

**ATTITUDE TOWARDS MULTICULTURALISM AMONG
RETURNED OVERSEAS STUDENTS AT
HIGHER SECONDARY LEVEL**

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DECLARATION

I, **THASNEEM ANWAR**, do hereby declare that this dissertation entitled "**ATTITUDE TOWARDS MULTICULTURALISM AMONG RETURNED OVERSEAS STUDENTS AT HIGHER SECONDARY LEVEL**" has not been submitted by me for the award of any Degree, Diploma, Title or Recognition before.

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I, **MRS. IRSHANA SHAHANAZ ULLADAN**, do hereby certify that the dissertation titled, **ATTITUDE TOWARDS MULTICULTURALISM AMONG RETURNED OVERSEAS STUDENTS AT HIGHER SECONDARY LEVEL**, is a record of bonafide study and research carried out by **THASNEEM ANWAR**, under my supervision and guidance, has not been submitted by him for the award of any Degree, Diploma, Title of Recognition before.

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CHAPTER 1

INTRODUCTION

- **Need and Significance**
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The term Multiculturalism covers the different forms of cultural pluralism. As a discourse, multiculturalism can broadly be understood as the recognition of the co-existence of a plurality of cultures within a nation or within a single jurisdiction. Multicultural policies and ideologies vary widely ranging from the advocacy of equal respect to the various cultures in a society, to a policy of promoting the maintenance of cultural diversity and to policies in which people of various ethnic and religious groups are addressed by the authorities as defined by the group to which they belong.

Multiculturalism implies the diverse perspective people develop and maintain through varieties of experience and backgrounds stemming from racial, ethnic, gender, sexual orientation and class differences in our society. Multiculturalism is the acceptance or promotion of various ethnic cultures, it is diversity valid to the demographic make-up of a specific place often at the organizational level of schools, business, cities or nation. In this context, it advocates extending equitable status to distinct ethnic and religious groups without promoting any specific ethnic, religious or cultural community values as central. Multiculturalism should preserve the ideas of equity, freedom, respect for individuals and groups as a principle fundamental to the success of the nation.

The focus of contemporary multiculturalism is radically different from earlier notions of pluralism and cultural differences. Unlike pluralism, which denotes the amicable co-existence of different cultures, multiculturalism asserts that the many cultural communities that are present in our society must live as equals in

the public domain. Pluralism in other words is silent about the public status of communities. Multiculturalism is not just the celebration of eclecticism of tastes but rather argues that in democracy, all cultural communities must be entitled to equal status in the public domain. (Kavitha, 2017).

The multicultural society of India has been shaped by its long history, unique geography and diverse demography. The Indian society has been multi-cultural, multi-linguistic and multi-religious from time immemorial. Even though India's languages, religion, dance, music, architecture and customs differ from place to place within the country, but nevertheless possess a commonality. It is an amalgamation of the diverse sub culture spread over the continent (Raza, 2008).

A social structure further is not a homogenous whole but composed of different classes; it must develop a common culture - a generally shared body of values, beliefs, attitudes and assumptions about man and society (Dominic, 2014). A social structure must develop a diverse and even conflicting culture of that society and is embodied in its legal, moral, practical, economic, educational and other institutions.

In a multicultural society, different communities have different needs, and some might be structurally disadvantaged or they may lack the skills and confidence to participate in the mainstream to avail the opportunities. Justice as well as fostering a common sense of belongingness requires measures like group-differentiated rights, culturally differentiated laws and policies, state support for minorities' inclusive citizenship as well as separate personal laws of different communities.

Indian multicultural policies have its deep roots in its Constitution. Indian constitution can be considered as the basic multicultural document of the country. The Constitution has been providing political and institutional recognition and accommodation to Indian diversity. However, for mitigating cultural conflicts and strengthening social interaction among different cultures, India has initiated its own multicultural policies. The value of multiculturalism being the cornerstone of the nation, the constitution contained both cultural and institutional safeguards for the accommodation of diversity. Scholars have hailed the Indian Constitution of 1950 as a prescient model of multicultural accommodation for its recognition of a range of group-differentiated rights within a broadly liberal democratic framework. (Bajpai, 2015).

The theories of multiculturalism in education have emerged as a particular response not only to the constitution of the pedagogical subject in schools or to the interaction between the pedagogical subject and the political subject in democratic societies, but also as a way to identify the importance of multiple identities in education and culture. Apparently, cultural diversity along the lives of religion, language and other social markers- contributes to democracy and justifies its existence. In a way, diversity is the natural precondition for the successful experimentation of democracy. To experience cultural democracy and freedom nation must be unified around a set of democratic values such as justice and equality that balances unity and diversity, and protects the rights of diverse groups (Torres, 1998).

All education process is citizenship education, since every society works to socialize its youth into the prevailing system (Berry, 2013). The diverse view of the students about the culture and understanding of multiculturalism paves the way for a truly democratic and global citizenship of the coming generation. Multicultural attitude creates an inclusive environment to empower and encourage all the students to develop socio-cultural awareness of the diverse cultural backgrounds and life styles. Students may behave differently in schools towards authority because of cultural factors and their relationship to the dominant society. The culture of some students will be mirrored in the school society.

The Returned overseas students feel marginalized in the school society due to their socio-cultural differences. They need to be accommodated and recognized in the school's social structure to ensure equality and justice to them. A proper term of relationship must be established between the immigrant students and the local students in order to promote tolerance, diversity which paves the way for beneficial cultural evolution.

Need and Significance

The management of cultural diversity is one of the prominent issues experienced by the whole world. Cultural diversity is one of the important constituent for human freedom. Unless Human beings can step out of their culture, they remain imprisoned within it and think that it is the only natural way to understand and organize human life. We are now confronted with many ways in which we define ourselves and categorize others.

The concept of multiculturalism helps the students to locate the contrastive differences within the boundaries of the state. Here diversity is no longer pushed outside the nation, rather diverse communities co-exist within the nation and hence multiculturalism raises the issues of equality. Multiculturalism thoughts help the students to respond in a proper way to cultural diversity (Mahajan, 2011).

Joerchel(2006) conducted a qualitative study of multicultural identities in London and has analyzed the identity crisis of children in London whose parents have originated from two different cultures and being brought up in a third cultural setup. The study emphasizes the building up of different cultural positions within the person's dialogical self-construction.

Bloemraad (2011) examines the policies and practices of multiculturalism in various countries and tracks changes over the years from 1980 to 2010. she found rankings that put Canada and Australia in first place, followed by Sweden, New Zealand, Belgium, and the UK.

Kymlicka (2015) conducted study of the effect of multicultural policies on the sense of national solidarity. The aim of the paper was to argue for the importance of national solidarity as a progressive political resource and how this can be reconciled with support for immigration and multiculturalism. He suggests that a multicultural welfare state have to emphasize on neoliberal multiculturalism that champions mobility and diversity at the expense of national solidarity.

Review of the related literature shows that most of the multicultural studies are conducted in the western world. Relatively a few have examined the

multicultural aspects in Asia, Latin America where societies such as China, India and Mexico have their unique ethnic makeup.

As India is a highly diverse nation, the need for understanding and accepting the differences is a primary concern. Mukherjee (2008) conducted a study on Multicultural decentralization in India with the question of accommodating the ethnic and regional diversities in a single political frame work. The findings of the study were that the decentralization of governance according to multicultural aspects has facilitated the appreciation of political and cultural identities of the different ethnic groups.

Aggarwal(2015) conducted a case study on the problems of discrimination and internal conflicts among diverse workgroups of two multinational companies. She highlighted the pros and cons of approaches in handling diversity at work place.

Schools are the replica of the society. In the present era, in addition to the government schools were true representation of the multiple strata of the society is seen, Kerala witnessed the emergence of many types of schools. The different types of managements especially the community school management has developed another cultural scenario of the society. Like the larger social culture, the school culture results from both conscious and unconscious perspectives, values, interactions and practices heavily shaped by the school's institutional history. The cultural perspective of the schools reflects the student's social life. Thus, the culture of the schools has to reflect the multicultural views of the country.

The present research deals with the attitude of the returned overseas students towards multiculturalism among higher secondary level. The present study focuses on the multicultural aspects of the returned overseas students as they have a different outlook of multiculturalism which differs from the multicultural design in the Indian context. Their multicultural views are shaped according to the cultural diversity of the country in which they are brought up. The review of literature showed that no studies were conducted on the multicultural attitude of returned overseas students in India, especially in Kerala. It is hoped that the findings of the study may help educationists and educational reformers to imbibe the democratic values in these students.

Statement of the Problem

The present study is entitled as: ATTITUDE TOWARDS MULTICULTURALISM AMONG RETURNED OVERSEAS STUDENTS AT HIGHER SECONDARY LEVEL.

Definition of Key Terms

Key terms used in the title are defined as follows.

Multiculturalism

Multiculturalism is the practice of giving importance to all cultures in a society. It includes people of several races, religions, languages and traditions(Oxford Advanced Learner's Dictionary,2010).

Attitude

“Personal disposition common to individuals, but possessed to different degrees which impels them to react to objects, situations or positions in way that can be called favorable or unfavorable (Guilford,1954).For the present study, Attitude towards Multiculturalism is operationally defined as the extent of favorableness or unfavorableness expressing their disposition towards the different dimensions of attitude scale on multiculturalism.

Returned Overseas Students

In the present study, Returned Overseas students are operationally defined as the Indian students who has studied till std X abroad and has returned to India for their higher studies.

Higher Secondary Level

The students of plus one and plus two of government, aided and private schools are considered as higher secondary students in the present study.

Variable

Attitude towards multiculturalism is the variable of the study.

Objectives of the Study

1. To study the extent of attitudes of returned overseas higher secondary students towards multiculturalism.
2. To find out whether there exists any significant difference in the mean scores of attitudes of returned overseas higher secondary students towards multiculturalism with respect to their gender.

Hypothesis

1. There are no significant differences in the attitude of returned overseas higher secondary students towards multiculturalism with respect to their gender.

Methodology

The major purpose of the study is to find out the attitude of returned overseas students towards multiculturalism. And hence survey method was used to conduct the study. Brief description about the sample, tools and statistical analysis is given in the following section.

Sample to be Used

Sample proposed for the present study consists of 350 returned overseas higher secondary school students from 35 schools in different districts of Kerala viz., Kottayam, Ernakulam, Trissur, Palakkad, Malappuram and Kozhikode using the stratified random sampling technique. The sample was selected by giving due weightage to gender.

Tools to be used

The following tool is used in this study.

Attitude Scale Towards Multiculturalism

For measuring the attitude towards multiculturalism, the investigator will develop a rating scale. The investigator intends to construct an attitude scale on

multiculturalism based on Likert (1932) method of summated rating technique .In this scale, there are 62 statements, of which 31 are positive statements and 31 are negative statements.

Scoring Procedure

Scoring of each item has five possible responses through strongly agree, agree, undecided, disagree, strongly disagree and the proposed scores are 5,4,3,2,1 respectively. Scoring scheme is reversed for negative statements.

Sample Statement

The mixed gender schools make a student adjusted in interacting and working with the people of opposite sex.

(Strongly agree, Agree, Undecided, Disagree, Strongly disagree)

Statistical Techniques

The following statistical techniques are used for the analysis of the data

Preliminary analysis

Mean, median, mode, standard deviation, skewness and kurtosis

Test of significance of difference between two large independent sample means. (t-test).

Data Collection Procedure

For the collection of data, the investigator personally contacted the heads of the institutions. After getting the permission, the investigator met the students and

explained the purpose. After that the copies of the tool were distributed and collected back.

