An Investigation of Teacher Education in Pakistan in Reference to Culturally Responsive Education

[1]Shaheen Pasha & [2]Humara Bano
drshaheenpasha@hotmail.com

Abstract

Culturally responsive education (CRE) is advocated useful for addressing teacher-student cultural mismatch and students' achievement gap. A qualitative content analysis of teacher education programs offered in thirty-four (34) Pakistani institutions was carried out. The study found neither the offered curricula aimed at developing prospective teachers CRE skills, nor national standards has been defined for CRE. Considering the multi-cultural aspects of Pakistani society, the study recommends that Pakistani teacher education institutions take necessary measures to integrate essential knowledge and pedagogical aspects to develop prospective teachers' CRE skills. National CRE standards also needed to be defined for the promotion of CRE in Pakistan.
Key words: Culturally responsive education (CRE), Teacher Education

1. Introduction

Due to the cultural diversity of Pakistani society, teachers and students in schools often face problems related to cultural mismatch, particularly when both come from different backgrounds. Culturally Responsive Education (CRE) has been suggested as an effective approach for handling such problems (Ladson-Billings, 1994, Gay, 2010; Villegas & Lucas, 2012). Acknowledging students' cultural aspects in all educational processes is the ethos of CRE (Villegas & Lucas, 2012) and CRE demands from teachers to create an effective learning environment which provides the best learning opportunities for all students, regardless of their social, cultural and linguistic backgrounds (Gay, 2010).

This study aims at investigating up to what extend teacher education programs offered in Pakistani institutions to develop prospective teachers' CRE skills. The paper is organized as follows: literature review is presented in the next section. Cultural diversity in Pakistani society is discussed in it.

[1]University of Education Lahore, Pakistan
[2]University of the Punjab, Lahore, Pakistan

Section 3. Research methodology, data analysis, and concluding discussion are presented in Section 4, 5, and 6 respectively.

2. Literature Review

The importance of cultural diversity in human society has been acknowledged globally. According to the Universal Declaration on Cultural Diversity (OHCHR, 2001: Article 3), "Cultural diversity widens the range of options open to everyone; it is one of the roots of development, understood not simply in terms of economic growth, but also as a means to achieve a more satisfactory intellectual, emotional, moral and spiritual existence". Nevertheless, managing equality and valuing diversity are two key challenges which require more sincere commitment of the global society (OHCHR, 2001; Kumra & Manfredi, 2012).

Managing equality and valuing diversity in education remains an important agenda of global research community. Historically, Meriam Report (1928) is credited for the realization of cultural aspects in educational settings. The report emphasizes that the traditions, cultures and epistemologies of minorities must be incorporated in education (Meriam, 1928). Since then, the global community reaffirm Culturally Responsive Education (CRE) agenda on many occasions, like Indigenous and Tribal Peoples' Convention (ILO, 1989), Declaration on Cultural Diversity (UNESCO, 2001), and the Rights of Indigenous People (UNO, 2007).

Among research community, the agenda of CRE has been explored under various terms, like culturally sensitive teaching (Gay, 2010), culturally appropriate education (Nguyen, Terlouw, & Pilot, 2006), culturally relevant education (Ladson-Billings, 1992), culturally congruent education (Campbell, 1997), multiethnic education (Bank, 1994), multicultural education (Gibson, 1984; Bank, 1996), etc. Despite terminological differences, respect of cultural diversity, human rights, individual differences and equitable distribution of choices, opportunity, power, and social justice in all aspects of educational practices remain the main concern of such research community (Gollnick, 1980; de la Vega, 1994; Katz, 2009).

It has been advocated that CRE helps students to maintain their pride in their home culture (Campbell, 2008). A growing number of researches show students' achievements improve when teaching practices are synchronized with students' cultural background, cognitive model, participation styles, and work habits

11

(Bennett, 1995; Gomez, 1996; Gay, 2003; Ah-Nee Benham & Cooper, 2000; Demmert& Towner, 2003; Kana'iaupuni, Ledward, & Jensen, 2010; Brock-Utne, 2008; Singh, 2011).

