"It's little things here and there": An exploration of preservice teachers' experiences of becoming multicultural educators

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“IT’S LITTLE THINGS HERE AND THERE”: AN EXPLORATION
OF PRESERVICE TEACHERS’ EXPERIENCES OF
BECOMING MULTICULTURAL EDUCATORS

by

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A dissertation submitted in partial fulfillment
of the requirements for the

Doctor of Philosophy Degree in Teacher Education
Department of Curriculum and Instruction
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Doctor of Philosophy in Teacher Education

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ABSTRACT

"It's little things here and there": An Exploration of Preservice Teachers' Experiences of Becoming Multicultural Educators

by

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Participants in this study included seven preservice teachers (4 females, 3 males) enrolled in an undergraduate teacher preparation program at a major urban university in the U. S. Southwest completed a series of multiple in-depth interviews. The purpose of this study was to understand and explore the lived experiences and meaning preservice teachers made of their experiences in becoming multicultural people and teachers since taking introductory multicultural education coursework. Approaches and dimensions of multicultural education, theories of becoming multicultural, and research on teacher beliefs while learning to teach were used in conjunction with narrative inquiry to uncover and interpret participants' lived experiences. Participants understood becoming a multicultural person as having a clarified cultural identity and needing to have an open-mind towards cultural diversity and "others." Each participant expressed beliefs consistent with the call and need for culturally responsive teachers, yet participants expressed the process of becoming a multicultural teacher as an "add-on" assignment that
would be addressed outside of or after initial teacher training because of other priorities and responsibilities placed on them by their teacher preparation program. Participants described that their potential multicultural pedagogy would consist of content integration, human relations, single-group studies, and tourist approaches and dimensions to multicultural education. Participants affirmed that little follow-up to multicultural education theory and culturally responsive pedagogy were integrated and/or modeled across their teacher-training program beyond their required Introduction to Multicultural Education class. Conclusions in this study critiqued the limitations of understanding human relations approaches to multicultural education and being open minded towards cultural diversity as a form of becoming multicultural, a possible dys-praxis between multicultural education theory and practice in multicultural teacher education, the limited exposure preservice teachers have to multicultural education in teacher preparation programs, and the misrepresentation of multicultural education and multicultural teacher education as a de-politicized movement disconnected from its radical roots of a movement founded on principles of equity and social justice.
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DEDICATION

With honor, gratitude, and love, I dedicate this dissertation to my grandmothers,

Kathryn Alexander Stewart & Mattie Robinson Kiles.
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First and foremost, I must acknowledge and thank the seven participants in this study. I am privileged to have been able to learn with and from each of you.

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CHAPTER 1

INTRODUCTION

Overview of the Study

Over the next decade the American public school system will need to add approximately 200,000 new teachers to the professional teaching force (Zumwalt & Craig, 2005). This demand exists in the presence of teacher retirements, attrition, and an ever-increasing student population in K-12 schools, particularly in urban, metropolitan cities. In order to meet these demands, teacher preparation programs must produce quality teaching professionals prepared to teach all students. Since the mid-1990s, this effort to prepare preservice teachers effectively for the changing sociopolitical and educational contexts in American society has become highly discussed and debated; a "hot topic" for teacher education programs (Cochran-Smith, 2004; Larkin, 1996) that has produced multiple proposals and agendas competing to be the leading model for teacher preparation for the twenty-first century. The current demographic profiles of teaching professionals and learners, coupled with multiple and constantly changing sociopolitical contexts that continue to present educational disparities disproportionately to learners and communities of marginalized and subordinated social groups, has aptly been dubbed "the demographic imperative" (Dilworth, 1992). The "demographic imperative" focuses on three areas: the increasing cultural diversity of the K-12 student population (i.e. learners from a wide range of linguistic, ethnic, cultural, and social backgrounds), the largely
homogenous teaching force, and a divide where educational opportunities, resources, and achievement differ between racial and socioeconomic groups (Cochran-Smith, 2004). It has been projected that by 2020, nearly half of elementary and secondary student populations in the K-12 public school system will be students of color. In California, the District of Columbia, Hawaii, Mississippi, New Mexico, New York, and Texas, already more than half of the student populations are students of color (Gollnick & Chinn, 2002). On the other hand, the present teaching population is predominantly White (84%), female (75%), middle class, highly educated, middle age, monolingual, Protestant, and Eurocentric (National Education Association, 1992; Zumwalt & Craig, 2005).

In an attempt to remedy these fundamental inequities and more specifically, the historical perpetuation of educational inequity, two fields of academic practice come into concert to mitigate this enduring problem—teacher education and multicultural education. These two fields, both with deep, broad, and at times, competing agendas, philosophies, and ideologies present the institution of education with viable resources and strategies to dismantle, unpack, and transform the professional practice of teaching to make certain that every learner is afforded a quality and rigorous experience in schooling. While each field has its own histories, exemplary scholars, purposes, and seminal works, these two fields have historically existed in parallel planes, often in common locales and texts. Within the last thirty years or so, scholars who share mutual interest and expertise between the two fields have come together to establish a field on to itself, multicultural teacher education.

Those that identify as multicultural teacher educators, such as myself, have a commitment to preparing teaching professionals to become effective teachers for all
learners, and at the same time believe that the assumptions and offerings from multicultural education provide a comprehensive reconceptualization to teacher preparation to train teaching professionals to provide meaningful and equitable educational opportunities for all learners. Multicultural education presents an overarching and foundational framework and approach for transforming education and the preparation of teachers to address and critique the failures and discriminatory practices that have been historically reproduced and institutionalized in education (Sleeter, 1996). In essence, the application of multicultural education as a practice of teacher education has the potential to become a catalyst for cultural and institutional social change grounded in the principles of democracy, equity, and social justice (Larkin & Sleeter, 1996).

In consideration of the "demographic imperative," the field of multicultural education presents teacher preparation programs with "an approach to teaching and learning that is based on democratic values and beliefs and that affirms cultural pluralism within culturally diverse societies in an interdependent world" (Bennett, 2003, p. 14). Multicultural education provides a clear and essential framework to address the existing educational inequities and the cultural differences between the teaching and student populations and to ensure educational equity and excellence for all students. To address these concerns (in varying degrees), teacher preparation programs have begun to consider multicultural education and the role of cultural diversity in teaching and learning by adding some type of multicultural education coursework and/or field experience(s) to existing programs. Similarly, national teacher education organizations such as the National Council of Accreditation of Teacher Education (NCATE) and the Interstate
New Teacher Assessment and Support Consortium (INTASC) have each issued standards (NCATE, 2002) and principles (INTASC, 1992), respectively, for teacher preparation programs. The standards and guidelines from NCATE and INTASC define teaching competencies—what all beginning teachers should know and be able to do at the completion of an accredited teacher preparation program. Despite the thirty years of adding multicultural coursework, experiences, standards and principles to teacher education, research on the various approaches for preparing teaching professionals for teaching in a culturally diverse society has yielded mixed results regarding preservice teachers’ ability to teach diverse learners (Grant, Elsbree, & Fondrie, 2004; Hollins & Guzman, 2005).

Overwhelmingly, the predominant model for multicultural teacher education has been for traditional and existing programs to add a palatable, discrete, and usually isolated course titled, “Teaching the Culturally Different,” “Bilingual Education,” or “Multicultural Education” (Larkin & Sleeter, 1996) that has little or no integration with any of the other program’s curricular components. As well, the bulk of research conducted in multicultural teacher education is related in some part to these isolated multicultural education courses. Given that the primary location to witness, monitor, and assess the development of preservice teachers’ multicultural teaching competencies and preparation for teaching in a culturally diverse society has become the add on, isolated introductory multicultural education course, this study, too, finds itself centrally located in this context.
Purpose of the Study

There are significant gaps in the multicultural teacher education research in need of exploration concerning the preparation of preservice teachers for teaching in a culturally diverse society that will be discussed in the next chapter. As I mentioned earlier, teacher education programs have typically employed add-on multicultural courses with little or no connection to the overall teacher education program as multicultural teacher education. Therefore, much of the research conducted under multicultural teacher education has been done as small-scale, short-term, quantitative studies within the context of an add-on multicultural education class conducted by instructors that teach these courses. The research base is saturated with studies displaying the impact of multicultural courses on preservice teachers’ beliefs, attitudes, and dispositions towards cultural diversity. The results from these studies provide teacher educators with a “snap-shot”, or capture what beliefs, attitudes, or dispositions were modified and/or changed at the immediate conclusion of a course as a result of the multiple interventions employed in these courses. Hollins and Guzman (2005) stated:

That although we have some information about candidates’ attitudes, it is difficult to know how generally applicable this information is and it is difficult to know whether and how coursework and fieldwork affects attitudes or prompts growth and development. (p. 485)

When reviewing these “snap-shot” studies, we learn that some interventions/courses positively changed preservice teachers beliefs, attitudes, and dispositions; but overwhelmingly, results from these studies are inconsistent and inconclusive as to whether or not these gains are sustained over time and transfer into classroom practice as
culturally-responsive teaching and increased student achievement (Hollins & Guzman, 2005).

After reading the subsequent chapter in this study, the reader will come to discover that what teacher educators do not know is how the “snap-shot” of a preservice teacher learning to teach in a culturally diverse society is retained, altered, or enhanced after an introductory multicultural education course and throughout the duration of the teacher preparation program. Therefore, the purpose of this study was to understand and explore the lived experiences and meaning preservice teachers made of their experience in becoming multicultural people and teachers since completing their introductory multicultural education coursework. The need to design and execute a study of this purpose is significant in that the field begs to know more about the multicultural development of preservice teachers, if in fact continued development actually occurs beyond add-on, isolated multicultural education courses. This study is important for and geared towards an audience of teacher educators, multicultural educators, and particularly those who have influence in the design of teacher preparation programs, policies, and standards for accreditation. Therefore, the following research questions were designed to meet the need, and fill a gap in the multicultural teacher education research base:

1. What critical incidents remained with preservice teachers after being introduced to the dynamics of cultural diversity and multicultural education and might influence classroom practice?
2. What meaning does learning to become a multicultural teacher hold for preservice teachers and how do they make sense of becoming multicultural people and teachers?
3. What aspects of multicultural coursework prompted personal and professional growth towards multicultural education for preservice teachers?
4. What is the experience of learning to become a multicultural person and teacher for preservice teachers?
Distinction with this study resides in the fact that it departs from the standard study conducted with preservice teachers at the end of a sixteen-week course. This study seeks to extend the chain of inquiry in the field of multicultural teacher preparation by providing new data captured later in the preservice teachers’ program to explore what multicultural teacher education curriculum continue to impact and resonate with preservice teachers and how they negotiate decisions to become multicultural people and teachers, that is, a teaching professional engaging in culturally responsive pedagogy. This second “snap shot” will provide teacher educators and multicultural educators with useful information to consider the effectiveness of multicultural teacher education curricula and its integration within traditional teacher education programs. Additionally, this study will provide results for comparison with the body of existing studies conducted at the end of an add-on, isolated multicultural education course. I wondered if there would be any difference between what was captured in the first and second “snap shots?”

Organization of the Following Chapters

In Chapter 2, I review the literature on the topic of multicultural teacher education. In order to define the research problem, I provide an overview of the four dimensions of multicultural teacher education (Zeichner & Hoeft, 1996) and the major research synthesizes and related empirical research conducted in multicultural teacher education. I also provide an overview of the theoretical and conceptual framework that undergirded the research design of this study. The framework was informed by the following theories and concepts: 1) becoming multicultural (Bennett, 2003; Gay, 2003; Ford, 1999; Nieto, 2004, 1999); 2) multicultural education (Banks, 1991, 1988; Gay, 2004; Grant & Sleeter,
Chapter 3 describes the methodology I employed to execute this study. In order to address the purpose and goals of this study but with a research design minimizing methodological and theoretical tensions, I relied on qualitative in-depth interviewing (Seidman, 1991) as my primary tool for data collection. As well, I drew from the tradition of narrative inquiry (Clandinin & Connelly, 2000; Connelly & Clandinin, 1990, 1988) and theories of becoming multicultural (Bennett, 2003; Ford, 1999; Gay, 2003; Nieto, 2004, 1999) to guide my research design and engagement with the participants and collected data. Then I explain how I used interpretative techniques from narrative inquiry (re-storying) and in-depth interviewing (reducing data by each participant and across each participant) to analyze the data to build categories and themes in order to interpret the data against the theoretical framework and extant literature in the field for each research question.

In Chapter 4, I present excerpts from the collected data with an analysis of the data and discussion of the themes that emerged. Themes were supported by using the voices of the participants as evidence. The data were explained in relation to each research question. To conclude this study, I share conclusions based on the findings in Chapter 5. Also, I address multiple implications and recommendations for future research for teacher educators and multicultural educators to consider. Finally, I reflected on how the
findings and discussion from this study impacted me both personally and professionally and reaffirmed my commitment to educate teachers for equity and social justice.

Chapter Summary

This study seeks to understand the outcomes and relevance of the current trajectory of multicultural teacher education enacted at a major research university in a vibrant and culturally diverse urban, metropolitan city. Given the current understandings of the effectiveness of multicultural teacher education curricula, it is my anticipation that the results of this study will either provide validation and support for the existing model of multicultural teacher education and/or cause a disruption of the current trajectory of multicultural teacher education for a more comprehensive and authentically infused multicultural education curricula. As a critical pedagogue, I have a responsibility to provide critique and analysis to frameworks and discourses to which I consider membership in order to assure social progress.
CHAPTER 2

REVIEW OF RELATED LITERATURE

Introduction

The purpose of a literature review should combine knowledge about the problem to be explored and understood with critical thought (Silverman, 2005) in order to identify purpose and justification for a study, its significance to the field of study, deficiencies within existing knowledge about the topic, and to situate the study within the extant literature. The intent of this literature review was to substantiate the choice and justification about the research problem, as well as to explain the theoretical/conceptual frameworks applied in the study. I conclude this chapter by demonstrating how the literature review supported the creation of the research questions and the need for the study.

The Research Problem

This study focused on the preparation of preservice teachers for teaching in a culturally diverse society; a society with rapidly changing cultural demographics, that simultaneously presents unearned privileges to many, and prejudice and discrimination to many more. The twenty-first century demands that teachers be prepared to teach in a society with a rapidly changing culturally diverse population (Banks, Cochran-Smith,
Moll, Richert, Zeichner, LePage, Darling-Hammond, Duffy, with McDonald, 2005), but furthermore,

be prepared to influence the structural conditions that determine the allocation of educational opportunities within a school: the kinds of courses, curriculum, and teaching that are offered to different students, the kinds of student groupings that are created, the ways in which students are assigned to teachers, and the kinds of norms and expectations that govern their treatment and the treatment of their families. (p. 233)

The underlying assumptions and principles of multicultural education (MCE) make for an apropos relationship with teacher education. Multicultural education rests upon, “1) the theory of cultural pluralism; 2) ideals of social justice and the end of racism, sexism, and other forms of prejudice and discrimination; 3) affirmations of culture in the teaching and learning process; and 4) visions of educational equity and excellence leading to high levels of academic learning for all children and youth” (Bennett, 2001, p. 173).

Therefore, from my perspective, connecting teacher education with the field of MCE is complementary for preparing teachers for the twenty-first century and for shaping a society that is more equal, democratic, just, and resists conformity to one cultural norm (Sleeter, 1996).

**Multicultural Teacher Education (MCTE)**

With varying success, schools, colleges, and departments of education (SCDE) throughout the United States attempt to prepare preservice teachers for teaching in a culturally diverse society. Attempts by SCDE became more concerted in the 1970s, particularly with momentum from the National Council for Social Studies (NCSS),
American Association of Colleges for Teacher Education (AACTE), Association for Supervision and Curriculum Development (ASCD), and the National Education Association (NEA) which emphasized the need for teacher preparation programs to include attention to ethnicity, race, gender, class, language, and religion (Gollnick, 1995); and from widely publicized studies from Smith (1969) and Eddy (1969) where both researchers condemned inadequate teacher education for preparing teachers for work with poor students, and students from backgrounds different than their own. Within the same decade, NCATE established standard-based criteria for SCDE to meet in order to maintain and acquire accreditation by the leading agency in teacher education. Even though the worthiness of a NCATE standard for diversity has been criticized as being nothing more than superficial and politically correct modifications for teacher education (Ladson-Billings, 1995; Zeichner, 1993), it is noteworthy to acknowledge that some system of accountability was established for preparing teachers for cultural diversity.

Since 1976, NCATE has advocated the inclusion of multicultural education in SCDE teacher education programs; institutions seeking accreditation had to show evidence that teacher preparation for cultural diversity was actively planned for and occurring in the preparation program. The initial standard was adopted in 1987 and has been revised multiple times to what we now know as Standard 4: Diversity (Gollnick, 1995, NCATE, 1977; NCATE, 1987; NCATE, 2002). It currently reads:

The unit designs, implements, and evaluates curriculum and experiences for candidates to acquire and apply the knowledge, skills, and dispositions necessary to help all students learn. These experiences include working with diverse higher
education and school faculty, diverse candidates, and diverse students in P–12 schools (NCATE 2002, p. 29).

Teacher candidates who graduate from NCATE accredited member institutions should be able to exhibit the following proficiencies: understands the influences of culture, diversity, and inequity on teaching and learning; designs school climates and teaching lessons that incorporate diversity; acquires knowledge about the learning styles of diverse groups; utilizes culturally responsive instruction; and demonstrates dispositions that value equity and fairness for all students (NCATE, 2002). By 1993, at least 80% of NCATE member institutions had incorporated multicultural education into the curriculum at a minimal level (Gollnick, 1995). Within that last decade, SCDE continued to revise curriculum, add courses and diverse field experiences, and set policies to maintain and seek accreditation from NCATE.

Four dimensions of MCTE

Zeichner and Hoeft (1996) detailed four dimensions along which teacher education programs vary in attempts to prepare teachers for cultural diversity: they presented the argument that “all preservice teacher education programs can be described according to the positions they take with regard to these dimensions” (p. 526). The first two dimensions assess to what degree the teacher preparation program is organized around attention to cultural diversity, either through the infusion approach or the segregated approach, and culture-specific or cultural-general approach. A SCDE that is organized from the infusion approach integrates “attention to cultural diversity throughout a program’s courses and field experiences” (p. 527), whereas the segregated approach “treats cultural diversity as the focus of a single course or as a topic in a few courses
whereas other components of the program remained untouched by this concern” (p. 527). The culture-specific approach prepares teachers for teaching particular students in specific contexts, whereas the cultural-general approach prepares “teachers to be successful in any context that involves cross cultural interactions with a focus on developing teaching competence with a variety of different cultural groups” (p. 527).

The third dimension questions to what degree a teacher preparation program emphasizes preservice teachers interacting with cultures, as opposed to studying about cultures. This dimension questions the positioning of the program to its understanding, appreciation, and openness to difference. Although most programs are required to have preservice teachers complete field experiences in culturally diverse or urban settings, the emphasis to which the preservice teachers engage in contact with children and adults from different backgrounds is imperative to their understanding about cultural diversity. To what degree of time and physical placement are preservice teachers engaging with and learning about children from different backgrounds? For example, many programs are beginning to include service learning within multicultural education coursework and other education courses (Boyle-Baise, 2002) or “cultural immersion” activities for preservice teachers to engage with children from different backgrounds.

The fourth dimension is related to the degree to which the teacher education program models cultural inclusiveness and cultural responsiveness that is advocated by teacher educators for K-12 schools (Gay, 2000; Irvine, 2003; Ladson-Billings, 1995b). Zeichner and Hoeft described that, “truly multicultural teacher education efforts are responsive to and build upon the diverse backgrounds, life experiences, learning style preferences, and teaching conceptions brought to the program by prospective teachers” (1996, p. 528).
This dimension questions to what extent multicultural education is transmitted to and modeled for preservice teachers. Are preservice teachers put into a position to passively receive knowledge about culturally responsive teaching, but do not experience it in their program? All four dimensions are integral to successful preparation of preservice teachers for teaching in a culturally diverse society. I would argue that each dimension cannot work independently of other dimensions: a truly multicultural teacher education program must actively plan for and provide curriculum that is infused and culture-general, that promotes and requires interaction with cultures, and models cultural inclusiveness and responsiveness from all aspects of program design and implementation.

*Research Syntheses on MCTE*

Beginning with Baptiste and Baptiste (1980), 17 comprehensive research syntheses (Cochran-Smith, Davis, & Fries, 2004; Gollnick, 1992; Grant & Agosto, 2006; Grant & Secada, 1990; Haberman, 1996; Hollins & Guzman, 2005; King, 1993; Ladson-Billings, 1995a; Ladson-Billings, 1999; McAllister & Irvine, 2000; Sleeter, 2001a; Sleeter, 2001b; Weiner, 1993, 2000; Zeichner, 1993; Zeichner & Hoeft, 1996) on multicultural teacher education have been completed to substantiate the growth and validity of the field. Scholars within the field left no pages unturned in that these reviews were both loaded with criticism, support, and recommendations for authentic implementation of multicultural teacher education; as well as including that the current enactment or prevailing ideas of what is demonstrated today as MCTE was not the intent and/or suggestion of early MCE theorists (Hollins & Guzman, 2005; Sleeter, 1996). For a comprehensive synthesis of the syntheses see Cochran-Smith, et al (2004) and for the most recent syntheses see Hollins and Guzman (2005) and Grant and Agosto (2006).
Most of these reviews either used existing definitions and theoretical frameworks of MCE (e.g., AACTE, 1997; Banks, 1991; Cochran-Smith, et al 2004; Grant & Sleeter, 1985; Helms, 1984) to organize the research literature, few created their own frameworks to categorize reviews of the literature (e.g., Zeichner, 1993, Sleeter, 2001a, Sleeter, 2001b), while Ladson-Billings (1999) reviewed the MCTE research literature from a paradigm outside of MCE. She used critical race theory (CRT) to challenge existing mainstream multicultural paradigms to examine multicultural teacher education. Using the major principles of CRT that 1) acknowledges racism as “normal, not aberrant, in American society” (Delgado, 1995, p. xiv, in Ladson-Billings, 1999); 2) is insistent upon criticizing liberalism; 3) “argues the Whites have been the primary beneficiaries of civil rights legislation” (p. 213, Ladson-Billings, 1999); and 4) employs storytelling to “analyze the myths, presuppositions, and received wisdoms that make up the common culture about race and that inevitably render blacks and other monitories one-down” (Delgado, 1995, p. xiv, in Ladson-Billings, 1999). Ladson-Billings demonstrated what has been left out of previous MCTE research syntheses.

Ladson-Billings (1999) concluded that the literature was substantial in documenting the presence of MCTE in teacher education before and after the NCATE standards movement, and provided detailed results of empirical studies, and multiple approaches to MCE, but more saliently she criticized the paradigmatic underpinnings of the current conceptualization of cultural diversity both inside and outside the field of education. First, teacher educators that work to prepare preservice teachers for MCE usually work in small, like-minded groups and in programs hostile to MCE. Second, many teacher preparation programs “treat issues of diversity as a necessary evil imposed by the state
and/or an accrediting agency” (p. 240), where diversity becomes marginalized to a required course or field experience that candidates must complete for graduation. Additionally, she adds that accrediting bodies (e.g. NCATE) lay benchmark requirements for multicultural competencies, but little enforcement or follow through is ever determined whether or not an SCDE is actually preparing teachers for diverse schools and communities. Simply, she implied, SCDE must only show that their programs are “good on paper” and nothing more. Third, she suggested that CRT should be used more widely “to explain and understand preparing teachers for diversity that moves beyond both superficial, essentialized treatments of various cultural groups and liberal guilt and angst” (p. 241).

Ladson-Billings criticized a crucial block of MCE researchers and teacher educators who understand and reproduce multicultural teacher education as add-on courses, units, and workshops steeped with student resistance to issues of difference, diversity, and social justice. Her critique exposed the overwhelming enactment of the four dimensions of preparing teachers for cultural diversity (Zeichner and Hoeft, 1996) across teacher preparation programs as having segregated and culture-specific approaches, that promote studying about cultures with little of no modeling of cultural inclusiveness and responsiveness. Her proposal was for a multicultural teacher education that discontinues creating categories of difference—“teacher preparation versus teacher preparation for diverse learners,” which only satisfies one group of people, “those that make a living researching and writing about preparing teachers for diverse learners” (p. 242). She posed a new set of questions for multicultural teacher education:

1. What kinds of knowledge, skills, and abilities, must today’s teacher have?
2. How are we to determine teaching excellence?
3. Is a teacher deemed excellent in a suburban, middle-income White community able to demonstrate similar excellence in an urban, poor community?
4. How do we educate teacher educators to meet the challenges and opportunities diversity presents?
5. How do we deconstruct the language of difference to allow students to move out of categories and into their full humanity?

Consequently, Ladson-Billings proclaimed that teacher preparation for teaching in a cultural diversity society is “simply good teaching.” The work of other leading teacher educators, Cochran-Smith (2004) and Darling-Hammond (2004) also promoted the preparation of teachers for teaching in a diverse society that dismantles the chasm between teacher education and MCTE.

Empirical Research in MCTE

In concert with earlier research syntheses on MCTE, Hollins and Guzman (2005) repeated similar conclusions about what has been produced from MCTE research. They described MCTE research as having been consistently marginalized in mission, funding, and urgency in comparison with other research problems in teacher education. MCTE research studies are saturated with small scale, short-term quantitative studies, usually conducted by individual teacher educators within the context of an individual MCE course and seminar taught by her/himself. The empirical research on MCTE, specifically preparing preservice teachers for teaching in a cultural diverse society could be grouped in four categories, “candidates’ predispositions, preservice preparation of prospective teachers, the experiences of teacher candidates of color, and program evaluations” (p. 479). The categories of their synthesis that informed the research problem and statement of the problem in this study was grounded in the aspect of teacher candidates’ predispositions and the preservice preparation of prospective teachers, specifically the area of prejudice reduction. Hollins and Guzman (2005) situated prejudice reduction
studies within the research line of learning to teach studies (Borko & Putnam, 1996; Wideen, Mayer-Smith, & Moon, 1998), which asserts that "teachers' knowledge frames and belief structures are the filters through which their practices, strategies, actions, interpretations, and decisions are made. This means that knowledge and beliefs play an important and mediating role in what preservice teachers learn during their teacher education programs and also how and what they teach once they are in classrooms" (p. 482).

While also drawing the same comparison, Bennett (2001) constructed a conceptual framework to emphasize the complex multidisciplinary roots of MCE, and while her study was not a research synthesis of MCTE, she detailed four clusters of research in MCE, and within each cluster she listed 3 research genres, for a total of 12 research genres that define multicultural education as a meta-disciplinary field. The cluster, multicultural competence (MCC), with its subset of genres, ethnic identity development, prejudice reduction, and ethnic group culture most closely situates the research problem and problem statement of this study. The assumptions that underlie this cluster include, "the reduction of racial and cultural prejudice is possible and desirable. Individuals can become multicultural; they need not reject their familial worldview and identity to function comfortably in another cultural milieu" (p. 172). Bennett (2001) stated that MCC emphasizes the nature and/or development of an individual’s competence for communication and interaction within a multicultural society. The cluster focuses on the individual’s cognitive and social psychology variables of an individual (e.g., knowledge, attitudes, and beliefs). Bennett (2001) identified five items that are implicit in the idea of MCC: 1) dispositions of open-mindedness; 2) absence of racial or cultural prejudice; 3)
knowledge about the worldviews and funds of knowledge associated with various
cultural and ethnic groups; 4) sense of cultural consciousness; and 5) ability to interpret
intentional communications, unconscious cues, and customs in cultural styles different
from one’s home culture (p. 191).

Research studies in the research genre of prejudice reduction attempt to mark “one’s
relative degree of prejudice or openness toward other racial and cultural groups”
(Bennett, 2001, p. 194), mostly noticeably in MCTE as pre-test and post-test studies with
the intention to assess the impact of MCE courses, units, and interventions. This line of
research has typically focused on quantifying and changing the racial attitudes and beliefs
of preservice teachers in teacher preparation programs and the in/ability of teacher
education programs’ efficacy to reducing prejudice in preservice teachers. Furthermore,
Bennett (2001) was unable to locate research that documents evidence that low levels of
racial and cultural prejudice has a positive impact on student achievement, as well as a
paucity of substantive research evidence featuring effective interventions to bring about
prejudice reduction.

Hollins and Guzman’s (2005) summation of prejudice reduction studies further
elaborated on this research genre. These studies usually conveyed that preservice
teachers’ prior life experiences, early socialization, and ways of thinking largely
influenced attitudes and beliefs about diversity and diverse learners, either of which were
advantageous or problematic for teaching in a culturally diverse society. These studies
often cited the use of pre- and posttest attitude surveys with little or no mention of
validity from self/researcher-created surveys; and few studies in MCTE research were
follow-up or longitudinal studies, nor analyses using national databases. Due to flaws
with methodology and description of the study’s context, many studies were generally inconsistent and inconclusive in findings. Most of these studies were either attempting to record or measure student resistance to MCE or changes in attitudes and beliefs of preservice teachers during single courses or field experiences. Hollins and Guzman (2005) surmised that a good proportion of these studies yielded short-term positive impacts on preservice teachers’ attitudes and beliefs about diversity and teaching diverse learners (e.g., Anderson, 1998; Arias & Poynor, 2001; Bennett, Niggle, & Stage, 1990; Nathenson-Mejia & Escamilla, 2003; Garmon, 1998; Grottkau & Nickolai-Mays, 1989; Laframboise & Griffith, 1997; Lawrence & Bunche, 1996; Marshall, 1998; McFalls & Cobb-Roberts, 2001; Obidah, 2000; Peterson, Cross, Johnson, & Howell, 2000; and Sparks & Verner, 1995). On the other hand, a fair number of studies had mixed results (e.g., Cockrell, Placier, Cockrell, & Middleton, 1999; Greenman & Kimmel, 1995; Katz, 2000) or negative results, (e.g., Causey, Thomas, & Armento, 2000; McDiarmid, 1992; McIntyre, 1997). The aim of prejudice reduction, changing beliefs and attitudes about diversity, and consciousness-raising for preservice teachers is the most visible and measured component of MCTE research (Bennett, 2001; Hollins & Guzman, 2005).

In a case study on one preservice teacher’s multicultural development, Garmon (2004) determined what impact a multicultural education course appeared to have on her attitudes toward and beliefs about different racial/cultural groups. In his review of the literature on individual MCE courses in teacher preparation programs, Garmon (2004) came to the same conclusion as Bennett (2001) and Hollins and Guzman (2005). He evaluated multiple studies conducted to measure the impact of individual multicultural education courses on preservice teachers. He found studies where attitudes and beliefs
were positively changed by the course (e.g., Artiles & McClafferty, 1998; Bennett, Niggle, & Stage, 1990; Bondy, Schmitz, & Johnson, 1993; Delany-Barmann & Minner, 1997; Reed, 1993; Ross & Smith, 1992; Tran, Young, & Di Lella, 1994), studies with little or no change in students' attitudes and beliefs occurred (e.g., Barry & Lechner, 1995; Causey, Thomas, & Armento, 2000; Cockrell, Placier, Cockrell, & Middleton, 1999; Colville-Hall, MacDonald, & Smolen, 1995; Garmon, 1996; Haberman & Post, 1992; McDiarmid, 1992), and studies with negative results (e.g., Sleeter, 2001b; Weisman & Garza, 2002).

Having read Bennett (2001), Garmon (2004), and Hollins and Guzman (2005), I have come to understand that there is no conclusive consensus on the impact of an add-on, segregated multicultural education course in a teacher education program with respect to changing preservice teachers' beliefs about diversity, reducing prejudice, developing multicultural competencies, and raising social consciousness about issues related to self, schools, and society. Even though multiple studies reported positive short-term results, it is unclear as to whether or not prejudice reduction, consciousness-raising, and attempting to change preservice teachers' beliefs and attitudes about diversity is achieved in multicultural education coursework. Furthermore, we know nothing about the relevance of prejudice reduction as an indicator of quality teaching in K-12 classroom. Hollis and Guzman (2005) claimed, "that although we have some information about candidates' attitudes, it is difficult to know how generally applicable this information is and it is difficult to know whether and how coursework and fieldwork affects attitudes or prompts growth and development" (p. 485). A program of research using longitudinal studies "that track teachers from initial preparation to their early career experiences, focusing on
classroom performance and pupils’ learning is missing from the literature” (p. 511). The research literature on prejudice reduction illustrated that preservice teachers “were generally open to the idea of cultural diversity, lacked confidence in their ability to do well in diverse settings, and many preferred not to be placed in situations where they felt uncomfortable and inadequate” (p. 483). As well, “there is little evidence about whether these gains are sustained over time” (Hollins & Guzman, 2005, p. 511).