Scope and Limitations of the Study

The present study is an attempt to find out the attitude of returned overseas higher secondary students towards multiculturalism. Appropriate tool was constructed by the investigator with the help of the supervising teacher for the study. With the help of this tool, the required data were collected from a stratified random sample of returned overseas higher secondary school students from Kottayam, Ernakulam, Trissur, Palakkad, Malappuram and Kozhikode districts. It can be used to find out the attitude of these students towards multiculturalism.

The development of positive attitude towards multiculturalism of students can overcome the negative thinking's associated with diversity. The investigator hopes that the findings of the study may help the educationists to promote the harmony of students by the sharing, exchanging and cross pollination of ideas. The findings of the study may help the curriculum planners to promote the inclusion of cultural context in the system of education.

Even though the present study was conducted with maximum possible attention and specificity, which would hardly be avoided crept into the study.

They are

- The accessible population of the study confined to only returned overseas students of some selected districts.

- The sample for the study was selected from six districts which have a representative nature of Kerala state. If the sample were selected from all over the state, the representativeness could have improved. Time constraints, economy constraints and other limitations were the main obstacles in selecting such a wider sample.
- The investigator considered only Gender as the sub sample. Other variable like locale could not be included in the study due to practical reasons.

In spite of all these limitations the investigator hopes that the results will be more or less accurate and dependable, and will help to bring modification and progress in the educational scenario.

Organization of the Report

The report has been presented in five chapters

Chapter I of the report contains a brief introduction of the problem, need and significance of the study, statement of the problem, variable of the study, definition of key terms, objectives, hypothesis, methodology, scope and limitations of the study.

Chapter II contains brief theoretical overview of the variable, studies related to the variable and a summary of review of related studies.

Chapter III deals with the methodology of the study in detail consisting of the variable of the study, tool used for data collection, data collection procedure and statistical techniques used for the analysis of data.

Chapter IV presents statistical analysis of data and discussion of results based on the objectives.

Chapter V gives a summary of the study, major findings, tenability of hypothesis, educational implications of the study and some suggestions for further research.

CHAPTER 2

REVIEW OF RELATED LITERATURE

- **Theoretical Overview**
- **Review of related Literature**
- **Conclusion**

REVIEW OF RELATED LITERATURE

The review of related literature plays a crucial role in any research endeavor. A detailed review of all literature can provide insight into the methods, measures, approaches and subjects used by other researchers in the topic. It generally comes early in the research process and it can contribute valuable information to any part of the research study (Wiersma & Jurs, 2009).

A summary of writings of recognized authorities and of previous research provides evidence that the research is familiar with what is already known and what is still unknown and untested. Because effective research is based on past knowledge, this step helps to eliminate the duplication of what has been done and provides useful hypothesis and helpful suggestions for significant investigation (Best & Kahn, 2014).

A theory provides a frame work for conducting research, and it can be used for synthesizing and explaining (through generalization) research result. The theory also may very well identify the gaps, weak points and inconsistency that indicate the need for additional research. Also, the development of the theory may light the way for continued research on the phenomenon under study (Wiersma & Jurs, 2009).

The reviewed literature is classified and presented below in the following heads:

Theoretical Overview

Review of Related Studies

Theoretical Overview of Multiculturalism

Multiculturalism is a late twentieth century literature, pedagogic and socio-political movement. It considers all culture worthy and promote cultural relativism. Cultural relativism accommodates the understanding of cultural differences between societies and their roots. A diplomatic relation can be established with different cultural groups when the parties concerned understand the difference in viewpoints of their culture.

Multiculturalism has been described as cultural citizenship where the civil, political and social rights of a citizen stresses equality and minimize or ignore differences (Pakulski, 1997). The idea of cultural citizenship includes a precise recognition of legitimacy of cultural differences and stresses the need to build equal rights to express these differences. The diversity of different cultures within the society should be respected and equally valued in official policy as well as in everyday life. This includes the freedom to express ones' own identity. Unlike assimilation, cultural citizenship does not aim in merging differences into a single cultural framework; rather it establishes a cultural value that recognizes genuine differences between cultures.

Multiculturalism refers to the cultural and political discourses of foreign nationals and immigrants, to those of racial, ethnic, religious and subnational minorities. It can also define the cultural differences of returned overseas nationals. Multicultural ideologies and policies vary widely, ranging from the encouragement of equal respect to the various cultures in the society, to a policy of promoting and

maintaining of cultural diversity and to the policies in which each group are addressed by the government as defined by the groups to which they belong.

The phenomenon of multiculturalism is not new to the world and thus not new in academics but it gets a new air in the period of colonization. The imperial policies of developed nations and radical changes in the means of transport and development of international trade gave birth to new multicultural society. It influences every human life and produces cozy atmosphere in which two different cultures co-exists and contribute to the process of acculturation. The scene of cultural crisis, ethnic dispute and religious riots of early twentieth century have substituted with the cultural harmony, embracement of ethnic diversity and the acceptance of religious differences of mid twentieth century. Many scholars of disciplines like sociology, history, political science, immigrant studies, cultural studies, and literary criticism contribute many significant discourses to define and refine the terminology of multiculturalism. Multiculturalism is one manifestation of the postmodernist reaction to the de-legitimization of the state and the erosion of the hegemony of the dominant culture in advanced capitalist countries. Multiculturalism is one manifestation of the postmodernist reaction to the de-legitimization of the state and the erosion of the hegemony of the dominant culture in advanced capitalist countries (Turner, 1993).

The true sense of democracy can be established through a broader concept of equality. The theory of multiculturalism supports for this. If the cultural differences within the communities are neglected it may result in the homogenization of the society. The process of homogenization makes individuals a rootless person as it

does not make them as a member of their own community in the public sphere. This establishes a majoritarian rule in liberal democratic state. When the majority community presents its own culture as the national culture, marginalization and discrimination of the minority community occur.

The history of India presents the description of freedom struggle as well as it also reflects the passionate zeal of Indian people to maintain their cultural diversity. So the multicultural nature of the Indian society has defined the history of colonial India in a discrete way. On this basis, we can say that the culture of the society is a key factor in defining the history of a nation. The history of culture influences the present as well as the future of the society. The representation of all communities in the Constituent Assembly, the provision for the protection of culture and language of the minority communities in our Constitution, acceptance of legal pluralism and adoption of secularism keeps the multicultural rhythm of the Indian society.

The concept of alienation of minority communities in the name of national integration by the majority community is opposed by multicultural theories. Multiculturalism not only makes political theory familiar with the soul of the society but also broadens the boundary of political theory by understanding the world and the society culturally. Human beings are different from each other due to the constructed and culturally embedded values in him. Therefore the liberal nation state must identify and give importance to each individual as a member of a particular cultural community emphasizing the importance of the special rights of the culturally differentiated groups so that genuine sense of equality could be felt by all communities (Parekh, 2000).

Multiculturalism is compared with a bowl of salad where every piece maintains its taste and add to the total. It tries to avoid the use of ‘us’ and ‘them’. The portrayal of groups with opposite ends is avoided by this policy. Rather it expects to develop bridge and understanding among cultures. Increasing cultural diversity focuses on the promotion of rights for different religion and cultural groups. The rights for cultural groups form basis for multiculturalism (Parekh, 2005).

Multicultural societies are a worldwide phenomenon which can be viewed in every nation with various reasons like employment, education purposes and political security. The maintenance of harmony is requirement for the settled people. Conflicts or misconduct should not arise among the groups due to the cultural conflict. On the other hand, for the enrichment of the society as a whole the cross-cultural activities should bring upliftment of the society in their creative ways; therefore it is necessary to create an accepted and common ground with equal importance to all the cultures living together. Multiculturalism is the form of integration that one, it best fits the ideal of egalitarianism, second, it has the best chance of succeeding in the post 9/11, past 7/7 world and third, it has remained moderate and pragmatic (Modood, 2007).

The economic and social rights are meaningless without having a right to recognition (Fraser, 2002). Minority communities should have the right for redistribution along with right to recognition. The withering away of the minorities weaken them to exercise their economic, political and social rights. This process ultimately leads them a prey to self-humiliation process. Such self-humiliation in

turn break their passion in the political system. Thus, they become the indifferent and inactive citizen who accepts a self-imposed alienation. Even the states' plan to make them a conscious citizen fails due to their deep seated self-imposed alienation.

Multiculturalism indicates that the policy of the liberal nation establishes hegemony of the migratory community who opposes the minority communities by imposing their own culture in the name of national integration. The increasingly multi fabric of the modern societies have given rise to many issues and conflicts, as ethnic and national minorities demand recognition and support for their cultural identity. Certain sorts of collective rights for minority cultures are consistent with liberal democratic principles, and that standard liberal objections to recognize such rights on grounds of individual freedom, social justice and national unity can be answered (Kymlica, 1996).

Multiculturalism is a school of thought that advocates society to provide parallel status to distinct cultural and religious groups. No culture is entirely perfect or any entirely worthless. Cultures evolve over times and this process has been continued. It is a term which describes the coexistence of many cultures in a locality without any one culture dominating the region by making the broadest range of human differences acceptable to the largest number of people, and most significantly multiculturalism seeks to overcome racism, sexism and other forms of discrimination.

The issue of multiculturalism has been broadly discussed on both scientific and public level. During some past decades, a multiculturalist's perspective has been adopted by public framework to deal with cultural diversity. There are a number of

ethnic groups in various countries which have given opportunities to discuss and consider the implementation of multiculturalism. The idea of multicultural society has its roots in nation-states, throughout their histories, when confronted with international migration such as Canada, The United States of America and Australia (Khadpekar ,2008).

The school of thought of multiculturalism adopts the liberal policies of amalgamation. This phenomenon gets a new pattern in the world and educational scenario during the time period of colonization. The imperial policies of the developed nations and its impact on the developmental changes in the international trade gave birth to a new multicultural society. It influenced the human life in which two different cultures co-existed and contributed to the process of acculturation. Multicultural thoughts have enhanced the development of cultural harmony, acceptance of religious differences and embracement of ethnic diversity in the mid twentieth century. Many disciplines like Sociology, History, Politics, Immigrant Studies have contributed for the different definitions of multiculturalism and their significant discourses even refined the terminology of multiculturalism.

Multiculturalism supports the ideals of democratic society in which every person is free and equal in dignity and rights. It leads to understanding, friendship and respect among racial and ethnic groups. All people are equal which enables them to particulate fully in the social, cultural, economic and political life irrespective of their race, religion, color of skin or origin. The positive attitude to multiculturalism plays a very important role in the fight against all forms of extremist action.

Multiculturalism is closely associated with identity politics, the politics of difference, and the politics of recognition, all of which share a commitment to revaluing disrespected identities and changing dominant patterns of representation and communication that marginalize certain groups (Gutmann, 2003). Multiculturalism involves not only claims of identity and culture as some critics of multiculturalism suggest. It is also a matter of economic interests and political power: it includes demands for remedying economic and political disadvantages that people suffer because of their marginalized group identities.

Multiculturalists take for granted that it is culture and cultural groups that are to be recognized and accommodated. Yet multicultural claims include a wide range of claims involving religion, language, ethnicity, nationality, and race. Culture is a contested, open-ended concept, and these categories have been subsumed by or equated with the concept of culture. Disaggregating and distinguishing among different types of claims can clarify what is at stake (Song ,2008).

Forms of Multiculturalism

As stated earlier, the term multiculturalism has number of meanings and has been used in a variety of ways. Some critics feel that it is difficult to define multiculturalism exactly. There are two types of multiculturalism.

Multiculturalism relates to communities containing multiple cultures. The term is used in two broad ways, either descriptively or normatively. As a descriptive term, it usually refers to the simple fact of cultural diversity. As a normative term, it refers to ideologies or policies that promote this diversity or its institutionalization.