The process of globalization and internationalization of education has further amplified the importance of CRE. Despite some concerns from some teacher educators towards CRE (Cochran-Smith, 2004), in developed countries, teacher education institutions are trying to identify the challenges involve in making teacher education culturally responsive. They are making necessary changes in curriculum and pedagogical strategies to strengthen prospective teachers' CRE skills (Thomas, 1997; Karababa, 2006; Ladson-Billings, 2009; Hayes and Juárez, 2012). While in countries like Pakistan, educators have just started recognizing the importance of CRE (Abdullah, 2009).

Culturally Responsive Education demands some specific characteristics of teachers, including knowledge of cultural characteristics, capability of selecting culturally responsive curricular and instructional materials, aptitude of creating caring and encouraging classroom environments, ability to understand the students' different communication styles,

and knowledge of multicultural competencies, stereotyping, misrepresentations, and silencing (Gay, 2000).

In the literature, three important characteristics of a culturally responsive competent teacher are reported: (i) Robust knowledge of the curriculum (Saint John's University, 2012), (ii) a strong command on teaching methodologies, (iii) and a culturally responsive attitude towards teaching in multicultural settings (Wlodkowski & Ginsberg, 1995; Gay, 2010). Villegas and Lucas (2002) define six characteristics of a culturally competent teachers "(a) is socio-culturally conscious,… (b) has affirming views of students from diverse backgrounds, … (c) … capable of bringing about educational change…(d) understands how learners construct knowledge …; (e) knows about the lives of his or her students; and (f) uses his or her knowledge about students' lives to design instruction". Cushner, McClelland, and Safford (2009) have reaffirmed these characteristics.

Teacher education programs are usually aimed at enabling prospective teachers' to meet the requirements and challenges of the profession. Pang & Sablan (1998) suggest that prospective teachers who are trained using CRE approach use

culturally responsive pedagogy more confidently than those who have no such experiences. It means teacher education institutions are responsible of developing prospective teachers CRE skills. Howe (2012) has identified following responsibilities of teacher education institutions:

1. Offer course work which encourages culturally responsive instructional practices.
2. Offer culturally responsive coursework across the content areas.
3. Use research-based CRE strategies for the professional development of prospective teachers.
4. In-line with research-based strategies in CRE, seek collaboration or partnership with other institutions for prospective teachers' professional development.
5. Offer programs which are linked to national standards and research-based culturally responsive content and pedagogy.
6. Develop long term effective partnerships with schools to promote CRE practices.

In this study, as a lens for investigation, Howe's (2012) responsibilities of teacher education institutions have been adopted to analyze up to what extent Pakistani teacher education programs develop prospective teachers' CRE skills.

3. Cultural Diversity in Pakistani Society

Pakistan is situated in South Asia with a population of approximately 187 million. Approximately 67% of the people live in rural areas (World Bank, 2011). Pakistani society comprises a population that is diverse in terms of ethnicity, race, language and religion (Shah & Amjad, 2011). The society is predominantly a mixture of Indo-Iranian and comprises different sub-cultures, including Punjabi, Sindhi, Pashtoon, Balouchi, Seraiki, Muhajir, and other smaller groups. According to Heritage Online (2011) the distribution of these language groups is shown in Table 1.

Table 1 *Ethnic Groups in Pakistan*

Punjabis	44.15%
Pushtoons	15.42%
Sindhis	14.1%
Seraikis	10.53%
Muhajirs– Urdu Speaking	7.57%
Balouchis	3.57%
Others	4.66%

(Source: *Heritage Online (2010)*

In Pakistan there are six main and over fifty-nine small languages. Urdu, Punjabi, Pushto, Balochi, Sindhi, Seraiki are the main languages. Urdu is the national language and widely spoken language all

over the country. Most people are bi-lingual. In addition to Urdu, English is commonly used in government, education, media and corporate sectors. However, English enjoys a high status as Rahman (2006) comments, "English is considered a symbol of the upper class, sophistication and power, whereas the less powerful indigenous languages of Pakistan are becoming markers of lower status and culture shame."

Recently, events like Afghan-war, terrorism, ethnic and religious violence have forced citizens of the affected areas to migrate to more secure regions of the country. This has increased the ratio of cultural diversity in both educational institutions and the community as a whole.

