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2010

Preparation in multicultural teacher education : perceptions of pre-service teachers and their professor in a teacher credentialing program

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PREPARATION IN MULTICULTURAL TEACHER EDUCATION:
PERCEPTIONS OF PRE-SERVICE TEACHERS AND THEIR PROFESSOR IN A
TEACHER CREDENTIALING PROGRAM

A Dissertation Presented
to
The Faculty of the School of Education
International and Multicultural Education Department

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Education

by
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San Francisco
Fall 2010

UNIVERSITY OF SAN FRANCISCO

Dissertation Abstract

Preparation in Multicultural Teacher Education:
Perceptions of Pre-service Teachers and their Professor in a Teacher
Credentialing Program

The purpose of the study was to research and analyze: (a) the similarities and
differences in pre-service teachers' perceptions of teacher preparedness for multicultural
education following the completion of a course in a teacher credentialing program, and
(b) the identification of major factors from the university professor's perceptions which
contribute to the preparedness of multicultural education with pre-service teachers. This
study adopted a qualitative design to investigate perceptions of pre-service teachers using
open ended-questions during one-on-one interviews with the pre-service teacher
participants and the professor of the course. The findings revealed that the perceptions of
the pre-service teachers demonstrated similarities in the importance of and need for the
learning and teaching of multicultural education. Their responses were alike in their
emphasis on building and maintaining a strong relationship between multicultural
education and the teaching profession. They also had similar perceptions involving the
instruction of multicultural education through the integrated component of family
involvement, or the home/school connection. The pre-service teachers also
recommended the incorporation of additional time to conduct more classroom
observations for the multicultural education course. This then led the

pre-service teachers to believe that the multicultural education course needed an increased weight in units for them to have more time for instruction. The findings from the professor's perceptions revealed the organization and implementation of the course. Her interviews gave a different outlook on the instruction of a multicultural education course, concluding with the urgent need for courses on multiculturalism in teacher education programs so that newer generations of teachers can meet the needs of an increasingly diverse student body. In this way, teachers can teach every child, in every classroom, at every school district across the United States.

This dissertation, written under the direction of the candidate's

dissertation committee, and approved by the members of the committee,

has been presented to and accepted by the Faculty of the School of

Education in partial fulfillment of the requirements for the degree of

Doctor of Education. This content and research methodologies presented

in this work represent the work of the candidate alone.

Marina Estupiñan   January 20, 2011
Candidate   Date

Dissertation Committee

Dr. Susan R. Katz   January 20, 2011
Chairperson   Date

Dr. Shabnam Koirala-Azad   January 20, 2011
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Dr. Sarah Capitelli   January 20, 2011
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ACKNOWLEDGEMENTS

I would like to take this opportunity to acknowledge the people in my life that have tremendously contributed in one way or another during the process of this dissertation. First, I would like to thank my mother, Margarita, for if it had not been for her story this dissertation would not have been possible. I am grateful she was so patient and understanding during this long and tedious process. Next, I would like to thank my sisters for always being there for me when I needed them. I cannot express how thankful I am to have such supportive sisters who are willing to help me in life, no matter how big or small. Francine, Marsha, and Elyse you are my best friends and I am so grateful to have such strong sisters, who are willing to stand by me through thick and thin. I truly could not have done this without your love and support over the years and words will not express how fortunate I am to have all three of you in my life. Also, to my compadres Marsha and Josue for all you have both done to encourage me through this process. I will never be able to thank you enough and words cannot describe how appreciative I am and will always be for the two of you. I would like to acknowledge my niece, Olivia and my nephews, Ethan and Joel, who will continue to motivate me to create social awareness through the topic of multicultural education and fight for the betterment of students in our school system involving educational equity. Lastly, I would like to acknowledge my better half, Omega. Throughout this long process, never allowed me to give up and kept me on track to finishing my dissertation, your continued encouragement and positive words gave me the energy to see this thing through to the end. To all my friends and family who believed I could do it even when I thought I could not. To all my professors that mentored me through this process, I am so glad they were there when I needed

advice. I would like to thank all the members of my dissertation committee, Dr. Susan Katz, Dr. Shabnam Koirala-Azad, and Dr. Sarah Capitelli, for all your hard work you did to get me though the dissertation process. But the most important acknowledgement I would like to give is to God for giving me the strength during the times when I felt I could not go on anymore. Thank you Lord.

Dedication

This dissertation is dedicated to my grandmother, Sara Estupiñan, for teaching me the meaning of what it is to be a true Chicana. She taught me three key lessons to live by: the ability to speak when someone tries to quiet me, the strength to stand strong when someone tries to defeat me, and the desire to follow my dreams when someone tries to discourage me.

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CHAPTER I

INTRODUCTION

The story of Margarita Zamora provides some insight into what the U.S. educational system was like before multiculturalism and multicultural education was formally established in the mid-1970s. Margarita was the daughter of Mexican migrant farm-workers who lived in California. Every year, she and her family would travel up and down the state, picking in the agricultural fields of the Californian valleys. Her parents told her when she was older she would attend school. Margarita loved the idea of going to school and dreamed about it often. Finally, in the fall of 1954, Margarita's parents told her it was time. She would begin kindergarten at the local elementary school. Margarita was extremely excited and woke up early, anxious with anticipation. She put on her dress and her shoes, both brand new and specifically picked out for the occasion. Her father drove her to the school, and while he drove, he felt the happiness radiating from his beaming daughter. Margarita skipped out of the car and into the classroom - much larger than she had imagined - and saw the teacher standing behind a desk. Margarita wondered what amazing things she would learn that day.

But when the teacher spoke, Margarita could not understand a single word she said nor did the teacher resemble her in any physical manner. Margarita was dark-skinned with dark brown eyes and possessed her father's physical characteristics. The Anglo teacher had light hair and pale skin, features that Margarita had never seen. Her teacher had no resemblance whatsoever to Margarita nor would she be able to identify culturally with the teacher. Margarita's mood quickly turned into sadness and confusion. For most of the day, the teacher lectured the class as a whole. But a few times, the

teacher spoke directly to Margarita. Margarita shifted uncomfortably in her seat, not

knowing what to do or say. She dared not speak, which would certainly only make things

worse. Perhaps there was a mix-up and this was the wrong school? Her dad never

stopped to ask for directions if he was ever lost. Or perhaps she was supposed to be in

another classroom? Strangest of all, the teacher called her "Margie," and so did the other

children. Yes, there had definitely been a big mix-up today, Margarita thought to herself.

At the end of the day, her father picked her up. She cried the entire way home, not

knowing why, on such a happy day, she felt so sad. Margarita was anxious to go home

so that she could see, feel, and experience things that were comfortable to her.

Every day during that first year of kindergarten, Margarita would come home and

weep. Her idea of school as a fun place turned out to be completely wrong. She didn't

want to go, but her parents made her, explaining that one day she would understand. She

trusted her parents, but that didn't make the experience any better. Margarita was not

allowed to speak Spanish, and whenever she "slipped," she was punished. The only safe

thing to do was to keep her mouth shut. Within a few days, she was completely silent.

She didn't say a word the entire year. Margarita adopted the same practice for the

following year, and the year after that as well. The first time "Margie" spoke in class was

in third grade and the language that came out of her mouth was not her own.

This is my mother's story as a Spanish-speaking, Mexican-American migrant

farm-worker in California's school system in the early 1950s. Once while taking a

Teacher Education course through a credentialing program at my university, one of my

professors assigned a project: ask your parents to describe their first day of school. My

first reaction to my mother's story was one of sympathy, only because this had been a

situation that could resonate within me. At a very young age, my mother knew the negative effects of only speaking Spanish. Therefore, my parents decided their daughters would be bilingual by the time they attended their first day of school. During the interview, one of the comments my mother made was that she did not feel her culture had ever been validated throughout elementary, middle, or high school. In fact, she had received quite the opposite message about her Latina culture day after day, which could be summed up in one word: dismissal. The majority of the teachers she had were White and there was simply no place for students of any other color or culture. However, my mother did recall a few high school teachers who were Latino and those teachers did acknowledge the students of color and the representation of their cultures.

The terms "multiculturalism" or "multicultural education" did not exist during those years. The connection between culture and classroom was not a concept that had been thought of, much less developed or implemented in our school systems. After this conversation with my mother, the realization as to why she chose the profession of bilingual educator – which she has been for the past 25 years – finally hit me. Her intention all those years of teacher was to create a bilingual learning environment where students were not afraid to speak their language with some type of repercussion, as my mother had experienced as a child. Margarita continues to teach to this very day. And where has she spent these two and a half decades teaching? In the same school district that she once attended as a child in the early 1950s. She ends the interview with this quote:

> I strive every day with every student to ensure they don't feel the isolation, hardship and inferior education that I had experienced, not ever wanting students to look back and know they disliked going to school because of the incompetent and inadequate teacher they might have received that particular school year. I

want my students to walk away with the confidence I did not get to experience when I was their age in elementary school and to be able to believe in themselves regardless of the negativity they may face because of the color of their skin or the language they speak (M. Zamora-Estupiñan, personal communication, February 2, 1999).

After this interview with my mother, I realized the actual experiences she had as a child in the U.S. educational system. My thoughts about education and its impact on children had substantially changed by the end of the interview. At that point, I was curious how far our educational system and the teachers in those classrooms had come, from the time my mother began school until our present time. I then began to wonder if the experiences that my mother once had as a child were not far from what some students experience today in classrooms, and if teachers still have similar attitudes and beliefs. My mother's interview shifted my educational paradigm, motivating me to begin my process as a researcher, investigating the awareness of multicultural education in future educators entering the profession. However, the goal of multicultural education is to benefit students and teachers who are in the actual classrooms.

J. A. Banks and C. A. Banks (2005) categorized multicultural education as a three-part definition: the first is a theory; the second is taking action to reform an existing educational structure; and the third involves steps to follow to implement multicultural education. Multicultural education creates a learning environment for all students to gain access to educational equity despite their culture, race, gender, ethnicity, or socio-economic level. An assumption of multicultural education is that a select group of students will receive a better quality of learning within their particular school in comparison to students who do not have a particular entitlement or position of privilege.

The reason for this educational inequality is racism and prejudice with different ethnic groups (Banks & Banks, 2005).

Multiculturalism is defined as a "nonhierarchical approach that respects and celebrates a variety of cultural perspectives on world phenomena" (Asante, 1991, p. 172). Over the past three decades, the phrase "multicultural education" is derived from the concept of multiculturalism, which there have been multiple definitions offered by researchers from the educational literature. The National Association for Multicultural Education (NAME) offers support to a wide spectrum within the educational community for the integration of a comprehensive, multicultural program. Many different ideas were extracted from multiple documents such as the constitution of the United States, the United States Declaration of Independence and the United Nations' Universal Declaration of Human Rights. These documents reinforce the necessity to prepare students regarding their duties and responsibilities within a pluralistic world for the benefit of social justice.

Also, the National Association for Multicultural Education distinguishes the leadership position schools will ultimately occupy in the establishment of beliefs and attitudes that are crucial for democracy. The validation of different cultures will also support pluralism among students, educators, and community members to combat all types of prejudice in our school systems and society, in order to uphold social justice through our democratic laws. As opposed to the political and economic interests that deplete our global society on a daily basis, such a pluralistic society will establish a global view and international community that will impact the world through positive

contributions geared toward productive and communal outcomes (http://www.nameorg.org/resolutions/definition.html).

<div align="center">Statement of the Problem</div>

According to Pettus and Allain (1999), due to the rapid increase of births along with the rise of the immigrant population, the enrollment in U.S. public schools has had a constant incline through the early 2000s, with an anticipated height of fifty million by the year 2014. In the year 2020, the projected percentages for minority groups within the U.S. public schools will total roughly half of the student population. However, teachers of color only make up a small percentage of the nation's educators, with only 5% currently in our school systems compared to 13% in 1987.

The U.S. Department of Education (2005) reported that 42% of enrolled students came from a racial or ethnic minority group in 2003 compared to 22% of the student enrollment in 1972, demonstrating a 20% increase in the population. One contributing reason to the increased enrollment was the increased Latino student population, soaring from 6% in 1972 to 19% in 2003, establishing the very first moment in educational history when the Latino student population surpassed the African American student population in the United States (http://www.ed.gov/news/pressreleases/2005/06/06012005.html).

Due to these changes in demographics and the substantial growth increase of cultural and ethnic groups, teachers and school administrators were faced with the obstacle to offer the highest quality of education, along with services to support the rapid growth of these diverse student populations. The schools began addressing the needs of these highly saturated areas with increased populations of student diversity. For instance,

they initiated the integration of multicultural curricula, the utilization of assessment tools that are sensitive to cultural diversity, staff development trainings for faculty and staff benefiting pluralistic schools, the hiring of additional external consultants specializing in multiculturalism, and an authentic incorporation of parent and community involvement for the empowerment of school culture (Sanchez, 1995).

The simple act of acknowledging diversity is just the beginning; it must also be validated within our society. All educators must be comprehensiveness aware and respectful of various ethnicities and cultural belief systems, brought forth from their students, for the actual validation of these values in the classrooms. Ideally with education as the vehicle, the true role of a teacher is to provide their students with the tools needed for an increased caliber of living and positive contributors of society. However, shifting the paradigm is vital yet difficult, when addressing teachers' attitudes and beliefs towards multicultural education and the instruction of students of color. From educational studies, data has shown a relationship between the attitudes and beliefs of teachers for the school success of student achievement with diverse student populations (Larke, 1990; Pettus & Allain, 1999). The problem that all too often occurs at schools is the lack of validation regarding what students bring to the academic table, creating a negative impact towards the fulfillment of school goals and objectives, which leads to low performing academic environment (Lucas, Henze, & Donato, 1990).

Groulx (2001) states that pre-service teachers may not be aware of their attitudes or beliefs involving multicultural education or realize their level of differentiated preparedness for instruction of diverse student populations: "[They] tend to have naïve, idealistic beliefs and have not explored their identities as members of a privileged White

race, which leads them to adopt a colorblind perspective, ignoring or denying the fact that ethnic or racial differences can have pedagogical implications" (p. 61). The importance of acknowledging other cultures and ethnicities is vital for the success of students, when a teacher comes into the classroom with negative, stereotypical assumptions it will only hinder the outcome of their success.

Due to the increase in diverse student populations in the United States, issues of multicultural education awareness are being addressed with future teachers who are entering the educational field. It is evident that a teacher is one of the main impacts on a child's life and can set an environment for success or failure. It can be counter-productive when a teacher has developed certain beliefs or attitudes about particular ethnic or racial groups and demonstrates those stereotypes to their students in the classroom. This point leads to the importance of multicultural education preparedness for pre-service teachers and how imperative it is for the success of all students, especially students of color. Teacher education programs are required to implement cultural diversity training for pre-service teachers, so they may examine their perceptions about multicultural education and different ethnic groups that may be represented in their own classrooms one day. This study conducted analyses of the perceptions of a professor identifying the contributing factors for the teacher preparedness of pre-service teachers within a teacher education program. Then, addressing the perceptions of pre-service teachers involving multicultural education course at the university level, the research findings reported the similarities and differences in the perceptions of the pre-service teachers after the completion of the course. The perceptions of the pre-service teachers were collected after the course and not before or during the academic quarter.

Background of the Study

In 2006, it was reported that the rapidly increasing rate of student diversity has begun to establish a very diverse ethnic make-up for the demographics of the United States (Meyer & Rhoades, 2006). As a result, there were highly saturated areas with populations mainly consisting of European-Americans, making it difficult to convey an authentic example of multiculturalism. The practice of multicultural education is often times interpreted by the educator allowing them to include a variety of activities for the students in the classroom. Many activities focus on specific times of the year, such as Black History Month during the month of February, Hispanic Heritage month during the months of September and October, or how various cultures have different celebrations during the month of December. Teachers may also create an international day at their school, allowing the activity to center on different ethnic foods from around the world.

One of the forefathers of multicultural education, James Banks (1988) has developed multicultural approaches towards the improvement of curricula and instruction of children. He describes the initial stage as the contributions approach, also known as the "Heroes and Holidays" approach (Lee, Menkart, & Okazawa-Rey, 2002), only allowing for the integration of specific mainstream heroes and holidays through the implemented curriculum. It is a teaching strategy that is used by teachers known as the Heroes and Holidays method for teaching multicultural education. The curriculum implements a yearlong multicultural lesson plan for the students, displaying month by month activities that center on a certain holiday, a hero, and a particular cultural event. Activities may include Chinese New Year and Martin Luther King, Jr. Day in January, St. Valentine's in February, St. Patrick's Day in March, or Cinco de Mayo in May, all of

which contribute to an unauthentic or superficial example of multicultural education. This method of instruction limits the exposure the students receive in regards to other cultural groups who have contributed to the events of our historical context.

Usually the heroes and holidays do not change from year to year; they are continuously introduced over and over to the students. The students only gain one perspective from the contributions approach, leading them to believe that one person or one event in history was the contributing factor to an entire time period. Involving the instruction of multicultural education, Banks (1988) states that curriculum improvement must move past the contributions approach for the promotion of critical thinking along with the inclusion of multiple perspectives from different ethnic and cultural groups for it to be most effective in the classrooms.

In an age of consistent transformation of our demographical population, the instruction and implementation of multicultural education are not only vital but should be mandatory. It has been reported that the U.S. population for public schools is at 40% with students that are not classified as European-American, but are identified as a diverse cultural group. According to statistical data from 2001, for every five students one has a parent born in a county other than the United States, and for every twenty students one child born in a country other than the United States (Vail, 2001). However, in 2003 the numbers increased in the public school population with a total of 42% of non-European Americans (National Center for Education Statistics, 2005). In one hundred of the biggest school districts in our nation, 54% reported a high percentage of diverse student populations (Schroeder, 1996). Cultural diversity became an increased factor among the school districts for mandating multicultural education. The initial step for this

implemented curriculum would be to first establish the definition of multiculturalism for the intended program.

The increase of diversity in student populations, along with the surprising decrease of teachers of color, created a disproportionate ratio of teachers of color to students of color in classrooms throughout the nation. Questions and concerns have risen that if the majority of pre-service teachers are White, then how well prepared are they to service the increasingly diverse student populations? The National Center for Education Information (2005) reported that the percentage of White teachers in the United States was 91% in 1986, increased one percent to 92% in 1990, and then decreased one percent to 89% in 1996. Between 1996 and 2005, it had decreased four percent to report a percentage of 85% White teachers for the nation in 2005. Currently, the largest percentage of pre-service teachers is White in comparison with the largest percentage of the student population reportedly being students of color. (http://www.ncei.com/POT05PRESSREL3.htm). Adding to the statistics, the percentage of European American board members increased to an outstanding 85% along with a 96% percentage of European American superintendents (Vail, 2001).

All too many times, teachers are under the impression that multicultural education is only for schools with highly diverse student populations; it is not intended for the school where the majority of the students are European American. However, teachers from around the country are witnessing dramatic demographical changes in their student enrollment and attendance rosters that consist of different ethnicities and cultures. Also, teachers and students must have awareness of a global perspective through exposure to various cultures and ethnic groups in order to function as global citizens. The unforeseen

shift in demographics now facilitates a new school reform of traditional teacher values from previous decades. The Eurocentric approaches for instruction are no longer applicable or effective for the demands of our growing population for our diverse student populations that are represented in our classrooms (Banks, 1991). The diversity of student populations has increased and multicultural issues need to be addressed with all students and not just students of color. Also, this same concept goes for all teachers, not just teachers who work in a school with an increasingly diverse student population.