As a reader, what became most noticeable about these studies in MCTE, covering 15 years of research, was the redundancy of researchers conducting snapshot studies at the end-point of a course to measure and document the sole impact and responsibility of one course’s aim to change preservice teachers’ beliefs and attitudes about diversity, raise social-consciousness, and reduce prejudice in an entire teacher preparation program, and stating similar, if not identical conclusions and recommendations for future studies and the field of MCTE. I do want to note that there were many other studies which measured the impact of field experiences and community service learning in culturally diverse settings, units on diversity or multicultural education within methods or classroom management courses, and program evaluations on programs that purport to infuse MCE program-wide were featured in many, if not all of the research syntheses on MCTE. Yet, to a compelling degree, prejudice reduction studies have prominence, as do the studies’ conclusions and recommendations. This observation leads me to ask five questions: 1) why has this type of study been repeated for so long given that the results continue to be inconclusive; 2) why does this research genre have an overwhelming presence in the MCTE research literature; 3) why haven’t the recommendations from this line of research been enacted in teacher preparation programs; 4) given the lack of efficacy or sustainable
impact of prejudice reduction interventions and initiative to address prejudice reduction systemically in teacher preparation programs, should the responsibility of prejudice reduction actually belong in teacher education, furthermore how can we know that teacher educators, themselves do not need prejudice reduction, consciousness-raising, and to develop multicultural competencies; and lastly 5) how do we know that the data from the prejudice reduction studies on preservice teachers is not a reflection of the teacher education program or the teacher educators the preservice teachers encounter in their teacher preparation program? Being that all of these studies feature recommendations for future studies in MCTE and for teacher preparation programs, the research literature does not demonstrate a chain of inquiry based on these suggestions, nor has there been a change of course from the majority of teacher preparation program to authentically *infuse* MCE across the entire teacher preparation program since the impact of a one-time, isolated, *segregated* MCE course has, at best, some or little impact on preparing preservice teachers for teaching in a culturally diverse society or reducing prejudice. For example, the conclusions and recommendations for future studies and teacher preparation for teaching in a culturally diverse society stated in Weisman and Garza (2002) were echoed across most of these studies. They wrote,

One course can be of some limited value in improving attitudes about diversity…the study’s findings also indicate that even after a multicultural course participants failed to acknowledge the existence of White privilege and continued to blame students and their parents for academic problems...although this one course did appear to have a positive influence on these preservice teachers’ attitudes about diversity, it did not substantially affect their attitudes and beliefs about societal conditions that contribute
to underachievement...multicultural teacher preparation should not be limited to a single course or field experience...since most individuals often begin teacher preparation with attitudes that are not conducive to working with children of color in low socioeconomic communities, they may need many new experiences that challenge long held misconceptions and biases...preservice teachers should be provided with many opportunities to engage in reflection and to articulate their beliefs, misconceptions, prejudices, and hidden assumptions...How will our participants’ attitudes be influenced by further coursework and student teaching experiences?...Will their attitudes change after they begin teaching in diverse settings?...What specific activities and experiences best support prospective teachers’ growth and understanding? (p. 33)

Criticisms of MCTE Research Methods

Grant, Elsbree, and Fondrie (2004) reviewed 184 peer-reviewed MCE studies that focused on the following populations: K-12 students, preservice teachers, K-12 teachers, teacher education, and others. Grant, et al. (2004) presented methodological concerns and suggestions based on these studies’ inadequacies and failures in published MCE articles. Several of the recommendations impacted the research approach of this study. Specifically they suggested: 1) clarify how multicultural education is defined in the context of the study; 2) introduce and analyze the presence of multiple, intersecting social constructs, and “indicate how these intersections illuminate the issues at hand and better help the researcher understand that the problems under investigation are complex and multilayered” (p. 200); 3) foci should contain a pluralistic perspective instead of assimilationist; and 4) strengthen methodological practices because, “most often lacking
are an explicit statement of the research question(s), a full description of the methodological approach, a description of the researcher as an insider or outsider to the issue, rich detail about the participants and their multiple social constructs, and comprehensive discussion and analysis that follow up on the participants identified at the outset” (p. 201).

Hollins and Guzman (2005) also made recommendations based on the inadequacies they discovered in MCTE articles. They suggested the following: studies must include information regarding the full context of the teacher education program being studied, including the theoretical framework for the program, its structure, and how the research question(s) permeate the entire program; and contextual information about the relevant institutional and state policy contexts surrounding the teacher preparation program. It should seem that these recommendations are standard procedure for describing the context of a study, yet MCTE articles are lacking in contextual details describing the setting of the study.

The MCE and MCTE methodological concerns of Grant et al. (2004) resonate with the recommendations from Hollins and Guzman (2005). Together, these two syntheses pointed to the lack of research sophistication used for studies focusing on preservice teachers and multicultural education. In order for the present study to make a sound and substantial contribution to the field and research base of multicultural teacher education, these concerns and recommendations were addressed as applicable to this study, in this chapter and chapters three and four.
Theoretical/Conceptual Frameworks

Multicultural Education: A Field and Framework

Gay (2004) used Beauchamp’s (1968) third category of theory building to disprove claims from critics that MCE is not a legitimate field of study. She provided data contrary to the critics that MCE is a field of study because:

a) there is a stable community of scholars who devote their professional time primarily, if not exclusively to it; b) a growing body of scholarship exists on philosophies and methodologies for incorporating ethnic diversity and cultural pluralism into the educational enterprise; c) undergraduate and graduate programs at colleges and universities are preparing schoolteachers, administrators, and counselors to implement multicultural education; and d) there is a considerable degree of continuity and longevity among the cadre of scholars who are leading voices in the field. (p. 34)

Multicultural education (MCE) is a field of study and conceptual framework that is not short on definitions, goals, approaches, and dimensions. In fact, what multicultural education means to one person, might mean something completely different to another person. When one acknowledges that all academic disciplines are politicized, just as MCE does, its practice can satisfy the goals or “agenda” of both social conservatives, progressives, and radicals. It is useful to explore these definitions of MCE in that one’s aims and purpose for multicultural education will determine the definition and approach used to fulfill those aims. Just like other academic disciplines and theoretical frameworks, the specificity of its use and understanding by the researcher is crucial to the outcomes procured by the particular methodology and data analysis in this study.
Definitions

The multiple definitions of MCE are indicative of the field's continued emergence as an academic discipline. The current manifestation of MCE stems from deep historical roots linked directly to African-American scholarship of the late 19th and 20th centuries, indirectly with the intercultural curriculum reform movements of the 1930s, and the civil rights movement of the 1960s (Banks & Banks, 2004). In higher education, the formation of MCE as a discipline resulted from institutions’ responses to the student movements of the 1960s. What preceded MCE were the disciplines of ethnic studies, multiethnic studies, and women’s studies. While these disciplines continue to exist and maintain rigor and scholarship in higher education, MCE departs from these disciplines by drawing content, concepts, paradigms, theories, assumptions, and pedagogy from these more specialized interdisciplinary fields and making them applicable to teaching and learning (Banks & Banks, 2004). Banks and Banks (2001) identify the breadth of scope of MCE with the following definition:

Multicultural education is an idea, an educational reform movement, and a process whose major goal is to change the structure of educational institutions so that male and female students, exceptional students, and students who are members of diverse racial, ethnic, language, and cultural groups will have an equal chance to achieve academically in school. (p. 1)

Adding to the definition of MCE as a concept or idea, Garcia (1982), Grant (1977a, 1978) and Frazier (1997) contend that MCE is “a framework, a way of thinking, a philosophical viewpoint, a value orientation, and a set of criteria for making decisions that better serve the educational needs of culturally diverse student populations” (in Gay, 2004). At the
same time these early definitions emerged, educational professional organizations provided their own statements of orientation to MCE. In 1973, the AACTE published, *No One Model American*, which stated that teacher preparation programs should be designed and implemented for valuing and preserving cultural pluralism. Following AACTE, the ASCD released its first publication written by Carl Grant (1977b) defining MCE as a humanistic model; an instrument of quality education for ethnically diverse student populations; and an embodiment of principles of equality, human rights, social justice, and multiple realities.

Early definitions of MCE illustrate its roots in education that are based in egalitarian principles of equality, democracy, and citizenship. As the field continued to emerge, definitions also made use of reform-minded rhetoric, becoming process-oriented rather than product-based. Baptiste (1979) explained MCE as a “process of institutionalizing the philosophy of cultural pluralism within the educational system” (p. 172). Furthermore, Banks (1992), Gollnick and Chinn (2002), Nieto (2004), and Sleeter (1991) agree that definitions of MCE must be institutionalized and become a vehicle for systemic social change. To clarify the application of MCE for systemic change, Bennett (2003) stated MCE must contain: a) curricula that develops understanding of ethnic groups’ cultures, histories, and contributions; b) processes for students’ becoming multicultural in their attitudes, values, beliefs, and behaviors; and c) action strategies for combating all forms of oppression. These definitions highlight the foundation of MCE as social reconstructionist conceptually and pedagogically.

In terms of procedures and outcomes, Nieto (2004) provided the most comprehensive definition of MCE acknowledging the sociopolitical context of education. As well, the
definition below is the definition to which I subscribe and employ in this study. Nieto stated:

multicultural education is a pervasive pedagogical process that is antiracist, egalitarian, and inclusive. Furthermore, it permeates the curriculum and instructional strategies used in schools, as well as the interactions among teachers, students and parents, and the very way that schools conceptualize the nature of teaching and learning. Because it uses critical pedagogy as its underlying philosophy and focuses on knowledge, reflection, and action (praxis) as the basis for social change, multicultural education furthers the democratic principles of social justice. (p. 305)

Nieto’s definition encompasses and applies to several topologies in the field (Banks, 1991; Grant & Sleeter, 1985) that characterize multicultural research, scholarship, practices, and educational policies.

**Approaches & Dimensions**

In order to understand the implementation of MCE better, it is necessary to know the various methodologies for application in the broader field of education. Banks’ Dimensions of Multicultural Education (1991) includes a) content integration, b) the knowledge construction process, c) prejudice reduction, d) an equity pedagogy, and e) an empowering school culture and social structure. These dimensions are not specific to K-12 education, colleges, or universities; in fact any site of education can adopt this conceptualization to practice MCE. Banks’ dimensions are multicultural in that: a) the curriculum content that is used reflects a variety of cultural diversity for use as examples and to explain key concepts, principles, and theories for any subject area or discipline; b) the process of knowledge construction in the classroom relates to the manner in which the
teacher helps students to understand, investigate, and determine how implicit cultural assumptions, perspectives, and biases are used to produce knowledge within a given discipline; c) teachers utilize students' racial attitudes to suggest strategies for students to develop more democratic values and attitudes; d) pedagogical approaches are equitable in that the teacher utilizes a variety of instructional strategies and assessments for various cultural and ethnic groups; and e) the social structure and culture within the school are foundational to the interactions between students, teachers, and staff for empowering the cultural, racial, and ethnic diversity of the school population.

Grant and Sleeter (1985; Sleeter, 1991; Sleeter & Grant, 2007) also provided a five-part approach to conceptualize and implement MCE. Their approach isolates differentiation of five prevalent techniques of multicultural practice done in the name of MCE that include a) teaching the exceptional and culturally different (TECD); b) human relations (HR); c) single-group studies (SGS); d) multicultural education (ME); and e) education that is multicultural and social-reconstructionist (EMSR). The first approach, TECD, emphasizes teaching to students who are not from the mainstream the values, language, and cognitive skills required to function in existing social structures. This approach is assimilationist, traditional, and follows the cultural deprivation paradigm. Historically, this approach represents the dominant ideologies of the 1960s and 1970s. Frank Riessman (1962) published the most influential book of this approach, *The Culturally Deprived Child*, this text was widely used in teacher preparation and in-service programs to teach teachers to respect low-income children. Although Riessman believed this term to be inappropriate, he justified its use in that the term was popular and
implicitly it was based on the assumption that one must at least be middle class to have a culture.

In the 1970s, educational theorists (Baratz & Baratz, 1970; Ryan, 1971) strongly challenged the culturally deprived paradigm. These critics argued that the paradigm was flawed with expressions of institutionalized racism and a practice of “blaming the victim,” in which middle-class individuals blamed low-income communities for their own underachievement in schools, crime, and a strain on public assistance. The cultural deprivationists solely blamed socioeconomic status or the “culture of poverty” as the basis for their theory and concepts. On the other hand, cultural difference theorists began to incorporate and make more use of ethnic culture. Ramirez and Casteñada (1974) identified learning style differences as essentialized and race-based. These theories suggested best approaches for teaching the Black, Latino/a, Asian, or Native American child; which differed from the mainstream or dominant pedagogy for the Anglo child. In turn, this approach generalizes and essentializes the learning style and achievements of students of color based on socialization due to ethnic culture, while paying little attention to gender, class, language, or any other factor as having a part in one’s learning style. The theory of cultural difference could be hypothesized when a child of color succeeds academically, s/he is a “credit” to their race; this student might be complimented, “Johnny did very well in class today, considering that he is a Black kid.” The “culturally different” student is now known as the “at-risk” student, nowadays Johnny is doing very well for being “at-risk.”

The next approach, human relations (HR), is modified from TECD as education about cultural differences rather than for cultural differences. HR promotes intergroup harmony.
through various instructional strategies to teach stereotype and prejudice reduction, cultural awareness, and group identity and pride. The expected outcomes from using this approach are appreciation, respect, tolerance, and acceptance among diverse groups; self-respect; and understanding the interdependence of all groups and individuals. Essentially, this approach "helps students from different backgrounds get along better with each other and feel good about themselves" (Sleeter & Grant, 1987, p. 424).

The third approach to multicultural education is single-group studies (SGS). Focusing on one group at a time or identifying a target group by ethnicity, gender, class, social class, sexual orientation, or exceptionality is the primary mode for acquiring knowledge, awareness, and acceptance of a particular cultural group. This approach is also referred to as the "tourist" (Derman-Sparks, 1989) or "heroes and holidays" curriculum. Perspectives, experiences, and historical struggles are isolated to showcase a group's culture, contribution, and experienced oppression in the curriculum. This is manifested today in universities as ethnic studies departments, women's studies departments, and community-wide celebrations of "Native American History Month" or "Gay Pride Day". This approach can be used in conjunction with TECD or HR to raise consciousness about an identified cultural group.

The multicultural education (ME) approach is grounded in promoting social structural equality and cultural pluralism. Although the TECD, HR, and SGS approaches are awareness-raising, they do not address disrupting power relations. ME attempts to examine how race, class, gender, ethnicity, ability, sexuality, language, and religious inequities play out in various spaces of society, particularly with schooling. Thus, "curriculum and instruction, content and climate, cognition and affect, and text and
context are all essential elements to be included in changing schooling to make it more reflective of and responsive to cultural pluralism” (Gay, 1995a, p. 37). Grant and Sleeter’s last approach, education that is multicultural and reconstructionist (EMSR), sets out to establish education as a vehicle for social action and change. It is dedicated to developing critical thinking of students and teachers to dismantle social stratification in U.S. determined by cultural group identity. Proponents of this approach, continue to utilize aspects of the four other approaches, the main emphases is on knowledge reconstruction, critical analysis, social transformation, and personal empowerment. In all, multiple voices, perspectives, and realities must be incorporated and foundational to all aspects of teaching and learning. Sleeter (1989) summed it up best by saying that the multicultural education movement has a mission “to use schooling...to help shape a future America that is more equal, democratic, and just, and that does not demand conformity to one cultural norm” (p. 63). While all four of these approaches and dimensions attract criticism from both inside and outside the field, I support the idea that the implementation of these approaches and dimensions must be problematized and deconstructed to uncover who and what benefits from the application of these approaches and dimensions, as well to name what remains unnamed, neglected, or silenced from a given approach or dimension. Simply “doing” the dimensions and approaches of MCE without regard to the full scope of the presence of sociopolitical contexts in self, schools, and society does not mean that the fundamental principles of MCE will come to be actualized.

Theories on Becoming a Multicultural Teacher

While many preservice teachers express eagerness and commitment to teaching in
schools and communities with cultural diversity, research informs us that quality preparation for multicultural teaching cannot be learned in a single-semester, add-on course or in a special unit embedded across method or management courses (Weisman & Garza, 2002); therefore leaving these teachers under prepared for culturally responsive teaching in a culturally diverse society. Learning to teach in a culturally diverse society, that is becoming a multicultural teacher, is a process, one that does not begin or end with university coursework but exists across time, and includes the personal lived experiences of preservice teachers. This process of becoming a multicultural teacher is highly dependent upon the professional knowledge and skills acquired in a teacher preparation program and at the same time personal beliefs and values are highly influential on professional development (Gay, 2003). It has been argued that becoming a multicultural teacher is an experience that occurs alongside and within the personal, professional, and pedagogical development of the teacher (Boyle-Baise, 2002; Gay, 2003; Nieto, 2004 & 1999). This experience progresses and evolves over time as the teacher develops effective teaching skills grounded in cultural competencies and knowledge, self-awareness, and critical consciousness-raising (Bennett, 2001; Gay, 2003; Gay & Kirkland, 2003). This relationship between the personal and professional is charged by Nieto’s (2004) persuasive argument, “becoming a multicultural teacher means first becoming a multicultural person” (p. 383).

Nieto (2004, 1999) theorized MCE as a personal, collective, and institutional transformation. Developing collective agency and advocacy for multicultural education begins with personal transformation, “without this transformation of ourselves, any attempts at developing a multicultural perspective [for teaching and learning] will be
shallow and superficial” (Nieto, 2004, p. 383). Gay (2003) was also persuaded by Nieto’s (2004, 1999) argument that becoming a multicultural teacher entails a personal journey towards professional agency for institutional transformation:

- It is a transformative journey of acquiring more knowledge about ethnic and cultural diversity; confronting our own racism and ethnic biases, learning to see reality from a variety of ethnic and cultural perspectives; challenging inequities in conventional school policies, programs, and practices; working collaboratively with others with similar concerns; and being change agents in and outside of classrooms and schools. (in Gay, 2003, p. 5)

I believe the focus of each argument rests with the multicultural teacher’s influence for promoting social justice in her/his classroom, but moreover in her/his influence for promoting social justice beyond the classroom, because becoming a multicultural teacher inherently is grounded in equity pedagogy (Banks, 1991; Bennett, 2003) and advocating for equity in schools and society:

- it means learning to work with colleagues in collaborative and mutually supportive ways; it means challenging conventional school policies and practices so that they are more equitable and just; it means working for changes beyond the four walls of the school. (Nieto, 1999, p. xviii)

In addition to Nieto’s perspective on becoming a multicultural teacher (2004, 1999), Bennett (2003) defined, “the process of becoming multicultural is one whereby a person develops competencies in multiple ways of perceiving, evaluating, believing, and doing. The focus is on understanding and learning to negotiate cultural diversity among nations as well as within a single nation” (p. 15). This definition closely connects with the human
relations approach to multicultural education and promoting the characteristics of multicultural competence (Bennett, 2001).

Ford (1999) presented theory on being and becoming multicultural that complimented the work of Bennett (2003). Her theory departs from Bennett (2003), in that her model relied on concepts from postmodern, feminist, critical, and postcolonial theory: “to be and become multicultural means that an individual must be and become more conscious of his or her own positionality and how life experiences influence that location” (p. 23). She believed that being and becoming multicultural is grounded in critical self-reflection, which she explained as “the action through which individuals become more conscious of themselves, and more understanding of how others also operate in the world” (p. 23). In her study of twenty-one ethnically diverse undergraduates who took an eight-week course, she used classroom experiences, dialogue journals, and interviews to answer the question, what does it mean to become multicultural?

Ford (1999) described her theory of becoming multicultural as a process of socialization, whereby the process of becoming “recurs again and again from one situational context to another” (p. 37) thus increasing cultural sensitivity as the person reflects upon their position in relation to others and recognizing themselves in others. Ford wrote,

The recursive cycle begins with the individual who, upon encountering others in the present social situation, reflects on his or her own self-construction of the past in order to reconstruct the self in the present situational context. The reconstruction process then enables the self to socially interact in subject-to-subject relations. The more often the process is repeated, the more able the individual is to view the other as
subject, or take the perspective of the other... In other words, the more role-taking in
the perspective of the other is experienced, the more multicultural understanding is
develop. (p. 39)

While Ford’s (1999) theory of becoming stops short of its application to teaching, it
closely resonates with the underlying purposes and aims of prejudice reduction and
consciousness-raising studies reviewed in multicultural teacher education and many of
the multicultural education interventions used in add-on courses (e.g., multicultural
service-learning). Given the demographic imperative (Dilworth, 1992) which explains
the cultural disconnect between the worldviews and experiences of a largely
monocultural, monolingual, and mostly female teaching force, and an increasingly
multicultural, multilingual K-12 student population which has become the overwhelming
rationale for multicultural teacher education, Ford’s (1999) theory of becoming
multicultural seems to compliment the positions of Bennett (2003), Gay (2003), and
Nieto (2004, 1999). When I place Ford’s theory of becoming multicultural up against
Nieto’s (2004) claim that “becoming a multicultural teacher means first becoming a
multicultural person” (p. 383) the support is noticeable. Before a teacher can become an
advocate for educational equity and teach with cultural responsiveness, s/he must make
sense of becoming multicultural in relation to her/his own personal values, beliefs, and
lived experiences.

Teacher educators are responsible for developing teachers with the efficacy and
commitment to teach all learners, yet teacher educators are also not removed from the
process of becoming multicultural either; their personal preparation also reflects their
efficacy and commitment to authentically and effectively prepare multicultural teachers.
Together pre-service teachers and teacher educators must take the charge and “become more reflective of and critically conscious about their own multicultural beliefs, experiences, and behaviors and to develop personal and professional competence and confidence in multicultural education” (Gay, 2003, p. 4).

**The Role of Beliefs in Becoming a Multicultural Teacher**

According to Ford (1999), Gay (2003), and Nieto (2004, 1999), an individual’s investment in becoming multicultural is highly dependent on their personal engagement and dedication to the process of becoming multicultural. Every individual has her or his own beliefs, values, and attitudes that will either initiate or restrain momentum towards becoming multicultural. I believe there is a direct relationship between the role of beliefs in learning to teach and becoming multicultural. Preservice teacher preparation provides opportunities for preservice teachers to uncover, deconstruct, and reconstruct beliefs and knowledge about diversity in order to successfully teach diverse learners (Van Hook, 2002; Prado-Olmos, Dome, & Ulanoff, 2003). If a preservice teacher is uninformed of her or his unconscious or conscious biases or prejudiced beliefs, the likelihood of her or his efficacy and ability to provide an equitable learning environment is low (Alderman, 1999). Therefore, it is crucial for preservice teachers to question and challenge their own beliefs while learning to teach to make connections with their personal experiences and multicultural issues before entering the classroom. Chisolm (1994) also supported the use of critical reflection with preservice teachers to reflection upon previous schooling and cross-cultural experiences in order to scrutinize long held beliefs about diversity and how the impact of culture influences teacher and student behaviors.
Beliefs are thought to drive actions and describe a proposition that is considered true by the individual holding the belief (Richardson, 1996). At the same time, reflection on action and experiences may lead to changes or modification of one’s beliefs (Green, 1971, cited in Richardson, 1996). If teacher educators want to help preservice teachers evaluate their belief systems, the earliest teacher learning development stage is most appropriate. According to Kagan (1992) preservice teachers begin teaching with a critical lack of knowledge about pupils:

preservice teachers enter programs of teacher education with personal beliefs about teaching images as good teachers, images of self as teacher, and memories of themselves as pupils in classrooms. These personal beliefs and images generally remain unchanged by a preservice program and follow candidates into classroom practica and student teaching. For professional growth to occur, prior beliefs and images must be modified and reconstructed. (p. 142)

The exploration of beliefs and personal experiences specific to cultural diversity may actually benefit from what Richardson (1996) defines as the two functions of beliefs in learning to teach: “The first relates to the constructivist theories of learning that suggests students bring beliefs to a teacher education program that strongly influence what and how they learn. The second function relates to beliefs as the focus of change in the process of education” (p. 105).

In the study, Pygmalion in the Classroom, Rosenthal and Jacobsen (1974) found that pupils might learn as much or as little as teachers will expect and student achievement becomes a self-fulfilling prophecy. While not an exclusive predictor of academic achievement, a teacher’s expectations for student learning is often based on her or his
personal beliefs and values of traditional gender roles, cultural biases and stereotypes, educational experience with diverse learners and thus, can become inequitable for students that are culturally different than the teacher (Pang & Sablan, 1998; Alderman, 1999). Therefore a possible relationship between teacher expectations and beliefs is created. Beliefs maintain a relationship with cultural and practical knowledge, therefore contributing to how a preservice teacher learns to teach. Feimen-Nemser (1983) claimed that preservice teachers’ beliefs about teaching have their roots in personal experiences with parents and teachers. Images and patterns of teaching are shaped by culture long before preservice teachers enter their teacher education programs. Weber and Mitchell (1996) noted that it was problematic for people to modify the images of teachers and teaching in which they were raised and schooled. As Wideen, Mayer-Smith, and Moon (1998) explained, “the story of how beginning teachers experience programs of teacher education begins with who they are and what beliefs they bring to preservice teacher education” (p.141). Second, “they develop assumptions about the learning and thinking of others that fit their own. Even more problematic is the tendency to interpret differences in approaches or orientations to learning or schooling as indicators of limited cognitive ability or lack of motivation” (Feimen-Nemser & Remillard, 1996, p. 69). In addition, “the tension between treating students as individuals and treating all students alike may cause prospective teachers to disregard or overlook student diversity that is race or class related and that reflects social inequities” (Feimen-Nemser & Remillard, 1996, p.71).

In a study with 492 prospective teachers, Pohan (1996) studied preservice teachers’ personal and professional beliefs about diversity. Her interest in both personal and
professional contexts was based on the notion that there might be a situation about a
given social issue that might be in direct conflict with a person's beliefs in a professional
context. For example, in a personal context, a preservice teacher might believe that it is
advantageous to speak multiple languages in today's diverse and global society, yet at the
same time reject the idea that funding be spent on bilingual education. Relevant findings
suggested that a significant relationship did exist between personal and professional
beliefs about diversity, and that personal and professional beliefs are significantly related
to students' cross-cultural experiences and amount of multicultural coursework taken by
the participants. Students who bring personal beliefs filled with strong biases and
negative stereotypes about cultural groups different from their own will have more
difficulty developing the professional beliefs about diversity that are consistent with
becoming multicultural and culturally responsive teacher. Pohan's (1996) study also
implied that preservice teachers who had more cross-cultural experiences in their
personal lives and had taken two or more courses with a multicultural theme or content
were more likely to develop complimentary personal and professional beliefs about
cultural groups different from their own.

Pohan's (1996) study supports the idea that a relationship might exist between the
theories of becoming multicultural, personal and professional beliefs about diversity, and
MCE in teacher preparation programs. As well, given the relationship between teacher
beliefs, teacher expectations, teacher efficacy, and student achievement for diverse
learners, it seems that beliefs are a driving force and make a tremendous impact on
preservice teacher motivation for becoming a culturally responsive teacher.
Need for Study

The MCTE research literature has identified significant gaps in the research base and areas of concern in need of exploration concerning the preparation of preservice teachers for teaching in a culturally diverse society. The review of related literature states that many teacher education programs have implemented some form of MCTE in their programs since the late 1970s. Teacher education programs have either employed the infusion or segregated approach for MCTE, yet the research literature demonstrates that MCTE is mostly practiced as a segregated, one-shot, add-on course with little or no connection to the overall teacher education program. Therefore, much of the research conducted under MCTE has been done as small-scale, short-term, quantitative studies within the context of an add-on MCE class conducted by instructors that teach these courses. The research literature states that the overwhelming goal in the add-on course is to assist preservice teachers with reducing prejudice towards groups to which s/he does not belong, develop multicultural competencies, and raise social consciousness about issues related to self, schools, and society, not necessarily to develop the pedagogical skills needed to become a culturally responsive teacher. These studies have saturated the research base by displaying the impact of MCE courses on preservice teachers’ beliefs, attitudes, and dispositions towards cultural diversity. The results from these studies provide a “snap-shot,” or capture what beliefs, attitudes, or dispositions were modified and/or changed at the end of a course as a result of the intervention(s) used in the MCE course. When reviewing the multiple “snap-shots” of preservice teachers’ beliefs, attitudes, and dispositions, we learn that some interventions/courses were able to change preservice teachers beliefs, attitudes, and dispositions positively into beliefs, attitudes,
and dispositions that are more favorable for teaching in a culturally diverse society, but overwhelmingly results from these studies are inconsistent and inconclusive to whether gains are sustained over time and transfer into classroom practice as culturally responsive teaching and increased student achievement. As well, the role of beliefs about cultural diversity has been closely investigated in the process of learning to teach and compliments theories of becoming multicultural, based on the need for teachers to be prepared to teach a culturally diverse society.

The review of the related literature makes it clear that what we do not know is how the “snap-shot” of a preservice teacher learning to become a multicultural teacher is retained, altered, or enhanced after the introduction to MCE and throughout the duration of the teacher preparation program. The purpose of this study was to understand and explore the lived experiences and meaning preservice teachers made of their experience in becoming multicultural people and teachers since introductory multicultural education coursework. The need for this study is significant in that the research begs to know more about the multicultural development of preservice teachers, if in fact continued development actually occurs beyond add-on, one-shot MCE courses.

This study is different and distinct from the more common “snap-shot” study in that it departs from collecting data from preservice teachers at the end of a sixteen-week course. This study seeks to extend the chain of inquiry in the field of multicultural teacher preparation by providing new data captured later in the preservice teachers’ teacher preparation program to explore what multicultural teacher education curriculum continued to impact and resonate with preservice teachers and how they negotiate decisions to become multicultural people and teachers months and/or years after taking
an introduction to multicultural education. As well, to uncover how the overall experience in the teacher preparation program is supporting their multicultural development. This second “snap shot” will provide teacher educators and multicultural educators with useful information to consider the effectiveness of multicultural teacher education curricula and its integration within traditional teacher education programs. Additionally, this study will provide results for comparison with the body of existing studies conducted at the end of an add-on, isolated multicultural education course.

This study is important for teacher educators, multicultural educators, and particularly those who have influence in the design of teacher preparation programs, policies, and standards for accreditation. Therefore, the following research questions were designed to meet the need, and fill a gap in the MCTE research base:

1. What critical incidents remained with preservice teachers after being introduced to the dynamics of cultural diversity and multicultural education and might influence classroom practice?
2. What meaning does learning to become a multicultural teacher hold for preservice teachers and how do they make sense of becoming multicultural people and teachers?
3. What aspects of multicultural coursework prompted personal and professional growth towards multicultural education for preservice teachers?
4. What is the experience of learning to become a multicultural person and teacher for preservice teachers?

Chapter Summary

In this chapter, I identified relevant and related research surrounding the preparation of preservice teachers for teaching in a culturally diverse society. I provided a portrait of the multiple ways MCTE is employed in teacher education program, and amplified what existing research synthesizes in MCTE state as saturation points and gaps in the existing research base on preparing preservice teachers for cultural diversity. I detailed how
multicultural education definitions and approaches and theories of becoming multicultural can serve a conceptual/theoretical framework for examining and understanding the process by which preservice teachers are prepared to teach in a cultural diverse society and how preservice teachers experience multicultural education for reducing prejudice, developing multicultural competencies, and raising social consciousness about issues related to self, schools, and society. I presented related research that detailed the relationship between the role of beliefs about diversity while learning to teach for and in a culturally diverse society. Finally, based on the illustrated gaps in the research base, I re-addressed the need for and significance of a study to understand and explore the lived experiences and meaning preservice teachers make of their experience in becoming multicultural people and teachers since introductory multicultural education coursework.
CHAPTER 3

METHODOLOGY

Introduction

The decision to select particular research methodologies in order to research various topics must be in concert with a research paradigm and the study’s theoretical underpinnings in order to create a rigorous and sound research design that effectively addresses a study’s rationale and questions for inquiry. As well, the methodologies for data collection, analysis, and interpretation should compliment a study’s theoretical framework and research design. The intent of this chapter substantiated the choice and justification for selecting and using various qualitative methodologies from a constructivist research paradigm that best address the research problem, rationale, and questions and to demonstrate the application of these methodologies throughout the course of the research study.

Research Design and Rationale

The intent of this qualitative study was to understand and explore the lived experiences and meaning preservice teachers made of their experience in becoming multicultural people and teachers since introductory multicultural education coursework. In order to satisfy the intent of this study, I implored multiple tools from various approaches of qualitative inquiry to gather, analyze, and interpret data. I found that in
order to address the research questions best a single methodology would not allow for a
thorough investigation to answer each research question, therefore a hybrid approach
grounded in methodologies consistent with a constructivist qualitative (Guba & Lincoln, 
1994) research paradigm was utilized.

The questions that guided the study were:

1. What critical incidents remained with preservice teachers after being introduced
to the dynamics of cultural diversity and multicultural education and might
influence classroom practice?
2. What meaning does learning to become a multicultural teacher hold for preservice
teachers and how do they make sense of becoming multicultural people and
teachers?
3. What aspects of multicultural coursework prompted personal and professional
growth towards multicultural education for preservice teachers?
4. What is the experience of learning to become a multicultural person and teacher
for preservice teachers?

The research questions called for an ambitious approach to uncover and provide
extensive and particular data to answer each question; therefore it was necessary to
borrow from several qualitative approaches. Since the questions called for the
participants to think back, recall, and reflect upon events and stories, the tradition of
narrative inquiry (Clandinin & Connelly, 2000; Connelly & Clandinin, 1990, 1988;
Creswell, 2005; Kramp, 2005) best addressed the components of lived experience within
these research questions. Additionally, the research questions called for an exploration of
meaning- and sense-making related to lived experiences, narrative inquiry was useful to
extract these data. In order to collect responses from the participants to answer these
questions, I used in-depth qualitative interviewing (deMarris, 2004; Johnson, 2002;
Seidman, 1991; Warren, 2002). Narrative inquiry and in-depth qualitative interviewing
best complimented the research problem and questions to complete a thorough
exploration of understanding the lived experience and meaning from preservice teachers' experience in becoming multicultural people and teachers.