4. Research Methodology

This study is carried out using qualitative content analysis technique. Patton (2002) has defined qualitative content analysis as "any qualitative data reduction and sense-making effort that takes a volume of qualitative material and attempts to identify core consistencies and meanings" (Patton, 2002, p.453). The adopted approach allows a systematic examination of different forms of communication objectively (Marshall & Rossman, 1995, Elo & Kyngäs, 2008). The study selected the curricula of teacher education programs of

thirty-four (34) institutions which have been accredited by the National Education Council for Teacher Education (NECTE). The curricular contents of the programs offered in the selected institutions are analyzed in the light of following four (4) key questions which have been tailored in the light of the key responsibilities of teacher education institutions identified by Howe (2012).

1. Does the course work of the curriculum encourage culturally responsive instructional practices?
2. Does the curriculum contain culturally responsive coursework across the content areas?
3. Does the curriculum use research-based CRE strategies for the professional development of prospective teachers.
4. Does the offered program linked to national standards and research-based culturally responsive content and pedagogy.

Research reports, policy documents related to teacher education in Pakistan, and other relevant literature have also been consulted (GOP, 1973; GOP, 2005; GOP, 2008; GOP, 2009; NACTE, 2009; MOE, 2009).

5. Data Analysis

Using qualitative content analysis approach, the study was carried out to explore the state of CRE in the curricula of teacher education programs offered in thirty-four (34) institutions of Pakistan; four (4) from Federal Area, ten (10) from Punjab, five (5) from Sindh, ten (10) from Khyber Pakhtoonkhwa, three (3) from Balochistan, one (1) from Gilgit Baltistan and one (1) from Azad Jammu & Kashmir (shown in Table 2). All of the selected programs are accredited by the National Accreditation Council for Teacher Education.

Table 2 *The Sample Group of Teacher Education Institutions*

Province	Number of Institutions
Federal Area	4
Punjab	10
Sindh	5
Khyber Pakhtoonkhwa	10
Balochistan	3
Gilgit Baltistan	1
Azad Jammu & Kashmir	1
Total	34

The titles, duration of the programs, and the number of institutions offering these programs in different provinces of Pakistan are listed in Table 3.

Table 3 *Teacher Education Programs Offered in the Sample Institutions*

Program	Duration (Years)	Province							Total
		Federal Area	Punjab	Sindh	Khyber Pakhtoonkhwa	Balochistan	Gilgit Baltistan	Azad Jammu & Kashmir	
B.Ed.	1	4	6	3	7	1	0	0	21
B.Ed. (Special Education)	1	0	1	0	0	0	0	0	1
M.Ed.	1	4	7	2	9	1	0	0	23
M.Ed. (Special Education)	1	1	1	0	0	0	0	0	2
MA Education	2	4	6	1	1	2	0	0	14
MA Special Education	2	2	2	0	0	0	0	0	4
M. Sc. Education	2	0	1	0	0	0	0	0	1
BS Education	4	2	4	2	2	0	0	0	10
BS Special Education	4	1	0	0	0	0	0	0	1
B.Ed(Hons)	4	1	7	5	5	3	1	1	23

According to Table 3, B.Ed. and M.Ed. programs appear to be the most popular programs among one year programs. They are offered in twenty-one (21) and twenty-three (23) institutions respectively. Whereas, B.Ed.Special Education and M.Ed. Special Education are offered in three (3) institutions. Among two year programs, MA Education is offered in fourteen (14) institutions. MA Special Education is offered in four (4) institutions. Only one institution offers M. Sc. in Education. BS Education and B. Ed. (Hons.) are two different titles used for four year programs. Twenty-three (23) institutions offer B. Ed. (Hon.) and ten (10) institutions offer BS Education; making thirty-three (33) in total. Recently, B.Ed. (Hons.) degree has been announced by the government of Pakistan as the new standard for teacher education. The program is launched with the assistance of the Pre-Step United States Agency for International Development (USAID).

Reference to research question no. 1 & 2, the context analysis of the curricula of various teacher education programs offered in these thirty-four (34) institutions reveals that the content of the courses are very traditional/conventional, mainly stress upon the key aspects of teaching profession, including subject knowledge and pedagogical aspects. For example, the curriculum of four (4) year baccalaureate degree program includes a set of general education courses, foundation courses, education core courses, pedagogy courses, content courses, and a sequence of supervised field experiences/internships in schools. Similar pattern appears in other programs.

The study found that the offered curricula neither contain culturally responsive material across the content areas, nor encourage culturally responsive instructional practices.

Referring to research question no. 3, the content analysis reveals that the offered curricula do not contain content or field work that would have made use of research-based CRE strategies for the professional development of prospective teachers. The study also found that the aims and objects of the offered programs have given no consideration to aspects related to culturally responsive education.