The first form only refers and registers the presence of various groups, whereas the second expects to do something not only to maintain the minority identity, but to help them to improve.

As a descriptive term, it has been taken to refer to cultural diversity and as a normative term, multiculturalism implies a positive endorsement, even celebration of communal diversity, typically, based on either the rights of different groups to respect and recognition or to the alleged benefits to the larger society of moral and cultural diversity (Heywood, 2007).

It is important to understand the current context within which such demands for political recognition are made. To emphasize this context, it helps to situate this issue in what I call the broader dialectic of multiculturalism. The first moment in this dialectic is the moment of 'particularized hierarchy', characterized by a dominant community to which other communities are subordinate. Difference between cultural communities is maintained but only with this relationship of subordination. In short, the only way in which difference is sustained is by treating communities unequally. The second moment may be named as the moment of universalistic equality. The only way to sustain equality here is to deny the significance of cultural difference. People are equal because their membership in a cultural community is deemed inconsequential. Rather, what matters is their status as individuals and their membership in an abstracted political community. The third moment may be termed as the moment of particularized equality. Here people are different but equal membership in particular cultural group is important but so is the relationship of equality among different cultural communities (Bhargava, 2000).

This means every member should have recognition within society. A member of community cannot be subordinate to other members in a community or a community to other communities. This also talks about egalitarian multiculturalism. The class or achievement cannot be the basis for recognition but only culture and way of life. Multiculturalism emphasizes the importance of particular cultural communities and by implication the need for cultural difference. While both republicanism and liberal individualism are equally blind to the importance of multiculturalism and altogether evade multicultural issues, the authoritarian multiculturalism negates individual liberty and autonomy, and is obsessed solely with identity and belonging. Liberal multiculturalism, on the other hand, recognizes the value of both but denies the entry of issues of identity or belonging into the political domain and therefore, ultimately tilts in favor of individual autonomy. Democratic multiculturalism is fully prepared to tackle the tensions between identity and belonging on the one hand and requirements of individual autonomy on the other; and to bring both sets of issues into the political domain.

Recent demands for a multicultural society constitute a plea for Egalitarian Multiculturalism. The demands for political recognition would be made available to every individual within the society, based on neither class nor level of achievement but rather one's overall way of life – culture. Any politics that requires the exclusion of cultural identity as a condition for membership or recognition is no longer viable. Within egalitarian multiculturalism, liberal and authoritarian forms are present. Liberal Multiculturalism is liberal because equal recognition of cultural groups must be in accordance with requirements of basic individual liberties and perhaps with

even individual autonomy. Authoritarian Multiculturalism affirms equal recognition of all cultural groups including the ones that violate the freedom of individuals (Bhargava, 2000). The Imperial Rule is a good example of this. Each group was granted considerable autonomy in exchange for their acceptance of Imperial hegemony. The same is true of the British Empire in India where Hindus, Muslims, Parsees and Christians were given equal legal status and every individual gradually felt compelled to identify with one of these communities and to comply with their separate laws. These were brought together and then divided for more effective political domination by the British (Walzer, 1995). India has a long history of the multicultural socio-political situation but it was quite different from the one that has taken shape in the post-independent and post-modern India through its very constitution since the 50s.

For democratic-minded political communitarians the central issue is the need to shed the general liberal fear of the political domain and to bring into it everything -- the most personal, even the most contentious. For cultural communitarians, the crucial issue hinges on the constitutive link between identity and particular cultural communities (Bhargava, 2002). A cultural communitarian is not necessarily a political communitarian. Likewise, political communitarianism can exist without a commitment to cultural communitarianism, as in the republican state. By itself, multiculturalism has close affinities with cultural communitarians. Therefore it may leave behind authoritarian, anti-democratic political structures. The distinctiveness of democratic multiculturalism is that it combines cultural and political communitarianism. Democratic multiculturalism recognizes the importance

of cultural identity, the need to maintain cultural difference and is committed to bring these differences into the political domain since these differences frequently turn into conflicts and clashes; it is also committed to their resolution through dialogue, discussion and negotiation.

Multiculturalism can be a form of communitarianism, in that it focuses on the group and not on the individual, seeing an individual's self-worth as being intrinsically linked to recognition for the beliefs, values and practices of his or her ethnic community. The advance of multiculturalism has gone hand in hand with campaigns for minority rights, sometimes called special or poly-ethnic rights. These are rights that acknowledge and seek to protect a community's ethnic distinctiveness, and affect matters such as dress, language, schooling and public holidays. However, at the same time, multiculturalism has often proclaimed the benefits of cultural mixing and hybridity, perhaps exposing an important fault line within multicultural theory and tensions between multiculturalism and inter-culturalism.

The strength of multiculturalism is that it both recognizes that trends towards cultural diversity are perhaps irreversible and that, unlike conventional nationalism, it explains how cultural diversity can be reconciled with civic unity.

Multiculturalism and India

Pluralism is an idea by which the diversity underlies the nationhood. Citizenship is a key institution by means of which competing demands for membership are made, an engagement between individuals, social groups and the state, and a method through which nationhood is achieved. Gandhian notion of no

statist citizenship transcends ethno-nationalist citizenship – there is no majority victory over minority, all must deliberate together until unanimity is achieved. It may be mentioned here that economic liberalization has enhanced liberal citizenship discourse. The new liberal agenda in India, particularly the economic aspect of liberalization is partly a significant departure from Nehruvian model of social democracy and a continuation of modernizing goals through capitalist and liberal-democratic institutions. Despite the approach to „good governance“, deregulation, privatization and marketization have brought about changes in the notions of democracy, justice and welfare – these would remove decisions from the political arena and reduce political pressures on the state. However, the state would attempt to combine market efficiency with state welfares. The nature of the welfare state in India facing necessarily two challenges – market demands and minimum state requirements and challenge from group members and demand for interventionist state. It may be mentioned here that the „politics of collective personalities – such as cohesive religious communities in search of identity or constellations or disadvantaged groups seeking empowerment – deny individuals what they claim for themselves and render the vocabulary of rights ineffectual, because it is individual-centered. The state, in turn, has failed in terms of its intolerance of class-based agitations, and its relative responsiveness to the demands of ethnic communities. It has also, in its withdrawal from welfare functions, rendered citizens vulnerable, and forced them to resort to support structures of kith and kin for material and emotional sustenance. (Mahajan, Pai & Jayal,1994).

In modern India politics of cultural difference has been of pre-eminent value. The question of Indian unity has never been settled beyond all differences and

disputations. We have no culturally homogeneous, dominant and majority ethnic and religious group that could both dominate as well as effectively claim to represent all Indians. Democracy can deliver justice to all its citizens. Democracy has been interpreted as elitist or as pluralist democracy, participative, institutional or substantive democracy, or as egalitarian democracy. The way we interpret it, therefore, depends on the nature of the conceptual web in which we place democracy and the way we justify it. (Chandhoke, 1999).

Indian nation-state has adopted Western parliamentary set up with liberal-democratic character. The nation-state is defined in terms of territorial political community of citizens. Nation-building process in India is associated with state-sponsored and state-directed process of economic development and social transformation. The concept of nation building has been challenged. Infused with a strong missionary zeal of unitary nationalism Hindutva seeks to legitimize majority communalism in the name of nationalism. Such an ideology of nationalism, i.e. majority-ethnics, cannot serve as the basis for the functioning of a modern state in India – a multiethnic society. (Asumah, 1999). In India, we find a contradiction between civil society and political national society and minority rights in terms of citizenship rights, are insufficient to protect cultural identity of the minority communities. In liberal democracy fairness demands more than state neutrality and considerations of justice, freedom, citizenship and equality demand differences of cultural identities, cultural and group rights, multiculturalism, the claims of diversity, politics of difference and recognition. Public institutions should recognize cultural and disadvantaged minorities.

Diverse social groups can find an important place by negotiating and balancing overlapping conceptions for competing membership claims without sacrificing various group identities. In India ethnonationality citizenship discourse gained currency after partition. Indian constitution established a common citizenship based on individual rights and collectivist notion of citizenship and common good. Power in modern society is pervasive. Civil society has emerged as the central player in championing the cause of the minority communities against the power of majoritarian. Strong and active civil society in India is characterized by heterogeneity and representation of multiple ideologies.

Constitution is a form of accommodation of cultural diversity – an intercultural dialogue, when and where culturally diverse groups negotiate agreements in accordance with three conventions of mutual recognition, consent and cultural continuity. Recognizing and treating members of some groups as equals now seems to require public institutions to acknowledge rather than ignore cultural particularities, at least for those people whose self-understanding depends on the vitality of their culture. This requirement of political recognition of cultural particularity extended to all individuals is compatible with a form of universalism that counts the culture and cultural context valued by individuals as among their basic interests.

Cultural institutions should recognize the identities of cultural and disadvantaged minorities. Public institutions should justly respond to the strange multiplicity of culturally diverse voices, to inform constitutionalism where the demands are taken into consideration and adjudicated. Multiculturalist perspective

requires that each and every political community needs to provide autonomous spaces. The flexibility, autonomous and accommodative process of nation-building process helps the various communities, particularly the minority religious community, in identifying themselves with the nation. The fact of minority rights enhances the legitimacy of the state and strengthens the cause of national integration, limits the processes of cultural assimilation and homogenization, and helps flexible and democratic institutional pluralism.

Considering group rights and diversity in Indian society the framers of the Indian constitution pointed out the following guidelines – freedom of conscience and religion, non-discrimination on grounds of religion by the state, no communal electorates, social welfare and reform, right to establish and run institutions for religious and charitable purposes, rights of religious minorities to establish and administer educational institutions, nondiscrimination on the grounds of religion for employment etc. Indian constitution accepts the liberal-secular framework of freedom, equality and fraternity, for example Articles 25 and 26 stating freedom of conscience and right to profess religion. However, secularism, nation-building and development as the core legitimizing concepts help the Indian state leaders „to legitimize themselves as the sole arbiters among traditional communities, to claim for themselves a monopoly on religious and ethnic tolerance and on political rationality.

Power in modern society is pervasive. Civil society has emerged as the central player in championing the cause of the minority communities against the power of Hindu majoritarianism. Strong and active civil society in India is characterized

by heterogeneity and representation of multiple ideologies. Though the civil society organizations have different ideological positions, they have a common starting point – constitutional guarantees providing few rights to the minority communities. There is a closer relationship between socioeconomic deprivation and religious, cultural and ethnic identity. Failure to develop socio-economic development of the minorities by the Indian state is equal to discrimination. Political analysts must recognize that in a country which is characterized by glaring inequalities, appalling poverty, a highly vitiated social and political climate, wherein traditional loyalties are critical and where the political system has encouraged the jockeying for power caste by caste and community by community, the political secularization of minority communities cannot take place at a rate faster than that of the whole society. The whole society must grow and change at an even pace, and that is the only course for the successful socio-political integration of an otherwise diverse and plural society (Ahmed, 1971).

History of Multiculturalism

Historically, support for modern multiculturalism stems from the changes in Western societies after World War II, in which the horrors of institutionalized racism and ethnic cleansing became almost impossible to ignore in the wake of the Holocaust. With the collapse of the European colonial system, as colonized nations in Africa and Asia successfully fought for their independence and pointed out the discriminatory underpinnings of the colonial system supported the multicultural movement. In the United States multiculturalism flourished with the rise of the Civil Rights Movement, which criticized ideals of assimilation that often

led to prejudices against those who did not act according to Anglo-American standards and which led to the development of academic ethnic studies programs as a way to counteract the neglect of contributions by racial minorities in classrooms. As this history shows, multiculturalism in Western countries was seen as a useful set of strategies to combat racism, to protect minority communities of all types, and to undo policies that had prevented minorities from having full access to the opportunities for freedom and equality.