Purpose of the Study

The purpose of the study was to research and analyze: (a) the similarities and differences in pre-service teachers' perceptions of teacher preparedness for multicultural education, following the completion of a course in a teacher credentialing program, and (b) the identification of major factors from the university professor's perceptions which contribute to the preparedness of multicultural education with pre-service teachers. The findings from the qualitative data from the conducted research established the importance of a multicultural education course for pre-service teachers enrolled in a teacher credentialing program.

Despite the fact that multicultural education has been addressed and largely noted for the required necessity of multicultural competency trainings among different professions, numerous organizations are still under the impression of a concept-based thinking approach utilizing a supplemental program for the established trainings. This usually has a one or two course requirement for that specific professional area that directly addresses areas of concern for those trainings (Nuttall, Sanchez, & Webber, 1996). This study was specifically directed at pre-service teachers and involved the

multicultural education requirements in a teacher education program. The educational literature on multicultural education then led to the questioning of its implementation with pre-service teachers and analysis of their perceptions, after the completion of a multicultural education course, as well as the professor's perceptions on contributing factors for teacher preparedness in the course.

Research Questions

The study examined the following research questions:

1. What are the similarities and differences in pre-service teachers' perceptions of teacher preparedness for multicultural education, following the completion of a course in a teacher credentialing program?

2. Which major factors are identified through the university professor's perceptions that contribute to pre-service teacher preparedness for multicultural education?

Theoretical Framework

Critical theory is the theoretical framework that supports this study of pre-service teachers' perceptions of their attitudes and beliefs towards multicultural education. Critical theory focuses on the importance of the educator and the significant role s/he plays in a classroom. Once the research was completed at the end of each designated quarter, it allowed pre-service teachers to critically examine their perceptions of multicultural education and how they will instruct the increasingly diverse student populations within their classrooms. Through critical theory, teachers can be the cultural tools that motivate their students to look at the world with a critical eye. This is why critical theory is so imperative for our pre-service teachers entering the educational field today.

Maxine Greene (1986) poses critical theory as a theoretical resource for questioning education, the representation of it in education, and how educators might interpret its actual meaning. She suggests that teachers need to implement and extend their collective imaginations, and she goes on to suggest,

> We might try to make audible again the recurrent calls for justice and equality. We might try to reactivate the resistance to materialism and conformity. We might even try to inform with meaning the desire to educate 'all the children' in a legitimately 'common school' (p. 440).

This quote demonstrates a clear understanding of how critical pedagogy is theoretically woven into the educational fabric of our communities. The examination of critical pedagogy and its relationship to education is one of great importance for teachers, who continue to educate students within the school systems.

A key theorist in the historical, social, and political development of critical theory was the Brazilian educator, Paulo Freire. Freire (1973) develops his examination of critical theory by describing how human beings will inherently connect to the world that surrounds them with the application of a critical eye. "Transcending a single dimension, they reach back to yesterday, recognize today, and come upon tomorrow" (p. 3). Freire discusses the unfolding of critical theory with human beings as active in the process, containing the capacity to individually self-reflect given the situation, circumstance, or activity in which they are engaged. Through the act of separation from the physical world, active human beings can begin to establish their place by examining their world critically and applying their critical eye to their reality. "To enter into" reality means to look at it objectively, and apprehend it as one's field of action and reflection (p. 105).

Freire (1973) proposes that human beings are able to critically relate to their world by objectively positioning themselves away from it, for the purpose of gaining a

different perspective. "Without this objectification, whereby people also objectify themselves, people would be limited to being in the world, lacking both self-knowledge and knowledge of the world" (Freire, 1975, p. 28). Critical theory allows a more in-depth examination of how relationships are ultimately connected with the observations of factual events. He (Freire, 1973) adds that persons with an understanding of their reality, and a trust in their own potential, begin to develop a hopeful outlook. "This new, critical optimism requires a strong sense of social responsibility and of engagement in the task of transforming society; it cannot mean simply letting things run on" (p. 13). Critical theory helps develop a critical consciousness, allowing people to engage in acts of transformation. Once the world begins to transform from the work in which people engage as a society, then a political, cultural, and historical consciousness begins to evolve through the "inversion of praxis" (Freire, 1975, p. 32). The practice in which the way society does things would be turned upside down, the social norms that are so to familiar with would be changed and represented by other meanings in the world. Continuing on Giroux supplements the concept of critical theory through his interpretation of it.

Giroux (1988) supports the extension of critical theory through an educational scope, identifying and labeling it as critical educational theory. He asserts that schools are becoming lesser and lesser instruments for social mobility and democracy, creating smaller entities of educational inequities within the school systems. Ideologically and politically, it is the major task of a critical educator to uncover how schools mandate the laws of capitalism through the act of privilege. He claims that privilege is embedded in the school structure in two ways: it is either interwoven ideologically or through a

materialistic form that can be visible both in school and society. However, both forms can be used for structural dominance and marginalization of students' ethnic, gender, social class, or cultural formations.

Giroux (1988) agrees with Freire in support of critical theory by establishing a theoretical foundation for people, especially teachers, so that all may witness and participate in the efforts of teacher practice to ultimately integrate a critical view for the transformational process. Giroux elaborates by stating, "Two elements of such a discourse that I think are important are the definition of schools as democratic public spheres and the definition of teachers as transformative intellectuals" (p. xxxii). In the effort to reconfigure the part of the educator, the teachers must begin by answering the more extensive questions pertaining to education. For example, what is the purpose of schooling and how do they view it as an educator?

In regards to critical theory in education, the representation of schools as democratic arenas should be devoted to social empowerment leading to student self-empowerment. Due to our capitalistic society, schools have become an extension of product marketing or institutions used for the campaign of international and national markets. Instead, schools must center on constructing spheres of public democracy, creating critical analysis with the integration of meaningful conversations and societal organizations. The transformative process develops among the students by establishing the concept of social responsibilities, a social consciousness, and a discourse to social justice. This discourse seeks to regain the concept of democracy, seen through a critical lens, for the movement towards the supports of social justice (Giroux, 1988). It is also imperative for schools to allow the investigation of the political discourse that dominates

the society, which all collective citizens live in as a whole, knowing all too often the potential dominate discourse which may lead to the infection of knowledge, epistemologies, teacher pedagogies, home/school connections, and school leadership.

Giroux (1988) furthers his explanation by expressing that teachers are the educational workers needed to form the students within the existence of the schools, stating that teachers must establish more precise critical pedagogies and structural frameworks which are vital for creating students as critical individuals. So, by establishing these teachers as cultural tools, they may work together with one another through research and writing to produce curricula and collaborate through empowerment. Teachers must require a high level of expectation from their students, if they expect them to become transformative, critical thinkers. As critical educators, teachers are to be committed to the empowering of students for the critical purpose of examining the world. However, teachers must realize that they are critical intellectuals that are there for the empowerment of their students in an effort to initiate a transformative change.

McLaren (1995) contributes to critical theory by concluding that there are still active critical theorists amongst the educational field, who band together to fight with the marginalized groups for the transformation towards social justice. The ultimate goal for critical educators is to instill in their students the power of critical thought, establishing and producing critical thinkers for the betterment of our society.

A main principle of critical theory through the use of critical pedagogy, explained by McLaren (1995), has been to ultimately confront the school systems that support the ideologies behind the economic, political, and cultural privilege that creates educational inequities amongst students. In the past decade, educational theorists started taking more

and more notice from the transition as to how schools functioned in the past to the current

replacement with enterprises for the favor of cultural and political agendas. In this day

and age within the educational context, schools are experiencing the classification of

students, distinguishing between the students who receive privilege based on their

gender, social class, economic level, and their race and those who do not. The political

and cultural enterprises are establishing means in the collection of human capitalism, and

lessening the social agencies for the development and empowering of the self and society.

   bell hooks (1996) shares how this goal of critical theory is also demonstrated in

Freire's (1973) theory, where the classroom represents a learning community for students

to contribute as a whole group, by establishing a full sense of responsibility in the

participation of their learning. The model is referred to as the "banking system of

education" (hooks, 1996, p. 40), referring to students not as active participants in the

learning process, but passive receptacles for ineffective teachers to dispose of their

educational waste. With the majority of teachers using this method, it is not the least bit

conducive for establishing a positive learning environment that focuses on a true

understanding of multiculturalism. Often times, students are more inclined to disengage

in the banking system for education, whereas the teachers are the ones who buy into this

generic style of teaching. Students are the reason for the introduction of multicultural

education; they are the ones who are more inclined to deal with the obstacles of it.

   hooks (1994) describes a correlation between critical theory and education,

centering on a transformative impact through the incorporation of multicultural

education. Although a modern emphasis has been placed on multiculturalism, especially

in the educational setting, the social interaction needed to create classroom learning

environments is still lacking. In order for the reflection of a pedagogical process to exist for the non-white societal groups, a pluralistic attempt to convey a respectful and honorable attitude toward these groups is required. However, teachers from every educational level, starting with preschool and ending with the university, must realize that the previous teaching strategies do not apply to this current population and will continue to be modified for that purpose alone. In referring to that exact idea, hooks makes a statement: "Let's face it: most of us were taught in classrooms where styles of teachings reflected the notion of a single norm of thought and experience which we were encouraged to believe was universal" (hooks, 1994, p. 35).

hooks (1994) continues by proclaiming that teaching strategies not only need to change for White teachers, but also for the non-White teachers who are in classrooms. Causing a negative outcome, teachers are concerned with the political innuendo associated with multicultural education. They fear they will not maintain their autonomy needed to teach in their classroom. With the incorporation of multicultural education, there are multiple perspectives on different techniques that will expose not only the students but the teachers to more than a single approach or specific perspective.

hooks (1994) realized quickly the impression Freire had left on her as she started her journey as an author. The powerful stance Freire took on the point that education was the pathway to exhibit freedom inspired her to establish strategies for the concept of "conscientization" (hooks, 1994, p.14). hooks transformed this concept into terms that focused on critical awareness and thinking, along with the purpose to specifically engage students' prior knowledge and the development of their academic growth as active learners in the classroom. She fostered the image that students are actively participating

in the learning environment and not just inactive recipients of the teacher's educational instruction. Through the utilization of education, the ability to attain academic freedom was constantly weakened by teachers because they did not support the act of students' participation in their own learning. Freire's claim to freedom and liberation can only be obtained when all contributing parties are active participants in the efforts of the educational settings (hooks, 1994).

In order to establish a fair and equitable school system, the thought of actually using a democratic approach to implement in our schools to create educational equity for students is one proposed idea. hooks (1994) suggests that creating the classroom setting with a democratic environment allows teachers to impose responsibility on their students as contributing participants toward an objective involving the pedagogical transformation of critical theory. As her experience as an educator, hooks can recall White educators expressing their concern about students of color who did not seem to have a voice that is heard in the classroom setting. All too often, White male students continue to project their student voices. Creating these democratic environments will allow students of color and White women to express themselves without reservation, no longer criticized as being intellectually inept by White students and teachers. hooks states that her students disclosed their personal experiences of many educators who are not interested in their voices. The implementation of multiculturalism and the disassociation of the dominant discourse will allow educators to center their efforts on the education of all students, regardless of gender, culture, ethnicity, or economic status.

hooks (1989) describes the importance of critical theory: "…if we cannot engage dialectically in a committed, rigorous, humanizing manner, we cannot hope to change the

world" (p. 25). Critical theory is crucial for the existence of the study; metaphorically, it is the small seed of knowledge, and from that small seed, roots will grow to keep it deeply rooted in the ground, so as not to wither, break, or die. Allowing the seed to grow into a huge plant filled with knowledge in turn creates other small seeds from that original plant to grow into their own plants of knowledge. This then creates a cyclical system for knowledge to continue to be transferred from one person (plant) to another person (plant). This metaphor is the simplest form to describe the purpose for this theoretical framework regarding the study. Critical theory was the small seedling planted to create a strong framework for the study to develop and grow into a bountiful wealth of knowledge.

Significance of the Study

Through its specific investigation of the perspectives of pre-service teachers and their professor on the teacher preparedness resulting from a multicultural education course, the study provided evidence of demonstrated similarities and differences in attitudes towards multicultural education. These findings allow the development of appropriate curriculum, instructional practices and strategies, and cultural responsive teaching methods for all students within a classroom setting. The study also identified main factors that contribute to teacher preparedness for multicultural education in the pre-service teachers, as contrasted with the perceptions of the course professor.

This examination allowed two separate analyses in the preparation of pre-service teachers in a multicultural teacher education course, providing not only the why from the pre-service teachers' perceptions but the how through the professor's perception. From analyzed findings involving the perceptions of the professor, the study examined the

contributing factors in the preparedness of the pre-service teachers for the multicultural education course taken in the teacher education program.

This study provided findings from the analysis of pre-service teachers' perceptions towards teacher preparedness involving a multicultural education course. It also provided the university with data regarding the preparedness of their pre-service teachers in the teacher credentialing program. Finally, the director and professors can use the findings: (a) for the benefit of curriculum development, (b) to provide instructional strategies for diverse student needs within their teacher credentialing program, (c) for the instruction of their pre-service teachers, and (d) specifically for the instruction and curriculum development of the teacher credentialing course titled "Culture, Family and Schooling."

Limitations of the Study

The first limitation of the study was that interviews were conducted only with pre-service teachers enrolled in a specific course and term through a designated university teacher credentialing program. The qualitative findings were only collected through the multicultural education course titled "Culture, Family, and Schooling" in this particular teacher credentialing program. There was not another course in the teacher education program that involved the collection of data through conducted interviews with pre-service teachers regarding their perceptions of the multicultural education course.

The next limitation was that this research only included the pre-service teachers who were enrolled in the academic school year for 2008-2009 in the multicultural education course titled "Culture, Family, and Schooling." This allowed the findings to be collected only with this specific cohort of pre-service teachers for this particular

academic school year. The data collection process did not allow the collection of interviews during any other academic year other than the 2008-2009 academic school year, the data collection process only occurred during these two quarters during that specific school year. The questionnaire was not administered during any other academic school year with other pre-service teachers other than the Winter 2009 quarter and the Spring 2009 quarter, which limited the number of pre-service teachers.

Lastly, the total number of pre-service teachers interviewed consisted of seven: six females and one male. This allowed only the one male to be interviewed during the data collection, with the majority of the perceptions being collected from females. Also, the ethnic make-up was unevenly distributed, with the majority of the interviewed participants identified as Latinas. Out of the seven pre-service teachers, four of them were identified as Latinas.

CHAPTER II

REVIEW OF THE LITERATURE

The vast knowledge and information on multicultural education can become endless at times for an educator. However, in order to decipher and distinguish between what was applicable to this study, particular themes for the existing research literature were established based upon their relevance and importance.

The first major theme that emerged was critical multiculturalism and its relationship with multicultural education, followed by the definition of multicultural education within our schools, including minor themes involving the historical background of teacher education. The next major theme involved the origination and establishment of multicultural education in teacher education programs. Included under this major theme were minor themes, such as the history of multicultural teacher education, NCATE (National Council for the Accreditation of Teacher Education) standards for multicultural education, the incorporation of multicultural education within the educational context, and the goals/guidelines for multicultural teacher education.

The third major theme included research findings from empirical studies on the implementation of multicultural education in teacher education programs. This theme centered on the educational literature and the implications for educational equity through multicultural education, narrowed down to two minor themes involving the importance and progress of multicultural education. The three themes emerged from the educational literature and provided support and background knowledge, creating specific interrelated connections between each theme regarding the topic of multicultural education and the teacher preparedness with pre-service teachers.

Critical Multiculturalism

Critical multiculturalism theory was created through a direct lineage from critical pedagogy by incorporating its theoretical framework along with the methodological foundation. This allowed critical pedagogy to create a cohesive connection with multicultural education involving the development of critical multiculturalism theory. Critical pedagogy has been very influential and instrumental in current developments related to multicultural education through the broader spectrum of issues involving political and socio-economic inequities. Educators of critical multiculturalism have begun, and further continue, to object and devote their supportive efforts to the ongoing social injustices among the economically disadvantaged, especially with marginalized groups that have been negatively affected by our capitalistic society (Giroux, 1997; Kincheloe & Steinberg, 1997; Kozol, 1991; McLaren, 1995; McLaren and Torres, 1999).

According to May (1999), there are main factors needed for the effective implementation of critical multicultural education within a classroom setting. The initial action is to critically examine 'civism' (p. 30) in our society, not focusing on the behaviors of an ethnic or cultural group, but by looking at the attitudes and beliefs of a good citizen. The main objective behind this concept is in regards to the notion that civism is not impartial and fair to all cultural and ethnic groups, subtracting the attention away from particular cultural groups and placing in on individuals to be held accountable for their own actions towards being a productive and responsible citizen. May goes to state, "civism as constructed within the so called 'pluralist dilemma,' which is not neutral, and never has been. Rather, the public sphere of the nation-state represents and

is reflective of the particular cultural and linguistic habitus of the dominant (ethnic) group" (p. 30).

May (1999) continues with the second important factor demonstrated in critical multiculturalism involves the recognition of different cultures. Often times, the underrepresentation of minority groups within the school context are configured by the dominant discourse to obtain and maintain the structural dynamics of power for the intended implementation of particular belief system set forth by the majority groups. May describes it as followed, "It is one thing, after all, to recognize and describe cultural differences as they affect the educational performance of minority groups. It is quite another to unmask the reproductive processes which underlie these and which lead the school to prefer certain cultural values and practices (those of the dominant group) over others" (p. 32). Therefore, the minority groups cannot possibly feel empowered, due to the fact that they are not allowed to create an existence involving a relationship of power through the part to whole concept.

The final factor for critical multiculturalism addressed by May (1999) is the reflective process to occur through the questioning and critiquing of the values and practicing beliefs of the dominant group. The ability to continue with this reflective process will allow for the transformative process to take over for the betterment of change with all cultural and ethnic groups throughout our society. Bhabha (1994) supports this concept by addressing it in a quote, "This involves a dynamic conception of culture— one that recognizes and incorporates the ongoing fluidity and constant change that attends its articulation in the modern word" (p. 33). Through these systems, cultural groups are developed and cultivated to exist in the dominant, mainstream culture. This

allows the different cultural groups to continue to breathe instead of becoming suffocated and ultimately non-existent in society.

Definition of Multicultural Education within Our Schools

The Definition of Multicultural Education

La Belle and Ward (1994) described how, throughout the past thirty years, the definition of "multicultural education" has continued to evolve through the diverse perspectives between the relationships of multiple social and ethnic groups, which have modeled their concept of it in various ways. For instance, the individuals who focus on equity for these relationships will distinguish themselves by just one definition in a particular sense, but there may be others who define themselves through the validation and implementation, using that as the main objective in their definition. When multicultural education inundated the school systems in the 1980s and 1990s, the definitions were open to such generalizations that gay, lesbian, transgender, and bisexual individuals, women, people categorized with special needs, and those who have experienced ageism were all included.

The definition of multicultural education began to then encompass a vast spectrum which seemed to focus on more of a collective definition. However, one that is out there for the defining multicultural education has been dominant among particular populations, such as cultural and ethnic groups. Banks (1979) expressed a concerned interest about ethnic groups in our school systems and the connection between multicultural education and ethnic intergroup relationships. For example, he describes two completely different opposing views: the ideology of cultural pluralism and the ideology of assimilation. In regards to the ideology of cultural pluralism, the capacity of

the participants to initiate assistance with a group's political and social struggle within the dominant discourse is important. Through the view of the pluralist, cultures are represented individually within the educational context, emphasizing dedication to provide expertise to uphold and continue the struggle in terms of acknowledgement and resources for the benefit of the group.