Referring to research question no. 4, analysis of the curricula, policy documents and other government instruments reveals that no national or provincial standards have been defined for CRE. In 2005, the Higher Education Commission of Pakistan formulated the National Accreditation

Council for Teacher Education (NACTE) for developing policies, procedures, and a system for accrediting teacher education programs and institutions (HEC, 2005). These standards are used to assess the quality of teacher education programs for accrediting teacher education programs and institutions (NACTE, 2009). The analysis of these standards reveals that no criteria, conditions, or indicators are defined to ensure or promote CRE in teacher education programs. Similarly, no guidelines have been issued by the National Curriculum Wing to make the curriculum culturally responsive (GOP, 2005).

The importance of traditions, faith, and cultural diversity has been acknowledged in both 1973 Constitution (GOP, 1973) and Education policy 2009 (GOP, 2009). The content analysis of these instruments reveals that the policy makers have given no consideration to CRE. In 2009, the Ministry of Education notified following National Professional Standards for teachers in Pakistan (MOE, 2009): "A teacher should be able to demonstrate knowledge and understanding of: (i) Subject matter, (ii) Human growth and development, (iii) Islamic ethical values/social life skills, (iv) Instructional planning and strategies, (v) Asssesment, (vi) Learning environment,

(vii) Effective communication and use of Information Communication Technologies, (viii) Collaboration and partnerships, (ix) Continuous professional development and code of conduct, (x) Teaching English as a second/foreign language" (GOP, 2008). It is obvious from these standards that the Ministry of Education has given no importance to teachers' knowledge of cultural aspects or CRE skills.

6. Conclusion and Recommendations

The context analysis of the curricula of various teacher education programs offered in thirty-four (34) institutions and policy documents related to teacher education does not reveal encouraging results. The study found that that neither the offered curricula contain contents or field work that would help prospective teachers to develop their CRE skills, nor national or provincial standards have been defined for CRE. At the same time, the aims and objects of the offered programs have given no consideration to CRE. As a result, prospective teachers fail to develop their CRE skills. Similar kind of findings has been reported in (Ali, 2011).

The influence of culture on students' achievement cannot be denied (UNESCO, 1953; Thomas, 1997; Howard, 1999; Gay, 2000; Tatum, 2003; Sing, 2011). Ratey

(2001) argues that factors like cultural values, beliefs, attitudes, linguistic patterns, and the nature of relationships between dominant and minority groups influence students' emotions, motivation and learning gain. Students become motivated and learning makes sense to them when teachers give due considerations to these factors (Deci & Ryan, 1985; Lambert & McCombs, 1998).

Pakistan is a multi-cultural, multi-lingual, multi-ethnic society. For maintaining educational equity in schools Pakistani teachers are supposed to have competency in CRE (Khatoon et. al., 2011; Ahmed, 2011). Teachers who have the ability to interpret their students' behaviors within the students' cultural context and know the nuances and customs of that particular culture can create an effective and simulating learning environment to enhance students' participation in intellectually stimulating activities (Bank, 1994; Bank, 1996; Banks & Banks, 2007). In contrast, culturally ignorant teachers usually use examples which create embarrassment for some students, which decreases their motivation and interest (Kitayama & Markus, 1994). Therefore, for better education, Pakistani teachers need to be equipped with CRE skills (Khatoon, et.al. , 2011).

Being a signatory of the Universal Declaration on Cultural Diversity, valuing diversity and managing equality in educational institution have become a moral obligation and social responsibility of the Pakistan government. This dream can be materialized through producing teachers who are equipped with CRE skill. For this, the study recommends that Pakistani teacher education institutions must articulate a vision of teaching and learning in a diverse society and develop a curriculum which integrates the essential knowledge and pedagogical aspects required developing prospective teachers' CRE skills. The study also recommends that NACTE may define standards for culturally responsive teacher education so that explicit attention may be given to develop prospective teachers CRE skills which will help to promote CRE in Pakistani schools.

