamil (20%) in the five schools. By age eighteen, the proportions had changed. Only one student could read one language and the proportion of those reading three languages had risen to nearly one half (47.2%) (Table 3, Appendix F). More senior, rather than junior, students reported that they could read three languages best. This result indicates the perceptions of students of all ethnicities that they continued to develop their trilingual skills as they matured.

In the English school a summary of languages spoken with friends shows all students used English to communicate with their friends (Table 6, Appendix G; Table 1, Appendix H; Table 1, Appendix I). Unlike Sri Lanka, England has only one national language. Leicester (1989) explained that bilingual education was rejected by the Swann Committee (1985) that encouraged education through the medium of the English language only. This has been the situation since that time. That being said, currently the Department for Education has an expressed intention to support children for whom English is an additional language: 'The Government is committed to supporting pupils for whom English is not a first language'

(<http://www.education.gov.uk/schools/pupilsupport/inclusionandlearnersupport/ea1>), accessed 09.01.14). Data from the student questionnaire indicate almost all the students spoke only English at home, with ten speaking other languages (one Romanian, two Polish, five Asian-British speaking Bengali and English [2], English and Tamil [one], English and Thai [one], two Black Africans speaking Kikuyu and Swahili [one, Twi and

English [one], one mixed Black and White African speaking Portuguese.). There were no White British students who spoke anything other than English at home. All students used English to communicate with their friends. As noted above in relation to the Sri Lankan context, this is a very important point because talking with friends helps to develop English language skills and break down the barriers between students because they can understand each other well.

The languages students reported that they could read largely reflected those they said they used at home. Fourteen out of forty one students in England could read only English. More minority ethnic students could read more than two languages than English students (Table 7, Appendix G). Additionally, however, some students reported that they could read the languages that are specifically taught at school that is French and Spanish. Almost all the students said that the language they could read best was English except for two White British students who said they could read French best, two Eastern Europeans (one Polish, one Romanian), one mixed Black and White African who read Portuguese best, one Black African who read both Swahili and English best (Table 8, Appendix G).

More males could read only English than females (Table 2, Appendix H). The majority of students from all age groups could read only English or English and French (Table 2, Appendix I). In England, the language students felt most comfortable for expressing complicated thoughts and ideas where their first language was not English shows four students used English and two students used Portuguese and Polish. However, there were nine students who did not answer this question. Almost all students for whom English was not the first language, regardless of ethnicity, felt most comfortable expressing complicated ideas in English (Table 9, Appendix G).

The implication here seems to be that, in the English school, there appeared from the students' reports to be little problem with communicating and learning in one common language, English. As the head teacher interview of the pilot study had indicated, schools in England encouraged spoken English in the classroom for minority ethnic students. However, in England the use of other languages tends not to be encouraged in classrooms except for curriculum access when students with English as an Additional Language (EAL) first arrive. Many schools have an EAL department and teaching resources which help EAL students to improve their English.

5.4.2 Concerns about language acquisition and use

In both Sri Lanka and England there are policies stemming from central government that are designed to promote the acquisition of the national language(s) in schools, In Sri

Lanka, for example, all five principals commented that every student was required to study a second language and English as a link language. Policy Maker One said that in Sri Lankan schools, every student could learn Tamil as a second language and Sinhala as a second language together with English as a link language. In addition students could learn German, Japanese, French, Arabic, Malay, Hindi, Pali and Sanskrit in school also. Policy Makers Two and Four confirmed that the common curriculum ensured second language learning for all students which meant that if students' mother tongue was Sinhala they had to learn Tamil as a second language. If students' mother tongue was Tamil, they could learn Sinhala as a second language. As an international language students learnt English from primary to senior secondary level in the normal school system. The school system provided for language teaching from Grade Three, although children learnt to speak some English words through different activities from Grades One and Two. Policy Maker Three explained that learning all three languages was perceived as an important way to successfully implement multicultural education, and he said this challenge deserved more attention at the policy level.

In England there is a funding stream for English as an additional language in schools, and a number of initiatives operate at local level to support students for whom English is not their first language to acquire competency in curriculum subjects in part through the medium of their own language with the intention that they will gradually be inducted into education through English full time.

Despite official policy about language learning in schools, some of the comments made by policy makers and a summary of responses to teacher questions twenty five, twenty six and twenty seven shows one of the main issues and challenges raised by teachers and policy makers was language in all the schools in the current research. In Sri Lanka teachers' perceptions about students' language competence differed from the students' reports to some degree. A number of concerns in relation to language issues were raised by teachers in all five schools in the questionnaire responses and focus group interviews. They reported that the main challenge was language in the multicultural classroom, for example:

- There was a serious issue with regard to the availability of suitably qualified staff. The policy makers pointed out 'We don't have permanent qualified teacher trainers to train teachers for second language teachers. Therefore we don't have qualified teachers to teach Tamil language in the school.' Some teachers in the five schools commented on their lack of Tamil language knowledge that meant they could not understand the

languages spoken by Tamil and Muslim students. 'It is difficult to understand when Tamils and Muslims use Tamil language. Sometimes it makes me uncomfortable.' Some teachers could not understand the language spoken by students. When students did not speak or understand Sinhala either, this affected their relationships with students and their ability to communicate with them effectively.

- In their school curriculum, students could learn Tamil as an additional language. However, Sinhala language teachers in all five schools, in particular Economics, Buddhism, Science, Maths, Science, Agriculture, Sinhala literature and Food Technology teachers, felt that some of their students did not have basic knowledge regarding grammar, and had difficulties with understanding difficult Sinhala words. Sometimes students' language issues related to pronunciation, or understanding of Sinhala language. This issue could sometimes be a disadvantage, for example, teachers in the Mixed School and Girls' School 1 said some students who were not Sinhala first language speakers could not do so well on written tests. 'When some students, especially Muslims and Tamils, do not have proper Sinhala language skills, it is difficult to face written tests well'. Some non-Sinhala students were reported to have pronunciation issues in Sinhala which also affected Sinhala students, some of whom started to copy other students' mispronunciation. 'When some Muslims did bad pronunciation some Sinhala students also use the same pronunciation.
- Principals in the five schools commented that teachers helped students who had low achievements individually after school or during school time to develop their Sinhala language levels. 'All teachers in my school help students with low achievement to develop their skills. Sometime it will be after school. Teachers individually help students who can not speak or write well'. However, some teachers in the Mixed School and Girls' School 1 felt that they had to give disproportionate amounts of energy to teach students for whom Sinhala was an additional language.
- There were comments from some teachers that a few students could not speak any language properly whether they were Sinhala, Muslim or Tamil. These issues are very important in schools because, as Banks (1988) explains, communication breakdowns between teachers and students can lead to larger problems of student alienation, discontent and academic failure. On the one hand those students who were competent in more than one language clearly would have an advantage in the longer term. However, for some whose first language was not Sinhala and who found

learning through the medium of Sinhala difficult, there was a serious disadvantage because they could not do so well on written tests.

Not all teachers expressed negative comments, however. Some teachers in Girls' School 1 indicated that some students had good language skills and others did not, therefore it was not possible to generalise. Some teachers across all five schools reported that they learnt different languages from students.

In England, data from the teacher questionnaire indicates that language issues were also perceived as one of the challenges in the school, but that this view was not universally held:

- Two teachers mentioned language and body language, one 'understanding the students and their communication skills', and one understanding students' speaking ability and use of the English language.
- Whilst one teacher felt that homophones created problems for some students, other thought that EAL students' command of English tended to be very good. One teacher said that sometimes s/he felt that students' language problems related to the fact that 'sometimes a language creates barriers, for example words and terms that have more than one different meaning' However, according to the focus group interview, dance and music teachers said the command of English among students with EAL in their school commands of English was very good. In any case there was special provision for EAL students' language difficulties in English. 'I only have two students with EAL; however their command of English is very, very good.'
- Problems could arise with the unplanned arrival of non-English speaking students, as the interview with the head teacher interview indicated. The head teacher explained that unplanned arrival of foreign nationals not speaking English could be a serious issue. There was not necessarily a person in school who spoke their language. There were no families in the local communities involved very much with the school who could assist in this situation. It was not always possible to access support in minority languages from the local authority.

It's the unplanned arrival at school of, let's say one or two. So, for example, there's a girl and forgive me, I don't know her ethnicity, but she's non-speaking African, her family's just arrived in Britain. They're trying to get into a neighbouring school, they can't, it's full. We've got a space in Year 10, but we don't have a national speaker of her language. If she arrives, it's going to be very difficult to actually, we'd have to take some advice as to how we could her the support, so it's the unplanned arrival of non-speaking British, non-speaking foreign nationals for whom we don't necessarily have a

person in school who speaks their language. And, I said ‘unplanned’ because they’ve just arrived, and because we have spaces very often they’re directed towards us.

- As Gardner (2004) explains, the Swann Report had recommended the appointment in each local education authority (LEA) (now local authority) of an adviser for multicultural education who would be responsible for the development of pluralist approaches to counter racism and also ensure the provision of resources for EAL. These resources and support were not always available in the short term, however.

In summary, teachers in schools in both countries reported that communicating with students whose first language was not Sinhala (Sri Lanka) and English (England) could be problematic as they themselves tended not to be competent in speaking more than one language. Relationships between teachers and students and between students could be jeopardised by inability to communicate verbally competently. However, the majority of students from all ethnic groups in the schools in Sri Lanka had positive perceptions that the teacher knew some expressions in the languages used by different students. In Sri Lanka the biggest proportion who replied ‘Always’ was Tamil (50%) (Table 10, Appendix D). More White British had positive perceptions with some minority students in the English school. Half of the White British (fourteen), all Mixed (two) (White and Black African, White and Asian), one White East European and one Black African student were positive in their perceptions. However, eight White British, three Black African, three Asian British, one White East European and one Black Caribbean student were very negative in their response (Table 10, Appendix G).

5.5 Chapter summary

In summary, there were Sinhala, Tamil and Muslim students in the samples in the Sri Lankan schools with a small number of Burghers and Malays. In the English school sample there were more White British students with some minorities who belong to different ethnic groups. All teachers in England had a degree and a teacher qualification, but nearly half of the teachers were not qualified beyond A-level GCE in Sri Lanka, despite government policy. Most teachers in both countries believed their school should offer multicultural education. In Sri Lanka, however, the level of qualifications appeared to be associated with attitudes towards educating students of other cultures than their own. Half of the teachers in Sri Lanka thought that teachers preferred to teach students of the same backgrounds as themselves, for example. The majority of teachers in Sri Lanka and England believed that it was possible to plan lessons and choose resources with different languages of various students’ groups in mind. However, the majority of

teachers in both countries did not have access to the kind of multicultural education training from which they felt they would benefit.

Language was a main issue and challenge in both countries in terms of communicating with, and between, students and teachers, and of privileging some students over others. More Muslim and Tamil students could read three languages than Sinhalese. In England the majority of students could read only English.

Chapter 6: Results and analysis. Part 2: multicultural education and inclusion in schools

6.0 Introduction

This chapter provides an understanding of multicultural education policies and the different strategies employed in including ethnically diverse students in classrooms and the wider school in the Sri Lankan and English schools. The chapter is divided into three sections covering school ethos, classroom practices and student attainment and progression, and concludes with an overview of challenges identified in achieving effective multicultural classrooms.

6.1 School ethos

6.1.1 Multicultural education policies

A key aspect informing an inclusive and effective multicultural school ethos is the adoption of multicultural education policies in school which set out the approaches schools should implement in order to recognise and educate ethnically diverse students.

The policy makers interviewed explained that Sri Lanka had a language policy and there were no special policies to respond to the increasing level of cultural diversity in a school. Normally in Sri Lanka most schools were segregated along ethnic and religious lines. But they also had multicultural schools. Therefore the national education policy responded to these situations. In contrast to England which has a history of making educational provision for ethnically diverse students, Sri Lanka does not have specific policies for integrating minority or immigrant students as normally they have separate schools for different ethnic groups, and national educational goals give equal rights to every student. Minority students also had the same rights as in other schools. Sri Lanka has a separate school system. The government schools were maintained separately and they did not have as many immigrant students like England, and of the few most were studying in an international or a private school. In some schools in mixed ethnic areas, students were studying in Sinhala medium while the students came from different backgrounds, and there was a national policy for them. One policy maker said schools with mixed ethnicities had a peaceful environment and were non-violent and that they produce self-disciplined law abiding students.

According to the policy makers the national educational goals of Sri Lanka explained the overall approach, including the need for students to be patient and respect each other. One commented: 'Everything is explained through the national educational goals, especially, being patient and respecting each other'. They pointed out that the Ministry of Education, the National Education Commission and the National Institute of Education (NIE) were the key forces behind the initiatives implemented in school and that the Ministry of Religion and Cultural Affairs also helped these initiatives. For example, the Ministry of Education was involved in the design of multicultural policies, whilst the education policy documents included duties of the provincial and Zonal authorities, and the 13th amendment allowed the provincial council to make policies. Sri Lanka has policies regarding minority students and this policy and practice is the same in the provincial council also. Policies which were related to the multicultural backgrounds of students were the same all over the country and the Quality Control Mechanism within the NIE and the Education Publication Department were there to ensure that there was no bias in the curriculum against ethnicity, religion, gender and those from social and economically disadvantaged groups.

The policy makers stated that their role was to make policies match multicultural, multi-religious and mixed groups in Sri Lanka, and in doing this it was important to understand the national background and needs in order to develop a coherent nation at the international level. Through the education policy, as one policy maker said, they tried to 'build a person with a complete personality' and that to become a 'person he/she needed to acquire every quality'. Policy makers needed to make policies which helped to get benefits for the country. However, he added, 'the problem is putting these policies into practice'.

In England, multicultural policies for schools have been in existence since the late 1970s. These policies are reflected in curriculum content requirements of which teachers in the school were aware. According to the head teacher multicultural policy in the English school was underpinned by principles of equity and cultural diversity (discussed later in the chapter). Anti-racist policies have been implemented starting from the 1980s, as discussed in the literature review. These policies were further enhanced by the Race Relations Amendment Act in 2000 which imposed a public duty on schools to be aware of the ethnic background of their students, the requirement to address issues of racism and the monitoring of instances of racism. One of the implications of the monitoring of racism is that schools should record whether any disciplinary action taken against students is related to racism and their peers' ethnic background and whether such racism

is fostered by the school environment, teacher attitudes, other teaching and learning process so that teachers can avoid any suggestion of racism or exclusion as a result of ethnic difference. Most recently the Equality Act 2010 has strengthened the requirement on schools not to discriminate on the grounds of race, ethnicity, religious belief or other kinds of difference.

6.1.2 Perceptions that all students know what is the school's antiracist policy

In this study a key factor in ascertaining students' knowledge about the existence of inclusive multicultural education policies is their knowledge of the content in their school's antiracist policy. The majority of students in all ethnic groups in both the schools in Sri Lanka and the English school had positive perceptions that all students know what is in the school's antiracist policy. Across the five schools almost all the students except for eleven Muslim students and one Tamil replied 'Always' or 'Usually' to the statement 'All students know what is in school's antiracist policy' (Table 11, Appendix D). However, a chi square calculation indicated there is a significant difference between ethnic groups ($p = 0.005$) (Table 11a, Appendix D). There was a significant difference between Sinhalese and Muslims ($p < 0.0001$) (Table 11b, Appendix D) but no difference between Sinhalese and Tamils ($p = 0.183$) (Table 11c, Appendix D).

All students in the English school said they were aware of the anti-racist policy of the school and knew what was in it.

6.1.3 Signs, notices and bulletin boards in students' language

As noted already in the literature review, display materials in classrooms and around the school can communicate messages about the value of particular languages and cultures in the school. Visual images represent the presence and the experience of all the groups and cultural perspectives in the school (Coelho, 1998). Data from the student questionnaire in Sri Lanka show that most Sinhalese had positive perceptions about these visual images, but that Tamils and Muslims had more negative perceptions (Table 12, Appendix D). A chi square calculation of the difference indicates a highly significant difference between ethnic groups ($p < 0.001$) (Table 12a, Appendix D).

The majority of students of all ethnic groups had generally positive perceptions about bulletin boards around the school indicating that students in the school come from a range of ethnic backgrounds. However, a chi square calculation shows a significant difference between ethnic groups in Sri Lanka with proportionately more minority ethnic than majority ethnic students having negative views.

The interviews conducted with the Sri Lankan principals helps to inform our understanding of some of these negative perceptions. Principals' interviews in all five Sri Lankan schools indicated that they used Sinhala language for signs and notices with the justification that these were Sinhala medium schools. This finding is important for a number of reasons. Firstly, if Tamil as one of the national languages is not represented this may be seen as undermining national policy both to do with the promotion of bi- and tri-lingualism and also multi-lingualism as a way to promote national unity and cohesion. Secondly, Tamil and Muslim students who speak Tamil may feel that their language and cultures are not valued and that they themselves are devalued as a human being. Besides this, Sinhala students who might have benefited from developing their understanding of Tamil through such signs and notices are deprived of this possibility.

In England, perceptions that the bulletin boards around the school indicate that students in the school come from a range of different ethnic backgrounds reflect both positive and negative views (Table 11, Appendix G). Half of the White British students had positive perceptions with some minority students. Another half of the White British students had negative perceptions with some minority students.

The outcome of the student questionnaire in relation to perceptions of signs, notices and bulletin boards around the school in England therefore reflects that of Sri Lankan students. The majority of minority ethnic students had a negative perception and the majority of White British students had positive perceptions about signs and notices in different languages around the school. It has to be said, however, that the English school was trying to increase English language skills among all their students and this outcome, therefore, reflects the school language policy. Having said that it is noticeable that in the pilot there seemed to have been a greater attempt to reflect the presence of different cultures through the signs and notices prevalent in the school, and that the same argument discussed above in relation to schools in Sri Lanka might pertain in relation to the detrimental effects of the invisibility of some ethnicities and cultures.

6.1.4 Perceptions that sometimes schools concerts and special events included all cultures

In Sri Lanka, perceptions that school concerts and other special events included all the cultures shows considerable variability. In both Sri Lanka and England the perception that school concerts and other special events include all the cultures was rather negative. Over 50% of Sinhalese replied 'Always' and below 50% of students from minorities replied similarly (Table 13, Appendix D). However, more Tamils in the Mixed School and Girls' School 1 replied 'Always' than other ethnic groups. In the Boys' schools and

Girls' School 2 there were more Sinhalese who replied in a similar vein. A chi square calculation indicates that there was a significant difference between the groups ($p = 0.017$) (Table 13a, Appendix D).

In England, while nine out of twenty six White British students were very positive that school concerts and other special events include all the cultures in the school others felt different (Table 12, Appendix G).

Tin Sri Lanka the students' questionnaire indicated that the majority from all ethnic groups felt that they did have the opportunity to celebrate special events important to their ethnic groups. However, a quarter of Tamil and Muslims disagreed. This finding challenges the comments about effective multi-cultural education. It is important to celebrate the major holidays of all the cultural groups in the school, and to accord them equal importance in the life of the school, whether these are public holidays or not (Coelho, 1998, p. 103).

In England, according to the students of Year Twelve, there had been an Africa Day, but not any other ethnic days. The students felt that they needed to celebrate other days once a year. Every year it should be different. A student from Ghana felt happy about the Africa day because her uncle came to the school and told the story of how people got their names. He explained how that particular student got her name because she had a lot of names.

Africa day was basically about Ghana and one of my uncles came in as well. He taught about how we get our names, so he was telling the story. He told one of my classes how I got my name because I have loads of names, yeah because obviously when people hear my name, they are just like, why? But obviously it's important to me why I have so many names and what my names mean, so if someone else can explain it in a way that I can, then it makes me feel good inside, that they'd know instead of me having to be like... This means this and then that means that, but if they tell a story about it then it makes me feel better.

The head teacher confirmed that there was an Africa Day in the school two years before. It was an expression of exploring different cultures like African drumming, geography, flags of Africa and the history of Africa. There was also a link with a school in China and twelve students went to China for a week and some Chinese visitors came to England.

In Sri Lanka overall, perceptions that the important festivals and special days of all the ethnic groups in their school are celebrated were positive. The students' questionnaire indicated that the majority of students from all ethnic groups in the five schools had some experience that important festivals and special days of all ethnic groups in their schools were celebrated (Table 14 Appendix D). A chi square calculation indicated there

was no significant difference between ethnic groups ($p = 0.064$) (Table 14a, Appendix D). However, there was an important difference among schools. While more Muslims had positive perceptions in the Mixed School there were more Sinhalese with positive perceptions in Girls' School 1. Nearly 90% of Tamils replied had positive perceptions in Girls' School 2. When considering the boys' schools, around 50% of all ethnic groups had positive perceptions in Boys' School 1 and around 80% of Sinhalese and Muslims in Boys' School 2.

In terms of perceptions by ethnicity of religious festivals celebrated more Sinhala students had more positive perceptions than Muslims and Tamils about religious festivals celebrated in their schools in Sri Lanka (Table 15, Appendix D). A chi square calculation indicated a significant difference between ethnic groups ($p < 0.001$) (Table 15a, Appendix D).

The qualitative data helps to illuminate some of the findings of the questionnaire data. Discussion in focus group interviews of students and teachers shows that most of the research schools gave priority to celebrating Buddhist festivals. The teachers' focus group interview indicated that all students decorated their school for the Wesak (Buddhist) festival without any ethnic difference. 'In our school Tamil and Muslim students help to decorate classrooms for Wesak festivals'. In focus groups interviews, students of the Mixed School said that they celebrated Wesak and Poson festivals. 'Normally in our school we celebrate Wesak and Poson poya days more than other festivals' The same festivals were celebrated in Girls' School 1. In the Mixed School teachers also confirmed through focus group interviews that the school celebrated Wesak and Poson Poya days. All students decorated classrooms for these festivals. Students shared sweets in the festival season. As one teacher commented, 'All students without any ethnic and religious differences share sweets in their festival seasons, for example, Sinhala and Hindu New Year and Ramadan'.

The Lessons Learnt and Reconciliation (2011) report highlighted the importance of teaching of comparative religions and ethnicity in schools, and that education must focus on values which are common to faiths and the potential of those values to enrich life in a diverse society. In light of this the principals of the five schools said that their schools celebrated various religious festivals, which supports Girls' School 2's contention that they celebrated different types of festivals which are relevant to Sri Lankan multicultural society. 'We celebrate different festivals in our school. If we don't have time to do it largely, at least, we mention it in the morning assembly, like

today is an important day because of this reason'. The principals of all five schools also agreed that in their schools, daily routine recognition of Buddhist cultural practices fostered multicultural understanding. Teachers in the focus group in Girls' School 1 also acknowledged the same point:

We follow Buddhist cultural practices in our daily routines but we do not ignore others. When Sinhala Buddhist students observe the eight principles (Sill) during Poson Poya day at school, Muslim and Tamil students help them. Similarly, when Muslim and Tamil students have their Ramadan and Sivarathri celebrations Sinhala students attend to their needs.

This support for other religions was evident in the policy makers' interview which indicated that Muslim students could go early on Friday for their prayers. However, despite attending schools which recognised the Muslim religion Muslim boys felt that it was difficult to get permission to go to the Mosque on Fridays.

A key aspect undermining diverse religious understanding in some Sri Lankan schools was highlighted by teachers in Boys School 1 who explained that they celebrated festivals which were approved by the Ministry of Education, but they did not have cultural exchange programmes with other schools. 'Normally our school celebrates festivals which are approved by the Ministry of Education'. Moreover, some teachers from Boys school 1 suggested that if they had a cultural exchange programme that it would help to build up social harmony between the different communities.

We do not have cultural exchange programmes but I saw on programme through the television news there were some cultural exchange programmes between schools in Jaffna and Colombo. If we have this type of programme it will help to build a better intercultural understanding among students with different ethnic groups. Here we have Tamil students. We have good relationship with them. Therefore, Tamil students who come from Jaffna can get experience from them about how Sinhalese treat Tamils in Colombo.

Unlike the Sri Lankan schools studied, the school in England was underpinned by a particular Christian denomination - Church of England. Though interestingly, despite being a church-sponsored academy the head teacher did not consider the school to be a Christian faith school because it did not exclude other religions from the religious education curriculum provided, and although the school used a chaplain as a resource, his assemblies were not religious. The head teacher explained the chaplain's approach as 'He'll have a time for reflection; he won't say 'Time for prayers'. He will say, 'If you've got a god, you might want to pray to your god'.

The head teacher's perspective that the school was not a Christian faith school was somewhat contradicted by the opening of the school by an Archbishop and the number of clergy present at the time who did not want to listen to the message that the school

was not a faith school. The head teacher's contention was further challenged by Year Nine and Twelve focus group students who commented that their school was a Christian school, and that every student was treated in the same way. As a faith school religious education was compulsory in the school, but it was not restricted to the teachings of Christianity. Students in Year Nine, Eleven and Twelve focus groups commented that they studied various different faiths and beliefs across the world. For example one student said,

When we did RE in Year Nine, we learnt a lot about Islam and we touched on quite a few other religions. We focused a lot on Islam, and we did a little bit of Christianity, but it was mainly about other religions'. [There were some debates about faith.] 'So it would usually be Christians against atheists and then there'll be, sometimes a heated argument, but it all resolves itself, because we're still old friends, even though we have that difference between us.

Students had some knowledge about Hindu from RE lessons and some books in the library. However, students in a Year Eleven focus group said that they did not celebrate religious festivals that were not Christian. This might explain why minority ethnic students in the English school had less positive perceptions than White British students about diverse religious education in school (Table 13, Appendix G). It does not however explain why some students (Asian British) had negative feelings and were uncomfortable with learning about Christianity at school.

6.1.5 Perceptions that the students were allowed to wear traditional clothes and hairstyles

The students' questionnaire indicated that the majority of students agreed that they were allowed to wear traditional clothes and hairstyles that were important in their own culture (Table 16, Appendix D). However, a chi square calculation indicated there was a significant difference between the gender groups ($p < 0.0001$) (Table 3a, Appendix E). More females felt that they had the opportunity than males and this was supported by the policy makers' interview which indicated that Muslim girls were allowed to wear their traditional dress in the school. As one commented, 'We allow Muslim girls to wear their traditional dresses in the school and Muslim students can go early from the school on Fridays for their prayers'

Like the Sri Lankan students, in England the majority of students from all ethnic groups replied 'Always' or 'Usually' to the statement 'Students in this school are allowed to wear traditional clothes and hairstyles that are important in their own culture' (Table 14, Appendix G). Similarly, there was a significant difference between the gender groups (Table 3, Appendix H). There were more females who had the opportunity than males. The evidence of the student questionnaire reflected established government policy. The

Ministry of Education and Higher Education gave permission for Muslim girls to wear traditional Panjabi costume under Circular No 37/1995.

6.1.6 Perceptions that the school assemblies included different cultures

Banks (1988) suggested that ethnic diversity in the school should be reflected through assembly programmes. Grant and Chapman (2008) explain that a major goal of inter group education was to reduce racial and ethnic prejudice with intervention such as teaching units on minority groups, assemblies and cultural get-togethers and the banning of books considered stereotypical and that knowledge about ethnic groups would help students to develop more positive racial attitudes. The principals of all five schools indicated that they used Sinhala language in assemblies and some special days and for some parts of assemblies that they used the English language. Their comments were reflected in the students' questionnaires which noted that the majority of student school assemblies were often about different cultures and races with most of the Sinhalese and Tamil students having positive views (Table 17, Appendix D). A chi square calculation indicated there was a significant difference between ethnic groups ($p = 0.006$) (Table 17a, Appendix D). The difference was between the Muslims and the other groups, forty percent of whom replied 'Rarely' or 'Never'.

According to the ESCP Report (2008) morning assembly provides a good stage for developing peace vision and attitudes in the school community. Included among the suggestions were: presenting a day's peace thought (by student or teacher), reading a portion from world literature that appeals to noble thought, listening to a peace song, presentation of world news of the week, drama with a moral sense, guest speech, record radio programme/or a programme produce by students, session of devotional songs, presentation of life stories of great men and women (ESCP Report, 2008). When forty per cent of one cultural group felt their culture was not represented in assemblies in the five schools there may be some concern. However, this forty per cent needs to be considered against the student and staff views derived from the focus groups conducted in the five Sri Lankan schools.

Focus groups interviews indicated that at morning assemblies the students prayed to Lord Buddha but were given time to pray other gods also. Girls' School 1 and Girls' School 2 had different types of assemblies. However teachers in Boys' School 1 said that the school did not have religious assemblies. Morning assembly was open for all students from different faiths.

The principal of Girls' School 1 said, 'During the morning assembly the children practise their own prayers. After the prayers, all children start to sing the school song together. Therefore, all feel the same then'

Interestingly, the lack of inclusion of diverse cultures in school assemblies is not confined to Sri Lankan schools. In England a large number of students (twenty five) from all ethnic groups replied 'Rarely' or 'Never' to the statement 'School assemblies are often about different cultures and races' (Table 15, Appendix G). As with the Sri Lankan findings, the student questionnaire data differs markedly from that obtained in the staff focus groups. For example, History and ICT teachers disagreed with the majority student view. They explained through focus group interviews that there were a lot of different types of assemblies. Occasionally assemblies had a religious aspect but it was never prayer. They were assemblies with a religious dimension. One teacher commented 'Certainly coming up to Christmas we have remembrance assembly which the chaplain conducts and he does a lot of the power points that we show in assemblies'. The teacher had experience of Roman Catholic schools where most of the teachers were Roman Catholic as were the majority of students. There the religious study was just Roman Catholic. The current school had not picked up festival days because RE had come through quite a lot in the school. However, teachers of business studies, science and PE explained that assemblies picked out some traditions. 'We may be Church of England, if you like, but are all faith and no faiths. So if you break it down it's the morals, truth, honesty, integrity, as opposed to [.....]. You'd expect that here.'

One of the goals in the new Education Act for general education in Sri Lanka (2009) is 'Respecting human dignity, recognizing the pluralistic nature and cultural diversity in Sri Lanka, and upholding tolerance and reconciliation'. As Perera *et al.* (2004) commented, history as a subject has significant potential in facilitating social cohesion and integrity. There is a special demand on the subject of religion in the school curriculum. Perera *et al.* (2004) explain that a content analysis of the textbooks used for the subject of religion at the secondary level which was undertaken as part of an on-going research project at national level for the National Education Commission, clearly indicates the nature of the transformation that is needed if the subject of religion is to be effectively enlisted in the case of forging social cohesion.

Many people believed that youth unrest directly influenced Sri Lanka's ethnic conflict. Youth of all communities need to live together in harmony in a multi-ethnic, multi-religious society. The report of the Presidential Commission (1990) recommended that

awareness of other religions and practices should be introduced into the school curriculum from the beginning of school. Then they suggested that all textbooks in two languages (Sinhala and Tamil) should be re-examined and should include stories which relate to national harmony and they suggested Arabian Islam be made available in all Muslim schools. The Report of General Education Reforms (1997) criticized the education system in Sri Lanka at that time. It explained that the education system did not produce the knowledge and understanding and the skills and attitudes appropriate for successful living. Further it explained that the development of the students' total development, creativity, initiative, discipline, team spirit, respect and tolerance for other people and other cultures was not being achieved at the time.

The National Education Commission (1992) introduced sets of basic competencies of education in Sri Lanka. Among the basic competencies, the third set of competencies is a focus on values and attitudes which argue that it is essential for the individual to assimilate values which are consistent with the ethical, moral and religious modes of conduct, rituals, practices in everyday living, selecting that which is most appropriate. The Report of the General Education Reforms (1997) gave more attention to values education and national integration. As values and morals cannot be taught through separate subjects, the reform suggested they should be learned continuously through all subjects and through all the years of schooling. For example, the teaching of religion can contribute to building up appropriate values and morals. The five schools of the centre of the current study were identified as including high proportions of students with multicultural backgrounds. We might expect therefore that they would demonstrate many of the attributes identified here. A chi square calculation indicated there was no significant difference between ethnic groups with over 95% of students from all ethnic backgrounds in the five schools replying 'Yes' to the question 'Have you studied some of the history of your own culture?' (Table 18, Appendix D). This therefore is an important finding in the context of Sri Lanka's multiethnic history.

The main characteristic of an integration perspective on multi-cultural education is a focus on rejecting the prejudice against minority groups. In England teaching about culture is intended to promote a positive self-image among Black people, and tolerance and sympathetic understanding among White people (Arora, 2005). So the issue of who is able to study the history of their own culture is an important one. The students' questionnaire in England indicated that White British and some minority students were more likely to say that they had studied some of the history of their own culture. However, Out of five Asian British, three replied 'No' with five White British, one White

East European, one Black Caribbean and one Black African student (Table 16, Appendix G).

6.1.7 Perceptions that the library had books about people from different cultures

It is very important to provide library facilities that support students to develop an understanding of all cultures in the school and elsewhere. The students' questionnaire indicated most of the students from all ethnic groups felt that their school library had lots of books about people from different cultures (Table 19, Appendix D). However, there was a significant difference between Sinhala and Muslim students (Table 19a, Appendix D) who felt there were few books about their culture in school. When Muslims felt that there was a lack of books about their culture in the five schools there may be some concern. Added to this, focus group interviews in Boys' School 2 show that students felt that there was not a good collection of books in the school library to study multicultural societies in the world. Paradoxically, students had a rich collection of books in the library about ethnic backgrounds in the World in the Mixed school.

There may also be a concern that a small proportion of teachers in all five schools had positive perceptions about library facilities in their schools. Teachers' perceptions of whether school libraries had a good collection of multicultural materials show only small proportions of teachers agreed strongly with the statement across all five schools. Girls' School 2 (88%) and Boys' School 2 (87%) had the largest proportions of those who agreed to some degree. Around one quarter to one third disagreed somewhat in the Mixed school, Girls' School 1 and Boys' School 1 (Table 16, Appendix J).

In England almost all students from all ethnic groups replied 'Yes' to the question 'Does the school library have lots of books about people from different cultures?' (Table 17, Appendix G). Year Twelve students said through focus group interview their school's openness to cultures was evident in a range of books in the library.

Teachers' ratings of whether the school library had good multicultural materials shows one White British and one White Irish teacher agreed strongly with the statement across all teachers. Two White British, one Asian British (Pakistani) and Asian British (Bangladeshi) agreed to some degree. Five White British, one Mixed (White and Black Caribbean) and a teacher who did not mention their ethnic group disagreed somewhat or strongly disagreed with the statement (Table 16, Appendix K).

6.1.8 Perceptions of feeling safe, secure and comfortable at school

The importance of safe school environments is another important topic in multicultural education. According to Maslow's Hierarchy of Needs (1970) each person is motivated by needs. Maslow's Hierarchy of Needs states that after physical and emotional needs are satisfied people need to feel safe. Banks (2006) also said a major goal of multicultural education is to reduce the pain and discrimination that members of the same ethnic and racial groups experience because of their racial and cultural characteristics. Further, Banks (2008) said a key goal of multicultural education is to help individuals gain greater self-understanding by viewing themselves from the perspectives of other cultures and providing students with cultural, ethnic, and language alternatives, thus creating an environment where mutual understanding brings with it safety and security for all.

In all five schools in Sri Lanka, over 90% of all students replied 'Always' or 'Usually' to the statement 'I feel very comfortable at this school' (Table 20, Appendix D). The majority of students in all five schools also replied 'Always' or 'Usually' to the statement 'I feel comfortable talking about my own culture at school' (Table 21, Appendix D). More male students had more positive perceptions than females. However, a chi square calculation of the difference between ethnic groups' feelings of comfort in school in talking about their own ethnicity was highly significant ($p < 0.001$) (Table 21a, Appendix D). A large proportion of Sinhala (76.2%) students replied 'Always' to the statement with around 50% of Muslim and Tamil students. Students' focus group interview in all five schools also gave strong evidence that students generally felt safe in their school. In Boys' School 2 students commented in one of their focus groups, 'We don't have any ethnic harassment in our school. We are boys, so we have some fights but for different reasons. Not for ethnic or religious purposes'. A bigger proportion of Tamil students had positive perceptions about safety than other ethnic groups in the five schools, however. (Table 22, Appendix D). The Tamil students from the Mixed School, Girls' school 1 and 2 and Boys' School 1 had the highest positive perception. In Boys' School 2, both Tamil and Sinhalese had similar perceptions. Fewer Muslims felt safe than other groups. There was no real difference among males and females. However, the eighteen year olds had the least positive perception about safety in the five schools, except in Boys' School 2. There were more males who had positive perceptions than females in the Mixed School.

The number of students who got into an argument or fight because of different backgrounds was reported as low in the schools in Sri Lanka. Perceptions of whether

students from different backgrounds ever got into an argument or a fight were low in the English school also. However, in the Sri Lankan schools there were more Sinhala and Tamil students who had arguments or fights than other ethnic groups. There were more males who had experience of fights or arguments than females. There was a little difference between the five schools. In the Mixed School more Sinhalese had experience of fights or arguments and more females had the same experience than males. In the boys' schools more Tamils had this experience than other ethnic groups. Similarly, in Girls' School 1 proportionately more Sinhalese and Tamils and in Girls' School 2 more Sinhalese and Muslims, had experience of fights or arguments. A few teachers reported some experience of arguments but this was seldom related to ethnicity.

As in Sri Lanka, in the English school, overall, perceptions of whether students from different backgrounds ever got into an argument or a fight were low. The majority of students from all ethnic groups had no experience about arguments or fights about ethnicity. More females had experience than males.

As with the Sri Lankan schools, students in the English school felt safe and secure. It would seem that such safety was fostered through various mechanisms. For example, teachers walked the corridors and the outside areas. There were security gates outside the buildings. There were very few arguments. Issues were sorted out quickly if there were any arguments. Within the classroom there were rules on the walls about being polite when someone else is speaking, putting hands up to talk, and so on. Students of Year Eleven also added there was a sense of feeling safe because frequently the Head patrolled quite a lot, as did teachers who monitored behaviour around the school. As a Year Nine student commented,

There are always teachers in all the wings. There is always a teacher standing there, so if anything does happen you can just walk up to them and tell them, or if they see something they'll sort it out.' Teachers were seen as always there to help students. There were good relationships with teachers with whom students felt they could interact. 'With teachers in this school, they are so open to you and you can talk to them.

The atmosphere was 'really nice'. Students had strong friendship groups, they could socialise with anyone and, as noted above, there had been no cases of bullying.

In the English school in the Year Twelve focus group one student reported that she had been bullied a bit in her previous school in Year Nine, but it was resolved within two months when she came to the current school.

That person (a boy in year 11) lives around my area, they live the same street as me as well, so it would carry on, on the walk home from school, so sometimes my mum would have to come pick me up, because I was really upset. When that boy bullied me, my friends tried to stop it.

Teachers in the study schools were reported by the prefects as treating everyone the same way. As one of the male prefects remarked:

The school has a policy of zero tolerance for bad behaviour. I've never had to deal with anyone that's had an issue with anybody else, a different race or religion, and, as far as I'm aware, none of that goes on. 'Students have to get on with each other, have to get their work done, and I think that helps. I wouldn't say it breaks down the barriers because I wouldn't say there are barriers, but it certainly prevents the barriers from forming.

Another prefect said: 'There is no tension. Friendship groups keep to themselves but it is not an issue because no one is left out'.

In the focus group interviews history and ICT teachers also agreed with the students' comments. Students 'have a strong sense of trust, safety' and felt there was 'a lovely environment' for them. All students had some opportunities to meet the chaplain and discuss any issues in private. There was an anti-bullying week. There were a lot of principles and values in the school.

Overall, therefore, students from all ethnic groups in the English school had positive perceptions of personal safety in the school. There were no male and female-, or age-related, differences. Teacher focus group interviews indicated that the teachers also had a strong sense about student safety at school. These findings differ widely from the Burnage Report in (1989) which was released as a result of the murder of a Bangladeshi student by a White student and reported that student-student relations and teacher-student relations and types of anti-racism were similar in other schools that were like Burnage High School in which the boy was killed. It is interesting that the Burnage study took place twenty five years ago, policy has changed considerably since then, and that the current study school was in an area that had been subject to racial tension over the previous year. However, this tension did not seem to have spilled over into the school according to the pupils' perceptions.

The International Commission on Education for the Twenty-First Century (Delors Report, 1996) identifies 'Learning to live together' as one of the pillars of education. The meaning of this pillar is developing an understanding of other people and an appreciation of interdependence, carrying out joint projects and learning to manage conflicts, in a spirit of pluralism, mutual understanding and peace. The Council of Europe (2001) explains that social cohesion needs to ensure every citizen has the opportunity to access their basic needs, protection and legal rights. It is therefore important that the students' questionnaire in Sri Lanka shows that the majority of students for all ethnic groups did not complain about bullying at school because of their ethnic background (Table 23, Appendix D).

The questionnaire data was supported by the focus group data in Sri Lanka. In the focus group interviews students commented that 'We don't have arguments for ethnic reasons'. In Girls' School 1 there had been little bullying experienced and if they had experienced it teachers sorted it out quickly. There was no experience of bullying except for one student who had one experience in Boys' School 2. Students had fights in the school but, as they said in their focus groups, ethnicity was not the reason, and where fights occurred teachers 'sorted out every fight quickly'.

Teachers' focus groups and the principals of all five schools said that they did not have experience of any racial incidents of bullying or abuse for ethnic or religious reasons, and that there was a procedure for conflict mediation if students experienced ethnic or cultural harassment in their respective schools. If they were to have racist incidents they would follow the Government rules and regulation. The principal of Girls' School 2 explained that Sri Lanka did not have racial problems. Further, she explained that children sometimes argued with friends from the same ethnic groups and different groups but this was not a racism issue but rather related to, as the Vice Principal in Girls' School 2 said, arguments about foods, but he sorted them out quickly. In the fasting period Muslim students spitting everywhere was reported as an issue. Teachers advised them not to do it again in the Mixed School.