On the opposing side of the spectrum and the ideology of assimilation, the role of the school system is to implement and enforce this culture for these young adolescents, which will inevitably prepare them with the needed abilities and attributes to obtain success in our society. Banks (1979) suggests that educators of multicultural education must transition with a resolution to portray the global culture as including subgroups of ethnicities and cultures. In a society that would still be considered culturally divided, the objective is to focus mainly on ideology and break down the stereotypical attitudes that separate our different cultures. The goal would be to create a society that does not emphasize keeping our ethnicities disconnected from one another.

According to Gay (1995), the term "multicultural education" has developed numerous definitions over time, depending on the cultural attributes for different groups of diversity. However, other definitions direct their focus on the groups' social problems, usually groups that have been placed in an oppressive state by a dominant group through politically motivated power and the redistribution of financial resources. There are some definitions that limit their emphasis to groups of color; however, others will be relevant to all main groups that are not the norm of mainstream American society. Often times, the definition of multicultural education is limited to the characteristics of the school setting, despite subgroups at the school site, while other schools take initiative in the

direction of multiculturalism reform for all diverse settings, regardless of the local schools' characteristics. These diverse types of reform of multicultural education all have objectives that may range from filtering knowledge regarding people of color by using textbooks, to bringing awareness to the struggle of people of color, to revamping an entire school's design for implementing multicultural education, to – most importantly – reforming societal norms by making schools more culturally responsive to all diverse groups.

Gay (1995) explains that all of these different definitions of multicultural education do have multiple objectives that are similar when compared with one another. It has been agreed that multicultural education programs must contain various objectives, such as the identification of cultural and ethnic groups, cultural pluralism, the redistribution of opportunities and resources for equity for all diverse groups, and addressing political and social issues that are deeply embedded in our historical context of oppression of particular cultural subgroups. Theorists identify multicultural education as a viewpoint, an educational methodology of reform through the use of multicultural principles within certain subject areas of the school's instructional programs. Multicultural education will prepare, introduce, and enhance knowledge toward the celebration of cultural and diverse groups, particularly centering on being bi-cultural in our society. However, the school's policies and procedures must be reviewed and revised for the school's improvement to implement multicultural education programs.

Various multiculturalists have agreed that the effectiveness of multiculturalism is important and crucial for the existence of the society's structure. Therefore, it is important for educators to construct and develop their individualized definitions of

multicultural education under the broader definition of the multicultural umbrella. Within the context of their own classroom settings, they need to accommodate the needs of their diverse student population, instead of instilling multicultural education through a collectively outlined program that only addresses multicultural education through a generic format, not taking into account the students' personal experiences.

Gay (1995) continues on by stating that many multiculturalists have agreed upon the complex implementation of multicultural education. They believe that multicultural education will affect the dynamics of all education at each structural level, including curriculum and instruction, school administration, academic performance and achievement, counseling programs, and lastly but most importantly, the climate of the school. The promotion of diversity allows the door to be swung open for the opportunity to incorporate diversity throughout all educational levels. In turn, it will simultaneously create a culturally pluralistic sense of pride, together with an authentic understanding that diversity is a positive element of education.

Gay (1995) stipulates that the procedural steps to adopt for multicultural education in the school setting must be a reflection of multiple aspects, such as biligualism, racial representation, and traditions and norms of the cultural and ethnic groups within our international community. To establish a sincere comprehension of the diverse cultural groups, numerous approaches must be utilized along with a culmination of multiple content areas: sciences, social sciences, history, political science, humanities, and the arts.

For multicultural education to be fully implemented requires a paradigm shift in development and implementation within the educational process. The reason for the

required adaptations to occur within a school culture is the current existence of a mono-cultural, mono-lingual system derived from a Eurocentric, middle-class environment. Therefore, among several multiculturalists, there has been a general consensus toward the definition of multicultural education: "Multiculturalism requires simultaneous changes on multiple levels of schooling; these changes must be deliberate, long range, ongoing, and, most important, comprehensive" (Gay, 1995, p. 34).

Historical Background of Teacher Education

The research of La Belle and Ward (1994) examines the extensive transition in the past two centuries regarding the aspects with the relationships of multiple social and ethnic in regards education. The influence of sociopolitical and economic forces in the United States contributed to the formation of these relationships. It has been generally agreed upon that once World War I ended, multicultural education began its developmental process. However, minimal consideration has been given to the prior history of multicultural education before the historical timeframe of World War I.

The U.S. educational system was crucial during this specific time period in shaping this system through a contemporary lens which only focused its vision on multicultural education. During the early twentieth century, a dominant discourse was formulated on the relationship of groups and how mainstream education should address the needs of these relationships through supportive methods. For instance, accounts dating as far back as the nineteenth century demonstrated the turmoil between minority groups, dependent on ethnicity, race, socio-economic level, and religious background, regarding the curriculum-based instruction that was being imposed on their children in school systems by the dominant Northern European, Protestant discourse. This became

an educational emphasis for minority groups, motivating them over the past century to organize and protest this social and educational issue (La Belle & Ward, 1994).

The concept of multicultural education is not as relatively new as we think it to be; the ideas of multicultural education have been given different labels over the past decades within educational research. One main objective of multicultural education is the deconstruction of negative stereotypes for different ethnic and cultural groups and encouraging the dominant group to respect new immigrants arriving to the United States (Montalto, 1978).

According to La Belle and Ward (1994), throughout the 1950s and into the 1960s, multicultural educators specified that the content areas of the social sciences granted young adults from different cultural backgrounds the opportunity to create an academic foundation in hopes that they would mirror the dominant group. The initial reply to this issue concerned the perception of deficiency from the policies and procedures established by policymakers through attempts to provide the minority groups with implemented programs that would demonstrate their cultural deficit. The programs established a new set of principles, a sense of regulations, and other theoretical frameworks describing the deficiencies of their cultural values.

Sleeter and Grant (1988) reported the 1960s were a decade of imposed desegregation within our schools across the nation. However, during that particular timeframe, students of color were identified as not having acquired the culture needed to identify with the schools. However, there was an educational foundation set to reflect the cultural content that was filtered down to the students from the dominant discourse of the society. The policymakers then created programs such as Head Start, special education,

and compensatory education, which were implemented solely to counteract the

limitations and inadequacies of students of color. To the surprise of no one, the majority

of those classes were saturated with students of color, students whose socio-economic

status was at the poverty level, and students with both physical and learning disabilities.

La Belle and Ward (1994) shed some light on the issues of African American and

Latino parents expressed during the 1960s, which were publicly announced in a New

York City legal case. One major concern of the parents was the discrepancy between the

expectations they desired for their own children and what was actually occurring in the

schools that their children attended. In this particular case, the African American and

Latino parents protested for a school with a more community-based approach for the

benefit of their children. They wanted to see less input from the school administration

and more from parents of the community regarding class instruction.

In association with the Civil Rights Movement, other minority subgroups who

were exposed to the discrimination of institutional racism voiced their struggles publicly.

The minority subgroups that allied with other minority groups during the Civil Rights

Movement consisted of women, the disabled, the elderly, the economically

disadvantaged, and people whose first language spoken was not English. Due to the

outpouring of various minority subgroups, educators reacted through the expansion and

extension of multiethnic education. The paradigm shift from multiethnic education to

multicultural education was developed to accommodate the changes that were occurring

during that particular timeframe. In retrospect, the movement encompassed a larger scale

spectrum of different mini-cultures and the people who were classified in those groups.

Also, an emphasis was placed on the interrelationship between the micro-cultures, with

specific focus on gender along with racial, ethnic, and cultural issues (Gollnick & Chinn, 1994).

The research discussed the Civil Rights Movement and the involvement with multicultural education, bringing a transformed awareness of racism through the utilization of ethnic studies of the relationship between multiple social and ethnic groups (Gollnick & Chinn, 1994). One result was the ability of oppressed groups to redeem a sense of pride for their culture, ethnicity, and race. In turn, this created a need for ethnic studies programs, specifically emphasizing African American studies at universities and colleges across the nation. Once programs were established within these institutions, a domino effect led to implementation of these programs in secondary schools. Now, although these ethnic studies programs centered on different cultures and histories involving many ethnicities, the ultimate goal was to introduce a sense of awareness, cultural self-esteem, and pride for historical heritage. At times, the initial purpose was to include comprehension of the association between the dynamics of the "ethnic group" and the "dominant or majority population" (Gollnick & Chinn, 1994, p. 69).

J. A. Banks and C. A. Banks (2005) have also suggested multicultural education originated as a result of the 1960s Civil Rights Movement. One major task during this era was to eradicate levels of discrimination and prejudice demonstrated by public education, housing, and employment systems. For ethnic groups, such as African Americans and others, the Civil Rights Movement created opportunities that set forth a consequential momentum within educational systems. An influential impact required these institutions to recognize the historical context, traditions, viewpoints, and personal knowledge of these ethnic groups, which in turn would validate their ethnic existence.

These ethnic groups were mandating more teachers and school administrators of color be hired and employed within the school systems, positioning more role models with whom their children could identify within an ethnic or cultural perspective. These same ethnic groups did not cease with just this one demand, but continued to push for other areas of concern to be addressed for the improvement and implementation of the curricula in school systems. In particular, they believed that the developed communities in the neighborhoods around the schools should be allowed to provide input and feedback for textbook revisions. The revised textbooks would demonstrate an authentic reflection of the diverse populations of the United States and how their contributions impacted the fabric of today's society.

Due to the changes brought on by the Civil Rights Movement in the 1960s, educators and schools preliminarily responded to these social and political movements in a hasty manner with regard to the considerable lack of ethnic background knowledge required to develop insightful programs with effective courses. The organization and planning of unsound educational programs would not allow the institutionalized components to become fully incorporated into the educational school systems. Throughout the 1960s and 1970s, courses pertaining to one particular ethnicity, focused only on its holidays and other observed celebratory days, became the central theme for the topic of diversity in guidelines of school reform (Banks & Banks, 2005).

At the beginning of the 1960s, multicultural vocabulary started to emerge from the educational literature, words like diversity, cultural pluralism, and other phrases that pertained to cultural awareness within our society. However, the definitions gave limited autonomy towards the path of implementation with certain strategies and/or theories for

the practicum of education (Baker, 1979). As a result of the newly introduced terms in

the 1960s, the next decade took another direction for the description of the diverse ethnic

groups. In the 1970s, these groups were labeled as being culturally "different," but not

"deficient" (Sleeter & Grant, 1988, p. 37). The main objective of this concept was for the

beneficial instruction of different ethnic groups, beginning with the developmental

process for the cultural outline of the dominant discourse within the society, ultimately,

imposing this dominant, social outline by creating the transformation of the ethnic groups

by shaping and molding them into mainstream America (Sleeter & Grant, 1988).

However, one marginalized group in particular materialized as the leading

organization during the most substantial time of the socio-political reform movements

toward the latter part of the twentieth century. The women's rights movement generated

awareness for not only their group but for other marginalized groups that were

demanding equality and equity within our society (Schmitz, Butler, Rosenfelt, & Guy-

Sheftal, 2004). Just as ethnic groups had been discriminated against for countless

decades, so too were women by the dominant culture.

During the 1960s and 1970s, career opportunities, income salaries, and

educational equity were not on a level playing field for women in America. Women,

during this particular time in history, often experienced deliberate discrimination, which

continues to be prevalent for all women of color. The women's rights movement

articulated the impact of gender discrimination, and through the use of public forums,

revealed how it created a glass ceiling, placing restrictions on opportunities in a negative

and counterproductive manner. This movement focused on precise objectives for the

advancement of women in the workforce by establishing income equity, the placement of

women in administrative positions, the eradication of policies and procedures that treated women and other ethnic groups as second class citizens, and lastly, the deletion involving the stereotype of women as the main caregiver in terms of bring up children (Steinem, 1995).

During this movement, feminists began to investigate the correlation between women's rights and the rights of ethnic groups, including findings on how both groups faced similar inequities within educational institutions. Inequalities centering on the economically, socially, and politically inclined motives involving discrimination for these indirectly conjoined groups who were directly uprising together. Just as people of color were under-represented in the textbooks, women too became overlooked in these same published curricula. Feminists began to address the issue of the male dominant standpoint of our historical context. The viewpoints, which not only expressed the political but militant aspect, were addressing the concept that men had been the primary contributors to the sections of history that were published in textbooks (Trecker, 1973). The women's rights movement continued to demand that textbook publishing companies produce revised versions including the major contributions of women to our nation's history, along with the crucial positions assumed by women from national and international perspectives. Similar to the request of the ethnic groups, feminists were also requiring that women be employed and placed in leadership roles within the school systems where the overwhelming percentages of administrators were males, while women continued to remain in the positions of elementary school teachers.

For the past sixty years, huge gains have been made involving educational issues of human and civil rights through the Civil Rights Movement, but teachers and

administrators still must provide a strong effort with the increased degree of diverse student populations for the support of educational equity. One aspect of the Civil Rights Movement was the continued support with the integration of students in schools, allowing any student to attend any school; however school district boundaries may still indirectly maintain a level of segregation dependent on the location of where a student lives. The extra-curricular activities, resources, academic enrichment classes, athletic programs and booster clubs are run differently due to the parents of a school, the money donated by private donors according to the location of the school, and grants that schools may receive that are federally funded by the government. The concern is that many students whose schools are designated as low socio-economical income areas are not receiving the same resources as the students attending schools with a high socio-economic income status. The students from disadvantages areas are negatively affected because they are not receiving the same education as other students might be experiencing when attending other schools. These groups "have less power to shape the terms of classroom interaction [which] means that their likelihood of school success is reduced and the prospects of alienation and lowered aspirations are increased" (O'Connor, 1988, p. 2).

This nation is one that has fought for equality and feels very strongly for equal rights of each and every citizen, but more importantly the ability to enhance our quality of life for the betterment of ourselves. The main focus for our schools should be to produce students who will obtain the social, political, and academic abilities to function productively and positively within our society. A quote was taken from a study that was conducted from a high school in the U.S., the quote was from the president of the

Carnegie Foundation. He stated, "Opportunity remains unequal. And this failure to educate every young person to his or her full potential threatens the nation's social and economic health" (Boyer, 1983, p. 5).

The notion that every child is the same and everyone is to receive the exact same instruction in each classroom across the nation is not something that is productive for the teachers, administrators, parents, or the students. Students must receive differentiated instruction and different instructional strategies from the classroom teacher to allow them an equal opportunity to reach their cognitive and academic potential. In some areas of the country the demographics of a classroom could involve different ethnicities, languages, genders, and cognitive/social abilities. However, each and every student, regardless of their cultural, social, emotional, academic, or socio-economical level, is entitled to educational equity. All students are equipped to learn when given a fair and just education even though their teachers may not have the same ethnic or cultural background as their students (Gollnick & Chinn, 1994).

Implementation of Multicultural Education in Teacher Education Programs

History of Multicultural Teacher Education

An immediate effect when schools began to introduce desegregation during the 1960s was that they established an incorporated curriculum within teacher education that centered on multiculturalism. They also created institutions that provided professional development for educators who dealt with student issues resulting from a desegregated environment. The in-service teacher trainings were a sequence of workshops that included one-day trainings to weekly and monthly institutes. The professional institutes spanned various concepts centered on building community and school connections,

conflict resolution, relationships between various cultural groups, and addressing students from culturally and linguistically diverse backgrounds. However, one limitation for the professional development workshops was the tendency to provide a cohesive understanding of the entire components for the implemented focus with multicultural education (Ramsey et al., 1989).

Ramsey, Vold, and Williams (1989) stipulate that, with the utilization of Teacher Corps and other federally funded programs, there arose the opportunity to incorporate an internship with a required field-based approach. Many universities initiated a teacher-credentialing program within their college of education for pre-service teachers, centering on community involvement and targeting highly concentrated areas of diverse student populations. The only setback for the implementation of these programs was the number of participants who were receiving this curriculum. The only participants within these workshops were the students enrolled in the programs, so a mass educational reform for multicultural education did not result.

It became very evident during the 1970s that teachers developed a multicultural model for their classrooms. In 1977, the National Council for the Accreditation of Teacher Education (NCATE) revamped teacher education programs, creating revisions within their mandated standards to include a multicultural component. After NCATE began the reform process in 1977, numerous publications were written specifically to provide goals and guidelines for the purpose of supportive reform. The published guidelines created various models for teacher education preparation programs that were funded and included for the implementation of the NCATE standards (Ramsey, Vold, & Williams, 1989). Since the early 1980s, the majority of the citations involving

multicultural teacher education have critiqued the half-baked and shallow attempts to accommodate numerous teacher education programs integrated into their curricula to meet the NCATE standards and requirements. Researchers, authors, and professors have all taken the same international position regarding the increased demand for multiculturalism in all elements of the educational field; however, the wheels still need to be put in motion for a substantial change to shift the theoretical framework. They promote a more productive reform so teacher education programs can be implemented through an authentic multicultural perspective (Ramsey et al., 1989).

NCATE Standards for Multicultural Education

Multicultural education is an adopted, mandated requirement for the instruction of teacher education preparation programs as stipulated by the National Council for the Accreditation for Teacher Education standards (NCATE, 1977). It specifically refers to the policies and procedures within a university related to the faculty and staff, students enrolled in the program, resources and materials, and curricula and instruction for the integration of multicultural education. The reference citation (NCATE, 1977) reads as follows:

> 2.1.1   Multicultural Education: Multicultural education is preparation for the social, political, and economic realities that individuals experience in culturally diverse and complex human encounters. These realities have both national and international dimensions. This preparation provides a process by which an individual develops competencies for perceiving, believing, evaluating, and behaving in differential cultural settings. Thus, multicultural education is viewed as an intervention and an ongoing assessment process to help institutions and individuals become more responsive to the human condition, individual cultural integrity, and cultural pluralism in society (p. 24).

The adopted standards of the National Council for the Accreditation of Teacher Education (NCATE, 1997), placed into effect on January 1, 1979, created a huge growth

spurt for multicultural education in teacher credentialing programs. A national standard, distributed in 1997, demonstrated one multicultural education objective from the revised document: "Teaching reflects knowledge about the experiences with cultural diversity and exceptionalities" (p. 19).

Ramsey, Vold, and Williams (1989) state that the concept of stipulated terms is a key factor for the implementation of curricula and instruction for the topic of multicultural education within these teaching education programs. In order to spread awareness of multicultural education, it must be distributed through all avenues of education, such as workshops, seminars, publications, courses, professional development, classroom practicum, and other areas of field experiences. Multicultural education concepts may involve, but are not obligated to include, examples of the following abilities: (1) to encourage the skills that will analytically and formatively address sexism, racism, social justice, and gate keeping amongst minority groups in the United States; (2) to create a system for the explanation of beliefs and ideals; (3) to investigate the systematical structure of different ethnic cultures for the purpose of developing instructional strategies for teachers; and (4) to organize a uniformed foundation for establishing effective and appropriate teaching methods. Through these standards a foundation can begin to develop that demonstrates an implementation of multicultural education.