References

Abdullah, A. C. (2009). Multicultural Education in Early Childhood: Issues and Challenges, *Journal of International Cooperation in Education*, Vol.12 No.1 (2009) pp.159-175. Retrieved from http://home.hiroshima-u.ac.jp/cice/

Ahmed, S. I. (2011). Issue of Medium of Instruction in Pakistan. *Internal Journal of Social Sciences and*

Education, 1(1), pp. 66-82. Retrieved from www.ijsse.com/

Ah-Nee Benham, M. K., & Cooper, J. (Eds.). (2000). *Indigenous educational methods for Contemporary practice: In our mother's voice.* Mahwah, NJ: Erlbaum.

Ali, T. (2011). Understanding how practices of teacher education in Pakistan compare with the popular theories and theories and narrative of reform of teacher education in international context. *International Journal of Humanities and Social Sciences, 1(8)*, 208-222. Retrieved from www.ijhssnet.com/

Banks, J. A. (1994). *Multiethnic education: Theory and practice* (3rd ed.) Boston, MA: Allyn and Bacon.

Banks, J. A. (1996) (ed). *Multicultural education transformative knowledge and action: Historical and contemporary perspectives*. New York NY: Teachers College Press.

Banks, J. A. & Banks C. A. (eds). (2007) *Multiculltural education: Issues and perspectives*. Danvers MA: John Wiley & Sons Inc.

Barnes, C. J. (2006). Preparing Preservice Teachers to Teach in a Culturally Responsive Way. *The Negro Educational Review, Vol.* 57, No. 1-2, 85-100. Retrieved from https://www.questia.com/.../negro-educational-review

Benjamin, S. (2002) 'Valuing diversity': a cliché for the 21st century? *International Journal of Inclusive Education, 6*:4, 309-323. Retrieved from www.tandfonline.com/loi/tied20

Bennett, C. I. (1995). Preparing teachers for cultural diversity and National Standards of Academic Excellence. *Journal of Teacher Education*, 46(4), 259-265. Retrieved from http://jte.sagepub.com

Brock-Utne, B. (2008).Democracy in a multilingual and multicultural society. In L. Timm (Ed.), *Mother tongue and bilingual education: A collection of conference papers, pp.*33-42. *Copenhagen: Danish Education Network.*

Butt, Mahmood H. (2006) National Scheme of Studies. Islamabad: Ministry of Education, Pakistan.

Campbell, L. (1997). *Antioch's efforts to develop culturally congruent teacher education*. Retrieved from http://www.newhorizons.org/strategies/multicultural/lindacampbell.htm

Campbell, S. D.(2008). Using Cultural Competence to Close the Achievement Gap, *The Journal of Pan African Studies*, 2(4). Retrieved from https://www.questia.com/.../the-journal-of-pan-african-studies.../vol-2

Cochran-Smith, M. (2004). *Walking the road: Race, diversity, and social justice in teacher education*. New York: Teachers College Press.

Cushner, K., McClelland, A., & Safford, P. (2009). *Human Diversity in Education: An Integrative Approach, 6th Ed.* Boston: McGraw Hill.

de la Vega, C. (1994). The Right to Equal Education: Merely a Guiding Principle or Customary International

Legal Right*? Harvard Blackletter Law Journal, 11*(1). Retrieved from heinonline.org/HOL/LandingPage

Deci, E. L., and Ryan, R. M. (1985).*Intrinsic Motivation and Self-Determination in Human Behavior*. New York: Plenum, 1985.

Demmert, W., & Towner, J. (2003).*A review of the research literature on the influences of culturally based education on the academic performance of Native American students.* Portland: Northwest Regional Educational Lab.

Elo, S. & Kyngäs, H. (2008). The qualitative content analysis process. *Journal of Advanced Nursing, 62*(1), pp. 107–115. Retrieved from onlinelibrary.wiley.com › ... › Journal of Advanced Nursing

Franklin, V.P., Hale, J. & W. Allen. (2001). *Learning while Black*. Baltimore: The Johns Hopkins University Press.

Gay, G. (2000). *Culturally responsive teaching: Theory, research, and practice*. Multicultural Education Series, J.A. Banks, Ed. New York: Teachers College Press.

Gay, G. (2003). The importance of multicultural education. *Educational Leadership 61(4)*, 30–35. Retrieved from www.ascd.org/.../educational_leadership/

Gay, G. (2010). *Culturally responsive teaching*. (2nd Ed.). New York: Teachers College Press.

