Rethinking Multiculturalism
Reassessing Multicultural Education

Project Report Number 1
Surveying New South Wales Public School Teachers

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Executive Summary

This report provides insights into the current practices of multicultural education and the opinions and understandings of New South Wales (NSW) public school teachers around increasing cultural and linguistic diversity in schools and the broader Australian community. The report is the outcome of the first stage of the Rethinking Multiculturalism/ Reassessing Multicultural Education (RMRME) Project, a three-year Australian Research Council (ARC) Linkage Project between the University of Western Sydney, the NSW Department of Education and Communities (DEC) and the NSW Institute of Teachers. Surveying teachers about these and related matters seemed a useful first step in considering the state of multicultural education some forty years after its inception (Inglis, 2009). The project as a whole involved a state-wide survey – the focus of this report – as well as focus groups with teachers, parents and students in 14 schools in urban and regional NSW, and a professional learning program informing the implementation of action research projects in each school.

The survey was conducted in Term 2, 2011. All permanent teaching and executive staff in NSW public schools were invited to participate through their departmental emails. With 5,128 responses, the survey yielded a response rate of just under 10 per cent, providing, for the first time, a rich source of data on NSW DEC teachers and schools around issues of multicultural education and multiculturalism. The survey shows that while teachers are a distinct professional workforce which doesn't in any simple sense represent Australian society as a whole, it does display a remarkable cultural diversity which is often unacknowledged in research and debate about the teaching profession.

The survey responses show both a strong commitment amongst teachers to multiculturalism as a broad principle, and to the range of programs and practices aimed at addressing issues around equity and social justice, English language proficiency, intercultural understanding and racism in schools and society more broadly. The survey also reveals both significant commonalities and differences in teachers' professional and teaching experience, and commonalities and differences in attitudes: to cultural diversity and how it informs school communities, to students and parents within those communities, and to educational practices and the goals of multiculturalism. These commonalities and differences are examined in the context of various factors such as: the diversity of the school context, the experience and position of teachers, whether they are in regional or Sydney metropolitan schools, secondary or primary. The survey also draws attention to critical issues in teaching practices – limited awareness of departmental policies, divergent understandings of multiculturalism and associated key ideas, varying responses to the needs of students and contrasting views about the causes of educational success and failure of LBOTE students.

In the same year the survey was conducted, the Australian government released a revised version of its multicultural policy, *The People of Australia*. Prior to this moment Australia had seen a period of extended criticism of multiculturalism, cultural diversity and immigration, and panics around ethnic crime, refugees and religious fundamentalism. It was also a period in which education in NSW and Australia was undergoing major change and public debate – around a national curriculum, testing, coaching colleges and the success of Asian students. As a consequence, this report provides enormous insight into the ways multicultural education functions in NSW public schools today.

Key Findings

- The cultural profile of NSW public school teachers is more complex than generally acknowledged with enormous variation in the ways in which teachers describe their own cultural backgrounds and ancestries. This is evident in how the 5,128 respondents to the survey used 1,155 different descriptors of cultural heritage.

- The number of overseas-born teachers in NSW public schools reflects state and national population trends with the exception of teachers born in China, who were unrepresented in the survey sample.

- Many NSW public school teachers speak a first language other than English with 97 different languages reported by survey respondents.

- Respondents felt that multicultural education should be included in pre-service training and professional development programs. At present many teachers lack pre-service and/or postgraduate training in multicultural education and teaching ESL.

- Both early career (< 6 years experience) and more experienced teachers identified ESL as the most pressing multicultural education professional development need, in particular teachers from Sydney metropolitan schools.

- While respondents indicated that multicultural education had a number of goals, such as giving all students equal chances to share in Australia's social, political and economic life and achieving equity in student learning outcomes, proficiency in English language and literacy was rated the highest area of need.

- Ninety per cent of respondents identified English language and literacy proficiency in their top three preferences as an area of need of LBOTE students.

- Both parental support and attitudes to education were identified as key reasons for differences in the achievement of LBOTE students across all schools and English language proficiency was identified as a key reason for differences in the involvement of LBOTE parents in their children's education.

- While there is a high level of readership and knowledge of the NSW DEC's Anti-Racism Policy, awareness of the Multicultural Education Policy is limited. Almost 40 per cent of non-teaching executive respondents (ie principals and deputy principals), for example, had not implemented or did not know if the 2005 Multicultural Education Policy had been implemented in their school.

- NSW school teachers appear to be more open to diversity and more positive about anti-racism than the general Australian population though they are less likely to see that racism is a problem in society than the general Australian population.

- School executive are less likely to see that racism is a problem in schools compared to classroom teachers and teachers in secondary schools are more likely to see racism as a problem in schools than those in primary schools. Teachers from regional NSW were generally more likely to see racism as a problem in schools than those from Sydney regions.

- There is still a degree of confusion and varied understandings among teachers around key terms in multicultural discourse, such as multiculturalism, culture, intercultural understanding and social cohesion. This is a particularly pertinent finding given ACARA's foregrounding of intercultural understanding as a key capability to be fostered across the curriculum, and points to the critical engagement needed in professional learning for teachers and initial teacher education in this area.

Introduction

Despite considerable public support within Australia for cultural diversity, the national and international contexts since 2001 have heightened anxieties around immigration and social cohesion. This has exacerbated ongoing concerns regarding the lack of clarity about what multiculturalism means, the ways in which multicultural policy is currently managed and its usefulness within 21st century nation states. Following a decade or more of challenges to multiculturalism (Vertovec and Wessendorf, 2010; Koleth, 2010), in recent years pronouncements by leaders in the United Kingdom (UK) and Europe question its success (Henderson, 2011). Yet, in 2011, the Australian Government reaffirmed its commitment to multiculturalism in a new policy statement, *The People of Australia* (2011). Since the multiculturalism of the 1970s, however, the nature of diversity in Australia, as elsewhere, has changed dramatically due to intergenerational change, cultural adaptation, intermarriage, and the widening cultural, linguistic and religious diversity of Australia's immigrants and their children (Ang et al., 2002, 2006; Vertovec, 2006).

Within this context, multicultural education faces questions concerning its relevance, framework and modes of delivery. 'Multicultural education' covers a wide range of programs which aim to prepare all students for successful participation in Australia's culturally diverse society and to meet the particular needs of LBOTE students. This includes: English as a Second Language (ESL)[1], multicultural perspectives in the curriculum, anti-racism initiatives, community languages, community relations, and so on – and draws on diverse rationales – cultural maintenance, social equity, community harmony, cultural awareness. Yet many of these rationales, as with the notion of multiculturalism more generally, may need to be rethought if they are to retain their relevance in the culturally complex world of 21st century Australia (UNESCO, 2009; Race, 2010; Noble, 2011; Watkins 2011; Noble and Watkins, 2013), and within a broader notion of global citizenship as envisaged by the Melbourne Declaration (MCEETYA, 2008). These issues are of particular relevance given the forthcoming Australian National Curriculum's emphasis on intercultural understanding, a capability to be fostered across the curriculum. In what way do current practices of multicultural education promote intercultural understanding and what knowledges and skills do teachers require to assist students attain this capability?

These questions were among many that informed Rethinking Multiculturalism/Reassessing Multicultural Education (RMRME), a three-year Australian Research Council (ARC) Linkage project conducted jointly by the Institute for Culture and Society (ICS) at the University of Western Sydney (UWS), the NSW Department of Education and Communities (DEC), and the NSW Institute of Teachers (NSWIT). While also directed towards broader questions regarding multiculturalism, the project has aimed to shed light on the challenges posed by the increasing cultural complexity in NSW public schools and their communities in urban and rural areas, and the role education can play in social inclusion. The project grew out of an earlier ARC Linkage project involving the NSW DEC and UWS, *Cultural Practices and Dispositions to Learning*,

(CPLP) (see Watkins and Noble, 2008). In the process of investigating the differential achievement of students from Chinese, Pasifika and Anglo Australian backgrounds, among other things the CPLP found a prevalence amongst teachers to make use of essentialised notions of ethnicity in dealing with non-Anglo students which tended to impact on student learning. The former Multicultural Programs Unit (MPU)[2] within the DEC was keen to follow up on this finding and, as with the UWS project team, to rethink and reassess multicultural education. To do this, the RMRME project collected data from a number of sources: a large scale survey of NSW public school teachers, focus groups with parents, teachers and students in 14 targeted schools and site-specific action research projects in each of these schools. The project included primary/secondary, urban/rural, high/low socio-economic status (SES), high/low cultural diversity schools from across NSW. This report documents the findings of the survey with two additional reports, one on the focus group data and another on the school-based action research projects, to follow. Prior to this report, the survey findings were matched to data collected from surveying each of the 14 targeted schools and were used in training the school research teams who drew on the comparison of statewide data and that related to their own school communities to design their site specific projects. The varied use of these data in informing the research design of these individual school projects is detailed in the second of the forthcoming reports.

About the Survey

The survey was conducted during Term 2 of 2011. Distributed to the over 55,000 permanent teachers and executive staff in NSW public schools via their departmental email address, the survey yielded 5,128 responses, just short of 10 per cent of the overall DEC teaching population. Of the teachers who completed the survey 76.1 per cent were female and 22.3 per cent male (1.5% gave no response). This represents a slightly higher response rate by female teachers than their percentage of the DEC teaching population – 67.6 per cent female and 32.4 per cent male – but is reflective of the feminized nature of the profession. Teachers responding to the survey were asked to supply the name of their school to allow for cross referencing of survey responses with existing data on student population including SES, LBOTE and the geographical locations of schools.

Respondents came from a wide range of schools. In all, teachers from 70 per cent (n.1,554) of NSW public schools completed the survey with representation from primary, secondary and central/community schools in every region and school education group across the state[3].

Table 0.1 School Region: Respondents vs. NSW Public School Teachers, NSW, 2011.

Position	n	% Respondents	NSW Teachers (March 2012)
Northern Sydney	498	10.3%	10.4%
South Western Sydney	1114	23.0%	18.1%
Sydney	620	12.8%	12.0%
Western Sydney	619	12.8%	13.7%
Total Sydney	2851	58.8%	54.2%
Hunter/Central Coast	561	11.6%	13.5%
Illawarra and South East	437	9.0%	9.1%
New England	140	2.9%	3.3%
North Coast	348	7.2%	8.9%
Riverina	224	4.6%	4.7%
Western NSW	285	5.9%	6.2%
Total Regional	1995	41.2%	45.7%
Totals	**4846**	**100%**	**100%**

As is evident in Table 0.1, the response rate from regions was comparable to their percentage of the overall population of NSW public school teachers. The exception to this was in South Western Sydney where there was a difference of approximately 5 percentage points between the teachers who responded to the survey and their representation within the population of NSW public school teachers. More teachers from South Western Sydney may have been prompted to respond given the high LBOTE populations of schools in this region, on average 66 per cent, the highest across NSW. Yet this isn't borne out by the response rates of schools per their percentage of LBOTE population with a relatively even spread across schools. 20.9 per cent of surveys were returned from schools with populations that were over 70 per cent LBOTE while 23.3 per cent were returned by those with less than 5 per cent, suggesting a commitment to multicultural education by teachers no matter how culturally diverse their own school. The high response rate of teachers in South Western Sydney may also be a result of this region having the greatest number of DEC Multicultural/ESL Education consultants on the basis of its LBOTE enrolments. With six of these departmental officers compared to two in most other regions, their more frequent contact with schools may have prompted more teachers in this region to respond to the survey.

Table 0.2 Respondents by Percentage of LBOTE Student Enrolments at their School, NSW, 2011.

% LBOTE	n	%
>70%	1,073	20.9%
40–69.9%	696	13.6%
20–39.9%	732	14.3%
5–19.9%	1,030	20.1%
<5%	1,193	23.3%
No response/ Indeterminable	404	7.9%
Totals	**5,128**	**100%**

Table 0.3 Respondents by ICSEA Score of their School, NSW, 2011.

ICSEA Score	n	%
>1100	642	12.5%
1000–1100	1,177	23.0%
900–1000	2,365	46.1%
800–900	430	8.4%
<800	79	1.5%
No response/ Indeterminable	435	8.5%
Totals	**5,128**	**100%**

A more significant factor in terms of teacher response rate was the impact of SES. Schools in areas of a low SES – calculated in terms of the Index of Community Socio-Educational Advantage (ICSEA)[4] score, ie, below 1000 – were more likely to respond to the survey. In all, 56.0 per cent of teachers in schools with ICSEA scores below 1000 returned surveys compared to just 35.5 per cent with scores above 1000 (8.5% gave no response).

A larger proportion of schools with ICSEA scores below 1000 are located in South Western Sydney than any other region. This, combined with the high LBOTE student population in these schools, may also explain why there were more teachers from South Western Sydney among survey respondents. This finding in terms of SES is significant in other ways. It also suggests a continuing link between migrant populations and socio-economic disadvantage and, importantly, the role that teachers perceive multicultural education plays in addressing this inequality. This is a matter explored in more detail in Chapter Three where teachers' perspectives on the goals of multicultural education are considered. Overall, the survey provided responses from teachers across a broad range of NSW public schools yielding interesting insights into current practices of multicultural education across the state.

Chapter One
A Profile of NSW Public School Teachers

In this chapter we provide a profile of the teachers who responded to the survey, examining their cultural and linguistic background, the forms of cultural self-identification they employ and their training in areas of multicultural and ESL education. Much of the literature discussing the cultural make-up of the teaching population in Australia refers to it as being predominantly white or Anglo in comparison to the Australian population as a whole (Allard and Santoro, 2006; Santoro, 2007; Thomas and Kearney, 2008; Mills, 2009). Broadly speaking this is true. While 27.0 per cent of the Australian population were born overseas, this is only the case for 12.0 per cent of teachers in NSW, the most populous state with the highest migrant intake (Australian Bureau of Statistics (ABS), 2011). Yet, such a raw figure tends to mask the cultural diversity of the teaching population that is apparent, a workforce that is marked by increasing cultural and linguistic complexity (Reid, Collins and Singh, forthcoming).

The respondents to this survey provide a case in point with 20.8 per cent born overseas and half of those (10.9%) in non-English speaking countries. A total of 109 countries of birth were nominated by respondents with the main source countries: the United Kingdom (UK) (3.0%), India (1.6%), New Zealand (NZ) (1.3%) and Fiji (1.3%) similar to those of the broader Australian population: UK (5.3%), NZ (2.5%), China (1.8%) and India (1.5%). This is also similar to the overall population of NSW teachers[5]: UK (4.3%), NZ (1.06%), India (1.0%), and China (0.8%). One key difference is the under representation of teachers from China in comparison to the broader Australian population both as respondents to this survey and also within the total population of NSW teachers. The larger representation of teachers born overseas within the survey sample, compared to those in NSW as a whole, may be reflective of these teachers' greater affinity for issues around multiculturalism given their own experiences of migration and resettlement. Whatever their reasons for completing the survey, their responses provide a rich source of data on the cultural make-up of the teacher population of NSW.