Constructivist Research Paradigm

Research paradigms provide assumptions about three underlying philosophical components; ontological, epistemological, and methodological. As a researcher, it is important that the chosen research paradigm inform and guide the research inquiry. This study was grounded in a constructivist paradigm (Guba & Lincoln, 1994). This approach resonated with me personally, as I believe, "what can be known" about reality is not necessarily static, e.g. "the way things are," but are constructed, situated, and local to multiple "realities;" that is comparable to the ontological beliefs in the constructivist paradigm. Epistemologically, the constructivist paradigm captures the nature between the "knower and what is to be known" is subjective and transactional, meaning that the investigator and investigated object are linked and their values influence the inquiry, values are formative and included within this epistemological belief system. Readers of this study will come to know the values of the participants as well as my own. In this study, uncovering "what can be known" about becoming multicultural people and teachers was a transactional experience between myself and the participants. Together, knowledge and findings were created in and through our interactions. Lastly, methodologically, the constructivist paradigm believes that using hermeneutical and/or dialectical approaches "to come to know" occurs during these types of exchanges. A main purpose of inquiry from this methodological belief is to understand and reconstruct previously held constructions. The use of narrative inquiry and in-depth qualitative interviewing provided opportune roles for myself as the researcher to engage in the study.
as an instrument—the orchestrator and facilitator of the inquiry process to bring to fore the participants' realities and constructions of becoming multicultural people and teachers.

**Tradition of Narrative Inquiry**

Narrative inquiry, situated within the constructivist paradigm, best complimented the research design of this study, in that it structures and gives meaning to experience; it provides the researcher with the narrative between "what happened" and "what it means" (Didion, 1961). Connelly and Clandinin (1988) defined narrative inquiry as:

"The study of how humans make meaning of experience by endlessly telling and retelling stories about themselves that both refigure the past and create purpose in the future. Thus, to study narrative...in trying to understand the personal, one needs to ask questions not only about the past, or the present, or the future, but about all three." (p. 24)

Researchers who engage in narrative inquiry for data collection are interested in understanding and identifying the meaning of particular lived experiences or events for the one(s) who had it and representing these data in the form of stories. Narrative is a distinguishable form of inquiry in that the research is provided with a process and a product. The participant participates in the process of telling or narrating stories of personal experience and meaning; while providing the researcher with a product, the story or narrative that is told (Kramp, 2004). With narrative inquiry, I was committed to using in-depth qualitative interviewing to collect data in the form of stories to describe the central phenomenon rather than to explain it. The use of narrative inquiry to address the research questions was most appealing because the research questions called for the participants to recall experiences since an introductory multicultural education course and
what might influence future classroom practice. Using in-depth qualitative interviewing to collect data in the form of personal stories best assisted me with uncovering and understanding experiences and meaning from multicultural education coursework that prompted personal and professional growth towards multicultural education, critical incidents that remained with participants since their introduction to the dynamics of cultural diversity and multicultural education, and how these experiences might influence classroom practice.

The use of multicultural education theories and theories of becoming multicultural were theoretical underpinnings supporting this study. The use of narrative inquiry as a methodological framework was a guiding perspective that provided structure for writing the report (Creswell, 2005). Narrative inquirers typically gather stories through interviews or informal conversations, the dialogue that is gathered becomes field texts (Clandinin & Connelly, 2000) which serve as raw data for analysis. Data analysis in narrative inquiry may be both description of a story and/or experience and themes or categories that emerge from the field texts.

Data Collection

I selected in-depth qualitative interviewing (Seidman, 1991; Warren, 2002) as the primary tool for gathering data. The in-depth interview is one specific way for conducting qualitative interviews (deMarrais, 2004; Seidman, 1991). Furthermore, interviewing is “a powerful way to gain insight into the educational issues through understanding the experiences of the individuals whose lives constitute education” (Seidman, 1991, p. 7). In this study, the use of a series of three interviews in an in-depth
qualitative interview format with preservice teachers was the best approach to collect data that addressed the research questions and complimented the tradition of narrative inquiry. With this tool, interviews were constructed as conversations initiated by open-ended probes, such as “tell me more about...” Or “what was ____ like for you?” Questions and probes were focused to have the participant provide description and meaning to their statements and stories about their lived experiences.

Dolbeare and Schuman (Schuman, 1982) advocated a 90-minute format for each interview, while Seidman (1991) suggested there is nothing absolute about time formats. What is important is that the time frame be decided in advance and considering the availability of the participants, the number of participants, and the skills of the interviewee to hone her or his ability to lead the participant through an in-depth interview. Additionally, interviews are meant to build upon the preceding interview, “they are optimally spaced no more than a week and no less than a day apart” (p. 40). Based on these recommendations I planned for sixty to ninety-minute interviews and conducted the series of three interviews with each participant in about three weeks’ time. Seidman (1991) also suggested that contact interviews be conducted with each participant before the first in-depth qualitative interview. The effort to establish access, contact, and equality (deMarrais, 2004) before the interviewing process assists the researcher and participant to make an investment and demonstrate equity in the study. With this recommendation, I either communicated with participants via email, telephone, or in person to establish contact and rapport before the first interview. In this email, conversation, or meeting, I described the study, criteria for participation, time commitment for being a participant, and scheduled the dates, times, and places for the
interviews. I was also aware that some participants might become key informants that warranted more extensive interviewing, while others might not present rich data. No participants were solicited for further interview beyond the three interview protocol.

Seidman’s (1991) three-part series for in-depth qualitative interviewing called for three separate interviews conducted with each participant to ensure full exploration of the context of the experience and meaning for the participant, “people’s behavior becomes meaningful and understandable when placed in the context of their lives and the lives of those around them. Without context there is little possibility of exploring the meaning of an experience” (Seidman, 1991, p. 10). As well, feminist interview research suggests the employment of multiple interviews, as “multiple interviews are likely to be more accurate than single interviews because of the opportunity to ask additional questions and to get corrective feedback on previously obtained information. As times passes, the researcher also can see how thoughts are situated in particular circumstances” (Reinharz, 1992, p. 37). Seidman recommended the following three-interview series: 1) Focus Life History-to establish the context of the participants’ experience; 2) The Details of the Experience-to allow the participants to reconstruct the details of their experience within the context in which it occurs; and 3) Reflection on the Meaning- to encourage the participants to reflect on the meaning their experience holds for them.

I slightly modified Seidman’s (1991) recommendation to create the following three-interview series for in-depth qualitative interviewing that closer aligned with the theoretical frameworks and research literature that frame and were the underpinnings of this study: 1) becoming multicultural (Bennett, 2003; Gay, 2003; Ford, 1999; Nieto, 2004 & 1999); 2) multicultural education (Banks, 1991 & 1988; Gay, 2004; Grant & Sleeter,
1985; Sleeter, 1991; Sleeter & Grant, 1987, 2007); 3) multicultural teacher education (Zeichner & Hoeft, 1996); 4) the role of attitudes and beliefs in learning to teach (Feiman-Nemser, 1983; Feiman-Nemser & Remillard, 1996; Kagan, 1992; Richardson, 1996; Wideen, Mayer-Smith, & Moon, 1998); and 5) the roles of personal and professional beliefs about diversity and teaching (Pohan, 1996). The first interview was modified to *Focused Life History-Becoming a Multicultural Person*; the purpose of the first interview was to situate the lived experience of each participant from a perspective of their personal every-day lives in order to learn from their stories about what their experiences with multicultural education meant to them personally and how they are becoming multicultural people. The second interview was modified to *The Details of the Experience-Becoming a Multicultural Teacher*; the purpose of the second interview was to situate the lived experience of each participant from a perspective of their professional development in a teacher preparation program in order to learn from their stories about what their experiences with multicultural education meant to them professionally and how they are becoming multicultural teachers. The third and final interview was modified to *Reflection on the Meaning-The Journey and Transformation of Becoming Multicultural*. The purpose of the third interview was to have each participant reflect upon and address what meaning and sense s/he made of their personal and professional experiences, beliefs, and stories with multicultural education. The last interview also served as the session for member-checking (Creswell, 2005) with each participant. In preparation for the final interview, I replayed the interview tapes from the preceding interviews to create follow-up questions for the participant to clarify and elaborate on previous statements and stories and to confirm accuracy and understandings of the
participants' comments. For a more detailed script of questions, prompts, and probes please see Appendix A. Following approval (February 6, 2006) from the University of Nevada, Las Vegas Institutional Review Board for conducting research with human subjects, data collection began on February 16, 2006 and concluded May 4, 2006. Please see Appendix B for copy of Informed Consent signed by participants.

Setting

The context for this study was centrally situated within the city of Las Vegas, Nevada. Within the last ten years, Las Vegas became the fastest-growing metropolitan area in the United States. Each month 5,000 new residents move to Clark County, Nevada (Clark County, 2007). With this rapid growth, the city’s infrastructure continues to make adjustments to address the offerings of public services for the city’s residents. The public school system has been heavily impacted by population growth. The Clark County School District (CCSD) is the fifth largest school district in the country serving 302,763 students across 326 schools for the 2006-07 academic year. According to CCSD Fast Facts (2006), the district covers 7,910 square miles, including the greater Las Vegas valley, outlying suburbs, and rural areas. This past August 2006, CCSD opened 10 new schools to meet the growth of the city, and will open an additional 11 more schools in August 2007. Staffing schools has also served a recurring challenge for CCSD, each year the district must recruit and hire 1000 new teacher each year, there are currently 18,046 licensed personnel within a total of 36,305 employees in CCSD (Clark County School District, 2006).
The students being served by CCSD reflect the shift in population demographics of those moving to the Las Vegas area. Casino-based employment continues to be a huge draw for relocation to Las Vegas, as well a challenge to the educational system, in that entry salaries for employment not requiring a Bachelor’s degree often begin at $40K (Shih, Olafson, & Navarrete, 2005). Students and their parents may easily find work in the any of the gaming, hospitality, and tourism industries supporting the casinos in Las Vegas. The student population of CCSD reflects the current demographic shift in many US urban centers. CCSD is identified as a majority-minority school district, meaning that the majority of students in CCSD are ethnic minorities. The 2006-07 academic year enrollment listed 62.5% of minority students in CCSD as Hispanic (38.8%), African-American (14.0%), Asian (8.9%), and Native American (0.8%). Whites make up 37.5% of the CCSD student enrollment. The CCSD operating fund budget is $1.962 billion, with a per pupil expenditure of $6,474 (Clark County School District, 2006). As of four years ago, the district’s per pupil spending ranked 44th in the US, $1,650 below the US average (Nevada Department of Education, 2003).

The University of Nevada Las Vegas (UNLV) is a young, yet fast-growing state university in southwest US. The campus population contains approximately 28,000 students and approximately 3,000 faculty members (University of Nevada Las Vegas, 2007). As a growing institution that “increasingly is a dynamic resource for, and partner with, the community that it serves,” the College of Education (COE) is committed to addressing the challenges and urgent demands of a rapidly-expanding urban school district. According to the COE’s most recent Institutional Report prepared for National Council for Accreditation of Teacher Education (NCATE) review in 2003, the
undergraduate and graduate programs of the COE were recognized by NCATE in 1997 "as being derived from a coherent knowledge base." As well, the COE acknowledges "the underlying strength of COE programs continues to be reflected in the large number of our teacher education candidates (70%) who go on to full time employment as teachers. This is outstanding in comparison to the national average of 36%." (UNLV, COE, 2003).

The conceptual framework guiding the COE, "Preparing Professionals for Changing Educational Contexts" illustrates the essential needs of the CCSD, and the primary responsibility of the COE to provide effective and model teacher preparation in an emerging metropolitan city. Consequently, the setting of this study compliments and makes more relevant the need for producing teachers that embody and value multicultural competence and teaching, becoming a multicultural person and teacher might be argued as a necessity for teaching in a city with a constantly changing and ethnically diverse landscape.

ICG 280- Valuing Cultural Diversity

All education majors in the University of Nevada Las Vegas, College of Education are required to take a course titled, ICG 280- Valuing Cultural Diversity. Per University of Nevada, Las Vegas Undergraduate Course Catalog 2006-08, the course, "introduces preservice educators to microcultures which may include class, ethnicity, gender, exceptionalities, religion, language, and age. Culturally appropriate pedagogical practices, dimensions of multicultural education, and educational implications of diversity emphasized" (UNLV, 2006, p. 107). This course is offered year-round, over
multiple sections, enrolling up to 30 students per section. Over the last four years, I have
taught 17 sections of this course, other section instructors include doctoral students,
department faculty, and teachers/administrators working in the local school district.
Given the variety of multiple instructors facilitating other sections of this course, I am
only in a position to speak for my own pedagogical decisions and approaches I apply to
instructing this course.

Over the last five years my teaching philosophy has been informed by several
progressive and radical theories—critical pedagogy and feminist poststructuralism. The
students in my sections have overwhelmingly been White females, there are usually no
more than 3-5 males in the section, and approximately a quarter of the enrollment are
students of color. As a practitioner of critical and feminist poststructural pedagogies, my
aim is to have the students examine and acknowledge their multiple and socially
constructed cultural identities and group memberships in order to enrich the content and
knowledge exchanged in the classroom and to connect their cultural identities to the
multiple forms of oppression (e.g. racism, classism, sexism, heterosexism/homophobia,
nativism, ageism, and ableism)—culturally, individually, and institutionally. I make
strong efforts to connect students with the subject matter we study in class by having
them engage with their multiple cultural identities specific to ethnicity, race, gender,
socioeconomic status, sexuality, age, and religious backgrounds as they relate to
dominant and subordinate group memberships. It is important for us to understand how
our identities and positionalities impact our perceptions and situated knowledges.

I am well aware that there are theoretical tensions in terms of the theoretical
assumptions based on student voice, resistance, positionality, power, knowledge, and
identity that are not indistinguishable across feminist poststructuralism and critical pedagogy. Picking and choosing from these theories allows me flexibility to select the selection of the assignments, readings, and instructional strategies in ICG 280- Valuing Cultural Diversity. I align course experiences with asking the students to uncover institutional social processes and structures in alignment with their privileges in order to demonstrate for students that in becoming teachers they have a crucial role in and responsibility for advancing educational equity and social justice in their future classrooms. For examples of actual course assignments, please see Appendix E for an idea of how students taking ICG 280- Valuing Cultural Diversity over the last four years came to better understandings about the relationships of privilege and oppression in their lives personally and professionally. As well, I do not offer the students in my courses "magic bullets" for "doing" multicultural education. I am very explicit in conveying during the course that, from my perspective, it is their personal and professional responsibility to continue to make meaning and sense of the content covered in class in order to inform additional courses (e.g. content area methods, classroom management) and field experiences (e.g. student teaching) in their teacher preparation program. For an example of a recent ICG 280 course syllabus, please see Appendix H.

Selection of Participants

The selection criteria for solicitation of participants were minimal. Criterion-based purposeful sampling (Creswell, 1998; Lapan, 2004) was used to identify and qualify participants for the study. These criteria included: 1) completion of an introduction to multicultural education course between fall 2003 and fall 2005 and 2) currently an
admitted student in an NCATE-accredited teacher preparation program. I contacted sixty-six students who had completed ICG 280- Valuing Cultural Diversity between the fall 2003 and spring 2005 semesters. At the completion of these courses, I asked students to provide telephone and/or email contact information if they might be interested in further discussing the outcomes and impact of the course. Students were made aware that submitting their contact information would not hold them to a commitment or provide monetary compensation for participation in a future study.

Seidman (1991) provided two criteria to decide how many participants are enough—sufficiency and saturation of information. First, there must be enough participants to cover a range of participants “that make up the population so that others outside the sample might have a chance to connect to the experiences of those in it” (p. 45); and second, when the researcher begins to hear the same information reported and is no longer hearing anything new. For in-depth interviewing Creswell (1998) suggested that participant selection should include up to ten participants that are located at a single site, although using the same site is not required. Participants must have “experienced the phenomenon being explored and can articulate their conscious experiences” (p. 111). Mertens (1998) suggested approximately six participants. In all, forty-five potential participants were solicited for the study. My objective was to locate quality key informants that provided deep description of their experience, rather than a breadth of informants with shallow articulated experience. I successfully met this objective with seven participants (n=7). The interview transcripts of seven key informants were effectively used for data analysis and interpretation due to their quality, richness, and substance to address the research questions guiding the study.
Participants’ Demographics

Each participant was an undergraduate education major at the University of Nevada Las Vegas working towards an elementary or secondary teaching license. Four women and three men were assigned the pseudonyms “Becky”, “Patty”, “Renee”, “Sarah”, “Jarrod”, “Mitchell”, and “Shawn” to respect and protect their privacy. Participants had previously concluded the course ICG 280- Valuing Cultural Diversity from a span of two months to twenty-six months prior to the first interview. A combined summary of the participants’ responses on a demographic information sheet (see Appendix F) detailed the following characteristics: the average age of the participants was 27.5 years old, with a range of 21 to 34 years old, five participants were Americans of European descent, one was African-American, and one was Filipino-American. All seven participants were of senior class standing at the university, three were Protestant and one Catholic, two checked “Other” and 1 checked “Not Applicable” for religious affiliation, none were able to speak a language other than English, and for socioeconomic status three were poor or working class and four were middle class. In terms of cross-cultural experiences, three had participated in foreign travel, six in domestic travel, and one had volunteered in the inner-city; none of the participants had ever worked or attended school in another country, or volunteered for federal programs such as the Peace Corps or Vista Corps. Two participants expressed having “some” current involvement in meaningful cross-cultural friendships/significant relationships, one stated “much” involvement, and four stated “extensive” involvement. In terms of participants’ standing in teacher preparation, three had yet to begin field experiences, one was completing the first semester of practicum, one was completing the second semester of practicum, and two
were student teaching; four were preparing for elementary teaching careers and three were preparing for secondary teachers careers, one in English, and two in science. Please see Appendix G for a table detailing the participant’s demographics. Knowing that identities are socially constructed, situated within context, and always in flux (Ellsworth, 1992; Gore, 1992, Orner, 1992); demographic portraits for each participant were created from participants’ self-identifying their own identity characteristics on the demographic profile form and from interview transcripts, and were then used to illustrate the cultural diversity and breadth of experiences that each participant brought to the study. These demographic portraits are featured at the beginning of the individual narrative profiles in the next chapter. The intent of these demographic portraits was to familiarize the reader with each participant and to focus attention beyond the combined summary of participants’ demographics.

Limitations

A consideration that informed the participant selection process was cautioned by Glesne and Peshkin (1992). Glesne and Peshkin (1992) cautioned against studying participants in “one’s own backyard,” which is usually attractive to graduate students simply because of easy access and low costs to participants. In the case of this study, “one’s own backyard” was the ideal location to access and solicit participants for this study. Using “one’s own backyard” implies that a researcher will bring with her/him an insider’s perspective, values, and biases to the study. In this case, each participant in this study had been a previous student I instructed in the class ICG 280- Valuing Cultural Diversity. Without having insider’s status, access and rapport would have been tremendously reduced, thus resulting in fewer participants and the quality of participants...
for the study. It was an asset for me to have had access to past students, and the insider’s perspective would prove to be invaluable as the study progressed to data analysis and interpretation. As well, within feminist interviewing, the question has been asked of whether or not it is beneficial to be a friend or stranger to the people one is studying. Reinharz (1992) in her volume on feminist research methods cited multiple studies that demonstrated viewpoints, advantages, and consideration for having insider’s status with one’s participants. What is understood across feminist researchers is that ethical questions relating to involvement and selection of participants are prominent “because feminists try hard to avoid perpetuating the exploitation of women” (p. 27).

The data collected during these in-depth interviews relied on the honesty and integrity of the participants to narrate the stories of their own lives. In this case, the participants’ story-telling might be viewed as self-reported data which can be questioned for its’ authenticity, yet the use of collecting self-reported data as lived experience is a characteristic of in-depth interviewing (Seidman, 1991). The number of interviews conducted with each participant minimized any need to be reluctant to the use of self-reported data. Over the three interviews, I was able to question and re-direct questioning in the event that the participant presented conflicting or contradictory stories during our interviews in order to seek accuracy and consistency with their story-telling.

Additional limitations include data collection in only one teacher preparation program, and my subjective position as a researcher with preconceived notions about the preparation of teachers for teaching in a culturally diverse society and a committed supporter of multicultural education.
Treatment of the Data

Twenty-one interviews were tape recorded on cassette tapes and transcribed from June-August 2006. While this process was labor intensive and at times agonizing and excruciating, it was no substitute for outsourcing transcription to another person and for having total immersion with the data (Seidman, 1991). Transcribing the interviews allowed for me to intimately connect with the emerging process of data analysis and interpretation by witnessing the unfolding of trends, patterns, and preliminary findings from both within and alongside the transcription process.

All data were transcribed into a computer-based word-processing program, MS Word. For qualitative researchers, data analysis is the ambitious task of sorting through large amounts of data and reducing them to a few themes and/or categories (Creswell, 1998; Seidman, 1991). Data analysis continued to borrow from narrative inquiry and in-depth qualitative interviewing (Seidman, 1991) to analyze the data by building categories and themes rising from patterns and frequency in the transcripts, connections to research questions, and from my interest and judgment.

I followed Seidman’s (1991) suggestions for studying and reducing interview transcripts for analysis and interpretation. Data were reduced by two methods, first by examining each participants’ transcripts to create profiles of participants’ experiences and meaning, and second by making thematic connections between and across participants’ experiences and meaning. Once the participants’ interview tapes were transcribed, the first step was to scan and mark each participants’ interview transcript for what was interesting, surprising, and related to the research questions; I reviewed the transcripts to see what emerged or “jumped out” from the text. For example, these two comments from
Becky "jumped" off the page, "I want to become more multicultural, but more like I just want to be a better person" and "And partly its just, mainly I think, I wake up in the morning, what can I do today to make myself better but to also make the world around me a better place?" All data were re-viewed to look at the participants’ responses individually (participant analysis) in relation to the research questions and then to re-view the participants’ responses collectively and in conversation with each other (thematic analysis) to uncover common themes across the participants in relation to the research questions.

**Participant Analysis**

The interview transcripts were re-viewed to isolate compelling excerpts of strong interest, salience, and relation to the research questions and patterns of repeated or related responses related with each individual participant. Each participant’s transcripts were coded against the theoretical frameworks that framed this study stated in chapter two. I looked for participant responses to “jump out” on their own and to resonate with the research questions. I made notes in the margins, as well I referred back to informal notes I made before, during, and after my interviews with each participant. I also labeled the participants’ responses with relevance to the research questions. What emerged from these transcripts were participants’ stories, reflections, and statements of meaning from lived experiences of what continued to resonate with each participant since the introductory multicultural education course- ICG 280- Valuing Cultural Diversity and the meanings of being and becoming multicultural people and teachers. These stories, reflections, and statements of meaning were then “cut” and “pasted” into separate documents that corresponded with each research question and by individual. From these

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documents it was much easier to "re-story" the participants' lived experiences individually and then by research question for display and explanation for the readers.

Thematic Analysis

After re-viewing each participant's response individually, I then re-viewed the responses collectively across each participant. This allowed me to look at the participants' responses as a group to identify common codes, stories, and meaning as related to each research question. While I believed it was important to capture the uniqueness and individuality of each participant's experience, I also believed it was equally as important to put the participants' responses in conversation with each other to identify commonalities, overlap, as well, to see what responses were distinctively unique from each other.

I was cognizant not to force-fit the words of the participants against the theoretical frameworks and research literature for interpretation in order "to make the data fit" and to allow for participants' excerpts to stand outside of the research study's theoretical leanings. However, I do acknowledge that it was my own judgment and biases that recognized particular excerpts for re-presentation of the data in a meaningful display that was productive for analysis, interpretation and discussion, while at the same time maintaining the integrity of participants' voices. The participants' narrative profiles and thematically organized excerpts are represented and discussed in the following chapter in a way that best speaks to the questions guiding the research.
Chapter Summary

In this chapter, I identified narrative inquiry and in-depth qualitative interviewing as relevant qualitative research methodologies to investigate the research problem of this study. I described the timeline and setting of the study and the criteria for participant selection, along with participant demographics. The limitations of the study were detailed, as well as the treatment of data for analysis and interpretation. In the next chapter, the reader will come by data findings and discussion for perusal, the data findings and discussion will be situated within each research question guiding this research study.
CHAPTER 4

FINDINGS AND DISCUSSION

Introduction

The current chapter presents findings and discussion about the data resulting from participant and thematic analysis of the interview transcripts. I feature the voices of the participants by using excerpts and comments from each participant to provide evidence and to give credence and support for the analysis of the data. In this chapter, each research question is addressed specifically; the first three research questions are answered with a focus on the results from participant and thematic analysis, and the fourth research question provides a summation across the previous three research questions of the major categories that emerged from the data and are put into conversation with the previously mentioned research literature to provide a concluding overview for the study.

The data displays from the participant analyses closely connected with the first research question, “What critical incidents remained with preservice teachers after being introduced to the dynamics of cultural diversity and multicultural education and might influence classroom practice?” The contrasts and differences in experiences between the participants called for me to present excerpts and comments from each individual participant in the form of narrative profiles to answer the first research question. As well, this re-telling or re-storying of the participants’ experiences is an element of narrative inquiry. Speaking to each participant’s experience and stories individually allowed me to
display the participants’ responses without interference from the other participants in
order to show the distinct difference of reflection and meaning-making made by and
between each participant. As well, the thematic analyses allowed me to see and display
complimentary and overlapping stories and reflection that emerged from across the
participants’ experiences. By putting the participants’ experiences in conversation with
one another, I was able to uncover overlapping and common stories, meaning, and
reflections across the participants’ responses. Therefore, responses to research question
one are displayed individually by participant, and collectively, across the participants.

Creating the narrative profiles to re-story the stories of the participants as done in
narrative inquiry was not a simple process in this study. The narrative profiles in this
chapter highlight the most salient stories, reflections, and statements of meaning told by
the participants, and are taken verbatim from the interview transcripts. As part of the
transcription and re-storying process, I added punctuation and eliminated fillers such as
“like” and “you know” only if it did not take away meaning from their responses. As
well, the three interviews were conducted with a script of guiding questions, prompts, and
probes, yet the participants’ responses were not linear; their responses were animated,
dynamic, and circular. There were multiple instances were the participants were unsure
how to proceed with a response. Given that I spoke with each participant three times,
often a participant would refer to a statement made in a previous interview to follow-up
with or to elaborate on a previous comment. Therefore, I organized common stories,
reflections, and comments to better serve the reader. With this reorganization, I have
made every attempt to ensure that I re-present their voices as accurately as possible.
Also, I think that given the fact that these participants were given an opportunity to
recollect on previous experiences that aren’t always talked about deeply in teacher preparation (i.e., conversations about cultural diversity), my difficulty in collecting responses to create coherent narrative profiles must have been limited by their lack of skill to articulate meaning about cultural diversity in a deep and articulate manner. In fact, several participants made reference to not speaking about issues of cultural diversity since their enrollment in ICG 280-Valuing Cultural Diversity.

The second research question, “What meaning does learning to become a multicultural teacher hold for preservice teachers and how do they make sense of becoming multicultural people and teachers?” was answered by showing the participants’ individual responses that describe their meaning and understanding of becoming multicultural people and teachers, but more so, by showing the themes that arose across the participants. While the presentation of data for the first research question reported the participants’ personal beliefs and experiences, participant responses addressing the second research question were critiqued in relationship to other participants and research literature reviewed in Chapter 3. The third research question, “What aspects of multicultural coursework prompted personal and professional growth towards multicultural education for preservice teachers?” was fairly straightforward to answer. Based on the design of the interview script, the participants readily disclosed course contents and experiences from ICG 280- Valuing Cultural Diversity that continued to impact them both personally and professionally. I provided a summary of the course materials and experiences mentioned by the participants. Lastly, the fourth research question, “What is the experience of learning to become a multicultural person and teacher for preservice teachers?” is answered by providing a summary and conclusions
that developed from interpreting the responses from the first three research questions and by putting the responses in conversation with each other and the aforementioned research literature.

Research Question 1

The answers to the research question, "What critical incidents remained with preservice teachers after being introduced to the dynamics of cultural diversity and multicultural education and might influence classroom practice?" displayed a variety of experiences and thoughts that continued to impact or stay with the participants since taking ICG 280- Valuing Cultural Diversity. Critical incidents were defined and identified as lived experiences told during interviews as personal stories and reflections that continued to resonate with each participant since the introductory multicultural education course, ICG 280- Valuing Cultural Diversity and how detailed these lived experiences continued to contribute to present and future experiences of becoming multicultural people and teachers, all of which were stories and experiences related to multicultural education and/or dynamics of cultural diversity. Since each participant's lived experience and cultural identity and positionality informs how s/he constructs knowledge and makes sense of the world, I feature participants' experiences and voices individually (Seidman, 1991) to illustrate how each participants' experiences informed the research question. I chose to speak to the participants' responses individually in order to accentuate the plurality of experiences among the participants so not to reduce the participants into a monolithic "preservice teacher" with homogenized lived experiences or to present a universal "essence" of experience and meaning. Participants' lived
experiences were unique, individual, and situated locally within socially constructed contexts, knowledge, and realities. In order to familiarize the reader with the participants, a brief sketch based on self-identified demographic criteria is provided before the participants’ stories and comments that detailed the most salient critical incidents that stayed with the participant since and from ICG 280- Valuing Cultural Diversity

**Becky’s Narrative Profile**

At the time of Becky’s first interview, it had been 15 months since her completion of ICG 280- Valuing Cultural Diversity. She identified as a middle class, 24 year old, White female, who was completing student teaching in a secondary science classroom. She described her religious affiliation as a rather conservative denomination of Protestantism. ICG 280- Valuing Cultural Diversity was the only multicultural education course she had ever taken, and she had few meaningful cross-cultural relationships in her life. Becky was completely unreserved and quite possibly the most vocal, animated, and articulate participant in the study. I was surprised by Becky’s willingness to volunteer for the study, I remembered her as a student who often disagreed with course readings and expressed conservative religious and political viewpoints during class and in her reflective weekly logs. During our conversations she shared many personal experiences and stories that she connected to her learning experience during and after ICG 280- Valuing Cultural Diversity.

In all three interviews, Becky made comments about the uncomfortableness she experienced in ICG 280- Valuing Cultural Diversity. She made frequent references to learning about a society that was not in congruence or familiar with the world that she
was raised in and prepared to live in based on her parents’ and church’s beliefs. For example she said:

I think it came, it wasn’t like an epiphany, it was like a series of things, for one, my multicultural education class, your class, that was kind of like, let’s put all this stuff out on the table, and I think that’s the way you put it out there for us, you said, “I’m going to give you this materials, you look at the facts, this is how life is, now you look at it, and you tell me what you’re going to do about it.” That’s kind of what I got out of it, I never felt like you were, you need to do this, blah, blah, blah. You’re you and free to believe what you believe, but here, take a look at something that’s different, and so it was like, ok, I looked at some things that were different.

Becky’s enrollment in ICG 280- Valuing Cultural Diversity, as well as her overall experience as a college student seemed to be one of her first opportunities as an adult to question her upbringing and teachings from her parents and church;

It gave me permission to question things because in my household and the church that I grew up in you just didn’t question things, it was right or it was wrong. And if you questioned it then you were wrong, because you just need to believe that that’s what’s right. So for me, coming to college and having those things in my face presented to me the question, what do you think about this? You have the right to think about this, you have the right to make your own opinion about this. This was a big deal for me, cause I had to think it was like “oh” I can change, just because my church believes this doesn’t mean that I have to believe it.

More than anything, Becky became more aware of her homophobia as it became more exposed during ICG 280- Valuing Cultural Diversity. She said:
I think definitely in the area of gays and lesbians, I’m perfectly fine with them working with me, I have no problem with having a professional relationship with them, but one of the questions on the questionnaire was how do you feel about them raising kids together, and I feel completely opposed to that, I don’t think that’s right. I think they need, all kids need a chance, and this is what I thinking in my own head. All kids just need a chance to be normal, so I know when I think “normal” I’m thinking gays and lesbians aren’t normal? And I know that has a lot to do with the way I was raised. Because in my house it was very much, you know, no gays, gays are bad, they’re evil, evil people, and so I know I can see that this is where that’s coming from and I see myself still thinking they’re not normal... Because I can compare it to things that are similar, like how I am in other multicultural things, or how I am when I meet someone who’s Black versus someone who’s Hispanic and when I meet those people, I’m not like “oh, a White person is normal and a Hispanic person is abnormal”. I just think I like this person or I don’t like this person based on they’re nice, they’re mean, or whatever and you know, of course I notice their skin color but it isn’t something that’s at the forefront of my mind... I’m just like, oh, you’re just a person, either I like you or I don’t like you, so comparing those things, that’s how I’m able to know that the way I’m viewing gays and lesbians is different from the way I’m viewing others.

As well in another interview, she added:

I still know that there are things that I don’t accept and that’s when I find out that a person is gay, I’ll look at them a little bit differently than I did before. And I know that even in saying that, I don’t want to be like that. I don’t want to feel that way. So
you know, when I find out someone’s gay, it’s kind of like I try to make an extra point to be friendly to them. I know there are areas that I need to work on, there are areas that I still don’t feel entirely comfortable with.

Becky’s acknowledgement of her homophobia seemed to have brought great dissonance between the material she was presented with ICG 280- Valuing Cultural Diversity and what she had learned from her parents and church. This shift in awareness was contrary to what her family and church supported, it seemed the Becky was still genuinely struggling with how her religious beliefs and parents taught her to be homophobic, and more importantly she was still grappling with her homophobia 15 months after completing ICG 280- Valuing Cultural Diversity. Becky seemed to understand that she didn’t want to be homophobic, and perhaps she could hide her homophobia by being friendly towards gays and lesbians. As well, Becky seemed to rationalize her homophobia as a personal defect or character flaw that only she needed to fix, her understanding of homophobia was completely divorced from the homophobic beliefs of her church.