The majority of Sinhala and Tamil students had positive perceptions about whether complaints about being bullied were resolved in the schools in Sri Lanka. A high proportion of female students (80%) replied 'Yes' to the question with nearly 75% of male students in the five schools (Table 4, Appendix E). Across the five schools overall perceptions that students saw results for their complaints were positive. More Sinhala and Muslim students had positive perceptions with a slightly small proportion of Tamils. There was a little difference among males and females with a significant difference in the Mixed school. While all males had positive perceptions only 65% of females felt the same. However, individually there was little difference among schools. In the Mixed School more Muslims had positive perceptions.

The teacher questionnaire indicated that teachers in all five schools felt that students of all ethnic backgrounds should behave well. However, teachers in Boys school 2 were less positive about this than teachers in the other four schools. The highest proportion of teachers who felt positively were those from zero to five years teaching experience and trained graduate teachers. In other words it was the newest teachers and those with the highest qualification who had the most positive expectations of student behaviour in all

ethnic groups. These were the teachers who were most likely to have been exposed to training in multicultural and peace education.

In summary, the main study in the current research indicated the majority of students in the schools in both countries reported little experience of violence in the schools in both countries. After complaints about being bullied, students reported that they saw results. The majority of students from all ethnic groups had little experience of arguments or fights about ethnicity. The principals of the girls' schools said that there were no special issues related to the multi-ethnic nature of the area in which the schools recruited students. There was little ethnic violence in these schools. If this ever happened the schools followed government guidelines to address them. The principal of Girls' School 2 said that her school was multicultural but they did not have any racial problems. However, one boys' school principal said it was difficult to maintain good peaceful behaviours. This was not related to issues of ethnicity, but, he felt, was because the parents had so many fights at home.

In the English school more females reported having been bullied than males. There is an interesting difference here between girls' and boys' experience of bullying in Sri Lanka and England. In Sri Lanka more boys reported experience of bullying and arguments whereas in the English school more girls reported this experience.

The majority of students from all ethnic groups in the schools in both countries, around 85% of Sinhala, Muslim and Tamil in Sri Lanka (Table 24, Appendix D) and almost all students in the English school, had positive perceptions about whether, if the students from different backgrounds got an argument or a fight, teachers sorted it out fairly. Perceptions of whether there was a procedure for conflict mediation when students experience ethnic or cultural harassment in the school or beyond shows that teachers from all five schools had positive perceptions in Sri Lanka. Teachers in the English school had similar perceptions. In Sri Lanka the proportion of those who strongly agreed was exceptionally high in Boys' School 2 (69.6%). However, in Girls' School 2, over 40% disagreed somewhat with much smaller proportions in the other school (0% in Boys' School 2) (Table 25, Appendix J).

6.1.9 Teachers' perceptions regarding whether rules took account of cultural differences

The Sri Lankan ESCP Report (2008) recommended a school discipline guide to recommend standard conduct for all students in the school. This report proposes standard conduct in various conflicting situations arising in school. A team of teachers, appointed

by the principal, school should develop the document. The team is expected to study the factors about problem behaviour in the school by interviewing teachers, student prefects, students and parents and examining past school records.

The majority of teachers agreed that rules and regulations of their school are designed to take account of cultural differences in Sri Lanka whereas the questionnaire findings in the English school were mixed with seven teachers viewing the statement positively, and five negatively. This outcome might reflect either a misunderstanding of the question, or differences in views about whether rules and regulations should be different for different groups. Without interviewing the teachers it would be difficult to know.

6.1.10 Teachers' views that all students should behave well

The majority of teachers in Sri Lanka and England had positive views that students of all ethnic backgrounds should behave well.

In Sri Lanka the majority of teachers in all schools strongly agreed or agreed somewhat with the statement 'I expect students of all ethnic backgrounds to behave well'. Around 80% of teachers in the Mixed school, Girls' School 1, Boys' School 1, and Boys' School 2 strongly agreed with the statement with a slightly lower proportion of teachers from Girls' School 2 (72%) (Table 26, Appendix J). Of those who agreed strongly the highest proportion of teachers had between zero to five (87.2%) years' experience. The smaller proportions are the teachers with eleven to fifteen years' experience (50%) (Table 27, Appendix J). All teachers in all five schools from all highest education qualification categories strongly agreed or agreed with the statement. The highest proportion was those who had been trained as graduate teachers (89.5%) (Table 28, Appendix J).

The teacher questionnaire indicated that teachers in all five schools felt that students of all ethnic backgrounds should behave well. However, teachers in Boys school 2 were less positive about this than teachers in the other four schools. The highest proportion of teachers who felt positively were those from zero to five years teaching experience and trained graduate teachers. In other words it was the newest teachers and those with the highest qualification who had the most positive expectations of student behaviour in all ethnic groups. These were the teachers who were most likely to have been exposed to training in multicultural and peace education.

6.2 Classroom practices

6.2.1 Co-operation between students

The National Education Commission (2003) identified that education has failed to promote nation building by fostering mutual understanding and tolerance and respect for the rich cultural diversity of Sri Lankan society and that the education process has made little contribution to ensuring social cohesion. It is therefore important that students have the opportunity to work together in co-operative learning situations in classrooms under the supervision of the teacher.

Data from the student questionnaire indicated most students from all ethnic groups agreed that after lunch all students are encouraged to mix with other ethnic groups in their free time in the five schools (Table 25, Appendix D). A chi square calculation indicates that there was no significant difference between the groups' perceptions by ethnicities ($p = 0.121$) (Table 25a, Appendix D) or by gender groups ($p = 0.341$) (Table 5a, Appendix E). The majority of students from all ethnic groups also agreed that students often work with partners or in a peer tutoring relationship in the five schools (Table 26, Appendix D). A chi square calculation indicated there was no significant difference between ethnic groups' perceptions ($p = 0.315$) (Table 26a, Appendix D). A higher proportion of female (74.7%) students were very positive than with male students nearly 60% (Table 6, Appendix E). A chi square calculation indicated there is a significant difference between perception of the gender groups ($p = 0.004$) (Table 6a, Appendix E). This finding reflects Cohelho's (1998) conclusion that peer tutoring is one of the strategies of an inclusive school. However, there was a difference between schools. There was a significant difference between Girls school 1 and 2 and Boys school 1 and 2 ($p = 0.003$) (Table 7a, Appendix E).

The majority of students from all ethnic groups agreed that students often work in co-operative learning groups in the five schools and that the teachers helped students to manage group work and share responsibilities. According to students in the focus group interviews 'teachers are the very best thing in the school'. Teachers treated everyone the same way in the Girls' School 2 and the Boys' schools. Teachers in the Mixed School said every student was equal in the classroom.

The majority of male and female students in all five schools replied 'Always' or 'Usually' to the statement 'Students often work in co-operative learning groups'. These positive views were reflected in students' individual comments. One Muslim student said that she learned how to work as a team member and developed her leadership skills

in the Girls' School 1. Two Sinhala and three Muslim students in Girls' School 2 replied that they learn team work from their school. One Muslim student felt that she has good friends with different backgrounds in Girls' School 1.

According to the focus group interviews all ethnic groups mixed together for every event in the Mixed school. Students had strong friendship among ethnic groups, and students liked teachers' friendly behaviour. Students also had good relationships with teachers. There was a view that every student gets treated equally in Girls' School 1. Friends were the very best thing in the school. There was strong friendship with students from different groups in Boys' School 1. Friends and teachers were the very best thing in the school. All students work together in the classroom. However, selection of the members of student groups in the classroom might depend on the subject and attitude of the teacher in Boys' School 2.

In the focus groups, teachers in all five schools said that students always mixed in the school. However, some teachers in Boys' schools 1 said that the big challenge was that students always got on with their own ethnic groups and there were difficulties with cooperation with students with different characters, likes, dislikes and habits. Some students did not respect Sinhala cultural values and teachers needed to think carefully about teaching aids. The principal of the Mixed School said his school staff are cooperative. A lot of students were Buddhist and Muslim. Some were Christian, Tamils and Hindu. The atmosphere was friendly and all study together, peacefully.

Data from the English school shows that students from different backgrounds had a good relationship. For example: One fifteen year old Asian British female student said that she liked school because she could communicate with others, one seventeen year old White British male student said that the majority of them particularly in the sixth form, were a close community, no matter what their background/beliefs and they feel comfortable to talk about them to one another, and one thirteen year old White British student said that she was new to the school and feels settled.

The students also felt their classroom environment was friendly. For example, Year Nine focus group students worked in groups collaboratively in most lessons. Students were allowed to work together with friends if they behaved well. However these lessons were set by attainment level. Students had the freedom to be themselves, to go around with their friends. They are treated more like adults. They socialised across different year groups and with students from different backgrounds. In mixing with people from different backgrounds they could find out more about different people.

Year Eleven focus groups said the school really supported its students with whatever they wanted to do. There was a climate for learning with procedures put in place. One student said: 'They have this thing called 'Climate for Learning'. You have to follow it or you get sanctioned in a way. [...] so I work my hardest, and they actually push you as well. [The climate for learning] makes everyone work together.' The school had an online reward system and awards nights where everyone received an award if they were good at something. The students liked to come to the school.

Year Twelve focus group students said teaching was the best thing in the school. Teaching quality is 'really good'. Students had positive attitudes to the school. Teachers treated everyone fairly and equally. Students felt different in a good way in the school. There had been no arguments in the school but had some experience outside of school. Students at the school had strong friendships with people of different backgrounds. One commented: 'We have got a friend of ours, she's Hindu'.

Teachers explained group selection depended on the task or the year group, for example random selection, ability, or certain skill sets. At the beginning of the task or beginning of the year students worked with whom they felt comfortable in making them feel confident. Group selection which was used in both dancing and music teacher was quite similar behaviour or outcomes for the tasks that the teacher asked them to do. Asking everyone as a group to share their work and then depending on the size of the group or the personality of the whole group collectively, they would both put their hands up and ask if they can play their music.

Those that don't I then pick out students that I have. Usually it's three or six groups and those are the weaker ones, the middle range and the higher abilities, so we listen to all types of music and we assess using the positives about the music, [*highlighting*] the improvement that can be made but never the negatives.

Students were friendly with each other and they understood each other really well. Students could work with each other and work with groups where they felt comfortable. Therefore the best work was produced by them. Challenges came in how teachers dealt with the students in the class and the behaviour of students. Getting students to work together was a challenge for the teacher in the classroom and, as one teacher said, an even greater challenge is that 'I don't notice it [*non-co-operative behaviour*] in the school'.

6.2.2 Perceptions that classroom routines were clearly organized and responsibilities shared out fairly

The majority of students from all ethnic backgrounds in the schools in Sri Lanka and the English school had positive perceptions about whether the classroom routines were clearly organized and responsibilities were shared out fairly between all students.

The Sri Lankan students' questionnaire indicated the majority of students from all ethnic groups felt that classroom routines were organized and responsibilities were shared out fairly between all students in the five schools. Cohelho (1998) noted that classroom routines are one of the strategies of an inclusive school, so this finding across the schools is important.

The students' questionnaire in England indicated that the majority of students felt that classroom routines were clearly organized and responsibilities were shared out fairly between all students. There were no differences between males and females. Year Nine and Twelve focus group students said there was also a strong ethic of fairness whereby teachers treated all students equitably. The outlook of the school was quite good and teachers were positive towards all the students. The schools' main theme every year was 'community'. There was a sense of feeling of togetherness.

6.3 Feelings of belonging

The Council of Europe (2001) explains that social cohesion needs to ensure every citizen has the opportunity to experience dignity and social confidence. It is important in evaluating the success of multicultural policies that more teachers in both Sri Lanka and England suggested that every student felt valued in the classroom. However, there was a significant difference among Sri Lankan schools. Nearly 40% of teachers of Boys' School 1 and over three quarters of teachers of Girls' School 2 and Boys' School 2 felt students felt valued. Of those who agreed strongly over 60% of teachers had between six to ten and sixteen to twenty years' experience.

In England the majority of teachers from all ethnic groups agreed strongly that students felt valued. Examples of teachers' perceptions include for example one teacher who said that all students were valued and respected regardless of ethnicity/religion, and another who commented that teachers had to be mindful of feelings and emotions whilst trying to ensure that every student felt as valued as the next. As part of this in teaching teachers observed that they tackled lots of different topics which can be difficult.

6.3.1 The students' feelings of being welcome

Induction and orientation programmes can be a vital ingredient in this. The majority of teachers from all schools in both countries agreed that these schools had a planned programme of induction and orientation for all students and parents. Most students from the Sri Lankan schools including the highest proportion of Tamils reported that they had felt welcome when they first arrived at school (Table 27, Appendix D). There was no significant difference between ethnic groups. However, a chi square calculation indicated there was a significant difference between the gender groups ($p < 0.001$) (Table 8a, Appendix E). More males and fewer females than would be expected said 'Yes'.

de Garine (1979) said that eating habits are one of the factors important to social cohesion. It is a daily routine (Jastran et al., 2009). However, food habits are one way in which individuals or groups show their social or cultural backgrounds (Noyongoyo, 2011). Data from the student questionnaires in both countries (Table 28, Appendix D and Table 18, Appendix G) indicated that all students were encouraged to eat their lunch together in the five Sri Lankan and English schools. There was no great difference among schools and genders. This is important because eating habits can provide mutual understanding between everyone. Sheridan (2000) explains that a national diet is like any construction of national identity. According to de Garine (1979) through socialisation individuals learn the eating pattern from their society. However, migrants require strategies of acculturation that either function to maintain their original culture or integrate with the new culture. Eating habits will change according to some factors such as culture, socio-cultural environment, period of time spent in a city, town or country (Pan, Dixon, Himburg & Huffman, 1999). Eating habits can include what is eaten, the quantity eaten, the quality of foods, the ways that food is obtained and cooked or prepared. They are based on social, cultural, psychological, religious, economic, environment, political and individual factors (Noyongoyo, 2011).

6.4 Support for students

6.4.1 Perceptions of whether the students ever talked to a school counsellor

'Culturally responsive counsellors also help students to reach beyond their grasp, to dream, and to actualize their dreams' (Banks, 2008, p.38). In addition, counselling can give an important service to students from multicultural backgrounds in the school. 'Counselling may also be of a personal nature and assist students in their adjustment to a new culture by organizing peer support programs or putting students and their

families in touch with personnel and agencies that are able to provide culturally sensitive services' (Coelho, 1998, p.108). The Report of General Education Reforms (1997) covered the entire spectrum of general education from primary to junior and senior secondary levels, with the expected outcome of achieving the national goals and the five competencies. There were some changes that were proposed, and one of them was student guidance and counselling. The LLRC Report (2011) in Sri Lanka notes that there are children who suffer from psychological disorders as they have been exposed to violent conflict and have lost their parents and special attention should be provided to these children including counselling where necessary.

The student questionnaire indicated a larger proportion of Sinhala students had talked to a school counsellor than Muslims and Tamils in the schools in Sri Lanka (Table 29, Appendix D). However, a chi square calculation indicated there was no significant difference between ethnic groups in terms of whether students ever talked to school counsellor ($p = 0.300$) (Table 29a, Appendix D). Across the five schools, a higher proportion of female students (67.7%) replied 'Yes' to the statement with a slightly smaller proportion of male students (58.9%) (Table 9, Appendix E), but a chi square calculation indicated there was no significant difference between the gender groups ($p = 0.239$) (Table 9a, Appendix E). The majority of students from all ethnic groups felt that counsellors understood them as a person (Table 30, Appendix D).

Over 60% of teachers from all five schools reported that schools provide counselling services related to students' academics needs and social needs. The proportion of teachers in all five schools who agreed strongly with the statement 'The school provides counselling services related to students' social needs' was very small, with none in the Mixed School with the total proportion of those agreeing being less than 60%. The lowest proportion was in the Mixed School (40.9% total). Up to 50% across all schools disagreed to some degree (Table 29, Appendix J). Only a very small number of teachers from all five schools strongly agreed that school counsellors serving in that capacity had the knowledge and skills required for effectively supporting students' academic needs, and none at all in the Mixed School (Table 30, Appendix J). Up to 50% disagreed to some degree regarding perceptions of whether counsellors have knowledge and skills for effective cross-cultural counselling (Table 31, Appendix J). These counsellors clearly needed appropriate training in the view of the teachers.

Unlike Sri Lanka, in England the data indicated that students from all backgrounds had talked to a school counsellor. But the number of students who talked to the counsellor was small (five of them were males and two females). Of those, most students had feelings that their counsellor understood them.

Teachers in England reported that their school provided counselling services related to students' academic needs and social needs (Table 17 and 18, Appendix K). However, they disagreed about whether counsellors serving in that capacity had the knowledge and skills required for effective cross-cultural counselling (Table 19, Appendix K). There may be a need to consider whether, and what kind of, training might be appropriate here. Only a small proportion of teachers in schools in Sri Lanka (but none in the Mixed school) and the English school agreed that teachers themselves had the knowledge and skills required for effective cross-cultural counselling.

Nearly two thirds of teachers in the schools in Sri Lanka and all teachers in the English school agreed that the school took action when a specific group of students appears to be having social or academic difficulty. In Sri Lanka, the principal of both Girls' schools reported that students are given additional help for their learning where required, irrespective of ethnicity.

In England, Year Eleven focus group students said that the school helped students who struggle with academic requirements. The head teacher of the school also explained that the Church of England donated £75,000 to the academy a year for ten years as an endowment. The interest can be used for the purpose of helping under-privileged children. However, the head teacher liked to spend that on buildings as well as under-privileged students.

In terms of peer mediations programmes, the majority of teachers in the schools in Sri Lanka and the English school were unsure as to whether they had such programmes in their schools.

6.4.2 Teachers' perceptions of whether the schools had established mutually supportive relationships with community groups and agencies

Sixty-eight per cent of teachers in Girls' School 2 in Sri Lanka strongly agreed their schools have established mutually supportive relationships with community groups and agencies. In other schools most teachers responded that they 'agree somewhat'. The biggest percentage of 'disagree responses' was in Boys' School 2 (34.8%) (Table 32, Appendix J). However, this is at variance with teacher focus group interviews in Boys'

School 2 where there was a perception ‘We have a good relationship with parents at our school’.

The principals of all five schools said parents of their students always helped with school activities except the principal of Boys’ School 1, who mentioned that parents of students of his school found it difficult to help because of their poor economic background. The principal of Girls’ School 2 explained that they allowed parents into the school to see their children’s work. In Boys school 1 the principal said. ‘We don’t have an old boy association. We started thinking about it last year. I am expecting to do some work with it in the near future.’

The principals of all five schools explained that the involvement of minority ethnic community groups or their leaders in the school was very important in different ways. This includes: delivering speeches for special occasions, to building new buildings, giving gifts and money for the prize giving, and to developing school facilities.

6.5 Equity and fairness

One of the principles of multicultural education is that school systems are expected to provide equity of opportunity for all students. Parsons (1970) also argues that issues of fairness are important in responses to differences between individuals. ‘It is fair to give differential rewards for levels of achievement, so long as there has been fair access to opportunity.....’ (cited by May 1994 p.14). Teacher attitudes are very important to students’ learning and engagement. If teachers know and understand their students, and the students are aware of this, then students are more likely to have the confidence to study and engage.

The majority of students and teachers in the schools in Sri Lanka agreed with the importance of making a special effort to raise the achievement of students from minority ethnic backgrounds. The biggest proportion of teachers who ‘strongly agreed’ (nearly 40%) was in Girls’ School 1. The strongest disagreement came from Boys’ School 1 where nearly 30% of teachers disagreed somewhat (Table 33, Appendix J) that they should make a special effort to raise the achievement of students from minority ethnic backgrounds.

In terms of years of teaching experience the biggest proportion of those who strongly agreed was the most recent teachers (25.6%). Teachers with a lot of teaching

experience (sixteen to twenty years) were the most likely to disagree (Table 34, Appendix J). Teachers with degrees or postgraduate teaching qualifications were most likely to strongly agree (Table 35, Appendix J).

In England all teachers in all teaching experience categories strongly agreed or agreed somewhat agreed that they should make a special effort to raise the achievement of students from minority ethnic backgrounds (Table 20, Appendix K).

6.5.1 Perceptions that the students could study any subject

Across the five Sri Lankan schools, a big proportion of Sinhala (87.4%) students replied 'Yes' to the question 'Is any student in your school allowed to study any subject?' However, around 65% of Muslim students replied 'No' and a half of Tamil students (Table 31, Appendix D). A chi square calculation indicated a significant difference between Sinhala, Muslim and Tamil ($p < 0.001$) (Table 31a, Appendix D). This significance difference was between the perceptions of Sinhala students on the one hand, and Tamil and Muslim on the other (see Tables 31b-d, Appendix D). Across the five schools, a high proportion of males and females (around 60%) replied 'Yes' to the question (Table 10, Appendix E).

Sometimes differences in perception will happen with different religions that students wish to study. Focus group interviews indicated that Muslim students did not have the chance to learn their religion in the Boys' schools and that the Buddhist religion was all around the schools. As a student in Boys school 1 commented: 'I am Muslim but I don't have a chance to study Islam in my classroom.' When more Muslim and Tamil students felt they were not allowed to study any subject there may be some concern. However, this finding may be explained by the fact that it is common practice for teachers of minority religions to be hired by schools. Sometimes schools do not have the resources to continue the contract (verbal discussion with a vice principal).

The head teacher of the school in England said that there was an agreed syllabus in the school and that the agreed syllabus had space for gender, ethnicity, race and so on. He did not think teachers should overtly teach multiculturalism. The more important thing 'is to teach values, for example tolerance'.

The students' questionnaire in the English school indicated the majority of students from all ethnic groups reported that they were allowed to study any subject. Clearly there is a difference here between student perceptions in Sri Lanka and England.

6.6 Attainment and progression

In an effective multicultural school, teachers and managers have high academic expectations for all students and believe that all students can learn (Ladson-Billings, 1994). The achievement approach conceptualizes multicultural education as a set of goals. Under this approach theories and strategies are designed to increase the academic achievement of students from various racial, cultural and gender groups (Banks, 1989).

Banks (2008) links the degree of effectiveness of multicultural approaches in schools with the extent to which the school provides for individual differences between children in terms of their learning needs. Coelho (1998) explains that effective schools monitor the progress of all students, and provide academic and social support to those who may need such support.

Around 75% of teachers in schools in Sri Lanka and the majority of teachers in the English school agreed their school has a system for monitoring the progress of all groups of students by ethnicity.

Over three quarters of teachers in the Mixed school, Girls' School 1, Girls' School 2 and Boys' School 1 in Sri Lanka agreed somewhat with the statement 'The school monitors the progress of all groups of students by ethnicity' with a slightly lower proportion of teachers in Boys' School 2 (65.2%). Just over 20% teachers of Girls' School 1 and just over 15% teachers in Boys' School 1 strongly agreed with the statement. Around 20% of teachers in Boys' School 2 disagreed somewhat with the statement (Table 36, Appendix J).

All the principals commented that they had a system for monitoring the performance of students but that this did not record students' performance by ethnicity but if someone needed the information they could provide it. The principals of the Mixed School and Girls' School 2 said that all ethnic groups contain both clever students and those whose performance was poor. In their opinion ethnicity did not relate to performance. In Boys' School 1 there was a confidential record of achievement by ethnicity. This record was maintained to identify issues related to the particular ethnic groups that can be addressed.

In England out of nine White British teachers only three teachers strongly agreed with the statement 'The school monitors the progress of all groups of students by ethnicity'. Four teachers from White British, White Irish, Asian British (Pakistani) and Asian

British (Bangladeshi) agreed somewhat. Three White British and one Mixed (White and Black Caribbean) disagreed somewhat or strongly disagreed (Table 21, Appendix K).

In England more teachers from all groups said it was important to make a special effort to raise the achievement of students from minority ethnic backgrounds. Teachers had common expectations to make sure that everybody achieved to the maximum level of education. The literature also shows that the Office of Standards in Education (OFSTED), the Government's Office for inspecting schools, published a report in 1996 called 'Recent Research on Achievements of Ethnic Minority Pupils'. That research identified that social class and gender both clearly affected school performances, but among African-Caribbean students both sexes achieve below the level of other groups while Asian pupils achieve better than Whites of the same class and gender. The head teacher commented that that the school is required by law to monitor students' performance by ethnicity in an attempt to ensure that greater focus is put on helping lower achieving students to raise their attainment. They also had a system for those on free school meals and those with disabilities. The average 5A*-C GCSEs for the whole school was 48%. The figure was down to 34% for those on free school meals. 5A*-C attainment was much lower than for those who do not have free school meals and it was worse for boys. This is become most of the teachers believed it was important to make a special effort for students with learning difficulties.

A large proportion of teachers in school in Sri Lanka and the English school agreed with the importance of making a special effort for students with learning difficulties. The largest proportion of teachers in all five schools (96.3%) in Sri Lanka strongly agreed or agreed somewhat with the statement 'Teachers should make a special effort for students with learning difficulties'. Most teachers in all five schools from all highest education qualification categories strongly agreed or agreed somewhat with the statement. A higher proportion of teachers from nil-five and six to ten years' teaching experience categories and teachers with a postgraduate diploma in education - nearly 90% of teachers were in the postgraduate diploma category (Table 37, Appendix J) - had more positive perceptions about this than other categories.

A large number of teachers from all ethnic groups in the English school agreed strongly with the same statement. The exception was one Asian British (Pakistani) teacher who agreed somewhat with the statement (Table 22, Appendix K).

6.7 Curriculum

Issues of acceptance respect and personal values in school are factors that contribute to positive engagement in learning (Banks, 2008). Banks (2004) noted that a very important multicultural education goal is to help individuals from diverse racial, cultural, language and religious groups to acquire the knowledge, attitudes, and skills needed to function effectively within their cultural communities, their regional culture and global community.

6.7.1 Goals of a multicultural curriculum

Banks (1981) explains that the curriculum should respect the ethnicity of the child and use it in positive ways. The goal of the curriculum should be to help students learn how to function effectively within the common culture, their ethnic culture and other ethnic cultures. Further Banks (1994) identified three multicultural approaches. Curriculum reform is one of them. He explained that the major goal of curriculum reform is inclusion of content about different cultural groups in a curriculum in order to develop a new practice. For example he suggested including important dates and celebration to honour heroes in a culture as a new practice in the USA.

May (1994) explained that while society can be seen as a system of roles, schools are seen as agencies which require that students become successful performers of future roles. Therefore the curriculum can be seen as selections of culturally universal features including common value orientation and specialised aspects of culture concerned with training students for specific roles.

Over a long period of time there has been an expectation in England that the curriculum should reflect a sympathetic understanding of the various cultures and races that make up UK society. For example, The Labour Government's Green Paper on education (1977) explained that UK society is multicultural and multi-racial. Leicester (1989) concluded that British educationalists believed in the multicultural period in England that teachers must recognize and address racial bias in learning materials. The National Curriculum in the 1988 encompassed material from a range of cultures in the subjects of English, history, geography, art, music and physical education. Specific grants (for example Section 11 funding which ended early in 2000) were provided to local education authorities for innovative work in schools related to meeting the educational needs of minority ethnic children, promoting racial harmony and in other ways preparing pupils for

life in a multicultural society. Findings from the English schools indicated that they incorporated such materials across the curriculum.

The literature review noted that the aim of multicultural education is to understand and celebrate difference through education. This difference can be reflected in the curriculum through acknowledging all cultures in the classroom and through education about different cultures (Bartlett and Burton, 2001) as is apparent in the data collected for the English school study. For example, the history teacher commented, 'In the National Curriculum, multiculturalism is integrated completely through the history curriculum to GCSE level'. In the English Baccalaureate the students had to study multiculturalism as was also evident in the history course. If multiculturalism was not taught in the history subject 'students can get it through geography'. Students 'look at a lot of different cultures within geography', but 'from a slightly different perspective'.

In order to achieve social cohesion, there is a view that every citizen should have the opportunity to access progress (Council of Europe (2001). The section of the Curriculum Policy and Process Plan (1999) document in Sri Lanka indicates the main principles for the curriculum and states that the broad curriculum framework should serve the needs of a multicultural, pluralistic, but nationally integrated society, in addition to learning from home and community environments. The Curriculum Policy and Process Plan further specifies that the national curriculum should be designed to recognise that children are unique, and that they come from different communities and backgrounds. Reference is made to a Quality Control Mechanism, with units to be set up at the National Institute of Education (NIE) and the Education Publication Department to ensure that there is no bias in the curriculum against ethnicity, religion, gender and social and economically disadvantaged groups and the curriculum is to be pretested among groups where different languages and ethnicities are represented. This was implemented in the Presidential Commission on Youth Unrest Report (1990) that highlighted some of the systemic features that had not been addressed in the educational system.

This became the basis for both the 1992 and 1994 National Education Commission Reports and the 1997 reforms. The overall education policy of Sri Lanka is consistent with nine national goals. Among these goals three are relevant to social cohesion and peace. The goals reflect the expectations of the nation.

- The achievement of national cohesion, national integration and national unity.
- The establishment of a pervasive system for social justice.

- The active partnership in nation-building activities to ensure the continuous nurturing of a deep and abiding concern for one another.

(NEC Report 1992 cited by ESCP report (2008) p.3).

The views of all the policy makers that were interviewed reflected these goals. All policy makers said that minority groups have a right to see their cultures positively reflected. One said, for example: ‘Yes in my view all minorities have a right to see their cultures acknowledged’. To change people’s stereotypical attitudes towards people of other backgrounds they use the school curriculum, and textbooks to include information about minority ethnic groups. They also use the curriculum to increase the activities students who come from different backgrounds can participate in to build a strong foundation. One policy maker said that, in Sri Lankan history, there is evidence that Sri Lankan people may have positive attitudes about different ethnic groups. For example Dutugamunu a Sinhala and Elara a Tamil fought a war but came to respect each other as people. Therefore, this policy maker emphasised the value of positive attitudes and he hoped it would be effective in building good ethnic understanding among different ethnic groups in the country.

6.7.2 Perceptions about class textbooks

All four policy makers expected school textbooks to reflect a multicultural society and every culture in Sri Lankan society and to value cultural diversity. For example, Policy Maker Three explained that the Grade Eight ‘Life Competencies and Civic Education’ textbook includes the cultural diversity of Sri Lanka under ethnic type, languages and religions and that it includes diverse habits such as Buddhist habits and traditions, Hindu habits and traditions, Islam habits and traditions, Christian habits and traditions, habits pertaining to localized areas and habits related to diverse communities. Policy Maker One explained that Tamil culture is highlighted in the ‘Second Language’ Tamil textbooks and those textbooks did not criticize any religious beliefs such as concepts of gods in some religions. Some books include some translated stories from Tamil literature in the teachers’ guide. For example ‘Thennali Raman he is like Andare who is close to Sinhala children in Sinhala literature’. He also said that students from every ethnic group can happily read textbooks. Policy Maker Two also said citizenship education and religious education value the diversity of the country.

All four policy makers said that the textbooks showed different religions, languages and lifestyles as valuable. Policy Maker One said that the students could see different historical places which are relevant to different ethnic groups during field trips and these

pay special attention to sharing cultural festivals and any other things people who are living in the South and North value.

In the context of the five schools, the Sri Lankan students' questionnaire indicated very high proportions of students from all ethnic groups had positive perceptions about class textbooks talking about people from different backgrounds in a positive way (Table 32, Appendix D). This was also reflected in the school principal interviews. For example, the principal of Girls' School 1 in Sri Lanka said, 'In our textbooks we don't criticise others' culture'.

Students' perceptions about the content of textbooks reflect Banks's (1988) and others' views about what is required in the curriculum for peace education. Banks (1988) also added to his theory that the multi-ethnic curriculum should promote values, attitudes, and behaviours that support ethnic pluralism. Kodituwakku and Keppetigoda (2010) identify vertical integration of the concept of peace embedded in the curricular material (Textbooks and Teacher instruction Manuals-TIMs) of the subject of Life Competencies (grade ten and eleven) and understand the way of teaching peace concepts during classroom episode. They found that the peace concepts 'Human Rights and Obligations', 'Conflict Resolution', 'Community Creation and Democracy', are addressed in textbooks of all grades. In the TIM the main themes of peace are not directly addressed. However, these are integrated with other peace concepts. Teachers most frequently emphasized the concept 'cooperation'. The Report of General Education Reforms (1997) covered the entire spectrum of general education from primary to junior and senior secondary levels, with the expected outcome of achieving the national goals and the five competencies. There were some changes that were proposed to it. One of the changes is the design, production, and provision of textbooks. Under the free textbook policy, the Education Publication Department (EPD) has produced textbooks for Tamil and Sinhala as a Second Language (Grades six to eleven). The EPD has its own programme for promoting social cohesion and multi-ethnic understanding under two aspects: producing texts in the two national languages and ensuring that textbooks reflect Sri Lanka's pluralistic society.

The students' questionnaire in the English school indicated that the majority of students from all ethnic groups felt that class textbooks talked about people from different backgrounds and that this was in a positive way, and the range of topics covered in lessons helped students understand people from different backgrounds. Students agreed that their school had a lot of books about people from different cultures. Almost all students from all ethnic groups agreed that the school library had lots of books about

people from different cultures. The teachers' questionnaires in the main study indicated a difference of views among teachers, however. Seven teachers had a negative perception and six teachers had a positive perception about whether the school libraries had a good collection of multicultural materials by ethnicity.

6.7.3 Perceptions that classroom lessons help students understand people from different backgrounds

The majority of students in the schools in Sri Lanka (Table 33, Appendix D) had positive perceptions about the range of topics covered in lessons which help students to understand people from different backgrounds. However, more Sinhalese and Muslims had positive perceptions than Tamils in Boys' School 1.

Coelho (1998) identified that an inclusive classroom needs to involve all the students in creating classroom displays. It is very important for schools to understand the importance of visual displays of culture. The Sri Lanka questionnaire results suggest that some schools were more successful than others in doing this (Table 34, Appendix D). The student questionnaire indicated that classroom displays included the work of students from different backgrounds in Sri Lanka. However, over 30% of students from all ethnic groups had negative perceptions about this. There were more Muslim and Tamil students in the Mixed school, Girls' School 1 and 2 who had negative perceptions than Sinhalese and over 50% of students from all ethnic groups had negative perceptions in the Boys' schools. However, a chi square calculation indicated there was no significant difference between the views of ethnic groups ($p = 0.465$) (Table 34a, Appendix D).

6.7.4 Curriculum policy

Despite the expressed inclusive intentions of the Sri Lankan curriculum, the policy makers interviewed thought that in a short term curriculum they would not achieve anything. The curriculum needed a long term plan. In the long term curriculum they could educate the students to think and understand how others behave and how to accommodate others. One policy maker believed that 'people's stereotypical attitudes will automatically change'. This has already been attempted through the curriculum but he said it had to be emphasised more. Part of the problem is that, while the curriculum includes all ethnic and religious groups who live in Sri Lankan society, Sinhala Buddhist culture is highlighted more than other cultures in the curriculum of Sri Lankan schools, a comment supported by the questionnaire findings from Tamils in Boys' School 1. As policy makers they were concerned about students' cultural backgrounds when preparing teachers' guides. This comment related to not only

language education but also other subjects such as history, religion and civic curricula which reflect the different backgrounds of people in Sri Lanka.

These policy makers felt that the curriculum should reflect the different backgrounds of minority ethnic students in Sri Lanka and consciously give special attention to minority ethnic backgrounds in Sri Lanka at primary and junior secondary levels. The citizenship education curriculum in years six to nine was seen as important and information and activities were added to develop students' knowledge, skills and feelings about different ethnic and religious backgrounds in Sri Lanka. They provided some evidence to how the curriculum already includes 'multicultural concepts' in the subject goals of Life Competencies and Civic Education in Grade seven. The literature review also provides evidence of Life Competences and Citizenship Education (grade six to nine) and Citizenship Education and Governance (grade ten and eleven) curriculum contains many peace related concepts (ESCP, 2008).

The Ministry of Education implemented its plan for social cohesion and peace based on the National Education policies for general education in Sri Lanka. The subject of education for social cohesion and peace was not examination oriented but it included the goal of national building through the promotion of broad national cohesion and harmony. One policy maker who was attached to the Ministry of Education had introduced a different type of programme through the informal curriculum, for example education exchange between schools and school parliaments.

The national educational goals clearly emphasised students needing to understand people around the world and the value of cooperation and international collaboration. However, as Colenso (2005) commented, the theoretical base for understanding education and social cohesion is limited in Sri Lanka. Therefore there is a gap between the practical tools for education policy makers, assessment of the impact of policies and investments and plans for future reform. The Curriculum Policy and Process Plan (1999) in Sri Lanka considered several aspects related to the present situation of the country. The plan explained that 'unity in diversity' will be one of the main characteristics of an inter- dependent world and human cooperation moving from the national level to the world level are important. Therefore the plan suggested equality, co-operation between students and with staff across schools and within classrooms is very important in achieving cohesion in schools. The school curriculum developments show the way to all education practitioners in Sri Lanka. These policies are consistent with the national goals as recommended by the NEC while promoting personal growth and preparing for

a multicultural society without bias in relation to ethnicity, religion, gender or economic deprivation to serve the needs of a multicultural pluralistic but nationally integrated society (The Curriculum Policy and Process Plan, 1999).

Another difficulty, as one policy maker observed, is that, although Sri Lanka had a language policy, because of the segregated school system there were no direct multicultural policies to respond to the increasing level of cultural diversity in a school and no policies for integrating minority or immigrant students. Furthermore, students studying in the Sinhala medium came from different backgrounds, and there was a national policy for them. Therefore, as one policy maker commented, ‘the national education policy responds to this situation’. Sri Lanka also had multicultural schools in the mixed areas. The policy maker said mixed ethnic schools were peaceful and non-violent and tended to produce self-disciplined law abiding students. Government policy documents include duties of the provincial and Zonal authorities to support peace education in schools. National educational goals give equal rights to every student. Majority and minority students also have the same rights in schools. Some schools used Sinhala, Tamil and English media in the same school. Further the government schools did not have as many immigrant students as in England, and of the few they had they were studying in an international or a private school.

All policy makers commented that the Ministry of Education, the National Education Commission and the National Institute of Education were the key forces behind the initiatives and the Ministry of Religion and Cultural Affairs also supported these initiatives.

Sri Lanka had policies regarding minority students and this policy and practice was the same in the provincial council also. Policies which were related to the multicultural backgrounds of students were the same all over the country. However, according to the 13th amendment the provincial council can amend policies. The Quality Control Mechanism within the NIE and the Education Publication Department were there to ensure that there was no bias in the curriculum against ethnicity, religion, gender and those from social and economically disadvantaged groups.

The policy makers indicated that their role was to make education policies match multicultural, multi-religious and mixed groups in Sri Lanka. Through the education policy, as one policy maker noted, policy makers try to ‘build a person with a complete personality’ and that to become a ‘person he [*sic*] needs to develop every quality’ with an understanding as the national background and needs in order to develop a nation that is

respected at the international level. Further, policy makers needed to make policies which help to bring benefits for the country.

6.7.5 School activities

As Banks (1988), explains, activities such as cheerleading, booster clubs, societies and athletics teams provide opportunities to students from different ethnic backgrounds to learn and play together. Therefore, as Banks suggested, these activities should be open to all students. Provision of opportunities for students to participate in the aesthetic experience of various ethnic groups is indicated among his guidelines for multicultural education (Banks, 1976).

School activities have the potential to enable all students to interact together in activities that have common purpose and to be integrated, into that wider curriculum in school in ways that reflect many of the principles of social cohesion. The OECD (2011) highlighted that cohesion derived from the classroom, the hallway, school yard and playground or bus helps to build networks of relationships among members, trust and identity between different groups, thus fighting discrimination, exclusion and excessive inequalities and enabling upward social mobility.

The teachers of all five schools in Sri Lanka had positive perceptions that their schools had a variety of extra-curricular activities that were designed specifically for minority ethnic groups. ‘This school has different types of extra-curricular activities for all students. For example, the Tamil language society, Sinhala language days and English language days’ were some of the comments made in the focus group interviews in Girls school 1. The students’ focus groups also identified that all students had the opportunity to participate in different types of activities in all the five schools. These included activities such as, in the Mixed school, different events of the annual Sport meet (athletics, volleyball, house caption), Scouts for boys and Guides for girls, school prefect duties including head prefect or class monitor, Vice Presidency of the Sinhala Association and presidency of the school computer unit.

Examples given in Girls’ School 1 were different events of the school annual sport meet, Girl Guides. Students might be members of the school environment force and of the school netball team, members of the school music band (western and eastern), school prefects, classroom monitors, and participants in dancing, members of Sinhala and English language associations and participants in inter-school and all-island singing competitions.

However, Muslim girls from Girls' School 2 did not participate in sports events. Reports of Muslim participation in fewer activities was supported by the questionnaire data which indicated that across the five schools 62.9% of Sinhala students were involved in school activities and sport teams in all five schools with a slightly smaller proportion of Tamils (55%) (Table 35, Appendix D). A chi square calculation indicates that there was a significant difference between the groups in terms of engagement in school activities/or sports teams ($p < 0.001$) (Table 35a, Appendix D) with Muslim students (39.7%) participating in fewer activities.

In summary, more Sinhala students were engaged school activities and sports team in all the five schools except Girls' School 2 where more Tamil students engaged. Fewer Muslims participated. However, more male students participated in school activities and sports teams than females but there were no significant differences among age groups.

The majority of teachers in the schools in Sri Lanka agreed that their school designed extra-curricular activities specifically for minority ethnic groups. However, the majority of teachers and students in the English school disagreed that their school designed extra-curricular activities specifically for minority ethnic groups. In the Year Nine and Eleven focus group interview students in the English school said that everyone had the chance to take part in different teams. As one commented: 'Everyone gets an equal chance to play, even if you're not the best at running or something'.