Multiculturalism has been used as an umbrella term to characterize the moral and political claims of a wide range of marginalized groups, including African Americans, women, LGBT people, and people with disabilities (Glazer, 1997). This is true of the debates in the 1980s over whether and how to diversify school curricula to recognize the achievements of historically marginalized groups. Contemporary theories of multiculturalism, which originated in the late 1980s and early 1990s, tend to focus their arguments on immigrants who are ethnic and religious minorities.

The last few decades have been a time of rapid change in the understanding of multiculturalism. Diversity has become a dominating feature of modern life and it is timely valued for the contribution to the supra national society. In the era of cultural globalization where ideas, arts, culture are transmitted, people interact easily with each other. Multiculturalism and cosmopolitanism has been considered as a manifestation of globalization (Sotshangane, 2002).

Communities are less insulted than ever in history, even those who cannot travel can have today a good understanding of other cultures and meet people

virtually from other parts of the world. People change their views and lifestyles under the influence of the global culture. Globalization has made a better understanding of foreign values and attitudes.

In the new era of globalization, people become much more concerned about the uniqueness and peculiarity of their own culture. Cultural identity provides the global significance of local knowledge and the sense of self, community and nation. People construct their identities through their culture thus defending themselves against the homogenization of the culture in the world. Thus, in actual sense globalization brings about the awareness of cultural identity than before which encourages the mingling of cultures. This in turn promotes the feeling of togetherness. Another distinction within globalization is cultural globalization, which refers to the transmission of ideas, meanings, and values around the world in a way that extends and intensifies social relations. The transmission occurs through the internet, popular culture media and international travel (Agbor, 2015).

The modern notions of cultures have to begin by approving with the fact that we all are pressurized to the globally of the contemporary world. In today's world, improvement in transportation and in communication has produced more intrinsic and more inclusive interaction among people of different civilizations. As a result, their civilizational identity has become more salient. Therefore globalization has rather given rise to new identities rooted in culture. Modern societies are multicultural in encompassing a multitude of varying ways of life and lifestyles of people. Globalization eventually does not promote segregation, but instead helps in the exchange and interaction of different cultures.

The Nature of Culture

A large part of the study of culture involves discovering how and what definitions are made, under what circumstances, and for what reasons. These definitions are used, changed and sometimes fall into disuse. The idea of culture is not different in this respect from other human ideas. In fact, there are many competing words that have meanings similar to culture in some contexts. The list might include among others: ethnicity, socio-cultural group, nation, the way of life, tradition, civilization, race, colour, customs etc. For contemporary anthropology, some of these terms have useful and well-defined meanings, and others are part of the history of the discipline and have no legitimate usage today. In fact, there is not much point in trying to say what culture is. What can be done, nevertheless, is to say what culture does, and how does culture do it.

However, according to Coertze (1973), there are as many cultures as there are people. Cultures are deployed differently, and it takes different meanings in other histories and in other places.

Culture is an aggregate of the learned beliefs, attitudes, values, norms and customs of a society or group of people, shared by them and transmitted from generation to generation within that society. Culture too changes with time. The society that developed the culture is continuously being exposed to new experiences. Further, the society or group is not a fixed body of people. New generations are being brought into it and some new members from other cultures are being assimilated. With the increased mobility of persons, flow of information and young person's joining the group; cultures expand, dilute, subdivide and change. The

changes in culture are however not rapid and never drastic. The changes reflect the move from old ideas to the new and acceptance of ground realities brought in by environmental or generational changes. Therefore, changes can only be gradual. The word culture or the concept itself is flexible and can be stretched to cover different types of aggregation.

Language

Language is in fact, the foundation of every culture. Language reflects the priorities of a culture (Basso,1972). Language is an abstract system of word meanings and symbols for all aspects of culture. It includes speech, written characters, numerals, symbols and nonverbal gestures and expressions. The ability to speak other languages is a crucial factor for inter-cultural relationships.

The linguistic relativity hypothesis (Whorf, 1956) argues that the grammar, structure and categories embodied in each language affect how the speaker see reality. The argument is that our thinking and perceptions are somehow determined by our linguistic capacities (Fishman, 1985). Since people can conceptualize the world only through language, language precedes thought. Thus, the word, symbols and grammar of a language organizes our world. Language is a culturally determined factor and gives us a distinctive interpretation of reality by concentrating us on a certain phenomenon.

Language is the key factor which determines our senses. The ideas in our brain, how we understand other people and objects around us are all determined by our language. The most important norms, values and sanctions of a culture is determined by language.

Like other forms of language, nonverbal communications are also not the same in all cultures. We learn the symbols from other people that share the same culture. This is as true from the basic expressions of happiness and sadness as it is for complex emotions such as shame or distress (Fridland et al., 1987).

Norms

Norms are the established standards of behavior maintained by the society. They specify what the people ought to do and what they ought not to do. Norms are shared by the society. The importance of norms varies both to individuals and the society.

Formal norms

They generally have been written down and specifies strict punishment when violated. Laws are the most common type of formal norms; they have been codified and may be enforced by sanction (Kendall, 2006).

Informal norms

Informal norms are rules that govern human conduct within a society. These rules are based on a society's cultural values, which is a majority consensus on behavior and actions that are upstanding and important. The purpose of informal norms is to maintain order within a society.

These rules are ingrained into the members of a society as children and continue to be constantly learned throughout life. Social etiquette is an example of an informal norm. Informal norms often accept practices that are against the law but are not harmful to society.

Informal norms are also classified as folkways or mores. Folkways are expected to be followed, and result in disdain or reprimand when broken. Mores are a more serious category of informal norms, the breaking of which leads to social and/or religious exclusion.

Values

Cultural values are those collective concepts of what is considered good, desirable and proper or bad and undesirable in a culture. Values indicate what the people of a culture prefer, what they see as important and morally right.

Values influence people's behaviour and serve as a criterion for evaluating the actions of others. The values, norms and sanctions of a culture are interrelated. The values of a culture may change but most of them remain stable in a person's life time. Nevertheless most human dilemmas are similar. Some of the values are universal in nature. There are however dramatic differences in the guide lines that culture offer for pursuing these goals. The core of a culture is formed by values. They are broad tendencies for preferences of certain state of affairs to others (good-evil, right-wrong, natural-unnatural). These values, true enough, are often held as ideals more than implemented as realities. Still, the accepted set of values, ideals, goals and standards are part of the character of a culture. It is a basic goal of every culture, tribe or nation to maintain its own identity as a group. The specific values found in a certain culture will relate to this maintenance. There are areas which define the common aspects of values found in all human societies. Many values remain unconscious to those who hold them. Therefore they often cannot be discussed, nor they can be directly observed by others. Some cultures or societies

change faster than others, but there is a stability found in a common set of values. Values can only be inferred from the way people act under different circumstances (Li & Karakowsky, 2001).

Beliefs

Beliefs are the tenets or convictions that people hold to be true in cultural systems a belief is any statement or part of a statement that purports to describe some aspect of collective reality. Beliefs are the ideas, viewpoints and attitudes of the particular group of society. They consist of fables, proverbs, myths, folklore, tradition, superstition, education that influence the ideas, values, emotions, perceptions of the members of the society. They also think and decide on particular course of action which they believe confirm on the social experience in the society. These derive over the pre-history and are modified with each generation. Culture beliefs are seen in all facets of our lives. They are primarily determined by where you are from (originated and live for prolonged period). Belief is a conviction that we generally accept to be true, especially without actual evidence or proof. They are the assumptions we have about the world, and our values, attitudes, and behavior are greatly influenced by these beliefs. Beliefs grow from different sources; they can stem from what we see, hear, read and experience. On the other hand, they can also stem from what is taught. In fact, most of our beliefs are related to culture and religion. A belief is usually a generalization. But not every religion will support these beliefs. Beliefs are often very strongly ingrained in us that they influence our behaviors, thoughts, and attitudes in very powerful ways. Beliefs are judgments that

connect our values and criteria to our experiences. They give our experiences meaning, and provide context for our values (Akins,2006).

Environment

The physical and natural environment of an area, the absence of contact with other societies tend to perpetuate the patterns. The cultural patterns of these societies have evolved over centuries as distinct adaptations to conditions unique to their environment. A cultural environment is a set of beliefs, practices, customs and behaviors that are found to be common to everyone that is living within a certain population. Cultural environments shape the way that every person develops, influencing ideologies and personalities. Cultural environments are determined by the culmination of many different aspects of culture that influence personal choices and behaviors, Religious beliefs are an important building block of a specific cultural environment. For many cultures, a certain religion has been a critical part of everyday living for generations. Outsiders need to be aware of the customs and traditions related to specific religion in order to respectfully navigate a certain cultural environment.

Family and the relationship within the family are additional factors that determine a cultural environment. Many cultures are structured around families, while others promote individuality and self-sustainability. Like religion and family, language is the third most important element of a cultural environment. Outside of these components, educational and social systems affect the structure of a cultural environment. Social systems may determine customs or taboos that are important to a particular region, while education may determine what types of ideologies are

publicly shared. When visiting a new country or region, it is important for visitors to understand the cultural environment in order to protect themselves from shame, embarrassment or the act of offending a stranger. Culture and Environment is a provocative analysis of the complex relationship between people and their environments from a cross-cultural perspective (Altman & Chemers, 1984).

Reviews of Related Studies

Haddad (2018) conducted a study on the multicultural nature of the French team who won the world cup and how the communitarianism of France have accepted it. The study investigates the persistence of racism in France. The study concluded that the changing national policies of France might be helpful in becoming a more diverse country.

Karim and Marshall (2018) conducted a survey on the immigration and multiculturalism in Canada to clarify the links between Canada's multicultural policy regime, pro-immigrant attitudes and anti-racism. It calculated the neighbourhood level ethnic fractionalization to see how demographic or ecological factors condition the extent to which multiculturalism bears down on individuals' ideologies.

Karakuş (2018) examined the Teachers' Views about Multicultural Instruction in Social Studies Course in Turkey. This study used the interview technique among the teachers. The results suggested the implementation of the of a program based on multiculturalism in Social Studies.

Lee and Cha (2018) conducted a study on how multicultural education can cultivate humanity among students. Through the longitudinal study the result suggested the methods for cultivating humanity in a multicultural society.

Zimmermann (2017) investigated the traditions and customs of Indian culture. It is found that Indian culture is one of the oldest culture in the world with wide variety of diversities. It was also found that India accommodates all type of cultural amalgamation.

Ludwikowska (2017) conducted a qualitative study of students' perception on multicultural competence of academic teachers in India. To explore the understanding of multicultural competencies, a case study approach was applied. The findings of the study revealed that teachers should be aware of the special needs of individuals from different cultural backgrounds and they should apply this knowledge to specific teaching strategies and interpersonal cues to create a supportive classroom atmosphere and to cater the needs of diverse students.

Mahfud et al.,(2017) conducted an experimental research on multiculturalism and the attitude towards immigrants.The aim of this experimental research conducted in France and the Netherlands was to examine the effect of these two construal of multiculturalism of attitudes towards immigrants and whether these effects depend on perceived cultural distance. The findings show that a focus on why multiculturalism is important for society is more beneficial for attitudes toward immigrant-origin groups for people perceiving relatively high cultural distance.

Olatunji and Wolfgang (2017) conducted a study on developing multicultural and social justice clinical competence in students and practitioners. The results show that little attention have been paid to cultural competence in counselling research.

Burton (2017) conducted a study on the difference between views on multiculturalism and gender in classrooms. She found that there is a significant difference between the cultural views of the children with respect to gender.