The Incorporation of Multicultural Education within the Educational Context

According to Bennett (1990), multicultural education is known as a model for learning and teaching transformation that is set on the foundational principles of democracy, with the intention to nurture cultural diversity through an international

perspective. Bennett describes multicultural education as "the movement, the curriculum approach, the process of becoming, and the commitment" (p. 98). He also establishes four specific pillars of multicultural education and states that cultural pluralism is the perfect atmosphere for a society defined through equality and respect for contemporary ethnic groups. These expected requirements differ considerably from the concept of "cultural assimilation," formally known as "the melting pot," where culturally and ethically diverse groups are demanded to strip away their customs and values to inevitably assimilate themselves into the existing dominant culture (p. 98). A broader view would allow a pluralistic society to maintain cultural beliefs and values, but with the intention of continuing a balanced and respectful co-habitation amongst all cultural groups.

Also, multicultural education has moved in the direction of becoming more inclusive within our school systems, through the efforts of many educators who promote this social reform by empowering their students to demand change within the school systems for the benefit of a better society. In the mid-1980s, Sleeter and Grant (1987) introduced a four-component typology for the distinction of different multicultural programs, which include a full spectrum of differentiated concepts and instructional strategies for students. Their four categories include:

1. *Teaching the Culturally Different.* Transitions students from various groups into the mainstream.
2. *Human Relations.* Helps students from various groups get along better, but avoids dealing with social stratification and fails to link the practical with the theoretical.
3. *Single Group Studies.* Teaches about specific groups to promote pluralism, but doesn't emphasize social stratification and doesn't pay enough attention to multiple forms of human diversity.
4. *Multicultural Education.* Reforms the school through appropriate curricula and materials, affirmation of all student's languages, staff changes, and so

forth, to promote cultural diversity and to challenge structural inequality (p. 422).

La Belle and Ward (1994) also stipulate that during the mid-1980s in the United States, the field of multicultural education was not supported directly by the federal government nor did it have a journal to create an outlet for communication on this topic. The result of this lack of support and distribution was a vast quantity of literature for the implementation of multicultural education but limited quality research for it. Many countries, such as Australia, England, and North American continent, began to make a shift on the subject of multicultural education amongst educators and within schools. These multicultural teachers described their educational goals as providing equality for all students, especially students of color. Multicultural education survived the non-supportive efforts from the federal government in the 1980s, but when it entered the 1990s, advocates for the multicultural movement continued to fight for their educational survival in the United States. Now they were not only faced with theoretical development, but more importantly the financial security needed to sustain themselves in the field of multicultural education. Although state mandates were invoked on the school systems, they could not financially maintain the requirements in the classrooms. Eventually district budgets began allocating funds for prioritized items, materials, and resources for their teachers.

Over the past couple of decades, many advocates for multicultural education have had to place tremendous efforts on receiving government funds for the implementation of their programs. Unfortunately, multicultural education has been reduced to competing with other school programs, e.g., programs for gifted students and other scholarly programs at a school site. One other existing obstacle from the conservative side of the

political platform was the substantial decrease of federal funding for minority groups along with the lack of economic advantage and political influence for these groups. The school systems in the 1980s were inundated with criteria for educating students with vocational skills and embedding family morals, instead of utilizing these academic arenas for the teaching and learning of social change and cultural diversity (La Belle & Ward, 1994).

Goals and Guidelines for Multicultural Teacher Education

In the educational literature, numerous books, articles, and journals have developed specific multicultural objectives for teacher education programs, extending the research with instructional goals and guidelines involving differentiated stages explicit for that sole purpose. Many identified with a certain type of method and had chosen the Sleeter and Grant (1988) process: multicultural education stressing the importance of human relationships through a social reconstruction approach. However, Ramsey, Vold, and Williams (1989) address different guidelines that are dependent on certain levels of implementation and a multicultural scope and sequence, whereas Banks (1977) accentuates the importance of teacher education programs to develop students' background knowledge of multiple ethnicities along with their responsibility to gain a perspective on multiculturalism. Banks describes five major types of knowledge to help students understand different multicultural perspectives: "a) personal and cultural knowledge, b) popular knowledge, c) mainstream academic knowledge, d) transformative academic knowledge, and e) school knowledge" (p. 39).

Preceded by Gay (1977), who describes and categorizes attitude, ability, and meaning as the main components in teacher education programs, Baptiste and Baptiste

(1980) identify eleven competencies that directly target multiculturalism, related to the concepts of rational, engaging activities, instructional goals, and assessments. The final multicultural approach by Grant (1977) expresses concern as to whether a multicultural view is well suited to a teacher education program with a competency-based approach focused on accountability and produced results. Recent literature has included multiple chapters or sections to address requirements, criteria, and preparedness for teachers in teacher education programs (e.g., Baker, 1983; Banks, 1987; Ramsey et al., 1989; Williams & De Gaetano, 1985).

All of the objectives and requirements have presented a broad band of issues, which are placed into a wide range of goals and guidelines. First of all, authors have deeply emphasized the need for future and present teachers to examine their own prejudices and stereotypes, to display a true dedication that addresses a practical sense of a social portrait, and to demonstrate a genuine understanding that all children can learn. Next, writers have also stressed necessary implementation of a multicultural perspective within the course content of a liberal arts program (Baker, 1983; Gay, 1977; Ramsey, 1989). Various goals provide ideas for teachers to acquire certain abilities to introduce and achieve a productive view of multiculturalism. However, Banks (1987) disagrees that course requirements must be tailored to offer students a significant framework for a comprehensive understanding of the existence and cultural presence of different groups of ethnicity. Gay (1983) argues that it is valuable to convey to children a multicultural point of view within our pluralistic society. However, in order to develop these prospective future teachers, resources, materials, and teaching methods must be adjusted for teacher efficacy.

Various writers (e.g., Hayes, 1980) provide details on certain strategies for communicating directly with the communities and families. Kohut (1980) brings up a concerned topic involving the best, creative ways to deepen the level of field experience with pre-service teachers in teacher education programs. One targeted objective in the development of multicultural education is to have teachers focus on the awareness of different cultural norms for various ethnic groups. Mitchell and Watson (1980) have identified numerous factors to bridge and sustain the relationship between the home/school connection. However, when teachers gain an understanding of a family's cultural background, traditions, values, and the student's learning style, it will create awareness for the teacher when the student steps into their classrooms. Banks and Benavidez (1980) explain an approach involving professional training on interpersonal skills, which is known to prepare educators who teach in schools with diverse student populations.

Teacher education programs established criteria and guidelines when multicultural education began its entrance into higher education. Klassen, Gollnick, Osayande, and Levy (1980) developed an inclusive resource titled "Guidelines for Multicultural Teacher Education," which promoted the structure and implementation of community involvement in university courses and programs. In turn, establishing a community involvement component requirement from the university administration which representing a commitment to diversity through an aspect of multiculturalism. Rodriguez (1983) describes an educational design developed for a teacher education program, through the facilitation of faculty, staff, and administrators, to integrate a multicultural teacher education program that is beneficial for the student and the

institution. Also, the program has a mandatory requirement to enroll and maintain

students from different cultural and ethnic backgrounds, so all students of color feel they

are represented at the university, as expressed in Grant, Sabol, and Sleeter's (1980)

article. The steps for accomplishing these multicultural goals are recruitment,

enrollment, maintenance, and modifications to the post-graduate level's policies and

procedures for the students. The objectives for the implementation of a multicultural

teacher education program must incorporate the life experiences, modifications, and

positive attributes of the pre-service teachers for the achievement of a specifically

designed program (Ramsey et al., 1989).

Teacher education programs are an essential component for the preparation of

pre-service teachers within our profession and must be valued and validated by a society.

Paulo Freire (1998) addressed the importance of critical pedagogy in teacher training

programs in a book titled *Teachers as Cultural Workers: Letters to Those Who Dare*

Teach. He writes:

> I am absolutely convinced that the educational practice I have been speaking
> about and whose beauty and importance I have frequently alluded to must not be
> prepared for on the basis of such motivations as these. It is even possible that
> some teacher training programs may have been irresponsibly seen as "slot
> machines" of sorts, but that does not mean that educational practice should be
> viewed as some kind of awning under which people wait for the rain to let up….
> (p. 33).

At times, more often than not, a teacher credentialing program may steer its

academic agenda for the benefit of high-stakes testing with the teachers they are

preparing for the educational and professional workforce. Pre-service teachers who

pursue such programs enter the field of education believing the primary goal is to foster

learning, creativity, and imagination, and teach students to become critical thinkers.

Future educators are shocked to find that these objectives have become modified in teacher education programs due to political and financial gain from the invested groups for the capitalistic sectors.

<div align="center">Empirical Studies on the Implementation of

Multicultural Education in Teacher Education Programs</div>

Tran, Young, and Di Lella (1994) studied student teachers who were enrolled in the teacher credentialing program at San Diego State University. Their study focused on the dismantling of stereotypes with diverse student populations through a teacher education program in a multicultural education course titled "Introduction to Multicultural Education." The data collection process occurred over one academic school year to include the fall and spring semesters at SDSU. For the student teachers who were enrolled at the university, the multicultural education course had been a prerequisite for the program.

For the collection of data, a total number of 55 student teachers participated in a pre-training and post-training survey. The participants were then categorized into age groups, with 77% of them in the 20-29 range, followed by 15% in the 30-39 age range, and lastly, 8% in the 40-49 age range. The study also included the gender and ethnicity of the student teachers; it determined 31% of the population was men, basically stating that out of the 55 student teachers, there were 20 males with the remainder identified as females. As for the ethnic make-up of the participants, 81.5% were identified as White, 7.7% Latino, 6.2% as Asian-Americans, and 1.5% classified as African-Americans. There were no reported percentages for the Native-American or Pacific Islanders populations in the study (p. 185).

Tran, Young, and Di Lella (1994) used a seven-point scale that focused on certain stereotypical attributes for three specific ethnic groups. The rationale behind the study rated African-Americans, Mexican-Americans, and Europeans, using a 26 paired item survey that was administered to the student teachers to gain their perceptions of these groups. The student teachers were given questions which, when answered, rated the different ethnic groups listed above. For instance, there would be an example of a Mexican-American in connection to the stereotype of either seeing them as sober and not abusing alcohol or as alcoholics and drug users. The student teachers rated the question on a scale; the scale consisted of a range from -3 to 0 to +3. If the student teacher did not rate a specific ethnic group with a stereotype asked in the question, then they marked a 0 on the scale. The survey was administered to the student teachers at the beginning of the course, which was during the first week. Then after the multicultural education course was completed, the student teachers were given a post survey during the last week of the semester. The students were asked to write their identification numbers on the pre-survey and the post survey.

During the course, the student teachers received established goals for student learning, such as critical thinking and problem solving for the reduction of racist attitudes and beliefs toward different ethnicities. The course objectives centered on introducing stereotypical views to the student teachers in class and creating communities with different ethnic groups when student teachers encountered these situations. Another objective consisted of drawing on the student teachers' backgrounds, opinions, and beliefs towards their perception of other races. The next established goal fostered long-term student learning promoting social justice to bring about social change. The final

goal involved the transformation of the student teachers into a resource to create social change in those communities. The course used technologies, tools, and materials to introduce and teach the content subject matter to the student teachers. The activities for the course included guest speakers, class discussions, and lectures from the professor on topics such as bilingualism, multiculturalism, race/racism, cultural identity, and stereotypical traits of different cultural groups. The student teachers also focused on demographical shifts within the different ethnic groups in their state. The assignments for the course included lesson planning for multicultural education, a cultural autobiography, group presentations, and multiple written assignments on effective teaching strategies for the instruction of diverse student populations (Tran, Young, & Di Lella, 1994).

The findings concluded that there had been significant change in the attitudes and beliefs of student teachers in relation to all three ethnic groups. There was change with the Mexican-American group, the European group, and the African-American group, involving their stereotypical traits from the perceptions of the student teachers. The study used two-tailed, t-tests with a significance level of .05 for the pre and post survey, with results that demonstrated four out of the 26 paired traits had a significant change with the European group, but the Mexican-American group led with the most change –five out of the 26 paired traits in the shift of the attitudes and beliefs with the student teachers' stereotypical perceptions. "Overall, the study also uncovered fifteen of the seventy-eight attitudes (26 for the three ethnic groups). The rate of change with 19.2% in all fifteen categories, creating a much higher expectation then one would expect due to random change" (p. 188).

Another research study by Vaughan (2004) examined "prospective teachers' attitudes and awareness toward culturally responsive teaching and learning" (p. 115). The research design was a quantitative approach using a survey and the integration of statistics as the established strategies of inquiry. The main point of the study was to measure pre-service teachers' attitudes and awareness involving student learning and multiculturalism in a teacher education program. The participants were a total of 71 students who were enrolled in a teacher education program through a school of education at a university. The student population for the participant sample size consisted of 92% Caucasian, 7% African American, and 1% Asian. For the student population according to gender, the female population was 92% with an 8% male population for the study. Also, the participants' level of enrollment spanned from sophomore to senior years in college. The majors the students had declared during the research ranged from Elementary Education, Special Education, Early Childhood, Middle Childhood and Montessori Education, with all pre-service teachers majoring in a specialized area of education.

The instrument used for data collection was designed from the research of Barry and Lechner (1995). This instrument measured the pre-service teachers' awareness of and attitudes towards teaching multicultural education. The survey consisted of a 43-item, 5-point Likert-type scale that measured various stages of agreement for the survey questions. The participants responded from strongly disagree, disagree, undecided, agree, and strongly agree on the survey. After the completion of the course, the students were asked to voluntarily complete two open-ended questions for the research.

For the results of the study, Vaughan (2004) reported 88.7% of pre-service teachers expressed that their teacher education courses had established teacher preparedness for the instruction of multicultural education and methods to use with the increased populations of student diversity. Pre-service teachers were led to incorporate a variety of instructional strategies for students' diverse needs found in classrooms across the United States. Also, the percentages for the pre-service teachers regarding the developed techniques needed to create that home/school connection with families from cultural backgrounds were as follow: the reported percentage of 47.9% of pre-service teachers were in agreement with the development of a home/school connection, while 35.2% of the pre-service teachers felt they were undecided on the subject. To conclude the study, the pre-service teachers demonstrated an interest in developing as a professional educator of multicultural education, resulting in a 78.9% of pre-service teachers who wanted to attend additional professional development trainings for the instruction of students from different ethnic and cultural backgrounds (Vaughan, 2004).

Vaughan's (2004) findings resulted in awareness of the increasingly diverse student populations in our schools and the imperative for implementation of culturally responsive teaching. Smith (1998) confirmed the importance of multicultural education for the validation of student identity through the promotion of self-directed, reflective learning for all students in regards to their own cultural experiences in the classroom. This method allows students to be part of the learning and teaching process and feel like active participants in the classroom.

Implications for Educational Equity through Multicultural Education

The Importance of Multicultural Education

Overall, much of the educational literature has been consistent with the reform movement in multicultural education for the purpose of reorganizing the nation's institutes of higher education, allowing all students, including middle-class, White males into the equation, to acquire the abilities, attitudes, beliefs, and knowledge base to live and co-exist with diverse groups from different cultural and ethnic backgrounds. Over the past couple of decades, the definition of multicultural education has been assessed by various theorists on the social movement so that all students are empowered in becoming culturally aware and active participants in a global society (Banks, 2001; Banks & Banks, 1995; Gay, 1995; Grant & Sleeter, 2001). The misconception of multicultural education is that its implementation is only for diverse groups from ethnic and cultural backgrounds. However, it is intended for everyone in the classroom, even in schools with mainly white student populations.

Regardless of the positive publications and supportive statements on multicultural education and its implementation with every student in the classroom, the misunderstanding that it is only to be used with students of color or students from diverse backgrounds is an image that does not seem to be erased easily from the minds of many educators and school administrators. Oftentimes, many teachers have implied there is not a mandatory need for multicultural education at their school, due to the fact that their student population consists mainly of White students with substantially low percentages of students of color. The curriculum and instruction of a multicultural education program is not a priority for their school because there are only few Latino, Asian, or African

American students who are enrolled in their predominantly White school district (Glazer, 1997).

According to Bennett (1990), the dire need for a reform movement in the schools across this nation has been a constant work in progress for political leaders, educators, theorists, and researchers over the past couple of decades. During the mid-1980s under the Reagan administration, a national reform for education began in response to the findings of a national report titled "A Nation at Risk." After this initial report, close to 12 other reports were published in support of national reform for the betterment of the nation's commitment to academic achievement and school excellence. However, what the reports did not include was the national mandate of educational equality for each individual student in every classroom throughout all school districts of our nation.

Educational equality will create equity for teaching to each student's academic potential, regardless of his or her gender, race, or socio-economic level. This concept of equality will demand that every student receive a proper and excellent level of educational instruction, and equity will be considered when school administrators and policy makers design policies and procedures. However, educational equity is not to be confused with educational equivalency, teaching all students with the same instructional strategies or expecting them to have had the same prior background knowledge throughout their learning, leading to the conclusion that the level of excellence for educational equity must exhibit an unbiased and fair structural system for the schooling of children (Bennett, 1990).

The research on multicultural education described one of the main objectives to foster the growth of students' intelligence, their interpersonal and intrapersonal skills, and the empowerment of their self. However, the success of these goals is dependent on the teacher's knowledge base, beliefs, feelings, and perceptions for the direct and explicit instruction of their students to offer educational equality as a whole. Therefore, it is imperative to address the multicultural issues surrounding the cultural and ethnic groups that have been denied access to educational equity in the schools systems across the United States (Bennett, 1990).

Progress in Multicultural Education

Banks (2002) states that multicultural education has been a prime factor in the development of contemporary curricula; in fact within the past 30 years, it has made its way into the public schools and institutions of higher education. Although it is still not the priority topic of instruction, it still is a contributing factor to curriculum and instruction for classrooms. Over the years, accusations and assumptions of multicultural education from critics have claimed there has not been a progression for the educational movement in the school and university settings in the development and implementation of the curricula. However, critics argue that a shift towards multicultural education would rapidly diminish the classics of American and European literature. The good news is that there has been more and more curriculum development in the content areas of Social Studies and Language Arts in elementary and high schools for the representation of students of more cultural and ethnic groups. Also, many high schools have implemented not only the required American classics, but they have begun to include literature from various authors of color for their designated curriculum.

Multicultural literature began to interject itself into the core curriculum of student anthologies for elementary and high schools around the 1990s (Garcia, 1993), which seems appropriate with a population of 35% students of color reported in 1995, for both primary and secondary schools in the United States (Pratt & Rittenhouse, 1998). Pallas, Natriello, and McDill (1989) estimated around 45.5% of the public schools will be students of color by the time we reach the year 2020.

The need for curricula to represent students is a vital component for instruction in classrooms, especially with the increased diversity of our student populations. It is so important for students to see themselves represented in the texts used. The connection between home and school is becoming more crucial, with parents wanting their children to be portrayed in the state-adopted curricula written for the textbooks. It is uplifting to know publishing companies are producing more and more multicultural textbooks for the classrooms. Curricula generally replicate the fallacies, aspirations, and desires of the dominant culture. As subdominant groups contribute more, textbooks will progressively convey their desires and aspirations as well as their myths and struggles. Textbooks will have to continue to exist in the market of a more ethnically diverse country. Because textbooks still reflect the curriculum in public schools, they will continue to be the main emphasis for developers of multicultural curricula (Banks, 2002).