In terms of her personal life, Becky made mention of how ICG 280- Valuing Cultural Diversity impacted her awareness and exposure to other communities in the Las Vegas area. During ICG 280, Becky performed several hours of community service for a class assignment at a homeless shelter, following the course she decided to continue volunteering in the city and with her sister began volunteering at a women’s shelter. She said:

that was such a good experience for me, because, for one it made me so much more grateful for where I am, and then second, I had the chance to maybe make a
difference, maybe my smile made a difference in someone’s life. It was probably about a month after that experience that my sister and I started going to Shade Tree. We play with the kids or whatever, we just show up and they tell us this is what we need to do today.

What became apparent during our interviews was a naiveté in terms of Becky’s lack of familiarity with other cultural groups in Las Vegas. While her interests to assist and do charity work with the poor and homeless women and children seemed to have had a religious overture of being missionary-like, her assumptions about the poor and working-class were also grounded in the deficit perspective and negative stereotypes. For example, she spoke about her current beliefs towards the poor and working class:

I think I’ve come a long way to accept people that are wealthier than me and accepting people who are poorer than me. But now it kind of goes the other way, sometimes I’ll look at [poor] people and I notice myself doing this recently and it’s really bad, “why don’t they do something to change that” and part of it is true, part of their personality is that they’re lazy and so they don’t work. But part of it is also due to poverty. They have a mindset of how life is and one, it’s hard to break out of your own mindset, and two it’s hard to sometimes break out of the system. Like if you’re a single mom and you are on food stamps or something like that, well from what I understand, if you get a job you might provide less for your family, then they’ll [the government] say, oh now you’re making money, so you can’t have food stamps. But you’re really not making enough money to put your kids in day care and to feed them and to do all the things you need to do to go to work. It’s not necessarily that they’re
lazy, that’s not why they don’t get a job, but maybe, you know, the job they could get, they would actually lose stuff for their families, do you know what I’m saying?

This excerpt provided a cogent example of the struggle Becky seemed to be experiencing as she was attempting to understand oppression in Las Vegas as she placed what she learned in ICG 280-Valuing Cultural Diversity up against her beliefs about the poor and working class community. She is aware that living in poverty is not easy and not a choice, but yet still seems convinced by negative stereotypes about the poor and working class.

As well, she mentioned that since ICG 280-Valuing Cultural Diversity she wanted to put herself “out there” more, to move to the edge of her comfort zone, and to become more aware of the realities of others. She believed she needed to branch out and push past her comfort levels and expand her social consciousness. She described her experience from attending a Mexican Heritage event where she didn’t feel very comfortable. She said:

Everyone there was speaking Spanish and I felt really uncomfortable, I’m the only one there who had no idea of what was going on. It opened my eyes, especially to my teacher and to the kids I have in my class who don’t speak English and that’s what they must feel like everyday when they walk in my class. Like, oh my gosh, I have no idea what’s going on. It was kind of like, wow! I felt so uncomfortable because I don’t speak the language, and I felt isolated.

This particular experience of being the “only one” seemed to help Becky to understand the need for empathy with English language learners (ELLs) in her classroom. It seemed that as Becky continued to make herself vulnerable to new experiences, her worldview
and cultural relativity increased. While she admitted she wants to continue to expand her worldview and comfort zone, again, she connected these experiences to what she took away from ICG 280- Valuing Cultural Diversity. In the third interview she said:

And that’s the big thing I took away from this… the way that you introduced us to multiculturalism, is just take one step, you know one step at a time, even though if that’s not what you said, that’s what I took away from it, just push your boundaries just a little bit, and the more you push yourself, just step by step, the more you’re going to be able to relate to more people. My level of comfort and my circle of things that I understand is going to slowly get larger and larger, you know what I mean? Does that make sense?

The notion of comfort zones and expanding one’s awareness was recurrent as Becky was breaking away from the sheltered childhood her parents provided for her. A few months after concluding ICG 280- Valuing Cultural Diversity, Becky’s husband, a member of the US Marine Corps, was deployed for a tour of duty in Iraq. She said:

First I had to come to grips with myself, my husband joined the Marine Corps, so he was gone. He was deployed for a year, so during that time I really got to know myself and really got to figure out my own ideas instead of what my church believes or is this my parent’s belief, or what my husband believes, you know what I mean? I was taking ideas from everybody else, but I had never figured out what I really thought about them.

As well, she added:

I think, can I use an analogy? You walk around with a veil of your face until someone pulls it off, while you’re walking you didn’t realize it was different from what
everybody else saw it, that’s how I’ve seen my whole life, and then when it’s pulled off, everything is so much clearer. I can see things, there were things I was missing before, I’ll be aware of things or I’ll notice things or I’ll think about things differently. And I think, I wouldn’t have thought that way before, I wouldn’t haven’t put myself in a situation before and I think as a child, you kind of think that your life is how everybody’s life, well at least that’s how it was for me, and I had my parents, my family, my little circle of friends that was approved by my parents; all these things, that made up my life, and made the water that I was swimming in. All of those kinds of things contributed to what I thought and how I saw the world. The more things I was exposed too, the more I realized that that my world was one little goldfish bowl. It’s been like being thrown into the ocean, there’s some much stuff out here, and I think that’s kind of the way, I experienced it. Maybe there was some fear, I don’t know, there was definitely fear, I know this. But at the same time a sense of excitement, wonder almost, like what’s going on over here, I want to know, what are these differences? Why are they like that? More of like a curiosity. That’s how I try to live my life now, approaching new things with a sense of curiosity as opposed to a sense of “I don’t want to learn anything new”, I want to learn about different things.

Becky made few comments of critical incidents from ICG 280- Valuing Cultural Diversity that impacted or continued to resonate with her that related to teaching and her development as a classroom teacher. She made a few references to developing relationships and connections with her students and developing awareness regarding
students from different cultural backgrounds, she believes these students need her support to be their advocate and teacher. To illustrate, she said:

The main thing is that multicultural education does not mean food and music, and doesn’t entail just throwing in “We’re going to talk about a black scientist today” that isn’t multicultural education. As a teacher its got to be one something that I do everyday, something that is in my classroom so people that are from different cultures feel comfortable in my classroom first of all, and they feel like they have an advocate in me. Not just like oh ok, Ms. [ ], is cool or whatever, but Ms. [ ] really cares about me as a person. So there’s making people of different cultures comfortable in my classroom. I think you can do that in a variety of ways, by the basics you know what they talk about, like making sure that your textbooks and worksheets have people of different of ethnicities and things like that. And then, I think it has to do with way I treat the students, make sure that I’m treating the students fairly and realizing where they’re coming from, or trying to realize where they’re coming from. Actually, in my curriculum, especially in science, we talk about white scientists, you know we talk about Aristotle, and you know and I think it’s my job even though its not in the curriculum that CCSD says that I have to teach is to pull out some of those other scientists who have really have invented some really great things that we still use today, that maybe aren’t focused on in our textbooks, because they’re not.

Jarrod’s Narrative Profile

At the time of Jarrod’s first interview, it had been 14 months since his completion of ICG 280- Valuing Cultural Diversity. He identified as a middle class, 32 year old, Filipino male, who was completing student teaching in an elementary classroom. He
stated a religious affiliation with the Catholic Church. ICG 280- Valuing Cultural Diversity was the only multicultural education course he had ever taken, and he had extensive meaningful cross-cultural relationships in his life. During our conversations Jarrod would get visibly upset when connecting his own personal life experiences as a beginning teacher with being a first generation Filipino-American. While he was able to speak to several critical incidents that he felt related to or grew from his experience in ICG 280- Valuing Cultural Diversity, the interview process seemed arduous for him. Jarrod mainly spoke to a field experience program at the university’s professional development school that particularly made him feel like a cultural outsider. He was the only male, and person of color working with kindergarten students in a Title I school. In fact, he became known as “Mr. Kindergarten.” He was uncomfortable working with many of the teachers, and he felt that many of them were uncomfortable working him too, he said:

It’s a predominately middle aged White woman’s field. And they would laugh. Middle aged White women have a tendency to answer their own questions and pat themselves on the back. I admit I was singled out and I felt like an outsider... They took themselves too seriously, I think they grew up in whatever culture they’re in, they’re in the dominant culture, and they think they have to make everyone equal, you know, I have to save the world, I have it in my ability, I have the power to save the world. I think they took themselves too seriously, just teaching the kids with the proven research wasn’t out there.

Jarrod did not feel camaraderie with his colleagues in his field placement, as a male teacher of color, particularly in an early elementary grade, he felt challenged, yet
invisible in this setting. Jarrod also articulated a common stereotype given to white women teachers working in Title I schools, as “the savior”, or “great white hope” stereotype of White women “saving” the poor and “at-risk” students from their disadvantaged circumstances.

While he did not feel like he fit in with the other teachers at the school site, he did find consolation working with a group of students with cochlear implants. He connected what he took from ICG 280- Valuing Cultural Diversity to working with those students. Jarrod stated that he learned:

To no longer be centered around yourself, you have to take your mindset and surround it around the students themselves. Does that make sense? It’s no longer what I think, it’s more how they view things. I have to understand what they are thinking as compared to showing them what I think.

For Jarrod, learning about assimilation and Americanization in ICG 280- Valuing Cultural Diversity became a critical incident in his racial identity development and continued to impact his awareness of the world around him and his motivation to use multiple perspectives when selecting texts for reading groups. He went on to state how his realization of being an assimilated or “model” Asian-American was another critical incident that left him feeling isolated. Jarrod described the realization as:

I guess that’s really the whole thing that really impacted me from your class, is that being an Asian American you wake up one night and go I’m not white! They’re treating me like crap, you know? There’s shock that you’re assimilated. Why did I have to go through that? Because the dominant culture made my family think we had to adopt the dominant culture’s culture. I kind of avoided it... I feel like I’ve been
assimilated all my life…. You grow-up, then you’re a victim of racial slurs, and you
go “what’s going on?”, I had no clue I was different from everyone else. That’s what
troubles me too. Am I a victim of my parents being brain-washed?... I feel like I was
let down, they didn’t tell me... growing up, they made a point to only teach us
English. So they were victims of assimilation.

Similar to Becky, the critical incidents that stayed with Jarrod after ICG 280-Valuing
Cultural Diversity were more closely related to his personal lived experiences than
professional experiences. The semester that Jarrod was enrolled in ICG 280- Valuing
Cultural Diversity, one of two textbooks in the course was, *Deculturalization and the
Struggle for Equality: A Brief History of the Education of Dominated Cultures in the
United States*, by Joel Spring (2004). Jarrod intimately placed his own family’s history
with deculturalization and assimilation up against what he read in the text. As a first
generation immigrant to America, the course contents stayed with him in an authentic
way, his lived experience was defined by assimilation and his attempt to understand his
racial identity as a Filipino-American.

**Mitchell’s Narrative Profile**

At the time of Mitchell’s interview, it had been 3 months since his completion of ICG
280- Valuing Cultural Diversity. He identified as a working class, 33 year old, White
male, who was completing coursework towards a secondary science teaching credential.
He described his religious affiliation as Agnostic. ICG 280- Valuing Cultural Diversity
was the only multicultural education course he had ever taken, and he had many
meaningful cross-cultural relationships in his life. Early in the first interview Mitchell
stated he was already becoming a multicultural person:
As a multicultural person, I felt like I was already like that before I came into your class, but your class intensified that. Plus the class, with all the information given, gave me more power and back-up to say something to somebody to try to educate them. Not just, you shouldn’t be that way. You know I can use some examples and throw some facts out and say some things, they’re like wow, I guess you do know.

Mitchell did not speak to critical incidents that had happened to him since taking ICG 280-Valuing Cultural Diversity, but spoke to past experiences while taking ICG 280-Valuing Cultural Diversity where we intentionally initiated interactions with others based on the content he learned in class. He said:

The main thing that stays with me is educating others. To most of the people I work with, I talk about this class a lot. At work, they probably get tired of hearing it. I’m just trying to breakdown people’s ignorance to certain things. People that are racist, or when I hear someone talking racist, for instance there’s this kid at work, he’s 16 or 17, and another bus girl who’s 19, and she’s Black, [ ]. She and I talk a lot and get along, but he’s racist and admits it, but it’s mainly because of his family that brought him up that way. They were racist and now he’s racist. I’ll talk to him and ask him, “why do you think that?”

As well, he went on to say:

I like to talk to people about things I learned in this class. There are too many views that I actually changed from beginning to end in this class. It just made me more aware, especially of the little things, like saying, “oh, that’s gay” or “oh, that’s retard”. Those are things that I watch myself saying. I’d say the things that stick would be me being more cognizant of what I say and do. I try to be an example to
other people that I see. And in addition, not correcting, but bringing it to their attention that they are saying something that is wrong.

While Mitchell did not explicitly identify himself as a social activist or social justice educator, he demonstrated his desire to do awareness-raising with the individuals he encounters on a daily basis. In comparison to Becky and Jarrod, Mitchell’s critical incidents were not personal “epiphanies” like Becky, or crossed with personal conflicts with racial identity development like Jarrod. What remained with Mitchell was a call to agency, a responsibility to engage in conversation with individuals who are misinformed about multicultural issues and dynamics, to support and stand-up for individuals that are discriminated against, and to challenge individuals when they use normalized slurs such as “retard” and “fag” in everyday speech. He made the following comments about the use of normalized slurs in everyday language:

You know when I started knowing people who were gay and out, I stopped saying that when I had gay friends, and I stick up for my gay friends a whole lot more than I think anybody else does. Which usually categories you into the “you’re gay too” category, which I could care less, if anyone says that to me, I’d say, “I don’t care what you think of me.”

He intends to model the same behavior as a teacher, he said:

If a kid says, “oh, that’s gay”, maybe stop them and say what do you mean by that and what is gay? And when someone says something racist or something like that, to not be mad and throw anger back at it, but to throw education back at it. Make them realize what they said and then they’ll figure it out. And maybe they’ll think twice before they say something. That’s one thing that’ll definitely relate to the class.
When Mitchell was a student in my class, he was a very outspoken student, as well, I should interject that he might use his height and stature to his advantage when speaking with co-workers and future students about homophobia. Mitchell is a 6’5”, 200+ pound, ex-US Marine Corps Reserves Officer.

Mitchell seems to definitely have ideas of about the way he wants to manage his classroom:

If kids are throwing around obscenities or whatever they are saying to each other has to do with race or sexual preference or anything, I have to be able to control the class and educate them at the same time. I have to take what I’ve learned in this class and apply it to the students and let them know a little bit of what they didn’t know before. As well, he is looking forward to teaching in an ethnically diverse school and seems to feel confident in his ability to teach well. He said:

It’s hard to teach if you don’t understand who you’re teaching, say if I end up at Agassi Prep (a predominately African-American charter school in West Las Vegas), that’ll be a little out of my culture, but I feel, even if out of my culture, I’ll be a little more ready than most would, just because of my tolerance and understanding. So that would be another classroom thing that would help me to help the students. Not to mention they might get a different view of a white teacher when they’re used to Black teachers or Black family or everybody they’re around. They might look at me and go that’s not my stereotype I had of the typical White guy. They’ll think, wow, that’s not what I expected, so it’ll go both ways.

I asked Mitchell if there was anything else that continued to impact him either personally or professionally since taking ICG 280- Valuing Cultural Diversity, his
comment was related to classroom management and build relationships with his students. He stated:

Multicultural education and diversity are going to help me to connect with all of my students and until I can connect with all of them, I’m not going to get the class, I can’t teach until I get the class. I’m saying if I can’t get on their level in one way or another, I’m not going to be able to get through to them and I’m not going to be a successful teacher. This class will help me no matter what situation, if I continue being a teacher or if I went into something different. It doesn’t matter where you’re at, you have to be able to associate with other people when they are different from you.

Mitchell’s comments relating to this research question showed the variety of impact and examples spoken by the participants in terms of what remained with preservice teachers after being introduced to the dynamics of cultural diversity and multicultural education.

Patty’s Narrative Profile

At the time of Patty’s first interview, it had been 10 months since her completion of ICG 280- Valuing Cultural Diversity. She identified as a working class, 24 year old, African-American female, completing coursework towards an elementary teaching credential. She described her religious affiliation as Christian. ICG 280- Valuing Cultural Diversity was the only multicultural education course she had ever taken, and she had extensive meaningful cross-cultural relationships in her life. While Patty made several mentions of course experiences and assignments from ICG 280- Valuing Cultural Diversity, one particular critical incident that became most salient with Patty had nothing
to do with the material contents of the course, but with the instructor of the course and her own decision to become a teacher. Regarding the instructor (researcher) she said:

I think, to be really honest, it felt really good to have an African-American teacher. And that’s not something I had growing up and it’s not something that I see outside of urban areas like Los Angeles and I think that stayed with me. It showed me that it makes a difference, even if it’s not overt, it makes a difference to some people. It makes me feel that I’m doing the right thing in becoming a teacher because, especially for other African-American students who may have not had that experience of having, you know, they may not come from the best neighborhood; but they can say, look at my teacher, she’s black and she’s doing good. I think professionally, not just for African-American students, but for minority students it’s just something that I want to be able to model... In my lifetime, I’ve only had two African-American teachers, and they were both women. And so, professionally, it makes me think that, you know, is it hard, because even though, throughout history, you know teaching has always been seen as a women’s profession, to see you teaching at a college level it really speaks to me as a Black woman and you’re teaching college level courses. Even still college is seen as a man’s domain. And most of the professors that we have are male and it makes me think about myself professionally and about where I want to go.

She went on to add the following comment about her decision to become a teacher:

Honestly, I hope to dispel a lot of stereotypes and stereotypical ideas that people have about Black people in general. In becoming a teacher, I have some kind of influence, I have some kind of say whether it just be with someone else who is also a teacher,
but in a school community, everyone has a say if you want to have a say. I’m hoping that I can be in an environment that’s not all Black people and not all Black teachers because I want to be able to learn how to see things from someone else’s point of view. Through another adult’s eyes, not just my students because it does make a difference, because adults have the influence on the students and so I want to be in a position to show that I am intelligent and I deserve to be where I am, and that I’ve worked very hard to get here. And I’m not going to let you discredit me, I want to show that I deserve to be where I am, and professionally it’s going to take some assertion on my part and to really do it.

I was completely caught by surprise with Patty’s comments, but at the same time flattered by her comments. I was not expecting her to speak about my presence as a college instructor as a critical incident that stayed with her since taking ICG 280-Valuing Cultural Diversity. Patty’s comments support concrete evidence that states the importance for not only K-12 schools to have a multiethnic K-12 teaching force, but for university teacher education program to also have multiethnic teacher educators and a multiethnic student body (National Collaborative on Diversity in the Teaching Force, 2004). She then made a reference to being the only African-American student in the course:

It was hard sometimes being in the class, because, being that we were the only two African-American people in there, whenever they wanted a Black person’s opinion, you know, it always fell on me. I can tell you my issues, my perspectives, but they aren’t just from a black person, they’re just from me.
Similar to Mitchell’s acknowledgement of the detrimental use of normalized slurs used as slang words, Patty’s made the same acknowledgement:

You can call someone a “nigga” or a “faggot” and you don’t think about the way those words are used to hurt people, and you use them like they’re nothing. So I try to be more conscious of the things I say, because, even though to me it’s nothing, to you it might be a big deal. So I think it’s made me more aware of myself as a person and the things that I do and say and the way that I react to people.

As well, similar to Jarrod, it was evident that race and ethnicity was a salient presence in Patty’s acknowledgement of what critical incidents remained with her after ICG 280-Valuing Cultural Diversity. Her racial and ethnic identity was front and center and informed her multicultural development, both personally and professionally.

The course experiences that Patty was still impacted by were related to several articles she read in class and assignments she completed in class. Patty was enthusiastic to share:

What stayed with me personally was just my outlook on everything, on the issues that we discussed in the class, you don’t think about things that don’t really pertain to you, so the things like the Why Paper? I have to be honest, that made a big impact on me, the topic that I choose, made a big impact on me, and it made me look at myself and I don’t think I’m not prejudice, but it really made me open my eyes, and it made me realize that I was just a little bit... My Why? Paper topic was about why are so many kids in today’s society so quick and at such young ages to say that they are gay or lesbian, and that was an issue that wasn’t talked about a lot. Almost never in my house growing up. And even though I’ve had friends that are gay and lesbians, I’ve
never thought about it, and in my practicum I have a student that has two moms. So this is my first experience I’ve had where its not just on paper and it not in theory, I have a student that has two moms and I’ve really thought about it, I really had to stop and think about it because its not just something I’m hearing about now, its something that is right there, and that I have to deal with, and I have to see. I’m proud to say that it doesn’t bother me, and its okay, and I didn’t know how to handle it, and I think that’s a step towards me being a multicultural teacher, I have to accept what I don’t understand, and you know learn more. It’s been a eye opening experience, and they’re just the nicest women that I’ve ever met. And they really care about their daughter’s education and I don’t look at them and think, they’re lesbians and they have two kids. They’re people and they care about their kids and they want their kids to have a good education and that’s how I see it now. But I do find myself looking at the student and thinking she doesn’t act any different than anybody else. She’s in 1st grade, and to her that’s completely normal, and so I think that’s a good experience for me because to see that I’ve just learned something from a 7 year old. She has two moms, and the world didn’t end, everything’s ok, and like I said before, it’s one thing to hear about it and it’s another thing to really experience it, and so, I think that’s another stepping stone on my way to where I want to be and honestly, I don’t know where it’s going to end and if it should ever end. I don’t think I’m going to wake up one day and think you know, “I’m a multicultural teacher today”.

Similar to Becky, Patty also came to understand how her homophobia would negatively impact her as a teacher. She also went on to talk about articles she read in ICG 280- Valuing Cultural Diversity:
I read an article when we were doing the class and I was also taking a special education class, and when we were watching the videos in class and it made me realize how many kids teachers just don’t want to deal with... People say, I don’t want to deal with Bobby today, I’m going to just say he has a learning disability and get him out of my class and it’s not fair to them and it’s not fair to you. You are depriving yourself of that chance to do something and to help someone, and yeah, it’s hard, but you can’t automatically say, well you know, Bobby won’t pay attention for more than 5 minutes- send him to special ed. I think a lot of the time people misdiagnose students and they’re sent there and that’s not where they need to be. So that’s another thing that, you know, stayed with me since 280.

Patty was referring to an article by Shapiro (2000), which was about the overrepresentation of Black and Latino males in special education programs. Another article Patty spoke about was an article by Peggy McIntosh (1990), White Privilege: Unpacking the Invisible Knapsack. She said:

that one really, you know, stayed with me. I think because you take this white women and she unpacks her bag and she looks at these things, that as a White women are just standard for her, I think that it goes for everyone, not just goes for anybody, not just white people, but black people... Just all of the articles in the class, I still have them all. And the videos, watching the one, were they in Mexico, where the parents would come across the border to work? Sometimes, some of those articles were so heated, and brought up issues that I might not have thought of myself, because I didn’t see it that way. It taught me not to get mad, but how someone else sees it, even when we’re all reading the same thing, how can you see it that way?
And that’s important to me as a multicultural teacher, because I need to understand
that my opinion is not how everyone else is going to see it, my students are going to
teach me about myself. And it’s just up to me to whether I ignore what I’m learning
or whether I take it and make it my own and change some things about myself.

Renee’s Narrative Profile

At the time of Renee’s first interview, it had been 3 months since her completion of
ICG 280- Valuing Cultural Diversity. She identified as a working class, 34 year old,
White female, completing coursework towards an elementary teaching credential. She
did not affiliate herself with organized religion. ICG 280- Valuing Cultural Diversity
was the only multicultural education course she had ever taken, and she had few
meaningful cross-cultural relationships in her life. The experiences that Renee spoke
about were brought on by emotional dissonance, she seemed to have experienced a
“reality check” during ICG 280-Valuing Cultural Diversity. She said:

I just think the feelings that the class created for me, you consider yourself so liberal
until all of a sudden you’re pushed out of your box and you’re not feeling
comfortable. I remember many times walking out of that class not knowing whether
to cry, scream, laugh, or punch the wall, because I had so many emotions rolling.
And when you have all that going on you’ve got to realize that there’s something
you’re either learning or something is changing to make you feel that way… class
made me realize how so not “with-it”, and how unaware, and how the ideas that I was
holding in my “brilliant mind” were not accurate. So when that happens, and you
think you’ve got all this information down, it makes you uncomfortable. I remember
into the class about 3 weeks, and you said something like, you guys might be

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experiencing feelings of guilt now and things might make you very uncomfortable. I was like naw, this is a piece of cake. But about two and a half weeks later, I felt like I couldn’t say anything, because I felt like I was offending the entire class, that’s when that guilt and that uneasiness occurred to me. I don’t know, it was crazy, it was definitely a learning experience… I thought it was really unfortunate that more people didn’t share their opinions or weren’t truthful about how they felt. I thought a lot was lost on that. I mean if someone would of stood up and said I disagree with you, you know you’re dead wrong, but nobody did… I sat in the back row of the course, my favorite spot, because I wanted everyone to hear me. I could see the shift of people, they would get uncomfortable with what I would say even if they didn’t respond. Or maybe they would have a reaction, but they just didn’t respond, so I didn’t know what it was. It left me feeling, I don’t know; open, uncomfortable like I said the wrong thing. I felt that a lot of times walking out of that class. Like I should have never said that. Like I should have never put it that way, or I could have reworded it. It was more of, I think that’s just the natural process of learning, and it’s such a difficult issue that people don’t often want to face, and don’t want to see it, and you go through life pretending its not there, and when you do see it, it makes you uncomfortable.

Renee was a very active and candid student in class, while she always expressed her opinions and experiences with her classmates, even with her uncertainty of how her classmates were responding to her, she was extremely vocal during our interviews. The following excerpt is an example of her candidness:
Because my son is 13, and I wanted to be aware of what he’s doing, so all of a sudden, he’s saggin’ and he’s listening to rap. When I was a kid I listened to hip-hop, then I went into rock, so now, I’m all in to it again. And honestly, I think I like Black guys more. I notice that I’m like, checking them out more, is that crazy? I don’t know if that came from the class or not, but I mean, I look, I’m more interested in Black culture. Because I’ve always been familiar with Mexican culture, it’s just around us. I was raised around Arabic culture, I didn’t know Black culture. So now, I guess from taking that class, it’s more of a progression into Black culture. And it’s interesting… I think it’s the only one I hadn’t explored. Religion, I’ve explored. Gender, I’ve explored. Like I said, I don’t really know many Asian people, so I guess that’s one area that I don’t know, but I definitely never knew about African Americans, I just never explored it, never realized it was there.

The acknowledgement of her lack of awareness to African-American culture and racism was noticeable throughout her interviews, and frankly, extremely shocking to me. While on one hand Renee displayed a posture and a style of articulation that seemed “well-rounded” and “worldly”, yet on the other hand, her comments made me think that perhaps Renee viewed learning about cultural diversity as completing check-boxes on a list of “Things to Do”, and having simple, cursory lessons in topical information about a given culture would suffice for sufficient knowledge about a given cultural group. She seemed to believe that racial and ethnic diversity is monolithic within ethnic groups, as if all of Latino culture is synonymous and that all aspects of gender and religion are without changing sociopolitical contexts. Similar to Becky, Renee also expressed a naïveté about cultural diversity.
Almost identical to Patty’s comment regarding the overrepresentation of Black and Latino males in special education, Renee made this comment:

You know what probably sticks with me the most, is that I want to be able to help the kids who are in Special Ed because of their race. That really bothers me. And I think, even though, it crosses both personal and professional, I see a lot of little kids who are Mexican or Black or whatever, and they’re in Special Ed. But they’re bright; except for they’re not being challenged properly. What sticks with me, I don’t know, all of it I guess? Just judging people for who they are, trying to do that, instead, of ooh, he’s a black guy. When I meet people who are prejudice I get really mad, and you can see it. I guess I’m more aware of prejudice.

As well, Renee also remained impacted by McIntosh’s (1990) article:

that white privilege thing threw me completely out of the water. Even before that, like I didn’t really think about it too much, I always wanted to be okay with all the races... It’s right there (speaking to a bumper sticker in my office), white privilege. I just never realized how much. You know, you always hear, underprivileged, low SES, this is the ghetto, or whatever, but you don’t really realize. I am a part of the poor working class, I am that person. You know I’ve never been given anything, or any of that. I think that in retrospect I really have a lot of things that many people don’t because of my race and because I’m female. You know, so dealing with those things, like, I don’t know, it was hard for me, it was terribly hard, but it was a struggle for sure.

While talking with Renee during our interviews, it was extremely noticeable that her recollection of her course experiences and memories of taking ICG 280- Valuing Cultural
Diversity continued to manifest as a guttural and haunting experience, her body language and shifting movement in the chair gave me the impression that her exploration and examination of self, schools, and society left an indelible mark on her experience while learning to teach.

Sarah’s Narrative Profile

At the time of Sarah’s first interview, it had been 2 months since her completion of ICG 280- Valuing Cultural Diversity. She identified as a middle class, queer, 21 year old, White female, completing coursework towards an elementary teaching credential. She did not affiliate herself with organized religion. ICG 280- Valuing Cultural Diversity was among five multicultural courses she had already taken, and she had extensive meaningful cross-cultural relationships in her life. Similar to other participants, Sarah’s lived experience became a foundation for her to anchor what she was learning and experiencing in ICG 280- Valuing Cultural Diversity. Sarah spoke to personal experiences with hate and homophobia in junior high school and at home. She recalled a critical incident from class that continued to impact her:

I felt that me being out in the class, had a lot to do with it, it’s the hot button topic right now in the US, its one of those things where they (referring to her classmates) finally knew someone, you know, maybe they thought it is okay to talk to someone who likes the same sex... The “It’s Elementary” video (a film about introducing gay issues in K-12 classrooms), people were saying things like, I don’t think they said it’s wrong, but they were saying we don’t need to bring it up. We don’t want them to get the idea or whatever. I was upset because that’s my personal lived experience; it really upset me. Had a tolerant, understanding, and caring teacher been around in the
7th grade for me, I might not have contemplated suicide. That’s the teacher I want to be. I don’t want that to happen to a little guy or little girl. They’re thoroughly confused about what the hell is going on in their brain and with hormones that they’ve just started noticing, that’s a hectic time. I think that we need to employ, not exactly, but safety measures, fall back systems, so students will understand that these things are there for them, just in case this happens to them. They’ll know they have an ally, a teacher. It just makes sense to teach about it, just because, people’s safety is actually at stake here. I saw it as a safety issue, some saw it as a beliefs and morals issue.

Sarah’s experience with homophobia within ICG 280- Valuing Cultural Diversity demonstrated just how prevalent and embedded homophobia is with our society, and how much at ease some individuals feel to readily espouse homophobia, especially when they can use their religious faiths to justify their homophobia; as well, the fact that this event occurred within a university course about social justice was even more disturbing. As the instructor of the course, I always feel disheartened and bothered by when my students from marginalized and oppressed communities become the in-class, live text for learning. This is also an example of how members of the dominant group use their privilege to learn “off the backs” and at the expense of the emotional well-being and feelings of those in subordinate groups.

Compared to other preservice teachers I taught in ICG 280- Valuing Cultural Diversity, Sarah’s understanding of social justice, privilege, and oppression was better articulated than her peers. Sarah had taken five college courses related to diversity and multicultural issues; the other participants had usually only taken one course related to
diversity and multicultural issues. As well, she was a member of the campus group SafeTeam that conducted gender violence prevention workshops with undergraduates.

For Sarah, building coalitions and becoming allies with other oppressed groups became a sticking point for her. She mentioned:

I don’t want to say I knew it all, there are just different things you take notice of, you just watch the news, and you see the American Family Association trying to influence what happens in the classroom. I just pay more attention to the news, to see what society is going through, especially in terms of hate groups. There’s a march coming up for the immigrants, and it was at time where I have class. It’s all about being an agent of change, not doing what you do normally. If there was a gay rally, I’d be right there, that’s my group, that’s where I fit in, being there with them…that’s something I can do. And its not like they’re going be like “why are you here?” They’re going to see it as good, here’s another ally. It’s helping each other- I wasn’t too aware off that part. Also, that outsider project brought that to my attention as well.

While conducting the interviews I had no idea of the degree to which participants would speak about their attempts to reduce their use of normalized slurs in their daily language since taking ICG 280- Valuing Cultural Diversity. While I do make it a point to address the power of language and its impact on perpetuating prejudice and hate in society, I was genuinely surprised to hear a third participant to make the same comment that Patty and Mitchell made. Sarah said these comments about how embarrassed she was to use such language, “I don’t like to say it, it makes my feel bad. It’s “retarded.”
It's such a part of my vocabulary now and you have to deprogram yourself, and you have to find a different word, I say 'silly' sometimes."