Sukhdev(2016) conducted a study of multiculturalism in India. The results found that India's state boundaries are largely drawn on linguistic group which led to the preservation and continuation of local ethno-linguistic sub cultures.

Yilmaz (2016) conducted a case study of teacher candidates' perceptions on multiculturalism and multicultural education. The research data were obtained from the semi-structured interviews performed with 12 teacher candidates. The results of the study showed that especially in the transition of multicultural education, the teachers have primary responsibilities. And in this study, it also seemed that teacher education and teachers' positive attitudes toward multicultural education have an important role to live together; to be peaceful and respectful; to accept all identities with their cultural properties without fear of the country's separation.

Allen et al., (2016) examined the contrasting nature of Lay theories of poly-culturalism and multiculturalism. Confirmatory factor analysis procedure was used to show that multiculturalism and poly-culturalism represent two distinct latent constructs among our 1,730 participants in six Asian cultural groups. The results provide strong cross-cultural empirical evidence for the distinction between the two

lay theories and, more importantly, point to aspects of the lay theory of multiculturalism that relate to why it is sometimes associated with stronger stereotyping and prejudice toward minority cultural groups.

Kaur (2016) examined the process of migration and multiculturalism in the Perspective of British Indians. The results found that multiculturalism can rise above the racism.

Devarakonda (2015) examined the sociological explanations of migration and its importance in the cultural and social capital. It is concluded that there is a positive effect for immigration on diversity.

Pereira and Malik(2015) conducted a study on the analysis of cultural aspects of Indian organizations. The resultprovides a multidimensional perspective of students, scholars and practitioners interested in organizational culture and management in India.

Lahiri (2015) conducted a study to analyze the significance of minority writing in a multicultural context.The results challenge the stereotypical representation of the other by the majoritarian discourse, besides providing a deeper understanding of the immigrant experience and the ensuing cultural encounter.

Csereklye (2014) investigated the multicultural perceptions of 350 Hungarian teachers through questionnaire. The results of the research prove the presence of a complex, multi-layered structure of teachers' multicultural attitudes.

Eamer et al., (2014) conducted a mixed methods research study was to examine the construction of adolescents' bi-cultural identities through an exploration of their social practices on the social networking site, Ning. The findings of this research examine how seventy-seven 11-12-year-old students explored, negotiated and presented their bi-cultural identities while using a social networking site with their peers and teachers, and how this process contributed to the creation of a strong community of practice.

Mahajan (2014) conducted a study on the issues faced by immigrants for the accommodation of their community practices in western liberal states. The result indicated that democratic multiculturalism will help to deal with these accommodation process.

Bloemraad (2014) conducted an analytical study on the types of multiculturalism. The result shows that the effect of policy context on first- and second-generation individuals' attitudes has not been studied extensively.

Ramakrishna(2013) compares the multicultural societies of America, Australia and India. Results demonstrated that three multicultural societies are advancing as modern nations, interacting with each other.

Ruwanpathirana (2013) conducted a study of the multicultural values of Sinhala songs. The result found out that music has a significant effect on cultivating multiculturalism.

Collier (2013) conducts a study of immigration and its effects on the multicultural nature of societies. The result suggested that a liberal policy of multiculturalism should be practiced for the benefits of immigration.

Ruggs&Hebl (2012) conducted an empirical study on the benefits of diversity, inclusion and cultural awareness in education. The result found out the that creating a diverse learning environment beneficial for all students are imperative. The study also found out the consequences when these elements are lacking in education.

Kymlicka(2012) challenged the recent rhetoric and addresses the advancement of policy areas for countries, examining factors that impede or facilitate successful implementation of multiculturalism policies. The findings of the study discuss about the new policies implemented by the liberal democraticstates for multicultural citizenship in relation to immigrant groups.

Murphy (2012) gives a critical introduction to the policy of multiculturalism through its' Historical perspective.The findings discuss the topic and task of critical multicultural or postcolonial political philosophy requires an openness to the multicultural questioning and redrawing of the traditional methodological, disciplinary, and thematic horizons of western political philosophy.

Koleth (2011) conducted a study of Australian immigration policies and their influence on migrant citizens. The findings of the study reveal about the significant difference in attitude of male and female migrants.

Balasubramaniam (2010) conducted a study the ethnic politics and its effect on multiculturalism. The results showed that the inclusion of multicultural policy will address the inequalities of the ethnic cultures.

Pandey (2010) conducted a study on the constitutional perspective of multiculturalism in India. The result shows that if multiculturalism is a norm it must be recognized through constitutional mandate.

Table 1

Summary of Review of Related Literature of Attitude towards Multiculturalism among Returned Overseas Students.

Author	Year	Findings
Haddad	2018	The changing national policies of France might be helpful in becoming a more diverse country.
Karim and Marshall	2018	The neighbourhood level ethnic fractionalization of demographic or ecological factors condition affects multiculturalism ideologies of individuals.
Karakuş	2018	A program based on multiculturalism in social studies has to be implemented in the curriculum in Turkey.
Lee and Cha	2018	The result suggested the methods for cultivating humanity in a multicultural society.
Zimmermann	2017	India accommodates all type of cultural amalgamation.
Ludwikowska	2017	Teachers should be aware of the special needs of individuals from different cultural backgrounds and they should apply this knowledge to specific teaching strategies and interpersonal cues to create a supportive classroom atmosphere and to cater the needs of diverse students.
Mahfud et al	2017	The findings show that a focus on why multiculturalism is important for society is more beneficial for attitudes toward immigrant-origin groups for people perceiving relatively high cultural distance

Author	Year	Findings
Olatunji and Wolfgang	2017	Little attention has been paid to cultural competence in counselling research
Burton	2017	There is a significant difference between views on multiculturalism with respect to gender.
Sukhdev	2016	India's state boundaries are largely drawn on linguistic group which led to the preservation and continuation of local ethno-linguistic sub cultures
Yilmaz	2016	Teacher education and teachers' positive attitudes toward multicultural education have an important role to live together; to be peaceful and respectful; to accept all identities with their cultural properties without fear of the country's separation.
Allen et al	2016	Empirical evidence for the distinction between the two lay theories of poly-culturalism and multiculturalism. Point to the aspects of the lay theory of multiculturalism that relate to why it is sometimes associated with stronger stereotyping and prejudice toward minority cultural groups.
Kaur	2016	Multiculturalism can rise above racism.
Devarakonda	2015	There is a positive effect for immigration on diversity.
Pereira and Malik	2015	The result provides a multidimensional perspective of students, scholars and practitioners interested in organizational culture and management in India.
Lahiri	2015	The results challenges the stereotypical representation of the other by the majoritarian discourse, besides providing a deeper understanding of the immigrant experience and the ensuing cultural encounter.
Csereklye	2014	Prove the presence of a complex, multi-layered structure of teachers' multicultural attitudes.
Eamer et al	2014	The findings of this research examines how seventy-seven 11-12 year old students explored, negotiated and presented their bi-cultural identities while using a social networking site with their peers and teachers, and how this process contributed to the creation of a strong community of practice

Author	Year	Findings
Mahajan	2014	Democratic multiculturalism will help to deal with accommodation process.
Bloemraad	2014	The effect of policy context on first and second-generation individuals towards multiculturalism has not been studied extensively.
Ramakrishna	2013	that three multicultural societies of America, Australia and India are advancing as modern nations, interacting with each other
Ruwanpathirana	2013	Music has a significant effect on cultivating multiculturalism.
Collier	2013	A liberal policy of multiculturalism should be practiced for the benefits of immigration.
Ruggs and Hebl	2012	Creating a diverse learning environment beneficial for all students are imperative.
Kymlicka	2012	The findings of the study discuss about the new policies implemented by the liberal democratic states for multicultural citizenship in relation to immigrant groups.
Murphy	2012	The topic and task of critical multicultural or postcolonial political philosophy requires an openness to the multicultural questioning and redrawing of the traditional methodological, disciplinary and thematic horizons of western political philosophy
Koleth	2011	Male and female immigrants of Australia differ in their attitude towards migration policies.
Balasubramaniam	2010	The inclusion of multicultural policy will address the inequalities of the ethnic cultures.
Pandey	2010	If multiculturalism is a norm in India, it must be recognized through constitutional mandate

Conclusion

The review of these studies helped the investigator to acquaint with the current knowledge in the area of the present study. These studies enlighten the investigator to proceed along the right path. The investigator reviewed the studies related to attitude towards multiculturalism among students. Most of the studies conducted on multiculturalism are outside India. The related studies on multiculturalism revealed that the attitude of returned overseas students towards multiculturalism have a significant role in the present education system and it highlights the need of the research.

CHAPTER 3

METHODOLOGY

- **Variable of the Study**
- **Objectives of the Study**
- **Hypothesis of the Study**
- **Tool used for Data Collection**
- **Construction and Standardization of Tool**
- **Sample Selected for the Study**
- **Data Collection Procedure**
- **Statistical techniques used for Analysis**

METHODOLOGY

Methodology finds a major place in any type of research work. The success of any research work depends on the suitability of the method and the technique used for data collection. the methodology of the present study is described under the following heads, viz.,

Variable of the Study

Objectives of the Study

Hypothesis of the Study

Tools used for Data Collection

Construction and Standardization of Tool

Sample Selected for the Study

Data Collection Procedure

Statistical Techniques used for Analysis

Variable of the Study

Attitude towards multiculturalism is the variable of the study.

Objectives of the Study

1. To find out the extent of attitude towards multiculturalism among returned overseas students at higher secondary level in total sample based on gender.
2. To find out whether there exist any significant difference in the attitude of the returned overseas higher secondary students towards multiculturalism based on gender.

Hypothesis of the Study

The hypothesis formulated for the study is:

1. There exists no significant difference in the attitude of returned overseas higher secondary students towards multiculturalism with respect to their gender.

Tool used for data collection

The researcher must be careful in developing the instrument for survey in order to enhance the quality. Surveys are an excellent data collection technique. So the investigator developed an attitude scale on multiculturalism. The tool is based on Likert (1932) method of summated rating technique. For the present study the investigator used the following tool.

Attitude scale on Multiculturalism. (Noushad& Anwar, 2017)

Description of the elements of the variable are given below.

Multiculturalism

Multiculturalism is the practice of giving importance to all cultures in a society. It includes people of several races, religions, languages and traditions(Oxford Advanced Learner's Dictionary,2010).

Attitude Towards Multiculturalism

Attitude towards Multiculturalism is operationally defined as the extent of favorableness or unfavorableness expressing their disposition towards the different dimensions of attitude scale on multiculturalism.

Planning of the scale

The first step in the construction and standardization of a scale is planning of the It was decided to develop Likert (1932) type scale with five responses ,viz., strongly agree undecided disagree and strongly disagree .

The investigator reviewed the literature and identified the five dimensions of the culture viz., language, norms, values, beliefs and environment .Descriptions of each dimension with example is given below .

Language

Language is intact the foundation of every culture. Language has been defined in accordance with culture in many ways but the power of the language to reflect culture is described by Sapir-Whorf hypothesis. The linguistic relativity hypothesis argues that the grammar, structure and categories embodied in each language affect how its speaker see reality (Whorf,1956).

Example

Use of English words in my conversation makes me different from others.

Norms

Norms are the established standards of behavior maintained by a society. Acceptance of the norms is subject to change as the political, economic and social conditions of culture are transformed. A norm is a shared expectation of behavior that connotes what is considered culturally desirable and appropriate (Oxford Dictionary of Sociology ,1994).

Example

Apologies made for accidentally touching others with the feet is an absurd custom.

Values

Cultural values are those collective concepts of what is considered good, desirable and proper or bad and undesirable in a culture. Values indicate what the people of a culture prefer, what they see as important and morally right. Values have major influence on a person's behavior and attitude and serve as broad guidelines in all situations.