From the existing research, this study established a scholarly foundation for multiculturalism and multicultural education, explicitly within a teacher education program. At times, the vast amount of literature that has been produced over the years provided more than enough supported material for multicultural education, its origination, and how it has embedded itself into our educational systems. However,

through the countless articles, journals, books, and educational literature, themes emerged to develop and eventually corroborate the purpose of this study. Empirical studies on the implementation of multicultural education in teacher education programs along with educational equity through multicultural education are vital areas to build upon that provide support for the rationale of the study.

Multiculturalism has evolved over time, both in theory and practice. The realization that inequities based on race and ethnicities in society are reflected in schools has called for a deeper understanding of how to bridge differences within the school context. The need for teachers to be aware of differences and to know how to utilize differences in creating curricula and pedagogy that is inclusive has called for explicit training and preparation for teaching in increasingly diverse settings. As a result, we have seen a rise in programs that deal with issues of multiculturalism within teacher education programs. Multicultural education was incorporated into the literature for teacher education programs, and a mandate was established to set precedence for the urgent need of multicultural education in teacher education programs.

Although the mandate has been in existence for the past several decades, few studies have explored the effectiveness of these programs in preparing teachers for increasingly diverse educational settings. There is also a gap between the theory and practice of multiculturalism. While much has been written about the significance of, the need for, and the value of multicultural education, few programs effectively train teachers to critically examine their classrooms and to respond appropriately to differences. This literature review points to the need for us to use these theories and studies in the actual training of teachers and to take this a step further by examining the effectiveness of

existing teacher education programs that claim to incorporate multicultural education in their teacher training curricula. By focusing on existing programs and documenting the experiences of pre-service teachers in these programs, we may be able to revise and create curricula for teachers that effectively prepare them for teaching students from diverse backgrounds.

CHAPTER III

METHODOLOGY

The purpose of this study was: (a) to investigate the similarities and differences in pre-service teachers' perceptions of teacher preparedness for multicultural education, following the completion of a course in a teacher credentialing program, and (b) to identify, through the university professor's perceptions, major factors that contribute to pre-service teacher preparedness for multicultural education.

Qualitative Research Design

The study used a qualitative research design for the purpose of data collection and analysis, which allowed for careful documentation of the perceptions of all participants involved. In general, qualitative research allows the researcher to collect open-ended, emerging data with the prime intention of constructing themes from the analyzed data (Creswell, 2003). Creswell (2003) described that the two principal components of qualitative research "are the constant comparison of data with emerging categories and theoretical sampling of different groups to maximize the similarities and differences of information" (p. 14).

This study adopted a qualitative design to investigate perceptions of pre-service teachers using open ended-questions during one-on-one interviews with the pre-service teacher participants and the professor of the course. In order to analyze their perceptions of multicultural education in a teacher education program, the interview data were transcribed and carefully evaluated for emerging themes and findings as presented in Chapter IV. The themes were labeled for the categorization involving the perceptions of the pre-service teachers and the professor of the multicultural education course.

Research Setting

The study was conducted at one of the 23 campuses of the California State University system. California State University, San Bernardino, located in southern California in the City of San Bernardino, is positioned on the outskirts of the city and located near the foothills of the San Bernardino Mountains. Student demographics for the fall semester of 2008 indicate that the student population was led by Latinos with 36.4%, followed by White, Non-Latino close behind with 31.1%, African-Americans at 11.8%, Asian/Pacific Islanders at 7.9%, Native Americans at 0.7%, and Other at 8.7%. The campus also has an international student population of 3.3% of the student body. In terms of gender, the female population was around two-thirds with 65% and the male population was just over one-third with 35% for the total population (http://www.csusb.edu/aboutCSUSB/FactsStats.aspx). California State University, San Bernardino is accredited by the National Council of Accreditation for Teacher Education (NCATE).

The teacher education department offers 24 teacher credentialing programs to include a multiple-subject track, a single-subject track, credentials in specialized areas, or a services field credential for students majoring in the field of education at CSUSB (http://www.csusb.edu/majorsdegrees/credentials/). The School of Education has a 95% rate of graduates who have received their teaching credential degree and who will obtain a full-time teaching position within a year after graduating from CSUSB (http://www.calstate.edu/teacherEd/docs/0506annualreport.pdf).

The above information was a major factor as to why CSU, San Bernardino's School of Education teacher credentialing program was chosen as the research setting for

this study. A professor at CSU, San Bernardino granted permission for the research to be

conducted in one of her teaching credentialing courses at the university. The research

began in a course titled "Culture, Family, and Schooling," which is a required course for

the multiple-subject teacher credentialing program. This university is on a quarter track

system, thus incorporating fall, winter, and spring quarters for the 2008-2009 academic

school year.

<div align="center">Research Participants</div>

A total of eight individuals participated in this study. Seven of the eight

participants were pre-service teachers who were enrolled in a multicultural education,

teacher credentialing course titled "Culture, Family, and Schooling," within the School of

Education at California State University, San Bernardino. The eighth participant was a

tenured faculty member who was the professor of the course where the pre-service

teachers received their instruction in the teacher education program. The seven pre-

service teachers who participated in the study were involved for one complete academic

quarter, either winter or spring, within the academic school year of 2008-2009. The

winter quarter extended from January to late March and the spring quarter was from April

to mid-June. At any time during the data collection, a participant had the option to

terminate further participation in the research study.

<div align="center">Data Collection Procedures</div>

Interviews

The research procedure consisted of interviews with the pre-service teachers who

were enrolled in the multicultural education course. The eight interview questions

addressed the first research question, which guided the pre-service teachers during the conducted interviews.

Research Question # 1: What are the similarities and differences in pre-service teachers' perceptions of teacher preparedness for multicultural education, following the completion of a course in a teacher credentialing program?

The primary source of data for this study was individual interviews with the seven pre-service teachers from the multicultural education course, enrolled in the winter or spring quarters. Of these seven interviews, six were conducted face-to-face and one over the telephone because of physical distance. After the completion of the course, each pre-service teacher was interviewed once during the data collection process. Eight questions were used to direct the interviews in order to gain their perceptions of multicultural education. Four participants were enrolled in the winter quarter and three in the spring quarter of 2009. The questions in the dialogue were open-ended and asked after the completion of the course (See Appendix A).

Finally, the researcher continued with conducted interviews with the professor of the multicultural education course. The questions were asked in a general sense but became more specific as the interviews progressed. The interview questions with the professor differed from those asked the pre-service teachers' questions to address the second research question.

Research Question # 2: Which major factors are identified through the university professor's perceptions that contribute to pre-service teacher preparedness for multicultural education?

Four one-on-one interviews were conducted with the professor of the course, two during the winter quarter and two during the spring quarter. The interviews were used to gain her perception of the pre-service teachers towards multicultural education. The professor was asked open-ended questions that centered on the syllabus and content of the course, the organizational structure of the course, the ideology supportive of the course outline, and the activities/ assignments of the course.

Data Collection

Upon attaining official permission from CSU, San Bernardino, the director, and the professor of the teacher education program, I attended the first class session in Winter 2008. At this class session, I introduced and explained the logistics of the research and distributed the consent letter to the participants in the "Culture, Family, and Schooling" course. On a voluntary basis, the research process started with the collection of interested participants for the winter quarter and then the spring quarter of the 2009 academic school year. Data were only collected from participants who voluntarily participated in the research. After identifying students who were willing to participate in the study, I conducted one interview with each of the participants during one academic quarter period, either winter or spring.

The instructor for the course was also interviewed during both the winter and spring quarters, pertaining to multicultural education and its implementation within the course. A total of four interviews were conducted throughout the duration of the research: two interviews in the winter quarter and two interviews in the spring. The professor addressed various topics during the interviews, such as the definition of multicultural education, her experiences as a professor teaching the course, and the

university's policies and procedures. On questions that pertained directly to the course, "Culture, Family, and Schooling," the professor focused specifically on the content of the course, the curriculum and instruction, and the professor's ideology introduced and implemented for the course framework (See Appendix B).

At the end of each academic quarter, the participants voluntarily participated in either a face-to-face interview or a phone interview with the researcher. Six out of the seven interviews with the participants were conducted face-to-face, and the one remaining participant participated in a phone interview due to fact that her commute was too long in distance to attend the CSU, San Bernardino campus. The conducted interviews took place only after the completion of the multicultural education course with the pre-service teachers. Each participant was asked a total of eight questions during the interview (See Appendix A). However, the participants were given the option at any time to decline a question during the interview. The interview questions were designed to gain the perceptions of the pre-service teachers towards multicultural education involving teacher preparedness through the teacher education program.

Figure 1. Data Collection Timeline

■ The first column explains the university quarter time frame for the data collection.

■ The second column describes the procedural steps congruent to the first column.

■ The last column explains a monthly and yearly overview for the data collection.

University Quarter:	Procedural Steps:	Time Frame:
Fall Quarter 2008	Step 1: Obtained permission from the Director of the Teacher Credentialing program along with permission from the professor of the course in the credentialing program through the School of Education at CSUSB.	December 2008
Winter Quarter 2009 First Class Session	Step 2: Attended the first class session and presented the pre-service teachers with a consent letter explaining the study.	January 2009
Winter Quarter 2009 Two separate interviews took place with professor of the course over duration of the Winter 2009 quarter. Winter Quarter 2009 Last Class Session Following the completion of the teacher credentialing course titled "Culture, Family, and Schooling."	Step 3: Conducted two separate face-to-face interviews with the professor from course titled "Culture, Family, and Schooling." Step 4: Interviews were conducted one-on-one with each individual pre-service teacher, a total of four from the Winter Quarter 2009.	February-March 2009 April-June 2009
Spring Quarter 2009 First Class Session	Step 5: Attended the first class session and presented the pre-service teachers with a consent letter explaining the study.	April 2009

Spring Quarter 2009 Two separate interviews took place with professor of the course over duration of the Spring 2009 quarter.	Step 6: Conducted two separate face-to-face interviews with the professor from the course titled "Culture, Family, and Schooling."	April-May 2009
Spring Quarter 2009 Last Class Session Following the completion of the teacher credentialing course titled "Culture, Family, and Schooling."	Step 7: Interviews were conducted one-on-one with each individual pre-service teacher, a total of three from the Spring Quarter 2009.	July-September 2009

Data Analysis

Recorded and transcribed interviews were carefully analyzed, and the

transcriptions were coded based on continuous emerging themes. Coding is a procedure

of organization and identification of the written data into "chunks" prior to analyzing the

significance of those "chunks" (Rossman & Rallis, 1998, p. 171). The coding process

proceeded with consistent, considerable thought for the data analyses of the interviews

with the pre-service teacher participants and the professor of the course.

The collection of data included audio-taped transcriptions from the interviews and

course materials from the professor. The coding process began by carefully analyzing the

findings from the interviews with all participants, and the themes that emerged from the

transcribed interviews were identified and placed into two different categories: the

perceptions of the pre-service teachers and those of the professor.

The second step involved the organization of the emergent themes. The initial

phase in the organizational process was arranging the major themes according to the

interview questions (See Appendix A). Each numbered question was coded according to pre-service teachers' responses with a designated color. For example, the pre-service teachers' responses were all highlighted in yellow for question number one on the questionnaire, green for question number two, pink for question number three, and so on until all seven of the pre-service teachers' transcribed interviews were highlighted for all eight questions on the questionnaire. The coding of the data continued with transcribed interviews from the professor.

According to Creswell (2003), "the themes should display multiple perspectives from individuals and be supported by diverse quotations and specific evidence" (p. 194). The coding process continued with the classification minor themes to minor sub-themes within the major themes of the study. Once the major themes were analyzed and coded, the data analysis extended itself with minor sub-themes, adding further in-depth interpretation from the transcribed interviews of the seven pre-service teacher participants. The professor's interviews led to an analysis of the qualitative data findings for the study by coding transcribed interviews for the organization and identification of major themes and minor sub-themes. The analysis of the perceptions of pre-service teachers and the professor are presented in Chapters IV and the conclusions in Chapter V.

Protection of Human Subjects

The role and responsibility of the researcher were to fulfill her complete obligation to protect the rights of human subjects. The initial step was to complete an IRBPHS (Institutional Review Board for the Protection of Human Subjects) application at the University of San Francisco, which is concerned with the protection of volunteers in research projects. The application required an extensive explanation of the protection

of the human subjects who participated in the research. Once the application was

approved, the department granted permission to conduct data collection. A consent letter

(See Appendix C) to the participants informed them of the project and their volunteered

involvement, prior to conducting the research. The consent letter notified the professor

and pre-service teachers in the teacher credentialing course of the roles and

responsibilities of their participation in the data collection throughout the university

quarter. The written consent form also verified participants' permission to conduct the

research study, allowing interviews for the purpose of data collection. The professor and

the pre-service teachers were given a signed copy of the consent letter on behalf of the

researcher.

The data and research records (i.e., field notes, audio tapes, and transcribed

interviews) were secured in a locked filing cabinet in the researcher's office, only

accessible to the researcher during the data collection process, excluding people such as

the instructing professor, the pre-service teachers enrolled in the course, and the director

of the teacher credentialing program for the university. The Institutional Review Board

for the Protection of Human Subjects (IRBPHS) reviewed the application and granted

approval for the study of human subjects (See Appendix J).

Background of the Researcher

I have been an educator for the past decade, an aspiration and goal I received from

my mother, who believed education critically opened your eyes and mind to the world

around you. My mother is a bilingual teacher and has been for the past 30 years. One

aspect of having a mother as an educator was that as a child my mother instilled in me,

along with my three sisters, the importance of education and the obligation to serve our

community. This is why education is so prevalent in our family; my mother and her four daughters, myself included, have chosen the profession of education. As an educator, I have had many opportunities to contribute to my community. My first teaching position was as a second grade teacher and I enjoyed every year in the classroom with my students. The elementary school where I was employed was named Cesar Chavez Elementary School, with a student population that was 99% Latino, located in the same city where both my parents were born, raised, and to this day, still live. Ironically, my mother and her parents were migrant farm workers and had protested thirty years prior in the fields of the Coachella Valley with the activist Cesar Chavez. So, for me to have worked as a teacher at Cesar Chavez Elementary School was an evident act of progress made possible directly and indirectly by social activism for the obtainment of educational equity.

However, since then, I have been given other opportunities to participate and collaborate within other educational avenues, such as working for our local County Office of Education on a state-awarded grant to service our migrant students and their parents so that they would become exposed to a college campus culture. This particular project was implemented with the purpose of creating college awareness in the migrant population. It allowed me to work specifically with migrant student and their parents, creating a network of resources that pertained to questions regarding college preparation and admissions.

Another professional experience I have gained is my work as an adjunct faculty member at our local community college. Due to the low transfer rates among our Latino population from a community college to a four-year university, I found the position to be

very rewarding as an educator. Often times, Latino students do not have anyone that they might be able to identify with at the college level, but when they see a Latina professor, they are more likely to respond without any hesitation or reservation.

Through my experience in a doctoral program, my profession as an educator has been enhanced by a global perspective. As a doctoral student, you are asked many times what your research is going to be or the topic of your project. For the first few years in the program, I unfortunately still was not able to specifically identify my dissertation topic once my courses were completed in the program. However, I did realize I wanted to investigate multicultural education and its social, historical, and political connections to our public school system in California.

The first time I was introduced to the topic of multicultural education was in a course I had taken while studying for a masters' degree at California State University, San Bernardino. I remember the professor asking the students to choose a topic and then create a class presentation on the topic. I immediately knew I wanted to investigate the subject of multicultural education. Therefore, I began my research and presented the topic to my peers. My professor was pleased with my topic and enjoyed the presentation; however, I remember the presentation became very controversial amongst my peers. At that time, I did not realize why the topic was so controversial and why so many of the students in the class disagreed with the topic. After the class ended, I forgot the faces of the students who were in my class, but I never forgot the negative comments they expressed during my presentation. Years later, to my surprise, I had no idea that one class presentation would lead me to my path at the University of San Francisco's department of International and Multicultural Education.

Now as a researcher, I have the opportunity to extend my role as an educator by conducting and contributing to the world of educational research. Through the University of San Francisco, my responsibility as a researcher allowed my research data collection at a university campus setting. This granted me the opportunity to return to my alma mater of California State University, San Bernardino to conduct and collect data for my research study. I attended CSUSB as an undergraduate to receive a Bachelor of Arts degree in Liberal Studies. After graduating with my B.A., I went on to receive my Multiple Subject Teaching Credential as a requirement to teach in the state of California. Then I received a Master of Arts degree in the specialized area of Reading and Language Arts and finally completed a second Master of Arts degree in Curriculum and Instruction.

As a graduate of CSUSB and as a student who attended their School of Education's teacher credentialing program, I think back on what I was taught by my mother and the concept of "serving the community that once served you." In my position as a researcher, I was able to conduct research with this institution to establish new data for the university and their teacher credentialing program in the specialized area of multicultural education. After speaking with the director of the teaching credentialing program about permission for the research project, she concluded she was interested in obtaining the conclusions of my data collection for the benefit of her program. In retrospect, I never would have imagined the initial place that introduced me to the issue of multicultural education would be the exact place I conducted actual research for my dissertation, and for that, I am extremely grateful as a researcher.

CHAPTER IV

FINDINGS

This chapter presents an overview of the data findings that addressed Research

Question #1 and Research Question #2 of the study. A qualitative analysis was

conducted of the perceptions of pre-service teachers and their professor regarding teacher

preparedness for multicultural education in a teacher credential program. For each

individualized research question, the findings categorize the data based upon conducted

interviews with the participants for the study.

Overview of the Findings

The study examined teacher preparedness from an analysis of pre-service

teachers' perceptions towards multicultural education in a teacher credentialing program.

Analyses were drawn from interviews with the pre-service teachers from the course

"Culture, Family, and Schooling." Interview questions (See Appendix A) were used to

examine pre-service teachers and their perceptions towards multicultural education after

the completion of a teacher credentialing course. The findings of this data were

organized and identified as themes and sub-themes based on the similarities and

differences in the pre-service teachers' perceptions. Interviews were also conducted with

the professor from the course to gain her perceptions towards the contributing factors

involving the teacher preparedness of pre-service teachers.

Research Question #1:

What Are the Similarities and Differences in Pre-service Teachers' Perceptions of

Teacher Preparedness for Multicultural Education, Following the Completion of a

Course in a Teacher Credentialing Program?

All seven participants, six females and one male, were pre-service teachers
enrolled in the course "Culture, Family, and Schooling." Four identified themselves as
Latino, one as Asian, one as European American, and one as Other (See Figure 2). Of
the seven total participants, four were enrolled during the academic quarter of winter
2009, and three were enrolled during the academic quarter of spring 2009.

Figure 2. Informational Chart of Interviewed Pre-service Teachers

Participant's Name:	Ethnicity	Age Group	Prior Courses Taken That Addressed Multicultural Education	Hrs. of Instruction from Prior Courses That Addressed Multicultural Education
Olivia	Latina	20-25 Yrs. Old	None	0 hrs.
Angela	Latina	20-25 Yrs. Old	None	0 hrs.
Myra	Latina	35-45 Yrs. Old	None	0 hrs.
Monique	Latina	35-45 Yrs. Old	None	0 hrs.
Hakim	Asian	35-45 Yrs. Old	None	0 hrs.
Betty	European-American	20-25 Yrs. Old	1 Course	10 hrs.
Lynn	Other	35-45 Yrs. Old	1 Course	10 hrs.