*Shawn's Narrative Profile*

At the time of Shawn's first interview, it had been 26 months since his completion of ICG 280- Valuing Cultural Diversity. He identified as a middle class, 24 year old, White male, completing student teaching in a secondary English classroom. He described his religious affiliation as non-denominational Christian. ICG 280- Valuing Cultural Diversity was one of two multicultural courses he had taken at the university, and he had extensive meaningful cross-cultural relationships in his life. Being that Shawn took ICG 280- Valuing Cultural Diversity more than two years ago, the experiences that stayed with him were a mix of personal and professional events. Shawn remembered:

> Going into the class, I thought I had a pretty good understanding of what it means to be a multicultural person and multiculturalism, but leaving the class, I realized I needed to be more active as opposed to passive. After taking your class I realize that I was actually taking a passive stance on the whole thing, I’ve never had a problem with anybody, I always wanted to be everybody's friend. But then, I realized that I really needed to become more active. Coming from where I come from, predominately rural, mostly white people, I would hear a lot of things that I did not necessarily agree with, especially about other ethnicities and other lifestyles, and for the most part I used to just listen, and now I make my point of view known. I’m not afraid, if you’re going to say something like that in my presence then you need to go and back it up with more than, “that’s just the way I feel.”
Shawn’s class also read Peggy McIntosh’s (1990) “White Privilege: Unpacking the Invisible Knapsack”, to this day he is the only student that has ever visited me during office hours to discuss this article. The article created emotional and cognitive dissonance for him. Shawn recalled how our conversation and other experiences in the class challenged him to expand his worldview. He said:

When me and you had a conversation in your office two years ago it opened my eyes to a lot of things and I heard myself say a lot of things and I looked at myself. Taking 280 and seeing a lot of things from another point of view helped me. I’ve always, kind of, been unable to step out of my shoes, I’d like to think I was. But I still always, even in my experiences with other cultures, or even my culture, was seeing from my shoes, as opposed to being able to take an outside look at things… After class, after our discussion, I was able to see that in a lot of situations it is not necessarily a right or wrong answer. There’s a lot of gray area, and it allowed me to become comfortable with the gray area. I don’t feel the need to make everything cut and dry, black and white, pink and purple, however you want to say it. But, I was able to just, I don’t know how to sum that up, I don’t want to be that person in the classroom that’s not open. I want to be receptive to new things and learn whatever there is to learn.

Still, more than two years later, Shawn felt impacted by the course, in fact he wished he would have taken the course later in his teacher preparation program and even expressed a desire to re-take the course. He said:

I think that honestly, 280 could have been more beneficial to me, I should have taken it after I had some classroom experience. I didn’t have a lot of classroom experience
to compare it to before the class. So maybe if I had some subbing experience, or if I
took it between practicum one and two, it would have been a little different. The fact
that I had it, I came into a lot of things unaware more or less of other cultures, being
able to compare would have been a better experience if I had already been in the
classroom... I think it was very important, I think 280 was an awesome class for me,
I'm not trying to blow smoke up your butt, seriously, it really opened my eyes to
what's really going on in the classroom, not just these students' faces staring at me,
but what's going with their lives and what's behind that. Where they come from, and
how I can gear that to benefit them, to get them engaged in the classroom, to
understand what I'm trying to teach them. Or even them, getting them to convey to
me what they learned in place of what I taught them. So, I would like to go back and
re-take it, unfortunately, I don't have the money.

Shawn's comments spoke to an important consideration for teacher educators to
consider when designing teacher preparation program, Shawn believed he took ICG 280-
Valuing Cultural Diversity too early in his program. I wonder what the impact of the
course would have been on him had he taken the course while participating in field
experiences? As well, Shawn after ICG 280- Valuing Cultural Diversity, Shawn did take
an additional multicultural course, he said:

I went and took Native American literature and it allowed me to pursue other avenues
that I want to bring into my classroom as far as Native American literature; as
opposed to your same old anthology of American literature, the same old dead White
guys, you know. I like to take a broader perspective on it.
The experiences that Shawn shared as being critical incidents that remain with him since
taking ICG 280- Valuing Cultural Diversity were very similar to Patty and Renee. It
seems that the actual course itself was a moving and eye-opening experience that
continued to affect them personally and giving them pause to re-examine how the
contents presented in the course would impact them professionally as beginning teachers
teaching in a culturally diverse school district.

*Summary of Participants' Narrative Profiles*

The seven participants shared a variety of critical incidents during our conversations. While some critical incidents that were memorable recollections of events that occurred within the enrollment of the course, others recalled critical incidents since the completion the course that were placed up against their memories of the course and course content. Nevertheless, each critical incident had a direct relationship to their experience in ICG 280- Valuing Cultural Diversity. These critical incidents, some relating to professional contexts, but more so to personal contexts, were based on the participants’ own cultural identities, lived experiences, and their negotiation between the course content presented in ICG 280- Valuing Cultural Diversity. While there were shared nuances between the experiences, for instance with Sarah, the course content was complimentary to her queer identity and activism against homophobia and heterosexism, whereas with Becky the course content did not support the homophobic worldview she had learned from her parents and church and was accustomed to believing which created cognitive and emotional dissonance for her. Each participant presented assertiveness with their ability to place the content of the course up against their own lives in a reflective manner to create new responsibilities, knowledge, meaning-making, and increased awareness to
cultural diversity and multicultural education as it related to learning to teach in a culturally diverse society. For these participants, ICG 280- Valuing Cultural Diversity seemed to have made an impressionable and lasting impact on them personally and professionally.

**Carryover to Practice**

The second part of the question asked what critical incidents might influence classroom practice? Being that at the time of data collection, none of the participants were in-service teachers, the participants were not able to speak towards which critical incidents influenced or encouraged a change in or addition to actual classroom practice. At the time of the interviews, four participants were enrolled in field experiences (Becky, Jarrod, Patty, Shawn), and three participants were not (Mitchell, Renee, Sarah). Becky, completing student teaching in a secondary student teaching classroom, stated that her cooperating teacher did not support multicultural education:

> So what I have tried to do when I do PowerPoint is I’ll put a slide in, you know like, just little things, just little things that she’s not going to be like, why are you wasting time on things like this, cause that’s kind of how she views it.

Becky’s cooperating teacher’s beliefs towards multicultural education were limiting Becky’s space and support for becoming a multicultural teacher. Becky’s cooperating teacher might have been an effective science educator, but was completely ineffective in supporting Becky’s confidence and competence towards implementing multicultural education in a secondary science classroom.

Similar to Becky, Shawn spoke to content integration (Banks, 1988) as a way to include multicultural education in his practice. Shawn spoke about two units that he
taught during his secondary English student teaching experience. He created and taught a unit on the book, *The Great Gatsby* (Fitzgerald, 1925) from a hip-hop perspective using the film “G” (Cherot, 2005) and a lecture on the Harlem Renaissance. He said:

I started off with Langston Hughes to begin, he was more passive, then we jumped to Claude McKay who tends to be a little more aggressive, and by doing that I was able to get them involved and then references from Walt Whitman...Actually, I was even using “Wayne’s World” too. Josephine Baker is on his top ten babes of all time list. She was number eight. I got them interested, I got them sparked, it allowed me, something I got from class was to link cultures to make it more appealing. You know, trying to use things they know about, making it hit closer to home, to link that to what I’m trying to get them to learn about. I actually had people raise their hands and get involved.

Shawn also mentioned that his units were often met with silence and forms of resistance from many of his white students, which he believed was due to the students’ white ethnic identity and the units being taught during Black History Month. Shawn’s attempts to mix youth and pop culture in his literacy curriculum for adolescents was admirable and risky. I hope that he is able to refine this pedagogy beyond linking suburban youths to urban culture to a more radical form of critical literacy that will enable to demonstrate a more authentic form of multicultural and culturally responsive teaching.

Renee and Jarrod both spoke towards their intent to teach from multiple perspectives when they enter their elementary classrooms. Renee said, “presenting different viewpoints to the children will be very important. Those are things I can do as a professional to make them gain some more understanding.” As well, Patty and Mitchell
spoke towards their intent of reducing their own usage of normalized slurs such as “that’s retarded” and “that’s gay”, they both intend to monitor and correct their students’ use of such slurs when they enter their classrooms. While six participants collectively spoke to teaching with multiple perspectives, adding multiethnic course content, and checking students’ use of normalized slurs as a method of pedagogy grounded in multicultural education, Sarah was the only participant to speak towards multicultural education as a comprehensive approach and movement for school reform. Sarah said, “everyone can benefit, we don’t need to teach multicultural education from a multicultural classroom, we need to teach it everywhere.”

While looking across the participants’ responses, a common theme of how some of the participants did not want to implement multicultural education was observed. For example, Patty, Renee, and Sarah made comments opposing the “heroes and holidays” approach to multicultural education. Patty said:

I want to take an approach, where not just February is Black History Month, were every month is American History Month, because when you look at it overall, we’re all Americans, we may have come from different places, but we’ve come together to form this country... so we’ll look at Black History, and Hispanic Americans and Native Americans and Asian Americans, but I don’t want to do it in their designated months. I want to do it over the span of the whole year... When February comes around, I want my kids to say we learned about all these people in September and November. I want to be able to teach my kids about these things throughout the year and not just focus on one group at one time.
Renee added, “You know sometimes we had “multicultural week”, I don’t want to do that, I want to make sure it’s in there at all points and moments. And lastly, reiterating Patty’s comments, Sarah said, “you know how we teach Black History Month? Only during that month, we mention it, and then we forget about it, I don’t want to do that.”

While multicultural education has been overwhelming purported as an approach of inserting or adding “heroes and holidays” into an existing curriculum to acknowledge cultural diversity in classrooms, it is my hope that Patty, Renee, and Sarah encounter more authentic and viable approaches for integrating and infusing culturally responsive pedagogy (Gay, 2000; Irvine, 2003; Ladson-Billings, 1994) into their teaching practices.

**Summary of Research Question 1**

Looking across the participants’ shared critical incidents of stories, experiences, and course contents I was able to uncover several comparisons between the participants. For example, Becky, Jarrod, Mitchell, and Sarah made references to the importance of needing to be advocates and allies for their students in order to create and maintain relationships. Both Jarrod and Renee mentioned the importance of teaching historical content from multiple perspectives to give voice to disenfranchised and marginalized cultural groups that are infrequently mentioned in history textbooks. To my surprise, Patty, Mitchell, and Sarah stated they each were making a conscious effort to stop using oppressive slurs (i.e., fag, retard, and nigga) as normalized slang in their everyday conversation and to bring the use of these words and meaning to the attention of the students they intend to teach in an attempt to reduce derisive language in K-12 schools. Also, being that consciousness-raising and awareness-raising is often a central objective in multicultural education courses for preservice teachers, all of the participants affirmed
this objective was met by recalling multiple stories about how the materials and assignments in the course continued to remind them of the significance and need to be prepared to teach in a culturally diverse society.

The purpose of this particular research question set out to explore and uncover what remains, or simply what sticks with preservice teachers following an introduction to the dynamics of cultural diversity and multicultural education and what might carryover into classroom practice. While on the surface, the intent of this research questions might have seemed like I was intending to re-test the participants on materials I taught in ICG 280-Valuing Cultural Diversity, the purpose of this particular research question was not to serve as an additional final exam to assess what content knowledge remained from the course, but to explore what, if anything at all, continues to impact the participants personally and professionally after taking ICG 280-Valuing Cultural Diversity, might potentially carryover into classroom practice, and to examine how these participants might have integrated or merged with the experiences and knowledge gained in ICG 280-Valuing Cultural Diversity with other components and requirements in their teacher preparation program.

As I alluded to in the literature review (Chapter 2), existing studies in multicultural preservice teacher education are usually conducted at the immediate conclusion of a semester course and usually reports reflections and events of what happens within and at the completion of a semester course. While there are few published studies that have followed up and revisited preservice teachers, I was unable to locate any study that was identical in methodology and purpose to mine to compare results from the first research question, but I was able to locate three studies that were comparable in scope. Capella-
Santana (2003) investigated changes in multicultural attitudes and knowledge using repeated measures of pre- and post-test surveys over the course of two years in a teacher preparation program. The participants in her study completed a survey four times over the two-year program. At the end of the study, she found a statistically significant change in the participants' attitudes about bilingual education, building minority students' self-esteem, culturally related behaviors, and assimilation of minority students into US society, there was no significant change in the category of racial and cultural stereotypes. The positive linear trend of the increasing means were greatest at the third implementation of the measure, which was the time when the participants completed a course in multicultural education and an internship in a culturally diverse urban school. She reported her belief that the multicultural course coupled with a field experience had positively influenced the participants' multicultural attitudes and knowledge. This study is slightly complimentary to my findings in that six participants in this study (Becky, Mitchell, Patty, Renee, Sarah, and Shawn) self-reported that their awareness and consciousness about multicultural issues were raised after taking ICG 280-Valuing Cultural Diversity and two participants (Becky and Sarah) spoke about the impact of the community experience assignment in a culturally/ethnically diverse setting while taking the course.

In another study, McNeal (2005) completed a multi-site, case-study by re-visiting two novice English secondary teachers four years after graduating from nationally recognized and accredited multicultural teacher education program to probe, describe, and analyze what aspects of a comprehensive graduate multicultural teacher education program were exhibited and impeded in the participants’ classroom practices. Both teachers
demonstrated high levels of consistency between the teachers’ intended multicultural practices (learned in the program) and implemented practices; these practices included critical pedagogy, real life application, student choice, multicultural literature, individual student attention, cultural physical adaptation, active learning, and cooperative grouping. Whereas the participants in McNeal’s (2005) study actually implemented these practices, the participants in my study forecasted intention to enact elements of the listed multicultural practices from McNeal’s (2005) study once they enter their classrooms. While, I’m not sure that the site of this study qualifies as a comprehensive multicultural teacher education program, it would be useful to follow-up with the participants in this study to see if four years down the line they are actually implementing the multicultural practices from their intentions as demonstrated in McNeal’s (2005) exploration.

In a third study, that more closely related in purpose to mine, Causey, Thomas, and Armento (2000) examined the effectiveness of an approach to diversity issues and teacher beliefs in two case studies at the end of a teacher education program at an urban university and looked to investigate residual effects of this treatment three years later. Causey, et. al. (2000) identified the treatment as several pedagogical approaches designed to increase preservice teachers knowledge and experiences with diversity, all while completing extensive autobiographical narratives, and self-analysis reflections and identifications of beliefs about diversity in a middle school social studies methods course. The course also included a cultural immersion experience for 3 weeks of the semester in a low-performing, low socioeconomic status middle school. Three years after the implementation of the treatment, Causey, et. al. (2000) conducted interviews and in-class observations with two graduates who completed the treatment. The study’s findings
showed that both participants appeared to have restructured their beliefs about diversity at the conclusions of the teacher education program, but one participant reverted to a less culturally sensitive stance of social class bias and stereotypical thinking during her three years of teaching in a diverse, lower-middle class middle school; and the other participant continued to enact the paradigm she had built on equity and taking an activist approach to diversity with a commitment to social justice while teaching a predominately White, upper middle class suburban middle school. While there are many challenges novice teachers encounter in the first years of teaching, I wonder how the treatment of my study; the course ICG 280- Valuing Cultural Diversity will continue to impact the participants in this study. Even though the sample size of 2 participants in Causey, et. al. (2000) reported a 50/50 chance of maintaining the impact of their treatment, I cannot help but wonder how will three years of teaching impact the participants of my study?

Research Question 2

The research question, “What meaning does learning to become a multicultural teacher hold for preservice teachers and how do they make sense of becoming multicultural people and teachers?” drew responses that more accurately described efforts and understanding of what it means to become a multicultural person rather than a multicultural teacher and created an analysis that illustrated more evidence of their overall lack of interaction and engagement with multicultural education in their teacher preparation program. It was more difficult to uncover responses from the participants’ during interviews that directly described or captured meaning and sense each participant made of learning to become multicultural teachers and practicing multicultural education,
yet fairly easy to identify responses that described or captured their meaning and sense of becoming multicultural people, or simply just “becoming multicultural.” Responses that addressed this research questions organized around three themes; these themes manifested as questions and inquiry to better conceptualize how the participants made sense of becoming multicultural teachers and people.

**Being or Becoming Multicultural?**

The following excerpts from each participant provided an illustration of the understanding the participants made during our interviews on what it means to become multicultural people and/or teachers and what actions they understood, defined, and/or qualified as being and/or becoming multicultural. First, Becky stated:

> When I think about myself, my goals are, today I’m going to be a better person today than I was yesterday... I want to become more multicultural, but more like I just want to be a better person. I wake up in the morning thinking what can I do today to make myself better but to also make the world around me a better place. That’s the main goal of where I want to be... I don’t see myself getting there ever, to me it’s more like a journey, I could say that I’m going to introduce or get to know 25 different cultures and then I’ll be truly multicultural, but, it’s not one, it’s a mindset of being open, wanting to learn. I don’t think that I will live long enough to reach perfection. I think that being a part of being a multicultural person is being a better person. In my eyes a person who has reached a point of perfection, loves other people, and realizes that every one person in the world has something to offer to you.

At the time of our interview she was planning to go on a 27 day backpacking tour of Europe and a two-week vacation in Mexico. She spoke of several intentions:
So I hope when I come back, I grow from my experience, I want to go there and not just be like a dumb tourist. I’m not so interested in seeing statues, but I want to see how people live.

Next, Jarrod made the following remark:

From my training, I think, from being more aware and knowing everything’s an awareness of your situations, knowing your students and knowing how to get the information to them, I think that’s the thing, I think that being multicultural. Like, knowing your students, you can get them to learn the best way possible.

Mitchell also shared a brief comment on his understanding of being multicultural, “there’s other cultures I can learn about, but I know I’m very open-minded, and I know I’m not judgmental, for the most part.”

Fourth, Patty said:

I don’t know, to be really honest, I don’t know. I know that’s what I want to strive to be and I hope that’s what I’m becoming, but I wouldn’t even know how to measure or how to judge. Because I think of myself as a multicultural person, it’s just me. I wouldn’t even know how to separate it, or even how to think about it.... I think that’s another stepping stone on my way to where I want to be and honestly, I don’t know where it’s going to end and if it should ever end. I don’t think I’m going to wake up one day and think you know, “I’m a multicultural teacher today”... It’s just that, how will I know? I think it’s something good for me to speak about, because the day I wake up thinking I’m a multicultural teacher means that I really have more to learn. I hope it doesn’t come down to a day where I think I know it and I’m the best multicultural teacher that there is. Because everyday is a new learning experience.
Renee then gave the following explanations:

I can check and reflect and think, oh yeah I did this multicultural thing today. You cannot know that until you’ve achieved it. And I don’t think, and since I’m not a teacher yet, that I don’t have this experience yet… As far as multicultural education, I have a lot to learn about it, you can’t learn it in one class. It’s a life process, it’s not just something that’s just done in three weeks. Can you tell me, you’ve been doing this longer for me? I applied to go on the China trip too…. I want to go to the 702 club down there, I want to go to OPM (both hip-hop dance clubs).

Sarah’s comments were comparable to Patty and Renee’s:

It’s a constant process, it’s not like you take one course and be like, oh, I’m multicultural now. It’s an on-going process, it should go on for the rest of your life… You know I am pretty thick headed, and I like to butt heads with people a lot, even if I don’t verbally do it, lately I’ve been trying to challenge myself, and to be open, try to absorb as much as I can, even if it starts with small steps. Sometimes you have to acclimate yourself to new ideas to new concepts, but you know, just really, really trying to understand where people are coming from. When they say certain things, it’s been rough so far, but I’m pretty sure I’ll have way more incidents like that. It’s all a part of growing and learning, and I’m trying to be as open to that as possible, also the other things is that if I catch myself doing something “silly”, I try and get rid of that habit in my life and calling other people on it.

And finally, Shawn’s understanding and intentions were the most specific of what he intended to become and do, both personally and professionally:
I would like to travel as well. I’ll have the summers off, so that’ll be the perfect time for me to go and check out places like Mexico, Canada, Brazil, Columbia, all over the place, the islands, Egypt, Asia, Europe, Africa, I’ve always been curious about South Africa. I don’t why. So traveling... I’d like to think that I have a very open mind, as far as not blocking myself. That’s one of the main comments I got during my mid-terms, I listen and I’m very receptive to advice and I try, I work hard at that, I shut up and listen... I’m doing as much as I can right now... But multiculturalism, in my [teaching] philosophy I mean I always thought it was there but I didn’t put too much thought into it. Actually, as far as the ideas and concepts of open-mindedness and trying to be as much of a model to them [his students], as far as being open-mindedness, and being open to new things, and generally wanting to learn about things as opposed to making up my own mind first about things, but finding out about things before I make up my mind... When I get to a place in my career, I would like to base it around multiculturalism, because I mean literature is that voice, you know that voice comes from culture and it plays a role, it plays a huge role. I would definitely like to make that a huge aspect of my teaching, especially when I’m doing literature. As well as when I do start off teaching English. I would like to draw attention to just not the written language, that would be the main point, but to the spoken languages and dialects of creole and pidgin and spanglish.

The participants seemed to have made more meaning and sense of their “becoming” as it related to them personally and to their positioning as pre-service teachers who have yet to start teaching in their own classrooms. Perhaps these participants had yet to identify with their professional identity as a teacher or had not come across additional
modeling or knowledge what a multicultural pedagogy entails. The participants' basically provided forecast or anticipation about what s/he might do in terms of multicultural education after graduating from the teacher preparation program (research question one). What the participants presented as meaning of being and/or becoming multicultural people and/or teachers seemed to illustrate an understanding of a need to be open-minded, connecting with people, exploring various cultures via international travel, and making a commitment to a life-long process of engagement and reflection within and across social interactions.

It seemed to me, that it was difficult for the participants to gather their thoughts and articulate what meaning and sense of becoming a multicultural teacher meant to them. The data collected did not provide direct evidence from the participants on how the participants were experiencing becoming multicultural teachers or learning to become multicultural teachers within the context of the teacher preparation program; I felt that the participants presented more intentions than forms of application.

*An Infused Multicultural Education Curriculum?*

Even though each participant was enrolled in the same teacher preparation program, there was only one course that seemed completely grounded in multicultural education although it is stated in college-wide literature that the teacher education program has a commitment to diversity (UNLV, COE, 2003). The College of Education made the following correlation to the Interstate New Teacher Assessment and Support Consortium (INTASC) Principle 3, "Diversity in Learning: The teacher understands how students differ in their approaches to learning and creates instructional opportunities that are

Diverse Learners: The COE candidate knows and understands how individuals differ in their approaches to learning and creates opportunities that are equitable and adaptable to the needs of diverse learners. Candidates demonstrate dispositions that reflect a caring nature toward their clients and an awareness of the changing demographics of schools.

Patty’s experience with the teacher preparation program provided a different commentary to the enactment of INTASC Principal 3 in her teacher preparation program:

I don’t think that they’re doing enough to ensure that we are becoming multicultural teachers, to be real honest. I feel that, the program is great for making sure we are prepared and knowledgeable about curriculum, but outside of ICG 280- Valuing Cultural Diversity, I mean to be honest, how have we focused on becoming multicultural teachers? It’s little things here and there.

Patty’s description of the teacher preparation program was the most direct and salient of the other related comments from participants to support this claim. Becky, Patty, Renee, and Sarah each explained that they believed becoming a multicultural teacher is a worthwhile experience over time. Yet both Becky and Patty, with Mitchell and Shawn, stated that currently they do not have the time and/or space to dedicate time and/or energy to experience this journey of becoming multicultural teachers because of other responsibilities and requirements from their teacher preparation program. Becky stated:

I think right now in my journey as a teacher, being a multicultural teacher is maybe a little less important, not less important, but less of a focus than making sure I have my
lessons done and what labs can I work on and how I can do this. Then it’s more of something I think about afterwards. I think maybe next year and definitely as I progress, I will have more experience to draw on and more time… Whereas next year, I’m going to be able to make it more relevant to different students in my class, so I think, I kind of feel bad about it, cause I know there’s so much more that I could be doing, but I’d be dead. You know all my kids are from all these different cultures and how you know, I’m overwhelmed, technically if would be nice if I had a class with 10 kids, then I could reach each kid.

Pam went on add:

I don’t feel like I go out of my way. To be really honest, and it’s not because I don’t want to, it’s because, really, I feel it’s an element of time, it’s time management. I barely have time to do anything above and beyond… Really, I don’t have any time. I know its sounds funny, I think school is engulfing. I’m not worried about learning to be, to do this in a multicultural environment, even though you need to know how, whereas I’m more worried about this 10 page paper on reading assessments that I’ve got to write. So I don’t think I take the initiative to want to learn more and to do more… I think the first thing is graduating, once I get out of school, once I get my bachelor’s and I can actually get in there and do it, it’s different, and it’s something I’ve learned. I mean I have all these grand, great, wonderful ideas of how I’m going to be a multicultural teacher, I have all these plans and I’m going to teach my students about different cultures and not even about race, but how you know people as Americans, we’re different from maybe someone who lives in a different country, not necessarily skin wise, but by nationality. And you can learn so much about
everybody else and how I want to do it, and how to implement it, and then you get into the classroom and it’s a whole other story.

Mitchell’s comment repeated the feelings of Becky and Patty, he said:

I’d say at the moment, I’m not pursuing other cultures as much as I could, I’m pretty much focused on what I’m doing at the moment and I know that’ll change once I start teaching, that will open up a lot more time and allow me even more time to travel and to see other things. You know being at UNLV is pretty good as it is for multicultural but, teaching will help too… Since I work in a pretty public place, I get to see a lot of different things.

Lastly Shawn said:

Yeah, I know I need some more active work, but I’ve got so much on my plate right now, I’m just working on being a good teacher before I can fine tune it into the perfect place where I want it to be. I will involve myself in researching it or getting my Master’s Degree, I’m thinking about it.

Simply, some of the participants are planning to later become multicultural teachers and could not explain how in relation to or combination with their teacher preparation program that they were becoming multicultural teachers.

*A Refresher Course in Multicultural Education?*

Another interesting finding that emerged from the transcripts were comments made by several participants regarding their participation in the study. Becky, Jarrod, Patty, and Shawn expressed appreciation and gratitude for having had the opportunity to participate in the study. I believe I was more appreciative of their time and willingness to volunteer their time for my study, but I was equally surprised and impressed to hear
several participants announce thanks for having the opportunity to talk about multicultural education again. I believe these comments reflect back to Patty’s experience and opinion about her lack of experience with multicultural pedagogy in her teacher preparation program, and suggests that some preservice teachers are seeking additional opportunities to engagement in conversation and instruction around multicultural education.

Becky made the following comment about her experience as a participant in the study:

I think, first, it just brought me back and made me think, you know, I had the class a year ago or two years ago. So after not taking the class for awhile, it’s just kind of been brought back up, and when I’m doing my stuff and just going throughout my life or doing my lesson plans, I’ve just sort of brought it back up. And like, let me think about this again, and let me think, how am I going to do this and that kind of thing? And then, because I’ve been thinking about multicultural things, I started to pick up on when someone says something. One of my kids was pulling his eyes back, and he goes, “How do those Chinese people see like that?” And he wasn’t, I don’t think being racist, I think he was like serious, and I think, but before I would have just been like, “don’t talk like this in this classroom”. But we’re in a biology classroom, you know, what a perfect thing, and we were talking about evolution and genetics and how those all work. So I was like “Hey, [ ], what it is, is actually a flap a skin, they have an extra flap skin there that makes it do that. And that’s why it doesn’t hurt them, they don’t see differently. I brought it in to genetics and how evolution, and brought it right into the class. And he was “cool” you know, and so I think, I maybe
wouldn’t have responded that way if I’d been thinking, thinking about different MC things, I might have been like, “Oh we don’t want to talk about race”, “or we don’t want to talk about facial differences, or something.” Instead, I was able to bring it right back into the lesson and she (the cooperating teacher) thought it was interesting and the other kids at the other tables were listening. It brought it back, its just a genetic thing, it’s not anything, they’re not weird, they don’t see different than you, they’re not different than you, their eyes work the same way. And that was kind of a neat experience that happened last week sometime.

She went on to add:

I’m really glad that I did this, it’s really helped me a lot. Getting this stuff to the forefront really made me analyze what it is that I’m doing when I wasn’t doing that at all. I was just concentrating on getting through the day and getting my lessons and was not thinking about how can I reach these kids, how can I reach at least some of them. That’s all I want is to get one kid, cause I’m so exhausted. So I thought back 3 weeks, and was like wait, was I doing this? I wasn’t even thinking about it, so I’m glad at this point, I still have about half of my student teaching left and I’m at a point where I’m a little bit more comfortable with what I’m doing and so I can really set back and think. I’ve really been trying to tailor my assessments differently because of our interviews. Because I’m thinking am I really seeing what the kids know, no? And really making sure that I go around and talk to individuals and look at their papers and try to catch them before you make a mistake. I’m really glad that I did this, it’s really made me go back and think about how can I respond to this
differently. I don’t think I would have responded that way, I would have said we
don’t talk about things like that in class, I was going to be all nervous about it.

A few days later, Jarrod then shared the following short remark with me during our final
interview, “participating in this study confirmed my assertion that being multicultural
really never ends, you can’t really figure it all out in the course of two years, you have to
continue to study different techniques as an on-going field, I think.”

Similar to Becky, Patty and Shawn also made extensive reference to what they .
perceived as benefits for volunteering to participant in the study. In our final interview,
Patty told me:

I think this whole interview process has made me more aware of myself, and like I
said, in the previous interviews, maybe I’m not as multicultural as I thought, and I
think it’s just for the fact that I don’t think of it, and so I’ve been looking for ways to
broaden my horizons, and broaden myself and try to learn more about being a
multicultural person, so that I can become a multicultural teacher. Just like the
experience coming up, the chance to go to China, I really want to go, and that’s some
place I’ve never been, and that’s an experience that I can bring back and share with
my students. Most of them probably have not been to China and who knows if they’ll
ever get the chance to go, but you know if I can go, and I can come back and make
them aware of the things I been through or the experience I had while I was there then
they can live through, and maybe when they become adults they’ll remember their
first grade teacher that went to China. It might influence them to broaden their
horizons too… Thank you for giving me the opportunity to do the interviews, because
it has opened my eyes up to a lot of things about me that I wouldn’t have known.
One of Shawn’s final comments resonated with Patty’s comment:

It was a nice refresher, I can honestly say that I’ve gotten lazy in aspects of multiculturalism, because I’ve had so much on my plate. So it kind of, I’m not going to say it get pushed to the back, but it gets kind of fumbled up with everything else. And in a perfect world, I’d be able to sit down and write perfect lesson plans, but it served as a good refresher for me. I think seminars like this would be great, well not seminars, but interactions like this would be great for inservice days or stuff like that because teachers need to get thinking about that stuff again, cause you get so caught up in the paper work and the “I gotta do this”, you don’t really put a lot of that back in.

Summary of Research Question 2

The central phenomenon that I set out to explore and understand, the lived experiences and meaning of the experience for becoming multicultural teachers since introductory multicultural education coursework, was a mix of personal and professional experiences and understandings that seemed to have slight relevance in the immediate professional lives of the participants. As indicated by the participants’ understandings and definitions of what identifies a person or teacher as being multicultural, the participants seemed to have cognizance of concepts and practices that would increase one’s agency and consciousness, but some were preoccupied with the immediate demands of their teacher preparation program and/or other personal concerns. I don’t believe that these participants were avoiding or resisting the experience to become multicultural teachers, they simply expressed that they were unable to take the time to make a concerted effort towards becoming multicultural teachers. As well, there did not
seem to be an impetus stimulating these participants to pursue multicultural teaching pedagogy within their existing teacher preparation program. Somehow, since ICG 280-Valuing Cultural Diversity, these participants learned that the experience of becoming a multicultural teacher is not a concomitant process that has relevance or necessity to begin during their teacher preparation program. Becoming a multicultural teacher was believed to be important to the participants of the study, but was mostly understood as a separate process from their existing teacher preparation program, and perceived to be “extra work.”

Research Question 3

Answers to the research question, “What aspects of multicultural coursework prompted personal and professional growth towards multicultural education for preservice teachers?” further supported and often overlapped with responses the participants shared as evidence for research questions one and two. While participants made general mention of the overall course experience having an impact on their personal lives, several participants made explicit mention of particular course assignments, readings, and videos. The courses assignments that participants recalled were the Why? Paper (Sleeter, 1995), Community Exploration Experience, and Multicultural Topic Poster. For full descriptions and instructions for each assignment please see Appendix E. Each of these assignments were grounded with the same purpose for students to use their personal and/or professional lived experiences and curiosities to explore a particular dynamic of cultural diversity.
The Why? Paper (Sleeter, 1995) assignment required students to identify a social phenomenon experienced in their own lives related to race, class, gender, sexuality, and/or language and to pose a question about why this phenomenon or event took place. After choosing a question, the students were to attempt to answer the question from the perspective of the oppressed or marginalized group(s) they were asking about. Patty, described her question and experience with the Why? Paper:

My Why? Paper topic was about why are so many kids in today’s society so quick and at such young ages to say that they are gay or lesbian?

This was a genuine question that Patty wanted to answer, “I really had to stop and think about it because its not just something I’m hearing about now, it’s something that is right here and I have to deal with and I have to see.” Patty answered her question by interviewing adolescents who had come out of the closet and researching the coming out process written from the perspective of gay adolescents.

Becky spoke to the impact of the Community Exploration Experience. This assignment required the students to volunteer and/or participate in an experience with a cultural group that s/he might be perceived as a cultural outsider. Becky visited a homeless shelter and served hot meals. Becky stated:

I was like wow, you know, that was such a good experience for me, because, for one it made me so much more grateful for where I am, and then two, you know, I had the chance to maybe make a difference, maybe my smile made a difference in someone’s life. So since then, it was probably about a month after that experience that my sister and I started going to Shade Tree. We play with the kids or whatever; we just show up and they tell us this is what we need to do today.
During our interviews Becky mentioned that she was raised in a middle-class, conservative Christian family; volunteering at a Christian homeless shelter was a venue with which she had little familiarity. This experience inspired her to seek out additional volunteer opportunities with another local service charity.

Jarrod spoke about the Multicultural Topic Poster. This assignment required the student to research any topic of personal interest related to multicultural education. Jarrod researched the corporate reproduction and commodification of American Indians. He created a poster that illustrated how various American Indian tribes and tribal leaders have been objectified in pop culture and by the automotive and sports industries. He continues to have an interest in learning more about the continued exploitation of American Indians. He stated, “they make so much money off of dominated cultures.”