Example

Mutual respect by people of different religion ensures brotherhood.

Beliefs

The ideas, viewpoints and attitudes of the particular group of society. Beliefs are the tenets or convictions that people hold to be true. In cultural systems, a belief is any statement or part of a statement that purports to describe some aspect of collective reality. They consist of fables, myths, folklores, traditions and superstitions.

Example

Traditional medicines have less side effect than modern medicine.

Environment

The physical and natural environment of an area, the absence of contact with other societies tend to perpetuate the patterns of future of a society. The cultural

patterns of societies have evolved over centuries as distinct adaptations to conditions unique to their environment.

Example

People behave differently in coastal areas than in cities.

Preparation of the scale

Based on the components the investigator developed the scale. This scale consists of 62 statements out of which 31 are positive and 31 are negative.

Scoring Procedure

As the present scale is a Likert (1932) type scale, responses can be made in a five point scale as strongly agree, agree, undecided, disagree and strongly disagree. For a positive statement, the score is given as 5, 4, 3, 2 & 1 for the options strongly agree, agree, undecided, disagree and strongly disagree respectively. Scoring scheme is reversed for negative statements.

Try out of the Preliminary scale

The purpose of the tryout of the scale is to select the items for the final scale empirically testing the item characteristics. The procedure of the item analysis is described below.

For this the scale is administered on a sample of 350 students selected using stratified random sampling technique. The response sheet of 350 students were arranged in the rank order of total score obtained. The score obtained for the top 95

students ((27%) and bottom 95 students (27%) were taken as the upper and lower group respectively. The 't' value for each item was calculated using the formula,

The Mean and Standard Deviation of the scores obtained for each item for the upper group and lower group were calculated separately. The critical ratios were calculated using the formula,

$$t = \frac{\bar{X}_H - \bar{X}_L}{\sqrt{\frac{\Sigma(\bar{X}_H - X_H)^2 + \Sigma(\bar{X}_L - X_L)^2}{N(N-1)}}$$

Where,

- \bar{X}_H - Mean of the Upper Group
- \bar{X}_L - Mean of the Lower Group
- X_H - Scores of the Individual Item in the Higher Group
- X_L - Scores of the Individual Item in the Lower Group
- N - Total Number of students either in the Upper group or the Lower group

Items with critical ratio greater than 1.96, the tabled value of 't' at 0.05 level of significance was selected for the final scale. The critical ratio obtained for each item is given in the following table.

Table 2

Critical ratio ('t' value) with Means and Standard Deviations for the Scale on Attitude Towards Multiculturalism between Groups

Sl No.	X ₁	X ₂	SD ₁	SD ₂	t
1	3.53	2.75	1.417	1.321	4.026
2	4.00	4.24	0.729	1.039	1.853
3	3.79	2.80	1.336	1.116	5.702
4	3.07	2.11	1.499	1.346	4.772
5	4.67	3.64	0.533	1.243	7.614
6	4.58	3.31	0.890	1.308	9.167
7	3.21	2.47	1.409	1.298	1.523
8	4.25	3.00	3.978	1.214	4.016
9	4.34	3.39	0.977	1.154	0.896
10	4.43	3.57	1.010	1.169	4.208
11	4.61	3.32	0.798	1.107	6.597
12	4.42	3.24	0.942	1.357	8.137
13	2.84	3.16	1.587	1.376	-1.523
14	4.29	3.65	1.225	1.344	8.526
15	4.57	3.85	1.027	1.266	0.761
16	3.95	2.85	1.373	1.306	5.805
17	4.52	3.39	0.977	1.154	1.283
18	4.11	3.58	1.370	1.342	2.763
19	4.43	3.57	0.977	1.148	5.704
20	3.16	2.12	1.547	1.157	0.072
21	3.93	3.23	1.289	1.246	3.904
22	4.04	2.71	1.333	1.258	7.258
23	3.88	3.50	1.373	1.185	2.095
24	4.67	2.94	1.174	1.235	5.456
25	3.31	3.03	1.346	1.015	0.066
26	3.95	2.98	1.381	1.915	1.326
27	4.67	3.64	0.533	1.245	7.614
28	4.42	3.24	0.945	1.357	4.964
29	4.62	3.58	0.763	1.174	1.654
30	4.87	4.04	0.449	0.963	5.370
31	4.52	3.62	0.847	1.003	4.465

SI No.	X ₁	X ₂	SD ₁	SD ₂	t
32	4.66	3.75	0.655	1.218	3.875
33	4.64	3.74	0.798	1.107	1.453
34	4.61	3.32	0.709	1.188	3.560
35	4.58	3.13	0.890	1.308	2.190
36	4.35	3.43	1.086	1.148	6.667
37	4.70	3.96	0.882	1.163	2.761
38	3.96	9.16	1.541	1.861	1.465
39	3.26	2.19	1.468	1.098	4.484
40	3.95	2.85	1.377	1.306	2.123
41	4.03	2.79	1.174	1.235	2.313
42	3.84	2.93	1.454	1.350	2.431
43	3.07	2.11	1.499	1.346	4.185
44	3.93	3.23	1.289	1.246	4.781
45	3.35	3.43	1.604	1.208	5.074
46	3.34	2.44	1.539	1.131	5.370
47	4.52	3.87	1.010	1.169	3.714
48	4.29	3.65	1.225	2.364	4.404
49	4.16	3.31	1.170	1.293	2.130
50	4.27	3.33	0.908	1.223	6.547
51	4.74	3.74	0.564	1.134	9.587
52	4.45	3.81	0.857	1.142	6.667
53	4.56	3.71	0.728	1.122	4.076
54	4.40	3.55	1.015	1.184	5.074
55	4.41	3.82	0.965	1.325	3.930
56	4.53	3.62	0.833	1.315	4.133
57	4.74	3.56	0.857	1.123	4.000
58	4.80	4.04	0.449	0.963	6.583
59	4.89	4.58	1.524	0.658	7.503
60	2.87	3.06	1.857	1.735	6.170
61	3.57	2.65	1.887	1.658	3.158
62	3.88	3.50	1.373	1.185	7.419

Selection of Item

Item with critical ratio greater than 1.96, the tabled value of 't' required for significance at 0.01 level are selected for the final scale. Accordingly, 12 items were rejected due to the critical ratio less than 1.96. Hence only 50 items were selected for the final scale.

Reliability

To ensure reliability of the present scale Cronbach alpha is a statistical technique used to determine the internal consistency. The value of Cronbach alpha for items is 0.93. Hence the tool is highly reliable.

Validity

Criterion related validity indicates the measure of how much differentiate can be made in a manner that helps to predict a criterion variable. The validity of attitude towards multiculturalism was established by correlating the scores of Cultural intelligence scale developed by Vijayan and Jaseena (2012). The correlation obtained was 0.72.

Sample Selected for the Study

The sample selected for the study consists of 350 returned overseas higher secondary school students from Kottayam, Ernakulam, Trissur, Palakkad, Malappuram and Kozhikode. Stratified random sampling techniques was used while taking the sample. Due representation was given to Gender.

In selecting the sample, the investigator had to consider three major aspects viz.

- a) Technique of sampling
- b) Factors represented
- c) Size of the sample

Techniques of Sampling

The population consists of large number of Returned overseas higher secondary students belonging to the strata of gender. Because of this stratification in the population the investigator had to adopt stratified random sampling method to select the sample. This will be a good representation of the population

Factors represented

The following factor or strata of the population was taken into consideration while selecting the sample.

Gender

Gender has great influence on finding of the research. In many of the studies, gender differ in many of the variables. So, the investigator gave representation to both the boys and girls in the present study.

Size of the Sample

The size of the sample is a crucial factor for the validity of the results. The investigator selected representative sample of three hundred fifty returned overseas higher secondary students from thirty five schools. Breakup of the final sample is given in Table 3.

Table 3

Breakup of the Final Sample

N	Sample		Gender	
	Missing		Male	Female
350	8		175	167

Data Collection Procedure

For the collection of the data, the investigator personally contacted the heads of the institutions for obtaining permissions for data collection. After getting the permission, the investigator met the students and explained the purpose. After that copies of the tool were distributed and collected back.

Scoring and Consolidation of Data

The response sheets were scored according to the scoring key prepared for the purpose. The scale on Attitude towards Multiculturalism contains both positive and negative items. It was decided to develop a Likert type scale with five responses viz., Strongly agree, Agree, Undecided, Disagree and Strongly disagree. For the positive statements, the score given are 5,4,3,2,1 and for the negative statements the scoring was done in the reverse order.

Statistical Techniques used for the Analysis of the Data

Following statistical techniques used for analysis of data.

Preliminary Analysis

The important statistical properties of the scores of the variable under study were calculated and analyzed as preliminary step. Mean, median, mode, standard deviation were calculated for the total sample.

Major Analysis

In major analysis percentiles and t -test were used

Percentiles

Percentiles are point of a given distribution below which given percentage of cases lies. The formula to find out percentile is

$$P_1 = L + \frac{h}{f} \left(\frac{i}{100} \times N - C \right)$$

Where,

- L - Lower limit of class containing P_1
- f - Frequency of the class containing P_1
- h - Magnitude
- C - Cumulative frequency of the class proceeding the class containing P_1
- N - Total number of the Sample.

t-test

The statistical technique, test of significance of difference between means for different categories is used to find out if there exist any significant difference in the

attitude towards multiculturalism between sub samples. Test of significance of difference between two means is known as the 't' test

The formula to calculate Critical ratio is,

$$t = \frac{\bar{X}_1 - \bar{X}_2}{\sqrt{\frac{\sigma_1^2}{N_1} + \frac{\sigma_2^2}{N_2}}}$$

Where,

- \bar{X}_1 - Mean of the Upper Group
- \bar{X}_2 - Mean of the Lower Group
- σ_1 - Standard Deviation of the Upper Group
- σ_2 - Standard Deviation of the Upper Group
- N_1 - Sample size of the Upper Group
- N_2 - Sample size of the Upper Group

If the obtained t value is greater than the required table value at 0.05/0.01 level of significance, the mean difference is considered to be significant.

CHAPTER 4

ANALYSIS AND INTERPRETATION

- **Objectives**
- **Hypothesis**
- **Preliminary Analysis**
- **Major Analysis**
- **Conclusion**

ANALYSIS AND INTERPRETATION

The data after collection was analyzed in accordance with the outline laid down for the purpose at the time of developing the research plan. The present study was intended to find out the attitude of returned overseas higher secondary students towards Multiculturalism. This chapter describes the analysis and interpretation of data as per the following objectives and hypothesis. The collected data were analyzed using the statistical technique, t -test.

Objectives of the Study

1. To find out the extent of attitude towards multiculturalism among returned overseas students at higher secondary level in total sample based on gender.
2. To find out whether there exists any significant difference in the attitude of the returned overseas higher secondary students towards multiculturalism based on gender.

Hypothesis

The hypothesis formulated for the study is:

1. There exists no significant difference in the attitude of returned overseas higher secondary students towards multiculturalism with respect to their gender.

Preliminary Analysis

The important properties of the scores on the variable under the study were analyzed as primary step. The mean, median, mode, standard deviation, skewness and kurtosis of the selected variable attitude towards Multiculturalism are calculated for the whole sample (N= 342) and relevant sub sample in order to study the nature of distribution. The values are presented in the Table 4.

Table 4

Statistical characteristics of variables for total sample and relevant sub sample.