The "Culture, Family, and Schooling" course used the same syllabus (See
Appendix D & E) for the winter and the spring quarters and required the same
assignments, texts, materials, and resources from the professor. Students were required
to submit two observational reports, a PowerPoint project, quizzes, and a final exam.
They were also assigned the same course texts and reading materials, which included
three books: *Lupita Mañana* by Patricia Beatty (1981), *Roll of Thunder, Hear My Cry* by
Mildred Taylor (1976), and *A Jar of Dreams* by Yoshiko Uchida (1981). The curriculum
also included a journal article titled "Management Strategies for Culturally Diverse
Classrooms" by Ken Johns and, lastly, the *Handbook for the Multiple Subject Credential*

Program (see Appendix H).

Pre-service Teachers' Knowledge Base of Multicultural Education

Prior to Enrollment in the Course

This section focuses on pre-service teachers' perceptions of their own knowledge base and awareness of multicultural education prior to taking the teacher credentialing course. The first interview question addressed the pre-service teachers' perceptions and their background knowledge of multicultural education. The intention of the interviews was to capture their understanding of the concept of multicultural education without any prior course instruction from the professor. The pre-service teachers expressed their multicultural knowledge through their own personal experiences before attending the course at the university.

Confidence in Own Ethnic Identity but Less in Other Cultures

The three Latina participants all expressed that they were aware of their own culture or ethnicity, but they were not informed of other cultures or ethnic groups. These pre-service teachers all had similar responses to the questionnaire regarding their knowledge base of multicultural education. Angela, Olivia, and Monique responded that they were confident about their own culture, but when it came to other cultures or ethnicities, they felt they were not as knowledgeable and lacked exposure to a variety of ethnic realities.

Olivia commented on how she was familiar with her culture, but did not feel confident in explaining other cultures or cultural events.

> I think that I was more knowledgeable on my own El Salvadorian culture. But I wasn't really aware of the Native American culture, the African American culture, and I'm not Mexican. Um, like, um, Cinco de Mayo. I don't celebrate that holiday. My friends that are not Hispanic would be like "Why aren't you

celebrating that? Why aren't you going out?" And it's kind of like, ah, that's the Mexican culture. It's Hispanic but it's not a part of my culture (Interview with Olivia, Tuesday, April 28, 2009).

Angela also discussed the fact that she felt confident about her own culture growing up as a minority in the United States. She felt proud of her heritage and had taken various classes on her Mexican-American ethnicity. However, she did not feel the same about other cultures.

> I felt very confident growing up with my culture and the life I've had as a minority being that I am Mexican-American. I know multicultural education was important and so I knew the historical facts based towards on my own ethnicity (Interview with Angela, Wednesday, May 13, 2009).

Monique described her personal experience in terms of her knowledge base of multicultural education. Monique had similar confidence in her own ethnic background but questioned her ability to teach about other races and backgrounds.

> I think I felt pretty confident with myself and the culture I am from, which is not so much a minority anymore being from the Mexican culture; there are a lot of Hispanics from my experiences. Although I am not really sure I would not have be able to explain neither multicultural education nor being able to relate to different cultures (Interview with Monique, Wednesday, September 16, 2009).

In all three cases, the participants believed that having a multicultural understanding and orientation meant having a sense of awareness of other cultures and ethnic backgrounds represented in a class setting and that theirs alone would not be sufficient for teaching with a multicultural orientation.

Knowledge Base through Exposure to Various Cultural Backgrounds

Two of the participants explained their knowledge base of multicultural education was dependent on exposure to various cultural backgrounds. Two pre-service teachers, Myra and Betty, spoke of their level of understanding and awareness of other cultures and backgrounds. As Myra stated,

> I felt somewhat confident because I grew up in Orange County during a time where there was a lot of diversity already and not just with two different cultures, but several cultures. The church I attended also was extremely diverse and I got exposed to a lot more than what most Hispanic kids did growing up. I interacted with a lot of kids who were from other cultures and became friends with them as I was growing up in the area that I lived in at the time (Interview with Myra, Tuesday, June 9, 2009).

In Myra's case, her church was central to her exposure to a variety of cultural backgrounds. However, one participant, Betty, answered the question through a more academic approach. She attributed her knowledge base to another course at the university.

> I didn't really have another course that dealt specifically with multicultural education and the teaching of students. I did take a course called "Race and Racism" and I took it about two years ago and that was more about the psychology behind race and racism, so that was my background in the subject before the class. Besides that class, I had not taken any other multicultural class (Interview with Betty, Thursday, September 24, 2009).

> Prior to the course, these two participants felt their level of knowledge was affiliated with their own experiences within their culture. In both cases, external influences, such as a church or academic course, were given as the source of awareness.

Knowledge Base through Prior Educational Experience

The two remaining participants, Hakim and Lynn, gave responses that reflected their knowledge base of multicultural education due to prior life experiences. One participant commented on the 13 countries he had traveled to over the years as a martial arts instructor. Hakim stated that without that opportunity, he would not have been able to experience other cultures, visit other countries, or know different languages from all over the world.

> Living in Southern California you deal with all the different backgrounds. I've also traveled to about 13 countries and forty states throughout the U.S. so I've had a lot of exposure to different cultures. Also, I teach martial arts and I've taught in

Germany, France, Japan and Mexico dealing with different languages. I'm aware that there's a difference in the way cultures respond to individuals so I felt pretty comfortable going into the class (Interview with Hakim, Wednesday, September 30, 2009).

Lynn commented on knowing other cultures and languages through her experiences while working in corporate America, prior to switching her profession to teaching. She had worked in this type of environment for numerous years, interacting and engaging with people from different countries and ethnicities. She was thankful for her prior job experiences because she felt they prepared her for the students she would one day serve. Her awareness to validate the students' cultures and ethnicities would be a huge part of her teaching with the children in her class. As a future teacher, her exposure to other cultures was an asset because she thought it was unfair for a teacher who will one day work with diverse student populations to never be exposed to different cultures or ethnicities. She commented on the question by describing her knowledge base:

> I felt I have acquired a knowledge base of multicultural education, prior to the course. I was give the chance to work in corporate America for many years and I felt I have gained a lot from working all those with different people from different countries. I was constantly aware of all the various ethnicities and always paid attention my cultural surroundings in that environment. I am glad I got to have that exposure, not like some people who never experience that type of difference in society. Many teachers begin to only experience another culture when they start teaching. I think that is unfair for the students they will one day teach (Interview with Lynn, Monday, June 1, 2009).

In regards to this particular question, the pre-service teachers commented that they had some level of knowledge base concerning the topic of multicultural education prior to the course. The pre-service teachers may not have been familiar with the correct terminology or the concepts involving multicultural education but no pre-service teacher expressed that they were not aware of different ethnic or cultural groups in our society before the enrollment of the course.

Pre-service Teachers' Knowledge Base of Multicultural Education

Following the Completion of the Course

After completion of the course "Culture, Family, and Schooling," the participants that were interviewed discussed their new knowledge base of multicultural education. Once the course was completed by the pre-service teachers, the responses reflected the level of change about their knowledge base of multicultural education. They described their experiences in the course and how they had impacted their knowledge of multiculturalism.

Gaining Confidence in Multiculturalism through a Deeper Understanding of Self and Others

One of the seven pre-service teachers, Lynn, described her experience with the course and how her knowledge base involving multicultural education had shifted immensely since the completion of the course. She expressed how much more confident she felt after she took the "Culture, Family, and Schooling" course.

> Much, much more confident due to the class discussion, the lectures, the class activities and assignments all contributed to my cultural awareness. Not one hundred percent yet but I definitely have a better grasp and understanding of the different needs and the different values, the different beliefs and the different structure systems within each culture and what they require, what their traditions might be that I wasn't aware of yet. More so, learning that I really need to understand each culture, so therefore when I have a class of students, whenever that may be, maybe take from their home language survey what their background and culture is and then do research into each of those cultures so that I understand those students and their need. I think further going to the parents and talking to them and saying, okay, what are your beliefs for your culture and what do you want your students to learn or not learn. So, it definitely has given me a greater understanding (Interview with Lynn, Monday, June 1, 2009).

Lynn's perception of her knowledge base of multicultural education had increased tremendously after the completion of the course; she had increased her knowledge of

other cultures, different beliefs systems, and different structural systems within the

educational system. She became familiar with parents of different cultures through a

home/school connection strategy, teaching her how to build and sustain relationships

with the parents of her students through family involvement, regardless of their culture or

ethnicity. Lynn felt all the class sessions contributed to developing her knowledge base

of multicultural education. All the class discussions, class lectures from the professor,

and course assignments contributed to the shift in her background knowledge of different

cultures and ethnicities, bringing about a multicultural awareness that she had not had

prior to enrollment in this course.

Angela conveyed a similar response to Lynn in regard to investigating the

students' language from the school's home language survey:

> I feel that I know a lot more knowledge on multicultural education because not
> only was I able to learn about my ethnicity but other cultures as well, such as
> Asians and African Americans through the books we read in class, for example,
> *Roll of Thunder*, *Hear My Cry*, and *A Jar of Dreams* from the syllabus (See
> Appendices D & E). These would be books you could read with your students to
> teach about other cultures. Also, having a home language survey for each student
> that will be in my class, to be filled out by the parent to gain an understanding of
> what the home language is spoken at home by the student and the parents. The
> survey gives information on the student that is placed in their cum file that will
> help me as a teacher to understand my students and how to better service them
> (Interview with Angela, Wednesday, May 13, 2009).

Both Lynn and Angela realized how they would be able to utilize the home

language survey for the benefit of the students in their classes. They felt the survey

would give them an idea of the demographics of their student population, which in turn

would provide them the opportunity to address the cultures and ethnicities represented.

This way, as new teachers, they could look at the home language survey and

automatically know what languages were spoken in the home. Angela felt more

equipped at setting up her classroom with her students and also addressing parents from different cultural and ethnic backgrounds from a multicultural perspective introduced in the course.

The two pre-service teachers felt they had gained a deeper understanding of multiculturalism through the learning and teaching of other cultural groups but also from their own cultures as well. They were able to understand the context involving the existence of other cultures within our educational system and how their formulated cultural stereotypes can impact the instruction of their own students in the classroom. Also, they understood that coming from a different culture may develop a barrier with parents of the students in their classrooms and that they must make a conscious effort to break down that invisible, cultural barrier.

Hakim expressed his perception on how his knowledge base of multicultural education had increased as a result of the course, stating how the course supported his perceptions on the beliefs and attitudes about students in his class.

> After taking the course, I felt that it supported my beliefs and also made me better aware of the little details. For example, if somebody is Vietnamese, they might not have the same beliefs that a Japanese/Asian would have, even though they're from the same part of the world. Also, the way they've grown up and their life experiences, one has to have compassion for what they've experienced and dealing with as an individual so you don't hurt them or just being sensitive to certain topics or discussions. So, relating to the individual and it's very important to see how they respond, the body language and their emotions by watching the whole class (Interview with Hakim, September 30, 2009).

Hakim said in his interview that the course had supported his beliefs and he would now pay more attention to differences between cultures. He demonstrated an increased awareness by identifying ways of being culturally sensitive that may not be obvious at first, such as avoiding topics and discussions that would offend someone from another

country or the importance of paying attention to a student's body language and facial

expressions to see how she or he might react to certain situations in the classroom.

Recognition of Stereotypes and Cultural Difference

Myra responded to the question, "How competent do you feel with your

knowledge base of multicultural education following the completion of this course?"

She began by acknowledging her perceptions of stereotypes regarding different cultures

but not being able to identify the difference between a stereotype and the authenticity of a

culture. She also conveyed that she needed to develop her knowledge of multicultural

education not only inside, but also outside the classroom. Through this awareness, she

would then be able to become more sensitive to the students and their cultures when they

enter her classroom. Myra did say she tried to disassociate from the negative stereotypes

from the media concerning different cultural groups.

> Marina: How competent do you feel with your knowledge base of multicultural education following the completion of this course?
>
> Myra: I think it's changed in the sense that I feel I need to grow and learn more, not only in the classroom but outside of the classroom. I need to pay more attention to things that you kind of take for granted with students in the classroom. For example, when we were talking about the Hmong and how such a difference there is within cultures and how you really have to pay attention. I try and pay attention and learn more so that way maybe once I get into the classroom I'm a little more sensitive to the students and their needs.
>
> Marina: So, before you would just clump them into general categories or you just did not realize that there was a distinction between the different ethnicities or cultures?
>
> Myra: I don't know so much about clumping but there is just such a variance of so many different cultures, not just cultures, but cultures within the cultures. And if you're not in tune with a lot of that or you're not keeping up and you're not educating yourself, then you're out of sync with your ability to be in sync with them. I have always been one to kind of want to stay away from the news, but it's an important part of being a teacher. Personally, I don't like to listen to the news because I don't want to listen to all of the negative stereotypes because there is so

much of it, but at the same time I do try and put on NPR (National Public Radio). I really try and stay away from the negative media out there, but with NPR, you can get a really good sense of what's going on with other cultures (Interview with Myra, Tuesday June 9, 2009).

Myra realized there had been some change in her perceptions of her knowledge base of multicultural education. She felt it would be important to be sensitive to the needs of the students from other cultures, when it came time for her to teach in a classroom. She recognized the importance of paying attention to the cultures in the classroom, not to just teach every child with the same teaching strategies she was taught as a child but to validate and incorporate the cultures of the classroom all year long with her students. In addition, she felt it important not to allow negative attitudes and stereotypes about represented cultures to be brought into her classroom.

Enhanced Awareness of Multicultural Education but Need for Classroom Practicum

Monique and Betty communicated their perceptions regarding their knowledge base and how it had shifted after they had completed the multicultural education course. For example, Monique expressed:

I have gained some knowledge of multicultural education. The same knowledge is probably in my knowledge base but won't be used until I am actually in a situation that will require a multicultural background. When I am in a classroom, I will most likely remember what I learned to be used with the students for that purpose (Interview with Monique, Wednesday, September 16, 2009).

Monique's perception was that she had increased her knowledge base of multicultural education but would probably not access that information until she taught in a classroom setting. She stated she would most likely recollect what was learned from the course and apply it to her classroom.

Betty's perception of the course was that she had added to her knowledge base of multicultural education, but not nearly as much from another course she had taken at

another university.

> I took this course from Cal State San Bernardino to fulfill a prerequisite requirement for Cal State San Marcos and when talking to other students in the teaching credential program, I am actually in the program right now, and my classmates told me among the assignments they have had in their multicultural classes they had to take at Cal State San Marcos, and it seems to me that I did not have that much instruction in comparison to my classmates. I wish in some respects that I would have taken it at Cal State San Marcos because I feel I am lacking in the content that my fellow students received in other multicultural courses, but I do feel there is a bit of change with my background knowledge of multicultural education (Interview with Betty, Thursday, September 24, 2009).

Betty's response indicated she lacked a lot of the content that other students at another university had learned throughout their semester in their teacher education program. But she did comment that she had changed a bit on her background knowledge towards multicultural education.

Importance of a Multicultural Education Course with Pre-Service Teachers

During the interviews, the pre-service teachers were asked the question, "As a future educator, do you feel it is important for pre-service teachers to receive instruction that focuses on multicultural education?" When asked this particular question, all participants responded with their personal views regarding the importance of multicultural education. The participants all stated that it was important for future pre-service teachers to receive instruction on multicultural education. The participants' responses varied in the level of importance given their perceptions after they had completed the course; however, there was consensus in the responses for the importance of multicultural education with pre-service teachers. They all had a strong opinion for the need of it involving the teaching and learning of students.

Importance of Cultural Awareness within the Classroom Setting

Olivia's and Angela's responses focused on the importance of pre-service teacher instruction on multicultural education. The first response began with Olivia and her explanation of the importance of multicultural education with pre-service teachers, such as herself.

> Marina: As a future educator, do you feel it's important for pre-service teachers to receive instruction that focuses on multicultural education and why?

> Olivia: Because our schools now have so many different cultures, and it's important to have a perspective on how they think and how they are and what they believe in and incorporate that into the classroom. I think I would connect with them better and they can connect with me better and therefore want to learn. And, I think that if I have a background where I have experienced other cultures, their belief systems, their cultural customs and how it will benefit in the classroom, including myself. The whole purpose of having being a teacher is getting to know your students and the cultures they come with when they walk into the classroom (Interview with Olivia, Tuesday, April 28, 2009).

Angela agreed with Olivia regarding the importance for the implementation of multicultural education involving pre-service teachers in a teacher education program for the instruction of diverse student populations.

> Angela: Yes, I do think it is important because we all have our prejudices as people in society and I feel that with having these types of courses allows others to see the backgrounds of different cultures. Especially when you are in a classroom and your students are from different cultures and ethnicities. Establishing you, as a teacher, that will be aware of their students' cultural background and making it a positive asset in the classroom (Interview with Angela, Wednesday, May 13, 2009).

Angela felt that some of the prejudices in society that are reflected in the education system can be challenged if teachers have an understanding of how to deal with situations involving bias or discrimination. She expressed that teachers will treat students in their classroom depending on the perception they may have of them, whether negative or positive.

Gaining a Multicultural Perspective through Classroom Observations

Betty completed her response by stating her feelings on the importance of instructing pre-service teachers on multicultural education. She wanted more required field observations to be completed in the classroom, along with an additional case study in the course curriculum to enhance a better understanding of the content. She felt that through the course, teachers were exposed to different cultures, so they would not come to the classroom with prejudgments or negative stereotypes they might have developed through their prior life experiences. Betty felt that the main constraint of the course was that it was only a two unit course, which hindered the content.

> Betty: Yes. I feel that it is extremely important. I wish that I received more instruction for that class. I know that it was only a two-unit class but I wish there was more depth going into each of the cultures and just making it relevant to what actually is going on in the diverse schools that we're seeing in our school systems, and having the expectation that a teacher must treat every student equally regardless of their race or gender (Interview with Betty, Thursday, September 24, 2009).

> Marina: What do you think they could have added to the course to incorporate a better understanding of multicultural education?

> Betty: I don't know if that would have meant adding more data or adding a case study to be done. I believe it's very important and I feel that being in the program I'm in now I'm seeing more insights to what we learned in the course with how teachers might stereotype or have bias for a particular cultural group in their classroom (Interview with Betty, Thursday, September 24, 2009).

Myra, Monique, and Hakim all expressed a deep need for multicultural education and had specific ideas for gaining more knowledge and experience from the course. Myra felt also felt that more classroom observations in diverse school settings were needed for future pre-service teachers.

> Myra: Yes, I do think it's really necessary. As far as the actual lecture given in the classroom, I think a lot of the reading I do feel can be done outside of the classroom, through more observations in real classroom settings. I think that one

element that I missed in the classroom and in taking the course that I really wished I would have experienced was more required time in to a classroom for observations in certain areas that are more ethnically diverse.

Marina: Why do you feel that way?

Myra: Because I know when I go out and do my observations for my other courses, I'm not specifically trying to target a certain ethnic group during my observation work. You don't get exposed to it, depending on the area you teach. You're only getting exposed to whatever the area that you're currently observing for that given course. I think when you're actually in the classroom you have more of an appreciation. When you go, you can probably get a better understanding. You're actually in a classroom setting where you will be exposed to different cultures and have these varied type of experiences.

Marina: Do you still think that pre-service teachers should actually experience the multicultural education course?

Myra: I think they should experience it but I would say to just add to the course. Because I did feel like a lot of what I learned and a lot of the reading could have actually been done outside of the classroom on top of maybe adding more classroom observations to the course. I just think I would have gotten more out of it. Anyways, you really want to be able to take as much as possible with you, so that when you're in the classroom, you can be a better teacher.