Along with course assignments and readings, videos also left a lasting impact on Patty. She mentioned two articles and one video that surprised her completely; the articles “White Privilege: Unpacking the Invisible Knapsack” by Peggy McIntosh (1990), “A Separate and Unequal Education for Minorities with Learning Disabilities” by Joseph Shapiro (2000) and the video “The Global Assembly Line” produced by Lorraine Gray (1986). As well, as I already presented, Becky, Renee, and Shawn also made mention of their first introduction to white privilege and the impact of reading Peggy McIntosh’s seminal article.

Summary of Research Question 3

Overall, participants made broad statements alluding to the selection of course materials and assignments. Interestingly few identified specific references to actual occurrences within the actual face-to-face meeting of the course. I felt that this question
was relevant to explore, in that there are many pedagogical suggestions of what type of activities, readings, and assignments might be most effective and beneficial for developing multicultural educators in a teacher education program. Being that a course like ICG 280-Valuing Cultural Diversity was identified by some of the participants as a one-shot, segregated approach (Zeichner & Hoeft, 1996) to multicultural teacher education, I felt it was necessary to see what type of experiences within a limited amount of time would produce a sustaining and salient impression on preservice teachers preparing to teach in a culturally diverse society.

Research Question 4

The response I created for the research question, "What is the experience of learning to become a multicultural person and teachers for preservice teachers?" puts responses from the first three research questions in relation to each other. For explanation, the findings are framed within the earlier reviewed research literature and theories of becoming multicultural. Three major categories captured multiple themes to theorize and interpret the participants’ stories and experiences presented during our interviews. These categories are 1) becoming multicultural people as clarified identity and character development, 2) becoming multicultural as being open and open-minded towards cultural diversity, and 3) becoming multicultural teachers as an "add-on" assignment.

Becoming Multicultural People as Clarified Identity and Character Development

By reviewing the transcripts alone, it seemed that the diversity of the participants’ demographic sketches and interview quotes presented findings that were distinctively different from each participant. To the contrary, with thematic analysis of their transcripts,
many themes were overlapping and similar for the participants. The data showed that the participants articulated more knowledge and meaning for becoming multicultural people than for becoming multicultural teachers with applications for classroom teaching. Overwhelmingly, their profiles and comments spoke to becoming a multicultural person as clarified identity (Noel, 2001) and notions of character development that resembled rugged individualism. When these participants were given permission, via ICG 280-Valuing Cultural Diversity to question and step outside of their comfort zones and usual realities they “stretched” and made sense of these experiences in terms of their own cultural, and more so racial and ethnic identities. The experiences and stories described as critical incidents (research question one) mostly affected their cultural identity development, putting them in a place that Noel (2001) called “clarified identity.” The participants seemed to have a better understanding of their place in the world, and how others might view them in the world. These critical incidents created a disruption or distraction from the participants’ everyday lived experience and/or a learned beliefs and values from family and church.

Components of Nieto’s (2004, 1999) description of a multicultural person were evident in the participants’ responses. Six practices identify a multicultural person, s/he: 1) acquires more knowledge about ethnic and cultural diversity; 2) confronts her/his own racism and ethnic biases; 3) learns to see reality from a variety of ethnic and cultural perspectives; 4) challenges inequities in conventional school policies, programs, and practices; 5) works collaboratively with others with similar concerns; and 6) become change agents in and outside of classrooms and schools. In terms of the six practices for becoming multicultural, the participants made most meaning and sense of one practice;
acquiring more knowledge about ethnic and cultural diversity. As for the other practices, two examples from Becky and Renee spoke to confronting their own racism and ethnic biases, two examples from Renee and Jarrod to use multiple perspectives while teaching and three examples from Patty, Mitchell, and Shawn to challenge inequities were stated by the participants. Also, only one reference was made by Sarah about working collaboratively with others with similar concerns and being change agents in and outside of classrooms and schools. Other than acquiring more knowledge about ethnic and cultural diversity, there was little evidence of the other five practices.

All seven participants made reference to the practice of acquiring more knowledge about ethnic and cultural diversity. Overwhelmingly, the preferred method for acquiring this knowledge came from domestic and international travel and attending cross-cultural activities. These responses were situated in the single-group studies typology of multicultural education (Grant & Sleeter, 1985; Sleeter & Grant, 1987), left-liberal multiculturalism (McLaren, 1994), and tourist curriculum (Derman-Sparks, 1989). Being that the majority response from these participants for becoming a multicultural person meant learning about “the other” via travel and cultural events, it is easy to envision how their understanding of becoming multicultural might translate into practice. Patty’s comment summarized this point, “I want to travel, I want to go to different countries, I want to go to Europe, I would love to go to Africa, I would love to go to China, and to Japan. Just to learn, to be surrounded by their culture and to learn more about it.” Given that there was little or no mention of becoming multicultural in terms of transformative, critical, or liberatory notions of multicultural education, these participants’ understanding of multicultural education will only perpetuate multicultural education as a means for
content integration of additions and contributions about “the other” (Banks, 1988). While some inclusion of multicultural education is better than none, this limited application of multicultural education will only stagnate the field from becoming a more relevant definition that speaks to institutional change in education:

a process whose major goal is to change the structure of educational institutions so that male and female students, exceptional students, and students who are members of diverse racial, ethnic, language, and cultural groups will have an equal chance to achieve academically in school (Banks & Banks, 2001, p. 1).

_Becoming Multicultural People as Being Open and Open-Minded Towards Cultural Diversity_

Beyond the six practices of becoming multicultural (Nieto 1999, 2004), every participant, except Renee made reference to an additional practice for becoming a multicultural person, the inclination to be open or to have an open-mind towards cultural diversity, which is one of the facets in Bennet’s (2001) definitions of multicultural competence. Openness or being open-minded towards cultural diversity is situated in the human relations typology of multicultural education (Grant & Sleeter, 1985; Sleeter & Grant, 1987). A human relations approach to multicultural education focuses on commonalities and understanding across all people through tolerance and social acceptance while minimizing differences.

All but one of the participants made mention of being open and open-minded to cultural diversity as a characteristic of a multicultural person (research question two), and described critical life experiences or incidents that helped them to realize the importance and necessity of being open and open-minded towards cultural diversity. The
participants’ comments about openness and being open towards diversity overlapped existing practices for becoming a multicultural person. For instance, participants spoke about the importance and necessity to be open and open-minded when 1) seeking to acquire more knowledge about ethnic and cultural diversity; 2) confronting their own racism and ethnic biases, and 3) learning to see reality from a variety of ethnic and cultural perspectives. There are several quotes from the data that illustrate this point. As an example relating to acquiring knowledge about cultural diversity, Becky stated, “I could say that I’m going to get to know 25 different cultures and then I’ll be truly multicultural, but it’s not, it’s a mindset of being open, you know, wanting to learn.” Patty complemented Becky’s comment with:

I have to put aside my own experiences and biases and be open to learning about people and not about simply race or religion, everything, its all rolled into one. And so I think, you have to bring a sense of being open-minded into your classroom, like scientific thinking, I think being a multicultural educator is being like that. You have to be open-minded, you have to be knowledgeable about the world outside of your comfort zone. Because if you don’t, then you won’t be able to reach students whose life experiences aren’t the same as yours.

Similar to Becky, Sarah also spoke to openness in terms of confronting biases, “You know I am pretty thick headed, and I like to butt heads with people, lately I’ve been trying to challenge myself to be open, to try to absorb as much as you can, even if it starts with small steps.”

Possibly, the participants made sense of being open and open-minded towards cultural diversity as a way to reduce and eliminate what they assumed were personal
character flaws of being prejudiced and biased in order to become multicultural people. While each participant agreed that s/he was becoming a multicultural person, several of them made mention of “flaws” they needed to assess and eliminate in order to minimize prejudices and biases towards particular groups of people; i.e., being homophobic (Patty and Becky), dismissive of conservatives politicians and the religious Christian right (Sarah), or prejudice towards people of color (Renee). These participants seemed to acknowledge that being open and open-minded towards the “other(s)” would allow them to learn more “about the other(s)”, rather than taking a standpoint of learning “from the other(s)” or “with the other(s)” in the form of participating in domestic and international traveling, cultural events, and reading books. Somehow, these participants understood that becoming multicultural is passively learned “from others”; it can be done without direct interaction, communication, or relation with cultural groups; one need only to observe or read about cultural groups to become a multicultural person. Even though Jarrod and Renee spoke to their plans to teach students from multiple perspectives, these participants did not seem to become reflexive in order to process learning about cultural others without themselves being at the center or focal point for knowledge construction.

The participants might be using the process of or attempting to becoming multicultural in order to minimize their character flaws in order to increase their self-esteem, self-efficacy, and “political correctness” in order to teach in communities with students of diverse cultural backgrounds. It is possible that these participants believed that being prejudiced, biased, racist or homophobic was a personal defect that could be eliminated by simply being open and open-minded to the folks in which s/he has a prejudice or bias toward. It is not my intent to negate the attempts of these participants to
become multicultural people, but at the same time, this demonstrates the participants’ inability to recognize learned prejudice from societal socialization and institutionalized oppression that is systematically taught and deliberately reinscribed in American society. As well, the participants were unable to see the discourses that have informed their lives socially and collectively, and without ability to critically examine these discourses beyond the individual context, there will be no institutional social change in education, regardless to the how much multicultural education is implemented within their program.

Becky stated, “I want to become more multicultural, but more like I just want to be a better person.” Is becoming multicultural as simple as being a good person? At what point will participants realize the limitations of becoming multicultural as clarified identity (Noel, 2000) and character development? While it is important to understand your positionality in society and understand how others view your position in society, and to be good citizens in society, this understanding of becoming a multicultural person completely limits teachers from becoming multicultural teachers that espouse more political and radical forms of multicultural education and teach for equity and social justice. Being open and open-minded towards cultural diversity will not combat and eliminate the achievement gap and educational inequities that exist in the schools these participants will work.

Additionally, what else might being open and open-minded mask? Does stating that you are “open and open-minded” allow individuals to mask social guilt? Does it make them feel less guilty for their unearned privileges in society—white guilt, straight guilt, and/or male guilt? Does guilt go away or lower once you become open and open-minded to the other(s)? In terms of privilege in society, I believe individuals become more aware
of unearned privileges as they become more open and open-minded to the institutional and systemic practice of oppression in the US. However, acknowledging that having unearned privileges in society, while being open and open-minded towards the experiences and well-being of those who do not, does absolutely nothing for social change and social justice. Simply, having an increased awareness or consciousness about the other(s)' oppression or experiencing the wonders and joys of cultural customs, traditions, foods, and holidays, the choice not to use one's privilege to work for social justice maintains the status quo. For example, I believe it is unconscionable for a straight person to become aware of their homophobia and heterosexual privilege, while saying that s/he has become open and open-minded towards the queer community, and not support and advocate for queer couples to have the same marital and family rights of straight couples. Clearly, making sense of becoming multicultural as needing character development, to rid oneself of character flaws and solely being open and open-minded, stagnates and minimizes the urgent need for social change.

Preservice teachers must be challenged to see what is limiting about being open and open-minded. Is being open and open-minded a good thing? I believe it is, however, actualizing the farthest dimensions and approaches of multicultural education will never occur if teachers only strive to be open and open-minded towards cultural diversity. I believe it is necessary for multicultural teacher education to examine existing or create new catalysts and experiences that will encourage these participants to move past improvement of character as becoming multicultural. As well, who would become responsible for providing more explicit and deliberate catalysts or experiences in a teacher education program?
Becoming Multicultural Teachers as an “Add-On” Assignment

Every participant self-identified as a multicultural person and affirmed that they were becoming multicultural teachers or wanted to become multicultural teachers, but were unable to detail stories or deliberate practices and examples explicitly of their experiences of becoming multicultural teachers. Since four of the seven participants (57%) made explicit reference to not having enough time and/or space in their lives and teacher preparation program to become multicultural teachers, and since none of them could provide stories or evidence to support their journey of becoming multicultural teachers, I believe there is evidence to support a claim that the participants made sense of becoming a multicultural teacher as an “add-on” assignment or responsibility that they would attend to after their teacher preparation program was completed. This illustrates that the participants do not understand that multicultural education is pervasive (Nieto, 2004), and that multicultural education is foundational and all encompassing to all aspects of teaching and learning. Why is it that these participants made sense of becoming a multicultural teacher as extra work, an “add-on” assignment- a separate process from their existing teacher training and development? Why is it that these participants failed to understand that becoming a multicultural teacher is not extra work, it is simply becoming a teacher? Somehow these participants received the message that learning to teach and learning to teach with cultural responsiveness are not learned or developed in tandem. Learning to teach is simply learning to teach all students well, all students in every classroom, in every place in the US. This teacher, an effective teacher would understand the importance of and utilize culturally responsive pedagogy (Gay, 2000; Irvine, 2003; Ladson-Billings, 1994).
Similar to using the additive approach (Banks, 1988) for applying multicultural curriculum to classrooms, the participants seemed to have internalized this approach for their own professional development. Regardless of whether multicultural education applies to classroom curriculum or teacher development, it is simply something to “add-on” when time and space permits. Perhaps, since most teacher preparation programs relegate multicultural education to a segregated course, this paucity of multicultural practice within the teacher preparation program that is modeled for preservice teachers, in turn becomes how the participants relegated the same status of multicultural education to their own development and practice. Who or what dynamic(s) are responsible for the false impression that learning to teach from a multicultural perspective is extra work, something you do outside of or after initial teacher training? More importantly, why do these participants believe that waiting to become a multicultural teacher is an option? Somehow, the participants were missing the urgency and importance of learning to teach as a culturally responsive teacher (Gay, 2000; Irvine, 2003; Ladson-Billings, 1994).

Summary of Research Question 4

Given the participants’ minimal exposure to multicultural education in one sixteen week course, it easy to ascertain why their meaning and sense of multicultural education is just as limited and superficial. This passive approach to embarking on a personal experience to become multicultural is also indicative of the current conservative political climate in the United States. Their responses are safe and socially acceptable, without causing commotion or drawing attention to the pressing and urgent issues of institutional inequity that continue to plague public school that will involve collective and progressive political action.
The interview transcripts showed that the participants believed and self-identified themselves to be becoming multicultural persons and teachers. Yet on one hand, they were unable to articulate clear and viable stories and memories to substantiate their beliefs, and on the other were able to share substantial stories and reflection of critical incidents that stayed with them after taking ICG 280- Valuing Cultural Diversity. Each participant’s lived experiences and priorities for becoming multicultural had a direct impact to the depth of understanding and practice of their becoming multicultural. Overall, the data suggested that these participants will be mindful and open towards cultural diversity and multicultural education, however it will be from the approaches of human relations and single-group studies for multicultural education (Grant & Sleeter, 1985; Sleeter & Grant, 1987), left-liberal multiculturalism (McLaren, 1994), the dimension of content integration (Banks, 1991) and tourist curriculum (Derman-Sparks, 1989). While there are critiques that these applications of multicultural education are elementary, simplistic, and possibly damaging without the full breadth of multicultural education applications (Gorski, 2006), I honestly do not believe that I could have expected anything more from the participants of this study. Given the myriad of factors that contributed to the context of the study- the conservative national climate, the participants’ teacher preparation program, and their own lived experiences, their responses accurately describe how preservice teachers might become multicultural persons and teachers when they have had only one course to introduce multicultural education and do not have continued coursework, support, or instruction on how to further develop into a multicultural teacher within their teacher preparation program.
Chapter Summary

In this chapter, I presented findings and discussion based on data collected during in-depth interviews with seven preservice teachers. These data were analyzed by examining each participant's transcripts and putting the participant's experiences in conversation for comparison and contrast. I extracted codes and themes to create categories for analysis as relevant to the four research questions guiding this study. The first research question detailed multiple critical incidents that stayed with each participant since their prior enrollment in an introductory multicultural education course, ICG 280- Valuing Cultural Diversity and what might carryover and influence classroom practice. Research question two detailed how the participants made meaning and sense of becoming of multicultural teachers. The third research question provided interesting pedagogical insights of what type of course experiences (readings, activities, multimedia, and assignments) continue to provide and prompt personal and professional growth towards multicultural education for preservice teachers. The last research question, provided an overview of the entire study by providing a summation and interpretation against the research literature of how the experience of learning to become a multicultural person and teacher was experienced and understood by seven preservice teachers being prepared to teach in a culturally diverse society.
CHAPTER 5

CONCLUSIONS, IMPLICATIONS, AND RECOMMENDATIONS

Introduction

This chapter discusses the major findings from the analysis of the participants' transcripts, the re-storying of how seven preservice teachers made sense of and experienced becoming multicultural people and teachers, and what critical incidents remained with the participants after an introduction to multicultural education course. I will review the purpose of the study and document the research process leading up to this chapter. I then address the major findings and discussion that emerged in Chapter 4 and discuss how those findings generated implications and personal reflection related to the fields of multicultural education and teacher education. I then make recommendations for future research in the fields of multicultural education and teacher education. To conclude, I revisit how the findings and discussion from this study impacted me both personally and professionally and have reaffirmed my commitment to educate teachers for equity and social justice.

Review of the Study

The intent of this qualitative study was to understand and explore the lived experiences and meaning preservice teachers made of their experience in becoming multicultural people and teachers since introductory multicultural education coursework.
In Chapter 1, I provided an overview of the study and introduced the need, significance, and goals for this exploration. I also detailed my own curiosities and frustrations that brought me the motivation to apply my knowledge of the fields of multicultural education and teacher education. In Chapter 2, I detailed the process by which most traditional teacher education programs attempt to socialize and prepare preservice teachers for teaching in a culturally diverse society, documented the multiple definitions, approaches, and dimensions in the field of multicultural education, and provided an overview of major research syntheses and empirical research in multicultural teacher education. More significantly, I posited several questions to explore the reasoning behind why prejudice reduction interventions have an overwhelming application in multicultural teacher education and why its measurement is the primary research genre conducted with preservice teachers. Moreover results from the studies continue to be inconclusive, yet researchers keep pursuing these studies. As well, the recommendations from these studies have been slowly, if at all, implemented in teacher education programs. Lastly, I identified the role of beliefs in learning to teach and theories of becoming multicultural from prominent scholars in the fields of teacher education and multicultural education to document how the process of becoming multicultural can serve as a conscious or in some cases an unconscious process of socialization for preservice teachers learning to teach in a culturally diverse society and as guiding theoretical leanings for this study.

As a result of my exploration of the research literature in multicultural teacher education as it pertained to the experiences of preservice teachers learning to teach and my own experiences as a teacher educator teaching introductory multicultural education coursework to preservice teachers, I set out to understand and explore how preservice
teachers made sense of and experienced becoming multicultural people and teachers and what critical incidents remained with the participants after completing an introductory multicultural education course. In order to address the purpose and goals of this study, I employed qualitative in-depth interviewing (Seidman, 1991) as my primary tool for data collection. I drew from the tradition of narrative inquiry (Clandinin & Connelly, 2000; Connelly & Clandinin, 1990, 1988) and theories of becoming multicultural (Bennett, 2003; Ford, 1999; Gay, 2003; Nieto, 2004, 1999) to guide my research design, engagement with the participants, and data collection. I continued to utilize techniques from narrative inquiry (re-storying) and in-depth interviewing (reducing data by each participant and across each participant) to analyze the data to building categories and themes in order to interpret the data against the theoretical framework and extant literature in the field for each research question. In Chapter 4, I presented findings and discussion of the collected data using the methodology described earlier. The data were explained in relation to each research question for which multiple themes arose.

Addressing the Research Questions

In this section, I address the major findings and discussion that emerged in Chapter 4 and discuss how some of those findings led to implications and personal reflections related to the fields of multicultural education and teacher education. I will briefly represent these major findings to set the stage to state implications and personal reflections as they apply to the broader initiative and beyond this study's site to prepare teachers for teaching in a culturally diverse society.
Research Question 1

The answers to the first research question, “What critical incidents remained with preservice teachers after being introduced to the dynamics of cultural diversity and multicultural education and might influence classroom practice?” displayed a variety of experiences, reflections, and stories from both personal and professional contexts that continued to impact or stay with the participants since taking ICG 280- Valuing Cultural Diversity. I was able to uncover several comparisons between the participants’ critical incidents as they related to possible professional practice. For example, Becky, Jarrod, Mitchell, and Sarah made references to the importance of needing to be advocates and allies for their students in order to create and maintain relationships with their students. Both Jarrod and Renee mentioned the importance of teaching historical content from multiple perspectives to give voice to disenfranchised and marginalized cultural groups that are often never mentioned in history textbooks. Patty, Mitchell, and Sarah stated they were making a conscious effort to stop using oppressive slurs (i.e., fag, retard, and nigga) as normalized slang in their everyday conversation and to bring the use of these words and meaning to the attention of the students they intend to teach in an attempt to reduce derisive language in K-12 schools. Becky and Shawn made mention of adding-on curricular pieces or creating special units to address ethnic diversity.

Since prejudice reduction is often a central objective in multicultural education courses for preservice teachers, all of the participants affirmed that this objective was acknowledged by recalling multiple stories about how the materials and assignments in the course continued to remind them of the need to be open and open-minded towards cultural diversity as a way to reduce their own prejudices and biases. Without negating
the personal experiences and professional development of multicultural teaching
competencies and dispositions shared by the participants, I believe it is necessary to bring
to fore possible limitations of relying on prejudice reduction as a central objective in
multicultural education coursework.

Implication #1 - The Limitations of Being Open-Minded

I wonder how the outcome of being open and open-minded towards cultural diversity
as a result of prejudice reduction in multicultural education brings the institution of
education, and better yet, society closer to equity and social justice for all? What does
being open and open-minded towards cultural diversity mean for the critical social issues
of today? If everyone is open and open-minded towards those that are different from
them, will this bring coalition and collaboration for social change, or an acknowledgment
of differences to support separation and subordination? In the heated political climate of
the twenty-first century, and with higher numbers of students being underserved by the
public school system, teachers must be more than open and open-minded towards cultural
diversity.

I also wonder, what does this subtle resistance to move past human relations as an
approach for multicultural education (Grant & Sleeter, 1985; Sleeter, 1991) do to move
schools and society towards equity and social justice? Overwhelmingly, the preservice
teachers I have encountered as a teacher educator are pursuing the profession of teaching
for what seem to be all the right reasons; they believe all children can learn, they want
every child to have a chance to succeed in life, and they want children and their
communities to benefit from the promises of a quality public education. But again, what
does this subtle resistance to move past human relations provide schools and society?
There are many open-minded teachers working in schools that are overcrowded, under­resourced, and under-staffed. I believe it is necessary for teacher educators and teacher preparation programs to challenge preservice teachers notions that just being open­minded towards cultural diversity is not enough. All teacher educators have a responsibility to create culturally responsive teachers, this work can not only rest on the shoulders of multicultural teacher educators. This study tells us that these participants were receiving little or no modeling or knowledge about culturally responsive teaching beyond the introduction to multicultural education course. Without a full acknowledgement and knowledge of the systemic and institutional structures in the teachers wittingly and unwittingly participate and reproduce in public schools, K-12 learners and their communities will continue to be left behind.

Implication #2- The Dys-Praxis of Multicultural Education Theory and Practice

The second part of research question one inquired into what approaches from multicultural education (Grant & Sleeter, 1985; Sleeter, 1991) might carryover into the participants’ classroom practice. The approaches (just mentioned above) that the participants’ intend to reproduce as multicultural education pedagogy were situated within the human relations and single-group studies approaches to multicultural education (Grant & Sleeter, 1985; Sleeter, 1991). As I mentioned earlier, my reflections are not meant to negate the ambition of the participants, but to assess the responses to the research question in relationship to the broader field of multicultural teacher education. The observation I made as I reflected upon the responses to the research question showed me what was missing from the participants’ intent for and application of multicultural education. The absence of understanding the radical and sociopolitical context of
multicultural education as a movement for equity and social justice were not salient in the participants’ transcripts. These responses illustrated a dys-praxis between multicultural education theory and practice, an unbalanced proportion of theory and practice informing and being practiced in the field. Praxis can be defined as the action of bringing theory into practice, a dialectical interaction of reflection and action. Gay (1995b) stated:

Multicultural teacher education theory-practice disparity is not so surprising given than in general the development of multicultural theory has far outstripped the development of multicultural practice, with refinements of theory depending more on proposals for what should be than on conceptualizing the lessons learned from what has been (cited in Cochran-Smith, Davis, & Fries, 2004, p. 954).

The field of multicultural teacher education has become more theorized and conceptual than the practice implemented in K-12 schools and teacher preparation programs. As well, even the implementation of practice ranges from superficial to sophisticated applications within the multiple approaches of multicultural education. The most radical implementation of multicultural education is grounded in theories of critical pedagogy (Nieto, 2004) and was born from the civil rights movements of 1960s and 1970s. The current demonstration of multicultural education is underwhelmingly disconnected from the radical principles at the root of multicultural education. Those principles include:

1) Multicultural education is a political movement and process that attempts to secure social justice for individuals and communities, regardless of race, ethnicity, gender, home language, sexual orientation, (dis)ability, religion, socioeconomic status, or any other individual or group identity.

2) Multicultural education recognizes that, while some individual classroom practices are consistent with multicultural education philosophies, social justice is an institutional matter, and as such, can be secured only through comprehensive school reform.

3) Multicultural education insists that comprehensive school reform can be achieved only through a critical analysis of systems of power and privilege.
4) Multicultural education’s underlying goal is the elimination of educational inequities.

5) Multicultural education is good education for all students (Gorski, 2006, p. 164-165)

While I am confident that the participants of this study will implement multiple strategies grounded in multicultural education, I am not as confident that these strategies will come to resemble more progressive and radical strategies focused on institutional educational change.

Research Question 2

The second research question, “What meaning does learning to become a multicultural teacher hold for preservice teachers and how do they make sense of becoming multicultural people and teachers?” drew responses that more accurately described efforts and understanding of what it means to become a multicultural person (personal context) rather than a multicultural teacher (professional context) and created an analysis that illustrated evidence of a disconnect between learning about and from multicultural education pedagogy in their teacher preparation program. Given my own experiences with the context of this study’s setting and placing their responses up against the extant research literature in the field, I could not help but wonder if I could have expected more meaning from the participants?

Implication #3- Could I Have Expected More?

A category of comments that arose from the data in the previous chapter was labeled as “Being or Becoming MC?” The excerpts within that section provided an illustration of the understanding the participants made during our interviews on what it means to become multicultural people and/or teachers and what actions they understood, defined, and/or qualified as being and/or becoming multicultural. The participants’ responses
were complimentary to Nieto’s (2004) assertion that “becoming a multicultural teacher means first becoming a multicultural person” (p. 354). It seems that the participants clearly understood and demonstrated aspects of becoming multicultural people; however, movement or application towards becoming a multicultural teacher was believed to be extra work. The transition from the personal context to the professional context was not apparent, thus the explanations from some of the participants stating that they did not have the time or energy to currently invested in becoming a multicultural teacher.

Participants’ understanding of multicultural education was consistently described to be an activity or belief system that existed at the personal/individual level. Participants’ conceptions of multicultural education failed to consider the systemic and institutional levels for which multicultural education should operate. Even though the participants’ responses addressed multiple approaches of multicultural education (Grant & Sleeter, 1985; Sleeter, 1991) their understanding was simplistic and superficial. Honestly, how could I have expected more? With the exception of Sarah and Shawn, the participants stated on their demographic information sheets that they had only taken one class (ICG 280- Valuing Cultural Diversity) which discussed multicultural themes and topics; and given that some of the participants made note of having limited opportunities to engage with and learn from multicultural education pedagogy in their teacher preparation program it was of no surprise to me that their responses were grounded in popular, socially-acceptable, and safe approaches to multicultural education.

Furthermore, my desire to have “expected more” for from the participants illustrated a comparable complexity and difficulty that occurs when teaching about cultural diversity in teacher education. Deborah Britzman, a Canadian researcher wrote the following
comment that spoke clearly and directly to why my expectations were lowered for the study’s participants. Her reflection on teaching for cultural difference closely paralleled this particular implication in this study. Britzman (1991) stated:

Faced with the fact of having to prepare to teach in contexts of cultural difference, the desire to teach and to be seen as a teacher now becomes entangled with issues of cultural identity. We have found that this entanglement produces a highly charged emotional response in which heated arguments quickly erupt over rights, race and redress in Canadian society. The fact that these topics come to the fore suggests that there is more at stake than we originally anticipated when we actively pursue teacher preparation for cultural difference. (p. 8)

I posit that conducting research surrounding cultural difference draws out the same entanglements and forms of resistance when teaching about cultural difference.

**Implication #4-Is This the Best Multicultural Teacher Education Will Ever Become?**

A second category of comments that arose from the data in the previous chapter was labeled as “An Infused Multicultural Education Curriculum?” This section detailed more specifically a disconnect between what the participants felt they were experiencing in the their teacher education program as opposed to what the teacher education program was administering. The teacher preparation program that the participants attended acknowledges a commitment to diversity, stated as COE Principle 3: teacher candidates in the program will “know and understand how individuals differ in their approaches to learning and create opportunities that are equitable and adaptable to the needs of diverse learners. They demonstrate dispositions that reflect a caring nature toward their clients.” (UNLV, COE, 2003). While this principle of teacher preparation is focused on knowing
how to implement pedagogy specific for teaching diverse learners and instilling a
disposition of care for working with diverse learners, it stops short of being a more
progressive and radical approach to multicultural teacher education program that
subscribes to the multicultural approach of “education that is multicultural and social-
reconstructionist” (EMSR); instead the program trains preservice teachers for cultural
diversity using elements of the “teaching the exceptional and culturally different”
(TECD), “human relations” and the “single-group studies” (SGS) approaches to
multicultural education (Grant & Sleeter, 1985; Sleeter, 1991).

Furthermore, I believe it is necessary to point out the label of “diverse learners”. For
whom does this label not identify? Are their any learners that do not qualify or identify
as culturally diverse? In my opinion, such terminology is reminiscent of the deficit and
culturally-deprived paradigms of the 1970s which separates “us” from “them” and
maintains a hierarchical and hegemonic discourse of dominant and subordinate groups in
society. Rather than preparing teachers for teaching diverse learners, I feel it is more
imperative the preservice teachers be prepared to teach in a culturally diverse society, in
order to more fully understand the role of teacher as a change agent for social justice and
educational equity and not as a catalyst to reproduce the status quo. This would require
preservice teachers, and the teacher educators that are educating them, to consider a
different notion of becoming a multicultural teacher, one that is more closely related to
the framework of becoming multicultural proposed by Ford (1999), which means that one
must become more conscious of her/her own positionality in society and how life
experiences and opportunities influence that location.
The participants' responses to research question two explained that most of them are planning, in time, to later become multicultural teachers. Yet they could not explain how in relation to or combination with their teacher preparation program they were becoming multicultural teachers, or being prepared to teach "diverse learners". As I placed their responses up against the one-shot, segregated approach that is the overwhelming application of multicultural teacher education, I could not help but wonder if this is the best multicultural teacher education will ever become.

The results of this study brought to light the limitations of implementing multicultural teacher education as a segregated, add-on multicultural education course and begs the teacher education community to ponder and address serious questions. From my perspective, a focus on further developing preservice teachers into multicultural educators should be a genuine priority for all teacher education programs, particularly when preservice teachers demonstrate positive dispositions and interest towards multicultural education. I cannot help but wonder if the existing predominate model for multicultural teachers education might actually be failing preservice teachers?

I would like to bring the following question forward for consideration: could the existing approach towards multicultural education within teacher education programs be stifling and stagnating the potential development of preservice teachers to become multicultural educators more fully? The following reference list provided evidence for my question: 1) teacher preparation programs tend to offer limited multicultural education coursework (Gay, 1997; Marshall, 1999; Nevarez, Sanford, & Parker, 1997; Zeichner & Hoeft, 1996), 2) teacher preparation programs tend to be staffed with limited faculty with deep knowledge to teach with and mentor towards multicultural education.
pedagogy (Grant & Agosto, 2006), and 3) teacher preparation programs tend to be staffed with faculty that choose not to or do not authentically integrate multicultural education across other teacher education courses (Cochran-Smith, 2004; Sleeter, 2001). Perhaps, this clarifies why several participants were able to make specific claims regarding the lack of multicultural education pedagogy in their existing teacher preparation program and why they were delighted to have an opportunity to speak about multicultural education again.

The predominate model of multicultural teacher education as a one-shot, segregated course is certainly not what is advocated for or recommended by multicultural education scholars (AACTE, 1973; Ambe, 2006; Gay, 1997; Zeichner, Grant, Gay, Gillette, Valli, & Villegas, 1998), but unfortunately is the predominant model enacted as multicultural teacher education. It seems to me that the one-shot, segregated course approach to multicultural teacher education is limiting and fails to acknowledge the authentic need to prepare teachers for teaching in a cultural diverse society for multiple reasons. First, the predominate model for multicultural teacher education does not address the educational interests of preservice teachers that wish for more knowledge about multicultural education and want to utilize more radical and progressive approaches for multicultural education. Second, the predominate model for multicultural teacher education does not provide preparation and training for preservice teachers who want to become social justice activists and to lobby for students that the public education school system historically under serves. Third, the predominate model for multicultural teacher education demotes the field of multicultural education by failing to demonstrate the full scope of multicultural education as a legitimate field of study and practice with depth and
complexity for preservice teachers. Fourth, the predominate model for multicultural
teacher education perpetuates multicultural education as a field solely concerned about
human relations and the celebration of heroes and holidays, without acknowledgement of
the roots of the field being grounded in critical pedagogy (Freire, 1970), a radical social
movement for institutional change and social justice.