Findings in the Sri Lankan schools generally seem to reflect a perception that co-curricular activities are important to promote cohesion. The questionnaire indicated that the majority of students engaged in school activities and sports teams in all schools. However, there was a significant difference between groups (Table 35a, Appendix D). The results suggest that the issue was with the Muslims who engaged less than other students. This may be the result of religious expectations and Muslim girls' wish to wear traditional clothes. This is surmise because no specific question about this was asked on the questionnaire. Some teachers however, certainly commented that Muslim girls tended to be shy, and were unwilling to engage in sporting activities. One said, 'Normally Muslim girls are a little bit more shy than Sinhalese and Tamils. They don't like to show their skills in front of an audience'. Another remarked, 'Muslim girls do not attend sports and extra activities after they become teenagers'.

6.8 Challenges in maintaining effective multicultural education

The study illuminated some challenges which serve to undermine students learning in an effective multicultural environment in the Sri Lankan schools studied. In an effective multicultural school, teachers and managers have high academic expectations for all students and believe that all students can learn (Ladson-Billings, 1994). In the Sri Lankan schools the teachers' questionnaire and focus group interviews indicated a number of challenges in relation to students achieving a high standard. One of the main challenges was cultural issues in the multicultural school. For example teachers in the boys' schools and the Mixed School felt that it was a challenge to maintain lesson continuity because Muslim boys go to the mosque every Friday. Teachers in the Mixed School and Boys' School 1 felt that their main challenge was some religious difference in the classrooms and the participation rate in religious celebration was low. This affected co-operation among different religious groups and Friday Muslim student absenteeism contributed to low academic expectations.

In the Mixed School and the girls' schools some Muslim girls did not participate in field trips, practical work and sports. This situation affected all students in the classroom. Some cultural practices also conflicted with the teaching- learning process in a multicultural classroom. For example the multicultural situation directly affected their subject when doing practical work with Muslim students. One teacher in Girls' School 1 felt that some Muslim students did not like to wear traditional costumes for dancing because their parents did not approve of dancing. Early marriages of clever Muslim girls also halted their education and their contribution to society. There were some mismatches with health science and some religious beliefs were also a challenge for Health science teachers in Girls' School 1. In Girls' School 2 there were problems with a lack of teachers and a lack of facilities including classrooms and prayer facilities. These findings directly affected the teaching and learning experiences of the students.

Citizenship Education teachers in the Mixed School suggested that the curriculum already included information about multicultural society but they suggested there needed to be more.

However, some teachers felt there were no special challenges in the multicultural classrooms in the five schools, and, they commented that it was easy to transfer the knowledge and positive attitudes to the students in a multicultural classroom.

6.9 Chapter summary

This chapter has reviewed findings in relation to school ethos, classroom practices, students' feelings of belonging, equity and fairness, the curriculum, and some of the challenges in maintaining effective multicultural practices in the study schools in both Sri Lanka and England. Overall the picture is positive, although in some respects some minority ethnic student groups felt there was room for a more determined approach to include all students of all backgrounds. Practical ways to approach this are discussed below in Chapter 7.

Chapter 7: Recommendations and conclusions

7.0 Introduction

This chapter presents a summary of the findings of this study as detailed in previous chapters. Recommendations are discussed for changes and developments to enhance teaching and learning in multicultural contexts. In particular Gay's (2010) work on culturally responsive pedagogy and practice is proposed as one potentially effective approach to address some of the key issues raised in the current study. Finally, the contributions to knowledge together with strengths and limitations of the research are identified.

7.1 Sri Lanka

A summary of the findings in Sri Lanka indicate how it is clear from the teacher questionnaires that nearly half of the teachers across the five schools were not qualified to degree level. This is a very important issue for a number of reasons. Firstly being a professional implies having a body of expert knowledge in both theory and practice that is specialist to the particular field (Freidson, 1994). In 2009 the Minister of Education (Balasuriya, 2012) acknowledged this point and stated that teachers with no degree should no longer be recruited into the profession. However, this intention has yet to be put fully into effect. Secondly, without such professional knowledge it is difficult to see how teachers can respond appropriately to the learning needs of students generally (Whitty, (2006); Menter, 2009) let alone the more complex needs of students in multicultural contexts. Ensuring that appropriate higher education and training is available for teachers in multicultural contexts as well as for teachers generally should be a government priority. Teacher qualifications were quite low that is a proportion did not have a degree. However, there was evidence that younger members of staff and more recent recruitments were more highly qualified.

The majority of teachers felt that schools should offer multicultural education. Newly recruited teachers and those with a degree agreed it is possible to plan lessons and choose resources for the various student groups. However, most teachers reported that they did not have the opportunity to participate in multicultural education training which would enable them to respond more appropriately and effectively to the different student groups. Most felt that they wanted some training about multicultural education to enable them to understand their students' backgrounds and cultures. The literature on multicultural

education suggests all teachers should be aware of all students' ethnic backgrounds and cultures. Developing this awareness seems to be what Sri Lankan teachers were requesting. Provision for such professional development appears therefore to be an obvious necessity.

Language issues are highly problematic. Whatever the literature and public policy might say about the strengths of a policy that recommends multi-lingualism to enable all students to participate fully in Sri Lankan society, this was far from being achieved in the schools that were researched. Tamil and Muslim students tended to be more competent in using more languages. However, Sinhala students seemed to develop multi-lingual skills the longer they had been at these schools. It is clear here that there is a need for more highly trained teachers specially in relation to supporting their students to become competent multi-linguals.

In these schools Buddhism was the dominant religion. Although non-Buddhist students reported that they were able to celebrate some aspects of their beliefs and cultures, minority ethnic cultures were not in evidence in school displays. Further, some students reported that they did not have opportunity to study all subjects in the school curriculum. The particular issue here is that of religion. Minority students felt unable to study their own religion. One implication of this is that, even though these five schools were Buddhist and the mode of education was Sinhala medium, there should be much greater opportunity for minority ethnic students to study their own religion in these schools. Further, the multicultural literature also suggests that the range of ethnic backgrounds should be visible around the school so that all students feel included.

The majority of students engaged in school activities and sports teams in all schools. However, the participation rate of Muslims was low even though schools had a variety of extra-curricular activities that were designed specifically for minority ethnic students. One suggestion here might be that schools should consider very carefully how Muslims might be encouraged to take part in more extra-curricular activities. Perhaps the Muslim community might be consulted about this issue.

There are clear indications that students often associate positively with peers from different ethnic backgrounds. For example, students were encouraged to eat their lunch together. They often worked with partners or in peer tutoring relationships and with co-operative learning groups in the classroom. Teachers supported this peer group collaboration by helping students to manage group work and share responsibilities. There were a very few racist incidents reported in all five schools and rules and regulations were

designed to take account of cultural differences. Students were allowed to wear traditional clothes that were important in different cultures, for example. This finding reflects central government policy (see chapter 3).

Different races and cultures were accommodated to different degrees in these five schools. For example, classroom displays included the work of students from different backgrounds and classroom routines were clearly organized and responsibilities were shared out fairly between all students. The majority of Sinhala and Tamil students felt school assemblies were often about different cultures and races. However, only a small proportion of Muslims agreed with this particular view. This may mean that there should be a consideration of the balance between cultures and ethnicities when schools assemblies are organized. Both teachers and students agreed that class textbooks and the curriculum helped students understand people from different backgrounds. Most students from all ethnic groups reported that they were able to study some of their own history. Students reported that school libraries had lots of books about people from different cultures in general. However, some teachers reported a lack of library facilities. It may be relevant here to suggest that the government might require schools to carry out an audit of their library facilities and the range of books available to schools in relation to different cultures and ethnicities.

Generally, the majority of teachers were of the opinion that teachers in general liked to teach students with the same backgrounds. However, teachers with higher level qualifications and training were more likely to say that their peers had no preference for teaching students from the same backgrounds as themselves. Most students were satisfied that their teachers knew some expressions in the languages of different students. This is an important finding given that the teachers themselves felt that they should respect the cultural, racial and ethnic differences of their students and be aware of the ethnic and cultural backgrounds of all students in their classroom.

Students reported that they knew school anti-racist policies. However, the principals commented that their schools did not have such policies. It may be that the students had misunderstood the question and assumed that anti-racist policies were the overall school policies. This issue may link to the principals' views of whether or not schools should monitor the achievement of their students by ethnicity. Teachers felt that their school had a system for monitoring the progress of all groups of students by ethnicity. However, all principals said that they did not have this type of system. In a personal conversation between a member of the Ministry of Examinations and the researcher it was made clear

that the policy of central government was not to report examination results by ethnicity. There seems to be a view among the principals and from central government that such overt recognition of ethnic difference and acknowledgement of the possibility of racism might be counterproductive and divisive. There were reports of a mutually supportive relationship between these five schools and community groups and agencies that should be fostered.

All students appeared to feel valued. For example they reported that they were valued in the classroom and experienced a warm welcome when they first arrived at the school. Both teachers and students commented that their schools had a planned programme induction and orientation for all students. When students talked with counselors they felt that these counsellors understood them as people. However, there may be an issue here that requires some serious consideration. Although students seemed happy with the response they experienced from counsellors, teachers felt that the counselling services did not match students' academic and social needs because counsellors did not have the requisite training. Neither counsellors nor teachers had the knowledge and skills required to provide cross-cultural counselling. If counselors and teachers are to provide such support for their students, clearly there is a need here for high level diversity-awareness and counselling training.

7.2 England

Unlike Sri Lanka, all teachers in the English schools were qualified to degree level and all had teacher training qualifications. Even so, they reported that they did not have sufficient expert knowledge of the cultural backgrounds of their students and what this implied for appropriate pedagogy. They all expressed a need for further continual professional development in the area of multicultural education.

Some teachers felt there should be more discrete support for students for whom English is an additional language that is tailored specifically for their own school's student population. Both head teachers reported that this problem is particularly acute when non-English students arrived unexpectedly with no prior support arrangements in place. The importance of EAL support has been recognized by central government for many years through national policy requirements, for example all the legislation associated with multi-culturalism through Section 11 funding, the Ethnic Minority Achievement Grant that operated under the previous Labour government and that required schools to monitor minority ethnic language skills, and so on. One implication here seems to be that this kind

of initiative needs to originate from central government, be disseminated through local government and reinforced through legislation.

The majority of teachers reported that their schools did not have a variety of extra-curricular activities that were designed specifically for minority ethnic students. Extra-curricular activities were available for everyone, but a number of students did not participate. Albeit the numbers of students were small, the majority of Asian and mixed-race students did not participate. There may be an implication here that the school might carry out an audit of who participates in which extra-curricular activity so that the needs of all can be addressed.

There were very few racist incidents reported in the school. Students knew what was in the school anti-racist policy. Teachers, however, seemed to be uncertain whether this included having a peer mediation programme. There was also a mixed response among teachers about whether the school rules and regulations were designed to take account of cultural differences. There may be a number of implications here. It may be that the rules were written at a level of generality that meant they could be adapted in practice to meet all students' needs. For example the issue of respect for everyone applies regardless of ethnic background. It may be for this reason that the school allowed their students to wear traditional clothes that were important in different cultures.

There is evidence that in some respects the school paid close attention to including issues of culture in the curriculum but not in other respects. For example, although students seemed relaxed in the schools and reported that they felt included, overall, the ethnic background of some of the members of the school was invisible in the displays around the buildings. There had been one 'Africa Day' some time previously in the school, but students reported that this acknowledgement of some students' background was scanty. They commented in general that they would like to see more events of this sort. Further, the majority of students disagreed that school assemblies were often about different cultures and races and it may be that this aspect should be audited and reconsidered. However, both students and teachers agreed that class textbooks talked about people from different backgrounds in a positive way. The majority of White British students had the opportunity to study some of the history of their own culture but this was not necessarily the case for others. When the school curriculum at secondary level is examination-oriented it is not easy to see how every student's cultural history could be included in the school curriculum. However, students were allowed to study any subject.

The majority of students felt that their teachers respected and understood their ethnic backgrounds and their cultural, racial and ethnic differences, although they perceived that these teachers did not necessarily know expressions in the languages used by different students. All the teachers responded that they understood the importance of being aware that body language and non-verbal communication mean different things in different cultures. In general, too, teachers reported that their peers liked to teach students with different backgrounds. It is not surprising, therefore that every student reported feeling valued in the classroom and commented on the warm welcome when they first arrived at the school. Both schools had a planned programme of induction and orientation for all students.

Students who had met the school counsellor reported that s/he understood them as a person. School counselling services gave support to students' social and academic needs and they had the skills required for effective cross-cultural counselling. However, teachers agreed that they themselves did not have such skills. This point reiterates the concern about insufficient access to continual professional development programmes for multicultural education.

There seemed to be a very positive attitude to multicultural education in the school. The schools had mutually supportive relationships with community groups and agencies, for example.

Almost all teachers felt that the school should offer multicultural education and that it was possible to plan lessons and choose resources to reflect students with different backgrounds. Classroom routines were clearly organized and responsibilities were shared out fairly between all students. Students were encouraged to eat their lunch together and students work in co-operative learning groups. Both teachers and the head teacher reported that their school had a system for monitoring the progress of all groups of students by ethnicity so that issues of underachievement by particular groups could be highlighted and addressed. This is a legal requirement in English schools.

7.3 Recommendations

Educational programmes and practices in multicultural classroom must acknowledge all ethnic groups and their contribution to the development of Sri Lanka's history, life and cultures in order that all students can acquire the knowledge, values, and skills that they need to use effectively as citizens of the multicultural society of Sri Lanka. If intellectual ability and different ways of knowing within the cultures of the students in the school are

recognized and used in the school instructional process for ethnically diverse students, educational achievement of all can improve (Banks, 1993).

One effective approach to supporting all students within multicultural classroom in Sri Lanka to achieve involves the practice of what some (Gay, 2010, p.31; Bishop and Berryman, (2010) call 'culturally responsive pedagogy'. Culturally responsive teaching incorporates curriculum content, learning context, classroom climate, student-teacher relationships, instructional techniques, classroom management and performance assessments, using different frames of reference and representation of 'various ethnic and cultural groups in teaching academic subjects, processes and skills' (Gay, *ibid.*). Spring's (1995) definition of a cultural frame of reference is useful in considering what culturally responsive pedagogy may comprise. He defines it as 'those elements that cause a cultural group to interpret the world...in a particular manner' (p.5), or the filter through which impressions of, experiences with, and knowledge of the outside world are ordered and made meaningful. Such a pedagogy engages with high-status, accurate cultural knowledge about diverse groups in to subjects and skills taught. At the same time as academic achievement, culturally responsive pedagogy promotes social consciousness, and critique, cultural affirmation, competence in social exchange, community building and personal connections, individual self-worth and abilities and an ethic of caring (Gay, 2010). Further it develops cooperation, collaboration, reciprocity and mutual responsibility among students and between students and teachers, attributes that are crucial to the Sri Lankan government's drive towards peace education. It is the behavioural expressions of knowledge, beliefs and values that recognize the importance of racial cultural differences in learning and therefore teachers to the strength of all these students. Culturally responsive teaching can therefore harness the higher learning potential of students with different ethnic background and at the same time help to develop their social abilities.

In practice, and in terms of the multicultural curriculum, Teel and Obidah (2008) emphasise that cultural differences, such as those that are apparent in Sri Lankan schools, should be seen as assets, and culturally different individuals and heritages valued. The cultural knowledge of ethnically diverse cultures, families, and communities should guide curriculum development, classroom climates, teaching strategies, and relationships with students racial and cultural stereotypes, prejudices, racism, and other forms of intolerance should be challenged so that the pedagogy that is developed can contribute to change in the direction of social justice and academic equity. Culturally responsive teachers teach the whole child and encourage intellectual, social, emotional and political learning by

using cultural resources to teach knowledge, skills, values and attitudes. As Hollins (1996) explains, education for students with different backgrounds should incorporate ‘culturally’ mediated cognition, culturally appropriate social situations for learning, and culturally valued knowledge in curriculum content’ (p.13). In this way, culturally responsive teaching can help to maintain identity with students’ own ethnic groups and communities and also develop a sense of community and camaraderie with students of different backgrounds. These skills should be integrated with all curriculum and classroom routines so that students can learn from one another and internalize the value that learning is communal, reciprocal and interdependent and demonstrate it in their behaviour.

The role of teachers is clearly crucial as the implementers of culturally responsive pedagogy, Gentemann and Whitehead (1983) termed teachers cultural brokers. More specifically, Diamond and Moore (1995) categorized teachers’ roles under three major headings that are relevant to the Sri Lankan context, cultural organizers, cultural mediators, and orchestrators of social context for learning:

- As organizers of social contexts for learning in Sri Lanka, teachers need to make the teaching process consistent with the social cultural context and frames of reference of students with different cultural backgrounds. The goal in Sri Lanka would be to create communities of Sinhala, Tamil, Muslim and other culturally diverse learners who affirm one another and work collaboratively for everyone’s mutual success.
- As cultural mediators teachers can provide opportunities for students in Sri Lanka to understand conflicts among cultures and disparities between different cultural systems. Teachers can help all Sinhala, Tamil, Muslim, Burgher, and Malay students to interpret their ethnic identities, respect other cultures, develop positive intercultural relationships, and avoid prejudice, stereotyping and racism. This curriculum should include multi-ethnic components that are integrated across the whole curriculum and cover a wide range of attitudes and experiences and positive and invisible (values, beliefs) aspects of culture (Banks, 2010). In particular, textbooks used by the teachers, the cultural mediators, as the most prominent teaching resources should be seen as ‘cultural artefacts’ (Byrne, 2001, p. 299) implicit in which are the values, norms, disciplines and society’s approved knowledge that students acquire as part of their school knowledge and understanding. Students need to learn about the many different ethnic groups in Sri Lanka. Educators should therefore ensure that curriculum content about

different Sri Lankan cultural groups is accurate, real and complete (Banks, 1991, 2003; Gay, 1988, 1995, 2002).

- As orchestrators of social contexts for learning, Sri Lankan teachers must recognize the important influence students' cultures have on learning and make teaching processes compatible with the sociocultural context and frames of reference of their students.

Gay (2010) notes that, to be culturally responsive, teachers themselves must accept that teaching and learning are holistic and therefore be involved in students' lives so that they can teach knowledge and skills students need to negotiate in the society, which is Sri Lanka in the case of the current study, that currently exists and that may exist in the future. For students to acquire confidence in themselves teachers must always place students in learning environments and relationships that imply a belief in their potential for achievement. The implication here is that culturally responsive approaches can be seen broadly as encompassing two aspects, the affective, where teachers are concerned with the emotions, confidence, self worth and so on, and the academic focused on subject-specific pedagogy. Gay describes a profile of what culturally responsive caring means in action and that could be used as an audit of skills and attributes to be achieved in teachers' professional development in Sri Lanka. It include teachers

- providing spaces and relationships where ethnically diverse students feel recognized, respected, valued, seen and heard;
- fostering warmth, intimacy, continuity, safety and security;
- knowing culturally diverse students thoroughly personally and academically;
- cultivating a sense of kindredness and reciprocal responsibility among culturally diverse students;
- responding to the needs of diverse students for friendship, self-esteem, autonomy, self- knowledge, social competence, personal identity, intellectual growth, and academic achievement;
- being academic, social, and personal confidantes, advocates, resources, and facilitators for culturally diverse students;
- acquiring knowledge of and accepting responsibility for culturally diverse students that go beyond the school day and its organizational parameters;
- helping students of colour develop a critical consciousness of who they are, their values and beliefs, and what they are capable of becoming;
- enabling ethnically and culturally diverse students to be open and flexible in expressing their thoughts, feelings, and emotions, as well as being receptive to new ideas and information;
- building confidence, courage, courtesy, compassion and competence among students from different ethnicities and cultural communities;
- being academically demanding but personally supportive and encouraging;

- allowing for the active assertion of student interest and curiosity;
- creating habits of inquiry, a sense of criticalness, and a moral edit among students to care for self and others;
- treating everyone with equal human worth;
- acknowledging social, cultural, ethnic, racial, linguistic, and individual differences among students without pejorative judgments;
- promoting cultural, communal, and political integrity and solidarity among different ethnic and cultural groups;
- dealing directly and bluntly with the vicissitudes of racism, and the unequal distribution of power and privilege among diverse groups;
- preparing students to understand and deal realistically with social realities (what is), along with possibilities for transformation (what can be);
- teaching ethnic, racial, and cultural knowledge, identity, and pride;
- providing intellectually challenging and personally relevant learning experiences for socially, ethnically, racially, and culturally diverse students (pp.51-52).

Teachers need clear guidelines to carry out multiculturally responsive teaching (Gay, 2010). Culturally responsive pedagogy has all of the following components that, again, might be used in a deliberate manner in teacher training and professional development in Sri Lanka:

- It is a part of all subjects and skills taught at all grade levels.
- It has to be deliberate and explicit, systematic and sustained. This is not something that happens only as notations of special events; it must characterize children's learning opportunities and experiences at all times.
- It simultaneously addresses development of academic, psychological, emotional, social, moral, political, and cultural skills; it cultivates school success without compromising or constraining students' ethnic identity and cultural affiliations.
- It uses comprehensive and integrative approaches to teaching and learning all of which are informed by the context and content of the cultures and lived experiences of different groups.
- It cultivates an ethos of academic success as well as a sense of community, camaraderie, kindredness, and reciprocity, among students who work collaboratively for their mutual personal wellbeing and academic achievement.
- It requires a combination of curriculum content, school and classroom learning climates, instructional strategies, and interpersonal interactions that reflect the cultures, experiences, and perspectives of different ethnic groups.
- It encompasses concepts and principles, patterns and trends that apply to all ethnic groups and the ways in which these are uniquely manifested in the cultures and experiences of specific ethnic groups and individuals.
- It includes accurate information about the cultures and contributions of different ethnic groups, as well as moral and ethical dilemmas about the redistributions of power and privilege, and the deconstructions of academic racism and hegemony.

- It teaches students the ‘cultural capital’ (i.e., the informal tacit knowledge, skills, and behaviours needed to negotiate the rules, regulations, protocols, and demands of living within educational institutions) needed to succeed in schools.
- It demonstrates genuine caring and concern of students of different groups by demanding high levels of performance and facilitates their living up to these expectations.
- It creates cultural bridges, or scaffolds, between academic learning in school and the sociocultural lives and experiences of different groups outside of school.
- It teaches students to imagine and develop the skills needed to construct more desirable futures and to be integral, active participants in these creations.
- It requires staff development of teachers that includes cultural knowledge and instructional skills, in content with personal self-reflection and self-monitoring techniques for teaching to and about ethnic diversity.
- It commits institutional and personal resources, along with creative imagination, to facilitating maximum achievement for students of different cultural groups

(pp.149-250)

It is essential for teachers as, cultural mediators, to acquire skills in developing multicultural curriculum content in improving the school achievement of ethnically diverse students because

- Curriculum content is crucial to academic performance and is an essential component of culturally responsive pedagogy.
- 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.
- Curriculum content that is meaningful to students improves their learning.
- Relevant curriculum content for teaching all students including information about the histories, culture, contributions, experiences, perspectives, and issues of their respective ethnic groups.
- Curriculum content is derived from various sources, many of which exist outside the formal boundaries of schooling.
- There are many different kinds of curricula; they offer different, but important, challenges, opportunities, and entrees for doing culturally responsive teaching (p.128).

Curriculum sources and content that provide accurate presentations of ethnic and cultural diversity offer several other benefits for improving student achievement. First, they provide those who never had close personal contact with members of ethnic groups other than their own with opportunities to communicate and engage with diverse people as well as to confront themselves. This experience alone will calm some fears, dispel some myths, and produce some learning that cannot be obtained from books and other media sources. Removing the threat and intimidation from new knowledge enhance receptivity

toward and mastery of it. Second students are actively involved in their own learning. Participatory engagement tends to have positive effects on achievement. Third, students have real power to help structure their own learning. They thus have some real control over their own academic destinies. Surely students will learn better that which is of their own creation. Consequently, all sources of curriculum content, both within and outside of cultural diversity, should be kept under regular review to evaluate the extent to which they fit the concept of fitness for purpose here. Good information is a necessary element of culturally responsive teaching and the improvement in student achievement.

In summary, therefore, culturally responsive teaching is an appropriate approach to consider for extending the inclusivity of Sri Lankan multicultural schools because it would be both validating and affirming of students as culturally located individuals (Gay, 2010; Bishop & Berryman, 2010). It would acknowledge the legitimacy of the cultural heritages of students' own ethnic groups, both as influences over students' dispositions, attitudes, and approaches to learning and as content to be taught in the formal curriculum. It would build bridges of meaningfulness between home and school experiences that are between students' lived realities and the academic abstractions implicit in school learning, using a wide variety of teaching approaches that are connected to different cultural frames of references. It would encourage students to know and praise their own and one another's cultural heritages by incorporating multicultural information, resources, and materials across all the subjects and skills routinely taught in school.

Culturally responsive teaching involves teachers, counsellors, administrators, and support staff in classrooms and schools in a formal way such as policies programme and practices and in an informal way such as extra-curricular activities, school image and community relations. However, it does not directly address two very important issues that emerged from the current study and are consonant with the outcomes of other recent studies in Sri Lanka. These may be seen as interlinked and relate firstly to teacher qualifications, and secondly to the level of teachers' language competence. In this study there seemed to be a relationship between qualifications and teachers' attitudes towards teaching pupils of all cultures in multicultural classrooms. Beyond the question of whether the teachers in the study were highly enough qualified professionals with both the skills and the necessary knowledge and experience to teach secondary pupils to a high level was the issue of the association between lower qualifications and more negative attitudes towards the inclusion of all students. Related to the concern about teacher qualifications is that of teachers' competence (or lack of competence) in the languages commonly used by students across the five schools in addition to Sinhala. It is outside the remit of this study

to do more than recommend that central government looks again at teacher qualifications for both existing teachers and new recruits and prioritises teacher training, in-service professional development and the acquisition of competence in both national languages at the very least.

Teacher training and professional development

Understanding and developing their roles as cultural organizers, cultural mediators, and orchestrators of social context for learning (Diamond & Moore, 1995) within a deliberately culturally responsive approach to pedagogy in multicultural classrooms in Sri Lanka will require a renewed effort in professional development at national level to enable teachers to develop the necessary practices.

Changes in the curriculum of teacher education may be needed to support diversity. For example Blackwell *et al* (2003) suggested that the teacher training curriculum needs to include culture, linguistics, diversity, gender, race and equality. Writing in an American context, Gay (1994) and Ladson-Billings (1994-1995) concluded that the teacher education curriculum needs a theoretical and practical connection between cultural relevance and academic success of students with diverse backgrounds. The teacher education curriculum for pre-service teachers needs to include practical experience and the opportunity to apply multicultural education through training. Munn (1996) has also suggested that teacher educators in the UK need to train teachers in cultural diversity education to teach in a culturally sensitive way.

In Sri Lanka Balasooriya (2012) explains that teachers have a special role to act in preparing young people to face future challenges with confidence and build them up with purpose and responsibility. To fulfill this aim well, teachers must have qualifications in their profession. However, as Table 2.7 in chapter 2 indicated that there were 40,062 untrained teachers in Sri Lankan schools in 2010. According to educational information in the Ministry of Education in 2012 there were 5,833 untrained teachers in the Government schools, 2.6% of the whole teacher population in 2012. Over 40% of teachers had no teacher training. Nearly 40% (86,751) of teachers had a degree (Table 2.8 in chapter 2). The findings of the current study broadly reflect the same proportions of trained to untrained teachers. Currently all teachers are recruited by the central government for both National schools and schools by Provincial Public Service Commission (Balasooriya, *ibid*). Both National Collage of Education (NCoE) and universities provide most of the teachers to school system. However, teacher training intakes to NCoEs and universities did not match the country's real teaching recruitments. The last twenty years have

witnessed a subject-specific teacher shortage. Today also there are shortages in subjects such as science, mathematics, technical subjects, English and aesthetic subjects in grades six to eleven especially in schools in remote areas. This situation is made worse by the fact that, as Balasooriya (2012) comments, some professionally qualified Sri Lankan teachers emigrate to Canada, the UK, Australia, New Zealand and the USA. The majority of them do not return to Sri Lanka.

The current research indicates a very strong view among all the teachers surveyed in the five schools in Sri Lanka, and also in the English school but to a lesser extent, that access to the kind of professional development that might assist them to audit their current skills and competencies in teaching in multicultural classrooms and acquire others is lacking. Developing the ability and courage needed to apply culturally responsive teaching should begin in pre-service teacher education programmes and further continue in in-service professional development. Pre-service teacher training programmes should involve information about cultural characteristics and contributions, pedagogical principles, and methods and materials for ethnic and cultural diversity. Gay (2010, p. 246) reflects the views of some of the teachers in the English school who commented on the importance of learning about multicultural practices in real life contexts of school classrooms in commenting that theoretical information

... should be supplemented with supervised practices in designing and implementing replacement models, for example, determining what 'authentic assessment' means within the context of ethnic diversity and, culturally responsive teaching. How might professional assessment be modified to better accommodate the component of the learning styles of different ethnic groups? Or what changes are needed in structured academic controversy (SAC) approaches to problem solving to make them illuminate culturally responsive teaching ideologies and methodologies?

Overall a number of components need to be created to support in service teacher training programmes to implement culturally responsive teacher training in Sri Lanka. These include:

- staff development to acquire knowledge of ethnic diversity and culturally responsive teaching;
- availability of necessary instructional materials;
- systematic ways in which teachers can receive constructive feedback on their efforts and recognition for their accomplishments in implementing culturally responsive teaching;
- activities in other aspects of the educational enterprise, such as administration, counselling, curriculum design, performance evaluation, and extracurricular activities, comparable to (but jurisdictionally appropriate) culturally responsive classroom teaching; and
- clearly defined techniques for meeting the opposition that culturally diverse people and programmes may encounter in both the school and the community

Language

In the current study a major finding was the concern about the language competence of many of the teachers and students, despite the focus on language from central government. If students lack communication skills and teachers do not understand their students, it is obvious that students' academic performance is likely to be reduced. Boggs (1985) commented: 'The attitudes and behaviour patterns that have most important effect upon children....[are] these involved in communication' (p.301). The communication of multicultural classrooms is multidimensional and multipurposed. It includes verbal and nonverbal, direct and tacit, literal and symbolic, formal and informal, grammatical and discourse component. 'Language is at the very heart of teaching' (Smith, 1971, p.24). Teachers use language through their whole teaching process, for example devising assignments, giving directions, explaining events, interpreting words and expressions, proving propositions, justifying decisions and actions, making promises, dispersing praise and criticism, or assessing capability. It is clear that the potential and realized achievement of students with different cultural backgrounds depends to a large extent on the communication skills both of themselves and their teachers. 'Teachers have the power to shape the future, if they communicate with their students, but those who cannot communicate are powerless' (Dandy, 1991, p.10). At a very basic level, therefore in Sri Lanka all should be offered the opportunity to acquire competence in the two national languages, at least, and also in English, the link language as well.

The 'principle of linguistic relatively' (Whorf, 1952, 1956; Carroll, 1956) contends that the structures of various languages reflect different cultural patterns and values, and in turn, affect how people understand and respond to social phenomena. Whorf (1952) explains that 'a language is not merely a producing instrument for voicing ideas but rather is itself the shaper of ideas' (p.5). Vygotsky (1962) also recognized the reciprocal relationship among language, culture and thought in his argument that the development thought is determined by language as well as sociocultural experience. Embedded within language and communication styles are systems of cultural notations and the means through which thoughts and ideas are expressively embodied. Embedded, too, are cultural values and ways of knowing that strongly influence how students engage within learning tasks and demonstrate mastery of them. Teachers who do not know or value these communicative frames of reference, procedural protocols, and rules of etiquette of their students will not be able to fully access, facilitate, and assess most of what these students

know and can do because the two sides will not be able to genuinely understand one another nor will students be able to fully convey their intellectual ability.

In Sri Lanka, the 13th Amendment defines Sinhala and Tamil as the national and official languages and English as the link language. As a multi-ethnic, multi-religious, pluralistic society, it is incumbent upon every Sri Lankan to learn a national language, other than his/her own. In the 1900s the Report of the Presidential Commission on Youth stressed the importance of students speaking each other's languages in order to encourage social cohesion. More recently the Official Language Commission (OLC) (2012) has made a recommendation to create a position of a bilingual officer in every government office in order to implement the official language policy. There is a strong implication here of central government's view that multi-lingualism should extend throughout Sri Lankan society and Tamils and Sinhalese should learn each other's language.

Perera *et al* (2004) identify some factors as being the principal ones to consider about language teaching: the political will and determination to sustain the initiative of teaching both official languages to all children, the incentive and directives given to the school system and students that would influence the preference a student might have for learning the 'other' official language, the nature of the school climate for teaching and learning in these languages and the motivation of teachers to teach the languages.

In relation to the need for promoting national unity further, and subsequent to the civil war, the New Education Act for General Education in Sri Lanka (2009) suggested the possibility of organizing multi-ethnic schools in areas where the communities are multi-ethnic. The government's expectation is that, in these multi-ethnic schools, all three languages can be used as a medium of instruction and children grow up together as Sri Lankans while understanding their heritage and respecting the culture of other communities. The researcher's personal experience is that such multicultural schools were in existence prior to 2009, but that the focus on multi-culturalism in schools has been brought into sharp relief by deliberate moves to finding solutions to inter-ethnic conflict.

As reported by the policy makers in the current study, government language policy is in place as are the resources and the study hours in schools to support-tri-lingualism. However, findings from the five schools as outlined imply that central government policy was undermined by a number of complex but inter-related factors. Firstly some ethnic groups appear to be advantaged in terms of language learning and competency in relation to the majority group. This immediately implies that the expressed intention to bring

about social cohesion through tri-lingualism and ensure equality across all ethnic groups is threatened. Secondly, there appears to be a lack of competency in multi-lingualism that would be required to sustain government policy among the teachers who were interviewed. To address this issue would require consideration of some of the points made by Perera *et al* (2004).

Thus Tamil and Muslim students had an advantage in developing day-to-day language skills that are important both in sustaining friendships across different ethnic groups, in receptive and expressive language in classrooms in Sinhala medium schools, and, in terms of future life chances, in job and educational opportunities. For example, as noted above the Official Language Commission (OLC) 2012 recommended creating a position of bilingual officer in every government office and without competency in everyday language use obtaining such a position is not possible. Further, enhanced multi-lingual skills can privilege Tamil and Muslims fostering greater national relationships, as well as educational opportunities in foreign countries. Such international relationships and opportunities are significant at a national, as well as personal level because they help to grow the economy and develop the social status of Sri Lankans. The findings of the students' questionnaire about speaking different languages at school and competent reading of languages reflect this first finding. While more Sinhalese could read only two languages, and these were Sinhala and English and did not include Tamil, more Muslims and Tamils could read more than two languages (Sinhala, Tamil and English). A chi square calculation indicated a significant difference between ethnic groups in terms of speaking different languages at school. A chi square calculation of the difference between ethnic groups that was not of their group indicates a highly significant difference ($p < 0.001$) (Table 6a, Appendix D).

There is a considerable difference between the national language contexts of Sri Lanka and England. Sri Lanka is officially a tri-lingual country. England is officially mono-lingual. In terms of government policies related to first language learning in schools, in Sri Lanka Sinhala and Tamil are donated as the official national languages with English as the link language. In England, whilst English is the only recognized official language, there is a history of support in schools for those students for whom English is an additional language.

7.4 Conclusion

There are some recommendations for both countries. Recommendations for Sri Lanka related to the development of culturally responsive pedagogy among the teachers in multicultural classroom: professional development for teachers, opportunity for minority ethnic students to study their own religion in these schools, encouragement to Muslims to take part in more extra-curricular activities, balance between cultures and ethnicities when school assemblies are organized, audit of library facilities, a range of books available to schools in relation to different cultures and ethnicities and high level diversity-awareness and counselling training. Above all there is an over-riding need to consider how to improve the teaching of additional languages.

Schools in England need to be aware of the extra-curricular activities for minority students. Schools assemblies should be balanced. There should be professional development programmes for multi-cultural education for teachers. Funding and resources should be readily available for new non-English speaking students who arrive in schools unexpectedly.

7.5 Contribution to knowledge

It seems, from this research, that Banks's (1989) framework is a useful tool to evaluate the range and qualities of multicultural curricula, pedagogy and practices from the viewpoints of teachers and student groups across continents.

It is possible to identify some distinct contributions to knowledge that have come out of this research. This study supports the work on multicultural education, specifically in Sri Lanka, where limited research had been conducted. The findings help to identify the specific areas that might be considered in schools where these are applicable and transferable to their practice. These findings have the potential to help policy makers, principals, teachers, and researchers to know which aspects of multicultural education work well, and which require change.

The review of the literature shows that the language policies in education encourage the acquisition of three languages among students in Sri Lanka. However, research findings show that, overall, the majority of Sinhala students across the five schools have limited language competence in relation to students from other ethnic groups. Therefore, there needs to be serious consideration of how to ensure equity in language competence among all students. At the same time, teachers in these multicultural schools wanted language

training to build a good intercultural relationship between teachers and students. This same issue did not apply in the school in England where English is the only designated language and support has been given to non-English speaking to minority students to increase their English language skills for many years.

The results have shown that training opportunities for CPD in multicultural education was low. Therefore it is important to consider ways to provide opportunities to multicultural educational training for teachers in both countries.

The research makes clear how extra/co-curricular activities are important to promote social cohesion in Sri Lanka. The key findings indicated that the majority of Sinhala and Tamil students were engaged in the school activities but Muslim students less so. How to increase the participation rate of Muslim students in the co-curricular activities should be considered carefully. In addition, all five schools had a variety of extra-curricular activities that were designed for minority ethnic groups. This is a good example for other multicultural schools in Sri Lanka. The schools in England did not have a variety of extra-curricular activities that were designed for minority ethnic students, so this issue may raise a concern about co-curricular activities for minorities. Schools in both countries perhaps should carry out an audit of whether concerts and special events include all cultures.

Research outcomes also highlight equity issues. For example, there was a perception that rules and regulations were designed to take account of cultural differences in schools in Sri Lanka. Teachers had mixed responses about whether the school rules and regulations were designed to take account of cultural differences in the schools in England, however. This may be because the school had adopted rules that were applicable to all cultures. Schools in both countries allowed students to wear traditional clothes that were important in different cultures, indicating that the schools showed respect to all cultures. Having said that schools might need to consider the balance between cultures and ethnicities when schools assemblies are organised, so that all students' backgrounds are represented. There were very few racist incidents reported in schools in both countries. Overall it seems that, in these schools with the reputation of good practice in multicultural education practices were successful in maintaining peaceful interactions between ethnic groups.

The research outcomes indicated that the national policy in both countries of ensuring class textbooks and the curriculum help students understand people from different backgrounds is successful. The research also confirms the implementation of national

policy guidelines that students from all ethnic groups should be able to study some of their own history in Sri Lanka. Sri Lanka has three major ethnic groups. Therefore, it is straightforward to include some of the histories in the syllabus. However, in England, the majority of White British students had the opportunity to study some of the history of their own culture but it was not easy to include every student's cultural history in the school curriculum, especially when numbers were small and the numbers of different ethnic groups were considerable.

This study has indicated that, in these schools at least, there was a feeling among the teachers themselves that they should respect the cultural, racial and ethnic differences of their students and be aware of the ethnic and cultural backgrounds of all students in their classroom in both countries. Most students in the schools in Sri Lanka thought that their teachers knew some expressions in the languages of different students. However, teachers did not necessarily know expressions in the languages used by different students in England. This may be one reason why teachers said they would like the opportunity for further professional development.

The finding that, generally, the majority of teachers in Sri Lanka reported that their peers would like to teach students with the same backgrounds and that teachers with higher level qualifications and training were more likely to say that their peers had no preference for teaching students from the same backgrounds as themselves is an important one. This evidence implies that teachers with training may have more positive attitudes about multicultural education. All teachers reported that their peers were comfortable teaching students with different backgrounds in England.

The issue of whether academic results should be published by ethnic groups is a contentious one. In Sri Lanka all principals said that they did not have this type of system in order to avoid misunderstandings about ethnic attainment. The Department of Examinations does not publish examination results according to the different ethnic groups. However, they publish results by language medium. Schools in England had a system for monitoring the progress of all groups of students by ethnicity that was requested by law in an attempt to expose the underperformance of particular groups and highlight where additional resources and effort should be focused to ensure equity.

The research has indicated quite a lot of evidence that, in these schools, students are encouraged to engage in peaceful interactions with peers from other cultures. This may be one contributory factor in ensuring that there is little reporting of racism and bullying. Students in both countries were encouraged to eat their lunch together. They often work

with partners from different ethnic groups or in peer tutoring relationships and with co-operative learning groups in the classroom. Teachers supported this peer group collaboration by helping students to manage group work and share responsibilities.

The research has highlighted a degree of need for training in counselling in multicultural needs. Teachers in Sri Lanka felt that the counselling services did not match students' academic and social needs. Counsellors and teachers did not have the knowledge and skills required to provide cross-cultural counselling. Therefore, both teachers and counsellors need proper training. In England school counselling services gave support to students' social and academic needs and they had the skills required for effective cross-cultural counselling. Teachers, however, agreed that they did not have such skills. This might also be an area that requires further consideration.

7.6 Evaluation of research

7.6.1 Limitations

This study set out to be a comparative study of multicultural education in Sri Lanka and England. However, after reviewing the relevant literature it became clear that it is difficult to compare the two countries because of their different physical, historical, social and economic backgrounds and their implementation of multicultural education policies. Despite these acknowledged difficulties, initially the researcher planned to select five multicultural schools with good multicultural practice in Sri Lanka and five multicultural schools with good multicultural practice in England. However, it was difficult to get permission from the schools in England to collect the necessary data. Therefore, the sample selection for the study in England was restricted as only two schools gave permission for data collection (one pilot school and one school which was used for the main study).