Marina: Why would you have wanted more time for observations?

Myra: Well, you can reference things and materials, as well as the experiences you observed in the classrooms. It seems as a pre-service teacher, which is the thing you're struggling to understand even before you become a teacher. It's like, okay, I'm learning all this stuff, but I really don't have the background knowledge to connect it to as a classroom teacher (Interview with Myra, Tuesday June 9, 2009).

Myra felt that the course further helped pre-service teachers who were struggling to understand the diverse dynamics of a classroom. She stressed the fact that future teachers should experience diverse classrooms in their training. If they did not see these different cultures and ethnic groups, then how would the teachers effectively instruct the students using a multicultural perspective? This provided them with a connection to the reality of schools and students that are represented in the classrooms at those schools.

Monique and Hakim agreed with Myra on the need to instruct pre-service teachers with multicultural education, all expressing the vital importance for the instruction specifically of pre-service teachers. They both responded to the question by stating:

> Absolutely, there are some things you could bring into the classroom to make them feel comfortable allowing the child to connect with the teacher. However, in order to grasp a true sense of understanding that takes place in a classroom is to actually spend a lot of time observing in a classroom. This course is very important for pre-service teachers but they are going to really know the multicultural issues in a classroom with students from different cultures. Then they have to spend a good amount of time in those classrooms to get that perspective and knowledge. The professor did an excellent job of connecting the classroom observations with the observation assignments and the rubrics for those assignments (See Appendices E, F & G) (Interview with Monique, Wednesday, September 16, 2009).

Monique described the importance of the course in creating a classroom environment that was comfortable and considerate of the students but also stressed the need to understand the issues that surround multicultural education and the importance for pre-service teacher training with multiple classroom observations as a course requirement. Monique remarked on how the professor required these observations but she also set up guidelines for the observations.

Hakim went on to comment on the importance of multicultural education with pre-service teachers as well, offering a similar example with the observations that were to be conducted in a classroom outside the university.

> I think it's really necessary, especially for individuals who don't have a background in traveling and seeing different places in the world and only seeing one culture. It's good for them to be aware that going to Florida and seeing the Haitian culture is very different than going to New Orleans and seeing the Creole culture, in regards to understanding the difference of both cultures. Someone who is isolated and just stays in California might only know Hispanic and Caucasian groups and maybe something else but they need to see that there are other examples, such as Turks, Thai, or different places in the world that they might not deal with as a teacher. They will not have that experience in the classroom and they won't know what to do. That's why this class and dealing with different

cultures through the observations required along with the assignments for the observations was very important for the instruction of pre-service teachers while they are enrolled in a teacher credential course. The teacher education program may be the only setting where futures teachers will have the opportunity to read and discuss different cultures (Interview with Hakim, September 30, 2009).

Hakim indicated multicultural education was important for pre-service teachers who have not had an opportunity to travel to another county or to experience various cultures in this country. He believed that it is crucial to know the demographics of your classroom. It is also important to develop the students' cultural background knowledge. He felt it was imperative to validate students' cultures and also provide the chance to bring in other cultures that may not necessarily be represented in the classroom.

Reducing Biases and Stereotypes within Classroom Settings

Lynn conveyed how valuable the implementation of multicultural education is for all students in a classroom setting.

> One hundred and fifty percent. The reason I think they should receive instruction is due to the fact that it reduces a lot of biases that we might have had and again, growing up, I'm not from California originally so I didn't have all these diverse backgrounds that I have learned to live and accept here in this state. Especially students, whether they're from here or not, I think it definitely reduces biases; it promotes more understanding and the desire to understand the different cultures they bring to our society (Interview with Lynn, Monday, June 1, 2009).

Lynn stated how a course has the potential to reduce racist stereotypes teachers might have prior to coming into the classroom. The multicultural education course was important because it introduced the pre-service teachers to different cultures, but also made them begin to deconstruct stereotypes that they might have before entering the classroom environment with diverse student populations.

The pre-service teachers expressed a need to have additional time for conducting observations in a classroom setting. But they also stated that the observations alone were

not enough and should be complemented by instruction on teaching in diverse classrooms.

<div align="center">Instructional Preparation for Diverse Student Populations</div>

The content of this section is in the response to the question, "How do you feel this course has helped you prepare for instruction in a classroom with a diverse student population?" The purpose of this question was to specifically target diverse student populations with the pre-service teachers and determine if they felt adequately prepared for the instruction of this particular student population in their future classrooms. The participants indicated that the course had helped them prepare for the instruction of diverse student populations and the type of curriculum and instruction they would implement with their students in their own classrooms.

Prior Knowledge of Instructional Methods for Teaching Diverse Student Populations

Betty experienced a diverse student demographic in an actual classroom during one of her observations, but she believed she did not receive adequate instruction from the professor on how to teach in such a classroom. She went on to remark that the course did not explicitly teach differentiated instruction for diverse student populations but only introduced her to different cultures. She stated she was not prepared for creating lesson plans for the instruction in her classroom.

> Yes. That class let me see that from going out and observing a classroom, but specifically how to instruct and deliver differentiation for culturally diverse students, my answer would be no. I don't think that that class helped me in regards for that particular instruction. It just gave me a glimpse into different cultures but not the involvement of the creating of lessons for differentiated instruction. I only can rely on other courses I have taken at university or other educational experiences I had over the years (Interview with Betty, Thursday, September 24, 2009).

Multicultural Instructional Strategies with Diverse Student Populations

Angela talked about how she would instruct a classroom with lessons and activities on multicultural education. She described different books or lessons that could be incorporated in her daily lesson plans. Multicultural books were a great resource when connecting students with other cultures. Angela discussed course reading material that taught her about prevention and intervention strategies for her classroom. The content of the reading material pertained to management strategies for culturally diverse classrooms.

> It has helped me prepare by giving me different tools that I can use for the different cultures that my students might make up. For example, it showed me different books that I can use or different strategies that I can incorporate into my everyday teachings. Strategies that are specifically for diverse student populations, such as the required reading material from the course titled "Management Strategies for Culturally Diverse Classrooms" (See Appendix H). This course reading defined prevention strategies and intervention strategies for the preparation of instruction with my students (Interview with Angela, Wednesday, May 13, 2009).

In agreement with Angela, Hakim was energized to integrate instructional strategies through a multicultural perspective in his classroom geared towards educating all students. He gave examples of specific instructional strategies he would use to introduce different cultures and how to integrate them within his classroom environment. His focus was on negative stereotypes within a culture, for example, the questions students might have about a certain culture. Instead of simply discussing a particular culture, he would go into detail about it and correct terms used to identify or label their customs or traditions.

> In the classroom, we were breaking stereotypes down, isolating topics so you can be aware of what to expect, that these things exist. The African American culture, it exists and some people just want to brush it aside and say no, it's not there, but they need to be compassionate too. Explaining the details and labeling things, not

that there is just this culture but there's this culture and how to cope with it in the classroom (Interview with Hakim, September 30, 2009).

Incorporation of Multiple Perspectives for Instruction of Diverse Students

Lynn articulated her response to how the course had prepared her for instruction with diverse student populations. She spoke of having a multicultural awareness by addressing prejudices and discriminations of different cultures with her future students. Lynn focused not only on the curriculum but also on instruction, in achieving preparedness for instructing diverse student populations. She felt it important to introduce the historical context of multicultural education. In her opinion, it was vital to show different cultures throughout history within the curriculum but also to validate the cultures within a class setting, especially to make a strong home/school connection with the parents. The parents of the students would be asked to help with the instruction by introducing their traditions, customs, and cultural events to all the students in her class.

> Marina: How do you feel this course has helped you to prepare for instruction in a classroom with a diverse student population?
>
> Lynn: Again, understanding the differences in each of the cultures and the important part that they play for our society as a whole. What I think I learned for the most part was that all these different cultures can actually impact the other students in the classroom, cultures that they might not have been exposed to in the past.
>
> Marina: Is that all you would like to say regarding that question?
>
> Lynn: Well at a young age, I think the kids are less discriminatory and judgmental at the younger level. I think when they get to the older ages and grades they already start forming a stereotype. So I think, especially for me being an early elementary school teacher, if I bring in these diverse populations and expose the rest of the kids to them and show how they contribute to society, which they do. I mean different periods during history, what America's been based on, and how many cultures have contributed to its past. Without all these diversities, we'd be boring as a country! We'd be only eating this, only dressing this way. I think it's amazing, especially in the young minds, you can bring all this into the classroom and I think make history a lot more fun, everything.

Marina: How do you see yourself doing this within the context of your classroom?

Lynn: I just visualize my class with these students and having them bring in their traditions, their customs, and their styles. Also, have their parents come in and educate the all the kids in the class. I think it would be great to organize all of that for my class (Interview with Lynn, Monday, June 1, 2009).

Implementation of Multicultural Education in a Classroom Setting

Another question asked during the interviews with the pre-service teachers was, "How will you incorporate and integrate multicultural education in your classroom?" The pre-service teachers were asked to reflect on the course and answer how they would actually implement multicultural education in a classroom. The participants were asked to describe their ideas as to how their classroom environment and instruction would look with their students in terms of activities, materials, instructional strategies, or lesson planning for multiculturalism.

Introduction of Multicultural Literature into the Curriculum

Monique and Olivia both stated how they would incorporate and integrate multicultural education in their classrooms through the use of multicultural literature:

Marina: How do you feel this course has prepared you for the implementation of multicultural education?

Monique: In my classroom, I will implement different multicultural books. I know once the kids get to high school, there are only certain books they're required to read. In the elementary classroom, you kind of have a say of as to the type of books that are introduced to the students. You could maybe start with one perspective of an introduced story but then maybe give another example of the side to depict a different type of culture. Because I know growing up when I read stories that were written by European authors, I don't really think it was difficult to read but I do think it was difficult to relate to the story. I kind of lost interest and the story did not capture my attention for very long. Also, making sure that they have access to those types of multicultural books and the books that I do read or the stories that I do integrate as part of the lesson plan connect with the students in my classroom. For my students, the idea of also making sure to get other examples to help supplement a multicultural education curriculum

(Interviewed with Monique, Tuesday June 9, 2009).

Monique suggested the use of different multicultural books in her classroom and the introduction of multiple perspectives in a story to her students. The main reason for the use of multicultural literature was to allow access to those different perspectives that the students may not have realized on their own. Olivia expressed how she would incorporate multicultural education in her class. She stated:

> I would incorporate different multicultural books in the class, just as the professor brought in during our class session. They might not be the same ones but they will be age appropriate for the grade level. The one activity I enjoyed in class was when the professor would bring in different multicultural books and have us form groups to discuss the books and then present them to the rest of the class. This activity was great because we were introduced to numerous multicultural books (Interview with Olivia, Tuesday, April 28, 2009).

Olivia focused on the strategies she learned from the course. She also commented that she would use different perspectives when teaching history or social studies to her class. For her, the importance of teaching multicultural education would involve exposing her students to other cultures from around the world.

Thematic Multicultural Lesson Planning

Angela described a multicultural education curriculum that would be implemented through a weekly lesson plan, incorporating a different cultural group a week. This would give the students in her class a general view of the different subgroups in our society, but then narrow the lens to a specific cultural group as time progressed during the year. It would also allow the introduction of the Latino subgroups to the students and the explanation of the different groups that are identified under that subgroup's umbrella. For example, if the subgroup "Latino" were discussed, the lesson plan would then introduce the cultural groups that were classified in the Latino group,

such as Mexican, Puerto Rican, El Salvadorian, Guatemalan, Peruvian, etc.

> You want to take what you know from the different cultures and you want to organize a weekly lesson plan by incorporating them to the students. So, for example, you focus on African Americans one week, Latinos the next week, Asian culture the week after, and then you teach the students all year long, so that way they may get background knowledge of many different cultures. If you have the students in your classroom, then they get to learn parts of their culture that they didn't know already (Interview with Angela, Wednesday, May 13, 2009).

Angela felt it was important to introduce many different cultures into her classroom for

the integration of multicultural education. She thought it important to teach students not

only about their culture but to introduce students to other cultures throughout the world.

Special Focus on the Needs of English Language Learners in the Classroom

Betty also would integrate a curriculum for multicultural education through

different types of literature in her class. She described how she would connect it to

specific subject content areas with her students, such as science and history. Her

objective was to create lesson plans for science that incorporated multiculturalism using

different materials. To add to this theme, Betty expressed how she would use different

teaching strategies for the instruction of English Language Learners.

> Betty: In general I'm going to try to have different levels of books. I'm going to try to bring in literature that focuses on inventors from different races that maybe not a lot of people have even realized things that had been invent by them. Within different people from different cultures, I'm going to try to get to know my students first and find out their cultural backgrounds and pretty much just connect literature to what they are interested in as a reader. I don't know if you've heard of . . . we've been learning a lot about SEI (Sheltered English Immersion).
>
> Marina: Yes.
>
> Betty: Which is a Sheltered English Immersion and we've been trying to a lot with that in collaboration to multicultural education.
>
> Marina: Right. It's a model for the instruction of English Language Learners.

Betty: We have so many acronyms! Pretty much, we have so many resources and materials as teachers, so I'm going to try my hardest to incorporate multiculturalism into my science lessons. It's one of the harder contact areas to integrate multiculturalism but you can always integrate things that work. And also finding websites that are in dual English and Spanish is also another thing that I'm going to try to emphasize. All students should not be afraid to know and speak their first language, even if the teacher might does not know the language, especially if there are students who know the language and can help clarifying new concepts for the other students in the class. A teacher should use all the resources available (Interview with Betty, Thursday, September 24, 2009).

Betty conveyed how she would integrate multicultural education into the subjects of science and history. The integration of multicultural education into a historical context is a simpler task then the subject of science. However, Betty stated she would try to implement multicultural education into science by introducing inventors from different cultural and ethnic backgrounds.

Engaging Student Learning and Family Involvement around Multicultural Issues

Myra focused on activities and materials she would use for the implementation of a multicultural education curriculum with the students, such as a "Share Day" that incorporated the students' cultural customs. The students in the class would be given the opportunity to describe what their families do and why, when it comes to certain customs, celebrations, and holidays. This would validate the students' cultures, creating a positive cultural identity and a supportive learning environment. Myra also realized how important and useful were multicultural books and materials that can be integrated and incorporated on a daily basis with the students to discuss different cultures. She learned that by implementing multicultural literature it could complement the stories the students would bring into the classroom which expressing their cultures. Lesson plans can reflect multicultural education using different books that not only were interesting but the students could also relate to as learners. The key was to make multicultural education

interesting and eye opening for the class.

> Marina: How will you incorporate and integrate multicultural education in your classroom?

> Myra: Definitely, I would allow students to share life experiences. Have a "Share Day" so kids can share what takes place in their homes, what type of customs that they have going on in their homes, so things aren't so foreign to the other kids. They can see that we're all different, and even though we all have different culture and even though they're different, we can still consider them as valuable and of worth (Interview with Myra, Tuesday June 9, 2009).

All the participants expressed how they had gained practice to incorporate and integrate multicultural education with their students in their classrooms. After the completion of the course, the pre-service teachers had all gained ideas on how they would organize their curricula and instruction involving multiculturalism. The examples conveyed from their responses included lesson planning, activities, instructional strategies, materials, and resources for the incorporation into their teaching. The goal of all of these examples was not only for the teaching of multicultural education but also enhancing the current state-adopted curriculum to reflect the students' own cultures and ethnicities in the classroom. Now that the pre-service teachers were aware of the concepts for multicultural education, they would be able to validate the students' cultural and ethnic backgrounds.

The pre-service teachers expressed the importance of family involvement through the use of multicultural education. They discussed the vital integration of it and how it can bridge the home/school connection with parents and teachers. In order to bring multicultural education into the classroom, there must be a strong family involvement component. The pre-service teachers conveyed the need to validate students' cultures and the values, traditions, and belief systems they will bring into the

classrooms. The pre-service teachers connected the integration of multicultural

education, not as a curriculum, but as a critical view on the instruction of all

students. Then those teachers can demonstrate critical thinking in the classroom to

develop students as future critical thinkers as well.

Multicultural Education as an Essential Factor for the Teaching Profession

This question focuses on the pre-services teachers' views of the connection

between multicultural education and the profession of teaching, in general. The pre-

service teachers were asked the question, "How important do you feel multicultural

education is in relation to the profession of teaching?" This question was asked to the

pre-service teachers due to the development of standards for teacher credentialing

programs throughout colleges and universities by NCATE (National Council of

Accreditation for Teacher Education). It established a precedent requiring programs to

support multicultural education as a vital component for teachers entering the profession,

especially with the rapid growth of diverse student populations in the nation over the past

decade. The pre-service teachers in this study were asked to convey their overall

interpretation of the importance of multicultural education within the teaching profession.

Increased Immigrant Populations in the United States

Olivia and Angela connected multicultural education with growing immigrant

populations in the United States today, and especially the large numbers of immigrant

students. Through multicultural education, the topic of immigration could be explained

to the class, in an effort to not perpetuate the stereotypes against immigrant populations

who enter our school systems. Olivia expressed:

> I think it's really important. Because not only are people emigrating from
> Mexico, but they're immigrating from all over the world and just being able to

help someone learn is important (Interview with Olivia, Tuesday, April 28, 2009).

Angela went on to express that we are in a society with many cultures and, in order to function, we need to relate to one another as human beings by finding the similarities we share. She knew it was important to portray this to pre-service teachers entering the field of education.

> I feel it's very important. As people, we need to know the different cultures so that way we can function in society. That's what our country's made of when we look at the big picture. It's important to be able to understand how a person you're working with in the future was raised and what they went through versus what you went through in regards to the cultural similarities and differences (Interview with Angela, Wednesday, May 13, 2009).

Myra also felt it highly important due to the diversity in the U.S. school systems. Our society is becoming more and more diverse as we view it through a world perspective. The idea that our world is changing and the fact that we need to change with it is an important message to tackle in schools.

> Absolutely. First I used to think yeah, definitely in California because it just has so much diversity. But now, even when you go out of this state, things are just changing with all of the demographics of this country. And then the world becomes more and more populated and as the world gets smaller with the Internet, it's a must for teachers to have the understanding of how to reach students that are from different cultures. It's not like before when the classrooms were separate and different ethnic groups were segregated in schools. We have to recognize all the cultures and make sure we represent them in our classrooms. This way students will feel they are heard (Interview with Myra, Tuesday June 9, 2009).

Bilingualism and Bilingual Education

Two participants felt multicultural education was an important to the teaching profession. Their statements addressed why they thought it was so tremendously necessary, especially addressing bilingualism and bilingual education. Lynn stated that by describing the strategies she acquired from the course, she would then be able to incorporate them in her classroom with her students. She expressed how she would teach

multicultural education with her students in relation to bilingual education. The

strategies that were introduced from the multicultural education course were for all

students.

> Lynn: Just the strategies I learned, the resources I can use with the students. Honestly, I would have never thought to use those strategies with my students. I think I would have done the traditional textbook and typical American History, and now there are so many other ways to teach new multicultural strategies with the kids. Especially with the children's books, like our professor's books in her multicultural collection. This just shows them so many different avenues of teaching and it's not that straight textbooks curriculum. I really, really enjoyed the class. I thought it was great. And I think it also, in the end, the reflective process was really huge for me because it made me really re-think my culture and how I was brought up and made me actually realize that I was an English Language Learner and I never considered myself that growing up.