Language Background

In addition to the wide array of countries of birth, there was considerable linguistic diversity within the sample. While 86.5 per cent nominated English as their first language, somewhat higher than Australian census data which records 80.7 per cent of Australians who speak English at home (a slightly different though comparable category), the 12.7 per cent of respondents with a LBOTE spoke a range of European, Asian and Middle Eastern languages. In all a total of 97 first languages were reported with the top five being: Hindi (1.6%), Greek, (1.2%), Chinese languages (Mandarin and Cantonese 1.2%)[6], Arabic (0.8%) and Italian (0.8%). These figures differ somewhat from the broader Australian population with Chinese languages (3%), Italian (1.5%), Arabic (1.4%), Greek (1.3%) and Vietnamese (1.2%) the most common languages other than English (LOTE). The broader NSW teacher population is different again with Arabic (1.5%), Greek (1.5%), Italian (1.2%), Chinese languages (1.0%) and Hindi (0.8%) being the most common LOTEs. Hindi, therefore, is spoken more widely within the survey sample than in the broader

Australian population and within the total population of NSW teachers. This is indicative of India and, to some extent, Fiji being the two largest non-English speaking source countries of respondents born overseas. Chinese languages may be the most common LOTE in the broader population but they are underrepresented within the survey sample and within the population of NSW teachers as a whole. Also, there were far fewer teachers who speak Vietnamese among the survey sample and within the overall NSW teaching population than in the broader Australian population.

Linguistic diversity was not only gleaned from questioning respondents about their first language. Data on any additional LOTEs spoken revealed not only a greater degree of diversity but a very different mix. More than a quarter of the survey sample (28.0%) indicated that they could speak one or more languages other than English. In all, respondents nominated 130 different languages which included a far greater number of European origin: French (7.1%), German (3.5%), Italian (3.4%) Greek (2.9%) and Spanish (2.0%) being the top five followed by Hindi (2.0%), as the top non-European LOTE. This greater representation of European languages may suggest that some of these LOTEs were learnt as a matter of academic study and may be a teaching subject for many respondents. Whatever the case, they give a fuller account of the linguistic diversity of the NSW teaching population.

Cultural Identity

In addition to country of birth and language, other data that added to the cultural profile of survey respondents was that elicited by a question about cultural background. Somewhat broader than the Australian census, which gathers data on a person's ancestry allowing for no more than two descriptors to be nominated, respondents to this survey had no such restrictions. While they were provided with a number of examples, such as Aboriginal, Chinese, Chinese-Australian, Anglo-Australian, Australian-Lebanese, etc, respondents could record any number of forms of identification. Taking full advantage of this, of the 5,128 responses received, respondents nominated 1,155 different cultural descriptors. Responses included varieties of Australian ancestry such as: 9th generation Australian, Anglo Australian dating back to the 2nd fleet, White Anglo Saxon Australian, Aboriginal and Australian, True blue, dinki di Aussie, Australian citizen, Australian with multicultural background, Australian-WOG. There were also numerous mixed ancestries such as variations of Chinese: Chinese/Hong Kong, Chinese-Khmer, Malaysian Chinese, Chinese Australian, Australian Chinese, Australian-born Chinese, Australian-born Cantonese Chinese; Australian of Chinese descent. Examples of other multiple ancestries included: Aboriginal/Irish, Australian/Chinese/Italian, American-Irish, Scottish, German, Norwegian, Dutch, British and Italian, Scottish, Irish, Chinese, Aboriginal Australian. Together with descriptors that drew on either single or multiple nation-based forms of identification – with variants within these – provincial, ethnic-specific and racial categories were also used: Yorkshire, Celtic, Keralite (South Indian), Maori, White Australian, South African Coloured. Others used language, eg, Arabic, religion: Christian, Hindu and geopolitical region: Asian, Middle Eastern and Pacific Islander, to describe

their cultural background, and a smaller number, clearly resistant to categorisation, chose broad descriptors such as European-cosmopolitan, Universal human, a combination of all cultures and even Alien!

What this broad range of descriptors attests to is not only a far greater degree of cultural diversity within the teaching population than can be determined from country of birth and language background, but more detail about the nature of this diversity. The various hyphenations, ordering of multiple descriptors and use of various non-nation-based forms of identification reveal a cultural complexity that is little acknowledged in the literature discussing the cultural make-up of Australian teachers. It is also suggestive of teachers' own awareness of the quite fluid and hybridised nature of cultural identity. The extent to which teachers apply this awareness more broadly in understanding the cultural backgrounds of their students is another matter taken up in forthcoming reports that draw on the focus group data and evaluations of the teacher-led action research in the 14 project schools.

Years of Service

Together with the cultural and linguistic diversity of survey respondents, data was also collected on teachers' experience, expertise and training in multicultural and ESL education. As is evident in Table 1.1 respondents held a range of positions: classroom teacher, ESL and other specialist teacher (ie support teacher for learning difficulties, librarian) and both teaching and non-teaching executive and, interestingly, the ratio of executive to non-executive staff was higher than the state average.

Table 1.1 Respondents' Current Position, NSW, 2011.

	Survey Respondents			NSW Public Schools
Positions	**n**	**%**	**% Combined**	**%**
Classroom Teacher	2,500	48.8%	68.5%	79.2%
ESL Teacher	348	6.8%		
Other Specialist Teacher	667	13.0%		
Executive – Teaching	1,013	19.8%	30.7%	20.8%
Executive – Non-teaching	558	10.9%		
No response	42	0.8%	0.8%	N/A
Totals	**5,128**	**100%**	**100%**	**100%**

Respondents not only held a range of positions within schools, they also had varying levels of experience. The average number of years of teaching of respondents was 20.4 compared to 15.4 for all DEC

teachers in 2011. On average, therefore, respondents tended to be more experienced, with 41.2 per cent having over 25 years experience. Although reflective of the number of executive who responded, this is considerably more than any other age bracket.

Table 1.2 Respondents' Years of Teaching, NSW, 2011.

	Survey Respondents		NSW Public Schools
Years	**n**	**%**	**%**
<6 years	610	11.9%	24.9%
6 – <15 years	1,035	20.2%	29.2%
15 – <25 years	1,232	24.0%	23.4%
≥25 years	2,114	41.2%	22.5%
No response/ Indeterminable	137	2.7%	N/A
Totals	**5,128**	**100%**	**100%**
Average	20.4 years		15.4 years

Initial Teacher Training

Teachers were also asked about the country in which they completed their initial teacher training. While 65 different countries were reported, indicative of the cultural diversity already discussed, the vast majority (92.2%) were trained in Australia. Of the remaining 7.9 per cent, the top four countries respondents nominated were: UK (1.2%), India (1.0%), NZ (0.9%) and Fiji (0.9%), mirroring the country of birth of teachers born outside Australia.

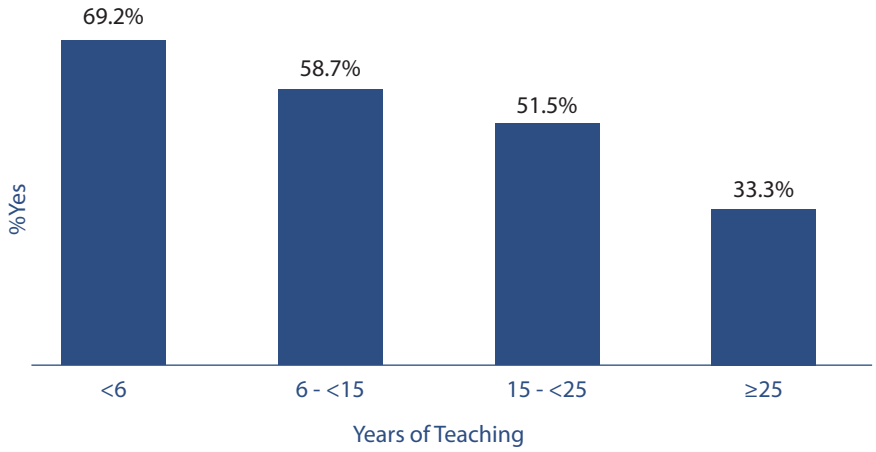
Table 1.3 Respondents' Top Six non-Australian Pre-service Training Countries, NSW, 2011.

Country	n	%
1. United Kingdom	62	1.2%
2. India	53	1.0%
3. New Zealand	47	0.9%
4. Fiji	45	0.9%
5. South Africa	29	0.6%
6. USA	27	0.5%
Other non-Australian countries	140	2.7%
Total	**403**	**7.9%**

Note: Percentage calculations are based on totals that include those who did not respond to the question, figures not shown here.

Data regarding teachers' training in multicultural and ESL education were also sought, not only to determine system-wide expertise in implementing current programs in these areas but, in advance of the National Curriculum's requirement that intercultural understanding be promoted by all teachers across the curriculum. Multicultural and ESL education were dealt with as distinct areas of expertise in the survey and are discussed here separately though ESL is simply one aspect of multicultural education which, as explained in the introduction, incorporates a range of programs including community liaison, inclusive curricula, community languages, anti-racism, etc. Firstly, in regards to multicultural education, less than half of respondents (47.5%) had received pre-service training in this area with there being a slightly higher percentage of primary school teachers (49.4%) than secondary teachers (45.4%) who had done so.

Figure 1.1 Multicultural Education (excluding ESL) in Pre-service Training vs. Years of Teaching, NSW, 2011.



Note: Percentage calculations are based on totals that include those who did not respond to the question, or whose response was indeterminable, figures not shown here.

There was, however, a clear trend towards increased pre-service training in multicultural education with teachers of less than six years experience more than twice as likely at 69.2 per cent to have had some training in this area (excluding ESL) compared to 33.3 per cent for those with more than 25 years of experience. This is an encouraging finding and may reflect the impact of the NSWIT's professional teaching standards which, since 2009, have required that initial teacher education programs ensure graduates receive training in aspects of multicultural education. Professional teaching standards were also adopted in 2011 by the Australian Institute for Teaching and School Leadership (AITSL), the national body now overseeing the accreditation of initial teacher education across Australia[7]. Yet, while the AITSL standards require that teacher graduates possess the professional knowledge requisite for teaching students of diverse cultural and linguistic backgrounds (AITSL, 2011, p. 5), there is little detail in the documentation as to how

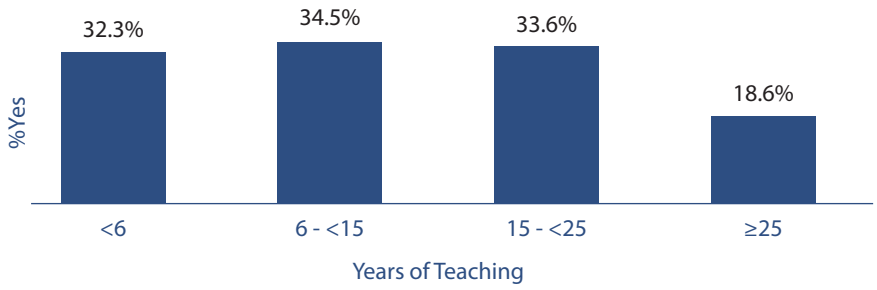
this is to be undertaken or what should be included in courses. Though pre-dating AITSL, Premier and Miller (2010) are highly critical of pre-service education that does not address the needs of students of diverse cultural and linguistic backgrounds across all units they undertake, or alternatively, in a core subject as a specialised focus. Many teacher education programs tend to favour an integrated approach that can result in token treatment of this subject matter (Santoro, 2007; Thomas and Kearney, 2008; Mills, 2009; Premier and Miller, 2010) and so, more specialised attention is considered preferable. This focus on addressing the needs of culturally and linguistically diverse (CALD) student populations within the AITSL standards, however, neglects the fact that multicultural education is far broader than this, incorporating – as does the National Curriculum's focus on intercultural understanding – the need to equip all students with the knowledges and skills required to navigate the cultural complexity of the transnational and globalised world in which we now live. It is these critical capacities, essential for living in culturally diverse societies, that initial teacher education needs to address more effectively. As it stands, the majority of respondents to this survey had no pre-service training in multicultural education whatsoever and this is a matter of concern.

The situation, however, is even worse when it comes to teachers' pre-service training in ESL with only 27.4 per cent indicating they possessed these qualifications. There was also a significant gap between primary and secondary teacher respondents in this area of training with 12.5 per cent more primary school teachers holding qualifications in teaching ESL compared to secondary teachers. Despite curriculum documents in NSW dating back to the late 1980s declaring that all teachers from kindergarten to Year 12 need to address the literacy needs of their students (NSW Department of Education, 1987), it seems this may still largely be seen as the responsibility of primary school and secondary English teachers. While ESL is not the same as teaching literacy, and requires additional skills related to second language acquisition, the greater number of primary school teachers with ESL qualifications may be a reflection of where this responsibility is still seen to lie. Many primary school teachers, however, often do have a greater responsibility for teaching ESL as they are more likely to be confronted with first phrase ESL students in their classrooms[8]. Many newly arrived migrants or refugees of high school age with ESL needs in metropolitan areas first attend an Intensive English Centre (IEC) for up to four terms prior to entering the mainstream. This is not the case for those of primary school age who are mainstreamed as soon as they enrol at a school. The majority of these students receive ESL support by a specialist ESL teacher, but there are many who do not, and so this responsibility then falls to the classroom teacher. Yet, while the number of respondents with pre-service training in ESL was relatively low, they were at least located in schools with higher percentages of LBOTE students. This is to be expected given the way in which ESL support to schools has been historically allocated in NSW, that is, a specific allocation of ESL teacher positions to a school determined by an annual survey which collects data

on the number of ESL student enrolments, their level of English language proficiency and time in an Austalian school. This targeted support may change with a proposed new resource allocation model to be introduced in NSW schools from 2015. Under this new policy of *Local Schools, Local Decisions*, while the relative need for ESL support in each school will continue to be determined by an ESL Annual Survey, schools will receive funding rather than a teaching allocation and it will be up to them to then determine how best to use their resources to meet the needs of their ESL students.

While there was a clear trend among respondents with less than six years experience to have had training in other aspects of multicultural education compared to each of the other age brackets, this was not the case with pre-service training in ESL. Here, there was little variation between those with less than 25 years of teaching experience, with the highest age bracket for pre-service training in this area being 6-15 years.