With this underrepresentation of multicultural education in teacher preparation
programs, I wonder where might participants of this study and other preservice teachers
for that matter who have an inclination to know more about and teach from a culturally
responsive perspective be able to find additional courses, instructors, and mentors to
advance their superficial and elementary knowledge about multicultural education
beyond human relations (Grant & Sleeter, 1985) and tourist curriculum (Derman-Sparks,
1989) approaches? Will preservice teachers that show inclination and potential towards
culturally responsive teaching be left in the trenches to do this work alone, without
direction, instruction, and mentoring? Will s/he ever be introduced to deeper and more
sophisticated understanding of multicultural education that is not covered in an
introductory course? As well, how does a single effort to (re)socialize teachers for
cultural diversity address a substantial presence of resistance to multicultural education
by preservice teachers in the research literature (Ahlquist, 1991; Dlamini, 2002;
Ellsworth, 1992; Gallavan, 2000; Ladson-Billings, 1996)? If teacher education programs
are truly committed to preparing teachers for teaching in a diverse society, then university
teacher preparation programs must commit to staffing teacher preparation programs with
teacher educators that are trained to effectively teach multicultural education pedagogy
and model culturally responsive teaching; as well as, providing additional courses and

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modifying existing courses and programs to become more consistent with multicultural education and culturally responsive teaching.

Without this reconsideration I believe that the field of multicultural education will continue to stagnate and be misrepresented as a de-politicized and conservative field without a critical edge failing to have a place to demonstrate its true purpose, potential, and origins of a movement that is committed to advancing equity and social justice in education for teacher preparation. I propose that teacher educators, and even multicultural educators (because they also have responsibility) examine, unpack, and problematize how they might be stagnating or minimizing the relevance of multicultural education in teacher preparation. The question must be asked- How does my work move my classroom, my school, the society, or the world closer to equity and justice? (Gorski, 2006)

*Implication #5- Are we losing the good ones?*

Given that several participants expressed appreciation and gratitude for having had the opportunity to participate in the study, and that each participant in this study showed progression towards identification as multicultural people and teachers, albeit at a limited and superficial level, I could not help but wonder, are we losing the good ones? Where will Becky, Jarrod, Patty, Mitchell, Renee, Sarah, and Shawn have to go for more knowledge about multicultural education and culturally responsive pedagogy? The majority of public school districts have yet to experience the potential and product of teacher education programs producing a cadre of teachers that are culturally connected (Irizarry, 2006) with the community they teach in, use culturally responsive pedagogy, and are committed to teaching as a practice for social justice and equity. Because of the
disconnect between preservice teachers that show interest and promise for becoming effective multicultural educators and teacher preparation programs that have limited course offerings and faculty for multicultural education, the broader field of education might be losing well-intentioned and committed teachers that have dispositions towards and want to teach with culturally responsive pedagogy and learn more about multicultural education. Unless these participants come across this knowledge on their own, there is a high likelihood that they will not be able to execute more sophisticated applications of multicultural education. As I mentioned earlier, when, where, how, and from whom will these participants acquire additional knowledge about multicultural education and culturally responsive pedagogy?

Recommendations for Future Research

Several recommendations that I put forward call for an extension and replication of this study. Due to the limited sample size and single site of data collection, a replication of this study is needed in multiple sites to challenge my findings in order to further explore and understand how other preservice teachers are learning to become multicultural teachers and what remains and might carryover into classroom practice with preservice teachers in similar teacher preparation programs across the country would be useful. A replication of this study in various sites would allow for multicultural teacher educators to assess whether or not there is uniformity or disconnect between the applications of multicultural education pedagogy in multicultural teacher education and bring to fore a comprehensive and more collaborative plan for implementing multicultural education for institutional change in education—for equity and social...
justice. A study of this design would also update what processes of teacher socialization for cultural diversity are more or less in play and effective, thus updating the study by Zeichner and Hoeft published in 1996.

Also, I propose that continued interventions such as the format used in this study are conducted with the participants in this study to re-connect with them periodically and to see if these participants ever found the time to become multicultural teachers and to learn about their successes and failures of implementing the multicultural education pedagogy s/he mentioned in this study. These continued interventions could most likely develop into a longitudinal study. As well, for those participants that still might not have found the time, it would be useful to uncover what barriers present obstacles to making time for multicultural education pedagogy? Furthermore, I recommend multicultural teacher educators conduct more studies that follow teachers into the classrooms and to see what forms of inservice professional development and resources are beneficial to their continued development as multicultural teachers.

Lastly, rather than continuing to execute isolated studies on one-shot, segregated multicultural education courses with preservice teachers, teacher education researchers should seriously consider the recommendations for the studies needed in the fields of multicultural education and multicultural teacher education published in the most recent reviews of research (e.g., Cochran-Smith, et al, 2004; Grant, Elsbric, and Fondrie, 2004; Grant and Agosto, 2006; Hollins & Guzman, 2005). These reviews explain the need to implement studies that extend the chain of inquiry and replication of existing studies that were methodologically sound.
The field is saturated with studies that report the impact and reactions of a one-shot, segregated course on preservice teachers. I would recommend that instead of focusing on preservice teachers reactions to a particular class, researchers should examine, critique, and problematize the one-shot, segregated course’s relationship and placement within the teacher preparation program. The course should be evaluated in terms of the dimensions and approaches to multicultural education that are employed in the course and across the teacher preparation program, this evaluation might predict the outcomes of the course and what might “stick” with preservice teachers.

Although participants in this study spoke to being open and open-minded towards diversity, which was not a deliberate focus in ICG 280- Valuing Cultural Diversity, it might be necessary to understand what other influences (explicit and implicit) in the teacher preparation program might impact the multicultural development of preservice teachers and what keeps them from engaging in a more radical or progressive and less individualistic approach to multicultural education. An examination of the explicit and implicit approaches of multicultural education in segregated courses and overall teacher preparation programs might provide useful data for teacher educators to evaluate the quality of the multicultural education curriculum and to learn whether or not the teacher preparation program is advancing, stagnating, or sabotaging the field of multicultural education, and to what degree the program is producing teachers that have commitment and expertise to teach with culturally responsive pedagogy.
Conclusion

To conclude, I will revisit how the findings and discussion from this study impacted me both personally and professionally and reaffirmed my commitment to educate teachers for equity and social justice. Data collection for this study began 14 months ago and the idea for this study came to realization two years earlier. As a doctoral student I immersed myself in the research literature and professional community of multicultural education; and even more, I enjoyed the rush and invigoration from teaching multicultural education courses. I will admit, at times, introducing preservice teachers to the dynamics of privilege and oppression and challenging them to unpack their prejudices and biases towards people different from themselves was frustrating and even depressing. But my hope that these preservice teachers would come to understand over time the connections between cultural, individual, and institutional forms of oppression and their role to dismantle oppression through their pedagogy kept me engaged beyond the frustration. Even though the need and significance for this study had solid grounding and evidence from the research literature, there was also an internal curiosity on my part to examine whether or not my own pedagogy and lessons my students learned in my courses coincided with the breadth of research literature on preservice teachers in multicultural teacher education. The study became a series of checks and balances for me, as I wondered whether the students I encountered were represented or misrepresented in the multicultural teacher research literature.

Now that the data have been collected, analyzed, interpreted, and discussed, I believe that this study captured elements of the participants that were actually underrepresented, as well as accurately represented in the research literature. I found the responses from the
first research question, what critical incidents remained with preservice teachers after being introduced to the dynamics of cultural diversity and multicultural education and might influence classroom practice, to be personally and professionally gratifying. There was pleasure in knowing that the critical incidents participants’ referenced during our interviews were mostly positive and were continuing to impact the participants. Even more validating were the comments from Patty. Patty expressed her appreciation for having a female, African-American as a professor. Until her comment, the thought of myself as being a “text” for learning was not noticeable to me, but her comment rings true. As professors, sometimes it is difficult to realize how our own self becomes a “text” for which your students learn through and from you. In addition, the responses from the other participants did tell me that something did in fact “stick” with the participants several months and years after being introduced to multicultural education. In fact, what “stuck”, was in accordance with existing studies conducted with preservice teachers immediately following a one-shot, segregated course, thus a fair representation. This tells me that some content covered in the course had more of a lasting impact than others. So often as teachers, it is difficult to maintain relationships and contact with students, I know that I often wonder what fruits will bear from the seeds that were sowed?

On the other hand, I found the responses to the second research question, what meaning does learning to become a multicultural person and teacher hold for preservice teachers and how do they make sense of becoming multicultural people and teachers, to be surprising, frustrating, and at times, invalidating. There was no pleasure in learning that the participants perceived becoming a multicultural teacher as extra work that they did not have time to allocate towards this endeavor. What was even more peculiar was
their inability to understand that becoming a multicultural teacher, one that teaches with culturally responsive pedagogy, in my opinion is no different from the definition a good teacher. Ladson Billings (1995b) made the same claim in a essay titled, “But That's Just Good Teaching! The Case for Culturally Relevant Pedagogy”, thus an underpresentation of this sentiment in the multicultural teacher education research literature.

In conclusion, I know there is more work to be done, and while it is hard to explain my feelings of optimism and validation as a multicultural teacher educator, and at the same time feel frustrated and invalidated, I know there are spaces, places, and need for this work in the academy. More importantly, this work is needed beyond the ivory tower; society needs this work, all children deserve culturally responsive teachers. Furthermore, I need to do this work for my own community. Just as I have asked the field of teacher education to take stock of its investment and contribution to multicultural education, I must also do the same. I will continue to ask this question of myself, how does my work as a multicultural teacher educator move my classroom, my school, and the world closer to equity and social justice?
APPENDIX A

INTERVIEW SCRIPT

Interview 1 - Becoming a Multicultural Person: Focused Life History

Based on the class ICG 280, an introduction to multicultural education and cultural diversity, what stays with you personally since our class?

Can you share with me any stories, examples, evidence of how you know this?

What is your definition of a multicultural person?

How are you becoming your own definition? How aren't you becoming your own definition?

Sonia Nieto talks about the idea that becoming a multicultural teacher means first becoming a multicultural person. Since our course, ICG 280- how do you see yourself as becoming a multicultural person?

When did you know that you were a multicultural person? (During class, pre-class, and post-class)

Have you always been this way, what can you contribute to your becoming a multicultural person?

Was there an incident(s) in your life that impacted your personal views about diversity? (During class, pre-class, and post-class)

What are some of the experiences in your journey that brought you here? (During class, pre-class, and post-class)

What is the role of your family background and the way you were raised in your becoming a multicultural person?

How would you describe your own ethnic/cultural identity, and how has it affected your development as a multicultural person?
What about other aspects of cultural diversity that has affected your personal multicultural development
Class, Gender, Sexuality, Language, Religion, Ability

Interview 2—Becoming a Multicultural Teacher: The Details of the Experience

What is your definition of multicultural education? How would it look at a school? How would you know the school practices and/or values multicultural education?

What is your definition of a multicultural teacher?

Are you becoming a multicultural teacher? How do you know that you are becoming a multicultural teacher? How do you know you aren’t becoming a multicultural teacher?

How do you explain your similarity or difference to being a multicultural teacher given your definition?

When did you know that you were becoming a multicultural teacher?

What are examples or incidents from your teacher education coursework that has stayed with you?

What are examples or incidents from ICG 280 that has stayed with you?

What did you take from the multicultural education class? What aspects of ICG 280 had anything to you with you “becoming” a multicultural teacher?

What has followed you from ICG 280 into practicum, student teaching, the classroom?

What has carried over into your classroom practice?

What has carried over into your teaching philosophy?

How then would you describe your ability to teach diverse learners? Tell me more about teacher effectiveness for diverse learners with or without embracing multicultural education?

Interview 3—The Journey and Transformation of Becoming: Reflection on the Meaning

Given what you have said about your journey or transformation (or not) into becoming a multicultural person and multicultural teacher, how do you understand your preparation to becoming a teacher now?

Given what you have reconstructed in these interviews, where do you see yourself going in the future with teaching career?
Meaning-Making- Refer back to statements, stories, etc from interview #1 and #2 as a basis to get the participant to make meaning from what s/he reconstructed in the interviews.
APPENDIX B

INFORMED CONSENT

UNLV

Department of Curriculum & Instruction

TITLE OF STUDY: Exploring the Journey and Experience of Becoming a Multicultural Teacher
INVESTIGATOR(S): Carli Kvles (Doctoral Candidate) & Lori Olafson (Faculty Advisor)
CONTACT PHONE NUMBER: 702-895-5084

Purpose of the Study
You are invited to participate in a research study. The purpose of this study is to explore the journey and
experiences of preservice teachers learning to become multicultural teachers. This study seeks to re-connect
with preservice teachers since their introduction to multicultural education course at UNLV—ICG 280—Valuing
Cultural Diversity. Through the use of three (3) separate in-depth interviews, participants will be asked to share
what incidents and experiences—both personal and professional—have affected their professional development
since their enrollment in ICG 280.

Participants
You are being asked to participate in the study because you have completed ICG 280—Valuing Cultural
Diversity between Fall 2003 and Fall 2005.

Procedures
If you volunteer to participate in this study, you will be asked to do the following:
1) Complete a demographic profile.
2) Complete a repeated measure of the Professional Beliefs about Diversity and Personal Beliefs about
   Diversity scales.
3) Complete three (3) one-on-one in-depth interviews lasting 60-90 minutes each. Participants will need to
   wear a mini-microphone for audio recording purposes.

Benefits of Participation
There may be direct benefits to you as a participant in this study. The benefits of participating in this study
includes the opportunity for participants to reflect on their personal and professional development while
learning to become a multicultural teacher and to assist multicultural teacher educators with developing
effective multicultural teacher education curricula and advancing the research literature in the field.

Risks of Participation
There are risks involved in all research studies. This study may include only minimal risks. You might feel
nervous, embarrassed, or uncomfortable during the interview when asked to share personal and professional
experiences and beliefs regarding cultural diversity.

Cost / Compensation
There will not be a financial cost to you to participate in this study. The study will take approximately 3.5-5
hours of your time. You will not be compensated for your time. The University of Nevada, Las Vegas may not

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TITLE OF STUDY: Exploring the Journey and Experience of Becoming a Multicultural Teacher

INVESTIGATOR(S): Carli Kyles (Doctoral Candidate) & Lori Olafson (Faculty Advisor)

CONTACT PHONE NUMBER: 702-895-5084

provide compensation or free medical care for an unanticipated injury sustained as a result of participating in this research study.

Contact Information
If you have any questions or concerns about the study, you may contact Lori Olafson 702-895-1313 and/or Carli Kyles at 702-895-5084. For questions regarding the rights of research subjects, any complaints or comments regarding the manner in which the study is being conducted you may contact the UNLV Office for the Protection of Research Subjects at 702-895-2794.

Voluntary Participation
Your participation in this study is voluntary. You may refuse to participate in this study or in any part of this study. You may withdraw at any time without prejudice to your relations with the university. You are encouraged to ask questions about this study at the beginning or any time during the research study.

Confidentiality
All information gathered in this study will be kept completely confidential. No references will be made in written or oral materials that could link you to this study. All records will be stored in a locked facility at UNLV for at least 3 years after completion of the study. After the storage time the information gathered will be destroyed.

Participant Consent:
I have read the above information and agree to participate in this study. I am at least 18 years of age. A copy of this form has been given to me.

Signature of Participant

Date

Signature of Participant

Participant Name (Please Print)

(Permission to audiotape interviews)

Participant Note: Please do not sign this document if the Approval Stamp is missing or is expired.
APPENDIX C

SAMPLE PARTICIPANT NARRATIVE

Becky’s Narrative

I think the main thing is that made me just more aware of my surroundings. Just more aware of, of what I think multiculturalism isn’t really something that I really thought about, like when I’m preparing my lessons, or if you just personally, in my personal life, isn’t just something, you know, I just go around thinking about, and it made me more aware like when I’m in situations and I kind of, you know I’m thinking, maybe this person is responding this way because they’re from a different culture or because they’re from a different background than me, and I think its just made me a little more tolerant of people and where they’re coming from cause I just I kinda think, ok, well maybe this isn’t exactly what I’m thinking it is…

Umh, in just a variety of different, well my husband and I’ll be talking, and he’ll say something, and I’ll be like, well no, I don’t think that’s right, like he’ll say something about, I don’t know, like about a particular culture, like those, those Arabs, or something…

…and like the highest one is when you actually speak up for the other people, like you can feel in yourself, oh ok, well I think that gays are fine, or I think that these people are fine, and that’s like one step, but then the next step is when you actually speaking out and I think that that is the step that that class helped me move to. Because before then I just thought well as long as I think, it was within my own self, that gays are fine or that you people, you know, of Arab descent cause you know in that time there was a lot of stuff…

…my relationships, that was like my first step, taking a step with my husband, because you know I’m close to him, but then, I notice myself doing it more and more, like, in, in just in friendship conversations and or with something will come up I’ll just be like, you know what, don’t even say stuff like that, that’s just wrong…

…No, cause both of them I’m really close with, and they’re just like that’s your opinion and this is my opinion. We both just kind of moved on…. They’re not, you know they’re in this poor situation, and here they have a chance at freedom and a chance to live a better life…

…I think that first I had to come to grips with myself and who I am, cause since then, there have been other things that have happened, a big thing, was that my husband joined the Marine Corps. So he was gone, he was deployed for a year so during that time, cause before that, I had gone right from my parents house into his house, and so I never had a chance to live on my own, never had a chance to really find myself…

…Yeah, exactly, and during that time I really got to know myself and really got to figure out my own ideas instead of this just what my church believes or this is my parent’s
belief, or what my husband believes, you know what I mean, I was just, I was taking ideas from everybody else, but I had never figured out what I really thought about them and plus since I had a whole lot of time to think because he was gone...

...So during that time, I really grew as a person, and although I had occasionally said things to people before that it was just to my good friends to where I knew like even if I say something its not going to affect our relationship, but during that period of time, after I grew and kind of was like, you know grew as a person, I know who I am and I’m comfortable with where I am, and this where I stand on these issues, regardless of what anybody else is thinking, after that, that whole experience in my life, where I am feel comfortable in my own skin, I feel comfortable walking in to any situation and saying this is me. And if you don’t like it, you don’t like it, and so that was when I could really feel comfortable with saying this is what I think...

...You know, like I , I totally am grateful, because its totally chanced my life and I know it sounds silly... I think that, a multicultural person has friends from all different races, different socioeconomic, different ages, uhm, and when they look at a person they don’t automatically write them off as like, oh well, we have nothing in common, because they see, they see pass the colors and pass the age, because when you at someone you see that. You see that. But its saying, you know that doesn’t matter because there are other things because there are other things that are intrinsic in your personality that mean more to you, and so I would define a multicultural person as someone who really, really accepting of people, who can honestly, you know, can say, I care more about you because of your personality traits or because of your, the things that you are, as opposed to...

...So I think, a true multicultural person, you can’t really tell just by their like, by looking at who’s their friends, there has to be something like, its inside them, but they’ve learned or they’ve grown or whatever it is that takes them to that point where they can look at a person and say you are who you are and I accept you for that...

...I would say I’m on my way to being there?..  
...I’m a pretty accepting person, I still know that there are things that I don’t accept and that when I find out that you know that this person is gay, you know I’ll kind of look at them a little bit differently than I did before. And I know that even in saying that is like...

...I don’t wanna be like that, I don’t want to feel that way and um, so you know, when I find out someone’s gay, it kind of like try to make an extra point to be friend to them and try to you know, I don’t know if that’s like “reverse”...

...You know kind of, maybe it because I don’t really have super close friends that are gay and so I don’t you know...

...I know there’s areas that I need to work on, there areas that I still don’t feel entirely comfortable with...

...I think definitely like the area of gays and lesbians, like I’m perfectly fine with them working with me, I have no problem with have a professional relationship with them, but like, one of the questions on the questionnaire was how do you feel about them raising kids together, and I feel completely opposed to that, I don’t think that’s right, I think they need, all kids need a chance, and this is what I think in my own head, just all kids just need a chance to be normal, so I know when I think “normal” I’m thinking gays and lesbians aren’t normal. And I know that has a lot to do with the way I was raised, because in my house it was very much, you know, no gays, gays are bad, they’re evil,
they’re evil, evil people, and so I know I can see that’s where that’s coming from and I see myself still thinking well they’re not normal...

...Because I can compare it to things that are similar, like how I am like in other multicultural things, like how I am when I meet someone who’s black vs. someone who’s Hispanic and when I meet those people “oh, a white person is normal and a Hispanic person is abnormal”. I just think I like this person or I don’t like this person based on they’re nice, they’re mean, whatever and you know of course I notice their skin color but it isn’t something that’s like at the forefront of my mind...

...I think that going to college is that experience and I didn’t have a typical college like I went to community college and stuff like that, but the topics that were presented in some of my classes kind of did that for me. Gave me the permission to question things because in my household and the church that I grew up in you just didn’t question things it was right or it was wrong. And if you questioned it then you were wrong, because you just need to believe that that’s what’s right. So for me coming to college and having those things in my face, you know presented to me what do you think about this, you have the right to think about this, you have the right to make your own opinion about this was a big deal for me, cause I had to think it was like “oh” I can change, just because my church believes this doesn’t mean that I have to believe this kind of a thing...

... Yeah, yes its something in a variety, I think its less thinking about it as multiculturalism and more thinking about it as just being a better person...

... Like, when I think about myself, my goals is today I’m going to be a better person today than I was yesterday. And part of that is my willingness to accept people for who they are, and to know to accept situations for what they are and to realize that some people are in situations and maybe they are not responding to a situation the way that I would, but that’s ok, so uhm, its not so much a conscious like...oh, I want to become more multicultural, but more like I just want to be a better person...

... I would say definitely with race, part of it is because I was raised in Las Vegas where there’s very, I went to a school where whites were the minority, so I, all my schools were like that, so I grew up being very comfortable with people of different races and you know not having a big deal, it wasn’t a big deal to be next to someone and so that, it just always been something, like oh well,...

... And so I think I’ve come along way to accept people that are wealthier than me and accepting people who are poorer than me, but now I kind of goes the other way like sometimes I’ll look at people and I notice myself doing this recently and its really bad and you know maybe in the poorer status and think “why don’t they do something to change that”...

... A partly its just, mainly I think, I wake up in the morning, what can I do today to make myself better but to also make the world around me a better place. So that’s like the main goal of where I want to be, so that’s like the main thing and my goals is where I want to be is, you know, I want where I go I don’t wanna leave people thinking “she complains a lot” or “she’s always talking about people” you know I want them to be like, I really make an effort when I talk to people to be like, you know if their talking about someone, I’ll be like, “you know that person is so good at or that person is just a nice person” you know even if they have these other issues, you know its like making a conscious effort to have people, you know, to leave people behind me like “that was a breath of fresh air” instead of like “she was so exhausting”...
... volunteering at Shade Tree, my sister and I volunteer at Shade Tree,... Yeah. After, in fact, cause part of you know one of our assignments was to expose ourselves to a different situation and the thing that my group did was we did was we went to one of the shelters, and after that I was like wow, you know, that was such a good experience for me, because, for one it made me so much more grateful for where I am, and then 2 you know I had the chance to maybe make a difference, maybe my smile made a difference in someone’s life, so since then, it was probably about a month after that, that experience that my sister and I started going there to Shade Tree and you know we play with the kids or whatever we just show up and they tell us this is what we need to do today...

...I went to a, it was a Mexican heritage, something like that, and everyone there was speaking Spanish and I felt like really uncomfortable, I’m the only one here who has no idea of what’s going on, and it kind of opened my eyes, especially the teacher with the kids I have in my class who don’t speak English, and that’s what they feel like everyday when they walk in my class, like, oh my gosh, I have no idea what’s going on, I don’t have an idea, of course people there spoke English, and so by they’d see me and I’m white and they’d talk to me in English and of course those kids who come into my class that speak Spanish ......it was kind of like wow, I feel so uncomfortable because I don’t speak the language, and I felt isolated.

... I did have a good time, I left no feeling necessarily more comfortable but feeling like I kind of understood, my thought was thinking about the kids in my classes...

... I don’t know with them that very much, because during when I started to find myself, I decided that what my family is, is something that I don’t want to be, occasionally I’ve confronted it, it easier to just not be there, if you know what I mean, like my sister and I get along really well. She know a lot of who I really am, and I think we share a lot, at least I hope, she’s my younger sister who’s still in high school, and I try to ask her, what do you think about this, and try to introduce her to some of the same things, and I’ll tell her I don’t believe that, even though that’s what mom and dad said you should do, you know even if someone’s gay that doesn’t mean that they’re bad, and for her, you know, she stopped and she looked at me and that was it. But then I think, I hope, that maybe it started a...

... I would hear other people, and they wouldn’t be speaking badly about someone who was gay, and so that was my first inclination that [laughter] the world is different from the way I viewed it. And so, it was just a series of things happening and being put into different situations and especially with this class, you know, cause when, you started out the class I was uncomfortable, I was like, she gonna be talking about stuff that I just do not believe in, because those gay people...

... And I was like “oh no”, and now I can’t believe I thought that way and I can’t believe I was like that, but that’s how it was, it was just something that was combination of things, a little thing here, and a little thing here, and challenge this little bit, and challenge this little bit, and I think just over time all these other challenges added up to my belief and I ....see gays as being equal. And you know what, it was like, I’m wrong, and it was just a whole bunch of things coming up, and not necessarily that I’m wrong, but that the thing I’ve held to be true is wrong, because it was necessarily my...my viewpoint, because this is what my church says I should believe, and what my family says I should believe and then when I actually thought how do I feel about this, if I was gay, how would I feel about this, then that’s when I was like oh, maybe I’m wrong...
...the main thing is that multicultural education does not mean your food and your music, and you know like those, that doesn’t entail multi- and just throwing in "where going to talk about a black scientist today" that isn’t MCE, as a teacher it’s gotta be one something that I do everyday, something that is in my classroom so people that are from different cultures feel comfortable in my classroom first of all, and they feel like they have an advocate in me. Not just like oh ok, Ms. [ ], is kinda cool or whatever, but Ms. [ ] really cares about me as a person, so there’s that like making people of different cultures comfortable in my classroom, I think you can do that in a variety of ways, by the basics you know what they talk about, like making sure that your textbooks and worksheets have people of different of ethnicities and things like that, and then, but also then, I think it, ahh, it has to do with way I treat the students, make sure that I’m treating the students make sure that I’m treating the students fairly and you know realizing where they’re coming from, or trying to realize where they’re coming from, uhm, and then actual, actually, in like my curriculum bringing out, especially in science, we talk about that white scientists, you know we talk about Aristotle, and you know and I think its my job even though its not in the curriculum that CCSD says that I have to teach is to pull out some of those other scientists who have you know really, really have founded some really great things, that we still use today, that maybe aren’t focused on in our textbooks, because they’re not, you know, a white male- kind of a thing...
...so what I have tried to do is when I talk about certain subjects when I do my powerpoints I’ll put a slide in, you know just like, just little things, just little things that she’s not going to be like, why are you wasting time on things like this, cause that’s kind of how she views it. We have to focus on science...
...I think, kind of it consists of two parts, 1) you are actually covering things in your curriculum you are purposely putting things in there, and to force yourself to talk about certain multicultural issues, and second that your classroom is conducted, and people of different cultures feel comfortable in your classroom, so I think its kind of like a two part, they kind of go hand in hand...
...I don’t really have a lot of chance to practice it, at this point, you know when I in my own classroom, and I can actually apply some of the things that I’m thinking we’ll use, are some the things I like to do, and then I can see if this is working or is this just skimming the surface and I’m not really doing what I would like to be doing or not really getting across what I’d like to be getting across, and I think through trial and error I’ll find things, and talking to other people, I’ll find things that will... put my classroom in the area where I would like it to be...
...one- my multicultural education class- your class, that was kind of like, lets put all this stuff out on the table, and I think that’s the way you put it out there for us, you said, “I’m going to give you this materials, you look like at the facts, this is how life is, now you look at it, and you tell me what you’re going to do about it.” Is kinda what I got out of it, I never felt like you were “you, need to do this, blah, blah, blah”, you’re you and free to believe what you believe, but here take a look at something that’s different, and so it was like, ok, I looked at somethings that were different...
...I don’t think it was an epiphany, but it was here are these kids coming thru my classroom that I’m not able to reach, and maybe if I was more multicultural, or maybe if my classroom was more multicultural, or maybe if I some more, uhm, things available to me, I could reach these kids. And that’s what bothers me, like and that the difference
between this is what I would like to be and I don't know if I make that, because I don’t have the services that I need...

...but I think that teaching at a school that all white kids, it wouldn’t be as fun and as challenging for me, I because, first of all it challenges me, because I have to constantly be, uhm, confronted with people who are different from me, so its constantly making me look at myself...

... that MCE is not food and music, there’s more to, to go beyond the generic, to actually look at people, uhm, another things which is which is what I talked about last time is that Mcism is not just knowing in you heart that you accept people, but that you are actually stepping out and making a difference for these people that are different from you and uhm, ..... the assignment where we had to put ourselves in a situation that we had never been, one it was an interesting experience for me, but it was also interesting to see where other people and to see what they did, and to see...... you know there were people who went to gay clubs, and at that point in my life, oh no, oh no, that’s so, you know how you talked about you have levels of comfort, and that was wayyyy beyond my level of comfort, and now, now I could go in there, and I might not be as comfortable as I would be someplace else, but its definitely within my range of comfort. That’s another thing that I definitely took with me, probably more of a personal thing than a profession thing, is that you have your levels of comfort and that fine because that’s where you are. To me, I took that, that’s fine, as long as your trying to expand, and push your limits of your comfort, because who wants to live in your comfort zone for your whole life...

... I think 1) it makes me more aware of people, more aware that the fact the kids coming in are from different backgrounds than me, which is going to help me understand them more, just because that I’m aware of the fact...

...because they’re from a different culture than me, or because I don’t understand them, not understanding someone doesn’t necessarily translate into fear, and especially in today’s society, I think that I a lot of teachers run their classroom with a lot of fear behind them, and I don’t want to be that kind of teacher, because then you end up ruling with you iron fist...

... I know I can’t let them do that, but 2) I have to relate to them, and a way that a lot of them relate is thru the issue of respect, they really understand respect...

... And that’s the big thing I took away from this, is that when you push the edges and when you push your levels of comfort just a little, you know you don’t have to go out, but that’s the thing, I just think people are intimidated by change, because they’re like, “I don’t know anything about... how am I supposed...” but the way that you introduced us into multiculturalism, is just take one step, you know one step at a time, even though if that’s not what you said, that’s what I took away from it, just push your boundaries just a little bit, and the more you push yourself, just step by step, the more your going to be able to relate to more people, because, my level of comfort and my circle of things that I understand is going to slowly get larger and larger, you know what I mean? Does that make sense?...

...I addresses every different culture in my class in order to make someone feel comfortable, but what I do have to do is let the kids in my class know that they’re accepted, regardless of where they’re from or their background or what they look like, and also that in my classroom, they can expect no only me to treat them with respect, but the others as well...
...One of my kids, you know, was pulling his eyes back, and he goes, “how do those Chinese people see like that”. And he wasn’t, I don’t think being racist, I think he was like serious, and I think, but before I would have just been like, “don’t talk like this in this classroom”, but we’re in a biology classroom, you know what a perfect thing, and we were talking about evolution and genetics and how those all work, so I was like ‘Hey, Alex, what is is actually a flap a skin, they have an extra flap skin there, that makes it do that, and that’s why it doesn’t hurt them, they don’t see differently, its just, I brought it in to genetics and how evolution, and brought it right in to the class, and he was “cool” you know...

... Well as a matter of fact, yes. My husband and I just had this huge conversation about, this is very telling, I need to speak bluntly, he doesn’t like gay people and so he’ll call them fags and all sorts of things like that, and I’m like you know, don’t talk like that around me. And he knows how I feel about it, and he kinds of jokes with me. Well anyways, I was getting on to our computer, and I saw he was on this website called, www.godhatesfags.com and I was like, ahh, I can’t this man, I was no made at him, I shut it down, and later on he came back to me and was like hey did you see the website I left it up for you to look at? And I’m not no I didn’t look at it, that’s so rude, how could you do that, he was like... no no no, I was made about it, then I was like, oh ok, so apparently this, they call themselves a Christian group, and they go and picket, uhm, funerals of gay people and people who were in the military and all this kinds of stuff...

... I think, can I use an analogy? You walk about with a veil of your face until someone pulls it off, while you walking you didn’t realize it was different from what everybody else saw it, that’s how you’ve seen your whole life, and then when its pulled off, everything is so much clearer, I can see things, and so you know that there were things you were missing before, you know that kind of how, cuz I’ll be aware of things or I’ll notice things or I’ll think about things differently, and I think, I wouldn’t have thought that way before, I wouldn’t haven’t put myself in a situation before and...

... I think as a child, you kind of think that you life is how everybody’s life, well at least that’s how it was for me, and I had you know, my parents, my family, my little circle of friends that was approved by my parents, and you know, all these things, that made up my life, and made my water that I was swimming in and uhm, and all of those kinds of things contributed to what I thought and how I saw the world and as I grew up I would take myself of that this is my church, my family, my friends, the more things I was exposed too, the more I realized that that my world was one little goldfish bowl. ...It kind of been like being thrown into the ocean, there’s some much stuff out here, and I think that’s kind of the way, I experienced it as well, was maybe some fear for oh, I don’t know, you know there was definitely fear, I know this, I’m not comfortable with this, but at the same time a sense of excitement, but like wonder almost, like what’s going on over here, I wanna know, I wanna know, how, what are these differences, why are they like that, more of like a curiousity kind of, you know, but that’s how I try to live my life as by, you know, approaching new things with a sense of curiousity as opposed to like a sense of “I don’t wanna learn anything new” so I hope that as I go through my life, I view things, will let me learn, I wanna learn about different things...