This study only targeted secondary level students, who were studying in the Sinhala medium in multicultural schools in Colombo district in Sri Lanka. In Sri Lanka schools are separated according to the medium of language, ethnicity and sometimes religion. In the ethnically mixed areas of Sri Lanka there are schools with students from different ethnic backgrounds who are studying through the Sinhala language medium. For this research five schools were selected from among these schools that had a large multicultural student population and were Sinhala and Buddhist medium schools. Therefore, it is difficult to generalise the findings to the whole country and to all types of schools. In England two schools were selected from ethnically diverse areas in

Bedfordshire. The English school in the main study was an academy that followed the Anglican tradition. As with the Sri Lankan schools, the findings from this English school cannot be generalised to all schools in Bedfordshire or England as a whole.

Four policy makers in Sri Lanka contributed to the main study but in England no policy makers participated. Therefore, it was not possible to gain an insight of the perspectives of policy makers in England.

In this study there were different types of data collection instruments. Sometimes the same question was asked of different people (for example, students, teachers and principals). However, sometimes their responses were at opposite ends of the scale. Therefore, it was difficult to arrive at a definitive answer. This may be because they did not fully understand the questions asked.

A key limitation of this study is that it focused solely on some of the perceptions of the key stakeholders in the teaching and learning process in the schools in Sri Lanka and England. One of the limitations of such a study is that it is limited to reported perceptions and the findings could not be triangulated through any other method beyond the interviews and questionnaires. The study may have been strengthened considerably through the addition of observations and documentary analysis that would have enabled cross comparison between perceptions and other kinds of evidence.

7.6.2 Strengths

One of the strengths of the findings is the deliberate use of a single framework which has been tried and tested over a number of years, and adapted from work carried out multiculturally. This framework enabled a conclusion to be drawn that the teachers in the five Sri Lankan schools are generally aware of the importance of understanding their students' ethnicities and cultural backgrounds, but that they know that they do not have enough knowledge to respond appropriately to all their students in their multicultural classrooms. This is in contrast to the teachers in the English school who had a wealth of multicultural knowledge on which they were able to draw in their teaching.

Another salient strength of the study is that there are a number of areas where the activities and curriculum in the Sri Lankan and English schools reflected what Banks includes in his framework as being essential in effective multicultural schools.

The mixed methods approach of this study, using both questionnaires and interviews, meant that issues could be studied in breadth across the relevant participants in the schools, and also probed in depth. Results from one set of research instruments could be

compared with the other to add trustworthiness to the findings. All teachers and students who completed the questionnaires participated in the focus group interviews in England which supports this view of the richness of the data that was collected. All instruments were piloted and refined in light of the pilot and in advance of the main study to ensure that they were fit for purpose. Research participants in both countries used their own language for questionnaires and interviews to add to confidence in the trustworthiness of the study.

Finally, to add to the uniqueness of the study, policy makers in Sri Lanka contributed information about new programmes that have not yet been published.

7.7 Conclusion

This study was conducted to elicit the views of stakeholders about multicultural education in five Sinhala-medium schools in Sri Lanka, and a comparator school in England. In a small-scale project such as this it is not possible to generalise from the outcomes.

However, there are some important findings that warrant further research.

Firstly, the fact that Sinhala students in the five Sri Lankan schools seem generally to be disadvantaged in relation to the other ethnic groups in acquisition of multilingualism is ironic when so much focus is placed on such multilingualism by central government. Moving towards Sinhala-medium only after Independence threw the clear linguistic disadvantage of other groups into sharp relief. However, moving again into a national context of the acceptance of two national languages seems to have disadvantaged Sinhala students in these schools because, overall, they have linguistic skills in one language only, whereas other groups in Sinhala-medium schools tend to be bi- or multilingual. Having said that, however, the reported multilingual competence of students appears to increase with age in these schools. The importance of really good multilingual skills and teaching cannot be overestimated.

Secondly, although generally students of all ethnic groups reported feeling comfortable and safe at school, there seems to be an issue with the (in)visibility of some cultures in special events and public displays in these schools. There may be a need to investigate the effect of this on students' sense of belonging and social inclusion and, ultimately, attainment.

Further, there is an issue of the basic qualifications of teachers at secondary level, and their access to the training in multicultural pedagogies that they wanted and that are

essential to engender multicultural understandings. The higher the qualifications the more teachers appeared to understand the issues.

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Appendices

Appendix A: Background information on Sri Lanka and England

Geography and history of Sri Lanka

Sri Lanka lies between latitudes 5.55°-9.5 1° N and longitudes 79.41°-81.53° E. Its nearest neighbours, beside the Indian subcontinent, are the Maldives Islands to its west and the Nicobar and Andaman Islands to its east and north east, respectively. As a result of its location in the centre of the Indian Ocean the climate of Sri Lanka includes tropical monsoon rains. The average yearly temperature of Sri Lanka is around 28-30°C in the lowlands and 10-20°C in the central highlands.

The country is famous for the production and export of coffee, coconut, rubber and cinnamon. In the last few decades, the country has moved away from a traditional agriculture to an open mixed economy. Sri Lankan's most dynamic sectors are now the processing of rubber, tea, coconuts and other agricultural commodities, telecommunications, insurance and banking, tourism, shipping, clothing, textiles, jewellery and gems and information technology. About 800,000 Sri Lankans work abroad, 90% of whom were in the Middle East in 2011 (Central Bank in Sri Lanka, 2011)



Figure 2. 1: Map of Sri Lanka showing the nine provinces

(Source: <http://geology.com/world/sri-lanka-satellite-image.shtml>)

Table 2.1 Percentage Distribution of Population by Ethnicity (Source: Population and housing data 2012, Department of Census and Statistics, Sri Lanka)

| Ethnic group | No. | % |
|---------------------|------------|----------|
| Sinhala | 15,173,820 | 74.9 |
| Sri Lankan Tamil | 2,270,924 | 11.9 |
| Indian Tamil | 842,323 | 4.2 |
| Sri Lankan Moor | 1,869,820 | 9.2 |
| Burgher | 37,061 | 0.2 |
| Malay | 40,189 | 0.2 |
| Sri Lankan Chetty | 6,075 | 0.0 |
| Bharatha | 1,688 | 0.0 |
| Other | 21,823 | 0.1 |
| Total | 20,263,723 | 100 |

Table 2.2: Percentage Distribution of Population by Religion (Source: Population and housing data 2012, Department of Census and Statistics, Sri Lanka)

| Religious group | No. | % |
|------------------------|------------|----------|
| Buddhist | 14,222,844 | 70.2 |
| Hindu | 2,554,606 | 12.6 |
| Islam | 1,967,227 | 9.7 |
| Roman Catholic | 1,237,038 | 6.1 |
| Other Christian | 272,568 | 1.3 |
| Other | 9, 440 | 0.0 |
| Total | 20,263,723 | 100 |

Indigenous system of education in Sri Lanka

The indigenous system of education in ancient Sri Lanka was organized at three distinct levels:

- The Village school (Guru gedara), the primary stage
- Temple school, the secondary stage, and
- The Pirivena, the stage of higher education.

The village schools imparted a rudimentary type of instruction which was restricted to reading and writing. The venue was the teacher's home. The majority of children in a village went to the village school for their primary education. Very few children continued beyond the primary level. Those who did not continue were trained as befitted their caste by their parents. These schools continued till western schooling was introduced in Sri Lanka. Those who continued into secondary education entered a temple school and from among them the majority aspired to become monks or learn particular professions such as medicine or astrology. Professional subjects such as astrology, and medicine, aesthetic subjects such as sculpture and painting, and languages such as Pali and Sanskrit also assumed importance. The teachers were Buddhist monks and these schools relied heavily on royal patronage in the form of gifts such as for their maintenance. The Pirivenas which were open to both monks and lay people represented the highest level of education in ancient Sri Lanka, for example the Mahavihara Pirivena (412 A.D.). The majority of teachers in Pirivenas were Buddhist monks but lay scholars also joined the Pirivenas as teachers. The wide and comprehensive curriculum in Pirivenas included religious knowledge, vedas, comparative religion, Sinhala, Pali and Sanskrit languages, history, grammar, logic, cultural knowledge, astronomy, medicine, architecture and painting. Royal patronage and support of the people were important factors in the running of the Pirivenas. This level of education was open to a small minority of the population who were trained largely as Buddhist monks (Ruberu, 1962).

Current education system in Sri Lanka

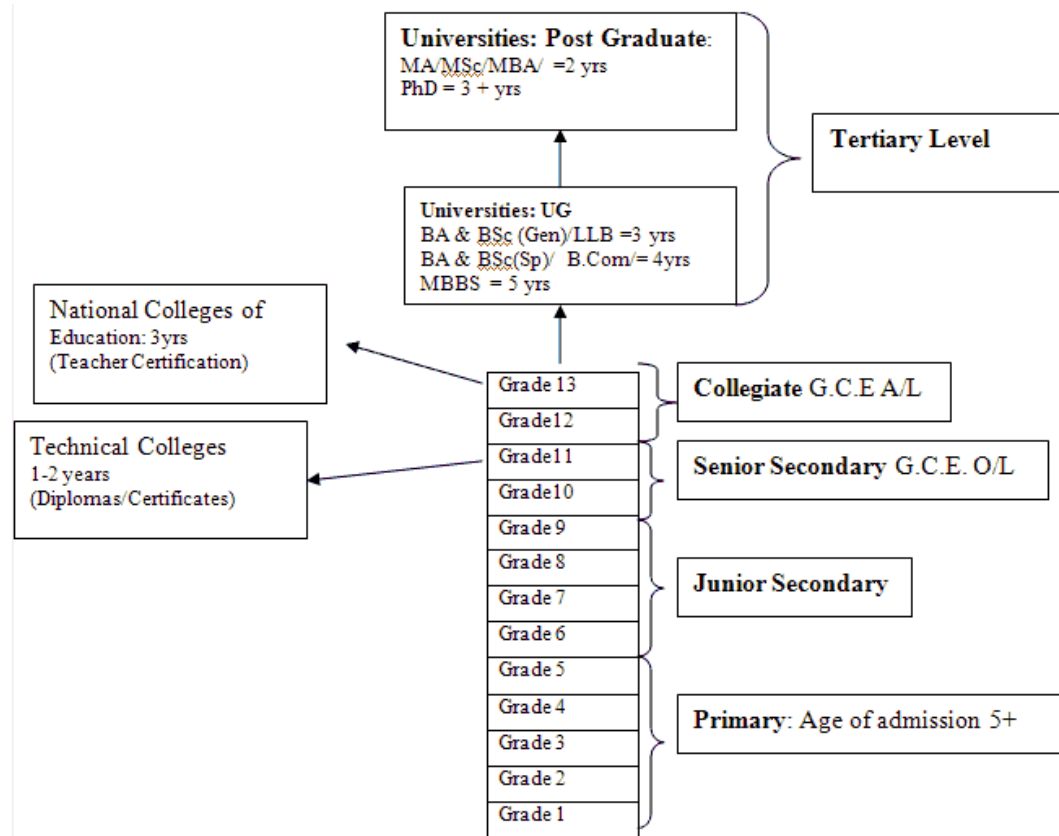


Figure 2.2: Current structure of Education system in Sri Lanka (Source: http://www.fulbrightsrilanka.com/?page_id=609)

Table 2.3: Schools by type (Source- Ministry of Education 2012)

| School type | No. | % |
|----------------|-------|-----|
| 1 AB Schools | 753 | 8 |
| 1C Schools | 2,013 | 20 |
| Type 2 Schools | 3,869 | 39 |
| Type 3 Schools | 3,270 | 33 |
| Total | 9,905 | 100 |

Table 2.4: Students by type of schools (Source- Ministry of Education, 2012)

| Type of School | No. of school students | % of total number of school students |
|----------------|------------------------|--------------------------------------|
| 1 AB schools | 1,426,358 | 36 |
| 1C schools | 1,250,115 | 31 |
| Type 2 schools | 876,409 | 22 |
| Type 3 schools | 451,204 | 11 |
| Total | 4,004,086 | 100 |

Table 2.5: Number of school students by medium of instruction (Source: Ministry of Education 2012)

| Students by Medium of Instruction | No. of school students | % of total number of school students |
|-----------------------------------|------------------------|--------------------------------------|
| Sinhala medium | 2,971,098 | 74 |
| Tamil medium | 1,032,988 | 26 |
| Total | 4,004,086 | 100 |

Table 2.6: Number of teachers by qualifications in the government schools in 2010 (Source: MoE (2010))

| Category | Number of teachers | | |
|---|--------------------|---------|---------|
| | Male | Female | Total |
| Untrained | 10,561 | 29,501 | 40,062 |
| Teaching certificate or equivalent | 24,229 | 71,258 | 95,487 |
| Teaching diploma and equivalent | 14,219 | 26,484 | 40,703 |
| Teaching diploma: NCoE | 9,661 | 20,604 | 30,265 |
| Bed/First degree or equivalent | 1,400 | 2,444 | 3,844 |
| Postgraduate diploma in education | 1,149 | 2,044 | 3,193 |
| MEd/MPhil/MA in Education/Msc or equivalent | 1,024 | 1,437 | 2,461 |
| PhD or equivalent | 2 | 1 | 3 |
| Total | 62,245 | 153,773 | 216,081 |

Geography of England

The map of England is shown in figure 2.3 below.



Figure 2.3: The map of the United Kingdom

(<http://straycatmedia.com/Travel/England/England.html> accessed 12-08-2013)

The United Kingdom has a number of natural resources such as coal, oil, natural gas, tin, limestone, iron, ore, salt, clay, chalk, gypsum, lead and silica. Of gross domestic product (GDP) in 2011:

- 0.6 % came from the agricultural sector (cereals, oilseed, potatoes, vegetables, cattle, sheep, poultry and fish);
- 21.9% from Industry (steel, heavy engineering and metal manufacturing, textiles, motor vehicles and aircraft, construction and electronic chemicals);
- 77.4% from services (financial, business, distribution, transport, communication, hospitality).

Population of England

Table 2.8: Population of England based on ethnicity (2011) (Source: 2001 Census KS06 Ethnic group: Key Statistics for local Authorities and 2011 Census: KIS201EW Ethnic group: local authorities in England and Wales)

| Ethnic group | No. | % |
|--------------------------------------|-------------------|-------------|
| White: British | 42,279,236 | 79.8 |
| White: Irish | 517,001 | 1.0 |
| White: Irish Traveller/Gypsy | 54,895 | 0.1 |
| White: Other | 2,430,010 | 4.6 |
| White: Total | 45,281,142 | 85.4 |
| Asian or Asian British: Indian | 1,395,702 | 2.6 |
| Asian or Asian British: Pakistani | 1,112,282 | 2.1 |
| Asian or Asian British: Bangladeshi | 436,514 | 0.8 |
| Asian or Asian British: Chinese | 379,502 | 0.7 |
| Asian or Asian British: Asian Other | 819,403 | 1.6 |
| Asian or Asian British: Total | 4,143,403 | 7.8 |
| Black or Black British: Caribbean | 591,016 | 1.1 |
| Black or Black British: African | 977,741 | 1.8 |
| Black or Black British: Other | 277,857 | 0.5 |
| Black or Black British: Total | 1,846,614 | 3.5 |
| Mixed: White and Caribbean | 415,616 | 0.8 |
| Mixed: White and African | 161,550 | 0.3 |
| Mixed: Asian Other | 332,708 | 0.6 |
| Mixed: Other Mixed | 283,005 | 0.3 |
| British Mixed Total | 1,192,879 | 2.0 |
| Other: Arab | 220,985 | 0.4 |
| Other: Any Other Ethnic Group | 327,433 | 0.6 |
| Other: Total | 548,418 | 1.0 |
| Total | 53,012,456 | 100 |

Religions in England

Table 2.9: Religious belief by number and percentage in England (Source: 2011 Census – KS209EW Religion, local authorities in England and Wales)

| Religion | No. | % |
|----------------|------------|------|
| Christian | 31,479,876 | 59.4 |
| Muslim | 2,660,116 | 5.0 |
| Hindu | 806,199 | 1.5 |
| Sikh | 420,196 | 0.8 |
| Jewish | 261,282 | 0.5 |
| Buddhist | 238,626 | 0.4 |
| Other Religion | 227,825 | 0.4 |
| No Religion | 3,114,232 | 24.7 |
| Not Stated | 3,804,104 | 7.2 |

School system in England

Table 2.10: School system in the state sector in England (Source: <http://www.intense.co.uk/doc-pic/system/England.htm>)

| Age (Years) | State Sector | | Private sector | |
|-------------|--------------------------|---------------------|--------------------------|-----------------------|
| 2.5 | Nursery / Kindergarten | | Nursery / Kindergarten | |
| 3 | | | | |
| 4 | | | | |
| 5 | Infant / First School | National Curriculum | Preparatory School | |
| | Year 1 | Key Stage 1 | | |
| 6 | Year 2 | | | |
| 7 | Year 3 | Key Stage 2 | Lower 1 st | |
| 8 | Year 4 | | 1 st Form | |
| 9 | Middle School | | Upper 1 st | |
| | Year 5 | Key Stage 3 | 2 nd Form | |
| 10 | Year 6 | | Senior School | |
| 11 | Secondary / Upper School | | | |
| | Year 7 | Key Stage 4 | 1 st Form | Lower 3 rd |
| 12 | Year 8 | | 2 nd Form | Upper 3 rd |
| 13 | Year 9 | Key Stage 4 | Secondary / Upper School | |
| | Year 10 | | 3 rd Form | Lower 4 th |
| 14 | Year 11 | | 4 th Form | Upper 4 th |
| 15 | Year 12 | | 5 th Form | |
| 16 | Year 13 | | Lower 6 th | |
| 17 | | | Upper 6 th | |

Table 2.11: Different types of schools in England (Source: Department of Education in England, 2013)

| School Type Descriptions |
|--|
| <p>Comprehensive schools: Takes all pupils, usually regardless of their ability, aptitude or whether they have been selected for a place at a selective school, includes schools operating pupil banding admission arrangements.</p> |
| <p>Secondary morden: Takes pupils regardless of their ability or aptitude, including those who have not been selected for a place at a local selective school.</p> |
| <p>Selective: Admit pupils wholly or mainly with reference to ability. These schools are formally designated as grammar schools.</p> |
| <p>Academic Sponsor -Led: Sponsored Academies are all-ability, state funded schools established and managed by sponsors from a wide range of backgrounds, including high performing schools and colleges, universities individual philanthropists, businesses, the voluntary sector, and the faith communities.</p> |
| <p>Academic Converter: Schools that have chosen through Governing Body Resolution and application to the Secretary of State Education, to become an Academy under the Academies 2010.</p> |
| <p>Free Schools: Free schools are state funded schools that have greater freedoms than local authority maintained schools. They are run by teachers and have freedom over the length of the school day and time, the curriculum and how they spend their money.</p> |
| <p>City Technology Colleges: Independent all ability, non-fee-paying schools offering pupils the opportunity to study a curriculum geared, with the help private sector sponsors, towards the world of work.</p> |
| <p>Local Authority maintained schools: Schools fully or partially under local authority controlled that state-funded, mainly by the Dedicated Schools Grant.</p> |
| <p>Registered independent schools: Any school which provides full time education for five or more pupils of compulsory school age, which is not state-funded or a non-state-funded special school.</p> |
| <p>Independent special school: Approved by the Secretary of State for Education. They are run on a not-for-profit basis by charitable trusts and normally cater for children with severe and/or low incidence special educational needs.</p> |
| <p>State-funded school: Includes Local Authority maintained mainstream schools, Academies, Free Schools and City Technology Colleges and state-funded special schools9excluding hospital schools, Pupil Referral Units, Alternative Provision and independent schools).</p> |
| <p>State-funded mainstream: Includes Local Authority maintained mainstream schools, Academies, Free Schools and City Technology Colleges (excluding all special schools, Pupil Referral Units, Alternative Provision and independent schools).</p> |
| <p>All independent: Includes independent schools, independent special schools and non-state-funded special schools.</p> |

Table 2.12: Number of schools by type of schools (Source: Department of Education in England, 2013)

| Type of schools | Nursery | State-funded primary(1)(2)* | State-funded secondary(1)(3)* | State-funded special(4)* and non-maintained | Pupil referral units(5)* | Independent | Total |
|-----------------|---------|-----------------------------|-------------------------------|---|--------------------------|-------------|--------|
| 2011 | 425 | 16,884 | 3,310 | 1,046 | 427 | 2,415 | 24,507 |
| 2012 | 424 | 16,818 | 3,268 | 1,039 | 403 | 2,420 | 24,327 |
| 2013 | 418 | 16,784 | 3,281 | 1,032 | 400 | 2,413 | 24,328 |

1. Includes middle schools as deemed.
2. Includes all primary academies, including free schools.
3. Includes city technology colleges and secondary academies, including free schools, university technical colleges and studio schools.
4. Includes general hospital schools and special academies.
5. Includes academy and free school alternative provision.

Table 2.13: Number and Percentage of Pupils by Ethnic group in English schools in 2013

(Source: Department of Education in England)

| | Pupils of compulsory school age and above | | | | | | | | | |
|------------------------------|---|-------|---|-------|-----------------------------------|-------|---------------------------|-------|--|------|
| | State-funded primary schools(1)*(2)* | | State-funded secondary schools (1)*(3)* | | State-funded special schools (4)* | | Pupil referral units (6)* | | Local authority alternative provision (7)* | |
| | No. | % (8) | No. | % (8) | No. | % (8) | No. | % (8) | No. | %(8) |
| White | 2,580,390 | 76.3 | 2,531,925 | 79.0 | 71,670 | 78.4 | 9,955 | 76.9 | 13,890 | 65.2 |
| White British | 2,394,560 | 70.8 | 2,531,925 | 74.7 | 68,510 | 74.9 | 9,225 | 71.3 | 12,710 | 59.7 |
| Irish | 10,045 | 0.3 | 11,325 | 0.4 | 275 | 0.3 | 60 | 0.5 | 95 | 0.5 |
| Traveller of Irish heritage | 3,200 | 0.1 | 1,095 | 0.0 | 105 | 0.1 | 55 | 0.4 | 100 | 0.5 |
| Gypsy/Roma | 10,575 | 0.3 | 5,625 | 0.2 | 250 | 0.3 | 95 | 0.7 | 190 | 0.9 |
| Any other White background | 162,010 | 4.8 | 121,580 | 3.8 | 2,535 | 2.8 | 515 | 4.0 | 795 | 3.7 |
| Mixed | 171,195 | 5.1 | 129,595 | 4.0 | 4,120 | 4.5 | 940 | 7.3 | 1,040 | 4.9 |
| White and Black Caribbean | 48,580 | 1.4 | 41,620 | 1.3 | 1,410 | 1.5 | 455 | 3.5 | 440 | 2.1 |
| White and Black African | 21,470 | 0.6 | 14,575 | 0.5 | 460 | 0.5 | 85 | 0.6 | 140 | 0.7 |
| White and Asian | 39,295 | 1.2 | 28,385 | 0.9 | 705 | 0.8 | 80 | 0.6 | 140 | 0.7 |
| Any other Mixed background | 61,850 | 1.8 | 45,015 | 1.4 | 1,550 | 1.7 | 320 | 2.5 | 325 | 1.5 |
| Asian | 352,850 | 10.4 | 290,655 | 9.1 | 7,790 | 8.5 | 565 | 4.3 | 845 | 4.0 |
| Indian | 89,820 | 2.7 | 83,510 | 2.6 | 1,470 | 1.6 | 45 | 0.3 | 190 | 0.9 |
| Pakistani | 146,550 | 4.3 | 111,535 | 3.5 | 3,845 | 4.2 | 245 | 1.9 | 360 | 1.7 |
| Bangladeshi | 58,585 | 1.7 | 47,310 | 1.5 | 1,160 | 1.3 | 150 | 1.1 | 115 | 0.5 |
| Any other Asian Background | 57,890 | 1.7 | 48,305 | 1.5 | 1,315 | 1.4 | 125 | 1.0 | 180 | 0.8 |
| Black | 187,995 | 5.6 | 158,095 | 4.9 | 5,470 | 6.0 | 960 | 7.4 | 1,395 | 6.6 |
| Black Caribbean | 44,200 | 1.3 | 43,740 | 1.4 | 1,470 | 1.6 | 485 | 3.8 | 560 | 2.6 |
| Black African | 120,010 | 3.5 | 96,650 | 3.0 | 3,165 | 3.5 | 355 | 2.8 | 605 | 2.8 |
| Any other Black background | 23,785 | 0.7 | 17,705 | 0.6 | 835 | 0.9 | 120 | 0.9 | 230 | 1.1 |
| Chinese | 12,390 | 0.4 | 13,290 | 0.4 | 245 | 0.3 | 10 | 0.1 | 40 | 0.2 |
| Any other ethnic group | 54,845 | 1.6 | 44,440 | 1.4 | 1,095 | 1.2 | 165 | 1.3 | 315 | 1.5 |
| Classified (5)* | 3,359,670 | 99.3 | 3,168,005 | 98.9 | 90,400 | 98.8 | 12,595 | 97.3 | 17,525 | 82.3 |
| Unclassified (9)* | 23,230 | 0.7 | 36,035 | 1.1 | 1,060 | 1.2 | 350 | 2.7 | 3,775 | 17.3 |
| Minority Ethnic Pupils (10)* | 965,110 | 28.5 | 775,710 | 24.2 | 21,890 | 23.9 | 3,365 | 26.0 | 4,820 | 22.6 |
| All pupils (11)* | 3,382,900 | 100 | 3,204,040 | 100 | 91,455 | 100 | 12,945 | 100 | 21,305 | 100 |

Table 2.14: Number and Percentage of Pupils by Religious group in English schools in 2010**(Source: DFE)**

| State Schools | | |
|----------------------------|------------|----------|
| Religious | No. | % |
| Christian | 32 | 0.16 |
| Church of England (C of E) | 4599 | 22.89 |
| C of E/Free Church | 1 | 0.01 |
| C of E/Methodist | 37 | 0.18 |
| C of E/RC | 20 | 0.1 |
| Greek Orthodox | 1 | 0.01 |
| Hindu | 1 | 0.01 |
| Jewish | 38 | 0.19 |
| Methodist | 26 | 0.13 |
| Muslim | 11 | 0.05 |
| Quaker | 1 | 0.01 |
| Roman Catholic | 2010 | 10.0 |
| Seventh Day Adventist | 1 | 0.01 |
| Sikh | 4 | 0.02 |
| United Reformed Church | 1 | 0.01 |
| Academies | | |
| Christian | 25 | 12.31 |
| C of E | 19 | 9.35 |
| C of E/Christian | 1 | 0.49 |
| Roman Catholic | 2 | 0.98 |

Table 2.15: Number and percentage of pupils by first language in 2013 (Source: Department of Education in England)

| | Pupils of compulsory school age and above | | | | | | | |
|--|---|-------|---|-------|-----------------------------------|-------|---------------------------|-------|
| | State-funded primary schools(1)*(2)* | | State-funded secondary schools (1)*(3)* | | State-funded special schools (4)* | | Pupil referral units (6)* | |
| | No. | % (8) | No. | % (8) | No. | % (8) | No. | % (8) |
| First language is known or believed to be other than English | 612,160 | 18.1 | 436,150 | 13.6 | 11,570 | 12.7 | 1,130 | 8.7 |
| First language is known or believed to be English | 2,765,735 | 81.8 | 2,759,655 | 86.1 | 79,655 | 87.1 | 11,635 | 89.9 |
| Unclassified | 5,005 | 0.1 | 8,230 | 0.3 | 230 | 0.3 | 180 | 1.4 |
| Total (9) | 3,382,900 | 100 | 3,204,040 | 100 | 91,455 | 100 | 12,945 | 100 |

Appendix B: Information on the education systems of Sri Lanka and England

Table 3.2: State funded primary, state-funded secondary and special schools. Number of fixed period exclusions by ethnic group and gender. England 2011/12
(Source: Department of Education in England, 2013)

| | Fixed Period Exclusions | | | | | |
|-----------------------------|-------------------------|--|---------------|--|----------------|--|
| | Boys | | Girls | | Total | |
| | Number | Percentage of school Population (7) | Number | Percentage of school population (7) | Number | Percentage of school Population (7) |
| White | 180,920 | 6.86 | 64,190 | 2.53 | 245,110 | 4.74 |
| White British | 172,170 | 6.94 | 761,250 | 2.57 | 233,420 | 4.80 |
| Irish | 800 | 7.30 | 310 | 2.89 | 1,110 | 5.12 |
| Traveller of Irish heritage | 530 | 23.90 | 170 | 8.21 | 690 | 16.31 |
| Gypsy/Roma | 1,520 | 20.72 | 660 | 9.28 | 2,180 | 15.11 |
| Any other White background | 5,900 | 4.39 | 1,810 | 1.40 | 7,710 | 2.93 |
| Mixed | 12,780 | 8.81 | 4,360 | 3.06 | 17,140 | 5.96 |
| White and Black Caribbean | 6,260 | 14.30 | 2,310 | 5.23 | 8,570 | 9.75 |
| White and Black African | 1,320 | 7.98 | 400 | 2.42 | 1,720 | 5.19 |
| White and Asian | 1,470 | 4.51 | 420 | 1.34 | 1,890 | 2.96 |
| Any other Mixed background | 3,730 | 7.15 | 1,230 | 2.44 | 4,960 | 4.83 |
| Asian | 10,860 | 3.39 | 2,030 | 0.66 | 12,890 | 2.06 |

| | | | | | | |
|-----------------------------------|----------------|-------------|---------------|-------------|----------------|-------------|
| Indian | 1,460 | 1.67 | 250 | 0.30 | 1,710 | 1.01 |
| Pakistani | 5,960 | 4.62 | 1,020 | 0.83 | 6,980 | 2.77 |
| Bangladeshi | 1,630 | 3.74 | 400 | 0.79 | 2,330 | 2.27 |
| Any other Asian background | 1,510 | 2.89 | 360 | 0.73 | 1,870 | 2.84 |
| Black | 15,470 | 9.13 | 4,840 | 2.88 | 20,320 | 6.02 |
| Black Caribbean | 6,250 | 13.86 | 2,010 | 4.53 | 8,270 | 9.23 |
| Black African | 7,260 | 6.99 | 2,220 | 2.14 | 9,480 | 4.56 |
| Any other Black background | 1,960 | 9.60 | 610 | 3.07 | 2,570 | 6.40 |
| Chinese | 90 | 0.74 | 20 | 0.16 | 120 | 0.45 |
| Any other ethnic group | 2,460 | 4.93 | 520 | 1.12 | 2,980 | 3.09 |
| Unclassified (8) | 3,230 | . | 1,640 | . | 4,300 | |
| Minority Ethnic Pupils (8) | 50,410 | 5.92 | 14,720 | 1.78 | 65,120 | 3.88 |
| All pupils | 225,810 | 6.71 | 77,030 | 2.38 | 302,840 | 4.59 |

Table 3.3: Achievements at GCSE and equivalent for pupils at the end of Key Stage 4 by ethnicity, free school meal eligibility and gender Years: 2005/06 to 2009/10 (provisional). Coverage: England, maintained schools (including academies and CTC)

| | Pupils known to be eligible for free school meals | | | | | | Pupils not eligible for free school meals | | | | | | All pupils | | | | | |
|-----------------------------|---|---------------|---------------|---|-------------|-------------|---|----------------|----------------|---|-------------|-------------|---|----------------|----------------|---|-------------|-------------|
| | Number of eligible pupils | | | Percentage achieving 5+ A*-C | | | Number of eligible pupils | | | Percentage achieving 5+ A*-C | | | Number of eligible pupils | | | Percentage achieving 5+ A*-C | | |
| | Grades inc. English & mathematics GCSEs | | | Grades inc. English & mathematics GCSEs | | | Grades inc. English & mathematics GCSEs | | | Grades inc. English & mathematics GCSEs | | | Grades inc. English & mathematics GCSEs | | | Grades inc. English & mathematics GCSEs | | |
| | Boys | Girls | Total | Boys | Girls | Total | Boys | Girls | Total | Boys | Girls | Total | Boys | Girls | Total | Boys | Girls | Total |
| All pupils | 39,368 | 38,040 | 77,408 | 27.8 | 34.2 | 30.9 | 255,214 | 245,597 | 500,811 | 54.7 | 62.4 | 58.5 | 294,617 | 283,658 | 578,275 | 51.1 | 58.6 | 54.8 |
| White | 26,658 | 25,920 | 52,578 | 23.3 | 28.4 | 25.8 | 216,605 | 208,277 | 424,882 | 54.8 | 62.2 | 58.4 | 243,264 | 243,197 | 477,461 | 51.3 | 58.4 | 54.8 |
| White British | 25,090 | 24,376 | 49,466 | 22.8 | 27.9 | 25.3 | 207,699 | 199,560 | 407,259 | 55.0 | 62.4 | 58.6 | 232,790 | 223,936 | 456,726 | 51.5 | 58.6 | 55.0 |
| Irish | 193 | 146 | 285 | 28.8 | 29.5 | 29.1 | 849 | 857 | 1,724 | 66.4 | 71.7 | 69.1 | 988 | 1,021 | 2,009 | 61.1 | 65.6 | 63.4 |
| Traveller of Irish Heritage | 30 | 36 | 66 | 13.3 | 19.4 | 16.1 | 27 | 31 | 58 | 33.3 | 22.61 | 27.6 | 57 | 67 | 124 | 22.8 | 20.9 | 21.8 |
| Gypsy / Roma | 109 | 84 | 193 | 5.5 | 7.1 | 6.2 | 188 | 158 | 346 | 5.9 | 13.9 | 9.5 | 297 | 242 | 593 | 5.7 | 11.6 | 8.3 |
| Any other White background | 1,290 | 1,278 | 2,568 | 34.5 | 39.5 | 37.0 | 7,842 | 7,653 | 15,495 | 49.0 | 56.7 | 52.8 | 9,132 | 8,931 | 18,063 | 47.0 | 54.3 | 50.6 |
| Mixed | 1,821 | 1,773 | 3,594 | 31.7 | 38.3 | 34.9 | 7,241 | 7,216 | 14,457 | 55.7 | 63.3 | 59.5 | 9,062 | 8,989 | 18,051 | 50.8 | 58.3 | 54.6 |
| White and black | 783 | 745 | 1,528 | 28.4 | 31.7 | 30.0 | 2,380 | 2,524 | 4,904 | 45.8 | 54.0 | 50.0 | 3,163 | 3,269 | 6,432 | 41.5 | 48.9 | 45.3 |

| | | | | | | | | | | | | | | | | | | |
|----------------------------|-------|-------|--------|------|------|------|--------|--------|--------|------|------|------|--------|--------|--------|------|------|------|
| Caribbean | | | | | | | | | | | | | | | | | | |
| White and Black African | 184 | 173 | 357 | 33.7 | 42.2 | 37.8 | 697 | 657 | 1,336 | 58.2 | 62.7 | 60.4 | 863 | 830 | 1,693 | 53.0 | 58.4 | 55.6 |
| White and Asian | 225 | 256 | 511 | 34.9 | 42.2 | 38.6 | 1,507 | 1,501 | 3,008 | 65.5 | 73.9 | 69.7 | 1,762 | 1,757 | 3,519 | 61.1 | 69.3 | 65.2 |
| Any other mixed background | 599 | 599 | 1,198 | 34.1 | 43.7 | 38.9 | 2,657 | 2,534 | 5,209 | 58.3 | 66.3 | 62.2 | 3,274 | 3,133 | 6,407 | 53.8 | 62.0 | 57.8 |
| Asian | 5,424 | 5,049 | 10,473 | 41.5 | 50.2 | 45.7 | 16,610 | 15,394 | 32,004 | 57.6 | 66.8 | 62.0 | 22034 | 20,443 | 42,477 | 53.6 | 62.7 | 58.0 |
| Indian | 708 | 640 | 1,348 | 51.0 | 59.5 | 55.0 | 6,101 | 5,654 | 11,755 | 69.6 | 77.0 | 73.2 | 6,809 | 6,294 | 13,103 | 67.7 | 75.2 | 71.3 |
| Pakistani | 2,617 | 2,461 | 5,078 | 36.6 | 44.8 | 40.6 | 5,739 | 5,474 | 11,213 | 49.3 | 56.8 | 53.0 | 8,356 | 7,935 | 16,291 | 45.3 | 53.1 | 49.1 |
| Bangladeshi | 1,507 | 1,455 | 2,962 | 46.8 | 54.0 | 50.3 | 1,175 | 1,763 | 3,538 | 51.6 | 61.6 | 56.6 | 3,282 | 3,218 | 6,500 | 49.4 | 58.1 | 53.7 |
| Any other Asian background | 592 | 493 | 1,085 | 37.8 | 54.4 | 45.3 | 2,995 | 2,503 | 5,498 | 52.6 | 69.0 | 60.1 | 3,587 | 2,996 | 6,583 | 50.2 | 66.6 | 57.6 |
| Black | 3,688 | 3,708 | 7,395 | 33.6 | 44.6 | 39.1 | 8,221 | 8,570 | 16,791 | 46.6 | 59.5 | 53.2 | 11,909 | 12,278 | 24,187 | 42.6 | 55.0 | 48.9 |
| Black Caribbean | 895 | 894 | 1,789 | 27.6 | 38.7 | 33.1 | 3,078 | 3,171 | 6,249 | 39.8 | 52.9 | 46.5 | 3,973 | 4,065 | 8,038 | 37.0 | 49.8 | 43.5 |
| Black African | 2,370 | 2,455 | 4,825 | 36.1 | 47.8 | 42.1 | 4,142 | 4,419 | 8,561 | 52.4 | 64.9 | 58.8 | 6,512 | 6,874 | 13,386 | 46.4 | 58.8 | 52.8 |
| Any other Black background | 423 | 359 | 782 | 32.9 | 37.3 | 34.9 | 1,001 | 980 | 1,981 | 43.8 | 56.5 | 50.1 | 1,424 | 1,339 | 2,763 | 40.5 | 51.4 | 45.8 |
| Chinese | 109 | 106 | 215 | 60.6 | 76.4 | 68.4 | 1,003 | 1,018 | 2,021 | 70.6 | 80.9 | 75.8 | 1,112 | 1,124 | 2,236 | 69.6 | 80.5 | 75.1 |
| Any other ethnic group | 1,108 | 1,009 | 2,117 | 39.3 | 49.6 | 44.2 | 2,424 | 2,095 | 4,519 | 50.3 | 59.4 | 54.5 | 3,532 | 3,532 | 6,636 | 46.8 | 56.2 | 51.2 |

Appendix C: Templates for data collection tools

Information sheet for pupils

A comparative study of the impact of multicultural policies and practices on the nature of the teaching and learning process in multicultural secondary schools in Sri Lanka and England

Ms Wedikandage is a student from Sri Lanka who is studying for her PhD at the University of Bedfordshire. She is currently carrying out a study of multicultural education in secondary schools in Sri Lanka and England.

In schools this will involve her in questionnaires and interviews with pupils and staff. Questionnaires will take around 20 minutes to complete, and interviews 30 minutes.

All data that is collected will be confidential and anonymised to protect the names of schools and individuals.

You will be able to see her research thesis when it is complete. This will probably be in 2013.

Any queries about this research may be addressed to:

Professor Janice Wearmouth, email: janice.wearmouth@beds.ac.uk, tel: 01234 793153

Dr Uvanney Maylor, email: uvanney.maylor@beds.ac.uk, tel: 01234 793378

Thank you for your participation in this study.

Consent letter for pupils

Ms Wedikandage is a student from Sri Lanka who is studying for her PhD at the University of Bedfordshire. She is currently carrying out a study of multicultural education in secondary schools in Sri Lanka and England.

In schools this will involve her in questionnaires and interviews with head teachers or their deputies, pupils and staff. Questionnaires will take around 20 minutes to complete, and interviews 30 minutes.

All data that is collected will be confidential and anonymised to protect the names of schools and individuals. Data will be held in password-protected electronic files and will be made available only to the supervisors, Professor Janice Wearmouth and Dr Uvanney Maylor.

Participants in interviews will be informed that they can withdraw from the interview at any time without prejudice, or withdraw their interview transcript from the research project at any time up to the end of data collection.

If you are willing to take part in this project please complete the proforma below.

Name:

Year group:

Signature:

Date:

Any queries about this research may be addressed to:

Professor Janice Wearmouth, email: janice.wearmouth@beds.ac.uk, tel: 01234 793153

Dr Uvanney Maylor, email: uvanney.maylor@beds.ac.uk, tel: 01234 793378

Thank you for your participation in this study.

Information sheet for parents and families

A comparative study of the impact of multicultural policies and practices on the nature of the teaching and learning process in multicultural secondary schools in Sri Lanka and England

Ms Wedikandage is a student from Sri Lanka who is studying for her PhD at the University of Bedfordshire. She is currently carrying out a study that aims to compare the impact of multicultural policies and practices on the nature of the teaching and learning process in multicultural secondary schools in Sri Lanka and England, in order to glean new insights that can lead to educational improvements. Specifically, she is examining policy and practice in teaching and learning processes in multicultural schools in both countries.

In schools this will involve her in questionnaires and interviews with pupils and staff. Questionnaires will take around 20 minutes to complete, and interviews 30 minutes.

All data that is collected will be confidential and anonymised to protect the names of schools and individuals.

The research thesis will be made available to the schools participating in the study. The anticipated date for completion of the project is 2013.

Any queries about this research may be addressed to:

Professor Janice Wearmouth, email: janice.wearmouth@beds.ac.uk, tel: 01234 793153

Dr Uvanney Maylor, email: uvanney.maylor@beds.ac.uk, tel: 01234 793378

Thank you for your child's participation in this study.

Consent letter for parents and families

Ms Wedikandage is a student from Sri Lanka who is studying for her PhD at the University of Bedfordshire. She is currently carrying out a study of multicultural education in secondary schools in Sri Lanka and England.

In schools this will involve her in questionnaires and interviews with head teachers or their deputies, pupils and staff. Questionnaires will take around 20 minutes to complete, and interviews 30 minutes.

All data that is collected will be confidential and anonymised to protect the names of schools and individuals. Data will be held in password-protected electronic files and will be made available only to the supervisors, Professor Janice Wearmouth and Dr Uvanney Maylor.

Participants in interviews will be informed that they can withdraw from the interview at any time without prejudice, or withdraw their interview transcript from the research project at any time up to the end of data collection.