Figure 1.2 ESL in Pre-service Training vs. Years of Teaching, NSW, 2011.



Note: Percentage calculations are based on totals that include those who did not respond to the question, figures not shown here.

The major variation in this area was for those with 25 or more years experience with only 18.6 per cent of these teachers having pre-service qualifications in ESL. It seems to be far too early for either the NSWIT or AITSL professional standards relevant to ESL to have had any major impact on the teacher workforce, yet it is uncertain whether these would greatly increase the number of graduates with ESL qualifications anyway. AITSL simply requires graduates to 'demonstrate knowledge of teaching strategies that are responsive to the learning strengths and needs of students from diverse linguistic, cultural, religious and socio-economic backgrounds' (AITSL, 2011, p.5) and the NSWIT 'to demonstrate knowledge of a range of literacy strategies to meet the needs of all students' with one group being Non-English Speaking Background students (NSWIT, 2005, p.5)[9]. In elaborated requirements for the mandatory areas for initial teacher education (ITE) in NSW the NSWIT does provide a little more detail. It requires that programs ensure graduates have examined and developed strategies in relation to linguistic minority students such as through ESL education but there is no stipulation from either body that teaching graduates require specific training in teaching ESL. If anything, the NSWIT standards may create

confusion among trainee teachers as to just what the literacy needs of NESB/LBOTE students might be in listing them along with Aboriginal and Torres Strait Islander students, those with Special Education Needs and students with Challenging Behaviours. Also, as mentioned, while literacy and ESL teaching are related they are not one and the same and problems emerge if specific needs around second language acquisition are not met (McKay, 2001, Lo Bianco, 2002, Miller and Windle, 2010). The growing number of students from migrant and refugee backgrounds who have completed the greater part of their schooling in Australia and now experience major problems with academic literacy – the so-called Generation 1.5 – is testament to this (Thonus, 2003; Benesch, 2008; Williamson, 2012).

Of those already in the profession, it was ESL teachers who were most likely to have had pre-service training in teaching ESL. At 49.1 per cent of those surveyed, this was much higher than general classroom teachers at 27.6 per cent and other specialist teachers at 24.4 per cent. While it is to be expected that ESL teachers would have higher rates of pre-service training in this area, there are a considerable number – over a half of responding ESL teachers – who, on entering the profession, did not. Given ESL teachers often fill fractional positions based on the number of ESL students in a school; this responsibility may be performed by teachers of other subjects without the requisite training. Yet, what is even more a concern is that only 27.6 per cent of classroom teachers who responded had pre-service ESL training. In 2012, while 137, 487 students were eligible for ESL (remembering support is allocated on student numbers in individual schools), only 86, 661 actually received it. Over 46,000 ESL students, therefore, needed to have their ESL needs met within the mainstream by their classroom teacher, the vast majority of whom, in terms of respondents to this survey, had no pre-service training in ESL.

Postgraduate Qualifications in Multicultural and ESL Education

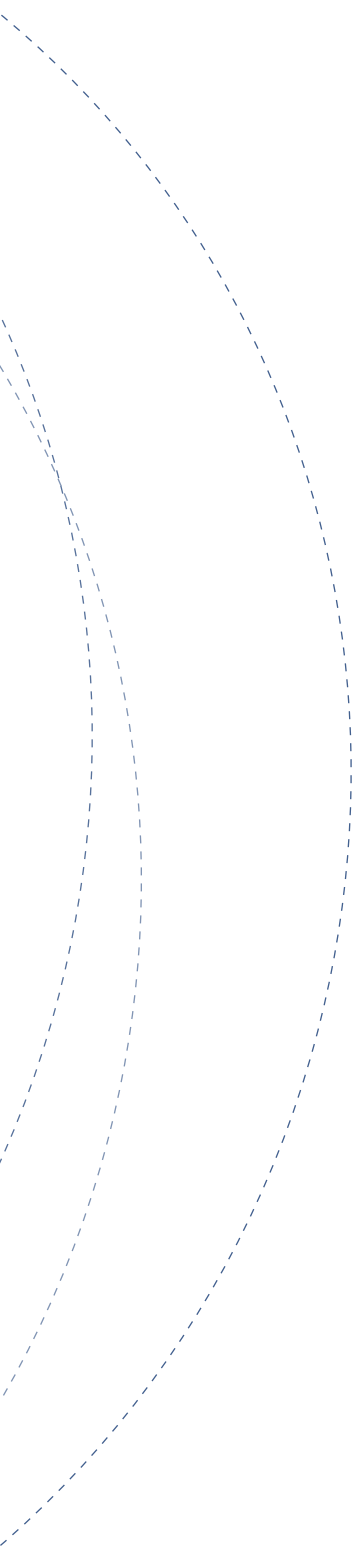
Respondents were also asked if they had any postgraduate training in either multicultural or ESL education. The latter fared much better here with 11.5 per cent of respondents having ESL postgraduate qualifications compared to 7.1 per cent in other aspects of multicultural education. There was no significant difference here between primary and secondary teachers and, as might be expected, it was the more experienced teachers who had undertaken postgraduate training in multicultural education, in particular those with 15 or more years experience: at 8.2 per cent for 15-25 years and 7.7 per cent for over 25 years experience. This is compared to 5.9 per cent for 6-15 years and just 4.4 per cent for those with less than six years experience.

Postgraduate training in other aspects of multicultural education also varied across position with ESL teachers, at 16.7 per cent, more likely to have undertaken this compared to 7.0 per cent for non-teaching executive

and just 5.9 per cent for classroom teachers. In terms of postgraduate training in teaching ESL, once again it was the more experienced teachers who held these qualifications with 13.1 per cent for those with over 25 years experience, 12.6 per cent for 15-25 years, 9.4 per cent for 6-15 years and 6.4 per cent for those with less than six years experience. Importantly, it was the ESL teachers among these respondents who were most likely to have these qualifications at a rate of 61.2 per cent compared to 7.3 per cent for classroom teachers, 6.6 per cent for teaching executive and 9.3 per cent for non-teaching executive. This finding is significant if read in conjunction with the number of ESL teachers with pre-service qualifications (49.1%). It would suggest that many who take up ESL positions without the required pre-service training, once in the profession, complete postgraduate study to acquire this expertise. It may also be indicative of a commitment to ongoing professional development among trained ESL teachers.

Conclusion

This data on the background of teachers who responded to the survey not only yielded important insights into the cultural and linguistic diversity of the teaching profession, which is very rarely reported, but valuable information in terms of their experience and expertise in relation to multicultural and ESL education. Despite state and national teacher accreditation bodies setting professional standards in these areas, which is an important move; these are yet to be felt in any significant way and may even require strengthening. The findings indicate that there are many teachers who lack either pre-service or postgraduate training in multicultural and ESL education. This is especially pertinent in terms of state-wide planning for the effective integration of intercultural understanding as a cross-curriculum focus in the National Curriculum and new NSW syllabus documents. This gap may need to be addressed through professional learning, a topic which is the focus of the next chapter.



Chapter Two

Teachers and Professional Learning in Multicultural Education

Respondents to the survey were also asked a number of questions related to the professional learning they had undertaken around multicultural education since entering the profession. Following the Institute of Teachers Act in 2004 and the establishment in NSW of this professional body to improve and monitor standards, all teachers accredited after this time are required to undertake 100 hours of professional learning every five years. This Act is shortly to be amended whereby this requirement for accreditation will be extended to all teachers within the profession (NSW DEC, 2013). Professional learning is offered to teachers in various forms, such as through school-based programs, those provided by the NSW DEC, and NSWIT accredited courses often conducted in conjunction with a participating university. Such forms of professional development are essential for teachers to keep abreast of changes to curriculum, the latest educational research and also demographic changes such as variations in migrant and refugee intakes which can impact on school enrolments and the delivery of curriculum. This chapter explores the forms of professional learning teachers have engaged in around multicultural education, what they perceive as their needs in this area and when they feel this professional learning is best delivered.

Professional Learning in Multicultural Education

Respondents were asked to indicate if they had undertaken professional learning in any of the six areas of multicultural education shown in Table 2.1.

Table 2.1 Respondents' Professional Learning in Multicultural Education, NSW, 2011.

	Classroom Teachers	ESL Teachers	Other Specialist Teachers	Executive (Teaching)	Executive (Non-teaching)	All
Aspects	**% Yes**	**% Yes**	**% Yes**	**% Yes**	**% Yes**	**% Yes**
Teaching English as a Second Language (ESL)	30.3%	95.1%	34.5%	39.5%	42.5%	38.5%
Promoting positive community relations	45.0%	52.0%	53.2%	64.5%	75.4%	53.7%
Developing intercultural understanding	44.1%	58.3%	53.8%	53.6%	57.9%	49.8%
Teaching a culturally inclusive curriculum	52.0%	67.5%	57.4%	66.8%	69.9%	58.7%
Incorporating anti-racism strategies	49.7%	64.4%	55.5%	70.6%	81.2%	59.2%
Teaching refugee students	23.5%	63.8%	31.8%	30.7%	32.6%	29.8%
None	21.6%	2.3%	14.7%	8.3%	4.5%	14.8%

Survey Question 14. Since beginning teaching, has your professional learning included any of the following aspects of multicultural education? Note: Percentage calculations are based on totals that include those who did not respond to the question, figures not shown here.

A wide range of professional learning experiences were reported with 'incorporating anti-racism strategies' at 59.2 per cent and 'teaching a culturally inclusive curriculum' at 58.7 per cent being the most common. The high rate of professional learning in these related areas no doubt stems from the extensive training offered to teachers following the release of the NSW Department of Education's Anti-Racism Policy in 1992 and the revised policy in 2005. Those areas where professional learning was least common were 'teaching ESL' at 38.5 per cent and 'teaching refugee students' at 29.8 per cent. Most worrying, however, is the 14.8 per cent of respondents who indicated they had not engaged in any professional learning in any aspect of multicultural education.

When professional learning was observed across position, more than one fifth of classroom teachers reported they had not undertaken any professional learning in these aspects of multicultural education compared to only 4.5 per cent for non-teaching executive and 2.3 per cent for ESL teachers. While it is the latter two groups who tend to take the lead on issues around multicultural education in schools, the relatively high percentage of classroom teachers without any professional learning in these areas is worrying, particularly given the requirement in the National Curriculum for all teachers to promote intercultural understanding across the curriculum which professional learning in these areas would support.

Professional Learning Needs

Data were also sought on teachers' professional learning needs in multicultural education and whether there was any variation between the perceived needs of early career teachers (ECTs) ie those with less than six years experience and those who are more experienced.

Table 2.2 Perceptions of Early Career Teacher Multicultural Education Professional Learning Needs, NSW, 2011.

Aspects	n 1st pref. (n 1–3 pref.)	% 1st pref. (% 1–3 pref.)
Teaching English as a Second Language (ESL)	1,746 (2,714)	34.0% (52.9%)
Promoting positive community relations	558 (2,204)	10.9% (43.0%)
Developing intercultural understanding	999 (3,405)	19.5% (66.4%)
Teaching a culturally inclusive curriculum	1.052 (3,483)	20.5% (67.9%)
Incorporating anti-racism strategies	549 (2,422)	10.7% (47.2%)
Teaching refugee students	145 (877)	2.8% (17.1%)
No response	79	1.5%
Totals	**5,128**	**100%**

Survey Question 15. What aspects of multicultural education do early career teachers need the most assistance with? (Please rank the three most important options by numbering them from 1 to 3)

Respondents felt ECTs had a range of professional learning needs in multicultural education but it was 'teaching ESL' at 34.0 per cent that was considered the most pressing in terms of first preferences. When respondents' first three preferences were taken into account, it was 'teaching a culturally inclusive curriculum' at 67.9 per cent, 'developing intercultural understanding' at 66.4 per cent and 'teaching ESL' at 52.9 per cent that were identified as the top three areas of need. Teaching ESL was seen as a significantly higher professional learning need for ECTs in primary schools at 41.6 per cent compared to 27.9 per cent for those in secondary schools. Once again, this may be a function of primary schools teachers being seen, rightly or wrongly, as shouldering the major responsibility for the language and literacy education of all students in Kindergarten to Year 6 including ESL students compared to teachers in secondary schools who may have different subject specialities and where IECs may be available to cater for the needs of new arrivals in metropolitan areas. When the top three preferences were taken into account, the professional learning needs for primary and secondary teachers were similar to those of the general population of respondents though, 'incorporating anti-racism strategies' assumes greater significance, especially among secondary teachers.

Significant differences in professional development needs also emerged between schools located in the Sydney metropolitan area and those in regional NSW. All Sydney metropolitan schools indicated a strong preference for professional development in 'teaching ESL' while the first preferences for regional NSW schools differed with much less variation between selections. When the top three preferences of respondents were taken into account, those in Sydney schools included 'teaching a culturally inclusive curriculum', 'developing intercultural understanding' and 'teaching ESL'. The top three preferences for regional schools included 'incorporating anti-racism strategies' rather than 'teaching ESL', with the exception of New England which included 'promoting positive community relations' in their top three. These findings are largely a reflection of differences in student enrolments between schools in the Sydney metropolitan area and those in regional NSW. Given 90 per cent of LBOTE students are located in the Sydney metropolitan area; it is understandable that teaching ESL is a more pressing professional development need in these schools. This is particularly the case in South Western Sydney which has the highest numbers of LBOTE students and where 51.3 per cent of teachers indicated teaching ESL was their first preference for professional learning, a figure rising to 71.9 per cent when teachers' top three preferences were included.

While these findings suggest that there are various professional learning needs for ECTs in multicultural education, developing expertise in teaching ESL was the most common first preference. This was also the case when this question was correlated with responses from the ECTs themselves with 41.3 per cent listing 'teaching ESL', as their first preference. There were comparable results to the overall research population when ECTs top three preferences where taken into account.

Table 2.3 Early Career Teachers' Own Perceptions of Multicultural Education Professional Learning Needs, NSW, 2011.