... So I hope when I come back, I wanna grow from my experience, I want go there and not just be like a dumb tourist, you know, I’m not so interested in seeing statues, but I wanna see how people live...
... I kind of don’t see myself getting there ever, to me its more like a journey, I could say that I’m going to introduce or get to know 25 different cultures and then I’ll be truly multicultural, but, its not, one it’s a mindset of being open, you know wanting to learn, but am I ever going to reach a point, where I’m going to have to stop looking at myself and saying why are you thinking this, are you... I don’t think that I will live long enough to reach perfection...

... Right now, I’m going back to thinking about that article on white privilege, and remembering my reaction to that, and think that that lady doesn’t know what she’s talking about, and every factor that she cited as, and I’m thinking she just twisted this and blah, blah. And at that point in my life, I was thinking I was right and she was wrong, but I think that if I read that article, I think I would, I know that I would definitively receive it in a different manner. So maybe one definite thing on my journey, would be my unknown white privilege, and that maybe I don’t recognize at this point or I see bits and pieces of it, and oh, maybe this could be attributed to this or attributed to that. So I don’t know...

... Exactly, I think that I will be able to receive things, yeah, with, where before I don’t even what to receive, and now ok, I’m going to receive it, and how am I going to respond to it and maybe further on in my journey now I can receive it and even respond to in a different way, as my views of life and my views of other people change...

... I think that being a part of being a multicultural person is being a better person. In my eyes a person who has reached a point of perfection, loves other people, and realizes that everyone person in the world has something to offer to you and if you know “don’t ask for whom the bell tolls, it tolls for thee” that kind of a thing, so even though, I’m not directly exposed to a particular culture, that culture still helps shape the world that I live in, and uhm, going back to uhm, the more you understand different cultures, the more that you’re comfortable with other people, I think the better person you can be, because you can see the good , a good person can see good in other people and draw from that, being multicultural, actually they might go hand-in-hand...

...It’s a journey, I think right now in my journey as a teacher, being a multicultural is maybe a little less important, not less important, but less of a focus than making sure I have my lessons done and what labs can I work on and how can do this and then its more of something I think about afterwards, I think about how the kids responded to it and I think who didn’t get it and why didn’t they get it and so may be next year when I do the same thing, I can scrap it because half my kids didn’t get it...

...not that I’d be getting much multiculturalism in there, I taught at a private pre-school, there was 2 black kids in the entire school, and no Hispanics, not a single Hispanic student. You know I wonder about that while I was there, these kids’ schooling is so different from mine...

... I’m really glad that I did this, its really helped me a lot. Getting this stuff to the forefront really made me analyze what it is that I’m doing when I wasn’t that at all...

... I’m really glad that I did this, its really made me go back and think about how can I respond to this differently...
APPENDIX D

SAMPLE THEMATIC EXCERPTS

Participant transcript excerpts on being and becoming multicultural

Becky

p. 8- Like, when I think about myself, my goals is today I’m going to be a better person today than I was yesterday. And part of that is my willingness to accept people for who they are, and to know to accept situations for what they are and to realize that some people are in situations and maybe they are not responding to a situation the way that I would, but that’s ok, so uhm, its not so much a conscious like...oh, I want to become more multicultural, but more like I just want to be a better person.

p. 9-[pause][pause]. A partly its just, mainly I think, I wake up in the morning, what can I do today to make myself better but to also make the world around me a better place. So that’s like the main goal of where I want to be, so that’s like the main thing and my goals is where I want to be is, you know, I want where I go I don’t wanna leave people thinking “she complains a lot” or “she’s always talking about people” you know I want them to be like, I really make an effort when I talk to people to be like, you know if their talking about someone, I’ll be like, “you know that person is so good at or that person is just a nice person” you know even if they have these other issues, you know its like making a conscious effort to have people, you know, to leave people behind me like “that was a breath of fresh air” instead of like “she was so exhausting”.

p. 17- You mean like, how I feel I’m progressing, I don’t really have a lot of chance to practice it, at this point, you know when I in my own classroom, and I can actually apply some of the things that I’m thinking we’ll use, are some the things I like to do, and then I can see if this is working or is this just skimming the surface and I’m not really doing what I would like to be doing or not really getting across what I’d like to be getting across, and I think through trial and error I’ll find things, and talking to other people, I’ll find things that will... put my classroom in the area where I would like it to be.

p. 20- I don’t think it was an epiphany, but it was here are these kids coming thru my classroom that I’m not able to reach, and maybe if I was more multicultural, or maybe if my classroom was more multicultural, or maybe if I some more, uhm, things available to me, I could reach these kids. And that’s what bothers me, like and that the difference
between this is what I would like to be and I don’t know if I make that, because I don’t have the services that I need

p. 31- [going on a 27 day backpacking tour of Europe and a two week vacation in Mexico.] So I hope when I come back, I wanna grow from my experience, I want go there and not just be like a dumb tourist, you know, I’m not so interested in seeing statues, but I wanna see how people live.....

p. 31- [long pause] I kind of don’t see myself getting there ever, to me its more like a journey, I could say that I’m going to introduce or get to know 25 different cultures and then I’ll be truly multicultural, but, its not, one it’s a mindset of being open, you know wanting to learn, but am I ever going to reach a point, where I’m going to have to stop looking at myself and saying why are you thinking this, are you... I don’t think that I will live long enough to reach perfection.

p. 32- I think that being a part of being a multicultural person is being a better person. In my eyes a person who has reached a point of perfection, loves other people, and realizes that everyone person in the world has something to offer to you and if you know “don’t ask for whom the bell tolls, it tolls for thee” that kind of a thing, so even though, I’m not directly exposed to a particular culture, that culture still helps shape the world that I live in, and uhm, going back to uhm, the more you understand different cultures, the more that you’re comfortable with other people, I think the better person you can be, because you can see the good, a good person can see good in other people and draw from that....being multicultural, actually they might go hand-in-hand.

p. 33- It’s a journey, I think right now in my journey as a teacher, being a multicultural is maybe a little less important, not less important, but less of a focus than making sure I have my lessons done and what labs can I work on and how can do this and then its more of something I think about afterwards, I think about how the kids responded to it and I think who didn’t get it and why didn’t they get it and so may be next year when I do the same thing, I can scrap it because half my kids didn’t get it, because... like this lecture on avalanches- I’m not saying you can’t give them something they relate to, but if I wanted them to know the physics behind that, there always something out there I can use as an example, so I think at this point in my professional journey, its more like, let me see, let me try, what do I have, and then its going back and reflecting and I always make little notes on my labs or lesson plans. .... I think maybe next year and definitely as I progress, I will have more experience to draw on and more time....Whereas next year, .... I’m going to be able to make it more relevant to different students in my class, so I think, I kind of feel bad about it, cause I know there’s so much more that I could be doing, but I’d be dead. You know all my kids are from all these different cultures and how you know, I’m overwhelmed, technically if would be nice if I had a class with 10 kids, then I could read to each kids.
Jarrod

p. 4- I think my career choice is keeping me there, I will see it everyday. You know if I had my way, people wouldn’t think about that

p. 5- But me as a multicultural teacher- I wanted to present them facts on evil, and not being ethnocentric, and having that mindset- how evil it can be if it gets carried on too far, right? So my challenge is how to get that 5% that are unwilling or a part of that ethnocentrism, that’s scary.

p. 10- From my training I think, from being more aware and everything’s an awareness of your situations, knowing your students and knowing how to get the information to them, with out, uhm, you know I think that’s the thing, from my, I thinks that being multicultural. Like, knowing your students, you can get them to learn the best way possible. --Speaks to working with the cochlear implant kids again.

p. 10- I think I need to be more prepared with learning an extra language, but you did get paid enough to learn those extra language. I would love to learn Arabic, and you know. We even had a French kid. Of course I would love to learn Spanish, I took Spanish in high school. I lost a lot of it, but being around them everyday.

Mitchell

p. 2- I think so, to a point. There’s other cultures I can learn about, but I know I’m very open-minded, and I know I’m not judgmental, for the most part.

p. 3- I’d say at the moment, I’m not pursuing other cultures as much as I could, I’m pretty much focused on what I’m doing at the moment and I know that’ll change once I start teaching, that will open up a lot more an allow me even more time to travel and to see other things and also to be around, you know being at UNLV is pretty good as it is for multicultural but, teaching will help too. Coming from the kids and adults I work with. I think I’ll improve with it there, but at the moment, you know its pretty much just where I’m at, and whoever’s around is who I get to see. Since I work in a pretty public place, I get to see a lot of different things.

p. 9- Well with our last interview, we talked about I’ve lived a lot of experiences, I’ve been around a lot of different cultures and situations to the point of breaking down the barriers that most people have when they’re ignorant to a situation.

p. 11- [pause] Mine has gone back and forth several times, and every semester I see something different, where I’m like, ohh, maybe I won’t do it that way. MCE and diversity is going to help me to connect with all of my students and until I can connect with all of them, I’m not going to get the class, and I can’t teach until I get the class. I’m saying if I can’t get on their level in one way or another, I’m not going to be able to get
through to them and I’m not going to be a successful teacher. This class will help me no matter what situation, if I continue being a teacher or if I went to something different. It doesn’t matter where you’re at, you have to be able to associate with other people when they are different from you.

Patty

p. 4- I don’t feel like I go out of my way, to be really honest, and it’s not because I don’t want it, it’s because, really, I feel it’s an element of time, it’s time management. I barely have time to do anything above and beyond, but I like to read. And so, the things I like to read are varied, from politics, you know, romance, and its fun to read and to learn and to pick up a book and understand, ok well, how come in Mexico they do things this way? And this is their idea of independence day, or different things, those are things I like to share with my family and with my students in my classroom. Or I’ll go out of my way to ask them to explain something to me. So that I can understand.

p. 7- I’m just becoming a hermit, I don’t have time to do anything. Its not cultural, but I think it’s more so I’m now friends with people who are becoming teachers and everybody else is just everybody else. And they don’t, you know, that’s my little culture right there, and they don’t you know, people who are becoming teachers and I think in a way, I don’t understand what it means to be anyone else anymore.

p. 7- Really, I don’t have any time. I know its sounds funny, I think school is engulfing that its like so everything, I’m not worried about learning to be, to do this in a multicultural environment, even though you need to now how, whereas I’m more worried about this 10 page paper on reading assessments that I’ve got to write. So I don’t think I take the initiative to want to learn more and to do more.

p. 11- I think the first thing is graduating, once I get out of school, once I get my bachelor’s and I can actually get in there and do it, its different, and it’s something I’ve learned, I mean I have all these grand, great, wonderful ideas of how I’m going to be a multicultural teacher, I have all these plans and I’m going to teach my students about different cultures and not even about race, but how you know people as Americans, we’re different from maybe someone who lives in a different country, not necessarily skin wise, but by nationality. And you can learn so much about everybody else and how I want to do it, and how to implement it, and then you get into the classroom and it’s a whole other story.

p. 14- I don’t know, to be really honest, I don’t know. I know that’s what I want to strive to be and I hope that’s what I’m becoming, but I wouldn’t even know how to measure or how to judge, because I think of myself as a multicultural person, so its just me, I wouldn’t even know how to separate it, or even how to think about it. Like I said in the last interview, you know I guess, I don’t think of I know maybe a little bit more, I am now, but before I didn’t think of anything in terms of you know, I’m black, you’re white, you’re Hispanic, it’s just we’re all people, and we all have experiences, and I’m having to
learn how to teach in a whole new environment and be a multicultural teacher and I don’t
know. I don’t know what I’m doing.

p. 15- I don’t think that they’re doing enough to ensure that we are becoming
multicultural teachers, to be really honest. I feel that, they’re doing, the program is great
for making sure we are prepared and knowledgeable about, you know, the curriculum,
but outside of ICG 280, I mean to be honest, how much have we focused on becoming
multicultural teachers. It’s little things here and there.

p. 16- And that’s important to me as a multicultural teacher, because I need to understand
that my opinion is not how everyone else is going to see it, my students are going to teach
me about myself. And it just, its up to me to whether I ignore what I’m learning or
whether I take it and make it my own and change, you know, some things about myself.

p. 16- I have to except what I don’t understand, and you know learn more.

p. 16- I think that’s another stepping stone on my way to where I want to be and honestly,
I don’t know where it’s going to end and if it should ever end. I don’t think I’m going to
wake up one day and think you know, “I’m a multicultural teacher today”

p. 17- Just that, how will I know? I think it’s something good for me to speak about,
because the day I wake up thinking I’m a MC teacher, you know, that means I really have
more to learn. I hope it doesn’t come down to a day where I think I know it and I’m the
best multicultural teacher that there is. Because everyday is a new learning experience.

p. 19- I want to become involved in things that I may not have normally done and I
realize, I’m very self-absorbed. I’m serious, I’m so self-absorbed and I thought about it
last night and everything to me, is “I have this to do”, “I have to finish school”, “I have
these papers”, “I don’t have to time” and I don’t have time because I don’t make time.
I’m tired of regretting not doing things because I don’t have time. Well, maybe I just
need to learn how to manage my time better. And to realize that as a teacher, it’s not
about me, its about the students and so, maybe there’s some things that I need to start
looking to do in my life to reach out to other people, outside of myself.

p. 19- Yes, making the effort, I think once I open myself up to these opportunities I think
they’ll come. Right now I don’t see a lot of opportunities for me to do things or to make
a difference, but that’s just because you know, I walk around with blinders on, and I see
what I want to see and you know, I’m so focused on what do I need to do with myself
that I need to get through school that I don’t make time for other things. So I think its
just, take a step back, take a breath, you know, look around and see what’s going on.

Renee

p. 9- I do not know that, there’s no way, I can check and reflect, oh yeah, I did this
multicultural thing today, you cannot know that until you’ve achieved it. And I don’t
think, and since I’m not a teacher yet, that I don’t have this experience yet.
p. 9- Honestly, Carli. I think that I can walk into a classroom and do it today. I really do, but, there maybe some methods or some procedures or just learning about the school system that I need work on. Uhm, how am I becoming? As the flower grows, the flower doesn’t see itself growing, you know only later can you reflect on what’s you’ve become or how you’ve become. As far as MC, I have a lot to learn about it, you can’t in one class, say I’ve learned, here it is. It’s a life process, its not just something that’s just done in three weeks, you tell me, you’ve been doing this longer for me.

p. 13- I applied to go on the China trip.

p. 16- I want to go to the 702 club down there, I want to go to OPM.

Sarah

p. 2- it’s a constant process, it not like you take one course and be like, oh you know, I’m multicultural now, its an on-going process, it should go on for the rest of your life,

p. 2- My friends and I are highly political, and for the most part, I’ve worked for the Democratic campaign, my friend is actually or was an intern fro Harry Reid, so basically working for the Democratic side.

p. 3- There is this one word, and I never said until, I was in this class and my special ed class, and people were like, “don’t say that word” because its really bad, and I was saying, I don’t say that, but I was saying it up a storm.

p. 5- You know I am pretty thick headed, and I like to butt heads with people a lot, even if I don’t verbally do it, lately I’ve been trying to challenge myself, and to be open, try to absorb as much as you can, even if it starts with small steps, sometimes you have to acclimate yourself to new ideas to new concepts, but you know just really really trying to understand where people are coming from, when they say certain things, its been rough so far, I’m pretty sure, I’ll have way more incidents like that, it all a part of growing and learning, and I’m trying to be as open to that as possible, also the other things is if I catch myself doing something “silly”, I try and get rid of that habit in my life and calling other people on it. You know, just trying to figure out how to approach someone.

p. 11- I look for rallies and protests, I watch the news to keep up on current events, and really paying attention to what’s up, these are issues your kids are going to know about. I think restraint is something I’m also working on, I’ve been a person to bite my tongue, and one of my friends taught me valuable lessons about sometimes there are times when you need to be quiet and there are times when you definitely need to speak up. It’s been really hard for me. That really what’s next for me, conquering that urge to blurt something out that I probably shouldn’t in heat of the moment type thing, which is something I learned about a year ago. Especially, on Web-CT, I really had to think out my response so I didn’t sound like the people I was trying to respond to. And its really hard, especially when things happen on the fly.
Shawn

p. 2- So I’ve taken a more active approach, I’ve taken more of an interest in her stories as well, I’ve heard all my family, and her stories about her growing up in L.A and her dealing with a lot of things she dealt with while in jail. And I think along those lines, the way I look at it now, it all stuff that I can use in my future profession.

p. 3- I basically keep feelers out, for as much as I can, I keep my ears open, if I hear something that I’m not quite familiar with….if the environment is conducive to a conversation then I go ahead and jump into that, you know tell about this, if not, make a mental note, and look it up and ask someone to explain it to me. I don’t know if I go completely out of my way, I do like to read books, I talked to you earlier about teaching the Harlem Renaissance, doing enough research to be able to teach it.

p. 8- I would say that I’m doing my best, and I’m not sure if I am, I would need to be observed, and get an outside point of view. I think I am, where I am in my career, I am kind of tied to what I can teach, like umm, I’m kind of limited on the topics I’m permitted to discuss as far the materials I’m teaching. But I think when I get my classroom, yeah, I would very much consider myself a multi-, I would like to become a multicultural teacher, as far as the amount, I’ll be limited I’m sure during my first year, I’ll be stuck teaching freshman and so much of that is taken up with testing and proficiencies and stuff like that and grammar. But eventually, in my career when I get to a point where I can teach literature, I’m permitted to get in to a literature class, yeah, definitely, I would love to be a multicultural teacher. I would love to influence different types of literature in the classroom and not just same old dead white guys.

p. 9- Mainly, educating myself, I’ve been, I’ve gone through a period of life, where I’ve been told I have to read certain things, I haven’t has the opportunity to read a lot of things I’m interested in reading and so when I get to a point in my life where I’m not spending 80% of the time reading the books I’m told to read, I can maybe branch out my reading to other areas, and apply that to my classroom. The other step would be, umm, allow my students to speak.

p. 9- I would like to travel as well. You know I’ll have the summers off, so you that’ll be the perfect time for me to go and check out places like Mexico, Canada, Brazil, Columbia, all over the place, the islands, Egypt, Asia, Europe, Africa, I’ve always been curious about South Africa. I don’t why. So traveling.

p. 9- I’d like to think that I have a very open mind, as far as not blocking myself. That’s one of the main comments I got during my mid-terms is that I listen and I’m very receptive to advice and I try, I work hard at that, I shut up and listen... I’m doing as much as I can right now.

p. 11- But multiculturalism, in my philosophy I mean I always thought it was there but I didn’t put too much thought into it, actually, as far as the ideas and concepts of open-
mindedness and trying to be as much of model to them, as far as open-mindedness, and being open to new things, and generally wanting to learn about things as opposed to making up my own mind first about things, preconception, preconceptions, predetermined thoughts, but finding out about things before I make up my mind.

p. 12- Yeah, I know I need some more active work, but I’ve got so much on my plate right now, I’m just working on being a good teacher before I can fine tune it into the perfect place where I would it to be. So uhm, I will involve myself in researching, or, getting my Master’s Degree, I’m thinking about it.

p. 14- Well, eventually when I get to a literature state teaching, I have a feeling I’m going to have to start out teaching freshman English and sophomore. When I get to a place in my career, I would like to base it around multiculturalism, because I mean literature is that voice, you know that voice comes from culture and it plays a role, it plays a huge role. I would definitely like to make that a huge aspect of my teaching, especially when I’m doing literature. As well as when I do start off teaching English, uhm, I would like to draw attention to just not the written language, that would be the main point, but to the spoken languages and dialect, creole and pidgin, and Spanish.

p. 15- It was a nice refresher, I can honestly say that I’ve gotten lazy in aspects of multiculturalism, because I’ve had so much on my plate, so it kind of, I’m not going to say it get pushed to the back, but it gets kind of fumbled up with everything else. And in a perfect world, I’d be able to sit down and write perfect lesson plans, but it served as a good refresher for me.
APPENDIX E

SAMPLE ICG 280- VALUING CULTURAL DIVERSITY ASSIGNMENTS

Why? Paper Instructions

The purpose of this paper is to practice investigating alternative perspectives regarding why something is happening, looking particularly at perspectives of people of at least one cultural group other than your own. Identify something you have seen happening in an educational or work experience, in a past field experience/observation, or something in the community, that involves another racial group, lower social class people, a language minority group, individuals with disabilities, and/or gender, GLBT issue. It must be an event or occurrence that you do not understand. It should also be something that happens periodically rather than a one-shot event that may never happen again.

Topics for inquiry might develop from GLBT teen issues, oppressive stereotypes, white privilege, male privilege, class privilege, affirmative action, impact of the media on the representation of certain communities, juvenile justice/delinquency, teen dating violence/domestic violence, teacher expectations, socioeconomic class issues, issues facing English language learners, student tracking, and high stakes testing. Paper should not extend beyond 6-7 pages.

Exploratory Poster Presentation

The purpose of this project is to give students an opportunity to gain more knowledge about a social justice or multicultural topic. Students are to research social justice or multicultural topics that they wish gain more knowledge to help them become an effective classroom teacher. Each student will create a poster board to illustrate and inform the class about a given topic of their interest. This project will serve as your final exam. On presentation day(s), all students will display their posters for students to walk around and view, and deliver 3-5 minutes of statements telling the class the most salient findings and self-discoveries you uncovered during your exploration of your topic.

Topics may include GLBT teen issues, multicultural children’s literature, oppressive stereotypes, white privilege, make privilege, class privilege, affirmative action, modern-day/child slavery, critical literacy/pedagogy, media literacy, violence in video games, juvenile justice/delinquency, teen dating violence/domestic violence, heterosexism, teacher expectations, subject-specific multicultural curricula, critical deconstruction of Disney videos, religion/separation of church and state in the classroom, censorship of
books, hate groups and crimes, socioeconomic class issues, student tracking, gender, homophobia, exceptionalities, religion, bilingual issues and language.

Community Learning Experience

The purpose of this assignment is to give students an opportunity to gain first hand experience about cultural diversity in Las Vegas, NV. Completing a survey of news reports or other media sources are unacceptable for this assignment, you must go out and do something. All students are required to participate in an experience/events in the Greater Las Vegas community as an “outsider”- a group to which you do not belong (i.e.- people of color, white, working-class, upper middle/rich class or a non-Christian religion, or a Christian religion if you are not Christian, etc.) where you are perceived to be “one-up” or “one-down” to the community to which you provide service and/or observe.

Family History Research

Research your family history, paying particular attention to the roles, careers, and influence of women OR deculturalization (assimilation or acculturaiton) in your family’s history, migration, culture, specific traditions, and experiences in the United States. Describe your family’s ethnic heritage and the influence of your ethnicity on your family's past and present. When and from where did your ancestors come to this country? What are the family stories or traditions that have been handed down about those in your family? If you wish, you can bring photographs or a family heirloom to share. You are to write a paper not exceeding four, double-spaced pages, which explains the roles of women and/or deculturalization (assimilation or acculturation) in your family. Your family story will be shared with classmates in small groups. The purpose of this assignment is to give you an opportunity to explore your family history, paying special attention to the roles, careers, and influence of women OR deculturalization in your family history in a 4 page paper.

Transformation of Self Paper

Students will write a 4 page person essay identifying and critically examining a personal prejudice and how it impacts or might impact their educational practice. You must choose a prejudice from which you have some level of privilege. The paper will explore the origin and development of your prejudice; describe how your prejudice is reinforced and/or sustained; how it has been challenged or supported during your life, what you will do to work towards its elimination (plan of action); and what impact might your prejudice have on your career if it is not eliminated. Students must explicitly state their privilege and prejudice in the paper. Students will be evaluated on the extent to which the student chooses and describes with depth and complexity their prejudice, digs beneath the surface, and illustrates critical thought about how the prejudice impacts her or his work in education.
DEMOGRAPHIC PROFILE FORM

The following information will only be used to describe some characteristics of subjects who respond to this survey. DO NOT WRITE YOUR NAME ON THIS SURVEY. PLEASE ANSWER EVERY ITEM.

1. Gender [ ] Female  [ ] Male  2. Age: _______ years

3. To which RACIAL GROUP(S) do you belong: (Check One)
   [ ] Black (African American, Caribbean American)
   [ ] Brown (Hispanic American, Mexican, Puerto Rican, Cuban)
   [ ] Red (Native American, American Indian)
   [ ] Yellow (Asian: Chinese, Japanese, Vietnamese, Korean, East Indian)
   [ ] White (European: German, Irish, Italian, Scottish)
   [ ] Bi-racial/Multi-racial (Belonging to more than one racial group)
   Please specify which groups: _________________________________

4. Class Standing [ ] graduate [ ] credential [ ] senior [ ] junior [ ] sophomore [ ] first year

5. Have you participated in any multicultural experiences? (Please circle all that apply)
   [ ] Foreign travel YES NO
   [ ] Domestic travel YES NO
   [ ] Travel to another country YES NO
   [ ] Travel to another state YES NO
   [ ] Peace Corps volunteer/Staff YES NO
   [ ] Other (Please list and briefly describe below): ________________________________

6. Have you taken any courses which discussed multicultural themes or topics? Indicate number ________

7. How would you describe the student body at your university/institution? (Check One)
   [ ] Mainly one racial group
   [ ] Two major racial groups
   [ ] Many racial groups

8. How would you define your religious affiliation? (Check One)
   [ ] Buddhist
   [ ] Protestant
   [ ] Jewish
   [ ] Muslim
   [ ] Other (Specify) __________________________
   [ ] Not Applicable

9. How would you describe your religious denomination? (Check One)
   [ ] Liberal
   [ ] Rather Conservative
   [ ] Fundamentalist

10. Are you fluent (i.e., speak, read, or write) in a language other than English? (Check One)
    [ ] yes [ ] no
    If yes, please list: _______________________________________________________________

11. Social-economic Status [ ] Poor/Working Class [ ] Middle Class [ ] Affluent/Wealthy

12. Current Major __________________________

13. Current Minor __________________________
## APPENDIX G

### PARTICIPANT DEMOGRAPHIC TABLE

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<th>Participant</th>
<th>Becky</th>
<th>Jarrod</th>
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APPENDIX H

SAMPLE ICG 280- VALUING CULTURAL DIVERSITY SYLLABUS

Course Description: Per University of Nevada, Las Vegas course catalog, this course introduces preservice educators to microcultures which may include class, ethnicity, gender, exceptionalities, religion, language and age. Culturally appropriate pedagogical practices, dimensions of multicultural education, and educational implications of diversity as emphasized in a changing educational context.

Prerequisites: ICE 201, EDW 290 or ESP 200

General Course Objectives: The general course objectives are alignment to the National Council for Accreditation of Teacher Education (NCATE) perspective of multicultural education. This course provides preservice teachers with opportunities to acquire Knowledge, Performances, Dispositions, and Results from principals identified by NCATE, and the UNLV, College of Education. Students gain an understanding of the social, political, economic, academic, and historical constructs of ethnicity, race, socioeconomic status, gender, exceptionalities, language, religion, sexual orientation, age and geographical area (copies of principles are attached).

Knowledge:
K-12 classrooms across the nation are more diverse than ever, which requires classroom teachers to increase their knowledge about cultural diversity. This course is specifically designed to assist perspective classroom teachers to understand the value of multicultural education and how to use this knowledge to implement effective teaching strategies in diverse classrooms.

Performance (Skills):
Effective classroom teachers embrace cultural differences, increase their cultural knowledge and prepare a variety of instructional strategies to meet the needs of diverse learners. Accordingly, perspective teachers should be able to articulate and demonstrate an understanding of multicultural education concepts and issues. They must establish a positive classroom environment that nurtures a child’s talents and creativity to incorporate them into the learning process. This requires that the perspective teacher understand the dimensions of multicultural education and its influences in learning, examine self-awareness, attitudes and sensitivity to multicultural education as well as recognize the ways in which dehumanizing biases such as gender, racism, and prejudice.

Dispositions:
Perspective teachers should understand the importance of developing a caring and nurturing classroom where all students can and will learn regardless of ethnicity, race, socioeconomic status, gender, exceptionalities, language, religion, sexual orientation, and geographical area.
Required Texts:

Participation 15% Total Grade

Reading Logs, 10 logs @ 5 points each (50 pts. total)

The purpose of reading logs is to help you gather your thoughts from the readings to prepare yourself for participation in class. This is not a summary exercise, it’s about your reactions and reflections to the readings. This is an informal assignment in addition it helps to develop the practice of becoming a reflective practitioner. Feel free to use your reading logs to supplement your note taking in class. In a typed-document, following the heading format earlier stated in the syllabus use one of the following outlines to provide 5-7 statements/reactions that answer the following questions. Please cite specific paragraph/page # that you are referring to in your writing.

Prompts and Probes for Writing
- Describe reactions and/or reflections to facts, concepts, and/or ideas that have increased your awareness and/or challenged your beliefs, values, and attitudes.
- What did you learn or re-learn from this reading?
- Burning questions that I will ask my classmates and instructor to help me to clarify and gain a deeper understanding of the concepts, facts, and ideas from the readings.

DUE: See syllabus for exact dates.

Web-CT Participation, 25 points/week (50 pts. total)

During weeks 6 & 13, class will be conducted on Web-Campus. Each student is responsibility for full participation in each of the 2 discussions. In order to receive full participation, you will need to complete the required assignment and readings for the week and post a primary response to each reading by Monday @ 8pm. From Monday 8pm – Fri. 5 pm, you will need to read your classmates’ primary responses and reply with your own responses a minimum of 5 times. You will receive points for your responses only, and points for completing 75% of the postings. The VHS or DVD for each video are available at Lied Library, 1st floor Media Services Desk or your local video store.

For example:
“Mad Hot Ballroom” – Primary Response (3 pts.) + 5 Reply postings @ 3 pts. each (15 pts.)
Posting reading – 75% (7 pts.)
Total – 25 points

“Akeelah & The Bee” – Primary Response (3 pts.) + 5 Reply postings @ 3 pts. each (15 pts.)
Posting reading – 75% (7 pts.)
Total – 25 points
Individual Assignments 60% Total Grade

1. Family History Research 15%

Research your family history, paying particular attention to the roles, careers, and influence of women OR deculturalization (assimilation or acculturation) in your family’s history, migration, culture, specific traditions, and experiences in the United States. Describe your family’s ethnic heritage and the influence of your ethnicity on your family’s past and present. When and from where did your ancestors come to this country? What are the family stories or traditions that have been handed down about those in your family? If you wish, you can bring photographs or a family heirloom to share. You are to write a paper not exceeding four, double-spaced pages, which explains the roles of women and/or deculturalization (assimilation or acculturation) in your family. Your family story will be shared with classmates in small groups. The purpose of this assignment is to give you an opportunity to explore your family history, paying special attention to the roles, careers, and influence of women OR deculturalization in your family history in a 4 page paper.
DUE: Week 4

2. Transformation of Self Paper 15%

Students will write a 4 page person essay identifying and critically examining a personal prejudice and how it impacts or might impact their educational practice. You must choose a prejudice from which you have some level of privilege. The paper will explore the origin and development of your prejudice; describe how your prejudice is reinforced and/or sustained; how it has been challenged or supported during your life, what you will do to work towards its elimination (plan of action); and what impact might your prejudice have on your career if it is not eliminated. Students must explicitly state their privilege and prejudice in the paper. Students will be evaluated on the extent to which the student chooses and describes with depth and complexity their prejudice, digs beneath the surface, and illustrates critical thought about how the prejudice impacts her or his work in education.
DUE: Week 7

3. Why? Paper 20%

The purpose of this paper is to practice investigating alternative perspectives regarding why something is happening, looking particularly at perspectives of people of at least one cultural group other than your own. Identify something you have seen happening in an educational or work experience, in a past field experience/observation, or something in the community, that involves another racial group, lower social class people, a language minority group, individuals with disabilities, and/or gender, GLBT issue. It must be an event or occurrence that you do not understand. It should also be something that happens periodically rather than a one-shot event that may never happen again.

Topics for inquiry might develop from GLBT teen issues, oppressive stereotypes, white privilege, male privilege, class privilege, affirmative action, impact of the media on the representation of certain communities, juvenile justice/delinquency, teen dating violence/domestic violence, teacher expectations, socioeconomic class issues, issues facing English language learners, student tracking, and high stakes testing. Paper should not extend beyond 6-7 pages.

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***Each student must get permission for their chosen question from the instructor before beginning the assignment. A written description must be turned in no later than Week 8.
DUE: Week 14

4. Why? Paper Presentations 10%

In a round table format, students will get in small groups to discuss the discoveries, findings, and solutions explored in their papers. You will be evaluated on the intellectual and verbal articulation of your paper, as well as the dialogue you stimulate among your peers. Each student must prepare a one-page handout for use in small-group presentations.
DUE: Week 14

Group Assignment 10% Total Grade

1. Equity & Social Justice in Schools Presentation

Using the assigned week’s reading/chapter, a group of students will present a multimedia presentation to connect the reading/chapter to a contemporary issue, policy or relevant topic to teaching and learning in a K-12 school. Using the conceptual framework of the textbook, groups will present their topic to the class and initiate the week’s class discussion. Teams must: 1) research the latest literature on the topic, 2) develop a set of strategies for reforming the practice or policy, 3) create a handout to compliment the presentation, and 4) initiate conversation with the class. Handouts should include a summary about the issue(s) presented, a bibliography, and suggestions for future reading and research (books & websites).

Test 15% Total Grade

Test #1 – Final Exam.
REFERENCES


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The report of the AERA panel on research and teacher education (pp. 447-548).

Mahwah, New Jersey: Lawrence Erlbaum Associates, Inc.


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