If you would prefer your child **not** to take part in this project please complete the proforma below.

Name:

Child's name:

Signature:

Date:

Any queries about this research may be addressed to:

Professor Janice Wearmouth, email: janice.wearmouth@beds.ac.uk, tel: 01234 793153

Dr Uvanney Maylor, email: uvanney.maylor@beds.ac.uk, tel: 01234 793378

Thank you for your participation in this study.

Template for student questionnaire

Please answer the following questions:

1. Student Age:
 2. Male/female:
 3. What language(s) do you usually speak at home?
 4. What language do you usually speak with your friends?
 5. What languages can you read?
.....
 6. What language do you read best?
 7. If your first language is not English, which language do you feel most comfortable in for expressing complicated thoughts and ideas?
 8. Are you involved in school activities and/or sport teams?
Yes No
- If yes please give some examples

Now please answer the following by putting a tick in the relevant box:

| | Always | Usually | Rarely | Never |
|---|--------|---------|--------|-------|
| 9. Students of all ethnic backgrounds feel safe in this school | | | | |
| 10. I feel comfortable talking about my own culture at school | | | | |
| 11. There are signs and notices in my language around the school | | | | |
| 12. Our school concerts and other special events include all the cultures in the school | | | | |
| 13. Sometimes the school has special events to celebrate festivals that are important to particular ethnic groups | | | | |
| 14. Important festivals and special days of all the ethnic groups in this school are celebrated. | | | | |
| 15. All students know what is in our school's antiracist policy. | | | | |

| | | | | |
|---|--|--|--|--|
| 16. Students in this school are allowed to wear traditional clothes and hairstyles that are important in their own cultures. | | | | |
| 17. At lunch time all students are encouraged to eat their lunch together. | | | | |
| 18. After lunch all students are encouraged to mix with other ethnic groups in their free time. | | | | |
| 19. I feel very comfortable at this school. | | | | |
| 20. School assemblies are often about different cultures and races. | | | | |
| 21. Do your class textbooks talk about people from different backgrounds? | | | | |
| 22. Do the text books in class talk about people from your background in a positive way? | | | | |
| 23. Does the range of topics covered in your lessons help you to understand people from different backgrounds? | | | | |
| 24. Do classroom displays include the work of students from different backgrounds? | | | | |
| 25. Can you tell from the bulletin boards around the school that students in your school come from a range of different ethnic backgrounds? | | | | |
| 26. Students often work with partners or in a peer tutoring relationship | | | | |
| 27. Students often work in co-operative learning groups | | | | |
| 28. The teacher knows some expressions in the languages used by different students | | | | |
| 29. Classroom routines are clearly organised and responsibilities are shared out fairly between all students. | | | | |
| 30. The teacher helps students to manage group work and share responsibilities | | | | |

| | Yes | No |
|--|-----|----|
| 31. When you first arrived at your school, did you feel very | | |

| | | |
|--|--|--|
| welcome? | | |
| 32. Are your religious festivals celebrated in your school? | | |
| 33. Have you ever talked to a school counsellor? | | |
| 34. If you have talked to a school counsellor, do you feel that she/he understood you as a person? | | |
| 35. Have you ever complained to a teacher about being bullied because of your ethnic background? | | |
| 36. If you have complained, was something done about it? | | |
| 37. Do students from different backgrounds ever get into an argument or a fight? | | |
| 38. If students from different backgrounds get into an argument or a fight do teachers sort it out fairly? | | |
| 39. Does the school library have lots of books about people from different cultures? | | |
| 40. Have you studied some of the history of your own culture? | | |
| 41. Is any student in your school allowed to study any subject? | | |

42. Is there anything else you would like to tell me about the way your school treats students' ethnic backgrounds?

.....

.....

.....

.....

43. What is your ethnic group?

Choose **one** section from A to E, then tick **one** box to best describe your ethnic group or background

(A) White

English / Welsh / Scottish / Northern Irish / British

Irish

Gypsy or Irish Traveller

Any other White background, write in
.....

(B) Mixed / multiple ethnic groups

White and Black Caribbean

White and Black African

White and Asian

Any other Mixed/multiple ethnic backgrounds, write in

.....

(c) Asian / Asian British

Indian

Pakistani

Bangladeshi

Chinese

Any other Asian background, write in

.....

(D) Black / African / Caribbean / Black British

African

Caribbean

Any other Black / African / Caribbean background,
write in

.....

(E) Other ethnic group

Arab

Any other ethnic group, write in

.....

44. What is your religious background?

Christian

Muslim

Hindu

Sikh

Jewish

Buddhist

Other religion

No religions

THANK YOU VERY MUCH FOR YOUR TIME. I APPRECIATE IT VERY MUCH.

Information sheet for head teachers and staff

A comparative study of the impact of multicultural policies and practices on the nature of the teaching and learning process in multicultural secondary schools in Sri Lanka and England

Ms Wedikandage is a student from Sri Lanka who is studying for her PhD at the University of Bedfordshire. She is currently carrying out a study that aims to compare the impact of multicultural policies and practices on the nature of the teaching and learning process in multicultural secondary schools in Sri Lanka and England, in order to glean new insights that can lead to educational improvements. Specifically, she is examining policy and practice in teaching and learning processes in multicultural schools in both countries.

In schools this will involve her in questionnaires and interviews with the head teacher or his/her deputy, teachers, students from Years 9-13 and members of staff involved in links between schools and minority ethnic communities. The template for questionnaires and the interview schedule will be sent to schools in advance of data collection. Questionnaires will take around 20 minutes to complete, and interviews 30 minutes.

All data that is collected will be confidential and anonymised to protect the names of schools and individuals. It will be made available only to Ms Wedikandage's supervisors, will be kept in a password-protected electronic file, and will be destroyed at the end of the research project, that is when the thesis has been completed.

The research thesis will be made available to the schools participating in the study. The anticipated date for completion of the project is 2013.

Any queries about this research may be addressed to:

Professor Janice Wearmouth, email: janice.wearmouth@beds.ac.uk, tel: 01234 793153

Dr Uvanney Maylor, email: uvanney.maylor@beds.ac.uk, tel: 01234 793378

Thank you for your participation in this study.

Consent letter for head teachers and staff

Ms Wedikandage is a student from Sri Lanka who is studying for her PhD at the University of Bedfordshire. She is currently carrying out a study of multicultural education in secondary schools in Sri Lanka and England.

In schools this will involve her in questionnaires and interviews with head teachers or their deputies, pupils and staff. Questionnaires will take around 20 minutes to complete, and interviews 30 minutes.

All data that is collected will be confidential and anonymised to protect the names of schools and individuals. Data will be held in password-protected electronic files and will be made available only to the supervisors, Professor Janice Wearmouth and Dr Uvanney Maylor.

Participants in interviews will be informed that they can withdraw from the interview at any time without prejudice, or withdraw their interview transcript from the research project at any time up to the end of data collection.

If you agree to take part in this project please complete the proforma below.

.....
Name:

Role in the school:

Signature:

Date:

Any queries about this research may be addressed to:

Professor Janice Wearmouth, email: janice.wearmouth@beds.ac.uk, tel: 01234 793153

Dr Uvanney Maylor, email: uvanney.maylor@beds.ac.uk, tel: 01234 793378

Thank you for your participation in this study.

Template for teacher questionnaire

1. Background information

a. What is your age range?

| | |
|---------|--|
| 20 -30 | |
| 31 – 50 | |
| 50+ | |

b. What is your highest qualification?

.....

c. Number of years of teaching experience?

.....

d. Which year groups do you teach?

.....

e. Which minority ethnic groups of students do you have in your own classrooms?

.....

Now please answer the following by putting a tick in the relevant box:

| | Strongly agree | Agree somewhat | Disagree somewhat | Strongly Disagree |
|--|-------------------|-------------------|----------------------|----------------------|
| 1. This school should offer multicultural education. | | | | |
| 2. It is very important to make a special effort to raise the achievement of students from minority ethnic backgrounds | | | | |
| 3. I expect students of all ethnic backgrounds to behave well | | | | |
| 4. Teachers should make a special effort for students with learning difficulties | | | | |
| 5. Teacher should respect the cultural, racial and ethnic differences of their students | | | | |

| | | | | |
|--|--|--|--|--|
| 6. Teachers should be aware of the ethnic and cultural backgrounds of all students in their classrooms | | | | |
| 7. It is important to understand that body language and speech mean different things in different cultures | | | | |
| 8. It is possible to plan lessons and choose resources with different languages of the various student groups in mind | | | | |
| 9. Every student feels valued in my classroom | | | | |
| 10. There is a planned programme of induction and orientation for all students and parents in this school | | | | |
| 11. There is a variety of extra curricular activities that are designed specifically for minority ethnic groups | | | | |
| 12. Rules and regulations of the school are designed to take account of cultural differences | | | | |
| 13. The school monitors the progress of all groups of students by ethnicity | | | | |
| 14. The school takes appropriate action when a specific group of students appears to be having social or academic difficulty | | | | |
| 15. The school provides counselling services related to students' academic needs | | | | |
| 16. The school provides counselling services related to students' social needs | | | | |
| 17. Counsellors serving in that capacity have the knowledge and skills required for effective cross-cultural counselling | | | | |
| 18. Teachers have the knowledge and skills required for effective cross-cultural counselling | | | | |
| 19. There is a procedure for conflict mediation when students experience ethnic or cultural harassment in the school or beyond | | | | |

| | | | | |
|---|--|--|--|--|
| 20. The school has established mutually supportive relationships with community groups and agencies | | | | |
| 21. There is a peer mediation programme in the school | | | | |
| 22. There is in the schools' professional library a good collection of multicultural materials | | | | |
| 23. Teachers prefer to teach students of the same background as themselves | | | | |

24. Do you have opportunity to participate in workshops for multicultural education?

Sometimes Occasionally Never

25. What kind of personal experiences have affected your perception of teaching culturally diverse students?

.....

26. What do you perceive as the challenges of multicultural education?

.....

27. What recommendations would you suggest to teacher education programmes or teacher training to prepare teachers to teach culturally diverse students?

.....

28. Is there anything specific to your own subject area that you wish to explain here in relation to multiculturalism in your school?

.....

29. What is your ethnic group?

Choose one section from A to E, then tick one box to best describe your ethnic group or background

(A) White

English / Welsh / Scottish / Northern Irish / British

Irish

Gypsy or Irish Traveller

Any other White background, write in

.....

(B) Mixed / multiple ethnic groups

White and Black Caribbean

White and Black African

White and Asian

Any other Mixed/multiple ethnic background, write in

.....

(c) Asian / Asian British

Indian

Pakistani

Bangladeshi

Chinese

Any other Asian background, write in

.....

(D) Black / African / Caribbean / Black British

African

Caribbean

Any other Black / African / Caribbean background,

write in
.....

(E) Other ethnic group

Arab

Any other ethnic group, write in

.....

30. What is your religious background?

Christian

Muslim

Hindu

Sikh

Jewish

Buddhist

Other religion

No religions

THANK YOU VERY MUCH FOR YOUR TIME. I APPRECIATE IT VERY MUCH.

Topic items mapped against questions in teacher and student questionnaires

Table 4.8: Topic areas in questionnaires in relation to question items

| Criteria | Student Questionnaire | Teacher Questionnaire | Principal/Head teacher interview schedule |
|-----------------------------------|-------------------------------------|-----------------------|---|
| | Question Numbers | | |
| Personal information | 1,2,43,44 | a, b,c,d,e,f,29,30 | |
| Cultural differences | 10,12,17,18,20,21,22,23,24,25,32,40 | 2,5,6,7, | 1,4 |
| Teacher | 28,30 | 8,9,23,25,28 | |
| Languages | 3,4,5,6,7 | | 6,7,8,9,12 |
| Customs | 13,14,16,39 | 22 | |
| Extra/Co-curricular activities | 8 | 11, | |
| Policy | 15 | 1,12,13,14,20 | 3,5,11,13,14,15 |
| Issues | 9,11,19,26,27,31,34,35,36,37,38,41 | 19,21,24,26 | 2, |
| Suggestions | | 26,27, | |
| Support for individual difference | 33 | 3,4,15,16,17, | 10 |
| School routines | 29 | 10, | 16 |
| Other | 42 | 24,25 | |

Head Teachers'/Principals' Interview Schedule

1. What different minority ethnic groups do you have among the students at your school? Do you monitor student performance by ethnic group?
2. What do you see as the main issues and needs of minority ethnic students living in your area? Do you do anything in particular to raise the achievement of minority ethnic students?
3. What are the principles driving your multicultural policy in this school?
4. How does your school promote inter-racial understanding among school staff and the different ethnic student groups?
5. Are parents, relatives and friends of minority ethnic pupils involved in the work of school? If so, how?
6. Do you encourage the use of minority ethnic languages in your school? If so, how do you do it?
7. When announcements are made in the school, for example in assemblies, which language are they made in?
8. Which languages are signs, posters and notices written in around in the school?
9. Is there any form of planned programme for students to learn English as an additional language?
10. How do you assess students with special needs who do not speak English well?
11. Do you have any classroom policy about including material and activities from all the cultural backgrounds of your students?
12. Is communication with students' families and friends who do not speak English an issue for the school? If so, how do you deal with it?
13. Do you think it is important for minority ethnic community groups and/or their leaders to be involved in this school? If so, why? What can they do?
14. Do you ever have any incidents of bullying or abuse you think might be racial? If so how you do deal with racist behaviour?
15. Do you have a policy for dealing with racist incidents or discriminatory behaviour?
16. Is there anything else you can tell me about multi-cultural work in this school?

THANK YOU VERY MUCH FOR YOUR TIME. I APPRECIATE IT VERY MUCH.

Policy Makers Interview Schedule

1) What do you think about the claim that education is an effective doorway for assimilation into mainstream society for people from diverse cultural heritages, ethnic groups, social classes and points of origin?

2) Should the curriculum reflect the different backgrounds of minority ethnic students in England / Sri Lanka?

3) Should schools provide for the teaching of minority languages within the normal school curriculum?

4) Would you expect school text books to reflect multicultural society?

Should they recognize cultural diversity?

Should they value this diversity?

Should they show 'other' religions, languages, lifestyles as valuable?

5) Should text books show equal regard for and acceptance of different ethnic?

6) Do you think that minority groups have a right to see their cultures positively and prominently represented in the curriculum?

7) How can policy makers work to change people's stereotypical attitudes towards people of the other backgrounds by using the school curriculum?

Do you do this?

8) Is it government policy that school curricula should help students to understand other people around the world?

9) Do you have a policy for assessing children in languages other than English if English is not their first language?

If so, what is it?

10) What national policies have been initiated to respond to the increasing level of cultural diversity in school?

11) What / Who have been the driving forces behind these initiatives?

What results have been observed, if any?

12) Please describe the process for to designing policies concerning the integration of immigrant students / minority students into school?

13) Is your Local Authority involved in designed your multicultural policy?

14) What role does each person have?

15) How is the policy put in to operation?

16) What is national policy and practice on the education of immigrant children? If this the policy and practice same in the Local Authority? Please describe it?

Affordances of interview and questionnaire techniques

Table 4.9: Summary of affordances of interview and questionnaire techniques (Source: Tuckman 1972 cited by Cohen et al, 2007, p.352)

| Consideration | Interview | Questionnaire |
|---|---|----------------------------------|
| Personal need to collect data | Requires interviewers | Requires a secretary |
| Major expense | Payment to interviewers | Postage and printing |
| Opportunities for response-keying (personalization) | Extensive | Limited |
| Opportunities for asking | Extensive | Limited |
| Opportunities for probing | Possible | Difficult |
| Relative magnitude of data reduction | Great (because of coding) | Mainly limited to rostering |
| Typically, the number of respondents who can be reached | Limited | Extensive |
| Rate of return | Good | Poor |
| Sources of error | Interviewer, instrument, coding, simple | Limited to instrument and sample |
| Overall reliability | Quite limited | Fair |
| Emphasis on writing skill | Limited | Extensive |

Pilot study student and teacher samples

Table 4.10: Pilot student sample by year of study

| Year Group | England | Sri Lanka |
|-------------------|----------------|------------------|
| Year 13 | 3 | 3 |
| Year 12 | 2 | 2 |
| Total | 5 | 5 |

Table 4.11: Pilot student sample by gender

| Gender | England | Sri Lanka |
|---------------|----------------|------------------|
| Male | 2 | 2 |
| Female | 3 | 3 |
| Total | 5 | 5 |

Changes to student questionnaire following pilot study

Table 4.12: Summary of changes for main study student questionnaire

| Pilot questionnaire items | Main study questionnaire | Reasons for changing |
|--|---|---|
| 8. What do you like the most about school? | Deleted | No suitable answer. Therefore this question asked from students' focus group interview. |
| 16. Our school has anti-racist policy. | Deleted | Students did not understand properly. |
| 32. Classroom routines are predictable and explicit. 33. There is a rota for classroom routines and responsibilities. | 29. Classroom routines are clearly organised and responsibilities are shared out fairly between all students. | Question 32 and 33 combined and made one question concerning students answer. |

Teacher sample in pilot study

Table 4.14: Subject specialisms of teachers

| Subject | England | Sri Lanka |
|-------------|---------|-----------|
| Mathematics | 2 | 1 |
| Science | | 1 |
| English | | 1 |
| Total | 2 | 3 |

Changes to teacher questionnaire following pilot study

Table 4.15: Summary of changes for main study questionnaires

| Pilot questionnaire items | Main study questionnaire | Reasons for changing |
|---------------------------|---|--|
| No item | a. What is your age range? | This item adds to the main questionnaire to compare age range and the teacher attitudes. |
| No item | c. Which subject(s) do you teach? | This item adds to the main questionnaire to know about teacher background. |
| No item | 28. Is there anything specific to your own subject area that you wish to explain here in relation to multiculturalism in your school? | |

Ethical approval letter



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11 March 2011

Ethical scrutiny confirmation

Proposer: Lanka Wedikandage

Proposal short title: A Comparative Study of the Impact of Multicultural Policies and Practices on the Nature of the Teaching and Learning Process in Multicultural Secondary Schools in Sri Lanka and England

Dear Proposer

Your proposal has now received ethical scrutiny from the Institute for Research in Education Ethics panel.

I can confirm that this has now been approved, please find below your approval number:

Approval number: 2011EDC004

You are now clear to proceed with data collection for this project.

Please note that if it becomes necessary to make any substantive change to the research design, the sampling approach or the data collection methods a further application will be required. Please be advised that your research project may be subject to an ethical audit at any given time.

Thank you very much for your patience in this matter

Regards



Michelle Miskelly
On behalf of Dr Marie-Pierre Moreau (RI Ethics chair)

Appendix D: Statistical analysis of students' data in five schools in Sri Lanka

Table 1: Ethnic background of students

| Type of school | Ethnic background | | | | | | | | | | | |
|-----------------|-------------------|------|--------|------|-------|------|---------|-----|-------|-----|-------|-----|
| | Sinhala | | Muslim | | Tamil | | Burgher | | Malay | | Total | |
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Mixed School | 31 | 46.9 | 26 | 39.3 | 8 | 12.1 | 0 | 0 | 1 | 1.5 | 66 | 100 |
| Girls' School 1 | 28 | 41.8 | 28 | 41.8 | 7 | 10.4 | 2 | 3.0 | 2 | 3.0 | 67 | 100 |
| Girls' School 2 | 25 | 39.7 | 27 | 42.9 | 7 | 11.1 | 2 | 3.2 | 2 | 3.2 | 63 | 100 |
| Boys' School 1 | 30 | 47.6 | 21 | 33.3 | 10 | 15.2 | 2 | 3.2 | 0 | 0 | 63 | 100 |
| Boys' School 2 | 29 | 46.8 | 24 | 38.7 | 8 | 12.9 | 0 | 0 | 1 | 1.6 | 62 | 100 |
| Total | 143 | 44.5 | 126 | 39.3 | 40 | 12.5 | 6 | 1.9 | 6 | 1.6 | 321 | 100 |

Table 2: Religious backgrounds of students

| Type of school | Religious background | | | | | | | | | |
|-----------------|----------------------|------|-------|------|-------|------|-----------|------|-------|-----|
| | Buddhist | | Islam | | Hindu | | Christian | | Total | |
| | No. | % | No. | % | No. | % | No. | % | No. | % |
| Mixed School | 24 | 36.4 | 27 | 40.9 | 5 | 7.6 | 10 | 15.2 | 66 | 100 |
| Girls' School 1 | 22 | 32.8 | 30 | 44.8 | 7 | 10.4 | 8 | 11.8 | 67 | 100 |
| Girls' School 2 | 19 | 30.2 | 29 | 46.0 | 7 | 11.1 | 8 | 12.7 | 63 | 100 |
| Boys' School 1 | 30 | 47.6 | 21 | 33.3 | 9 | 14.3 | 3 | 4.8 | 63 | 100 |
| Boys' School 2 | 22 | 35.5 | 25 | 40.3 | 6 | 9.7 | 9 | 14.5 | 62 | 100 |
| Total | 117 | 36.4 | 123 | 41.1 | 34 | 10.6 | 38 | 11.8 | 321 | 100 |

Table 3: Student sample by gender

| Ethnic group | Male | | Female | | Total | |
|--------------|------|------|--------|------|-------|-----|
| | No. | % | No. | % | No. | % |
| Sinhala | 77 | 53.8 | 66 | 46.2 | 143 | 100 |
| Muslim | 61 | 48.4 | 65 | 51.6 | 126 | 100 |
| Tamil | 21 | 52.5 | 19 | 47.5 | 40 | 100 |
| Burgher | 2 | 33.3 | 4 | 66.7 | 6 | 100 |
| Malay | 2 | 33.3 | 4 | 66.7 | 6 | 100 |
| Total | 163 | 50.8 | 158 | 49.2 | 321 | 100 |

Table 4: Age of student sample

| Years | Sinhala | | Muslim | | Tamil | | Burgher | | Malay | | Total | |
|----------|---------|------|--------|------|-------|------|---------|------|-------|------|-------|------|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| 12 Years | 22 | 15.4 | 18 | 14.3 | 6 | 15.0 | 3 | 50.0 | 1 | 16.7 | 50 | 15.6 |
| 13 Years | 20 | 14.0 | 19 | 15.1 | 10 | 25.0 | 0 | 0 | 0 | 0 | 49 | 15.3 |
| 14 Years | 19 | 13.3 | 20 | 15.9 | 7 | 17.5 | 0 | 0 | 2 | 33.3 | 48 | 15.0 |
| 15 Years | 23 | 16.1 | 19 | 15.1 | 5 | 12.5 | 2 | 33.3 | 1 | 16.7 | 50 | 15.6 |
| 16 Years | 25 | 17.5 | 21 | 16.7 | 4 | 10.0 | 0 | 0 | 0 | 0 | 50 | 15.6 |
| 17 Years | 18 | 12.6 | 14 | 11.1 | 5 | 12.5 | 1 | 16.7 | 0 | 0 | 38 | 11.8 |
| 18 Years | 16 | 11.2 | 15 | 11.9 | 3 | 7.5 | 0 | 0 | 2 | 33.3 | 36 | 11.2 |
| Total | 143 | 100 | 126 | 100 | 40 | 100 | 6 | 100 | 6 | 100 | 321 | 100 |

Table 5: Languages students usually spoken at home

| Languages | Sinhala | | Muslim | | Tamil | | Burgher | | Malay | | Total | |
|-----------------------------------|---------|------|--------|------|-------|------|---------|------|-------|------|-------|------|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Sinhala | 131 | 91.6 | 22 | 17.5 | 13 | 32.5 | 3 | 50.0 | 0 | 0 | 169 | 52.6 |
| Tamil | 1 | 0.7 | 43 | 34.1 | 9 | 22.5 | 0 | 0 | 0 | 0 | 53 | 16.5 |
| Sinhala and Tamil | 4 | 2.8 | 47 | 37.3 | 14 | 35.0 | 0 | 0 | 1 | 16.7 | 66 | 20.6 |
| Sinhala, Tamil and English | 1 | 0.7 | 5 | 4.0 | 1 | 2.5 | 0 | 0 | 0 | 0 | 7 | 2.2 |
| Sinhala and English | 6 | 4.2 | 5 | 4.0 | 1 | 2.5 | 3 | 50.0 | 0 | 0 | 15 | 4.7 |
| Tamil and English | 0 | 0 | 4 | 3.2 | 2 | 5.0 | 0 | 0 | 0 | 0 | 6 | 1.9 |
| Sinhala, Tamil, English and Malay | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 5 | 83.3 | 5 | 1.6 |
| Total | 143 | 100 | 126 | 100 | 40 | 100 | 6 | 100 | 6 | 100 | 321 | 100 |

Table 5a: Comparison of numbers of students who spoke the other national language at home

***r* × *c* Contingency Table: Results**

The results of a contingency table X^2 statistical test performed at 09:57 on 9-JAN-2014

data: contingency table

| | A (Sinhala) | B (Muslim) | C (Tamil) | |
|---|-------------|------------|-----------|-------------------------------------|
| 1 | 1 | 22 | 13 | 36 speaking other national language |
| 2 | 131 | 43 | 9 | 183 speaking own national language |
| 3 | 4 | 47 | 14 | 65 speaking both national languages |
| | 136 | 112 | 36 | 284 |

expected: contingency table

| | A | B | C | |
|---|------|------|------|----------------------------------|
| 1 | 17.2 | 14.2 | 4.56 | speaking other national language |
| 2 | 87.6 | 72.2 | 23.2 | speaking own national language |
| 3 | 31.1 | 25.6 | 8.24 | speaking both national languages |

chi-square = 123.
degrees of freedom = 4
probability = 0.000

Table 5b: Comparison of numbers of students of Muslim and Tamils who spoke the other national language at home

$r \times c$ Contingency Table: Results

The results of a contingency table X^2 statistical test performed at 03:57 on 17-JAN-2014

data: contingency table

| | A (Muslim) | B (Tamil) | |
|---|------------|-----------|-------------------------------------|
| 1 | 22 | 13 | 35 speaking other national language |
| 2 | 43 | 9 | 52 speaking own national language |
| 3 | 47 | 14 | 61 speaking both national languages |
| | 112 | 36 | 148 |

expected: contingency table

| | A | B | |
|---|------|------|----------------------------------|
| 1 | 26.5 | 8.51 | speaking other national language |
| 2 | 39.4 | 12.6 | speaking own national language |
| 3 | 46.2 | 14.8 | speaking both national languages |

chi-square = 4.58
degrees of freedom = 2
probability = 0.101

Table 6: Language(s) students spoke with friends

| Languages | Sinhala | | Muslim | | Tamil | | Burgher | | Malay | | Total | |
|----------------------------|---------|------|--------|------|-------|------|---------|------|-------|------|-------|------|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Sinhala | 123 | 86.0 | 80 | 63.5 | 27 | 67.5 | 4 | 66.7 | 3 | 50.0 | 237 | 73.8 |
| Tamil | 1 | 0.7 | 17 | 13.5 | 4 | 10.0 | 0 | 0 | 0 | 0 | 22 | 6.9 |
| Sinhala and Tamil | 16 | 11.2 | 25 | 19.8 | 6 | 15.0 | 0 | 0 | 2 | 33.3 | 49 | 15.3 |
| Sinhala and English | 3 | 2.1 | 1 | 2.4 | 2 | 5.0 | 2 | 33.3 | 0 | 0 | 8 | 2.5 |
| Tamil and English | 0 | 0 | 0 | 0 | 1 | 2.5 | 0 | 0 | 0 | 0 | 1 | 0.3 |
| Sinhala, Tamil and English | 0 | 0 | 3 | 2.4 | 0 | 0 | 0 | 0 | 1 | 16.7 | 4 | 1.2 |
| Total | 143 | 100 | 126 | 100 | 40 | 100 | 6 | 100 | 6 | 100 | 321 | 100 |

Table 6a: Comparison of numbers of students who spoke the other national language with friends at school

$r \times c$ Contingency Table: Results

The results of a contingency table X^2 statistical test performed at 04:16 on 13-JAN-2014

data: contingency table

| | A (Sinhala) | B (Muslim) | C (Tamil) | |
|---|-------------|------------|-----------|--------------------------------------|
| 1 | 1 | 80 | 27 | 108 speaking other national language |
| 2 | 123 | 17 | 4 | 144 speaking own national language |
| 3 | 16 | 25 | 6 | 47 speaking both national language |
| | 140 | 122 | 37 | 299 |

expected: contingency table

| | A | B | C | |
|---|------|------|------|----------------------------------|
| 1 | 50.6 | 44.1 | 13.4 | speaking other national language |
| 2 | 67.4 | 58.8 | 17.8 | speaking own national language |
| 3 | 22.0 | 19.2 | 5.82 | speaking both national language |

chi-square = 181.
degrees of freedom = 4
probability = 0.000

Table 7: Languages students could read

| Languages | Sinhala | | Muslim | | Tamil | | Burgher | | Malay | | Total | |
|----------------------------|---------|------|--------|------|-------|------|---------|------|-------|------|-------|------|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Sinhala | 37 | 25.9 | 8 | 6.3 | 5 | 12.5 | 1 | 16.7 | 0 | 0 | 51 | 15.9 |
| Tamil | 0 | 0 | 1 | 0.8 | 1 | 2.5 | 0 | 0 | 0 | 0 | 2 | 0.6 |
| Sinhala and Tamil | 13 | 9.1 | 14 | 11.1 | 6 | 15.0 | 0 | 0 | 0 | 0 | 33 | 10.3 |
| Sinhala, Tamil and English | 26 | 18.2 | 68 | 54.0 | 19 | 47.5 | 1 | 16.7 | 5 | 83.3 | 119 | 37.1 |
| Sinhala and English | 67 | 46.9 | 33 | 26.2 | 6 | 15.0 | 4 | 66.7 | 1 | 16.7 | 111 | 34.6 |
| Tamil and English | 0 | 0 | 0 | 0 | 1 | 2.5 | 0 | 0 | 0 | 0 | 1 | 0.3 |
| Sinhala and Malay | 0 | 0 | 1 | 0.8 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0.3 |
| No answer | 0 | 0 | 1 | 0.8 | 2 | 5.0 | 0 | 0 | 0 | 0 | 3 | 0.9 |
| Total | 143 | 100 | 126 | 100 | 40 | 100 | 6 | 100 | 6 | 100 | 321 | 100 |

Table 8: Language(s) students could read best

| Languages | Sinhala | | Muslim | | Tamil | | Burgher | | Malay | | Total | |
|---------------------|---------|------|--------|------|-------|------|---------|------|-------|-----|-------|------|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Sinhala | 140 | 97.9 | 111 | 88.1 | 34 | 85.5 | 4 | 66.7 | 6 | 100 | 295 | 91.9 |
| Tamil | 2 | 1.4 | 3 | 2.4 | 1 | 2.5 | 0 | 0 | 0 | 0 | 6 | 1.9 |
| English | 0 | 0 | 6 | 4.8 | 2 | 5.0 | 2 | 33.3 | 0 | 0 | 10 | 3.1 |
| English and Sinhala | 1 | 0.7 | 3 | 2.4 | 0 | 0 | 0 | 0 | 0 | 0 | 4 | 1.2 |
| Tamil and English | 0 | 0 | 1 | 0.8 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0.3 |
| No answer | 0 | 0 | 2 | 1.6 | 3 | 7.5 | 0 | 0 | 0 | 0 | 5 | 1.6 |
| Total | 143 | 100 | 126 | 100 | 40 | 100 | 6 | 100 | 6 | 100 | 321 | 100 |

Table 8a: Comparison of numbers of students who read the other national language best

$r \times c$ Contingency Table: Results

The results of a contingency table X^2 statistical test performed at 10:02 on 9-JAN-2014

A (Sinhala) B (Muslim) C (Tamil)

| | | | | | |
|---|-----|-----|----|-----|---------------------------------|
| 1 | 2 | 111 | 34 | 147 | reading other national language |
| 2 | 140 | 3 | 1 | 144 | reading own national language |
| 3 | 1 | 3 | 0 | 4 | reading both national language |

143 117 35 295

expected: contingency table

| | A | B | C | |
|---|------|------|-------|---------------------------------|
| 1 | 71.3 | 58.3 | 17.4 | reading other national language |
| 2 | 69.8 | 57.1 | 17.1 | reading own national language |
| 3 | 1.94 | 1.59 | 0.475 | reading both national language |

chi-square = 270.
degrees of freedom = 4
probability = 0.000

Table 9: Language students felt most comfortable in for expressing complicated thoughts and ideas where first language was not Sinhala

| Languages | Sinhala | | Muslim | | Tamil | | Burgher | | Malay | | Total | |
|-------------------|---------|-----|--------|------|-------|------|---------|------|-------|------|-------|------|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Sinhala | 0 | 0 | 27 | 21.4 | 14 | 35.0 | 2 | 33.3 | 1 | 16.7 | 44 | 13.7 |
| Tamil | 0 | 0 | 82 | 65.1 | 21 | 52.5 | 0 | 0 | 2 | 33.3 | 105 | 32.7 |
| English | 0 | 0 | 5 | 4.0 | 2 | 5.0 | 3 | 50.0 | 0 | 0 | 11 | 3.4 |
| Sinhala and Tamil | 0 | 0 | 2 | 1.6 | 0 | 0 | 0 | 0 | 2 | 33.3 | 4 | 1.2 |
| Malay | 0 | 0 | 2 | 1.6 | 0 | 0 | 1 | 16.7 | 1 | 16.7 | 4 | 1.2 |
| Not applicable | 143 | 100 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 143 | 44.5 |
| No answer | 0 | 0 | 8 | 6.3 | 3 | 7.5 | 0 | 0 | 0 | 0 | 11 | 3.3 |
| Total | 143 | 100 | 126 | 100 | 40 | 100 | 6 | 100 | 6 | 100 | 321 | 100 |

Table 10: Perceptions that the teacher knows some expressions in the languages used by different students

| Ethnic group | Always | | Usually | | Rarely | | Never | | No answer | | Total | |
|--------------|--------|------|---------|------|--------|------|-------|-----|-----------|-----|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Sinhala | 64 | 44.8 | 71 | 49.7 | 4 | 2.8 | 3 | 2.1 | 1 | 0.7 | 143 | 100 |
| Muslim | 57 | 45.2 | 62 | 49.2 | 3 | 2.4 | 3 | 2.4 | 1 | 0.8 | 126 | 100 |
| Tamil | 20 | 50.0 | 16 | 40.0 | 4 | 10.0 | 0 | 0 | 0 | 0 | 40 | 100 |
| Burgher | 2 | 33.3 | 4 | 66.7 | 0 | 0 | 0 | 0 | 0 | 0 | 6 | 100 |
| Malay | 2 | 33.3 | 4 | 66.7 | 0 | 0 | 0 | 0 | 0 | 0 | 6 | 100 |
| Total | 145 | 45.2 | 157 | 48.9 | 11 | 3.4 | 6 | 1.9 | 2 | 0.6 | 321 | 100 |

Table 11: Perceptions that all students know what is in the school's antiracist policy

| Ethnic group | Always | | Usually | | Rarely | | Never | | No answer | | Total | |
|--------------|--------|------|---------|------|--------|-----|-------|-----|-----------|-----|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Sinhala | 70 | 49.0 | 64 | 48.4 | 9 | 6.3 | 0 | 0 | 0 | 0 | 143 | 100 |
| Muslim | 38 | 30.2 | 77 | 61.7 | 6 | 4.8 | 5 | 4.0 | 0 | 0 | 126 | 100 |
| Tamil | 14 | 35.0 | 23 | 57.5 | 1 | 2.5 | 0 | 0 | 2 | 5.0 | 40 | 100 |
| Burgher | 0 | 0 | 6 | 100 | 0 | 0 | 0 | 0 | 0 | 0 | 6 | 100 |
| Malay | 1 | 16.7 | 5 | 83.3 | 0 | 0 | 0 | 0 | 0 | 0 | 6 | 100 |
| Total | 123 | 38.3 | 175 | 54.5 | 16 | 5.0 | 5 | 1.6 | 2 | 0.6 | 321 | 100 |

Table 11a: Perceptions that all students know what is in the school's antiracist policy

$r \times c$ Contingency Table: Results

The results of a contingency table X^2 statistical test performed at 06:17 on 13-JAN-2014

data: contingency table

A (always) B (usually-never)

| | A | B | |
|---|-----|-----|-------------|
| 1 | 70 | 73 | 143 Sinhala |
| 2 | 38 | 90 | 128 Muslim |
| 3 | 14 | 24 | 38 Tamil |
| | 122 | 187 | 309 |

expected: contingency table

| | A | B | |
|---|------|------|---------|
| 1 | 56.5 | 86.5 | Sinhala |
| 2 | 50.5 | 77.5 | Muslim |
| 3 | 15.0 | 23.0 | Tamil |

chi-square = 10.6
degrees of freedom = 2
probability = 0.005

Table 11b: Perceptions that all students know what is in the school's antiracist policy (Sinhala and Muslim)

$r \times c$ Contingency Table: Results

The results of a contingency table X^2 statistical test performed at 05:49 on 13-FEB-2014

data: contingency table

A (always) B (usually-never)

| | A | B | |
|---|-----|-----|-------------|
| 1 | 70 | 73 | 143 Sinhala |
| 2 | 38 | 90 | 128 Muslim |
| | 108 | 163 | 271 |

expected: contingency table

| | A | B | |
|---|------|------|---------|
| 1 | 57.0 | 86.0 | Sinhala |
| 2 | 51.0 | 77.0 | Muslim |

chi-square = 10.5
degrees of freedom = 1
probability = 0.001

Table 11c: Perceptions that all students know what is in the school's antiracist policy (Sinhala and Tamil)

***r* × *c* Contingency Table: Results**

The results of a contingency table X^2 statistical test performed at 05:52 on 13-FEB-2014
data: contingency table

A (always) B (usually-never)

| | A | B | |
|---|----|----|-------------|
| 1 | 70 | 73 | 143 Sinhala |
| 2 | 14 | 24 | 38 Tamil |
| | 84 | 97 | 181 |

expected: contingency table

| | A | B | |
|---|------|------|---------|
| 1 | 66.4 | 76.6 | Sinhala |
| 2 | 17.6 | 20.4 | Tamil |

chi-square = 1.77
degrees of freedom = 1
probability = 0.183

Table 12: Proportions of signs and notices in students' language by ethnicity

| Ethnic group | Always | | Usually | | Rarely | | Never | | No answer | | Total | |
|--------------|--------|------|---------|------|--------|------|-------|------|-----------|-----|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Sinhala | 95 | 66.4 | 44 | 30.8 | 2 | 1.4 | 2 | 1.4 | 0 | 0 | 143 | 100 |
| Muslim | 41 | 32.5 | 37 | 29.4 | 32 | 25.4 | 15 | 11.9 | 1 | 0.9 | 126 | 100 |
| Tamil | 18 | 45.0 | 10 | 25.0 | 8 | 20.0 | 2 | 5.0 | 2 | 5.0 | 40 | 100 |
| Burgher | 3 | 50.0 | 1 | 16.7 | 2 | 33.3 | 0 | 0 | 0 | 0 | 6 | 100 |
| Malay | 1 | 16.7 | 3 | 50.0 | 2 | 33.3 | 0 | 0 | 0 | 0 | 6 | 100 |
| Total | 158 | 49.2 | 95 | 29.6 | 46 | 14.3 | 19 | 5.9 | 3 | 0.9 | 321 | 100 |

Table 12a: Proportions of signs and notices in students' language

$r \times c$ Contingency Table: Results

The results of a contingency table X^2 statistical test performed at 05:06 on 13-JAN-2014

data: contingency table

A (always) B (usually-never)

A B

1 95 48 143 Sinhala
 2 41 84 125 Muslim
 3 18 20 38 Tamil

154 152 306

expected: contingency table

A B

1 72.0 71.0 Sinhala
 2 62.9 62.1 Muslim
 3 19.1 18.9 Tamil

chi-square = 30.3
 degrees of freedom = 2
 probability = 0.000

Table 13: Perceptions by ethnicity that school concerts and other special events include all the cultures

| Ethnic group | Always | | Usually | | Rarely | | Never | | No answer | | Total | |
|--------------|--------|------|---------|------|--------|------|-------|-----|-----------|-----|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Sinhala | 80 | 55.9 | 52 | 36.4 | 4 | 2.8 | 4 | 2.8 | 0 | 0 | 143 | 100 |
| Muslim | 46 | 36.5 | 47 | 37.3 | 29 | 23.0 | 1 | 0.8 | 3 | 2.4 | 126 | 100 |
| Tamil | 19 | 47.5 | 10 | 25.0 | 8 | 20.0 | 1 | 2.5 | 2 | 5.0 | 40 | 100 |
| Burgher | 2 | 33.3 | 3 | 50.0 | 1 | 16.7 | 0 | 0 | 0 | 0 | 6 | 100 |
| Malay | 3 | 50.0 | 3 | 50.0 | 0 | 0 | 0 | 0 | 0 | 0 | 6 | 100 |
| Total | 150 | 46.7 | 115 | 35.8 | 42 | 13.1 | 6 | 1.9 | 5 | 2.5 | 321 | 100 |

Table 13a: Perceptions by ethnicity that school concerts and other special events include all the cultures