	<6 years teaching experience
Aspects	**% 1st pref. (% 1–3 pref.)**
Teaching English as a Second Language (ESL)	41.3% (61.5%)
Promoting positive community relations	10.3% (44.3%)
Developing intercultural understanding	15.2% (61.3%)
Teaching a culturally inclusive curriculum	19.0% (65.9%)
Incorporating anti-racism strategies	10.5% (40.8%)
Teaching refugee students	2.3% (22.6%)
No response	0.8%
Totals	**100%**

Survey Question 15. What aspects of multicultural education do early career teachers need the most assistance with? (Please rank the three most important options by numbering them from 1 to 3)

Data were also collected on the professional learning needs of more experienced teachers and, interestingly, they closely mirror those of teachers relatively new to the profession. There was, however, less variation across responses. Again, 'teaching ESL' was the highest first preference (27.4% – compared to 34.6% for ECTs). When respondents' first three preferences were taken into account, 'teaching a culturally inclusive curriculum' at 67.0 per cent, 'developing intercultural understanding' at 60.7 per cent and 'teaching ESL' 47.0 per cent were identified as the top three areas of need. 'Teaching refugee students' was again the lowest preference, although higher than for ECTs (8.1% first preference – compared to 2.9% for ECTs – and 27.4% first to third preference – compared to 17.1% for ECTs). As with ECTs, 'teaching ESL' was nominated as a significantly higher professional learning need for more experienced teachers in primary schools (6.2% higher as a first preference, and 9.1% higher for first to third preferences) than secondary schools. When the first three preferences were taken into account, these mirrored the professional learning needs identified for ECTs, with primary school respondents aligning with the general results and those from secondary schools rating the need for professional learning in 'incorporating anti-racism strategies' at 47.0 per cent as higher than the need for 'teaching ESL' at 42.2 per cent.

The similarity with ECTs also extended to the differences in professional learning needs between Sydney metropolitan schools and those in regional areas. All schools within the Sydney metropolitan area indicated a strong first preference for professional learning in 'teaching ESL',

while the first preferences for regional NSW differed with less variation between selections. When respondents' first three preferences were taken into account, once again, those for Sydney schools included 'teaching a culturally inclusive curriculum', 'developing intercultural understanding' and 'teaching ESL'. As with the professional learning needs of ECTs, the top three preferences for more experienced teachers in regional schools included 'incorporating anti-racism strategies' rather than 'teaching ESL', with the exception of New England where 'promoting positive community relations' was included in their top three. Again, these findings reflect student enrolments whereby far the highest number of LBOTE students is located in the Sydney metropolitan region and especially South Western Sydney.

The most pressing professional development need that teachers with more than 15 years experience identified for themselves was also 'teaching ESL'. While only 28.0 per cent nominated this as a first preference, compared to 41.3 per cent for ECTs, it is still significant and was followed closely by 'teaching a culturally inclusive curriculum' at 21.1 per cent. When the more experienced teachers' first three preferences were taken into account, 'teaching a culturally inclusive curriculum' (68.2%) and 'developing intercultural understanding' (61.2%) were again the highest two preferences, although 'incorporating anti-racism strategies' (46.8%) was marginally higher than 'teaching ESL' (46.3%).

The Timing of Professional Learning in Multicultural Education

Respondents were also asked about what they felt was the most effective time to receive professional learning in multicultural education such as during their initial teacher training, the first years of teaching, once established in the profession through in-servicing or by undertaking postgraduate study. By far the highest first preference that respondents nominated was pre-service teacher qualification courses at 34.3 per cent. This is a significant finding as it demonstrates that those already in the profession feel far more training is required in multicultural education prior to entry to the profession. This result is also important in terms of what it reveals about 'how' this expertise should be acquired. Respondents were three times more likely to nominate units of study rather than practicum teaching experience, suggesting these teachers felt there were theoretical understandings that beginning teachers needed around multicultural education that cannot be gleaned from the hands-on experience of practicum. In fact, both mentoring and teaching experience in the first years were rated as more effective times to learn about multicultural education than pre-service practicum Also, the combined total of first preferences for 'through mentors in the first years of teaching' (18.2%), 'through teaching experience in the first years'(17.2%) and through 'in-service professional development' (16.8%) at 52.2 per cent suggest respondents felt professional learning in multicultural education needed to be ongoing and not simply a bank of knowledge and skills acquired during their initial teacher training. This was also evident when respondents' first three preferences were

taken into account with most teachers opting for 'through in-service professional development' at 69.0 per cent. Similar results were recorded for primary and secondary school teacher respondents with consistency in findings across regions.

Table 2.4 Opinion on the Most Effective Time for Professional Learning on Multicultural Education, NSW, 2011.

Timing of Professional Learning	n 1st pref. (n 1–3 pref.)	% 1st pref. (% 1–3 pref.)
As units in pre-service teacher qualification courses	1,758 (2,935)	34.3% (57.9%)
Through practicum teaching experience	558 (1,835)	10.9% (36.2%)
Through mentors in the first years of teaching	932 (3,200)	18.2% (63.1%)
Through teaching experience in the first years	880 (3,188)	17.2% (62.9%)
Through in-service professional development	863 (3,499)	16.8% (69.0%)
Through postgraduate study	78 (480)	1.5% (9.5%)
No response	59	1.2%
Totals	**5,128**	**100%**

Survey Question 17. When do you believe professional learning on multicultural education is most effective? (Please rank the three most important options by numbering them from 1 to 3)

Conclusion

These responses to questions about professional learning in multicultural education reveal much about teachers' current needs in this area and also gaps in teacher knowledge. Overwhelmingly, respondents from schools in metropolitan Sydney indicated they required professional development in teaching ESL. While topics such as 'developing intercultural understanding' and 'teaching culturally inclusive curriculum' were also identified as areas of need, 'teaching ESL' was by far the most common first preference in these schools. This was especially the case for ECTs, but even those with more than 15 years experience felt they needed professional development in this area. Teaching ESL was more likely to be nominated by primary rather than secondary school teachers as their first preference for professional development around multicultural education suggesting it is the former who see themselves as shouldering the greater responsibility for teaching language and literacy to LBOTE students. With 'teaching ESL' featuring so prominently, the ways in which this professional development need can be met requires consideration at a system level. The teachers who responded to this survey indicated that professional learning in multicultural education prior to entry to

the profession is particularly important and so there are significant implications here for initial teacher education (ITE). The current AITSL standards providing accreditation of ITE may simply be far too vague and may need to specify that degree programs in ITE include training in ESL. At present there is no requirement to do so and, as a result, many do not.

There are also professional development implications for those already in the profession. A key finding of this survey is that at least one in five classroom teachers had not undertaken any professional development in multicultural education including ESL and a range of topics pertinent to understanding the cultural diversity within schools and the broader Australian community. Perhaps multicultural education is still viewed by these teachers as the responsibility of school executive and ESL teachers, both of whom indicated high levels of professional learning in these areas. Given many ESL students are mainstreamed, however, and do not receive targeted ESL support, all teachers require this expertise. This is also the case for teachers in regional NSW where an increasing number of refugees with ESL needs are being resettled. ESL, though, is only one facet of multicultural education. The focus on intercultural understanding in the National Curriculum presents another pressing professional development need. New legislation that amends the scope of the NSWIT Act 2004 that requires all teachers to have at least 100 hours of professional learning over each five year period to remain accredited may prompt more teachers to either acquire or further their expertise in multicultural education and teaching ESL[10]. Professional learning in these areas, however, also needs to be easily accessible, particularly for teachers in regional schools. The relatively high numbers of respondents – almost 60 per cent – who had completed professional learning in anti-racism, shows the effectiveness of a targeted approach that is centrally coordinated by DEC personnel. In addressing current gaps in teacher knowledge around teaching ESL, and to ensure the effective implementation of the National Curriculum capability of intercultural understanding, a coordinated, systemic approach to professional development should be given priority.

Chapter Three
Multicultural Education in Schools

While the focus of the previous chapters has been on teachers, their background, qualifications and professional development needs, here we move to an examination of the ways in which multicultural education is practised in schools drawing on survey responses about the needs of LBOTE students, the goals of multicultural education and policy implementation. As already mentioned, multicultural education is multifaceted, encompassing various programs and services including inclusive curriculum and pedagogy, ESL, anti-racism education, community relations, refugee support and school organisation and culture. Although multicultural education aims to ensure all students develop the necessary capacities to navigate the cultural complexity of contemporary Australia, meeting the needs of LBOTE students is of central importance. It is vital, therefore, to gauge whether teachers feel LBOTE students have particular learning needs and, if they do, what these might be and what teachers see as the most effective means of addressing these.

The Needs of LBOTE Students

Over 70 per cent of survey respondents indicated that LBOTE students did have particular learning or support needs with a further 26.2 per cent feeling this was sometimes the case.

Table 3.1 Opinion on the the Most Important Areas of Need for LBOTE Students, NSW, 2011.

Areas of Need	n 1st pref. (n 1–3 pref.)	% 1st pref. (% 1–3 pref.)
English language and literacy	3,258 (4,527)	64.8% (90.0%)
Content knowledge in particular subject areas	204 (2,031)	4.1% (40.4%)
Understanding of Australian society	374 (2,254)	7.4% (44.8%)
First language instruction/ maintenance	266 (1,216)	5.3% (24.2%)
Developing a sense of inclusion & belonging	737 (3,401)	14.7% (67.6%)
Recognition of cultural identity	167 (1,520)	3.3% (30.2%)
No response	22	0.4%
Totals	**5,028**	**100%**

Survey Question 19. If you answered 'Yes' or 'Sometimes' above (Question 18. Do you believe students from language backgrounds other than English have particular learning and /or support needs?), please rank the three most important areas of need of students from language backgrounds other than English by numbering them from 1 to 3.

Of these respondents 64.8 per cent believed the most important area of need for these students was 'English language and literacy', far ahead of the other needs listed in Table 3.1 such as 'developing a sense of inclusion and belonging' at 14.7 per cent, and 'understanding Australian society' at 7.4 per cent. The figure for English language and literacy, however, rises to 90 per cent when respondents' top three preferences are taken into account, with very little variation in response between primary school teachers at 89.5 per cent and secondary teachers at 88.5 per cent. This is significant especially when considered in conjunction with the professional learning needs of teachers discussed in the previous chapter. The majority of respondents not only felt that LBOTE students have English language and literacy needs but many of these teachers indicated that they lack the necessary expertise in teaching ESL to assist these students. Also significant is that, while both primary and secondary teachers see English language and literacy as an area of need for LBOTE students, it was primary teachers who were more likely to nominate ESL as a professional development need (see p.25) suggesting many secondary teachers may feel this is not their responsibility.

While English language and literacy was by far the most commonly identified area of need for LBOTE students, when respondents first three preferences were taken into account 'developing a sense of inclusion and belonging' rose to 67.6 per cent with very little variance once again between the responses of primary teachers at 65.9 per cent and secondary teachers at 66.1 per cent. Respondents, therefore, not only felt that key skills such as literacy were important for LBOTE students but that they needed to develop strong affective ties to their school and the broader community. 'Developing all students' intercultural understanding' and 'teaching a culturally inclusive curriculum' would no doubt assist LBOTE students' sense of inclusion. It is interesting, therefore, that as with literacy and teaching ESL, students needs around belonging closely mirror teachers' professional learning needs around ways this could be achieved (see p.24).

Yet, cultural inclusion should not be perceived as something quite distinct from improving LBOTE students' English language and literacy and their overall academic achievement, both arguably more concrete indicators of belonging that challenge forms of structural inequality. In fact, when respondents were asked what they felt was the most effective means of fostering cultural inclusiveness, it was 'improving all students' academic outcomes' at 78.9 per cent that was the most highly rated.

Other strategies such as 'implementing anti-racism' and 'improving intercultural relations among students', more obviously associated with promoting inclusiveness, were also rated highly. Overall, respondents indicated there were various ways that cultural inclusiveness was fostered but together they seemed allied around the promotion of ethics and equity.

Table 3.2 Effectiveness of Strategies for Fostering Cultural Inclusiveness, NSW, 2011.

Strategies	% Effective (4 & 5)
Increasing involvement of parents from culturally and linguistically diverse backgrounds	72.7%
Holding events to celebrate cultural diversity	66.7%
Including Anglo-Australian heritage more	31.5%
Implementing anti-racism strategies	74.7%
Developing cross-cultural curriculum	72.7%
Improving all students' academic outcomes	78.9%
Providing bilingual instruction	29.8%
Improving intercultural relations among students	77.9%
Including Aboriginal perspectives in the curriculum	67.2%
Accommodating diverse cultural learning styles	70.4%

Survey Question 20. Please rate each of the following school strategies in terms of their effectiveness in fostering cultural inclusiveness along a scale of least to most effective (Likert Scale – 1=least effective, 5=most effective). Note: Percentage calculations are based on totals that include those who did not respond to the question, figures not shown here.

The Goals of Multicultural Education

This focus on ethics and equity is similarly evident in the survey responses about the goals of multicultural education. While respondents rated a number of goals quite highly with 'developing proficiency in English language and literacy' at 90.2 per cent, 'giving all students equal chances to share in Australia's social, political and economic life' at 89.5 per cent and 'achieving equity in student learning outcomes' at 89.0 per cent, these goals have both an ethical dimension and a clear intent around equity. In relation to this, respondents were also asked if they felt there were differences in the academic achievement of students from different cultural and linguistic backgrounds. More than three quarters of the research population (77.4%) believed differences were evident while 10.5 per cent did not and a further 10.4 per cent did not know. The survey did not focus on differences between students from particular cultural or linguistic groups nor on whether the differences signalled under or over achievement but instead sought respondents' perspectives on what might be the reasons behind this differential achievement.

Table 3.3 Opinion on the Goals of Multicultural Education, NSW, 2011.

Goals	% Important (4 & 5)
Developing shared social values	77.2%
Achieving equity in student learning outcomes	89.0%
Giving students the right to maintain and develop their cultural heritage	73.0%
Giving all students equal chances to share in Australia's social, political and economic life	89.5%
Combating racism and discrimination	89.6%
Developing students proficiency in English language and literacy	90.2%
Developing harmonious cross-cultural relations and intercultural understanding	88.2%
Developing a commitment to Australian identity	67.8%
Fostering of skills in languages other than English	44.9%

Survey Question 21. What do you see as the main goals of multicultural education? Please rate each of the following along a scale of least to most important. (Likert Scale – 1=least important, 5=most important). Note: Percentage calculations are based on totals that include those who did not respond to the question, figures not shown here.

While a number of factors were considered important by those who felt differences were evident, English language proficiency again featured prominently at 85.8 per cent. Proficiency in English seems a recurrent issue in this survey with respondents not only identifying it as an important area of need for LBOTE students, a chief goal of multicultural education, and teaching ESL an area in which many felt they required professional development, but here it is also seen as a key rationale for the differential achievement of students from different cultural and linguistic backgrounds, well in advance of factors such as socio-economic background and behavioural issues.