Gibson, M. A. (1984) Approaches to Multicultural Education in the United States: Some Concepts and Assumptions. *Anthropology & Education Quarterly, Vol. 15*, No. 1, pp. 94-120. Retrieved from onlinelibrary.wiley.com › ... › Anthropology & Education Quarterly

Gollnick, D. M. (1980). Multicultural education. *Viewpoints in Teaching and Learning, 56*, 1–17. Retrieved from eric.ed.gov/?id=EJ229067

Gomez, M. L. (1996). *Prospective teachers" perspectives on teaching "other people"s children.*" In K. Zeichner, S. Melnick, & M. L. Gomez (Eds.), *Currents of reform in preservice teacher education* (pp. 109-132). New York, NY: Teachers College Press.

GOP (1973). *The constitution of Islamic Republic of Pakistan, Government of Pakistan*. Retrieved from http://www.mofa.gov.pk/Publications/constitution.pdf

GOP (2005). *The State of Education in Pakistan, Policy & Planning Wing*. Islamabad: Ministry of Education Government of Pakistan.

GOP (2008).*Education For All: Mid Decade Assessment –Country Report "Pakistan"*. Islamabad: Government of Pakistan, Ministry of Education.

GOP (2009).*National Education Policy-2009*. Islamabad: Ministry of Education, Government of Pakistan.

Hayes, C. & Juárez, B. (2012). There is no culturally responsive teaching spoken here. *Democracy & Education, 20*(1), Article 1. Retrieved from democracyeducationjournal.org

Heritage Online (2011), *Ethnic Groups in Pakistan. Heritage Online*, Retrieved

20

from
http://www.heritage.com.pk/culture/
ethnic-groups-in-pakistan/

HEC (2005). Pakistan Accreditation Council for Teacher Education Rules, Higer Education Commission. Islamabad: Pakistan

Howard, G. (1999). *We Can"t Teach What We Don"t Know*. New York: Teachers College Press.

Howe, W. A. (2012). Culturally Responsive Education: Becoming a Culturally Responsive Educator. Connecticut: State Department of Education.

ILO (1989). ILO Convention 169 concerning Indigenous and Tribal Peoples in Independent Countries. Retrieved from
http://www.ilo.org/dyn/normlex/en/f?

Katz, M. S. (2009). *Is There a Right to Education?* A Philosophical Analysis Through U.S. Lenses. In Katz, M. S., et. al., *Education, Democracy, and the Moral Life 2009*, pp. 31-45.

Kanaʻ iaupuni, S., Ledward, B., and U. Jensen (2010). *Culture-based Education and Its Relationship to Student Outcomes*. Honolulu: Kamehameha Schools, Research & Evaluation.

Karababa, G. (2006). Culturally Appropriate Pedagogy: The case of Group Learning in a Confucian Heritage Culture, *Inter-culture Education, Vol. 17*, No. 1, pp. 1-9. Retrieved from www.tandfonline.com

Khatoon, S., Rehman, S. and Amjad, M. (2011). Teaching in Multicultural Classroom – Assessing Current

Programs of Teacher Training in Pakistan, *International Journal of Humanities and Social Studies, 1*(6), pp. 70-78. Retrieved from www.ijhssnet.com/

Kitayama, S., and Markus, H. R. (eds.) (1994). *Emotion and Culture: Empirical Studies of Mutual Influence*. Washington, D.C.: American Psychological Association.

Kumra, S. and Manfredi, S. (2012) *Managing Equality and Diversity: Theory and Practice.* Oxford University Press.

Ladson-Billings, B. (1992). Reading between the lines and beyond the pages: A culturally relevant approach to literacy teaching. *Theory into Practice*, *31*(4), pp. 312-320. Retrieved from www.tandfonline.com

Ladson-Billings, G. (1994). The dream keepers. San Francisco: Jossey-Bass Publishing Co.

Ladson-Billings, G. (2009). The Dream keepers: Successful Teachers of African American Children (2nd ed.). San Francisco: Jossey-Bass.

Lambert, N. M., and McCombs, B. L. (1998). *Introduction to Learner-Centered Schools and Classrooms as a Direction for School Reform*. In N. M. Lambert and B. L. McCombs (eds.), How Students Learn: Reforming Schools Through Learner-Centered Education. Washington, D.C.: American Psychological Association.

Marshall C. & Rossman G.B. (1995). *Designing Qualitative Research.* London: Sage Publications.