$r \times c$ Contingency Table: Results

The results of a contingency table X^2 statistical test performed at 06:06 on 13-JAN-2014

data: contingency table

A (always) B (usually-never)

| | A | B | |
|---|-----|-----|-------------|
| 1 | 80 | 60 | 140 Sinhala |
| 2 | 46 | 71 | 117 Muslim |
| 3 | 19 | 19 | 38 Tamil |
| | 145 | 150 | 295 |

expected: contingency table

| | A | B | |
|---|------|------|---------|
| 1 | 68.8 | 71.2 | Sinhala |
| 2 | 57.5 | 59.5 | Muslim |
| 3 | 18.7 | 19.3 | Tamil |

chi-square = 8.12
degrees of freedom = 2
probability = 0.017

Table 14: Perceptions by ethnicity that important festivals and special days of all the ethnic groups are celebrated

| Ethnic group | Always | | Usually | | Rarely | | Never | | No answer | | Total | |
|--------------|--------|------|---------|------|--------|------|-------|------|-----------|-----|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Sinhala | 39 | 27.3 | 62 | 43.4 | 31 | 21.7 | 5 | 3.5 | 6 | 4.2 | 143 | 100 |
| Muslim | 28 | 22.2 | 56 | 44.4 | 33 | 26.2 | 8 | 6.3 | 1 | 0.8 | 126 | 100 |
| Tamil | 4 | 10.0 | 19 | 47.5 | 11 | 27.5 | 4 | 10.0 | 2 | 5.0 | 40 | 100 |
| Burgher | 2 | 33.3 | 3 | 50.0 | 1 | 16.7 | 0 | 0 | 0 | 0 | 6 | 100 |
| Malay | 2 | 33.3 | 2 | 33.3 | 2 | 33.3 | 0 | 0 | 0 | 0 | 6 | 100 |
| Total | 75 | 23.4 | 142 | 44.2 | 78 | 24.3 | 17 | 5.3 | 9 | 2.8 | 321 | 100 |

Table 14a: Perceptions by ethnicities that important festivals and special days of all the ethnic groups are celebrated

$r \times c$ Contingency Table: Results

The results of a contingency table X^2 statistical test performed at 06:14 on 13-JAN-2014

data: contingency table

A (always) B (usually-never)

| | A | B | |
|---|----|-----|-------------|
| 1 | 39 | 98 | 137 Sinhala |
| 2 | 28 | 97 | 125 Muslim |
| 3 | 4 | 34 | 38 Tamil |
| | 71 | 229 | 300 |

expected: contingency table

| | A | B | |
|---|------|------|---------|
| 1 | 32.4 | 105. | Sinhala |
| 2 | 29.6 | 95.4 | Muslim |
| 3 | 8.99 | 29.0 | Tamil |

chi-square = 5.49
degrees of freedom = 2
probability = 0.064

Table 15: Perceptions by ethnicity of religious festivals celebrated

| Ethnic group | Yes | | No | | No answer | | Total | |
|--------------|-----|------|-----|------|-----------|---|-------|-----|
| | No. | % | No. | % | No. | % | No. | % |
| Sinhala | 125 | 87.4 | 18 | 12.6 | 0 | 0 | 143 | 100 |
| Muslim | 28 | 22.2 | 98 | 77.8 | 0 | 0 | 126 | 100 |
| Tamil | 8 | 20.0 | 32 | 80.0 | 0 | 0 | 40 | 100 |
| Burgher | 3 | 50.0 | 3 | 50.0 | 0 | 0 | 6 | 100 |
| Malay | 1 | 16.7 | 5 | 83.3 | 0 | 0 | 6 | 100 |
| Total | 165 | 51.4 | 156 | 48.6 | 0 | 0 | 321 | 100 |

Table 15a: Perceptions by ethnicity of religious festivals celebrated

$r \times c$ Contingency Table: Results

The results of a contingency table X^2 statistical test performed at 07:27 on 13-JAN-2014

data: contingency table

A (yes) B (no)

A B

1 125 18 143 Sinhala
 2 28 98 126 Muslim
 3 8 32 40 Tamil

161 148 309

expected: contingency table

A B

1 74.5 68.5 Sinhala
 2 65.7 60.3 Muslim
 3 20.8 19.2 Tamil

chi-square = 133.

degrees of freedom = 2

probability = 0.000

Table16: Perceptions by ethnicity that students in the school are allowed to wear traditional clothes and hairstyles that are important in their own culture

| Ethnic group | Always | | Usually | | Rarely | | Never | | No answer | | Total | |
|--------------|--------|------|---------|------|--------|------|-------|-----|-----------|-----|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Sinhala | 71 | 49.7 | 46 | 32.2 | 17 | 11.9 | 8 | 5.6 | 1 | 0.7 | 143 | 100 |
| Muslim | 55 | 43.7 | 43 | 34.1 | 20 | 15.9 | 7 | 5.6 | 1 | 0.8 | 126 | 100 |
| Tamil | 20 | 50.0 | 14 | 35.0 | 3 | 7.5 | 2 | 5.0 | 1 | 2.5 | 40 | 100 |
| Burgher | 3 | 50.0 | 2 | 33.3 | 1 | 16.7 | 0 | 0 | 0 | 0 | 6 | 100 |
| Malay | 3 | 50.0 | 2 | 33.3 | 1 | 16.7 | 0 | 0 | 0 | 0 | 6 | 100 |
| Total | 152 | 47.4 | 107 | 33.3 | 42 | 13.1 | 17 | 5.3 | 3 | 0.9 | 321 | 100 |

Table 17: Perceptions by ethnicity that school assemblies are often about different cultures and races

| Ethnic group | Always | | Usually | | Rarely | | Never | | No answer | | Total | |
|--------------|--------|------|---------|------|--------|------|-------|------|-----------|-----|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Sinhala | 53 | 37.1 | 72 | 50.3 | 13 | 9.1 | 5 | 3.5 | 0 | 0 | 143 | 100 |
| Muslim | 25 | 19.8 | 49 | 38.9 | 36 | 28.6 | 15 | 11.9 | 1 | 0.8 | 126 | 100 |
| Tamil | 15 | 37.5 | 18 | 45.0 | 4 | 10.0 | 3 | 7.5 | 0 | 0 | 40 | 100 |
| Burgher | 1 | 16.7 | 5 | 83.3 | 0 | 0 | 0 | 0 | 0 | 0 | 6 | 100 |
| Malay | 2 | 33.3 | 2 | 33.3 | 2 | 33.3 | 0 | 0 | 0 | 0 | 6 | 100 |
| Total | 96 | 29.9 | 146 | 45.5 | 55 | 17.1 | 23 | 7.2 | 1 | 0.3 | 321 | 100 |

Table 17a: Perceptions by ethnicity that school assemblies are often about different cultures and races

$r \times c$ Contingency Table: Results

The results of a contingency table X^2 statistical test performed at 06:30 on 13-JAN-2014

data: contingency table

A (always) B (usually-never)

A B

1 53 90 143 Sinhala
 2 25 100 125 Muslim
 3 15 25 40 Tamil

93 215 308

expected: contingency table

A B

1 43.2 99.8 Sinhala
 2 37.7 87.3 Muslim
 3 12.1 27.9 Tamil

chi-square = 10.4
 degrees of freedom = 2
 probability = 0.006

Table 18: Proportions of students who studied some of the history of their own culture

| Ethnic group | Yes | | No | | Total | |
|--------------|-----|------|-----|------|-------|-----|
| | No. | % | No. | % | No. | % |
| Sinhala | 137 | 95.8 | 6 | 4.2 | 143 | 100 |
| Muslim | 123 | 97.6 | 3 | 2.4 | 126 | 100 |
| Tamil | 39 | 97.5 | 1 | 2.5 | 40 | 100 |
| Burgher | 6 | 100 | 0 | 0 | 6 | 100 |
| Malay | 5 | 83.3 | 1 | 16.7 | 6 | 100 |
| Total | 310 | 96.6 | 11 | 3.4 | 321 | 100 |

Table 19: Perceptions that the school library has lots of books about people from different cultures

| Ethnic group | Yes | | No | | Total | |
|--------------|-----|------|-----|------|-------|-----|
| | No. | % | No. | % | No. | % |
| Sinhala | 139 | 97.2 | 4 | 2.8 | 143 | 100 |
| Muslim | 109 | 86.5 | 17 | 13.5 | 126 | 100 |
| Tamil | 37 | 92.5 | 3 | 7.5 | 40 | 100 |
| Burgher | 6 | 100 | 0 | 0 | 6 | 100 |
| Malay | 3 | 50.0 | 3 | 50.0 | 3 | 100 |
| Total | 294 | 91.6 | 27 | 8.4 | 321 | 100 |

Table 19a: Perceptions that the school library has lots of books about people from different cultures (Sinhala and Tamil)

$r \times c$ Contingency Table: Results

The results of a contingency table X^2 statistical test performed at 08:56 on 22-JAN-2014

data: contingency table

A B

1 139 4 143 Sinhala
2 109 17 126 Muslim

248 21 269

expected: contingency table

A B

1 132. 11.2 Sinhala
2 116. 9.84 Muslim

chi-square = 10.6
degrees of freedom = 1
probability = 0.001

Table 20: Perceptions by ethnicity that students feel very comfortable at this school

| Ethnic group | Always | | Usually | | Rarely | | Never | | No answer | | Total | |
|--------------|--------|------|---------|------|--------|-----|-------|-----|-----------|-----|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Sinhala | 71 | 49.7 | 66 | 46.2 | 4 | 2.8 | 0 | 0 | 2 | 1.4 | 143 | 100 |
| Muslim | 61 | 48.4 | 54 | 42.9 | 9 | 7.1 | 2 | 1.6 | 0 | 0 | 126 | 100 |
| Tamil | 27 | 67.5 | 12 | 30.0 | 1 | 2.5 | 0 | 0 | 0 | 0 | 40 | 100 |
| Burgher | 3 | 50.0 | 3 | 50.0 | 0 | 0 | 0 | 0 | 0 | 0 | 6 | 100 |
| Malay | 3 | 50.0 | 3 | 50.0 | 0 | 0 | 0 | 0 | 0 | 0 | 6 | 100 |
| Total | 165 | 51.4 | 138 | 43.0 | 14 | 4.4 | 2 | 0.6 | 2 | 0.6 | 321 | 100 |

Table 21: Students' feelings of comfort in talking about their own culture by ethnicity in the five schools

| Ethnic group | Always | | Usually | | Rarely | | Never | | No answer | | Total | |
|--------------|--------|------|---------|------|--------|------|-------|-----|-----------|-----|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Sinhala | 109 | 76.2 | 32 | 22.4 | 0 | 0 | 0 | 0 | 2 | 1.4 | 143 | 100 |
| Muslim | 56 | 44.4 | 53 | 42.1 | 16 | 12.7 | 1 | 0.8 | 0 | 0 | 126 | 100 |
| Tamil | 20 | 50.0 | 15 | 37.5 | 3 | 7.5 | 1 | 2.5 | 1 | 2.5 | 40 | 100 |
| Burgher | 4 | 66.7 | 2 | 33.3 | 0 | 0 | 0 | 0 | 0 | 0 | 6 | 100 |
| Malay | 1 | 16.7 | 5 | 83.3 | 0 | 0 | 0 | 0 | 0 | 0 | 6 | 100 |
| Total | 190 | 59.2 | 107 | 33.3 | 19 | 5.9 | 2 | 0.6 | 3 | 0.9 | 321 | 100 |

Table 21a: Students' feelings of comfort in talking about their own ethnicity

$r \times c$ Contingency Table: Results

The results of a contingency table X^2 statistical test performed at 04:46 on 13-JAN-2014

data: contingency table

A (always) B (usually-never)

1 109 32 141 Sinhala
 2 56 70 126 Muslim
 3 20 19 39 Tamil

185 121 306

expected: contingency table

A B

1 85.2 55.8 Sinhala
 2 76.2 49.8 Muslim
 3 23.6 15.4 Tamil

chi-square = 31.6
 degrees of freedom = 2
 probability = 0.000

Table 22: Students' feelings of safety in school by ethnicity (Five schools)

| Ethnic group | Always | | Usually | | Rarely | | Never | | No answer | | Total | |
|--------------|--------|------|---------|------|--------|---|-------|-----|-----------|-----|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Sinhala | 101 | 70.6 | 40 | 20.8 | 0 | 0 | 0 | 0 | 2 | 1.4 | 143 | 100 |
| Muslim | 74 | 58.7 | 52 | 41.3 | 0 | 0 | 0 | 0 | 0 | 0 | 126 | 100 |
| Tamil | 31 | 77.5 | 6 | 15.0 | 0 | 0 | 1 | 2.5 | 2 | 5.0 | 40 | 100 |
| Burgher | 3 | 50.0 | 3 | 50.0 | 0 | 0 | 0 | 0 | 0 | 0 | 6 | 100 |
| Malay | 5 | 83.3 | 1 | 16.7 | 0 | 0 | 0 | 0 | 0 | 0 | 6 | 100 |
| Total | 214 | 66.7 | 102 | 31.8 | 0 | 0 | 1 | 0.3 | 4 | 1.2 | 321 | 100 |

Table 23: Proportions of students who complained to a teacher about being bullied because of ethnic background

| Ethnic group | Yes | | No | | No answer | | Total | |
|--------------|-----|------|-----|------|-----------|-----|-------|-----|
| | No. | % | No. | % | No. | % | No. | % |
| Sinhala | 21 | 14.7 | 120 | 83.9 | 2 | 1.4 | 143 | 100 |
| Muslim | 27 | 21.4 | 99 | 78.6 | 0 | 0 | 126 | 100 |
| Tamil | 9 | 22.5 | 31 | 77.5 | 0 | 0 | 40 | 100 |
| Burgher | 1 | 16.7 | 5 | 83.3 | 0 | 0 | 6 | 100 |
| Malay | 0 | 0 | 6 | 100 | 0 | 0 | 6 | 100 |
| Total | 58 | 18.1 | 261 | 81.3 | 2 | 0.6 | 321 | 100 |

Table 24: Perceptions that if students from different backgrounds get an argument or a fight teachers sort it out fairly

| Ethnic group | Yes | | No | | Total | |
|--------------|-----|------|-----|------|-------|-----|
| | No. | % | No. | % | No. | % |
| Sinhala | 42 | 82.4 | 9 | 17.6 | 51 | 100 |
| Muslim | 29 | 87.8 | 4 | 12.1 | 33 | 100 |
| Tamil | 11 | 84.6 | 3 | 15.4 | 14 | 100 |
| Burgher | 0 | 0 | 1 | 100 | 1 | 100 |
| Malay | 1 | 100 | 0 | 0 | 1 | 100 |
| Total | 83 | 83 | 17 | 16 | 100 | 100 |

Table 25: Perceptions by ethnicity that after lunch all students are encouraged to mix with other ethnic groups in their free time in the five schools

| Ethnic group | Always | | Usually | | Rarely | | Never | | No answer | | Total | |
|--------------|--------|------|---------|------|--------|------|-------|-----|-----------|-----|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Sinhala | 97 | 67.8 | 29 | 20.3 | 14 | 9.8 | 2 | 1.4 | 1 | 0.7 | 143 | 100 |
| Muslim | 75 | 59.5 | 38 | 30.2 | 11 | 8.7 | 2 | 1.6 | 0 | 0 | 126 | 100 |
| Tamil | 21 | 52.5 | 16 | 40.0 | 1 | 2.5 | 2 | 5.0 | 0 | 0 | 40 | 100 |
| Burgher | 4 | 66.7 | 1 | 16.7 | 1 | 16.7 | 0 | 0 | 0 | 0 | 6 | 100 |
| Malay | 3 | 50.0 | 1 | 16.7 | 2 | 33.3 | 0 | 0 | 0 | 0 | 6 | 100 |
| Total | 200 | 62.3 | 85 | 26.2 | 29 | 9.0 | 6 | 1.9 | 1 | 0.3 | 321 | 100 |

Table 25a: Perceptions by ethnicity that after lunch all students are encouraged to mix with other ethnic groups in their free time in the five schools

$r \times c$ Contingency Table: Results

The results of a contingency table X^2 statistical test performed at 06:25 on 13-JAN-2014

data: contingency table

A (always) B (usually-never)

| | A | B | |
|---|-----|-----|-------------|
| 1 | 97 | 45 | 142 Sinhala |
| 2 | 75 | 51 | 126 Muslim |
| 3 | 21 | 19 | 40 Tamil |
| | 193 | 115 | 308 |

expected: contingency table

| | A | B | |
|---|------|------|---------|
| 1 | 89.0 | 53.0 | Sinhala |
| 2 | 79.0 | 47.0 | Muslim |
| 3 | 25.1 | 14.9 | Tamil |

chi-square = 4.23
degrees of freedom = 2
probability = 0.121

Table 26: Perceptions that student often work with partners or in a peer tutoring relationship

| Ethnic group | Always | | Usually | | Rarely | | Never | | No answer | | Total | |
|--------------|--------|------|---------|------|--------|-----|-------|-----|-----------|---|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Sinhala | 101 | 70.6 | 37 | 25.9 | 5 | 3.5 | 0 | 0 | 0 | 0 | 143 | 100 |
| Muslim | 78 | 61.9 | 43 | 34.1 | 1 | 0.8 | 4 | 3.2 | 0 | 0 | 126 | 100 |
| Tamil | 27 | 67.5 | 12 | 30.0 | 0 | 0 | 1 | 2.5 | 0 | 0 | 40 | 100 |
| Burgher | 4 | 66.7 | 2 | 33.3 | 0 | 0 | 0 | 0 | 0 | 0 | 6 | 100 |
| Malay | 5 | 83.3 | 1 | 16.7 | 0 | 0 | 0 | 0 | 0 | 0 | 6 | 100 |
| Total | 215 | 67.0 | 95 | 29.6 | 6 | 1.9 | 5 | 1.6 | 0 | 0 | 321 | 100 |

Table 26a: Perceptions that student often work with partners or in a peer tutoring relationship

$r \times c$ Contingency Table: Results

The results of a contingency table X^2 statistical test performed at 06:46 on 13-JAN-2014

data: contingency table

A (always) B (usually-never)

| | A | B | |
|---|-----|-----|-------------|
| 1 | 101 | 42 | 143 Sinhala |
| 2 | 78 | 48 | 126 Muslim |
| 3 | 27 | 13 | 40 Tamil |
| | 206 | 103 | 309 |

expected: contingency table

| | A | B | |
|---|------|------|---------|
| 1 | 95.3 | 47.7 | Sinhala |
| 2 | 84.0 | 42.0 | Muslim |
| 3 | 26.7 | 13.3 | Tamil |

chi-square = 2.31
degrees of freedom = 2
probability = 0.315

Table 27: Students' feeling of being very welcome of their arrival

| Ethnic group | Yes | | No | | No answer | | Total | |
|--------------|-----|------|-----|------|-----------|-----|-------|-----|
| | No. | % | No. | % | No. | % | No. | % |
| Sinhala | 132 | 92.3 | 9 | 6.3 | 2 | 1.4 | 143 | 100 |
| Muslim | 121 | 96.0 | 5 | 4.0 | 0 | 0 | 126 | 100 |
| Tamil | 40 | 100 | 0 | 0 | 0 | 0 | 40 | 100 |
| Burgher | 6 | 100 | 0 | 0 | 0 | 0 | 6 | 100 |
| Malay | 5 | 83.3 | 1 | 16.7 | 0 | 0 | 6 | 100 |
| Total | 304 | 94.7 | 15 | 4.7 | 2 | 0.6 | 321 | 100 |

Table 28: Perceptions by ethnicities that at lunch time students are encouraged to eat their lunch together

| Ethnic group | Always | | Usually | | Rarely | | Never | | No answer | | Total | |
|--------------|--------|------|---------|------|--------|------|-------|-----|-----------|---|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Sinhala | 101 | 70.6 | 41 | 28.7 | 1 | 0.7 | 0 | 0 | 0 | 0 | 143 | 100 |
| Muslim | 75 | 59.5 | 45 | 35.7 | 4 | 3.2 | 2 | 1.6 | 0 | 0 | 126 | 100 |
| Tamil | 29 | 72.5 | 10 | 25.0 | 1 | 2.5 | 0 | 0 | 0 | 0 | 40 | 100 |
| Burgher | 4 | 66.7 | 2 | 33.3 | 0 | 0 | 0 | 0 | 0 | 0 | 6 | 100 |
| Malay | 3 | 50.0 | 1 | 16.7 | 2 | 33.3 | 0 | 0 | 0 | 0 | 6 | 100 |
| Total | 212 | 66.0 | 99 | 30.8 | 8 | 2.5 | 2 | 0.6 | 0 | 0 | 321 | 100 |

Table 29: Students ever talked to school counselor in the five schools

| Ethnic group | Yes | | No | | No answer | | Total | |
|--------------|-----|------|-----|------|-----------|------|-------|-----|
| | No. | % | No. | % | No. | % | No. | % |
| Sinhala | 99 | 69.2 | 39 | 27.3 | 5 | 3.5 | 143 | 100 |
| Muslim | 75 | 59.5 | 44 | 34.9 | 7 | 5.6 | 126 | 100 |
| Tamil | 23 | 57.5 | 13 | 32.5 | 4 | 10.0 | 40 | 100 |
| Burgher | 3 | 50.0 | 2 | 33.3 | 1 | 16.7 | 6 | 100 |
| Malay | 3 | 50.0 | 3 | 50.0 | 0 | 0 | 6 | 100 |
| Total | 203 | 63.2 | 101 | 31.5 | 17 | 5.3 | 321 | 100 |

Table 29a: Students ever talked to school counselor in the five schools

$r \times c$ Contingency Table: Results

The results of a contingency table X^2 statistical test performed at 07:29 on 13-JAN-2014

data: contingency table

A (yes) B (no)

A B

1 99 39 138 Sinhala
 2 75 44 119 Muslim
 3 23 13 36 Tamil

197 96 293

expected: contingency table

A B

1 92.8 45.2 Sinhala
 2 80.0 39.0 Muslim
 3 24.2 11.8 Tamil

chi-square = 2.41

degrees of freedom = 2

probability = 0.300

Table 30: Students' feelings regarding whether counsellors' understand them

| Ethnic group | Yes | | No | | No answer | | Total | |
|--------------|-----|------|-----|------|-----------|-----|-------|-----|
| | No. | % | No. | % | No. | % | No. | % |
| Sinhala | 84 | 84.8 | 13 | 13.2 | 2 | 2.0 | 99 | 100 |
| Muslim | 62 | 84.9 | 8 | 10.9 | 1 | 4.2 | 71 | 100 |
| Tamil | 24 | 88.8 | 2 | 7.4 | 1 | 3.8 | 27 | 100 |
| Burgher | 3 | 100 | 0 | 0 | 0 | 0 | 3 | 100 |
| Malay | 3 | 100 | 0 | 0 | 0 | 0 | 3 | 100 |
| Total | 176 | 85.8 | 23 | 11.2 | 4 | 2.9 | 203 | 100 |

Table 31: Perceptions that students are allowed to study any subject

| Ethnic group | Yes | | No | | No answer | | Total | |
|--------------|-----|------|-----|------|-----------|-----|-------|-----|
| | No. | % | No. | % | No. | % | No. | % |
| Sinhala | 125 | 87.4 | 17 | 11.9 | 1 | 0.7 | 143 | 100 |
| Muslim | 45 | 35.7 | 81 | 64.3 | 0 | 0 | 126 | 100 |
| Tamil | 20 | 50.0 | 20 | 50.0 | 0 | 0 | 40 | 100 |
| Burgher | 2 | 33.3 | 4 | 66.7 | 0 | 0 | 5 | 100 |
| Malay | 3 | 50.0 | 3 | 50.0 | 0 | 0 | 7 | 100 |
| Total | 195 | 60.7 | 125 | 38.9 | 0.3 | 0 | 321 | 100 |

Table 31a: Perceptions that students are allowed to study any subject

r × *c* Contingency Table: Results

The results of a contingency table X^2 statistical test performed at 07:47 on 13-JAN-2014

data: contingency table

A (yes) B (no)

A B

1 125 17 142 Sinhala
 2 45 81 126 Muslim
 3 20 20 40 Tamil

190 118 308

expected: contingency table

A B

1 87.6 54.4 Sinhala
 2 77.7 48.3 Muslim
 3 24.7 15.3 Tamil

chi-square = 80.0
 degrees of freedom = 2
 probability = 0.000

Table 31b: Perceptions that students are allowed to study any subject (Sinhala and Muslim students)

$r \times c$ Contingency Table: Results

The results of a contingency table X^2 statistical test performed at 10:40 on 22-MAR-2014

data: contingency table

A(Yes) B(No)

1 125 17 142 Sinhala

2 45 81 126 Muslim

170 98 268

expected: contingency table

A B

1 90.1 51.9 Sinhala

2 79.9 46.1 Muslim

chi-square = 78.8

degrees of freedom = 1

probability = 0.000

Table 31c: Perceptions that students are allowed to study any subject (Sinhala and Tamil students)

$r \times c$ Contingency Table: Results

The results of a contingency table X^2 statistical test performed at 10:42 on 22-MAR-2014

data: contingency table

A(yes) B(No)

1 125 17 142 Sinhala

2 20 20 40 Tamil

145 37 182

expected: contingency table

A B

1 113. 28.9 Sinhala

2 31.9 8.13 Tamil

chi-square = 27.9

degrees of freedom = 1

probability = 0.000

Table 31d: Perceptions that students are allowed to study any subject (Muslim and Tamil students)

***r* × *c* Contingency Table: Results**

The results of a contingency table X^2 statistical test performed at 10:44 on 22-MAR-2014

data: contingency table

A(Yes) B(No)

1 45 81 126 Muslim
2 20 20 40 Tamil

65 101 166

expected: contingency table

A B

1 49.3 76.7 Muslim
2 15.7 24.3 Tamil

chi-square = 2.60
degrees of freedom = 1
probability = 0.107

Table 32: Perceptions that class textbooks talk about people from different backgrounds

| Ethnic group | Always | | Usually | | Rarely | | Never | | No answer | | Total | |
|--------------|--------|------|---------|------|--------|------|-------|-----|-----------|-----|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Sinhala | 94 | 67.5 | 44 | 30.8 | 1 | 0.7 | 1 | 0.7 | 3 | 2.1 | 143 | 100 |
| Muslim | 75 | 59.5 | 42 | 33.3 | 7 | 5.6 | 2 | 1.6 | 0 | 0 | 126 | 100 |
| Tamil | 24 | 60.0 | 14 | 35.0 | 1 | 2.5 | 1 | 2.5 | 0 | 0 | 40 | 100 |
| Burgher | 3 | 50.0 | 2 | 33.3 | 1 | 16.7 | 0 | 0 | 0 | 0 | 6 | 100 |
| Malay | 5 | 83.3 | 1 | 16.7 | 0 | 0 | 0 | 0 | 0 | 0 | 6 | 100 |
| Total | 201 | 62.6 | 103 | 32.1 | 10 | 3.1 | 4 | 1.2 | 3 | 1.0 | 321 | 100 |

Table 33: Perceptions that the range of topics covered in lessons helps students understand people from different backgrounds

| Ethnic group | Always | | Usually | | Rarely | | Never | | No answer | | Total | |
|--------------|--------|------|---------|------|--------|-----|-------|-----|-----------|-----|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Sinhala | 79 | 55.2 | 55 | 38.5 | 4 | 2.8 | 2 | 1.4 | 3 | 2.1 | 143 | 100 |
| Muslim | 62 | 49.2 | 54 | 42.9 | 7 | 5.6 | 3 | 2.4 | 0 | 0 | 126 | 100 |
| Tamil | 28 | 70.0 | 9 | 22.5 | 3 | 7.5 | 0 | 0 | 0 | 0 | 40 | 100 |
| Burgher | 3 | 50.0 | 3 | 50.0 | 0 | 0 | 0 | 0 | 0 | 0 | 6 | 100 |
| Malay | 5 | 83.3 | 1 | 16.7 | 0 | 0 | 0 | 0 | 0 | 0 | 6 | 100 |
| Total | 177 | 55.1 | 122 | 38.0 | 14 | 4.4 | 5 | 1.6 | 3 | 0.9 | 321 | 100 |

Table 34: Perceptions that the classroom displays include the work of students from different backgrounds

| Ethnic group | Always | | Usually | | Rarely | | Never | | No answer | | Total | |
|--------------|--------|------|---------|------|--------|------|-------|------|-----------|-----|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Sinhala | 47 | 32.9 | 56 | 39.2 | 35 | 24.5 | 4 | 2.8 | 1 | 0.7 | 143 | 100 |
| Muslim | 33 | 26.2 | 39 | 31.0 | 42 | 33.3 | 11 | 8.7 | 1 | 0.8 | 126 | 100 |
| Tamil | 11 | 27.5 | 14 | 35.0 | 11 | 27.5 | 4 | 10.0 | 0 | 0 | 40 | 100 |
| Burgher | 3 | 50.0 | 3 | 50.0 | 0 | 0 | 0 | 0 | 0 | 0 | 6 | 100 |
| Malay | 3 | 50.0 | 3 | 50.0 | 0 | 0 | 0 | 0 | 0 | 0 | 6 | 100 |
| Total | 96 | 29.9 | 115 | 35.8 | 89 | 27.7 | 19 | 5.9 | 2 | 0.6 | 321 | 100 |

Table 34a: Perceptions that the classroom displays include the work of students from different backgrounds

$r \times c$ Contingency Table: Results

The results of a contingency table X^2 statistical test performed at 06:41 on 13-JAN-2014

data: contingency table

A (always) B (usually-never)

A B

1 47 95 142 Sinhala
 2 33 92 125 Muslim
 3 11 29 40 Tamil

91 216 307

expected: contingency table

A B

1 42.1 99.9 Sinhala
 2 37.1 87.9 Muslim
 3 11.9 28.1 Tamil

chi-square = 1.53
 degrees of freedom = 2
 probability = 0.465

Table 35: school activities and/or sport teams in five schools

| Ethnic group | Yes | | No | | No answer | | Total | |
|--------------|-----|------|-----|------|-----------|-----|-------|-----|
| | No. | % | No. | % | No. | % | No. | % |
| Sinhala | 90 | 62.9 | 52 | 36.4 | 1 | 0.7 | 143 | 100 |
| Muslim | 50 | 39.7 | 75 | 59.5 | 1 | 0.8 | 126 | 100 |
| Tamil | 22 | 55.0 | 16 | 40.0 | 2 | 5.0 | 40 | 100 |
| Burgher | 3 | 50.0 | 3 | 50.0 | 0 | 0 | 6 | 100 |
| Malay | 4 | 66.7 | 2 | 33.3 | 0 | 0 | 6 | 100 |
| Total | 169 | 52.6 | 148 | 46.1 | 4 | 1.2 | 321 | 100 |

Table 35a School activities and/or sports teams

$r \times c$ Contingency Table: Results

The results of a contingency table X^2 statistical test performed at 04:39 on 13-JAN-2014

data: contingency table

| | A (Yes) | B (No) | |
|---|---------|--------|-------------|
| 1 | 90 | 52 | 142 Sinhala |
| 2 | 50 | 75 | 125 Muslim |
| 3 | 22 | 16 | 38 Tamil |
| | 162 | 143 | 305 |

expected: contingency table

| | A | B | |
|---|------|------|---------|
| 1 | 75.4 | 66.6 | Sinhala |
| 2 | 66.4 | 58.6 | Muslim |
| 3 | 20.2 | 17.8 | Tamil |

chi-square = 15.0
degrees of freedom = 2
probability = 0.001

Appendix E: Statistical analysis of student data by gender in Sri Lanka

Table 1: Language(s) students spoke with friends by gender

| Languages | Male | | Female | | Total | |
|----------------------------|------|------|--------|------|-------|------|
| | No. | % | No. | % | No. | % |
| Sinhala | 107 | 65.6 | 130 | 82.3 | 237 | 73.8 |
| Tamil | 15 | 9.2 | 7 | 4.4 | 22 | 6.9 |
| Sinhala and Tamil | 37 | 22.7 | 12 | 7.6 | 49 | 15.3 |
| Sinhala, Tamil and English | 2 | 1.2 | 2 | 1.3 | 4 | 1.2 |
| Sinhala and English | 1 | 0.6 | 7 | 4.4 | 8 | 2.5 |
| Tamil and English | 1 | 0.6 | 0 | 0 | 1 | 0.3 |
| Total | 163 | 100 | 158 | 100 | 321 | 100 |

Table 2: Language(s) students could read best by gender

| Languages | Male | | Female | | Total | |
|---------------------|------|------|--------|------|-------|------|
| | No. | % | No. | % | No. | % |
| Sinhala | 147 | 90.2 | 148 | 93.7 | 295 | 91.9 |
| Tamil | 4 | 2.5 | 2 | 1.3 | 6 | 1.9 |
| English | 6 | 3.7 | 4 | 2.5 | 10 | 3.1 |
| Sinhala and English | 2 | 1.2 | 2 | 1.3 | 4 | 1.2 |
| Tamil and English | 1 | 0.6 | 0 | 0 | 1 | 0.3 |
| No answer | 3 | 1.8 | 2 | 1.3 | 5 | 1.6 |
| Total | 163 | 100 | 158 | 100 | 321 | 100 |

Table 3: Perceptions by gender that students in the school are allowed to wear traditional cloths and hairstyles that are important in their own culture

| Gender group | Always | | Usually | | Rarely | | Never | | No answer | | Total | |
|--------------|--------|------|---------|------|--------|------|-------|-----|-----------|-----|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Male | 60 | 36.8 | 47 | 28.6 | 37 | 22.7 | 16 | 9.8 | 3 | 1.8 | 163 | 100 |
| Female | 92 | 58.2 | 60 | 38.0 | 5 | 3.2 | 1 | 0.6 | 0 | 0 | 158 | 100 |
| Total | 152 | 47.4 | 107 | 33.3 | 42 | 13.1 | 17 | 5.3 | 3 | 0.9 | 321 | 100 |

Table 3a: Perceptions by gender that students in the school are allowed to wear traditional cloths and hairstyles that are important in their own culture

$r \times c$ Contingency Table: Results

The results of a contingency table X^2 statistical test performed at 04:24 on 4-FEB-2014

data: contingency table

A (always) B (usually-never)

| | A | B | |
|---|-----|-----|------------|
| 1 | 60 | 100 | 160 Male |
| 2 | 92 | 66 | 158 Female |
| | 152 | 166 | 318 |

expected: contingency table

| | A | B |
|---|------|------|
| 1 | 76.5 | 83.5 |
| 2 | 75.5 | 82.5 |

chi-square = 13.7
degrees of freedom = 1
probability = 0.000

Table 4: perceptions by gender that after complains about being bullied, students get results

| Gender group | Yes | | No | | No answer | | Total | |
|--------------|-----|------|-----|------|-----------|------|-------|-----|
| | No. | % | No. | % | No. | % | No. | % |
| Male | 29 | 74.4 | 6 | 15.4 | 4 | 10.2 | 39 | 100 |
| Female | 15 | 80.0 | 2 | 20.0 | 0 | 0 | 19 | 100 |
| Total | 46 | 79.0 | 8 | 13.7 | 4 | 10.3 | 58 | 100 |

Table 4a: perceptions by gender that after complains about being bullied, students get results

$r \times c$ Contingency Table: Results

The results of a contingency table X^2 statistical test performed at 08:16 on 13-JAN-2014

data: contingency table

A (yes) B (no)

A B

1 29 6 35 Male
2 15 2 17 Female

44 8 52

expected: contingency table

A B

1 29.6 5.38 Male
2 14.4 2.62 Female

chi-square = 0.254
degrees of freedom = 1
probability = 0.614

Table 5: Perceptions by gender that after lunch all students are encouraged to mix with other ethnic groups in their free time

| Gender group | Always | | Usually | | Rarely | | Never | | No answer | | Total | |
|--------------|--------|------|---------|------|--------|------|-------|-----|-----------|-----|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Male | 106 | 65.0 | 42 | 25.8 | 12 | 7.4 | 3 | 1.8 | 0 | 0 | 163 | 100 |
| Female | 94 | 59.5 | 43 | 27.2 | 17 | 10.8 | 3 | 1.9 | 1 | 0.6 | 158 | 100 |
| Total | 200 | 62.3 | 85 | 26.5 | 29 | 9.0 | 6 | 1.9 | 1 | 0.3 | 321 | 100 |

Table 5a: Perceptions by gender that after lunch all students are encouraged to mix with other ethnic groups in their free time

$r \times c$ Contingency Table: Results

The results of a contingency table X^2 statistical test performed at 07:56 on 13-JAN-2014

data: contingency table

A (always) B (usually-never)

| | A | B | |
|---|-----|-----|------------|
| 1 | 106 | 57 | 163 Male |
| 2 | 94 | 63 | 157 Female |
| | 200 | 120 | 320 |

expected: contingency table

| | A | B | |
|---|------|------|--------|
| 1 | 102. | 61.1 | Male |
| 2 | 98.1 | 58.9 | Female |

chi-square = 0.908
degrees of freedom = 1
probability = 0.341

Table 6: Perceptions that student often work with partners or in a peer tutoring relationship by gender

| Gender group | Always | | Usually | | Rarely | | Never | | No answer | | Total | |
|--------------|--------|------|---------|------|--------|-----|-------|-----|-----------|---|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Male | 97 | 59.5 | 56 | 34.4 | 6 | 3.7 | 4 | 2.5 | 0 | 0 | 163 | 100 |
| Female | 118 | 74.7 | 39 | 24.7 | 0 | 0 | 1 | 0.6 | 0 | 0 | 158 | 100 |
| Total | 215 | 67.0 | 95 | 29.6 | 6 | 1.9 | 5 | 1.6 | 0 | 0 | 321 | 100 |

Table 6a: Perceptions that student often work with partners or in a peer tutoring relationship by gender

$r \times c$ Contingency Table: Results

The results of a contingency table X^2 statistical test performed at 08:06 on 13-JAN-2014

data: contingency table

A (always) B (usually-never)

| | A | B | |
|---|-----|-----|------------|
| 1 | 97 | 66 | 163 Male |
| 2 | 118 | 40 | 158 Female |
| | 215 | 106 | 321 |

expected: contingency table

| | A | B | |
|---|------|------|--------|
| 1 | 109. | 53.8 | Male |
| 2 | 106. | 52.2 | Female |

chi-square = 8.35
degrees of freedom = 1
probability = 0.004

Table 7: perceptions that student often work with partners or in a peer tutoring relationship by gender (Mixed school)

| Gender group | Always | | Usually | | Rarely | | Never | | No answer | | Total | |
|--------------|--------|------|---------|------|--------|-----|-------|---|-----------|---|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Male | 19 | 50.0 | 18 | 47.4 | 1 | 2.6 | 0 | 0 | 0 | 0 | 38 | 100 |
| Female | 16 | 57.1 | 12 | 42.9 | 0 | 0 | 0 | 0 | 0 | 0 | 28 | 100 |
| Total | 35 | 53.0 | 30 | 45.5 | 1 | 1.5 | 0 | 0 | 0 | 0 | 66 | 100 |

Table 7a: Perceptions that student often work with partners or in a peer tutoring relationship by gender (Girls school 1 & 2 and Boys school 1 & 2)

$r \times c$ Contingency Table: Results

The results of a contingency table X^2 statistical test performed at 07:15 on 27-JAN-2014

data: contingency table

A (always) B (usually-never)

| | A | B | |
|---|-----|----|----------------------|
| 1 | 102 | 28 | 130 Girls school 1&2 |
| 2 | 77 | 48 | 125 Boys school 1&2 |
| | 179 | 76 | 255 |

expected: contingency table

| | A | B | |
|---|------|------|------------------|
| 1 | 91.3 | 38.7 | Girls school 1&2 |
| 2 | 87.7 | 37.3 | Boys school 1&2 |

chi-square = 8.66
degrees of freedom = 1
probability = 0.003

Table 8: Students' feeling of being very welcome of their arrival by gender

| Gender group | Yes | | No | | No answer | | Total | |
|--------------|-----|------|-----|-----|-----------|-----|-------|-----|
| | No. | % | No. | % | No. | % | No. | % |
| Male | 160 | 98.2 | 1 | 0.6 | 2 | 1.2 | 163 | 100 |
| Female | 144 | 91.1 | 14 | 8.9 | 0 | 0 | 158 | 100 |
| Total | 304 | 94.7 | 15 | 4.7 | 2 | 0.6 | 321 | 100 |

Table 8a: Students' feeling of being very welcome of their arrival by gender

$r \times c$ Contingency Table: Results

The results of a contingency table X^2 statistical test performed at 08:12 on 13-JAN-2014

data: contingency table

A (yes) B (no)

A B

1 160 1 161 Male
 2 144 14 158 Female
 304 15 319

expected: contingency table

A B

1 153. 7.57 Male
 2 151. 7.43 Female

chi-square = 12.1
 degrees of freedom = 1
 probability = 0.001

Table 9: Students ever talked to school counselor by gender

| Gender group | Yes | | No | | No answer | | Total | |
|--------------|-----|------|-----|------|-----------|-----|-------|-----|
| | No. | % | No. | % | No. | % | No. | % |
| Male | 96 | 58.9 | 55 | 33.7 | 12 | 7.4 | 163 | 100 |
| Female | 107 | 67.7 | 46 | 29.1 | 5 | 3.2 | 158 | 100 |
| Total | 203 | 63.2 | 101 | 31.5 | 17 | 5.3 | 321 | 100 |

Table 9a: Students ever talked to school counselor by gender

$r \times c$ Contingency Table: Results

The results of a contingency table X^2 statistical test performed at 08:13 on 13-JAN-2014

data: contingency table

A (yes) B (no)

A B

1 96 55 151 Male
 2 107 46 153 Female
 203 101 304

expected: contingency table

A B

1 101. 50.2 Male
 2 102. 50.8 Female

chi-square = 1.38
 degrees of freedom = 1
 probability = 0.239

Table 10: Perceptions by gender that students are allowed to study any subject

| Gender group | Yes | | No | | No answer | | Total | |
|--------------|-----|------|-----|------|-----------|-----|-------|-----|
| | No. | % | No. | % | No. | % | No. | % |
| Male | 103 | 63.2 | 60 | 36.8 | 0 | 0 | 163 | 100 |
| Female | 92 | 58.2 | 65 | 41.1 | 0 | 0 | 158 | 100 |
| Total | 195 | 60.7 | 125 | 38.9 | 1 | 0.3 | 321 | 100 |