The importance attributed to the relation of language proficiency and socio-economic background to academic achievement, however, varied across schools. In those with particularly low ICSEA scores (that is below 800), socio-economic background was understandably considered a more significant factor. As ICSEA scores increase, the impact of the socio-economic background of specific groups declines and English language proficiency increases with some levelling out in the more affluent schools over 1100. Other factors that respondents felt contributed to the differential academic achievement of LBOTE students were parents' attitude to education at 85.1 per cent and the support they provided at 85.4 per cent. Both of these factors were not only judged to be of similar significance to English language proficiency but remained consistently high across schools with varying ICSEA scores.

Table 3.4 Opinion on the Reasons for Differences in Academic Achievement for Students from Different Cultural /Linguistic Backgrounds vs. Respondents' School's ICSEA Score, NSW, 2011.

Reasons	<800	800-900	900-1000	1000-1100	>1100
The learning styles of specific groups	60.7%	59.6%	55.8%	58.2%	61.8%
The socio-economic backgrounds of specific groups	85.7%	70.3%	69.6%	66.4%	63.6%
The cultural values of specific groups	75.0%	70.0%	73.9%	72.2%	76.2%
Parental support	92.9%	84.9%	85.9%	84.4%	85.5%
English language proficiency	69.6%	84.9%	86.4%	86.6%	83.1%
Behavioural issues	69.6%	56.4%	54.6%	51.9%	46.1%
Parents' attitudes to education	92.9%	87.5%	84.2%	85.9%	84.7%

Survey Question 24. If 'yes' (Question 23. Do you think there are differences in the academic achievement of students who are from different cultural/linguistic backgrounds?), what do you believe are the reasons for the differences? Please rate each of the following along a scale of least to most important. (Likert Scale – 1=least important, 5=most important). Note: Percentage calculations are based on totals that include those who did not respond to the question, figures not shown here.

LBOTE Parents' Involvement in Schooling

The issue of LBOTE parents' attitudes to education was followed up with a separate question about parents' expectations of their children. Over three-quarters of respondents (76.2%) believed that parents of different cultural and linguistic backgrounds had different educational expectations for their children, 12.9 per cent indicated there was no difference and 8.7 per cent did not know (2.2 % did not respond). The reasons behind these differences may be manifold. Judging from Table 3.4, respondents clearly felt they had a considerable impact on the achievement levels of students no matter what the school. These differences may relate to the high expectations of many parents from Chinese, Indian and other Asian backgrounds whose children tend to excel within the NSW system (Watkins and Noble, 2013). They may also relate to what many see as the low expectations of parents from other cultural groups. Perceptions of different parental expectations are difficult to pursue in any meaningful way through a survey and were given more attention within the focus groups with parents, teachers and students from the 14 project schools; the findings of which are to be released in a separate report forthcoming in 2014.

Together with holding high expectations, parents' involvement in their children's education has long been recognised as having a significant impact on students' academic performance (Toomey, 1996; Perry-Indermaur, 2004; Epstein et al., 2009). This involvement occurs in various forms: P and C activities, fundraising, canteen duty, acting as a helper for children's reading through to parents assisting their children with their homework. Parents' level of involvement, however, differs markedly and respondents to the survey were asked whether they felt this was the case with parents from different cultural and linguistic backgrounds. Over 80 per cent of respondents were of the view that parents of different cultural and linguistic backgrounds did display different levels of involvement in their children's school, while only 6.3 per cent indicated there was no difference and 10.2 per cent did not know.

Table 3.5 Opinion on the Reasons for Differences in Involvement of Parents from Different Cultural and Linguistic Backgrounds, NSW, 2011.

Reasons	% Important (4 & 5)
Work commitments	55.7%
Cultural values	71.8%
Different understandings of Australian schooling	73.9%
English language proficiency	86.8%
Not feeling welcome	46.6%

Survey Question 26. If 'yes' (Question 25. Do you think there are differences in the involvement of parents from different cultural/linguistic backgrounds in the school?), what do you believe are the reasons for the differences? Please rate each of the following along a scale of least to most important. (Likert Scale – 1=least important, 5=most important). Note: Percentage calculations are based on totals that include those who did not respond to the question, figures not shown here.

While respondents felt there were various reasons for this, 'English language proficiency' at 86.8 per cent was considered the most significant followed by 'different understandings of Australian schooling' at 73.9 per cent and 'cultural values' at 71.8 per cent. Although it is not possible to determine if respondents felt cultural values were having a positive or negative impact, clearly there is evidence that English language proficiency and understanding of Australian schooling may be inhibiting parents' participation in their children's education. This is a matter of concern given respondents felt that one of the chief goals of multicultural education is to achieve equitable outcomes for all students. Without the necessary involvement of their parents in their schooling this may be far more difficult for many LBOTE students. Most of the reasons listed in Table 3.5, however, tend to attribute the causes for any lack of involvement to the parents themselves. The one exception to this is 'not feeling welcome' which was rated the least important of all options. Perhaps if LBOTE parents, rather than teachers, had been surveyed the results here may have been quite different. Whatever the case, it is quite

clear that the teacher respondents felt the involvement of LBOTE parents in their child's education was an issue and, if the goals of multicultural education are to be met, this is something schools need to address.

Table 3.6 Opinion on Parties Responsible for Engaging LBOTE Parents, NSW, 2011.

Positions/Groups	% Important (4 & 5)
Principal	82.0%
Classroom Teacher	73.8%
Parent Associations e.g. Parents and Citizens (P&C)	72.6%
LBOTE parents	65.8%
Community Liaison Officer	71.6%
ESL Teacher	76.4%

Survey Question 22. Who do you see as having the major responsibility for engaging parents from language backgrounds other than English in school activities? Please rate each of the following along a scale of least to most important. (Likert Scale – 1=least important, 5=most important). Note: Percentage calculations are based on totals that include those who did not respond to the question, figures not shown here.

In terms of who should shoulder the major responsibility for engaging LBOTE parents in school activities, most respondents felt it was firstly, the principal and secondly, the ESL teacher. While there were relatively high percentages for all parties suggesting a shared responsibility, overall, respondents felt the onus lay more with the school rather than the parents.

Multicultural Education Policy Implementation

Encouraging LBOTE parents' participation in their child's education and broader school activities, is not only an issue of ethics and equity linked to broader goals around multicultural education; it is also mandated by policy. The NSW DEC Multicultural Education Policy[11] requires school to promote positive engagement with parents from culturally diverse backgrounds and outlines a number of responsibilities in relation to multicultural provisions such as providing a culturally inclusive curriculum and ESL programs for LBOTE students. (https://www.det.nsw.edu.au/policies/student_serv/equity/comm_rela/PD20050234.shtml?level=). Responses to survey questions about whether or not this policy had been read and implemented, however, suggests many teachers may not be aware of these policy requirements. Almost half of respondents (46.0 %) indicated they had not read the policy with classroom teachers at 45.0 per cent and other specialist teachers at 44.7 per cent, the two groups least likely to have done so. While non-teaching executive at 71.7 per cent and ESL teachers at 73.3 per cent were far more likely to have read the policy, overall there was still a considerable number of

respondents who had not. The likelihood of respondents having read the document increased with years of teaching and there was little variation in readership across regions.

What is perhaps more of a concern than policy readership, however, is that 43.4 per cent of respondents did not know whether the policy had been implemented in their school. Knowledge of the policy's implementation did increase with years of teaching and there was also some variation across positions, yet, the most worrying finding was that almost 40 per cent of non-teaching executive staff – those responsible for policy implementation in their school – had either not implemented the Multicultural Education Policy or were uncertain if they had done so. This uncertainty was significant across all regions with Western NSW (53%), North Coast (48.9%) and New England (48.6%) – the regions with less culturally diverse student populations – registering the highest levels of uncertainty.

Table 3.7 Knowledge of the Implementation of NSW DEC Multicultural Education Policy vs. Position, NSW, 2011.

	Multicultural Education Policy		
Position	**% Yes**	**% Don't Know**	**% No**
Classroom Teachers	42.7%	49.7%	5.7%
ESL Teachers	56.6%	37.6%	5.2%
Other Specialist Teachers	39.7%	53.2%	5.2%
Executive – Teaching	50.3%	35.9%	12.5%
Executive – Non-teaching	59.7%	21.1%	17.7%

Survey Question 29. Have these policies been implemented in your school?
a. Multicultural Education Policy. Note: Percentage calculations are based on totals that include those who did not respond to the question, figures not shown here.

The other policy document of relevance to multicultural education in NSW is the DEC Anti-Racism Policy. In comparison to multicultural education, this policy had been read far more widely by respondents with 80.2 per cent indicating they had done so. While increased rates of readership were evident across all positions, non-teaching executive at 94.8 per cent, teaching executive at 91.3 per cent and ESL teachers at 84.8 per cent were the three highest. The likelihood of respondents having read the policy also increased with years of teaching and, once again, there was little variation across regions, though, compared to the Multicultural Education Policy, readership was again higher across the state. In the Riverina it was as high as 84.4 per cent and in New England 83.6 per cent.

Respondents also indicated greater awareness of the Anti-Racism Policy having been implemented at their school with 76 per cent indicating this was the case. Knowledge of whether or not the policy had been implemented, however, varied considerably across positions.

While only 4.7 per cent of non-teaching executive were unsure about implementation, there were still quite large numbers of classroom teachers, (24.6%), who did not know. Certainty of whether the Anti-Racism Policy had been implemented at their school increased with respondents' years of teaching. Also, while knowledge of its implementation was much higher across the state compared to the Multicultural Education Policy, with the two highest regions being Riverina at 80.4 per cent and Sydney at 79.0 per cent, there were still a number of regions where over 20 per cent of respondents did not know if the policy had been implemented, for example, Western NSW at 27.4 per cent, and North Sydney at 20.5 per cent.

Table 3.8 Knowledge of the Implementation of the NSW DEC Anti-Racism Policy vs. Position, NSW, 2011.

	Anti-Racism Policy		
Position	**% Yes**	**% Don't Know**	**% No**
Classroom Teachers	70.3%	24.6%	3.2%
ESL Teachers	82.2%	15.5%	2.0%
Other Specialist Teachers	67.3%	27.7%	2.7%
Executive – Teaching	85.4%	9.3%	3.7%
Executive – Non-teaching	91.9%	4.7%	1.8%

Survey Question 29. Have these policies been implemented in your school? b. Anti-Racism Policy. Note: Percentage calculations are based on totals that include those who did not respond to the question, figures not shown here.

Conclusion

These findings indicate there is a considerable difference in readership and knowledge about the implementation of these two key policy documents in multicultural education. The far greater awareness of the Anti-Racism Policy, and what appears to be its more widespread implementation compared to the Multicultural Education Policy, may be a function of the extensive training program associated with this policy and its related procedures that followed its release in 1992 and its revision in 2005. Also, in 2005 the revised policy required that all schools appoint an Anti-Racism Contact Officer (ARCO) who, together with other school personnel, received professional training at either state office, regional or school level about implementation procedures. The location of these officers in each school has clearly lifted the profile of anti-racism education and, as the survey results indicate, a more thorough awareness of the policy and its implementation across the state. A similar emphasis given to the Multicultural Education Policy may prove equally successful. At present, however, respondents' awareness of this policy is mixed with evidence of quite poor leadership among senior executive in many schools regarding its implementation. Clearly, participation rates of LBOTE parents in schools, which respondents identified as an issue,

would be enhanced if there was not only a greater understanding of policy requirements in this area but the implementation of strategies in schools to address this issue.

Another key finding around practices of multicultural education in schools was how English language and literacy was perceived as an important area of need for LBOTE students. The Multicultural Education Policy also refers to schools' responsibility in this regard stating: 'students who are learning English as a second language are provided with appropriate support to develop their English language and literacy skills so that they are able to fully participate in schooling and achieve equitable outcomes' (https://www.det.nsw.edu.au/policies/student_serv/equity/comm_rela/PD20050234.shtml?level=). Many respondents who need to provide this support to ESL students in mainstream classes, however, indicated in findings presented in the last chapter that they lack the skills to do so and require professional learning to develop this expertise. Respondents indicated that developing students' English language proficiency was a key goal of multicultural education but, if this is to realised, teachers need to be far better prepared, through both initial teacher education and professional learning once in the profession, to ensure this goal is met. Overall, respondents felt multicultural education had a number of goals. Ultimately, they saw it as a mechanism for promoting intercultural understanding and equipping all students with the necessary skills for effective social and civic participation.

Chapter Four

Teacher Attitudes to Diversity, Schooling and Multiculturalism

Teachers' approaches to multicultural education, particularly programs around cultural inclusiveness and anti-racism and the effectiveness of their implementation in schools, are very much influenced by their attitudes to cultural diversity and policies of multiculturalism. In this chapter we consider respondents' opinions on a number of issues related to multiculturalism, cultural maintenance and racism, both within schools and the broader Australian community. Such data are not only useful to gauge the receptiveness of NSW public school teachers towards the increasing cultural complexity of schools and society but also their response to the challenges this poses, and the extent to which there is a shared vision or set of values across the profession. Teachers' attitudes around these issues are pertinent not just in terms of their current set of programs around culturally inclusive curricula and anti-racism strategies, but also in light of their responsibility to foster the National Curriculum capability of intercultural understanding in students, the success of which would seem reliant upon teachers possessing views that are both pro-diversity and supportive of Australia's policies of multiculturalism.

Teacher Views on Multiculturalism and Multicultural Education

The key initial and overarching finding from this section of the survey is the overwhelming endorsement of multiculturalism as a priority concern of schools. As shown in Table 4.1, respondents were presented with a series of statements to which they could register agreement, disagreement or neutrality[12]. Almost 89 per cent of those surveyed thought that it was the responsibility of all schools to cater for the needs of students from diverse cultural and linguistic backgrounds. Only 3.5 per cent of respondents disagreed with this proposition, and 6.2 per cent remained neutral. In other words, teachers see schools as having a responsibility to address the specific concerns and problems that arise for LBOTE students. Yet, just as significantly, the results demonstrate a recognition that multicultural education is not just about LBOTE students or for schools with primarily LBOTE populations. Over 83 per cent felt that multicultural education should be a focus for all schools even if they did not have significant numbers of LBOTE enrolments. Of course, while there may be some skewing of the figures – given that teachers with a personal investment in multiculturalism may have been more likely to respond to the survey – these are very significant percentages, because they represent the extent to which the majority of teachers have taken on board a commitment to these issues.