Category	Number	Mean	Median	Mode	S. D	Kurtosis	Skewness
Total	342	145.29	147.00	151.00	14.48	0.23	-0.62
Male	175	169.56	170.00	164.00	15.27	0.34	-0.62
Female	167	163.12	165.00	172.00	15.25	0.36	-0.51

The above table reveals that the values of mean, median and mode for the variable attitude towards multiculturalism for total sample are 145.29,147.00and 151.00respectively. The values of mean and median are almost equal and mode is slightly higher than that of median and mode.The obtained value of skewness is - 0.62 which indicates that the distribution is slightly negatively skewed. The measure of kurtosis is 0.23 which shows that the curve is Leptokurtic($ku < 0.263$).This suggests that the selected variable does not fulfill the properties of a normal distribution.

Major Analysis

Extent of Attitude of Returned Overseas Higher Secondary Students towards Multiculturalism for the total sample.

The extent of the variable attitude of Returned Overseas Higher Secondary Students towards Multiculturalism in the total sample was established by calculating the mean score and percentile.

The mean score of attitude of Returned Overseas Higher Secondary Students towards Multiculturalism in the total sample is presented in the table.

Table 5

Mean score of attitude of Returned Overseas Students towards Multiculturalism

Variable	Mean score
Attitude towards Multiculturalism	145.29

The above table revealed that the mean score of Attitude of Returned Overseas Higher Secondary Students towards Multiculturalism for the total sample is 145.29 which is greater than neutral value (105) which means that Returned Overseas Higher Secondary Students have a high positive attitude towards Multiculturalism.

Percentile norm for the total sample

Percentile norm for the total sample are presented in the table

Table 6

Percentile Norms of the Total Sample

Percentile	Score
P ₁₀	122
P ₂₀	130
P ₃₀	136
P ₄₀	143
P ₅₀	147
P ₆₀	151
P ₇₀	154
P ₈₀	161
P ₉₀	165

The table 6 shows the percentile scores for the total sample. The 10th percentile of the scores of attitude of returned overseas higher secondary students towards multiculturalism is 122. That means only 10 percent of the returned overseas higher secondary school students lies below 122 and 90 percent lies above the score. 20th percentile of the scores of attitude of returned overseas higher secondary students towards multiculturalism is 130. That means only 20 percent of the returned overseas higher secondary school students lies below 130 and 80 percent lies above the score. 30th percentile of the scores of attitude of returned overseas higher secondary students towards multiculturalism is 136. That means only

30 percent of the returned overseas higher secondary school students lies below 136 and 70 percent lies above the score.

40th percentile of the scores of attitude of returned overseas higher secondary students towards multiculturalism is 143. That means only 40 percent of the returned overseas higher secondary school students lies below 143 and 60 percent lies above the score. 50th percentile of the scores of attitude of returned overseas higher secondary students towards multiculturalism is 147. That means only 50 percent of the returned overseas higher secondary school students lies below 147 and 50 percent lies above the score. 60th percentile of the scores of attitude of returned overseas higher secondary students towards multiculturalism is 151. That means only 60 percent of the returned overseas higher secondary school students lies below 151. 70th percentile of the scores of attitude of returned overseas higher secondary students towards multiculturalism is 154. That means only 70 percent of the returned overseas higher secondary school students lies below 154. 80th percentile of the scores of attitude of returned overseas higher secondary students towards multiculturalism is 161. That means only 80 percent of the returned overseas higher secondary school students lies below 161. 90th percentile of the scores of attitude of returned overseas higher secondary students towards multiculturalism is 165. That means only 90 percent of the returned overseas higher secondary school students lies below 165.

Mean Difference Analysis

In the section of analysis the investigator measures the mean score difference based on the sub sample gender. The main intention was to find out whether there

exist any significant differences in the score of attitude towards Multiculturalism based on male and female students. For this purpose mean and standard deviation were calculated separately and were subject to test of significance of difference of mean.

Comparison of the mean score of attitude of returned overseas students towards multiculturalism between male and female students

The mean and standard deviation of the variable attitude towards Multiculturalism of male and female students of the total sample were subjected to test of significance of difference of mean. The basic data for the test of significance and the obtained value for male and female Returned Overseas Higher Secondary Students are presented in the table.

Table 7

Data and results of the 't' test of attitude of Returned Overseas Higher Secondary Students Towards Multiculturalism between male and female

Variable	Category	Number	Mean	S.D	't' value
Attitude Towards	Male	175	140.65	17.20	0.676
Multiculturalism	Female	167	146.95	15.25	0.05

From the above table it is revealed that the 't' value obtained for the attitude towards Multiculturalism with respect to gender is 0.676 which is lesser than the Tabled value of 't'.

Discussion

From the analysis of the mean scores between male and female, it is found that there is no significant difference in mean scores attitude towards multiculturalism among male and female Returned Overseas Higher Secondary Students.

Summary of Analysis

Based on the analysis, the investigator reached at the following conclusion. There is no significant difference in the mean scores of attitude of Returned Overseas Students towards Multiculturalism based on the sub sample gender.

CHAPTER 5

SUMMARY, FINDINGS, CONCLUSION AND SUGGESTIONS

- **Study in retrospect**
- **Variable of the Study**
- **Objectives**
- **Hypothesis**
- **Methodology**
- **Major findings**
- **Tenability of hypotheses**
- **Educational implications**
- **Suggestions for further research**

SUMMARY, FINDINGS AND SUGGESTIONS

This chapter is the concluding part of the research report, which explains briefly the entire process of the present research work. The chapter includes major findings, educational implications and suggestions for further research in this area.

Study in Retrospect

Various aspects related to the different phases of the present study like the statement of the problem, variable, objectives, hypothesis, methodology etc. are given in retrospect.

Restatement of the Problem

The study is entitled as ATTITUDE TOWARDS MULTICULTURALISM AMONG RETURNED OVERSEAS STUDENTS AT HIGHER SECONDARY LEVEL.

Variable of the Study

Attitude towards multiculturalism is the variable of the study.

Objectives of the Study

Objectives of the study are

1. To find out the extent of attitude towards multiculturalism among returned overseas students overseas higher secondary students towards multiculturalism based on gender.

Hypothesis of the Study

The hypothesis of the study is:

1. There exists no significant difference in the attitude of returned overseas higher secondary students towards multiculturalism with respect to their gender.

Methodology

The present study was intended to know the attitude towards multiculturalism among returned overseas Higher secondary students. And hence survey method was used for the conduction of the study.

Sample for the study

Sample of the study was selected of 350 returned overseas higher secondary school students from Kottayam, Ernakulam, Trissur, Palakkad, Malappuram and Kozhikode districts.

Tool used for Data Collection

Scale on attitude towards multiculturalism was used for the data collection. The attitude towards multiculturalism scale was constructed by the investigator with the help of the supervising teacher.

Statistical techniques Used

Preliminary Analysis

a) Mean b) Median c) Mode d) Standard Deviation e) Skewness f) Kurtosis

Major Analysis

- Percentile
- Mean difference analysis

Major Findings of the Study

The major findings evolved from the study are presented below

The extent of attitude of Returned Overseas Higher Secondary students towards Multiculturalism

The mean score of attitude of Returned Overseas Higher Secondary students towards Multiculturalism in the total sample is 145.29. The 10th percentile of the scores of attitude of returned overseas higher secondary students towards Multiculturalism is 122. It means only 10 percent of the returned overseas higher secondary school students lies below 122 and 90 percent lies above the score. The 50th percentile of the scores of attitude of Returned Overseas Higher Secondary students towards Multiculturalism is 147. That means below and above the attitude score is 147. Equal number of students lie at 146 which is greater than the neutral value. The Returned Overseas Higher Secondary students have a high positive attitude towards Multiculturalism.

Test of significance of mean difference of attitude of Returned Overseas Higher Secondary students towards Multiculturalism

There is no significant difference in the mean scores of attitude of Returned Overseas Higher Secondary students towards Multiculturalism based on gender ($t=0.676$) at 0.05 level.

Tenability of Hypothesis

The tenability of hypothesis is examined in the light of findings.

The hypothesis states that there exist no significant difference in the attitude of returned overseas higher secondary students towards multiculturalism with respect to their gender.

The findings of the study revealed that there exist no significant difference in the attitude of returned overseas higher secondary students towards multiculturalism with respect to their gender.

Conclusion

Based on the analysis the investigator reached the following conclusions. There exist no significant difference in the attitude of returned overseas higher secondary students towards multiculturalism with respect to their gender.

Educational Implication

Each and every educational research will be focusing on the development of educational status of the country. In the same way the present study also has some implications for the development of educational system.

Multiculturalism eliminates prejudice, racism and all discriminations in the name of diversity of an individual. Multiculturalism's thesis of inclusivity raises the issue of the significance of groups and group membership for standards of belief and truth. Multiculturalism is based on democratic values that affirms cultural pluralism within culturally diverse societies in an independent world. Multiculturalism would be subject to self-refutation of the general assertion that there are multiple ways of knowing. The theory of multiculturalism claims for equality, respect, and liberation from the hegemonic traditions that are actually framed within liberal and modernist presuppositions about truth and the equality of all human beings. Multiculturalism promotes the new way of Multicultural Education programmes. Institutions with multicultural perspective encourages appreciation and understanding of other cultures as well as one's own. This promotes the child's sense of uniqueness of his own culture as a positive characteristic and enable the child to accept the uniqueness of the culture of others. It also helps to accommodate the cultures of immigrants and minorities in the educational institutions by other members. this helps in the acculturation process. It reduces the marginalization of the minority cultures in educational institutions and to develop them as a fruitful future citizen. Education decreases stereotyping and prejudice through direct contact and interactions among diverse individuals.

Multiculturalism renews vitality of the society through the interaction of the different cultures of its members and fosters development of a broader and more sophisticated view of the world. Multiculturalism helps in the accommodation of the students and families to the cultural practices of the school. Teaching and learning methods are altered according to the learning needs of the diverse nature of the student. All cultural difference is respected and parents are included in the school planning and events. The revised practices of the school allow all students to participate and excel and challenging courses. The diversity of the country can be enhanced through the implications of policies of multiculturalism. As schools are the replica of the society the policies of multiculturalism should be implemented so that the diverse nature of the society remains intact for the future also. Multiculturalism within the contexts of student identity development, cognition, linguistic development, the learning process, teaching methods, and educational policies are to be encouraged for a fruitful development of a multicultural society. As multiculturalism is being an essential component in the globalization process, the future global citizens have to develop a cultural identity of their own as well as accepting other cultural differences also.

Major findings of the study and conclusion drawn helped the investigator to put forward the following suggestions for the improvement of educational practices.

- Educators should understand racism, sexism , prejudice , discrimination , oppression , powerlessness ,inequality, equality and stereotyping.
- Teacher should reflect on one's personal biases and access resources to deepen his or her own understanding of cultural, ethnic, gender and learning

differences to build stronger relationships and create more relevant learning experience.

- All education process is citizenship education and therefore every society works to socialize its youth into the prevailing system should be practiced.
- The diverse view of the students about the culture and understanding of multiculturalism paves the way for a truly democratic and global citizenship of the coming generation. The planning of events in the schools should therefore be conducted in this context.
- The educators have to promote the attitude of multiculturalism in students which helps to create an inclusive environment to empower and encourage all the students to develop socio-cultural awareness of the diverse cultural backgrounds and life styles.
- Students may behave differently in schools towards authority because of cultural factors and their relationship to the dominant society. The cultures of some students will be mirrored in the society. To prevent such an outrage of the students multicultural values, have to be implemented in the school curriculum for the smooth all round development of the child.
- The marginalized groups of the school has needs to be accommodated and recognized in the school's social structure to ensure equality and justice to them. A proper term of relationship has to be established between the immigrant students and the local students in order to promote tolerance, diversity and paves the way for beneficial cultural evolution.