Table 10a: Perceptions by gender that students are allowed to study any subject

$r \times c$ Contingency Table: Results

The results of a contingency table X^2 statistical test performed at 08:19 on 13-JAN-2014

data: contingency table

| | A (yes) | B (no) | |
|---|---------|--------|------------|
| | A | B | |
| 1 | 103 | 60 | 163 Male |
| 2 | 92 | 65 | 157 Female |
| | 195 | 125 | 320 |

expected: contingency table

| | A | B | |
|---|------|------|--------|
| 1 | 99.3 | 63.7 | Male |
| 2 | 95.7 | 61.3 | Female |

chi-square = 0.708
degrees of freedom = 1
probability = 0.400

Appendix F: Statistical analysis of student data by age in Sri Lanka

Table 1: Language(s) students could read best by age

| Languages | Age | | | | | | | | | | | | | | | |
|---------------------|-----|------|-----|------|-----|------|-----|------|-----|------|-----|------|-----|------|-------|------|
| | 12 | | 13 | | 14 | | 15 | | 16 | | 17 | | 18 | | Total | |
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Sinhala | 47 | 94.0 | 43 | 87.8 | 45 | 93.8 | 46 | 92.0 | 43 | 86.0 | 36 | 94.7 | 35 | 97.2 | 295 | 91.9 |
| Tamil | 0 | 0 | 2 | 4.1 | 1 | 2.1 | 0 | 0 | 2 | 4.0 | 0 | 0 | 1 | 2.8 | 6 | 1.9 |
| English | 3 | 6.0 | 2 | 4.1 | 2 | 4.2 | 1 | 2.0 | 1 | 2.0 | 1 | 2.6 | 0 | 0 | 10 | 3.1 |
| Sinhala and English | 0 | 0 | 1 | 2.0 | 0 | 0 | 0 | 0 | 2 | 4.0 | 1 | 2.6 | 0 | 0 | 4 | 1.2 |
| Tamil and English | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 2.0 | 0 | 0 | 0 | 0 | 0 | 0 | 5 | 1.6 |
| No answer | 0 | 0 | 1 | 2.0 | 0 | 0 | 2 | 4.0 | 2 | 4.0 | 0 | 0 | 0 | 0 | 1 | 0.3 |
| Total | 50 | 100 | 49 | 100 | 48 | 100 | 50 | 100 | 50 | 100 | 38 | 100 | 36 | 100 | 321 | 100 |

Table 1a: Languages(s) students could read best by age

$r \times c$ Contingency Table: Results

The results of a contingency table X^2 statistical test performed at 06:44 on 14-JAN-2014

data: contingency table

| | A (12) | B (13) | C (14) | D (15) | E (16) | F (17) | G (18) | |
|---|--------|--------|--------|--------|--------|--------|--------|------------------|
| 1 | 50 | 47 | 48 | 47 | 46 | 37 | 36 | 311 One Language |
| 2 | 0 | 1 | 0 | 1 | 2 | 1 | 0 | 5 Two Languages |
| | 50 | 48 | 48 | 48 | 48 | 38 | 36 | 316 |

expected: contingency table

| | A | B | C | D | E | F | G |
|---|-------|-------|-------|-------|-------|-------|-------|
| 1 | 49.2 | 47.2 | 47.2 | 47.2 | 47.2 | 37.4 | 35.4 |
| 2 | 0.791 | 0.759 | 0.759 | 0.759 | 0.759 | 0.601 | 0.570 |

chi-square = 4.64

degrees of freedom = 6

probability = 0.591

Table 2: Language(s) students spoke with friends by age

| Languages | Age | | | | | | | | | | | | | | | |
|----------------------------|-----|------|-----|------|-----|------|-----|------|-----|------|-----|------|-----|------|-------|------|
| | 12 | | 13 | | 14 | | 15 | | 16 | | 17 | | 18 | | Total | |
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Sinhala | 45 | 90.0 | 37 | 75.5 | 32 | 66.7 | 33 | 66.0 | 32 | 64.0 | 32 | 84.2 | 26 | 72.2 | 237 | 73.8 |
| Tamil | 5 | 10.0 | 4 | 8.2 | 6 | 12.5 | 2 | 4.0 | 3 | 6.0 | 2 | 5.3 | 0 | 0 | 22 | 6.9 |
| Sinhala and Tamil | 0 | 0 | 5 | 10.2 | 9 | 18.8 | 11 | 22.0 | 14 | 28.0 | 2 | 5.3 | 8 | 22.2 | 49 | 15.3 |
| Sinhala, Tamil and English | 0 | 0 | 0 | 0 | 0 | 0 | 3 | 6.0 | 1 | 2.0 | 0 | 0 | 0 | 0 | 4 | 1.2 |
| Sinhala and English | 0 | 0 | 2 | 4.1 | 1 | 2.1 | 1 | 2.0 | 0 | 0 | 2 | 5.3 | 2 | 5.6 | 8 | 2.5 |
| Tamil and English | 0 | 0 | 1 | 2.0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0.3 |
| Total | 50 | 100 | 49 | 100 | 48 | 100 | 50 | 100 | 50 | 100 | 38 | 100 | 36 | 100 | 321 | 100 |

Table 2a: Language(s) students spoke with friends by age

$r \times c$ Contingency Table: Results

The results of a contingency table X^2 statistical test performed at 11:24 on 17-JAN-2014

data: contingency table

| | A | B | |
|---|----|----|----|
| 1 | 50 | 0 | 50 |
| 2 | 26 | 10 | 36 |
| | 76 | 10 | 86 |

expected: contingency table

| | A | B |
|---|------|------|
| 1 | 44.2 | 5.81 |
| 2 | 31.8 | 4.19 |

chi-square = 15.7
degrees of freedom = 1
probability = 0.000

Table 3: languages students could read by age

| Languages | Age | | | | | | | | | | | | | | | |
|----------------------------|-----|------|-----|------|-----|------|-----|------|-----|------|-----|------|-----|------|-------|------|
| | 12 | | 13 | | 14 | | 15 | | 16 | | 17 | | 18 | | Total | |
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Sinhala | 9 | 18.0 | 6 | 12.2 | 7 | 14.6 | 11 | 22.0 | 12 | 24.0 | 5 | 13.2 | 1 | 2.8 | 51 | 15.9 |
| Tamil | 1 | 2.0 | 0 | 0 | 1 | 2.1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 2 | 6.0 |
| Sinhala and Tamil | 4 | 8.0 | 8 | 16.3 | 6 | 12.5 | 5 | 10.0 | 4 | 8.0 | 4 | 10.5 | 2 | 5.6 | 33 | 10.3 |
| Sinhala, Tamil and English | 11 | 22.0 | 17 | 34.7 | 24 | 50.0 | 18 | 36.0 | 15 | 30.0 | 16 | 42.1 | 17 | 47.2 | 118 | 36.8 |
| Sinhala and English | 25 | 50.0 | 16 | 32.7 | 10 | 20.8 | 15 | 30.0 | 18 | 36.0 | 12 | 31.6 | 15 | 41.7 | 111 | 34.6 |
| Tamil and English | 0 | 0 | 1 | 2.0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 2.6 | 0 | 0 | 2 | 0.6 |
| Sinhala, Malay | 0 | 0 | 1 | 2.0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0.3 |
| No answer | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 2.0 | 1 | 2.0 | 0 | 0 | 1 | 2.8 | 3 | 0.9 |
| Total | 50 | 100 | 49 | 100 | 48 | 100 | 50 | 100 | 50 | 100 | 38 | 100 | 36 | 100 | 321 | 100 |

Appendix G: Statistical analysis of student data in England

Table 1: Ethnic background of students

| Ethnic group | No. | % |
|--|------------|----------|
| White British | 26 | 63.4 |
| White East European | 2 | 4.9 |
| Mixed (White and Black African, White and Asian) | 2 | 4.9 |
| Asian British | 5 | 12.2 |
| Black Caribbean | 1 | 2.4 |
| Black African | 5 | 12.2 |
| Total | 41 | 100 |

Table 2: Religious backgrounds of students

| Religious group | No. | % |
|------------------------|------------|----------|
| Christian | 15 | 36.6 |
| Muslim | 2 | 4.9 |
| Hindu | 2 | 4.9 |
| Buddhist | 2 | 4.9 |
| No religious | 20 | 48.8 |
| Total | 41 | 100 |

Table 3: Student sample according to gender

| Ethnic group | Gender | | | | Total | |
|---|---------------|----------|---------------|----------|--------------|----------|
| | Male | | Female | | No. | % |
| | No. | % | No. | % | | |
| White British | 17 | 65.4 | 9 | 34.6 | 26 | 100 |
| White East European | 0 | 0 | 2 | 100 | 2 | 100 |
| Mixed(White and Black African, White and Asian) | 1 | 50.0 | 1 | 50.0 | 2 | 100 |
| Asian British | 1 | 20.0 | 4 | 80.0 | 5 | 100 |
| Black Caribbean | 0 | 0 | 1 | 100 | 1 | 100 |
| Black African | 3 | 60.0 | 2 | 40.0 | 5 | 100 |
| Total | 22 | 53.7 | 19 | 46.3 | 41 | 100 |

Table 4: Age of student sample

| Years | White British | | White East European | | Mixed (White and Black African, White and Asian) | | Asian British | | Black Caribbean | | Black African | | Total | |
|----------|---------------|------|---------------------|------|--|------|---------------|------|-----------------|-----|---------------|------|-------|------|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| 13 Years | 8 | 30.8 | 1 | 50.0 | 1 | 50.0 | 2 | 40. | 1 | 100 | 0 | 0 | 13 | 31.7 |
| 14 Years | 7 | 26.9 | 0 | 0 | 0 | 0 | 2 | 40.0 | 0 | 0 | 1 | 20.0 | 10 | 24.4 |
| 15 Years | 6 | 23.1 | 0 | 0 | 1 | 50.0 | 1 | 20.0 | 0 | 0 | 2 | 40.0 | 10 | 24.4 |
| 16 Years | 1 | 3.8 | 1 | 50.0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 20.0 | 3 | 7.3 |
| 17 Years | 4 | 15.4 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 20.0 | 5 | 12.2 |
| Total | 26 | 100 | 2 | 100 | 2 | 100 | 5 | 100 | 1 | 100 | 5 | 100 | 41 | 100 |

Table 5: Languages students usually speak at home

| Language | White British | White East European | Mixed (White and Black African, White and Asian) | Asian British | Black Caribbean | Black African | Total |
|---------------------|---------------|---------------------|--|---------------|-----------------|---------------|-------|
| | No. | No. | No. | No. | No. | No. | No. |
| English | 25 | 0 | 1 | 1 | 1 | 3 | 31 |
| Romanian | 0 | 1 | 0 | 0 | 0 | 0 | 1 |
| Bengali and English | 0 | 0 | 0 | 2 | 0 | 0 | 2 |
| Portuguese | 0 | 0 | 1 | 0 | 0 | 0 | 1 |
| English and Tamil | 0 | 0 | 0 | 1 | 0 | 0 | 1 |
| Kikuyu and Swahili | 0 | 0 | 0 | 0 | 0 | 1 | 1 |
| English and Thai | 0 | 0 | 0 | 1 | 0 | 0 | 2 |
| Polish | 1 | 1 | 0 | 0 | 0 | 0 | 1 |
| English and TWI | 0 | 0 | 0 | 0 | 0 | 1 | 1 |
| Total | 26 | 2 | 2 | 5 | 1 | 5 | 41 |

Table 6: Language(s) students spoke with friends.

| Language | White British | White East European | Mixed (White and Black African, White and Asian) | Asian British | Black Caribbean | Black African | Total |
|-----------------|----------------------|----------------------------|---|----------------------|------------------------|----------------------|--------------|
| | No. | No. | No. | No. | No. | No. | No. |
| English | 26 | 2 | 2 | 5 | 1 | 5 | 41 |
| Total | 26 | 2 | 2 | 5 | 1 | 5 | 41 |

Table 7: languages students could read

| Language | White British | White East European | Mixed (White and Black African, White and Asian) | Asian British | Black Caribbean | Black African | Total |
|---------------------------------|----------------------|----------------------------|---|----------------------|------------------------|----------------------|--------------|
| | No. | No. | No. | No. | No. | No. | No. |
| English | 9 | 0 | 1 | 2 | 0 | 2 | 14 |
| English and French | 11 | 0 | 0 | 1 | 1 | 1 | 14 |
| English, French and Spanish | 4 | 0 | 0 | 0 | 0 | 0 | 4 |
| English, French and Twi | 0 | 0 | 0 | 0 | 0 | 1 | 1 |
| English and Tamil | 0 | 0 | 0 | 2 | 0 | 0 | 2 |
| English and Romanian | 0 | 1 | 0 | 0 | 0 | 0 | 1 |
| English, Spanish and Portuguese | 0 | 0 | 1 | 0 | 0 | 0 | 1 |
| English, Kikuyu and Swahiu | 0 | 0 | 0 | 0 | 0 | 1 | 1 |
| English and Polish | 1 | 1 | 0 | 0 | 0 | 0 | 2 |
| English and Spanish | 1 | 0 | 0 | 0 | 0 | 0 | 1 |
| Total | 26 | 2 | 2 | 5 | 1 | 5 | 41 |

Table 8: Language(s) students could read best

| Language | White British | White East European | Mixed (White and Black African, White and Asian) | Asian British | Black Caribbean | African | Total |
|---------------------|----------------------|----------------------------|---|----------------------|------------------------|----------------|--------------|
| | No. | No. | No. | No. | No. | No. | No. |
| English | 23 | 1 | 1 | 5 | 1 | 4 | 35 |
| French | 2 | 0 | 0 | 0 | 0 | 0 | 2 |
| Portuguese | 1 | 0 | 1 | 0 | 0 | 0 | 2 |
| English and Swahili | 0 | 0 | 0 | 0 | 0 | 1 | 1 |
| Polish | 0 | 1 | 0 | 0 | 0 | 0 | 1 |
| Total | 26 | 2 | 2 | 5 | 1 | 5 | 41 |

Table 9: Language students felt most comfortable in for expressing complicated thoughts and ideas where first language was not English

| Language | White British | White East European | Mixed (White and Black African, White and Asian) | Asian British | Black Caribbean | Black African | Total |
|-----------------|----------------------|----------------------------|---|----------------------|------------------------|----------------------|--------------|
| | No. | No. | No. | No. | No. | No. | No. |
| English | 0 | 1 | 1 | 1 | 0 | 1 | 4 |
| Portuguese | 0 | 0 | 1 | 0 | 0 | 0 | 1 |
| Polish | 0 | 1 | 0 | 0 | 0 | 0 | 1 |
| Not applicable | 26 | 0 | 0 | 0 | 0 | 0 | 26 |
| No answer | 0 | 0 | 0 | 4 | 1 | 4 | 9 |
| Total | 26 | 2 | 2 | 5 | 1 | 5 | 41 |

Table 10: Perceptions that the teacher knows some expressions in the languages used by different students

| Ethnic group | Always | Usually | Rarely | Never | No answer | Total |
|--|---------------|----------------|---------------|--------------|------------------|--------------|
| | No. | No. | No. | No. | No. | No. |
| White British | 6 | 8 | 7 | 1 | 4 | 26 |
| White East European | 1 | 0 | 1 | 0 | 0 | 2 |
| Mixed (White and Black African, White and Asian) | 0 | 2 | 0 | 0 | 0 | 2 |
| Asian British | 1 | 0 | 2 | 1 | 1 | 5 |
| Black Caribbean | 0 | 0 | 1 | 0 | 0 | 1 |
| Black African | 0 | 1 | 3 | 0 | 1 | 5 |
| Total | 8 | 11 | 14 | 2 | 6 | 41 |

Table 11: Perceptions that the bulletin boards around the school that students come from a range of different ethnic backgrounds

| Ethnic group | Always | Usually | Rarely | Never | No answer | Total |
|--|--------|---------|--------|-------|-----------|-------|
| | No. | No. | No. | No. | No. | No. |
| White British | 7 | 5 | 9 | 2 | 3 | 26 |
| White East European | 1 | 1 | 0 | 0 | 0 | 2 |
| Mixed (White and Black African, White and Asian) | 1 | 1 | 0 | 0 | 0 | 2 |
| Asian British | 1 | 0 | 2 | 2 | 0 | 5 |
| Black Caribbean | 0 | 0 | 1 | 0 | 0 | 1 |
| Black African | 2 | 2 | 1 | 0 | 0 | 5 |
| Total | 12 | 9 | 13 | 4 | 3 | 41 |

Table 12: Perceptions by ethnicity that school concerts and other special events include all the cultures

| Ethnic group | Always | Usually | Rarely | Never | No answer | Total |
|--|--------|---------|--------|-------|-----------|-------|
| | No. | No. | No. | No. | No. | No. |
| White British | 12 | 7 | 7 | 0 | 0 | 26 |
| White East European | 0 | 1 | 1 | 0 | 0 | 2 |
| Mixed (White and Black African, White and Asian) | 0 | 0 | 2 | 0 | 0 | 2 |
| Asian British | 0 | 0 | 2 | 3 | 0 | 5 |
| Black Caribbean | 0 | 1 | 0 | 0 | 0 | 1 |
| Black African | 1 | 0 | 4 | 0 | 0 | 5 |
| Total | 13 | 9 | 16 | 3 | 0 | 41 |

Table 13: Perceptions by ethnicity of religious festivals celebrated

| Ethnic group | Yes | No | No answer | Total |
|--|-----|-----|-----------|-------|
| | No. | No. | No. | No. |
| White British | 19 | 6 | 1 | 26 |
| White East European | 1 | 1 | 0 | 2 |
| Mixed (White and Black African, White and Asian) | 0 | 2 | 0 | 2 |
| Asian British | 1 | 3 | 1 | 5 |
| Black Caribbean | 1 | 0 | 0 | 1 |
| Black African | 3 | 1 | 1 | 5 |
| Total | 25 | 13 | 3 | 41 |

Table 14: Perceptions by ethnicity that students are allowed to wear traditional cloths and hairstyles that are important in their own culture

| Ethnic group | Always | Usually | Rarely | Never | No answer | Total |
|--|--------|---------|--------|-------|-----------|-------|
| | No. | No. | No. | No. | No. | No. |
| White British | 9 | 9 | 2 | 2 | 4 | 26 |
| White East European | 1 | 0 | 1 | 0 | 0 | 2 |
| Mixed (White and Black African, White and Asian) | 0 | 1 | 1 | 0 | 0 | 2 |
| Asian British | 4 | 1 | 0 | 0 | 0 | 5 |
| Black Caribbean | 0 | 0 | 1 | 0 | 0 | 1 |
| Black African | 1 | 1 | 1 | 2 | 0 | 5 |
| Total | 15 | 12 | 6 | 4 | 4 | 41 |

Table 15: Perceptions by ethnicity that school assemblies are often about different cultures and races

| Ethnic group | Always | Usually | Rarely | Never | No answer | Total |
|--|--------|---------|--------|-------|-----------|-------|
| | No. | No. | No. | No. | No. | No. |
| White British | 3 | 8 | 13 | 1 | 1 | 26 |
| White East European | 1 | 1 | 0 | 0 | 0 | 2 |
| Mixed (White and Black African, White and Asian) | 0 | 0 | 2 | 0 | 0 | 2 |
| Asian British | 0 | 1 | 3 | 1 | 0 | 5 |
| Black Caribbean | 0 | 0 | 0 | 1 | 0 | 1 |
| Black African | 0 | 1 | 3 | 1 | 0 | 5 |
| Total | 4 | 11 | 21 | 4 | 1 | 41 |

Table 16: Proportions of students who studied some of the history of their own culture

| Ethnic group | Yes | No | No answer | Total |
|---|-----|-----|-----------|-------|
| | No. | No. | No. | No. |
| White British | 20 | 5 | 1 | 26 |
| White East European | 1 | 1 | 0 | 2 |
| Mixed(White and Black African, White and Asian) | 2 | 0 | 0 | 2 |
| Asian British | 2 | 3 | 0 | 5 |
| Black Caribbean | 0 | 1 | 0 | 1 |
| Black African | 3 | 1 | 1 | 5 |
| Total | 28 | 11 | 2 | 41 |

Table 17: Perceptions that the school library has lots of books about people from different cultures

| Ethnic group | Yes | No | No answer | Total |
|--|-----|-----|-----------|-------|
| | No. | No. | No. | No. |
| White British | 22 | 1 | 3 | 26 |
| White East European | 2 | 0 | 0 | 2 |
| Mixed (White and Black African, White and Asian) | 2 | 0 | 0 | 2 |
| Asian British | 4 | 1 | 0 | 5 |
| Black Caribbean | 1 | 0 | 0 | 1 |
| Black African | 5 | 0 | 0 | 5 |
| Total | 36 | 2 | 3 | 41 |

Table 18: Perceptions by ethnicities that at lunch time students are encouraged to eat their lunch together

| Ethnic group | Always | Usually | Rarely | Never | No answer | Total |
|---|--------|---------|--------|-------|-----------|-------|
| | No. | No. | No. | No. | No. | No. |
| White British | 12 | 5 | 5 | 3 | 1 | 26 |
| White East European | 1 | 0 | 1 | 0 | 0 | 2 |
| Mixed(White and Black African, White and Asian) | 0 | 1 | 1 | 0 | 0 | 2 |
| Asian British | 1 | 2 | 1 | 0 | 1 | 5 |
| Black Caribbean | 1 | 0 | 0 | 0 | 0 | 1 |
| Black African | 2 | 2 | 1 | 0 | 0 | 5 |
| Total | 17 | 10 | 9 | 3 | 2 | 41 |

Appendix H: Statistics analysis of student data by gender in England

Table 1: Language(s) students spoke with friends by gender

| Languages | Male | Female | Total |
|-----------|------|--------|-------|
| | No. | No. | No. |
| English | 22 | 19 | 41 |
| Total | 22 | 19 | 41 |

Table 2: languages students could read by gender

| Languages | Male | Female | Total |
|---------------------------------|------|--------|-------|
| | No. | No. | No. |
| English | 10 | 4 | 14 |
| English and French | 6 | 8 | 14 |
| English, French and Spanish | 4 | 0 | 4 |
| English, French and Twi | 0 | 1 | 1 |
| English and Tamil | 0 | 2 | 2 |
| English and Romanian | 0 | 1 | 1 |
| English, Spanish and Portuguese | 1 | 0 | 1 |
| English, Kikuyu and Swahiu | 0 | 1 | 1 |
| English and Polish | 1 | 1 | 2 |
| English and Spanish | 0 | 1 | 1 |
| Total | 22 | 19 | 41 |

Table 3: Perceptions by gender that students in the school are allowed to wear traditional cloths and hairstyles that are important in their own culture

| Gender group | Always | Usually | Rarely | Never | No answer | Total |
|--------------|--------|---------|--------|-------|-----------|-------|
| | No. | No. | No. | No. | No. | No. |
| Male | 6 | 8 | 3 | 3 | 2 | 22 |
| Female | 9 | 4 | 3 | 1 | 2 | 19 |
| Total | 15 | 12 | 6 | 4 | 4 | 41 |

Appendix I: Descriptive statistics and further analysis (chi squares) of student data by age in England

Table 1: Language(s) students spoke with friends by age

| Languages | Age | | | | | Total |
|-----------|-----------|-----------|-----------|-----------|-----------|-------|
| | 13 No. | 14 No. | 15 No. | 16 No. | 17 No. | |
| English | 12 | 10 | 10 | 3 | 5 | 41 |
| Total | 12 | 10 | 10 | 3 | 5 | 41 |

Table 2: languages students could read by age

| Languages | Age | | | | | Total |
|---------------------------------|-----------|-----------|-----------|-----------|-----------|-------|
| | 13 No. | 14 No. | 15 No. | 16 No. | 17 No. | |
| English | 4 | 3 | 5 | 0 | 2 | 14 |
| English and French | 4 | 5 | 4 | 0 | 1 | 14 |
| English, French and Spanish | 2 | 0 | 1 | 0 | 1 | 4 |
| English, French and Twi | 0 | 0 | 0 | 1 | 0 | 1 |
| English and Tamil | 1 | 1 | 0 | 0 | 0 | 2 |
| English and Romanian | 1 | 0 | 0 | 0 | 0 | 1 |
| English, Spanish and Portuguese | 1 | 0 | 0 | 0 | 0 | 1 |
| English, Kikuyu and Swahili | 0 | 1 | 0 | 0 | 0 | 1 |
| English and Polish | 0 | 0 | 0 | 1 | 1 | 2 |
| English and Spanish | 0 | 0 | 0 | 1 | 0 | 1 |
| Total | 13 | 10 | 10 | 3 | 5 | 41 |

Appendix J: Statistical analysis of teacher data in Sri Lanka

Table 1: Ethnic background of teachers

| School Type | Ethnic Group | | | | | | | |
|----------------|--------------|------|-------|-----|-----------|-----|-------|-----|
| | Sinhala | | Other | | No answer | | Total | |
| | No. | % | No. | % | No. | % | No. | % |
| Mixed school | 22 | 100 | 0 | 0 | 0 | 0 | 22 | 100 |
| Girls school 1 | 21 | 100 | 0 | 0 | 0 | 0 | 21 | 100 |
| Girls school 2 | 25 | 100 | 0 | 0 | 0 | 0 | 25 | 100 |
| Boys school 1 | 23 | 92.0 | 1 | 4.0 | 1 | 4.0 | 25 | 100 |
| Boys school 2 | 23 | 100 | 0 | 0 | 0 | 0 | 23 | 100 |
| Total | 114 | 98.3 | 1 | 0.9 | 1 | 0.9 | 116 | 100 |

Table 2: Religious backgrounds of teachers

| School Type | Religious Group | | | | | | | | | |
|----------------|-----------------|------|-------|-----|--------------------|-----|-----------|-----|-------|-----|
| | Buddhist | | Islam | | Catholic/Christian | | No answer | | Total | |
| | No. | % | No. | % | No. | % | No. | % | No. | % |
| Mixed school | 22 | 100 | 0 | 0 | 0 | 0 | 0 | 0 | 22 | 100 |
| Girls school 1 | 21 | 100 | 0 | 0 | 0 | 0 | 0 | 0 | 21 | 100 |
| Girls school 2 | 23 | 92.0 | 0 | 0 | 2 | 8.0 | 0 | 0 | 25 | 100 |
| Boys school 1 | 22 | 88.0 | 1 | 4.0 | 0 | 0 | 2 | 8.0 | 25 | 100 |
| Boys school 2 | 22 | 95.7 | 0 | 0 | 1 | 4.3 | 0 | 0 | 23 | 100 |
| Total | 110 | 94.8 | 1 | 0.9 | 1 | 0.9 | 2 | 1.7 | 116 | 100 |

Table 3: Gender of teachers

| School Type | Gender Group | | | | | |
|----------------|--------------|------|--------|------|-------|-----|
| | Male | | Female | | Total | |
| | No. | % | No. | % | No. | % |
| Mixed school | 4 | 18.2 | 18 | 81.8 | 22 | 100 |
| Girls school 1 | 5 | 23.8 | 16 | 76.2 | 21 | 100 |
| Girls school 2 | 5 | 20.0 | 20 | 80.0 | 25 | 100 |
| Boys school 1 | 10 | 40.0 | 15 | 60.0 | 25 | 100 |
| Boys school 2 | 4 | 17.4 | 19 | 82.6 | 23 | 100 |
| Total | 28 | 24.1 | 88 | 75.9 | 116 | 100 |

Table 4: Age of teachers

| School Type | Age Group | | | | | | | | | |
|----------------|-----------|------|-------|------|-------|------|-----|------|-------|-----|
| | 20-30 | | 31-40 | | 41-50 | | 51+ | | Total | |
| | No. | % | No. | % | No. | % | No. | % | No. | % |
| Mixed school | 6 | 27.3 | 6 | 27.3 | 5 | 22.7 | 5 | 22.7 | 22 | 100 |
| Girls school 1 | 6 | 28.6 | 3 | 14.3 | 6 | 28.6 | 6 | 28.6 | 21 | 100 |
| Girls school 2 | 8 | 32.0 | 8 | 32.0 | 6 | 24.0 | 3 | 12.0 | 25 | 100 |
| Boys school 1 | 3 | 12.0 | 9 | 36.0 | 9 | 36.0 | 4 | 16.0 | 25 | 100 |
| Boys school 2 | 8 | 34.8 | 8 | 34.8 | 5 | 21.7 | 2 | 8.7 | 23 | 100 |
| Total | 31 | 26.7 | 34 | 29.3 | 31 | 26.7 | 20 | 17.2 | 116 | 100 |

Table 5: Number of years of teaching experience

| School type | Number of years of teaching experience | | | | | | | | | | | | | |
|----------------|--|------|------|------|-------|------|-------|------|-------|------|-----|-----|-------|-----|
| | 0-5 | | 6-10 | | 11-15 | | 16-20 | | 21-25 | | 25+ | | Total | |
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Mixed school | 9 | 40.9 | 3 | 13.6 | 2 | 9.1 | 4 | 18.2 | 3 | 13.6 | 1 | 4.5 | 22 | 100 |
| Girls school 1 | 8 | 38.1 | 1 | 4.8 | 0 | 0 | 4 | 19.0 | 7 | 33.3 | 1 | 4.8 | 21 | 100 |
| Girls school 2 | 9 | 36.0 | 7 | 28.0 | 1 | 4.0 | 5 | 20.0 | 3 | 12.0 | 0 | 0 | 25 | 100 |
| Boys school 1 | 5 | 20.0 | 7 | 28.0 | 4 | 16.0 | 4 | 16.0 | 4 | 16.0 | 1 | 4.0 | 25 | 100 |
| Boys school 2 | 8 | 34.8 | 8 | 34.8 | 1 | 4.3 | 4 | 17.4 | 2 | 8.7 | 0 | 0 | 23 | 100 |
| Total | 39 | 33.6 | 26 | 22.4 | 8 | 6.9 | 21 | 18.1 | 19 | 16.4 | 3 | 2.6 | 116 | 100 |

Table 6: Teacher qualifications

| School Type | Highest qualification | | | | | | | | | |
|----------------|-----------------------|-----|------------------------------------|------|--------|------|----------------|------|-------|-----|
| | Master of Education | | Post Graduate Diploma in Education | | Degree | | Advanced Level | | Total | |
| | No. | % | No. | % | No. | % | No. | % | No. | % |
| Mixed school | 1 | 4.5 | 4 | 18.2 | 5 | 22.7 | 12 | 54.5 | 22 | 100 |
| Girls school 1 | 0 | 0 | 4 | 19.0 | 7 | 33.3 | 10 | 47.6 | 21 | 100 |
| Girls school 2 | 0 | 0 | 4 | 16.0 | 9 | 36.0 | 12 | 48.0 | 25 | 100 |
| Boys school 1 | 0 | 0 | 5 | 20.0 | 11 | 44.0 | 9 | 36.0 | 25 | 100 |
| Boys school 2 | 1 | 4.3 | 2 | 8.7 | 10 | 43.5 | 10 | 43.5 | 23 | 100 |
| Total | 2 | 1.7 | 19 | 16.4 | 42 | 36.2 | 53 | 45.7 | 116 | 100 |

Table 7: Lengths of teaching experience and qualifications

| Years of Teaching experience | Highest education qualification | | | | | | | | | |
|------------------------------|---------------------------------|------|------|------|--------|------|---------|------|-------|-----|
| | Master of Education | | PGDE | | Degree | | A-level | | Total | |
| | No. | % | No. | % | No. | % | No. | % | No. | % |
| 0-5 | 1 | 2.6 | 7 | 17.6 | 22 | 56.4 | 9 | 23.1 | 39 | 100 |
| 6-10 | 0 | 0 | 1 | 3.8 | 18 | 69.2 | 7 | 26.9 | 26 | 100 |
| 11-15 | 1 | 12.5 | 2 | 25.0 | 1 | 12.5 | 4 | 50.0 | 8 | 100 |
| 16-20 | 0 | 0 | 2 | 25.0 | 1 | 12.5 | 4 | 50.0 | 8 | 100 |
| 21-25 | 0 | 0 | 6 | 31.6 | 0 | 0 | 13 | 68.4 | 19 | 100 |
| 25+ | 0 | 0 | 0 | 0 | 0 | 0 | 3 | 100 | 3 | 100 |
| Total | 2 | 1.7 | 19 | 16.4 | 42 | 42 | 53 | 45.7 | 116 | 100 |

Table 8: Length of teaching experience by attitude to multicultural education in five schools

| Years of Teaching experience | Strongly Agree | | Agree somewhat | | Disagree Somewhat | | Strongly disagree | | No answer | | Total | |
|------------------------------|----------------|------|----------------|------|-------------------|------|-------------------|------|-----------|------|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| 0-5 | 8 | 20.5 | 23 | 59.0 | 7 | 17.9 | 1 | 2.6 | 0 | 0 | 39 | 100 |
| 6-10 | 1 | 3.8 | 16 | 61.5 | 6 | 23.1 | 3 | 11.5 | 0 | 0 | 26 | 100 |
| 11-15 | 0 | 0 | 6 | 75.0 | 1 | 12.5 | 1 | 12.5 | 0 | 0 | 8 | 100 |
| 16-20 | 5 | 23.8 | 9 | 42.9 | 3 | 14.3 | 3 | 14.3 | 1 | 4.8 | 21 | 100 |
| 21-25 | 1 | 5.3 | 13 | 68.4 | 2 | 10.5 | 3 | 15.8 | 0 | 0 | 19 | 100 |
| 25+ | 1 | 33.3 | 1 | 33.3 | 0 | 0 | 0 | 0 | 1 | 33.3 | 3 | 100 |
| Total | 16 | 13.8 | 68 | 58.6 | 19 | 16.4 | 11 | 9.5 | 2 | 1.7 | 116 | 100 |

Table 9: Educational qualifications by attitude to multicultural education

| Highest educational qualification | Strongly Agree | | Agree somewhat | | Disagree somewhat | | Strongly disagree | | No answer | | Total | |
|-----------------------------------|----------------|------|----------------|------|-------------------|------|-------------------|------|-----------|-----|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Master of Education | 0 | 0 | 1 | 50.0 | 0 | 0 | 1 | 50.0 | 0 | 0 | 2 | 100 |
| Postgraduate diploma in education | 4 | 21.1 | 11 | 57.9 | 2 | 10.5 | 2 | 10.5 | 0 | 0 | 19 | 100 |
| Degree | 5 | 11.9 | 26 | 61.9 | 3 | 7.1 | 8 | 19.0 | 0 | 0 | 42 | 100 |
| Advanced level | 7 | 13.2 | 30 | 56.6 | 6 | 11.3 | 8 | 15.1 | 2 | 3.8 | 53 | 100 |
| Total | 16 | 13.8 | 68 | 58.6 | 11 | 9.5 | 19 | 16.4 | 2 | 1.7 | 116 | 100 |

Table 10: Perceptions of whether teachers prefer to teach students of the same background as themselves

| Years of Teaching experience | Strongly agree | | Agree somewhat | | Disagree somewhat | | Strongly disagree | | No answer | | Total | |
|------------------------------|----------------|------|----------------|------|-------------------|------|-------------------|------|-----------|-----|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Mixed school | 3 | 13.6 | 10 | 45.5 | 5 | 22.7 | 3 | 13.6 | 1 | 4.5 | 22 | 100 |
| Girls school 1 | 3 | 14.3 | 12 | 57.1 | 6 | 28.6 | 0 | 0 | 0 | 0 | 21 | 100 |
| Girls school 2 | 1 | 4.0 | 20 | 80.0 | 4 | 16.0 | 0 | 0 | 0 | 0 | 25 | 100 |
| Boys school 1 | 3 | 12.0 | 13 | 52.0 | 8 | 32.0 | 1 | 4.0 | 0 | 0 | 25 | 100 |
| Boys school 2 | 1 | 4.3 | 13 | 56.5 | 9 | 39.1 | 0 | 0 | 0 | 0 | 23 | 100 |
| Total | 11 | 9.5 | 68 | 58.6 | 32 | 27.6 | 4 | 3.4 | 1 | 0.9 | 116 | 100 |

Table 11: Teaching experience by beliefs about teachers' preference to teach students of the same background as themselves

| Years of Teaching experience | Strongly agree | | Agree somewhat | | Disagree somewhat | | Strongly disagree | | No answer | | Total | |
|------------------------------|----------------|------|----------------|------|-------------------|------|-------------------|-----|-----------|-----|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| 0-5 | 5 | 12.8 | 22 | 56.4 | 8 | 20.5 | 3 | 7.7 | 1 | 2.6 | 39 | 100 |
| 6-10 | 0 | 0 | 19 | 73.1 | 7 | 20.9 | 0 | 0 | 0 | 0 | 26 | 100 |
| 11-15 | 1 | 12.5 | 6 | 75.0 | 1 | 12.5 | 0 | 0 | 0 | 0 | 8 | 100 |
| 16-20 | 2 | 9.5 | 12 | 57.1 | 6 | 28.6 | 1 | 4.8 | 0 | 0 | 21 | 100 |
| 21-25 | 3 | 15.8 | 7 | 36.8 | 9 | 47.4 | 0 | 0 | 0 | 0 | 19 | 100 |
| 25+ | 0 | 0 | 2 | 66.7 | 1 | 33.3 | 0 | 0 | 0 | 0 | 3 | 100 |
| Total | 11 | 9.5 | 68 | 58.6 | 32 | 27.6 | 4 | 3.4 | 1 | 0.9 | 116 | 100 |

Table 12: Beliefs about importance of understanding students' body language and speech

| School Type | Strongly Agree | | Agree somewhat | | Disagree somewhat | | Strongly disagree | | No answer | | Total | |
|----------------|----------------|------|----------------|------|-------------------|---|-------------------|---|-----------|---|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Mixed school | 8 | 36.4 | 14 | 63.6 | 0 | 0 | 0 | 0 | 0 | 0 | 22 | 100 |
| Girls school 1 | 8 | 38.1 | 13 | 61.9 | 0 | 0 | 0 | 0 | 0 | 0 | 21 | 100 |
| Girls school 2 | 20 | 80.0 | 5 | 20.0 | 0 | 0 | 0 | 0 | 0 | 0 | 25 | 100 |
| Boys school 1 | 13 | 52.0 | 12 | 48.0 | 0 | 0 | 0 | 0 | 0 | 0 | 25 | 100 |
| Boys school 2 | 20 | 87.0 | 3 | 13.0 | 0 | 0 | 0 | 0 | 0 | 0 | 23 | 100 |
| Total | 69 | 59.5 | 47 | 40.5 | 0 | 0 | 0 | 0 | 0 | 0 | 116 | 100 |

Table 13: Teaching experience by respect for differences between students

| Years of Teaching experience | Strongly agree | | Agree somewhat | | Disagree somewhat | | Strongly disagree | | No answer | | Total | |
|------------------------------|----------------|------|----------------|------|-------------------|---|-------------------|---|-----------|---|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| 0-5 | 26 | 66.7 | 13 | 33.3 | 0 | 0 | 0 | 0 | 0 | 0 | 39 | 100 |
| 6-10 | 22 | 84.6 | 4 | 15.4 | 0 | 0 | 0 | 0 | 0 | 0 | 26 | 100 |
| 11-15 | 4 | 50.0 | 4 | 50.0 | 0 | 0 | 0 | 0 | 0 | 0 | 8 | 100 |
| 16-20 | 13 | 61.9 | 8 | 38.1 | 0 | 0 | 0 | 0 | 0 | 0 | 21 | 100 |
| 21-25 | 14 | 73.7 | 5 | 26.3 | 0 | 0 | 0 | 0 | 0 | 0 | 19 | 100 |
| 25+ | 1 | 33.3 | 2 | 66.7 | 0 | 0 | 0 | 0 | 0 | 0 | 3 | 100 |
| Total | 80 | 69.0 | 36 | 31.0 | 0 | 0 | 0 | 0 | 0 | 0 | 116 | 100 |

Table 14: Educational qualification by beliefs about the importance of respect for differences between students

| Highest educational qualification | Strongly agree | | Agree somewhat | | Disagree somewhat | | Strongly disagree | | No answer | | Total | |
|-----------------------------------|----------------|------|----------------|------|-------------------|---|-------------------|---|-----------|---|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Master of Education | 1 | 50.0 | 1 | 50.0 | 0 | 0 | 0 | 0 | 0 | 0 | 2 | 100 |
| Postgraduate diploma in education | 14 | 73.7 | 5 | 26.3 | 0 | 0 | 0 | 0 | 0 | 0 | 19 | 100 |
| Degree | 32 | 76.2 | 10 | 23.8 | 0 | 0 | 0 | 0 | 0 | 0 | 42 | 100 |
| Advanced level | 33 | 62.3 | 20 | 37.7 | 0 | 0 | 0 | 0 | 0 | 0 | 53 | 100 |
| Total | 80 | 69.0 | 36 | 31.0 | 0 | 0 | 0 | 0 | 0 | 0 | 116 | 100 |

Table 15: Teachers' beliefs about respect for students' differences

| School Type | Strongly Agree | | Agree somewhat | | Disagree somewhat | | Strongly disagree | | No answer | | Total | |
|----------------|----------------|------|----------------|------|-------------------|---|-------------------|---|-----------|---|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Mixed school | 11 | 50.0 | 11 | 50.0 | 0 | 0 | 0 | 0 | 0 | 0 | 22 | 100 |
| Girls school 1 | 11 | 52.4 | 10 | 47.6 | 0 | 0 | 0 | 0 | 0 | 0 | 21 | 100 |
| Girls school 2 | 20 | 80.0 | 5 | 20.0 | 0 | 0 | 0 | 0 | 0 | 0 | 25 | 100 |
| Boys school 1 | 19 | 76.0 | 6 | 24.0 | 0 | 0 | 0 | 0 | 0 | 0 | 25 | 100 |
| Boys school 2 | 19 | 82.6 | 4 | 17.4 | 0 | 0 | 0 | 0 | 0 | 0 | 23 | 100 |
| Total | 80 | 69.0 | 36 | 31.0 | 0 | 0 | 0 | 0 | 0 | 0 | 116 | 100 |