Respondents, however, went further than a 'servicing' mentality that saw cultural diversity as something that had to be addressed as a problem: an overwhelming majority – over 93 per cent, close to professional consensus – believed that it was good for schools to have students from different cultures. Further, an appreciable percentage disagreed with the view that society was weakened by the encouragement of the maintenance of cultural practices amongst minority groups (74.0%). While this was a noticeably reduced majority compared to the other statements, the bulk of the remaining responses were neutral (15.4%),

and there was only a small number of teachers who agreed with this statement (9.5%). In other words, a still sizeable majority endorsed the principle of cultural maintenance. This is important because critics of immigration, cultural diversity and multiculturalism have long argued that the celebration and encouragement of diverse cultural traditions threatens the social fabric and the cohesive force of shared national values (Blainey, 1984). Notions of social cohesion and the integrative function of national values, however, have been shown to be problematic ideas that are more about political rhetoric than social analysis (see, for example, Jupp, et al, 2007).

Table 4.1 NSW Public School Teachers' Attitudes on Multiculturalism and Multicultural Education, NSW, 2011.

Statements	% Agree (4&5)	% Disagree (1&2)	% Neutral (3)
Multicultural education should be a focus for all schools including those with few students from language backgrounds other than English.	83.2%	4.9%	11.0%
It is the responsibility of schools to cater for the needs of students from diverse cultural and linguistic backgrounds.	88.9%	3.5%	6.2%
It is not the responsibility of schools to address racism or discrimination in their schools.	2.9%	93.7%	2.4%
It is a good thing for schools to have students from different cultures.	93.3%	0.8%	4.6%
Society is weakened when people of different ethnic origins maintain their cultural traditions.	9.5%	74.0%	15.4%
Racism is a problem in Australian society.	69.3%	9.6%	19.9%
Racism is a problem in schools.	52.5%	15.6%	29.9%

Survey Questions 30–36. Do you agree or disagree with the following statements? (Likert Scale – 1=Strongly Disagree, 2=Disagree, 3=Neutral, 4=Agree, 5=Strongly Agree). Note: Percentage calculations are based on totals that include those who did not respond to the question, figures not shown here.

The survey data not only reflects national survey results that highlight the strong support for cultural diversity and multiculturalism in Australia (Dunn et al., 2003, pp 416–8) it also indicates that teacher support for diversity is even stronger than the general population, and the endorsement for school-based multicultural programs shows an enhanced level of commitment to multiculturalism.

The respondents' endorsement of many aspects of multiculturalism here extends to their commitment to combating racism in education and in Australia as a whole. There have been many curricula and extracurricular anti-racism initiatives within Australian schools as part of broader initiatives in multicultural education. These include values and civics education within state curricula together with programs such as *Racism No Way* in NSW and various school-based programs. The professional development of teachers in anti-racism was a core recommendation from the *Foundation for Young Australians* study into racisms experienced by young Australians (Mansouri et al., 2009, p. 7). Findings in this survey support this view with 93.7 per cent of respondents indicating that they believe it is the responsibility of schools to address racism and discrimination in their schools. Only 2.9 per cent indicated that it was not, and 2.4 per cent remained neutral. This shows a very strong level of commitment to anti-racism among NSW public school teachers. In comparison, national survey findings revealed that 87 per cent of Australians agreed that "something should be done to minimise or fight racism in Australia" (Dunn et al., 2009, p. 11).

Taken together, these responses provide a telling reflection of the centrality of issues around multiculturalism and diversity to teaching practices and a commitment that functions at a professional as well as a personal level. This suggests that there is a shared and consistent professional ethos amongst teachers around multicultural education even if, as Chapter Three demonstrated, there might be different emphases given to the needs of LBOTE students and the goals of multicultural education. There is little variation, for example, in responses across the sample in terms of the cultural diversity of respondents' schools. There were about five percentage points' difference in the response to the statement about multiculturalism being a responsibility for all schools between schools with less than five per cent LBOTE students and those with more than 70 per cent. Similarly, six percentage points separated nine of the ten regions, the exception being Western NSW where only 75.1 per cent agreed with the statement compared with the state average of 83.3 per cent. There were also five percentage points' difference between schools with high and low LBOTE populations in responding to the statement about cultural maintenance, and about ten percentage points difference between regions, with the Riverina (67.1%) and New England (68.8%) diverging the most from the state average (74.0%).

Teacher Views on Racism in Australian Society

In their response to whether or not racism is a problem in Australian society, 69.3 per cent believed this to be the case with 9.6 per cent disagreeing and 19.9 per cent remaining neutral. In comparison, a national survey on racism within the broader community found that 84.4 per cent of respondents (national sample n=12,512) agreed that there is racial prejudice in Australia (Dunn et al., 2003: 418–20; Dunn and Nelson, 2011, pp. 593–5). Respondents to this survey, therefore, appeared to have a more positive picture of the extent of racism than did members

of Australian society more broadly. When observed across both primary and secondary schools, it was the former which were less likely – by 5.4 percentage points – compared to secondary schools, to report racism as a problem in Australian society. Also, in terms of respondents' position on staff, it was classroom teachers who were more likely to indicate that racism is a problem in Australian society than non-teaching executives. This variation across teacher position could be a combined consequence of classroom teachers being more exposed to racism, or that those in executive roles are older and, as with older Australians in general, are less likely on average to acknowledge racism as an issue (Forrest and Dunn, 2006). Indeed, teachers with longer periods of service were less likely to indicate that racism was a problem in society with 75 per cent agreement among those with less than six years service, against 67 per cent from those with 25 or more years of service.

Table 4.2 NSW Public School Teacher Attitudes to Racism in Australian Society vs. School Type and Teacher Position, NSW, 2011.

	Racism is a problem in Australian society			
	% Agree (4&5)	% Disagree (1&2)	% Neutral (3)	% No Response
School Level				
Primary	66.4%	10.1%	22.6%	1.0%
Secondary	71.8%	8.9%	17.9%	1.4%
Position				
Class Teacher	70.6%	9.6%	18.7%	1.2%
ESL Teacher	68.1%	9.8%	21.3%	0.9%
Other Specialist Teacher	70.0%	9.6%	18.6%	1.8%
Executive Teaching	68.5%	8.3%	21.9%	1.3%
Executive - Non-teaching	63.8%	12.2%	23.8%	0.2%
All	**69.3%**	**9.6%**	**19.9%**	**1.2%**

Survey Question 35. Question response options were: Do you agree or disagree with the following statement (Likert Scale – 1=Strongly Disagree, 2=Disagree, 3=Neutral, 4=Agree, 5=Strongly Agree).

Teacher Views on Racism in NSW Schools

When teachers were asked if 'racism is a problem in schools', 52.5 per cent agreed, with a large number (29.9%) indicating that they were neutral on the issue and 15.6 per cent disagreeing that it is a problem. This suggests that teachers see racism as more of an issue

within the broader Australian community than in schools. With the exception of the work of Mansouri and his colleagues (Mansouri and Wood, 2008; Mansouri and Trembath, 2005), and broader surveys of racism in Australia that briefly mention schools (HREOC, 2004), the experience of racism within Australian schools has rarely been systematically examined. Mansouri et al.'s survey of school students in four states (NSW, Victoria, Queensland and the Northern Territory, n=689) found that 70 per cent had experienced racism and 75 per cent had experienced or witnessed racism (Mansouri et al. 2009). The most common setting for this experience was the school. In NSW, student rates of exposure to racism (69.8%), (based on a sub-sample of n=275) were about the same as for other states. Overall, this could suggest that incidence of racism in schools is quite high and perhaps respondents to this survey are downplaying its significance. The high neutral result recorded by over one in four respondents could be indicative of a denial of racism within schools or, alternatively, a defence against wanting to appear critical of its incidence in schools. Nelson (2013), for example, found that protection of the image of a place or an organisation can be a powerful driver of denial of racism and so these results may suggest a similar defensive stance by respondents to this survey.

Denial of racism has been found to be uneven in Australia. In comparing different cultural groups, for example, Dunn and Nelson (2011) found that Australians born overseas were less likely to acknowledge racism than those who were born in Australia. This was despite the empirically demonstrated unevenness in which Australians born overseas had higher reported rates of the experience of racism. This denial of racism among some groups was also true for those who speak a language other than English. Dunn and Nelson attributed this to the discourses of denial that regulate and proscribe the discussion of racism. However, with respondents to this survey, the opposite was the case. Teachers born overseas were more likely to indicate that racism was a problem in Australian society and more likely to agree that racism was a problem in schools. This variation between overseas and Australia-born teachers was greater in relation to racism in schools. However, in both cases, the relationships with birthplace proved statistically significant.

Table 4.3 NSW Public School Teacher Perceptions of Racism by Birthplace, NSW, 2011.

	Birthplace		
	Australia	Overseas	All
Racism is a problem in Australian society (% Agree – 4&5)	68.8%	70.6%	69.3%
Racism is a problem in schools (% Agree – 4&5)	50.9%	58.1%	52.5%

Survey Questions 35 and 36. Do you agree or disagree with the following statements (Likert Scale – 1=Strongly Disagree, 2=Disagree, 3=Neutral, 4=Agree, 5=Strongly Agree). Note: Percentage calculations are based on totals that include those who did not respond to the question, figures not shown here.

There was also a significant difference in the perception of racism as a problem in schools between respondents from primary and secondary schools. Fifty-eight per cent of teachers from secondary schools saw racism as a problem, compared to 45.5 per cent for primary school teachers. Many more of the primary school respondents were also neutral on the issue; 34.2 per cent compared to 25.7 per cent for secondary teachers. On the basis of this, racism appears to be more of a concern for secondary teachers, though the high number of neutral responses by both primary and secondary teachers suggests uncertainty concerning its incidence in schools in general.

Table 4.4 NSW Public School Teacher Attitudes on Racism in Schools vs. School Type and Teacher Position, NSW, 2011.

	Racism is a problem in schools			
	% Agree (4&5)	% Disagree (1&2)	% Neutral (3)	% No Response
School Level				
Primary	45.5%	18.1%	34.2%	2.2%
Secondary	58.7%	13.7%	25.7%	2.0%
Position				
Class Teacher	55.7%	14.0%	28.1%	2.2%
ESL Teacher	53.4%	14.7%	30.2%	1.7%
Other Specialist Teacher	53.4%	13.9%	30.2%	2.5%
Executive Teaching	49.8%	16.0%	32.3%	2.0%
Executive - Non-teaching	40.0%	24.6%	34.4%	1.1%
All	**52.5%**	**15.6%**	**29.9%**	**2.1%**

Survey Question 36. Do you agree or disagree with the following statement (Likert Scale – 1=Strongly Disagree, 2=Disagree, 3=Neutral, 4=Agree, 5=Strongly Agree).

In terms of position, it was classroom teachers who were the most likely to agree that racism was an issue in schools with 55.7 per cent agreeing compared to 49.8 per cent for teaching executives and only 40.0 per cent for non-teaching executives. For teachers in all positions there was yet again a high number of neutral responses with over a third of non-teaching executive offering this response and almost a quarter disagreeing that racism is a problem in schools; a figure much greater than for those in teaching roles. Teachers with longer service were also less likely to agree that racism was a problem in schools and in the broader Australia community. Much like the executives, only 48.5 per cent of those with 25 years of service indicated that racism was a problem in schools, whereas 58.2 per cent of those with six or less years of service perceived a problem.

There was also some variation in perceptions about the incidence of racism across regions. Respondents from regional NSW were generally more likely to see racism as a problem in schools compared to those in the Sydney metropolitan area. Riverina recorded the highest rates at 60.3 per cent with only 9.8 per cent of respondents disagreeing. Riverina was also the region where the fewest number of teachers were neutral on the need for schools to address racism and discrimination, with 95.1 per cent indicating it was the school's responsibility to address this problem. In this case, the perceived need for school-based action is aligned with a stronger sense of a problem. In comparison, respondents from the Northern Sydney region were the least likely to agree that racism is a problem in Australian society (46.6%). There is no obvious explanation for this variation but suggests the need for more nuanced and focused research around these issues across and within regions.

Table 4.5 NSW Public School Teacher Attitudes to Racism in Schools vs. Region, NSW, 2011.

Sydney Regions	% Agree (4&5)	% Disagree (1&2)	% Neutral (3)
Northern Sydney	46.6%	19.3%	31.9%
South Western Sydney	50.0%	18.0%	30.3%
Sydney	49.8%	16.8%	31.8%
Western Sydney	52.8%	15.2%	30.4%
Regional NSW	**% Agree**	**% Disagree**	**% Neutral**
Hunter/ Central Coast	53.1%	12.3%	32.8%
Illawarra & South East	52.6%	13.7%	31.1%
New England	57.9%	10.7%	27.9%
North Coast	55.2%	19.0%	24.1%
Riverina	60.3%	9.8%	26.8%
Western NSW	58.2%	12.6%	26.0%

Survey Question 36. Do you agree or disagree with the following statement (Likert Scale – 1=Strongly Disagree, 2=Disagree, 3=Neutral, 4=Agree, 5=Strongly Agree). Note: Percentage calculations are based on a total that includes those who did not respond to the question, figure not shown here (mean 2.1%).

Conclusion

The results of this section of the survey demonstrate a very high level of commitment amongst teachers to multiculturalism, multicultural education and cultural maintenance. The responses indicate that teachers' views go far beyond a 'servicing' mentality that sees multicultural education only as the concern of schools with high LBOTE populations. Teachers overwhelmingly see schools as benefitting from diversity and engaging with the issues that arise from that diversity. This chapter has further

suggested that staff at the chalk-face are more likely to report the existence of racism both in society and within schools. However, as the previous chapter revealed, classroom teachers were less likely to have an awareness of key DEC policies (multicultural education and anti-racism) and were less able to detect whether these policies were active in their school (Dunn et al., 2013). This indicates a problematic disjuncture in which school executive under-acknowledge the existence of racism and yet over-estimate the effects of anti-racism policy while ECTs, those most likely to be in the classroom, have a higher perception of racism but are less literate on the policy and its operation. These data raise questions about the reasons NSW public school teachers are more open to diversity and more positive about anti-racism than the general population – whether it reflects the predispositions of those who wish to become teachers, or is related to policy and training measures. These questions cannot be adequately answered here. The key issue, however, is that despite some variations in relation to questions of racism, there seems a high degree of commonality in teachers' attitudes towards cultural diversity and schooling suggesting a sense of a shared vision within the profession.

Chapter Five

Teacher Understandings of Keywords in Multicultural Discourse

A key element of the survey was to examine teachers' understandings of significant terms in public and professional discourses around multiculturalism and multicultural education. This parallels, in the wider research project, an interrogation of what key participants – students, parents and teachers involved in the focus groups and action research teams in each school – understood by these terms, and a professional learning process which was partly framed by a critical engagement with these ideas. The point of this examination was not simply definitional, but a stock-taking exercise which served several tasks. We felt that earlier questions asking teachers about their views on the goals, priorities and strategies of multicultural education, and the needs of students in this area, and asking them about their attitudes to issues such as cultural diversity, required some clarification about what these ideas meant to them. We also felt that, as part of the project's wider aim of constructively assessing the value and purpose of multicultural education and feeding this into schools' action research projects, we needed meaningful data that could inform the professional learning experience of teachers.