Meriam, L.(1928). *The Problem of Indian Administration:* Report of a Survey made at the Request of Honorable Hubert Work, Secretary of the Interior, and Submitted to Him, February 21, 1928/Survey Staff: Lewis Meriam...[et al.]. Baltimore, MD: Johns Hopkins Press.

MOE (2009). National Professional Standards for Teachers, Policy and Planning Wing. Islamabad: Ministry of Education, Pakistan

NECTE (2009). Standards for Accreditation of Teacher Education Programs in Pakistan. National Accreditation Council of Teacher Education, Pakistan. Retrieved from www.nacte.org.pk/

Nguyen, P., Terlouw, C., & Pilot, A. (2006).*Culturally appropriate pedagogy*: The case of group learning in a Confucian heritage culture context. *Intercultural Education, 17*(1), 1-19. Retrieved from www.tandfonline.com/loi/ceji2

OHCHR (2001). *Universal Declaration on Cultural Diversity*, Office of the United Nations High Commissioner for Human Rights. Retrieved from unesdoc.unesco.org/images/0012/00 1271/127162e.pdf

Patton, M.Q. (2002). Qualitative Research and Evaluation Methods. Thousand Oaks, CA: Sage.

Pang, V. O., & Sablan, V. A. (1998). Teacher efficacy: How do teachers feel about their abilities to teach African American students? In M. E. Dilworth (Eds.), *Being responsive to cultural differences–how teachers learn* (pp. 39–58). Thousand Oaks, CA: Corwin Press.

Rahman, T. (2006). *Language Policy, Multilingualism and Language Vitality in Pakistan*. In Saxena Anju and Borin, (eds) Lars Trends in Linguistics: Lesser-Known Languages of South Asia-Status and Policies, Case Studies and Applications of Information Technology, (Berlin and New York: Mouton de Gruyter), pp. 73-104.

Ratey, J. J. (2001).*A User''s Guide to the Brain*. New York: Pantheon.

Saint John's University (2012). *Program Goal II: Student Learning. Knowledge Base for Teacher Education*. Retrieved from http://www.csbsju.edu/Education/Kn owledge-Base/KB-II.htm

Singh, K. N. (2011). *Culturally Appropriate Education Theoretical and Practical Implications* In J. Reyhner, W.S. Gilbert & L. Lockard (Eds.) Honoring Our Heritage: Culturally Appropriate Approaches to Indigenous Education. Flagstaff, AZ: Northern Arizona University. (pp. 11-42)

Shah, M. A. & Amjad, S. (2011). Cultural Diversity in Pakistan: National vs Provincial. *Mediterranean Journal of Social Sciences. 2*(2), pp. 331-344. Retrieved from www.mcser.org/

Tatum, B. (2003). *Why are all the Black kids sitting together in the cafeteria*? A

psychologist explains the development of racial identity. New York: Basic Books.

Thomas, E.(1997). Developing a culture sensitive pedagogy: tackling a problem of melding "global culture" within existing cultural contexts. *International Journal of Educational Development, 17*, pp.13-26. Retrieved from www.sciencedirect.com/science/journal/07380593/17/3

UNESCO. (1953). *The use of vernacular languages in education* (Monographs on Fundamental Education-VIII). Paris, France: United Nations Educational, Scientific and Cultural Organization. Retrieved from unesdoc.unesco.org/

UNESCO (2001). Universal Declaration on Cultural Diversity, Retrieved from http://portal.unesco.org/

UNO (2007). United Nations Declaration on the Rights of Indigenous Peoples. Retrieved from www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf

Villegas, A.M., and Lucas, T. (2002). Preparing Culturally Responsive Teachers: Rethinking the Curriculum. *Journal of Teacher Education, 53*(1), 20-32. Retrieved from https://www.smc.edu/

Villegas, A. M. and Lucas, T. (2012). Preparing Culturally Responsive Teachers: Rethinking the Curriculum, *Journal of Teacher Education*, 53(1),20-32. Retrieved from https://www.smc.edu/

Wlodkowski, R. J. & Ginsberg, M. B. (1995). *Diversity & motivation: Culturally responsive teaching*. San Francisco, CA: Jossey-Bass. San Francisco: Jossey-Bass.

World Bank (2011).*World Bank, World Development Indicators*, retrieved from http://daccess-dds-ny.un.org/doc/UNDOC/GEN/N06/512/07/PDF/N0651207.pdf