Table 16: Highest educational qualifications by beliefs about the importance of understanding that body language and speech mean different things in different cultures

| Highest educational qualification | Strongly agree | | Agree somewhat | | Disagree somewhat | | Strongly disagree | | No answer | | Total | |
|-----------------------------------|----------------|------|----------------|------|-------------------|---|-------------------|---|-----------|---|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Master of Education | 1 | 50.0 | 1 | 50.0 | 0 | 0 | 0 | 0 | 0 | 0 | 2 | 100 |
| Postgraduate diploma in education | 13 | 68.4 | 6 | 31.6 | 0 | 0 | 0 | 0 | 0 | 0 | 19 | 100 |
| Degree | 27 | 64.3 | 15 | 35.7 | 0 | 0 | 0 | 0 | 0 | 0 | 42 | 100 |
| Advanced level | 28 | 52.8 | 25 | 47.2 | 0 | 0 | 0 | 0 | 0 | 0 | 53 | 100 |
| Total | 69 | 59.5 | 47 | 40.5 | 0 | 0 | 0 | 0 | 0 | 0 | 116 | 100 |

Table 17: Length of experience by teachers' beliefs about the possibility of planning lessons and choosing resources with different languages of the various student groups in mind

| Years of Teaching experience | Strongly agree | | Agree somewhat | | Disagree somewhat | | Strongly disagree | | No answer | | Total | |
|------------------------------|----------------|------|----------------|------|-------------------|---|-------------------|---|-----------|---|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| 0-5 | 27 | 69.2 | 12 | 30.8 | 0 | 0 | 0 | 0 | 0 | 0 | 39 | 100 |
| 6-10 | 21 | 80.8 | 5 | 19.2 | 0 | 0 | 0 | 0 | 0 | 0 | 26 | 100 |
| 11-15 | 3 | 37.5 | 5 | 62.5 | 0 | 0 | 0 | 0 | 0 | 0 | 8 | 100 |
| 16-20 | 12 | 57.1 | 9 | 42.9 | 0 | 0 | 0 | 0 | 0 | 0 | 21 | 100 |
| 21-25 | 11 | 57.9 | 8 | 42.1 | 0 | 0 | 0 | 0 | 0 | 0 | 19 | 100 |
| 25+ | 2 | 66.7 | 1 | 33.3 | 0 | 0 | 0 | 0 | 0 | 0 | 3 | 100 |
| Total | 76 | 65.5 | 40 | 34.5 | 0 | 0 | 0 | 0 | 0 | 0 | 116 | 100 |

Table 18: Beliefs about importance of awareness of students' backgrounds

| School Type | Strongly Agree | | Agree somewhat | | Disagree somewhat | | Strongly disagree | | No answer | | Total | |
|----------------|----------------|------|----------------|------|-------------------|---|-------------------|---|-----------|-----|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Mixed school | 9 | 40.9 | 13 | 59.1 | 0 | 0 | 0 | 0 | 0 | 0 | 22 | 100 |
| Girls school 1 | 7 | 33.3 | 13 | 61.9 | 0 | 0 | 0 | 0 | 1 | 4.8 | 21 | 100 |
| Girls school 2 | 18 | 72.0 | 7 | 28.0 | 0 | 0 | 0 | 0 | 0 | 0 | 25 | 100 |
| Boys school 1 | 13 | 52.0 | 12 | 48.0 | 0 | 0 | 0 | 0 | 0 | 0 | 25 | 100 |
| Boys school 2 | 19 | 82.6 | 4 | 17.4 | 0 | 0 | 0 | 0 | 0 | 0 | 23 | 100 |
| Total | 66 | 56.9 | 49 | 42.2 | 0 | 0 | 0 | 0 | 1 | 0.9 | 116 | 100 |

Table 19: Length of teaching experience by beliefs about the importance of awareness of the ethnic and cultural backgrounds of students

| Years of Teaching experience | Strongly agree | | Agree somewhat | | Disagree somewhat | | Strongly disagreed | | No answer | | Total | |
|------------------------------|----------------|------|----------------|------|-------------------|---|--------------------|---|-----------|-----|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| 0-5 | 24 | 61.5 | 15 | 38.5 | 0 | 0 | 0 | 0 | 0 | 0 | 39 | 100 |
| 6-10 | 17 | 65.4 | 9 | 34.6 | 0 | 0 | 0 | 0 | 0 | 0 | 26 | 100 |
| 11-15 | 2 | 25.0 | 6 | 75.0 | 0 | 0 | 0 | 0 | 0 | 0 | 8 | 100 |
| 16-20 | 10 | 47.6 | 10 | 47.6 | 0 | 0 | 0 | 0 | 1 | 4.8 | 21 | 100 |
| 21-25 | 12 | 63.2 | 7 | 36.8 | 0 | 0 | 0 | 0 | 0 | 0 | 19 | 100 |
| 25+ | 1 | 33.3 | 2 | 66.7 | 0 | 0 | 0 | 0 | 0 | 0 | 3 | 100 |
| Total | 66 | 56.9 | 49 | 42.2 | 0 | 0 | 0 | 0 | 1 | 0.9 | 116 | 100 |

Table 20: Highest educational qualification by beliefs about the importance of awareness of the ethnic and cultural backgrounds of students

| Highest educational qualification | Strongly agree | | Agree somewhat | | Disagree somewhat | | Strongly disagree | | No answer | | Total | |
|-----------------------------------|----------------|------|----------------|------|-------------------|---|-------------------|---|-----------|-----|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Master of Education | 1 | 50.0 | 1 | 50.0 | 0 | 0 | 0 | 0 | 0 | 0 | 2 | 100 |
| Postgraduate diploma in education | 12 | 63.2 | 7 | 36.8 | 0 | 0 | 0 | 0 | 0 | 0 | 19 | 100 |
| Degree | 25 | 59.5 | 17 | 40.5 | 0 | 0 | 0 | 0 | 0 | 0 | 42 | 100 |
| Advanced level | 28 | 52.8 | 24 | 45.3 | 0 | 0 | 0 | 0 | 1 | 1.9 | 53 | 100 |
| Total | 66 | 56.9 | 49 | 42.2 | 0 | 0 | 0 | 0 | 1 | 0.9 | 116 | 100 |

Table 21: Highest educational qualification by beliefs about planning and resources

| Highest educational qualification | Strongly Agree | | Agree somewhat | | Disagree somewhat | | Strongly disagree | | No answer | | Total | |
|-----------------------------------|----------------|------|----------------|------|-------------------|---|-------------------|---|-----------|---|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Master of Education | 1 | 50.0 | 1 | 50.0 | 0 | 0 | 0 | 0 | 0 | 0 | 2 | 100 |
| Postgraduate diploma in education | 12 | 63.2 | 7 | 36.8 | 0 | 0 | 0 | 0 | 0 | 0 | 19 | 100 |
| Degree | 32 | 76.2 | 10 | 23.8 | 0 | 0 | 0 | 0 | 0 | 0 | 42 | 100 |
| Advanced level | 31 | 58.5 | 22 | 41.5 | 0 | 0 | 0 | 0 | 0 | 0 | 53 | 100 |
| Total | 76 | 65.5 | 40 | 34.5 | 0 | 0 | 0 | 0 | 0 | 0 | 116 | 100 |

Table 22: Perceptions of whether there is an opportunity to participate in workshops for multicultural education

| School type | Sometime | | Occasionally | | Never | | No answer | | Total | |
|----------------|----------|------|--------------|------|-------|------|-----------|-----|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % |
| Mixed school | 0 | 0 | 5 | 22.7 | 17 | 77.3 | 0 | 0 | 22 | 100 |
| Girls school 1 | 2 | 9.5 | 7 | 33.3 | 12 | 57.1 | 0 | 0 | 21 | 100 |
| Girls school 2 | 0 | 0 | 11 | 44.0 | 14 | 56.0 | 0 | 0 | 25 | 100 |
| Boys school 1 | 3 | 12.0 | 7 | 28.0 | 13 | 52.0 | 2 | 8.0 | 25 | 100 |
| Boys school 2 | 0 | 0 | 8 | 34.8 | 15 | 65.2 | 0 | 0 | 23 | 100 |
| Total | 5 | 4.3 | 38 | 32.8 | 71 | 61.2 | 2 | 1.7 | 116 | 100 |

Table 23: Teaching experience by opportunity to participate in workshops for multicultural education

| Years of Teaching experience | Some time | | Occasionally | | Never | | No answer | | Total | |
|------------------------------|-----------|------|--------------|------|-------|------|-----------|-----|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % |
| 0-5 | 1 | 2.6 | 10 | 25.6 | 27 | 69.2 | 1 | 2.6 | 39 | 100 |
| 6-10 | 1 | 3.8 | 11 | 42.3 | 14 | 53.8 | 0 | 0 | 26 | 100 |
| 11-15 | 0 | 0 | 2 | 25.0 | 6 | 75.0 | 0 | 0 | 8 | 100 |
| 16-20 | 1 | 4.8 | 9 | 42.9 | 11 | 52.4 | 0 | 0 | 21 | 100 |
| 21-25 | 2 | 10.5 | 5 | 26.3 | 11 | 57.9 | 1 | 5.3 | 19 | 100 |
| 25+ | 0 | 0 | 1 | 33.3 | 2 | 66.7 | 0 | 0 | 3 | 100 |
| Total | 5 | 4.3 | 38 | 32.8 | 71 | 61.2 | 2 | 1.7 | 116 | 100 |

Table 24: Perceptions of whether school libraries had a good collection of multicultural materials

| Years of Teaching experience | Strongly Agree | | Agree somewhat | | Disagree somewhat | | Strongly disagree | | No answer | | Total | |
|------------------------------|----------------|------|----------------|------|-------------------|------|-------------------|-----|-----------|-----|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Mixed school | 1 | 4.5 | 10 | 45.5 | 7 | 31.8 | 2 | 9.1 | 2 | 9.1 | 22 | 100 |
| Girls school 1 | 3 | 14.3 | 9 | 42.9 | 8 | 38.1 | 1 | 4.8 | 0 | 0 | 21 | 100 |
| Girls school 2 | 2 | 8.0 | 20 | 80.0 | 3 | 12.0 | 0 | 0 | 0 | 0 | 25 | 100 |
| Boys school 1 | 4 | 16.0 | 13 | 52.0 | 6 | 24.0 | 0 | 0 | 2 | 8.0 | 25 | 100 |
| Boys school 2 | 4 | 17.4 | 16 | 69.6 | 3 | 13.0 | 0 | 0 | 0 | 0 | 23 | 100 |
| Total | 14 | 12.1 | 68 | 58.6 | 27 | 23.3 | 3 | 2.6 | 4 | 3.4 | 116 | 100 |

Table 25: Perceptions of whether there is a procedure for conflict mediation when students experience ethnic or cultural harassment in the school or beyond

| School Type | Strongly agree | | Agree somewhat | | Disagree somewhat | | Strongly disagree | | No answer | | Total | |
|----------------|----------------|------|----------------|------|-------------------|------|-------------------|-----|-----------|-----|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Mixed school | 6 | 27.3 | 11 | 50.0 | 4 | 18.2 | 0 | 0 | 1 | 4.5 | 22 | 100 |
| Girls school 1 | 3 | 14.3 | 16 | 76.2 | 1 | 4.8 | 1 | 4.8 | 0 | 0 | 21 | 100 |
| Girls school 2 | 1 | 4.0 | 13 | 52.0 | 11 | 44.0 | 0 | 0 | 0 | 0 | 25 | 100 |
| Boys school 1 | 3 | 12.0 | 18 | 72.0 | 3 | 12.0 | 0 | 0 | 1 | 4.0 | 25 | 100 |
| Boys school 2 | 16 | 69.6 | 7 | 30.4 | 0 | 0 | 0 | 0 | 0 | 0 | 23 | 100 |
| Total | 29 | 25.0 | 65 | 56.0 | 19 | 16.4 | 1 | 0.9 | 2 | 1.7 | 116 | 100 |

Table 26: Expectations of good student behaviour

| School Type | Strongly agree | | Agree somewhat | | Disagree somewhat | | Strongly disagree | | No answer | | Total | |
|----------------|----------------|------|----------------|------|-------------------|---|-------------------|---|-----------|---|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Mixed school | 17 | 77.3 | 5 | 22.7 | 0 | 0 | 0 | 0 | 0 | 0 | 22 | 100 |
| Girls school 1 | 17 | 81.0 | 4 | 19.0 | 0 | 0 | 0 | 0 | 0 | 0 | 21 | 100 |
| Girls school 2 | 18 | 72.0 | 7 | 28.0 | 0 | 0 | 0 | 0 | 0 | 0 | 25 | 100 |
| Boys school 1 | 20 | 80.0 | 5 | 20.0 | 0 | 0 | 0 | 0 | 0 | 0 | 25 | 100 |
| Boys school 2 | 18 | 78.3 | 5 | 21.7 | 0 | 0 | 0 | 0 | 0 | 0 | 23 | 100 |
| Total | 90 | 77.6 | 26 | 22.4 | 0 | 0 | 0 | 0 | 0 | 0 | 116 | 100 |

Table 27: Length of experience by expectations of behaviour

| Years of Teaching experience | Strongly agree | | Agree somewhat | | Disagree somewhat | | Strongly disagreed | | No answer | | Total | |
|------------------------------|----------------|------|----------------|------|-------------------|---|--------------------|---|-----------|---|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| 0-5 | 34 | 87.2 | 5 | 12.8 | 0 | 0 | 0 | 0 | 0 | 0 | 39 | 100 |
| 6-10 | 19 | 73.1 | 7 | 26.9 | 0 | 0 | 0 | 0 | 0 | 0 | 26 | 100 |
| 11-15 | 4 | 50.0 | 4 | 50.0 | 0 | 0 | 0 | 0 | 0 | 0 | 8 | 100 |
| 16-20 | 15 | 71.4 | 6 | 28.6 | 0 | 0 | 0 | 0 | 0 | 0 | 21 | 100 |
| 21-25 | 15 | 78.9 | 4 | 21.1 | 0 | 0 | 0 | 0 | 0 | 0 | 19 | 100 |
| 25+ | 3 | 100 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 3 | 100 |
| Total | 90 | 77.6 | 26 | 22.4 | 0 | 0 | 0 | 0 | 0 | 0 | 116 | 100 |

Table 28: Educational qualifications by expectations of good behaviour

| Highest Educational qualification | Strongly Agree | | Agree somewhat | | Disagree somewhat | | Strongly disagree | | No answer | | Total | |
|-----------------------------------|----------------|------|----------------|------|-------------------|---|-------------------|---|-----------|---|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Master of Education | 2 | 100 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 2 | 100 |
| Postgraduate diploma in education | 17 | 89.5 | 2 | 10.5 | 0 | 0 | 0 | 0 | 0 | 0 | 19 | 100 |
| Degree | 33 | 78.6 | 9 | 21.4 | 0 | 0 | 0 | 0 | 0 | 0 | 42 | 100 |
| Advanced level | 38 | 71.7 | 15 | 28.3 | 0 | 0 | 0 | 0 | 0 | 0 | 53 | 100 |
| Total | 90 | 77.6 | 26 | 22.4 | 0 | 0 | 0 | 0 | 0 | 0 | 116 | 100 |

Table 29: Perceptions of whether schools provide counselling services related to students' social needs

| School Type | Strongly agree | | Agree somewhat | | Disagree somewhat | | Strongly disagree | | No answer | | Total | |
|----------------|----------------|-----|----------------|------|-------------------|------|-------------------|-----|-----------|------|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Mixed school | 0 | 0 | 9 | 40.9 | 9 | 40.9 | 1 | 4.5 | 3 | 13.6 | 22 | 100 |
| Girls school 1 | 2 | 9.5 | 10 | 47.6 | 8 | 38.1 | 1 | 4.8 | 0 | 0 | 21 | 100 |
| Girls school 2 | 1 | 4.0 | 12 | 48.0 | 7 | 28.0 | 0 | 0 | 3 | 12.0 | 25 | 100 |
| Boys school 1 | 2 | 8.0 | 12 | 48.0 | 7 | 28.0 | 1 | 4.0 | 3 | 12.0 | 25 | 100 |
| Boys school 2 | 1 | 4.3 | 11 | 47.8 | 8 | 34.8 | 1 | 4.3 | 2 | 8.7 | 23 | 100 |
| Total | 6 | 5.2 | 54 | 46.6 | 44 | 37.9 | 4 | 3.4 | 8 | 6.9 | 116 | 100 |

Table 30: Perceptions of whether schools provide counselling services related to students' academic needs

| Type of School | Strongly agree | | Agree somewhat | | Disagree Somewhat | | Strongly disagree | | No answer | | Total | |
|----------------|----------------|------|----------------|------|-------------------|------|-------------------|-----|-----------|-----|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Mixed school | 0 | 0 | 14 | 63.6 | 6 | 27.3 | 0 | 0 | 2 | 9.1 | 22 | 100 |
| Girls school 1 | 2 | 9.5 | 13 | 61.9 | 5 | 23.8 | 1 | 4.8 | 0 | 0 | 21 | 100 |
| Girls school 2 | 4 | 16.0 | 17 | 68.0 | 4 | 16.0 | 0 | 0 | 0 | 0 | 25 | 100 |
| Boys school 1 | 4 | 16.0 | 13 | 52.0 | 7 | 28.0 | 1 | 4.0 | 0 | 0 | 25 | 100 |
| Boys school 2 | 2 | 8.7 | 11 | 47.8 | 2 | 26.1 | 2 | 8.7 | 2 | 8.7 | 23 | 100 |
| Total | 12 | 10.3 | 68 | 58.6 | 28 | 24.1 | 4 | 3.4 | 4 | 3.4 | 116 | 100 |

Table 31: Perceptions of whether counsellors have knowledge and skills for effective cross-cultural counselling

| School Type | Strongly Agree | | Agree somewhat | | Disagree somewhat | | Strongly Disagree | | No answer | | Total | |
|----------------|----------------|------|----------------|------|-------------------|------|-------------------|-----|-----------|------|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Mixed school | 0 | 0 | 11 | 50.0 | 7 | 31.8 | 1 | 4.5 | 3 | 13.6 | 22 | 100 |
| Girls school 1 | 1 | 4.8 | 13 | 61.9 | 6 | 28.6 | 1 | 4.8 | 0 | 0 | 21 | 100 |
| Girls school 2 | 1 | 4.0 | 12 | 48.0 | 12 | 48.0 | 0 | 0 | 0 | 0 | 25 | 100 |
| Boys school 1 | 3 | 12.0 | 13 | 52.0 | 7 | 28.0 | 0 | 0 | 2 | 8.0 | 25 | 100 |
| Boys school 2 | 1 | 4.3 | 12 | 52.2 | 8 | 34.8 | 1 | 4.3 | 1 | 4.3 | 23 | 100 |
| Total | 6 | 5.2 | 61 | 52.6 | 40 | 34.5 | 3 | 2.6 | 6 | 5.2 | 116 | 100 |

Table 32: Perceptions of whether the schools have established mutually supportive relationships with community groups and agencies

| School Type | Strongly agree | | Agree somewhat | | Disagree somewhat | | Strongly disagree | | No answer | | Total | |
|----------------|----------------|------|----------------|------|-------------------|------|-------------------|-----|-----------|-----|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Mixed school | 2 | 9.1 | 20 | 90.9 | 0 | 0 | 0 | 0 | 0 | 0 | 22 | 100 |
| Girls school 1 | 3 | 14.3 | 16 | 76.2 | 1 | 4.8 | 0 | 0 | 1 | 4.8 | 21 | 100 |
| Girls school 2 | 17 | 68.0 | 8 | 32.0 | 0 | 0 | 0 | 0 | 0 | 0 | 25 | 100 |
| Boys school 1 | 4 | 16.0 | 18 | 72.0 | 1 | 4.0 | 1 | 4.0 | 1 | 4.0 | 25 | 100 |
| Boys school 2 | 1 | 4.3 | 14 | 60.9 | 8 | 34.8 | 0 | 0 | 0 | 0 | 23 | 100 |
| Total | 27 | 23.3 | 76 | 65.5 | 10 | 8.6 | 1 | 0.9 | 2 | 1.7 | 116 | 100 |

Table 33: Perceptions of the importance of making an effort to raise students' achievement

| School Type | Strongly agree | | Agree somewhat | | Disagree somewhat | | Strongly disagree | | No answer | | Total | |
|----------------|----------------|------|----------------|------|-------------------|------|-------------------|---|-----------|-----|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Mixed school | 4 | 18.2 | 13 | 59.1 | 3 | 13.2 | 0 | 0 | 2 | 9.1 | 22 | 100 |
| Girls school 1 | 8 | 38.1 | 11 | 52.4 | 2 | 9.5 | 0 | 0 | 0 | 0 | 21 | 100 |
| Girls school 2 | 3 | 12.0 | 20 | 80.0 | 2 | 8.0 | 0 | 0 | 0 | 0 | 25 | 100 |
| Boys school 1 | 3 | 12.0 | 15 | 60.0 | 7 | 28.0 | 0 | 0 | 0 | 0 | 25 | 100 |
| Boys school 2 | 4 | 17.4 | 17 | 73.9 | 2 | 8.7 | 0 | 0 | 0 | 0 | 23 | 100 |
| Total | 22 | 19.0 | 76 | 65.5 | 16 | 13.8 | 0 | 0 | 2 | 1.7 | 116 | 100 |

Table 34: Teaching experience by beliefs about importance of making a special effort to raise achievement of minority ethnic students

| Years of Teaching experience | Strongly Agree | | Agree somewhat | | Disagree somewhat | | Strongly disagree | | No answer | | Total | |
|------------------------------|----------------|------|----------------|------|-------------------|------|-------------------|---|-----------|------|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| 0-5 | 10 | 25.6 | 23 | 59.0 | 5 | 12.8 | 0 | 0 | 1 | 2.6 | 39 | 100 |
| 6-10 | 3 | 11.5 | 20 | 76.9 | 3 | 11.5 | 0 | 0 | 0 | 0 | 26 | 100 |
| 11-15 | 2 | 25 | 5 | 62.5 | 1 | 12.5 | 0 | 0 | 0 | 0 | 8 | 100 |
| 16-20 | 3 | 14.3 | 12 | 57.1 | 6 | 28.6 | 0 | 0 | 0 | 0 | 21 | 100 |
| 21-25 | 2 | 10.5 | 16 | 84.2 | 1 | 5.3 | 0 | 0 | 0 | 0 | 19 | 100 |
| 25+ | 2 | 66.7 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 33.3 | 3 | 100 |
| Total | 22 | 19.0 | 76 | 65.5 | 16 | 13.8 | 0 | 0 | 2 | 1.7 | 116 | 100 |

Table 35: Educational qualifications by effort to raise students' achievement

| Highest educational qualification | Strongly Agree | | Agree somewhat | | Disagree somewhat | | Strongly disagree | | No answer | | Total | |
|-----------------------------------|----------------|------|----------------|------|-------------------|------|-------------------|---|-----------|-----|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Master of Education | 0 | 0 | 1 | 50.0 | 1 | 50.0 | 0 | 0 | 0 | 0 | 2 | 100 |
| Postgraduate diploma in education | 4 | 21.1 | 12 | 63.2 | 3 | 15.8 | 0 | 0 | 0 | 0 | 19 | 100 |
| Degree | 10 | 23.8 | 24 | 57.1 | 8 | 19.0 | 0 | 0 | 0 | 0 | 42 | 100 |
| Advanced level | 8 | 15.1 | 39 | 73.6 | 4 | 7.5 | 0 | 0 | 2 | 3.8 | 53 | 100 |
| Total | 22 | 19.0 | 76 | 65.5 | 16 | 13.8 | 0 | 0 | 2 | 1.7 | 116 | 100 |

Table 36: Perceptions of whether schools have a system for monitoring the progress of all groups of students by ethnicity

| Type of School | Strongly Agree | | Agree somewhat | | Disagree somewhat | | Strongly disagree | | No answer | | Total | |
|----------------|----------------|------|----------------|------|-------------------|------|-------------------|-----|-----------|-----|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Mixed school | 2 | 9.1 | 17 | 77.3 | 2 | 9.1 | 1 | 4.5 | 0 | 0 | 22 | 100 |
| Girls school 1 | 5 | 23.8 | 16 | 76.2 | 0 | 0 | 0 | 0 | 0 | 0 | 21 | 100 |
| Girls school 2 | 1 | 4.0 | 19 | 76.0 | 2 | 8.0 | 1 | 4.0 | 2 | 8.0 | 25 | 100 |
| Boys school 1 | 4 | 16.0 | 19 | 76.0 | 1 | 4.0 | 1 | 4.0 | 0 | 0 | 25 | 100 |
| Boys school 2 | 1 | 4.3 | 15 | 65.2 | 5 | 21.7 | 0 | 0 | 2 | 8.7 | 23 | 100 |
| Total | 13 | 11.2 | 86 | 74.1 | 10 | 8.6 | 3 | 2.6 | 4 | 3.4 | 116 | 100 |

Table 37: Educational qualifications by teachers' beliefs regarding making a special effort for students with learning difficulties

| Highest educational qualification | Strongly Agree | | Agree somewhat | | Disagree somewhat | | Strongly disagree | | No answer | | Total | |
|-----------------------------------|----------------|------|----------------|------|-------------------|-----|-------------------|---|-----------|-----|-------|-----|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Master of Education | 2 | 100 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 2 | 100 |
| Postgraduate diploma in education | 17 | 89.5 | 2 | 10.5 | 0 | 0 | 0 | 0 | 0 | 0 | 19 | 100 |
| Degree | 33 | 78.6 | 7 | 16.7 | 1 | 2.4 | 0 | 0 | 1 | 2.4 | 42 | 100 |
| Advanced level | 36 | 67.9 | 17 | 32.1 | 0 | 0 | 0 | 0 | 0 | 0 | 53 | 100 |
| Total | 88 | 75.9 | 26 | 22.4 | 1 | 0.9 | 0 | 0 | 1 | 0.9 | 116 | 100 |

Appendix K: Statistical analysis of teacher data in England

Table 1: Ethnic background of teachers

| Ethnic group | No. | % |
|-----------------------------------|------------|----------|
| White British | 9 | 64.3 |
| White Irish | 1 | 7.1 |
| Mixed (White and Black Caribbean) | 1 | 7.1 |
| Asian British (Pakistani) | 1 | 7.1 |
| Asian British (Bangladeshi) | 1 | 7.1 |
| Not mention | 1 | 7.1 |
| Total | 14 | 100 |

Table 2: Religious backgrounds of teachers

| Religious group | No. | % |
|------------------------|------------|----------|
| Christian | 7 | 50.0 |
| Muslim | 2 | 14.3 |
| No Religion | 1 | 7.1 |
| Not mentioned | 4 | 28.6 |
| Total | 14 | 100 |

Table 3: Gender of teachers

| Gender group | No. | % |
|---------------------|------------|----------|
| Male | 12 | 85.7 |
| Female | 2 | 14.3 |
| Total | 14 | 100 |

Table 4: Teachers' age

| Age group | No | % |
|------------------|-----------|----------|
| 20-30 | 6 | 42.8 |
| 31-40 | 4 | 28.6 |
| 41-50 | 0 | 0 |
| 51+ | 2 | 14.3 |
| Not mention | 2 | 14.3 |
| Total | 14 | 100 |

Table 5: Number of years of teaching experience

| Number of years of teaching experience | No. | % |
|---|------------|----------|
| 0-5 | 6 | 42.8 |
| 6-10 | 3 | 21.4 |
| 11-15 | 1 | 7.2 |
| 16-20 | 0 | 0 |
| 21-25 | 0 | 0 |
| 25+ | 2 | 14.3 |
| No answer | 2 | 14.3 |
| Total | 14 | 100 |

Table 6: Highest teacher qualifications

| Educational Qualification | No. | % |
|-----------------------------------|------------|----------|
| Master of Arts | 1 | 7.1 |
| Postgraduate diploma in education | 4 | 28.6 |
| Degree | 6 | 42.9 |
| Teaching certificate | 1 | 7.1 |
| Not mention | 2 | 14.3 |
| Total | 14 | 100 |

Table 7: Teachers' ratings of whether teachers prefer to teach students of the same background as themselves by teacher ethnicity

| Ethnic background | Strongly agree | Agree somewhat | Disagree Somewhat | Strongly disagree | No answer | Total |
|-----------------------------------|-----------------------|-----------------------|--------------------------|--------------------------|------------------|--------------|
| White British | 1 | 0 | 3 | 4 | 1 | 9 |
| Mixed (White and Black Caribbean) | 0 | 0 | 0 | 0 | 1 | 1 |
| White- Irish | 1 | 0 | 0 | 0 | 0 | 1 |
| Asian British (Pakistani) | 0 | 0 | 0 | 1 | 0 | 1 |
| Asian British (Bangladeshi) | 0 | 0 | 0 | 1 | 0 | 1 |
| Not Mention | 0 | 1 | 0 | 0 | 0 | 1 |
| Total | 2 | 1 | 3 | 6 | 2 | 14 |

Table 8: Beliefs about teachers' preference to teach students of the same background as themselves by teaching experience

| Years of Teaching experience | Strongly agree | Agree somewhat | Disagree Somewhat | Strongly disagree | No answer | Total |
|-------------------------------------|-----------------------|-----------------------|--------------------------|--------------------------|------------------|--------------|
| 0-5 | 1 | 1 | 1 | 3 | 0 | 6 |
| 6-10 | 0 | 0 | 1 | 1 | 1 | 3 |
| 11-15 | 0 | 0 | 0 | 1 | 0 | 1 |
| 16-20 | 0 | 0 | 0 | 0 | 0 | 0 |
| 21-25 | 0 | 0 | 0 | 0 | 0 | 0 |
| 25+ | 1 | 0 | 1 | 0 | 0 | 2 |
| Not mansion | 0 | 0 | 0 | 1 | 1 | 2 |
| Total | 2 | 1 | 3 | 6 | 2 | 14 |

Table 9: Teacher perceptions of teachers' preference to teach students of the same background as themselves by highest education qualification

| Highest educational qualification | Strongly agree | Agree somewhat | Disagree somewhat | Strongly disagree | No answer | Total |
|--|-----------------------|-----------------------|--------------------------|--------------------------|------------------|--------------|
| Master of Arts | 0 | 0 | 1 | 0 | 0 | 1 |
| Postgraduate diploma in education | 1 | 1 | 1 | 1 | 0 | 4 |
| Degree | 0 | 0 | 1 | 4 | 1 | 6 |
| Teaching Certificate | 1 | 0 | 0 | 0 | 0 | 1 |
| Not mention | 0 | 0 | 0 | 1 | 1 | 2 |
| Total | 2 | 1 | 3 | 6 | 2 | 14 |

Table 10: Teachers' ratings of the importance of understanding students' body language and speech by teacher ethnicity

| Ethnic background | Strongly agree | Agree somewhat | Disagree Somewhat | Strongly disagree | No answer | Total |
|-----------------------------------|-----------------------|-----------------------|--------------------------|--------------------------|------------------|--------------|
| White British | 8 | 1 | 0 | 0 | 0 | 9 |
| Mixed (White and Black Caribbean) | 1 | 0 | 0 | 0 | 0 | 1 |
| White- Irish | 1 | 0 | 0 | 0 | 0 | 1 |
| Asian British (Pakistani) | 0 | 1 | 0 | 0 | 0 | 1 |
| Asian British (Bangladeshi) | 1 | 0 | 0 | 0 | 0 | 1 |
| Not Mention | 1 | 0 | 0 | 0 | 0 | 1 |
| Total | 12 | 2 | 0 | 0 | 0 | 14 |

Table 11: Teachers' rating of the importance of awareness of students' backgrounds by teacher ethnicity

| Ethnic background | Strongly agree | Agree somewhat | Disagree Somewhat | Strongly disagree | No answer | Total |
|-----------------------------------|-----------------------|-----------------------|--------------------------|--------------------------|------------------|--------------|
| White British | 5 | 4 | 0 | 0 | 0 | 9 |
| Mixed (White and Black Caribbean) | 0 | 1 | 0 | 0 | 0 | 1 |
| White- Irish | 1 | 0 | 0 | 0 | 0 | 1 |
| Asian British (Pakistani) | 0 | 1 | 0 | 0 | 0 | 1 |
| Asian British (Bangladeshi) | 1 | 0 | 0 | 0 | 0 | 1 |
| Not Mention | 1 | 0 | 0 | 0 | 0 | 1 |
| Total | 8 | 6 | 0 | 0 | 0 | 14 |

Table 12: Teachers' ratings of the importance of awareness of the ethnic and cultural backgrounds of students by length of teaching experience

| Years of Teaching experience | Strongly agree | Agree somewhat | Disagree Somewhat | Strongly disagree | No answer | Total |
|-------------------------------------|-----------------------|-----------------------|--------------------------|--------------------------|------------------|--------------|
| 0-5 | 6 | 0 | 0 | 0 | 0 | 6 |
| 6-10 | 0 | 3 | 0 | 0 | 0 | 3 |
| 11-15 | 0 | 1 | 0 | 0 | 0 | 1 |
| 16-20 | 0 | 0 | 0 | 0 | 0 | 0 |
| 21-25 | 0 | 0 | 0 | 0 | 0 | 0 |
| 25+ | 0 | 2 | 0 | 0 | 0 | 2 |
| Not mansion | 2 | 0 | 0 | 0 | 0 | 2 |
| Total | 8 | 6 | 0 | 0 | 0 | 14 |

Table 13: Teachers' ratings of the importance of awareness of the ethnic and cultural backgrounds of students by highest educational qualification

| Highest educational qualification | Strongly agree | Agree somewhat | Disagree somewhat | Strongly disagree | No answer | Total |
|--|-----------------------|-----------------------|--------------------------|--------------------------|------------------|--------------|
| Master of Arts | 0 | 1 | 0 | 0 | 0 | 1 |
| Postgraduate diploma in education | 3 | 1 | 0 | 0 | 0 | 4 |
| Degree | 3 | 3 | 0 | 0 | 0 | 6 |
| Teaching Certificate | 0 | 1 | 0 | 0 | 0 | 1 |
| Not mention | 2 | 0 | 0 | 0 | 0 | 2 |
| Total | 8 | 6 | 0 | 0 | 0 | 14 |

Table 14: Teacher ratings of existence of the opportunity to participate in workshops for multicultural education by teaching experience

| Years of Teaching experience | Sometimes | Occasionally | Never | No answer | Total |
|-------------------------------------|------------------|---------------------|--------------|------------------|--------------|
| 0-5 | 2 | 0 | 3 | 1 | 6 |
| 6-10 | 0 | 1 | 2 | 0 | 3 |
| 11-15 | 0 | 0 | 1 | 0 | 3 |
| 16-20 | 0 | 0 | 0 | 0 | 0 |
| 21-25 | 0 | 0 | 0 | 0 | 0 |
| 25+ | 0 | 1 | 1 | 0 | 2 |
| Not mansion | 0 | 1 | 1 | 0 | 2 |
| Total | 2 | 3 | 8 | 1 | 14 |

Table 15: Teachers' perceptions of the opportunity to participate in workshops for multicultural education by highest education qualification

| Highest educational qualification | Sometimes | Occasionally | Never | No answer | Total |
|--|------------------|---------------------|--------------|------------------|--------------|
| Master of Arts | 0 | 1 | 0 | 0 | 1 |
| Postgraduate diploma in education | 0 | 0 | 3 | 1 | 4 |
| Degree | 2 | 1 | 3 | 0 | 6 |
| Teaching Certificate | 0 | 0 | 1 | 0 | 1 |
| Not mention | 0 | 1 | 1 | 0 | 2 |
| Total | 2 | 3 | 8 | 1 | 14 |

Table 16: Teachers' ratings of whether school libraries had a good collection of multicultural materials by teacher ethnicity

| Ethnic background | Strongly agree | Agree somewhat | Disagree Somewhat | Strongly disagree | No answer | Total |
|-----------------------------------|-----------------------|-----------------------|--------------------------|--------------------------|------------------|--------------|
| White British | 1 | 2 | 4 | 1 | 1 | 9 |
| Mixed (White and Black Caribbean) | 0 | 0 | 1 | 0 | 0 | 1 |
| White- Irish | 1 | 0 | 0 | 0 | 0 | 1 |
| Asian British (Pakistani) | 0 | 1 | 0 | 0 | 0 | 1 |
| Asian British (Bangladeshi) | 0 | 1 | 0 | 0 | 0 | 1 |
| Not Mention | 0 | 0 | 1 | 0 | 0 | 1 |
| Total | 2 | 4 | 6 | 1 | 1 | 14 |

Table 17: Teachers' ratings of whether schools provide counselling services related to students' academic needs by teacher ethnicity

| Ethnic background | Strongly agree | Agree somewhat | Disagree Somewhat | Strongly disagree | No answer | Total |
|-----------------------------------|-----------------------|-----------------------|--------------------------|--------------------------|------------------|--------------|
| White British | 4 | 5 | 0 | 0 | 0 | 9 |
| Mixed (White and Black Caribbean) | 0 | 0 | 1 | 0 | 0 | 1 |
| White- Irish | 1 | 0 | 0 | 0 | 0 | 1 |
| Asian British (Pakistani) | 0 | 1 | 0 | 0 | 0 | 1 |
| Asian British (Bangladeshi) | 0 | 1 | 0 | 0 | 0 | 1 |
| Not Mention | 0 | 1 | 0 | 0 | 0 | 1 |
| Total | 5 | 9 | 0 | 0 | 0 | 14 |

Table 18: Teachers' ratings of whether schools provide counselling services related to students' social needs by ethnicity.

| Ethnic background | Strongly agree | Agree somewhat | Disagree Somewhat | Strongly disagree | No answer | Total |
|-----------------------------------|-----------------------|-----------------------|--------------------------|--------------------------|------------------|--------------|
| White British | 7 | 2 | 0 | 0 | 0 | 9 |
| Mixed (White and Black Caribbean) | 0 | 1 | 0 | 0 | 0 | 1 |
| White- Irish | 1 | 0 | 0 | 0 | 0 | 1 |
| Asian British (Pakistani) | 0 | 1 | 0 | 0 | 0 | 1 |
| Asian British (Bangladeshi) | 0 | 1 | 0 | 0 | 0 | 1 |
| Not Mention | 0 | 0 | 1 | 0 | 0 | 1 |
| Total | 8 | 6 | 0 | 0 | 0 | 14 |

Table 19: Teachers' ratings of whether counsellors have knowledge and skills for effective cross-cultural counselling by teacher ethnicity

| Ethnic background | Strongly agree | Agree somewhat | Disagree Somewhat | Strongly disagree | No answer | Total |
|-----------------------------------|-----------------------|-----------------------|--------------------------|--------------------------|------------------|--------------|
| White British | 0 | 7 | 1 | 0 | 1 | 9 |
| Mixed (White and Black Caribbean) | 0 | 0 | 0 | 1 | 0 | 1 |
| White- Irish | 1 | 0 | 0 | 0 | 0 | 1 |
| Asian British (Pakistani) | 0 | 1 | 0 | 0 | 0 | 1 |
| Asian British (Bangladeshi) | 0 | 1 | 0 | 0 | 0 | 1 |
| Not Mention | 1 | 0 | 0 | 0 | 0 | 1 |
| Total | 2 | 9 | 1 | 1 | 1 | 14 |

Table 20: Ratings of the importance of making a special effort to raise the achievement of students from minority ethnic backgrounds by teaching experience

| Years of Teaching experience | Strongly agree | Agree somewhat | Disagree Somewhat | Strongly disagree | No answer | Total |
|-------------------------------------|-----------------------|-----------------------|--------------------------|--------------------------|------------------|--------------|
| 0-5 | 3 | 3 | 0 | 0 | 0 | 6 |
| 6-10 | 2 | 1 | 0 | 0 | 0 | 3 |
| 11-15 | 0 | 1 | 0 | 0 | 0 | 1 |
| 16-20 | 0 | 0 | 0 | 0 | 0 | 0 |
| 21-25 | 0 | 0 | 0 | 0 | 0 | 0 |
| 25+ | 1 | 1 | 0 | 0 | 0 | 2 |
| Not mansion | 1 | 1 | 0 | 0 | 0 | 2 |
| Total | 7 | 7 | 0 | 0 | 0 | 14 |

Table 21: Perceptions of whether schools have a system for monitoring the progress of all ethnic groups of students by teacher ethnicity

| Ethnic background | Strongly agree | Agree somewhat | Disagree Somewhat | Strongly disagree | No answer | Total |
|-----------------------------------|-----------------------|-----------------------|--------------------------|--------------------------|------------------|--------------|
| White British | 3 | 1 | 3 | 0 | 2 | 9 |
| Mixed (White and Black Caribbean) | 0 | 0 | 0 | 1 | 0 | 1 |
| White- Irish | 0 | 1 | 0 | 0 | 0 | 1 |
| Asian British (Pakistani) | 0 | 1 | 0 | 0 | 0 | 1 |
| Asian British (Bangladeshi) | 0 | 1 | 0 | 0 | 0 | 1 |
| Not Mention | 1 | 0 | 0 | 0 | 0 | 1 |
| Total | 4 | 4 | 3 | 1 | 2 | 14 |

Table 22: Teachers 'ratings of the importance of making a special effort for students with learning difficulties by teacher ethnicity

| Ethnic background | Strongly agree | Agree somewhat | Disagree Somewhat | Strongly disagree | No answer | Total |
|-----------------------------------|-----------------------|-----------------------|--------------------------|--------------------------|------------------|--------------|
| White British | 9 | 0 | 0 | 0 | 0 | 9 |
| Mixed (White and Black Caribbean) | 1 | 0 | 0 | 0 | 0 | 1 |
| White- Irish | 1 | 0 | 0 | 0 | 0 | 1 |
| Asian British (Pakistani) | 0 | 1 | 0 | 0 | 0 | 1 |
| Asian British (Bangladeshi) | 1 | 0 | 0 | 0 | 0 | 1 |
| Not Mention | 1 | 0 | 0 | 0 | 0 | 1 |
| Total | 13 | 1 | 0 | 0 | 0 | 14 |