In this final part of the survey, we asked teachers what they understood by four key terms: culture, intercultural understanding, social cohesion and multiculturalism. The significance of the last is self-evident: apart from being the key term in this area, historically, it has also met with some confusion (Office of Multicultural Affairs, 1989, p.46). Yet, as we will show, these other, related terms also reflect a degree of confusion and lack of clarity, telling us something of the continuing challenges of delivering successful programs around multicultural education in schools. In this chapter we suggest that words matter because they capture the ways people perceive and respond to cultural diversity. In this case, teachers' understandings tell us something of the ways multicultural education is delivered in schools because they reflect the perceptions of teachers as professionals (Watkins and Noble, 2013), the ways their practitioner discourse encodes issues around diversity, identity and community, and how these construct educational 'problems', especially in terms of ethnicity. This task was also crucial to the wider project because it allowed teachers to reflect on the assumptions they brought into classrooms.

A note on method: in a previous, pilot study, we did not give teachers options regarding the meaning of these words. They were afforded an open response. This gave us very rich but idiosyncratic responses which told us much about the smaller, specific sample we drew upon (see Noble and Watkins, forthcoming 2013) but was less effective in mapping the contours of teaching practice. For this larger electronic survey, we took the key, divergent semantic choices that emerged in the pilot survey and offered these as options to teachers. This way, we believed, we were focusing less on the absences in the intellectual capacities of individual teachers than on the structuring elements of their professional discourse and on a mapping of the issues that emerge from an emphasis on the conceptual dilemmas implicit in the practices of multicultural education.

Culture

Central to the understanding of multiculturalism, of course, is the meaning of 'culture': a complex and changing term which Williams (1976, p.76) once famously described as 'one of the two or three most complicated words in the English language'. Since then, 'culture' has become central to popular and governmental discourse across many areas of policy and practice. Indeed, it has been criticised for the ways it has become a way of 'explaining' and 'solving' particular kinds of social and educational problems (Yúdice, 2003; Lourie and Rata, 2012).

Table 5.1 Understanding of the Term 'Culture', NSW, 2011.

Responses	n	%
A common national origin	34	0.7%
Ethnic background	95	1.9%
Shared beliefs, language or customs	2,491	48.6%
A whole way of life	823	16.0%
Shared practices and beliefs of any group or organisation	1,637	31.9%
No response	48	0.9%
Totals	**5,128**	**100%**

Survey Question 37. Which response most closely resembles your understanding of the term 'culture'?

Almost half of the participants in the survey (48.6%) indicated that their understanding of 'culture' was closest to the response 'shared beliefs, language or customs'. The other significant response was 'shared practices and beliefs of any group or organisation' (31.9%), while only 0.7 per cent of respondents believed that culture is 'a common national origin'. There is, of course, no right and wrong answers to these questions, and there is of course quite a degree of overlap, but the responses reflect different emphases and understandings. The other significant response, for example, refers to what is usually seen as the 'anthropological' definition – 'a whole way of life' (16.0%). This response entails what we might call the greatest 'size' of all the responses (akin to 'society' or 'nation', for example) while the other responses either indicate no such scale or something which might be a subset of a bigger entity (ethnic background, group, organisation). This is significant because the greater the size of a social entity the greater the complexity. Despite claims to national values, for example, it is hard to see that a culturally and socially diverse Australia has 'shared beliefs'. In terms of school practices, an understanding of culture at a greater scale, for example, might downplay internal complexity, while an overemphasis on smaller differences might be blind to similarities and connections. It is also interesting to note that in the pilot study for this project, where teachers provided definitions in their own words without prompts, there was a

much greater identification of culture with ethnicity, a response we would expect if multicultural policies foreground ethnic differences, as is the case in Australia's multicultural history, as well as a small but significant number of references to questions of 'race' and biological differences (Noble and Watkins, 2013).

Intercultural Understanding

'Intercultural understanding' has become an increasingly significant term within educational discourse because it promises the possibility of harmony between groups who may be seen as different and antagonistic. Indeed, it has become one of the seven 'general capabilities' promoted in the National Curriculum (ACARA, 2013), and yet, premised on the complexity of culture, it poses the same kinds of problems of definition and agreement.

Table 5.2 Understanding of the Term 'Intercultural Understanding', NSW, 2011.

Responses	n	%
Knowledge of other cultures' beliefs, values and customs	1,672	32.6%
Understanding the cultural diversity of the society you live in	1,359	26.5%
Interacting effectively with people of different cultures	1,196	23.3%
Community harmony	163	3.2%
Acceptance of other cultures	681	13.3%
No response	57	1.1%
Totals	**5,128**	**100%**

Survey Question 38. Which response most closely resembles your understanding of the term 'intercultural understanding'?

Responses that participants believed most suited the term 'intercultural understanding' included: 'knowledge of other cultures' beliefs, values and customs' (32.6%), 'understanding the cultural diversity of the society you live in' (26.5%) and 'interacting effectively with people of different cultures' (23.3%). As with 'culture', there is no right or wrong answer here, and a degree of overlap between understandings, but the divergence again displays different emphases and connotations. Perhaps the most significant feature of these responses is the relatively even spread across the first three categories and a smaller but significant opting for 'acceptance of other cultures'. This would suggest that despite the promotion of intercultural understanding in recent years, there is no agreed understanding of what this term means, or rather, the official promotion of this notion implies a range of slightly different understandings that are yet to be pulled apart.

The point here is not to foreground any confusion among teachers; these are issues built into the label. Intercultural understanding is a difficult term not just because, as we have seen, there are competing notions of culture, but also because the 'inter' and the 'understanding' pose challenges for teaching practice. ACARA begins its discussion of the term by stating that,

> students develop intercultural understanding as they learn to value their own cultures, languages and beliefs, and those of others. They come to understand how personal, group and national identities are shaped, and the variable and changing nature of culture. The capability involves students in learning about and engaging with diverse cultures in ways that recognise commonalities and differences, create connections with others and cultivate mutual respect. (2013, p.111)

Understanding here is framed as both an intellectual activity (understanding how identities are shaped) and an ethical one (learning to value other cultures, engaging with them, cultivating respect and empathy, sharing, etc). While we don't disagree with these understandings of 'understanding', they imply quite different goals and teaching strategies; indeed, they could even be in conflict (understanding polygamy doesn't necessarily mean being sympathetic to it). While the document provides a table with different examples of such activities, it doesn't provide teachers with a way into thinking about these issues or ways of delivering them as classroom strategies. Similarly, while the document refers to commonalities, dynamism and mutability, it is differences and tradition which are most typically foregrounded. As a consequence, 'inter' tends to point to the boundedness of cultures and their alignment with nations rather than provide teachers with tools for grappling with the contrary ideas of culture as fixity and fluidity. The two largest options taken up by teachers in the survey, for example, differ on whether this understanding happens within a larger society, or across national borders. Further, given that some of these terms imply not just an intellectual content but a moral one ('acceptance') – there is a need for greater consideration of the role of an ethical dimension to multicultural discourse and practice.

Social Cohesion

The discourse of social cohesion (like integration, social inclusion, cultural harmony and community cohesion, national values and citizenship education) has become an increasingly significant term in political and policy rhetoric, partly because it promises the possibility of creating a nation that can include high levels of diversity without threatening the 'social fabric', an increasingly vulnerable aspect of contemporary political systems. In Australia we have seen the creation of a major research funding initiative exploring the possibilities of social cohesion (Scanlon Foundation, n.d.). Yet this term, too, suffers from a lack of clarity amid competing terms such as 'community cohesion' (Cantle, 2001; Ratcliffe and Newman, 2011). As researchers have pointed

out, the confusion is not merely semantic, but entails quite different political choices. Is social cohesion reliant on a set of shared national values? Is social cohesion best addressed by programs of cultural inclusion, recognising and celebrating the range of cultural traditions, or is it best addressed through programs which offer social inclusion though employment and access to services? (see Jupp et al., 2007). These are difficult issues, yet ones the teachers themselves acknowledge in thinking about the goals of multicultural education in Chapter Three, and they are not easily addressed by recourse to rhetoric around understanding and respect.

Table 5.3 Understanding of the Term 'Social Cohesion', NSW, 2011.

Responses	n	%
Shared values within a nation	648	12.6%
The bonds that hold a society together	1,540	30.0%
Integration of minority groups into mainstream institutions	132	2.6%
Interacting effectively with people of different cultures	1,542	30.1%
Community harmony	1,199	23.4%
No response	67	1.3%
Totals	**5,128**	**100%**

Survey Question 39. Which response most closely resembles your understanding of the term 'social cohesion'?

Understandably, these complexities were reflected in survey responses. Participants believed that the phrases that most suited the term 'social cohesion' included: 'interacting effectively with people of different cultures' (30.1%), 'the bonds that hold a society together' (30.0%) and 'community harmony' (23.4%). As with intercultural understanding, perhaps the most significant thing here is the relative spread across three key options – bonds, interacting with others and harmony. There isn't the same degree of overlap here, because these definitions imply quite different emphases, so this again implies that there may not be agreed understanding in public or educational discourse, and that the term has a number of competing connotations. It is also significant to note, however, that teachers have largely not opted for 'shared values within a nation', an idea favoured by some politicians over the last decade (Howard, 2006).

Multiculturalism

As we have indicated, many surveys show that there is disagreement, confusion and variation in the public meanings of multiculturalism, even amongst those who view multicultural policies, immigration and

cultural diversity positively (Ang et al., 2002, pp.21-22; Dunn et al., 2004; Goot and Watson, 2005). This has been an issue of some political consequence, but the emphasis here is on the consequences of this for teaching practice.

Table 5.4 Understanding of the Term 'Multiculturalism', NSW, 2011.

Responses	n	%
A society made up of many cultures	1,265	24.7%
A mixing of national backgrounds, languages and religions	742	14.5%
Celebration of all cultures within one society	1,599	31.2%
Policies which manage diversity through goals of social equity and cultural maintenance	789	15.4%
A nation where people from all cultures are free to follow their own beliefs	679	13.2%
No response	54	1.1%
Totals	**5,128**	**100%**

Survey Question 40. Which response most closely resembles your understanding of the term 'multiculturalism'?

The responses that participants believed most suited the term 'multiculturalism' included: 'celebration of all cultures within one society' (31.2%) and 'a society made up of many cultures' (24.7%). This is the key term in multicultural education discourse, the most well known and the one teachers should be most familiar with. In fact, however, there is still a high degree of divergence in understandings. Here the idea of a society of many cultures and the idea of the celebration of that diversity are the two most popular responses, with smaller but an even spread of response for the other terms. The very strong contrast between what is essentially a description of diversity and a prescriptive or ethical imperative to celebrate difference demonstrates this divergence even further. There is, of course, nothing intrinsically wrong with the desire to 'celebrate' others' cultures, except that there may be things that most Australians would feel uncomfortable celebrating (like polygamy). Moreover, as with the idea of tolerance, there may be an implicit paternalism in the idea of celebrating the exotic difference of others when they continue to experience economic and social marginalisation (Hage, 1998). These are issues which need to be unpacked in both professional learning and classroom activities, not sensitivities simply advocated. The 'multicultural day' as the prime mode for acknowledging diversity in schools has been rightly challenged as a patronising and reduced understanding of cultural identities (Youdell, 2012).

While we have stressed in earlier sections there is no right or wrong answer, in relation to this term there are two points that we do need to foreground. Despite being a commonplace assumption, the equation of multiculturalism with cultural diversity is problematic. It is quite possible to have a culturally diverse society based on a large and diverse migration intake without adopting policies, programs and practices which encourage both cultural maintenance amongst migrant groups and the tolerance of the practices maintained by others. On the other hand, a view of multiculturalism as a policy which insists upon celebration is no less problematic. Yet these kinds of tensions rarely surface in school communities and teachers' professional discussions.

Conclusion

The point of this aspect of the survey was to capture the emphases and divergences in the meanings of some of the key terms of multicultural education, as evidenced in teachers' professional understandings. The implications of this for teaching practice are profound, not because teachers don't 'properly' understand these ideas, but that mapping these divergences displays one of the challenges of multiculturalism. But should we worry about words and their meanings? We would suggest yes, because these aren't just definitional problems but problems of the 'real world', subject to political and academic debate, and discussions in everyday life. Moreover, our understandings of words shape our practice, and this is especially important for teaching (Watkins and Noble, 2013).

We suggest then, that teachers might need to think these things through philosophically, to challenge assumptions and practices. An inference to be made from this section of the survey's findings is that a more robust multicultural education program might take the divergences and contradictions we have found in teachers' understandings as the basis for a sustained, critical enquiry, both in professional learning and in classroom practices. The complexity of these ideas reminds us that a reinvigorated multicultural education program must approach these challenges as an *intellectual* task, not simply an ethical one of respect for cultural difference. The key goal would be not simply to address the diverse backgrounds of students as problems or things to be serviced, nor celebrate ossified forms of cultural traditions, but to encourage the critical, cognitive skills and knowledges that are increasingly important for both students and their teachers as they grapple with the cultural and social complexities in the globalised world of the 21st century.

Recommendations

1. Despite increasing numbers of beginning teachers having pre-service training in aspects of multicultural education, a stronger emphasis needs to be placed on these topics within initial teacher education courses and, in particular, for AITSL to require a specific unit of study within initial teacher education that engages with issues around cultural diversity.
2. Given the very low numbers of teachers currently in the profession with pre-service training in teaching ESL and the increasing number of students within mainstream classes with ESL needs, the NSWIT and the AITSL should strengthen the process for accreditation of initial teacher education to include a requirement that all graduate teachers have this expertise on entry to the profession.
3. There needs to be immediate system-wide training of teachers currently in the profession in issues related to cultural diversity and particularly on intercultural understanding to support the implementation of the National Curriculum's focus on intercultural understanding as a capability to be promoted across the curriculum.
4. Leadership training of NSW DEC executive in schools is required in the area of multicultural education to ensure for more effective policy implementation in this area.
5. Schools across NSW need to place a stronger emphasis on improving communication with LBOTE parents to enhance their participation in school activities and their children's education.
6. There is a need for system-wide data collection of NSW DEC teachers' cultural and linguistic background beyond voluntary EEO data to provide a better understanding of the cultural and linguistic profile of public school teachers in NSW.
7. Additional research is required into teachers' attitudes and understandings of the cultural and linguistic diversity of their students and the broader Australian community and into the incidence of racism in Australian schools to inform the development of professional learning materials related to these areas for use in in-service professional learning.