- The different types of managements especially the community school management has developed another cultural scenario of the society. Like the larger social culture, the school culture results from both conscious and unconscious perspectives, values, interactions and practices heavily shaped by the school's particular institutional history. The cultural perspective of the schools reflects the student's social life. Thus the culture of the schools have to reflect the multicultural views of the country.
- Multiculturalism theories and practices should not be treated as a separate entity, rather it should form part of the curriculum, whilst educational training should incorporate multicultural awareness, knowledge and skills as part of the educator's course.
- Teacher should know how to apply a range of developmentally, culturally and linguistically appropriate instructional strategies to achieve educational goals.
- Teacher should facilitate learners' ability to develop diverse social and cultural perspective that expand their understanding of local and global issues and create novel approach to solving problems.
- Multicultural education should be developed in the educational institutions which help to create a diverse group of individuals fostering multiculturalism. The integration of Multicultural Education throughout the curriculum should help students and teachers think critically about institutionalized racism, classism, sexism, ageism and homophobia.

- Educators must be aware, responsive and embrace the diverse beliefs, perspectives and experiences. They must also be willing and ready to address issues of controversy. These issues include but are not limited to racism, sexism, religious intolerance, classism, ageism etc.
- Integrate a diverse reading list that demonstrates the universal human experience across cultures.
- Creating multicultural projects that require students to choose a background outside of their own.
- Multiculturalism should be imparted in all streams of educational system.
- Provide practical knowledge to students than theoretical knowledge about multiculturalism.
- Provide awareness through seminars, symposium, documentaries etc. can be effectively utilized for disseminating the attitude towards Multiculturalism.
- Community and society both should come forward for better education of their younger generation and give all possible help and support.
- The interpersonal relationship between teachers, students and other staff members of educational institution is an important factor.
- There should be a place in the school curriculum to make students aware of different culture.

- Conduct interaction classes by experts involved in the field of Multicultural education programme.
- Community work is to be made compulsory for students in each school.
- Teaching methods are altered according to the learning styles of students. Language differences are respected and promoted and parents are involved in school planning and events.
- Teachers and students must critically analyze oppression and power relations in their communities, society and the world.
- Teachers are considered as great agent of social service. The present study may help the teachers the world realities of today's world and become agents of change.
- The wide range of coming back of abroad Indians especially from the mid-east countries have created a crucial situation in the accommodation of their new culture. So the investigator believes that the present study will invite further researches on Multiculturalism.

Suggestions for Further Research

The present study brings light to a number of new areas to be covered by further researcher, if a more complete picture of the problem under study is to be obtained. The possibilities of further research based on the findings of the present study are given below.

- The present study was limited within 35 schools of six districts of Kerala state. The same study can be enlarged to a larger sample of all the districts.
- Comparison of attitudes of Returned Overseas Students between two different states in India is another area of research
- The study can be replicated on undergraduate students.
- The Psychological problems of Returned Overseas Students can be studied.

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APPENDICES

APPENDIX I
FAROOK TRAINING COLLEGE(2014)
ATTITUDE SCALE ON MULTICULTURALISM
(DRAFT)

DR. P.P. Noushad
Assistant Professor
Farook Training College

Thasneem Anwar
M.Ed Student
Farook Training College

Instructions

The objective of this scale is to know about the attitude of returned overseas higher secondary school students towards Multiculturalism. Therefore knowledge of your attitude about multiculturalism is necessary. Following pages contain a number of statements having five responses viz.,

SA - Strongly agree
A -Agree
U- Undecided
D- Disagree
SD- Strongly Disagree

Please read the statements carefully and indicate your attitude by ticking only one alternative that is most appropriate for you. The information is very crucial for the purpose of this research. Your responses will be strictly confidential and will be used only for research purpose.

PERSONAL INFORMATION

NAME :
GENDER :
CLASS :
NAME OF THE PRESENT SCHOOL :
NAME OF THE PREVIOUS SCHOOL STUDIED :
NATION FROM WHICH YOU RETURNED :

No.	Statement	SA	A	UD	D	SD
1	Use of English words in my conversation makes me different from others.					
2	Colloquial Malayalam differs according to region which is interesting.					

No.	Statement	SA	A	UD	D	SD
3	Withdrawing to myself is considered as anti-social by others.					
4	Starting up a conversation with a stranger is difficult.					
5	For small group learning, students need to trust each other.					
6	Some of the regional words in Malayalam cannot be used everywhere.					
7	Interpretation of gestures should be learnt with other Indian students.					
8	Enquiring my personal matters is irritating for me.					
9	I am only at ease with returned NRI students.					
10	Expressing direct disagreement with other cultures should be avoided.					
11	My mixed slang of Malayalam helps me to establish friends easily.					
12	Religious slangs of languages are accepted by others.					
13	Mass prayer can cure ailments.					
14	The mixed gender schools make a student adjusted in interacting and working with the people of the opposite Sex.					
15	Refusing to place the head in the northern direction while lying down is advisable.					
16	I think that disobeying parents will bring a curse to me.					

No.	Statement	SA	A	UD	D	SD
17	I agree that dreams in the early morning are divine warnings.					
18	Considering females as subordinate to males in physical strength is objectionable.					
19	Scientifically educated people depending upon superstition is irrational.					
20	There is no importance for right hand in receiving or offering of gifts.					
21	Traditional medicines have less side effect than modern medicine.					
22	Mutual respect by people of different religion ensures brotherhood.					
23	Hanging of dummies in front of buildings to prevent evil gaze is comical.					
24	There are cultural differences in the faith of astrology.					
25	The patriarchal structure followed have to be discouraged.					
26	Waking up early in the morning is followed uniformly by the people.					
27	Dignifying family values shows its importance					
28	Apologies made for accidentally touching others with the foot is an absurd custom.					
29	Late night programs have to be promoted.					

Appendices

No.	Statement	SA	A	UD	D	SD
30	Licking the fingers after eating is disgusting for me to follow.					
31	Exchanging gifts establishes friendship with each other.					
32	Attending events where to know about different religion is promoted by me.					
33	Engaging in conversation with neighbours of different areas is difficult for me.					
34	Child care should not be gender specific.					
35	Knowing about the different experiences of others helps to understand my own problems.					
36	Offering seats to elders in public transport bewilders me.					
37	Returning back to one's native place is over sentimental.					
38	Leaving behind remnants of food is a prestige for me.					
39	I appreciate sharing of things with my classmates.					
40	I avoid standing within an arm's length of others.					
41	It is astonishing to find drivers disobeying traffic rules.					
42	Greeting elders first in a group is irrelevant for me.					
43	Dining etiquette is distinct in different cultural groups.					

No.	Statement	SA	A	UD	D	SD
44	Enquiring about other's personal matter is a sign of friendliness.					
45	There is no need for gender specific roles.					
46	Obeying teachers' rules shows respect to them.					
47	Traditional rules are enforced on others.					
48	Public displays of affection can be encouraged.					
49	Undertaking domestic chores is very difficult for me.					
50	People behave differently in coastal areas than in cities.					
51	Travelling in a public transport is terrifying for me.					
52	Houses are kept clean without any cultural differences.					
53	I dislike the practice of throwing garbage in the public places.					
54	The concept of sustainable development has to be cultivated without any social differences.					
55	Spitting ,blowing noses are practiced which is unethical.					
56	I dislike parents determining my life style.					
57	It is astonishing to find others eating in an uncleanly atmosphere.					

Appendices

No.	Statement	SA	A	UD	D	SD
58	Confiding my difficulties with my friends helps to strengthen bonds.					
59	National festivals celebrated in institutions creates broad mindedness.					
60	Traveling with my friends helps to understand them .					
61	Teasing others in social media is an unethical custom.					
62	The sense of equity is maintained when different cultural students study in the same school					

APPENDIX II
FAROOK TRAINING COLLEGE(2017)
ATTITUDE SCALE ON MULTICULTURALISM
(FINAL)

DR. P.P. Noushad
Assistant Professor
Farook Training College

Thasneem Anwar
M.Ed Student
Farook Training College

Instructions

The objective of this scale is to know about the attitude of returned overseas higher secondary school students towards Multiculturalism. Therefore knowledge of your attitude about multiculturalism is necessary. Following pages contain a number of statements having five responses viz.,

SA - Strongly agree

A -Agree

U- Undecided

D- Disagree

SD- Strongly Disagree

Please read the statements carefully and indicate your attitude by ticking only one alternative that is most appropriate for you. The information is very crucial for the purpose of this research. Your responses will be strictly confidential and will be used only for research purpose.

PERSONAL INFORMATION

NAME :

GENDER :

CLASS :

NAME OF THE PRESENT SCHOOL :

NAME OF THE PREVIOUS SCHOOL STUDIED :

NATION FROM WHICH YOU RETURNED :

No.	Statement	SA	A	UD	D	SD
1	Use of English words in my conversation makes me different from others.					
2	Withdrawing to myself is considered as anti-social by others.					
3	Starting up a conversation with a stranger is difficult.					
4	For small group learning, students need to trust each other.					
5	Some of the regional words in Malayalam cannot be used everywhere.					
6	Enquiring my personal matters is irritating for me.					
7	Expressing direct disagreement with other cultures should be avoided.					
8	My mixed slang of Malayalam helps me to establish friends easily.					
9	Religious slangs of languages are accepted by others.					
10	The mixed gender schools make a student adjusted in interacting and working with the people of the opposite Sex.					
11	I think that disobeying parents will bring a curse to me.					
12	Considering females as subordinate to males in physical strength is objectionable.					
13	Scientifically educated people depending upon superstition is irrational.					

Appendices

No.	Statement	SA	A	UD	D	SD
14	Traditional medicines have less side effect than modern medicine.					
15	Mutual respect by people of different religion ensures brotherhood.					
16	Hanging of dummies in front of buildings to prevent evil gaze is comical.					
17	There are cultural differences in the faith of astrology.					
18	Dignifying family values shows its importance					
19	Apologies made for accidentally touching others with the foot is an absurd custom.					
20	Licking the fingers after eating is disgusting for me to follow.					
21	Exchanging gifts establishes friendship with each other.					
22	Attending events where to know about different religion is promoted by me.					
23	Child care should not be gender specific.					
24	Knowing about the different experiences of others helps to understand my own problems.					
25	Offering seats to elders in public transport bewilders me.					
26	Returning back to one's native place is over sentimental.					
27	I appreciate sharing of things with my classmates.					
28	I avoid standing within an arm's length of others.					

Appendices

No.	Statement	SA	A	UD	D	SD
29	It is astonishing to find drivers disobeying traffic rules.					
30	Greeting elders first in a group is irrelevant for me.					
31	Dining etiquette is distinct in different cultural groups.					
32	Enquiring about other's personal matter is a sign of friendliness.					
33	There is no need for gender specific roles.					
34	Obeying teachers' rules shows respect to them.					
35	Traditional rules are enforced on others.					
36	Public displays of affection can be encouraged.					
37	Undertaking domestic chores is very difficult for me.					
38	People behave differently in coastal areas than in cities.					
39	Travelling in a public transport is terrifying for me.					
40	Houses are kept clean without any cultural differences.					
41	I dislike the practice of throwing garbage in the public places.					
42	The concept of sustainable development has to be cultivated without any social differences.					
43	Spitting, blowing noses are practiced which is unethical.					

Appendices

No.	Statement	SA	A	UD	D	SD
44	I dislike parents determining my life style.					
45	It is astonishing to find others eating in an uncleanly atmosphere.					
46	Confiding my difficulties with my friends helps to strengthen bonds.					
47	National festivals celebrated in institutions creates broad mindedness.					
48	Traveling with my friends helps to understand them.					
49	Teasing others in social media is an unethical custom.					
50	The sense of equity is maintained when different cultural students study in the same school					