Endnotes

1. The term ESL is used in this report rather than EAL or English as an additional language. While the latter is perhaps more accurate, ESL was the term used in the survey and is the term with greater currency in NSW schools at this point in time.
2. In 2012 the Multicultural Programs Unit was renamed the Equity and Multicultural Education Team.
3. At the time of the survey, ten geographically based regions - Hunter/Central Coast, Illawarra and South East, New England, North Coast, Northern Sydney, Riverina, South Western Sydney, Sydney, Western Sydney and Western NSW – supported the work of NSW public schools. Schools within each region were grouped into smaller school education groups (SEGs) which supported the localised delivery of teaching and learning. There was a total of 78 SEGs in regions across the state. From 2014, there will be a new model of support to DEC schools. School principals will be grouped into 65 networks and largely supported by four Educational Services Teams. A fifth team will support a number of schools with significant enrolments of Aboriginal students involved in the Connected Communities strategy.
4. ICSEA is a value based on parents' occupation and level of education. See ACARA (2013). 1000 is the median score. < 1000 signifies a low SES and > 1000 a higher SES.
5. These figures drawn from Australian census data refer to all teachers in NSW not only those employed in DEC schools but the non-government sectors as well (ABS, 2011).
6. Given variation in how respondents reported their language background, Chinese languages, primarily Mandarin and Cantonese, have been grouped together in this report.
7. All state and territories have agreed to adopt the Australian Professional Standards for Teachers. In NSW these standards are being progressively implemented from 2013.
8. The NSW DEC defines first phase ESL learners as 'students whose understanding and production of spoken or written English is obviously limited in all social and educational situations. First phase students range from complete beginners with minimal or no English to students who can communicate in English with limited fluency about events, themes and topics related to their personal experiences' (NSW DET, 2004, p.6).
9. The NSWIT has a second standard for graduate teachers related to LBOTE students, namely that they 'Demonstrate knowledge, respect and understanding of the social, ethnic, cultural and religious backgrounds of students and how these factors may affect learning'. This standard, however, has more relevance to multicultural education more broadly rather than teaching ESL.
10. The NSW Government will introduce legislation to merge the NSW IT and the Board of Studies NSW to form a new body called the Board of Studies,Teaching and Educational Standards. The new body will begin operating from January 1, 2014, subject to the passing of legislation before the end of 2013.
11. Implementation of the NSW DEC Multicultural Education Policy, previously known as the Cultural Diversity and Community Relations Policy: Multicultural Education in Schools Policy, commenced in December, 2005.
12. Question response options were on a Likert Scale of 1=Strongly Disagree, 2=Disagree, 3=Neutral, 4=Agree, 5=Strongly Agree.

APPENDIX

Multicultural Education Survey

Section 1 - School Name

The purpose of supplying your school's name is to enable researchers to cross reference survey responses with existing Department of Education and Communities' data on total student population, socioeconomic status, students from language backgrounds other than English (LBOTE) and geographic location. This information will be used in a confidential manner. No school name will appear in any published material or made available to any party outside the research team.

1. What is the name of your school? (Please write in full)
   e.g. Epping Boys High School
   Beverly Hills Public School
   Bonalbo Central School

Section 2 - Teacher Background

2. Please indicate if you are ☐ Male ☐ Female

3. What is your first language?

4. Do you speak any additional languages other than English? (Please select up to three)

5. What is your country of birth?

6. How would you define/describe your cultural background, eg, Aboriginal, Torres Strait Islander, Chinese, Chinese-Australian, Australian, Anglo, Anglo-Australian, Lebanese, Australian-Lebanese, Tongan, Scottish, etc?

   Please write

7. What is your current school position?

- ☐ Class Teacher
- ☐ Executive – Non-teaching
- ☐ Executive – Teaching
- ☐ ESL Teacher
- ☐ Other Specialist Teacher

8. In what country did you complete your initial pre-service teacher training?

9. How many years have you been teaching? (Please write)

10. Did your pre-service teacher training include Teaching English to Speakers of Other Languages (TESOL) or English as a Second Language (ESL)?

☐ Yes ☐ No

11. Did your pre-service teacher training include any other aspects of multicultural education?

☐ Yes ☐ No

12. Do you have postgraduate qualifications in TESOL or ESL?

☐ Yes ☐ No

13. Do you have any postgraduate qualifications in any other aspects of multicultural education?

☐ Yes ☐ No

Section 3 - Professional Learning

14. Since beginning teaching, has your professional learning included any of the following aspects of multicultural education?

- ☐ Teaching English as a Second Language (ESL)
- ☐ Promoting positive community relations
- ☐ Developing intercultural understanding
- ☐ Teaching a culturally inclusive curriculum
- ☐ Incorporating anti-racism strategies
- ☐ Teaching refugee students

15. What aspects of multicultural education do early career teachers need the **most** assistance with? (Please rank the **three** most important options by numbering them from 1 to 3)

- ☐ Teaching English as a Second Language (ESL)
- ☐ Promoting positive community relations
- ☐ Developing intercultural understanding
- ☐ Teaching a culturally inclusive curriculum
- ☐ Incorporating anti-racism strategies
- ☐ Teaching refugee students

16. What aspects of multicultural education do experienced teachers (10 years or more) need the **most** assistance with? (Please rank the **three** most important options by numbering them from 1 to 3)

- ☐ Teaching English as a Second Language (ESL)
- ☐ Promoting positive community relations
- ☐ Developing intercultural understanding
- ☐ Teaching a culturally inclusive curriculum
- ☐ Incorporating anti-racism strategies
- ☐ Teaching refugee students

17. When do you believe professional learning on multicultural education is **most** effective? (Please rank the **three** most important options by numbering them from 1 to 3)

- ☐ As units in pre-service teacher qualification courses
- ☐ Through practicum teaching experience
- ☐ Through mentors in the first years of teaching
- ☐ Through teaching experience in the first years
- ☐ Through in-service professional development
- ☐ Through postgraduate study

Section 4 - Multicultural Education in Schools

18. Do you believe students from language backgrounds other than English have particular learning and / or support needs?

☐ Yes ☐ Sometimes ☐ No ☐ Don't Know

19. **If you answered 'Yes' or 'Sometimes' above**, please rank the **three** most important areas of need of students from language backgrounds other than English by numbering them from 1 to 3.

- ☐ English language and literacy
- ☐ Content knowledge in particular subject areas
- ☐ Understanding of Australian society
- ☐ First language instruction/maintenance
- ☐ Developing a sense of inclusion and belonging
- ☐ Recognition of cultural identity

20. Please rate each of the following school strategies in terms of their effectiveness in fostering cultural inclusiveness along a scale of least to most effective.

	Least Effective				Most Effective
	1	2	3	4	5
a. Increasing involvement of parents from culturally and linguistically diverse backgrounds	○	○	○	○	○
b. Holding events to celebrate cultural diversity	○	○	○	○	○
c. Including Anglo-Australian heritage more	○	○	○	○	○
d. Implementing anti-racism strategies	○	○	○	○	○
e. Developing cross-cultural curriculum	○	○	○	○	○
f. Improving all students academic outcomes	○	○	○	○	○
g. Providing bilingual instruction	○	○	○	○	○
h. Improving intercultural relations among students	○	○	○	○	○
i. Including Aboriginal perspectives in the curriculum	○	○	○	○	○
j. Accommodating diverse cultural learning styles	○	○	○	○	○

21. What do you see as the main goals of multicultural education? Please rate each of the following along a scale of least to most important.

	Least Important				Most Important
	1	2	3	4	5
a. Developing shared social values	○	○	○	○	○
b. Achieving equity in student learning outcomes	○	○	○	○	○
c. Giving students the right to maintain and develop their cultural heritage	○	○	○	○	○
d. Giving all students equal chances to share in Australia's social, political and economic life	○	○	○	○	○
e. Combating racism and discrimination	○	○	○	○	○
f. Developing students proficiency in English language and literacy	○	○	○	○	○
g. Developing harmonious cross-cultural relations and intercultural understanding	○	○	○	○	○
h. Developing a commitment to Australian identity	○	○	○	○	○
i. Fostering of skills in languages other than English	○	○	○	○	○

22. Who do you see as having the major responsibility for engaging parents from language backgrounds other than English in school activities? Please rate each of the following along a scale of least to most important.

	Least Important 1	2	3	4	Most Important 5
a. Principal	◯	◯	◯	◯	◯
b. Classroom Teacher	◯	◯	◯	◯	◯
c. Parent Associations, eg, Parents and Citizens (P&C)	◯	◯	◯	◯	◯
d. LBOTE parents	◯	◯	◯	◯	◯
e. Community Liaison Officer	◯	◯	◯	◯	◯
f. ESL Teacher	◯	◯	◯	◯	◯

23. Do you think there are differences in the academic achievement of students who are from different cultural/ linguistic backgrounds?

☐ Yes ☐ No ☐ Don't Know

24. **If 'yes'**, what do you believe are the reasons for the differences? Please rate each of the following along a scale of least to most important.

	Least Important 1	2	3	4	Most Important 5
a. The learning styles of specific groups	◯	◯	◯	◯	◯
b. The socio-economic backgrounds of specific groups	◯	◯	◯	◯	◯
c. The cultural values of specific groups	◯	◯	◯	◯	◯
d. Parental support	◯	◯	◯	◯	◯
e. English language proficiency	◯	◯	◯	◯	◯
f. Behavioural issues	◯	◯	◯	◯	◯
g. Parents' attitudes to education	◯	◯	◯	◯	◯

25. Do you think there are differences in the involvement of parents from different cultural/linguistic backgrounds in the school?

☐ Yes ☐ No ☐ Don't Know

26. **If 'yes'**, what do you believe are the reasons for the differences? Please rate each of the following along a scale of least to most important.

	Least Important 1	2	3	4	Most Important 5
a. Work commitments	◯	◯	◯	◯	◯
b. Cultural values	◯	◯	◯	◯	◯
c. Different understandings of Australian schooling	◯	◯	◯	◯	◯
d. English language proficiency	◯	◯	◯	◯	◯
e. Not feeling welcome	◯	◯	◯	◯	◯

27. Do you think parents of different cultural/linguistic backgrounds have different educational expectations of their children?

☐ Yes ☐ No ☐ Don't Know

28. Have you read the following NSW Department of Education and Communities policies?

a. Cultural Diversity and Community Relations Policy: Multicultural Education in Schools

☐ Yes ☐ No

b. Anti-Racism Policy

☐ Yes ☐ No

29. Have these policies been implemented in your school?

a. Cultural Diversity and Community Relations Policy: Multicultural education in schools

☐ Yes ☐ No ☐ Don't Know

b. Anti-Racism Policy

☐ Yes ☐ No ☐ Don't Know

Section 5 - Diversity, Schooling and Multiculturalism

Do you agree or disagree with the following statements?

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
30. Multicultural education should be a focus for all schools including those with few students from language backgrounds other than English.	○	○	○	○	○
31. It is the responsibility of schools to cater for the needs of students from diverse cultural and linguistic backgrounds.	○	○	○	○	○
32. It is **not** the responsibility of schools to address racism or discrimination in their schools.	○	○	○	○	○
33. It is a good thing for schools to have students from different cultures.	○	○	○	○	○
34. Society is weakened when people of different ethnic origins maintain their cultural traditions.	○	○	○	○	○
35. Racism is a problem in Australian society.	○	○	○	○	○
36. Racism is a problem in schools.	○	○	○	○	○

Section 6 - Multicultural Keywords

37. Which response most closely resembles your understanding of the term 'culture'?

- ☐ A common national origin
- ☐ Ethnic background
- ☐ Shared beliefs, language or customs
- ☐ A whole way of life
- ☐ Shared practices and beliefs of any group or organisation

38. Which response most closely resembles your understanding of the term 'intercultural understanding'?

- ☐ Knowledge of other cultures' beliefs, values and customs
- ☐ Understanding the cultural diversity of the society you live in
- ☐ Interacting effectively with people of different cultures
- ☐ Community harmony
- ☐ Acceptance of other cultures

39. Which response most closely resembles your understanding of the term 'social cohesion'?

- ☐ Shared values within a nation
- ☐ The bonds that hold a society together
- ☐ Integration of minority groups into mainstream institutions
- ☐ Interacting effectively with people of different cultures
- ☐ Community harmony

40. Which response most closely resembles your understanding of the term 'multiculturalism'?

- ☐ A society made up of many cultures
- ☐ A mixing of national backgrounds, languages and religions
- ☐ Celebration of all cultures within one society
- ☐ Policies which manage diversity through goals of social equity and cultural maintenance
- ☐ A nation where people from all cultures are free to follow their own beliefs

Thank you for your participation

Glossary of Acronyms

ACARA Australian Curriculum Assessment and Reporting Authority. Established in December 2008, ACARA is the independent statutory authority responsible for the management and development of the Australian National Curriculum, the National Assessment Programs and the collection of data for the MySchool website that provides statistical and contextual information on Australian schools.

AITSL Australian Institute for Teaching and School Leadership. This is the statutory body that is responsible for the accreditation of Initial Teacher Education programs in Australia.

ARCO Anti-Racism Contact Officer.

CALD Culturally and Linguistically Diverse.

DEC The Department of Education and Communities was established after a change of government in NSW in 2011. It incorporates the former Department of Education and Training.

ECT Early Career Teacher. This term is used in this report to refer to teachers of less than six years experience.

ESL English as a Second Language. This is the term used throughout this report rather than English as an additional language or EAL. While the latter is perhaps more accurate and is now being used more widely, ESL was the term used in the survey and is currently the term with greater currency in NSW schools.

ICSEA Index of Community Socio-Educational Advantage. This is a scale used by ACARA based on the occupation and level of education of all parents in each Australian school. The median ICSEA score is 1000 and values range from a low of 500 to a high of about 1300.

IEC Intensive English Centre. These centres are based in selected high schools in metropolitan Sydney and Wollongong and provide newly arrived high school-aged ESL students, including refugees, with English language, orientation, settlement and welfare programs in preparation for high school for up to 4 terms prior to entry into mainstream classes.

ITE Initial Teacher Education.

LBOTE Language Background Other Than English. This is the favoured term to refer to students who have a language background other than English replacing the older term NESB or Non-English speaking background. It includes students who speak a language other than English in the home or who have a parent or guardian who does.

LOTE Languages Other Than English.

NSWIT New South Wales Institute of Teachers.

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