> Marina: What made you come to that conclusion?

> Lynn: Because my family is Portuguese, and by the time I entered school, I did know English, but that's because I had Aunties and Uncles that were older than me. But my parents had to learn the English language and it never dawned on me because it was like if somebody would say, what's your primary language? I'd say English.

> Lynn: But now it really made me reassess and go, wait! I was a second language learner, oh my God! Wait, English is really my second language. I never thought about that and I told our professor when I paper on English Language Learners, it was like this whole revelation to me. Maybe because I'm just so much older, I never thought about it, but it really made me think about my culture, my primary language, and my family heritage (Interview with Lynn, Monday, June 1, 2009).

During the interview, Lynn reflected on growing up as an English Language Learner in

the school system and how she functioned in a classroom. Her own realization of her

upbringing as an English Language Learner had deep implications for how she would

teach her own students. Lynn stated that it was imperative for the current teaching

profession, not only for pre-service teachers but also for veteran teachers who had been

teaching in the classrooms for years and years, to learn more about serving ELL students.

The learning environment set up for all students is dependent on the teacher and

how they organize their classroom for instruction. Lynn was especially able to connect

with students who were English language learners, seeing how she herself was an English

language learner growing up in the public school system. She realized how important it

was to preserve the culture and language of students in our school systems. The impact

that teachers make is so incredibly important in the development of the students and their

cultures in the classroom setting. The position that teachers have to validate the cultures

of students and to allow them a student voice is so valuable for the teacher and students.

Betty's thoughts were in tune with Lynn's as she shared her response to the

question.

> I think it is very important because of the dynamics of the American school
> system. Every culture integrates hundreds of languages in our society. I think it's
> very important to promote different cultures and promote cultures other than your
> own in the classroom and be open to people's different perspectives and
> backgrounds. Also, incorporate their experiences, so I think it's very important to
> keep that in education. I think it is also important to promote bilingualism and bi-
> lingual educational programs. Students should be able to represent who they are
> including their language (Interview with Betty, Thursday, September 24, 2009).

Necessity for Understanding Each Individual Student

Hakim commented on the need for teachers, despite challenges, to get to know

each individual student and the importance of connecting with the student on a personal

basis so they do not get lost in the system. He stated that when teachers connect with

their students, they are more likely to get them to develop a love of learning. This is the

reason why people enter the teaching profession: to develop life-long learners who will

one day become contributors to our global society.

> It's really crucial for the teachers to, not just teach but have a more in-depth
> understanding of different cultures. You would need to bring in all cultures from
> around the world. You need to bring in European/Anglo-Saxon, Vikings, the
> culture of Spain, China, Japan, Brazil or whatever you can to increase the desire
> to learn for the students is really important. If you don't make that connection

with students, then they're going to get lost in the system and there will be a higher drop-out rate for the schools and we need to change that as teachers. We need to really develop from a young age and continue on through the years to keep them excited about learning (Interview with Hakim, September 30, 2009).

Pre-Service Teachers' Conceptualization of the Curriculum and Instruction

This question examined more in depth the conceptualized learning the participants developed during the course and what experiences from the course they attributed to the learning of multicultural education as a pre-service teacher. A few of the participants shared how the course not only taught them the definition of multicultural education, but more importantly, the conceptualization of the course curriculum and instruction for their implementation of multicultural teaching. The pre-service teachers believed that multicultural education was a vital component for educating their students; however, the more crucial aspect was the perspective that formulated their thinking to support multicultural education.

In response to this question, pre-service teachers described experiences from the course content regarding multicultural education. Olivia communicated how she would implement multicultural education in her class. One management strategy she learned in particular was the behaviors of certain ethnic or cultural groups and how they respond to the environment of the classroom.

> Olivia: I know like, this article that the professor gave us is just one of the things that I remember 'cause I noticed that in our generation about the Chinese, Japanese culture that students tend not to talk back to parents or teachers when they're asked a question. They're, you know, quiet because it's like a form of respect and you don't talk to your elders even if it's a question.

> Olivia: So, I noticed that in the fourth grade class that I observed, my teacher said that she's Asian, her parents are from China but she was born here, but she doesn't talk at all. Like in order to communicate with her, she writes her notes. The student writes the teacher notes, or if she doesn't understand something, she won't raise her hand and say it in class. She would write the note to give to the

teacher. And I connected that with the paper, and I was just, wow, I thought it was just like the article but it actually happened and it was kind of like, how am I going to deal with that when I become a teacher?

Marina: Ok, right.

Olivia: And then there in the course reading, the one titled "Management Strategies for Culturally Diverse Classrooms," it talked about Native Americans and African Americans and how they tend to not look at you straight in the eye because they feel like that's disrespecting you. Though the article said that a lot of teachers tend to yell at these students because they're not looking at them eye-to-eye, so they assume that they're being lied to by the student. The little things like that I'm kind of like, okay, you know, I need to think out of the box and just like, remember what the professor explained in the articles and the books that we read and just know that it's part of their culture (Interview with Olivia, Tuesday, April 28, 2009).

Angela conceptualized how important multiculturalism was for her classroom through the activities introduced in the course. Angela developed her multiculturalism learning by connecting with the course assignments. She felt the course created a multicultural awareness for her, transforming her thinking toward the cultures that would attend and contribute to her classroom.

Again, going back to the tools that the professor showed me in the course was a great help for me as a teacher. I felt that the course prepared me by the activities that she the teacher presented throughout our course sessions. For example, one assignment was the reading of a book from a different culture each week, the first book centered on the Latino culture. We had to do the same thing with American Indians and African Americans for the course. We also had to do a PowerPoint presentation where we had to research these different cultures of the Native Americans and present their cultural lifestyle. A lot of the assignments from the syllabus helped me to understand multicultural education (See Appendix D & E). So, just those many activities helped me to have awareness for multiculturalism, giving me a sense of how other cultures are present in classrooms and should never be invisible (Interview with Angela, Wednesday, May 13, 2009).

Lynn explained her conceptualized learning from her experience as a pre-service teacher after the completion of the course. She was very strong in her own belief system that all cultures needed to be introduced and integrated into the classroom, especially if

students were representative of a particular culture. She aimed to create an environment

in her classroom that established cultural awareness for all her students and also exposed

the students in her class to other cultures in the world. Lynn felt very passionate about

multicultural education and had gained a perspective on the importance of the students'

cultural backgrounds and validating their cultural identity so they would not feel

inadequate compared to their peers in the classroom.

> Lynn: The course did prepare me on implementing multicultural education but what the focus of it should be through the students' cultures. You can't deny someone their culture or their background. You have to allow them to live for who they are as a person. For example, if you have students that speak different languages. If I have an English learner, I can't deny that student their primary language is because that's culture and that's ethnicity and that's heritage and it's going to carry on for traditions. I would never deny any student in my classroom that right.

> Marina: Is there anything else you want to add to that in regards to your experience from the course?

> Lynn: Yes. Everyone has a belief system made up of personal, religious, or cultural beliefs. You can't deny someone of something they feel or believe is valuable in their life. I just think exposing the kids to many cultural backgrounds is amazing. I'm already brainstorming in my head like the Mexican holiday, Day of the Dead. Well, it's really important and I think they should know about that, regardless of what culture they are from. Then explain what other cultures do to celebrate around that time of year. So, I think it's prepared me because I am definitely, without a doubt, first going to learn about every cultural background of my students. I see how important that is and try to bring a little bit of their culture and background into the class, so the other students can benefit but also so that they feel comfortable and not alienated in the classroom. Telling them, "Oh, I'm different because I do this and the other kids don't. Oh, my teacher accepts this; that is great and I feel part of the group." I just want them to feel at comfortable in my classroom.

> Marina: Can you remember, maybe try to pinpoint something that you received from the class that would help you in your instruction as a teacher?

> Lynn: Well, one of them was a video…

> Marina: Which video are you speaking of from the class?

Lynn: Ok, it was one of the first videos, the Ford video.

Marina: Right, *The Shadow of Hate*?

Lynn: Yes! It had a huge impact on me. I cannot believe, even to this day, why people kill and hurt just because somebody's different and they look different; that stuck with me forever. It still does and I think about that video all the time.

Marina: Had you see it before in another course?

Lynn: No, I had never seen that before. I wouldn't ever introduce that to an elementary level, but a junior high to a high school, I certainly would try to implement that and see if it touches people, and make them realize they're people too; just because they're different should not mean they should be discriminated against. *The Shadow of Hate* video had a huge impact on me and the other one that I can't stop thinking about was called *Invisible Mexicans of Deer Canyon*. It was the men that lived in the canyons of San Diego. I've lived in California now for how many years and I didn't know that - what's going on? I told my husband I want to drive out there this weekend. I want to go bring them blankets and I want to bring them food. No, that one tugged my heart. I told Professor week after week I can't stop thinking about that movie. It had a huge impact on me. It makes me sad how people are treated because of what they are, so those videos were huge. I mean there was a lot more in the class but those two - I will never forget those two videos, ever. They were pretty amazing (Interview with Lynn, Monday, June 1, 2009).

The participants described their perceptions of the course and how it prepared them for the implementation of multicultural education through the lectures and activities introduced by the professor. What seemed to filter out from the class sessions was the understanding of multicultural education and its purpose in a classroom. The responses from the participants stated how the content from the course impacted their thinking about different ethnic and cultural groups and how it would play a major role in their teaching as educators. In their statements, they felt it was crucial to acknowledge the students' cultural backgrounds and their languages for the implementation of multicultural education: the perspective that each student is an individual and that all students need to be not only culturally represented but also exposed to other cultures for

the importance of creating a positive environment for student identity.

Summary

The results indicated the similarities and differences in pre-service teachers' perceptions of teacher preparedness following the completion of a multicultural education course titled "Culture, Family, and Schooling." Seven themes emerged from the participants' responses during the conducted interviews. The first was pre-service teachers' knowledge base of multicultural education prior to the enrollment of the course. The emerging sub-themes were: (a) confidence in own ethnic identity but less in others', and (b) knowledge base through exposure to various cultural backgrounds and prior educational experience. The second theme emerging from the data was pre-service teachers' knowledge base of multicultural education following the completion of the course. The sub-themes were: (a) gaining confidence in multiculturalism through a deeper understanding of self and others, (b) recognition of stereotypes and cultural differences, and (c) enhanced knowledge base of multicultural education but need for practical experiences.

The third theme that materialized was the importance of a multicultural education course with pre-service teachers, demonstrating sub-themes which were identified as: (a) importance of cultural awareness within the classroom setting, (b) gaining a multicultural perspective through classroom observations, and (c) reducing bias and stereotypes within classroom settings. The fourth theme was instructional preparation for diverse student populations, with added sub-themes of: (a) prior knowledge of instructional methods for teaching diverse student populations, (b) multicultural instructional strategies with

diverse student populations, and (c) incorporation of multiple perspectives for instruction of diverse students.

The findings continued with theme five labeled as implementation of multicultural education in a classroom setting. Additional sub-themes were classified as: (a) introduction of multicultural literature into the curriculum, (b) thematic multicultural lesson planning, (c) special focus on the needs of English language learners in the classroom, and (d) engaging student learning in family involvement around multicultural issues. The sixth theme was identified as multicultural education as an essential factor for the teaching profession, with contributed sub-themes as: (a) increased immigrant populations in the United States, (b) bilingualism and bilingual education, and (c) the necessity for understanding each individual student. The seventh and final theme was pre-service teachers' conceptualization of the curriculum and instruction.

The findings revealed that the pre-service teachers' perceptions demonstrated similarities in the importance of and need for the learning and teaching of multicultural education. They had similar responses that were alike in their perceptions of building and maintaining a strong relationship between multicultural education and the teaching profession. These similar perceptions also involved the instruction of multicultural education through the integrated component of family involvement, otherwise known as the home/school connection. The pre-service teachers also expressed perceptions about the incorporation of additional time to conduct more classroom observations, as an added requirement for the multicultural education course. They felt it necessary to allow more time to observe the implementation of multicultural education in a classroom. This then led the pre-service teachers to believe that the multicultural education course needed an

increased weight in units to have more time for instruction. However, the pre-service teachers differed in their knowledge of multicultural education before and after the completion of the course. Their perceptions also differed in terms of classroom implementation of multicultural education.

Research Question #2:

Which Major Factors Are Identified through the University Professor's Perceptions That

Contribute to Pre-service Teacher Preparedness for Multicultural Education?

The professor from the course "Culture, Family, and Schooling" was interviewed

a total of four times over the duration of a two quarter period to gain her perceptions on

which factors from the multicultural education course contributed to the preparedness of

pre-service teachers in a teacher education program. Two interviews were conducted

during Winter Quarter 2009, and two interviews were conducted during Spring Quarter

2009. Two interviews per quarter helped to identify the professor's perceptions of which

factors contributed to the course and how those factors were implemented in the

curriculum. The interview questions pertained to the teaching of the course and how the

professor structured the course for her students. The interview questions (See Appendix

B) centered on the syllabus and content of the course, the organizational structure of the

course for the pre-service teachers, the ideology supportive of the course outline, and the

course activities/assignments for the course.

One-on-one interviews with the professor contributed to the findings for Research

Question #2. From these interviews emerged factors that were introduced and

implemented from the professor's perspective, factors contributing to the multicultural

education course and the instruction of the pre-service teachers throughout the quarter.

She was able to identify specific factors in the transformation process of her pre-service

teachers in preparing them to teach diverse student populations when they enter their own

future classrooms.

Background of the Professor

In 1993, the professor of the multicultural education course began as a lecturer at CSU, San Bernardino. In 1996, she was hired on the tenure track through the College of Education department with the university. Her professional background began with an undergraduate degree from UC, Berkeley. She then went on to complete a Master of Arts degree in Bilingual/Multicultural Education from CSU, Dominguez Hills. The professor obtained a Juris Doctorate from California Western School of Law and continued her education with a Ph.D. from Claremont Graduate University. Her Ph.D. work focused on the areas of bilingualism/biliteracy and multiculturalism.

When hired by CSU, San Bernardino in 1993, she was the initial creator of the multicultural education course and is currently teaching the course. She has had various roles at CSU; she is a supervisor for the B-CLAD (Bilingual Crosscultural Language in Academic Development) student teachers in the supervision office as well as the statewide and campus coordinator for the Mexico B-CLAD program in Oaxaca, Mexico. Her duties continue as coordinator of the bilingual Master's program in the Language, Literacy, and Culture program. She has also taught at other universities, such as San Diego State University and Claremont Graduate University.

The professor has published numerous articles, journals, and books. Her book publications included *Vallejo: Using History to Teach Early California* (2003) and *Helping ESL Learners Succeed* (2002). Her most recent project consisted of co-editing a book with James Dulgeroff titled *Essays of John Elliott on the Next Economy* (2005). Up until this quarter, the professor had taught the multicultural education course for 17 years

and will continue to teach this course in the teacher education program until she retires from the university.

Multicultural Education in a Teacher Education Program

Colleges and universities began the implementation of multicultural education because it had been determined that institutions of higher learning were to provide this area of study for the instruction of diversity in teacher credentialing programs. Diversity was to be the focal point in the courses at the university. The professor described when this requirement was first implemented within her teacher education program, its introduction at the university, and how the course was modified over the years due to policy reform and changes in national requirements. She also discussed the university's role in upholding national standards for cultural diversity and how the standards had been adjusted, altered, and amended within the institution.

> Marina: Good afternoon. We'll start with the question pertaining to the number of years you have been a professor for CSUSB.
>
> Professor: Well, it has been from the early '90's.
>
> Marina: How many years have you been teaching the "Culture, Family, and Schooling" course?
>
> Professor: Well, actually it used to be called "Culture and Schooling," without "Family." I was hired in the spring of '93 or '94, I can't really recall. But originally, it was piloted by me and two other professors. And the three of us co-taught, I guess, the course to like 120 students. Then we refined the materials and the ideas in what we were doing, but decided that it would be more effective to have small seminars. So, instead of having 120 students with three faculty members, we reduced it to have it with 30 students or so with one professor.
>
> Marina: So, three professors were all team-teaching at the same time with 120 students?
>
> Professor: Yes, we were co-teaching for this specific course. However, in the fall of that following year, it was offered, but in small segments because we had decided there wasn't enough time for the students to have dialogue or that the

environment was stifling by so many students in the course. Also, it allowed the opportunity for each individual professor to organize and instruct their specific curriculum content for the course.

The professor recalled the inception and changes in the course over the time she has been teaching the course. The course did not initially begin in a traditional classroom setting with one professor and a given number of students in a class. It was held in a large lecture hall and around 120 students enrolled in the class with three professors co-teaching the course. However, not long after the course was implemented as a required course in the teacher credentialing program, the large seminar was changed to a smaller class with one professor for the quarter.

The professor continued to explain how many weeks and hours students were required to take the course. She also commented on when the unit requirement changed at the university, going from a four-unit course to a two-unit course.

Marina: So, the students would meet for the ten weeks during the quarter, just as they do now?

Professor: Yes, but it was actually a four-unit course at that time, in comparison to it currently only being a two-unit course.

Marina: What year did the required units change for the college?

Professor: Oh, I'm going to say that was in 2002 and the college has not changed it back to four units for the "Culture, Family, and Schooling" course. It still remains a two-unit course in the teacher education program.

According to the professor, the reduction in units was due to the Teacher Performance Assessment courses at the university, which are still required today for students who attend the School of Education. She realized the units had been lessened when she was on a sabbatical leave for a year, and upon her return, the course had been modified to two units, which meant she would only have two hours a week for her instruction.

Marina: And now what are the required units for the course?

Professor: Well, when the TPAs came out – you know, the Teacher Performance Assessment, which is what the college wanted from the students – and it actually happened when I was on sabbatical. I went away for a year. When I came back from my yearlong sabbatical, the culture course had lost two units. It had gone from a four hour a week seminar to a two hour a week seminar, because they needed to take units from the program and give them to the TPA seminars. The two reading courses each lost one unit. But the culture course lost two units; that was, of course, a major loss.

The professor stressed her concern with the reduction of units and not having those added hours of instruction over the ten-week quarter for the students to converse, engage, and collaborate together in addressing issues with multicultural education. The professor went on to explain the short and long terms effects involving the reduction of units for the course, describing the lessened units of the course and its comparison to the other credentialing course that took a loss of units. The "Culture, Family, and Schooling" course was the only one that took the loss of units per course and the number of hours in attendance for the quarter.

Required University Units for the Multicultural Education Course

During the interview with the instructor for the course "Culture, Family, and Schooling," she explained the discrepancy in institutional changes around teaching and learning issues of multiculturalism in relation to the national standards created through the National Council for Accreditation of Teacher Education (NCATE). She also discussed how these changes impact diversity on campus among students, staff and faculty.

Marina: So at the time when you first started teaching the course, 16 years ago, how have you seen it transition, in regards to the national standards or the National Council for Accreditation of Teacher Education – how have you seen it transition from the time you began to the present time at the university?

Professor: Well…

Marina: Has there been added things or deleted – obviously, they've subtracted the course units, but in regard to the requirements or the standards?

Professor: No. In fact, the interesting thing is in the 1990s, we were not an NCATE (National Council for Accreditation of Teacher Education) institution. And then we became an NCATE institution at the time we were compressing the class itself. But we just went through our NCATE review, our first five-year review. So, we must have become NCATE in, I guess, in 2003 or 2004 – because we just had our first five-year – last spring we finished our first five-year NCATE review. But you know, from the research, it has become apparent that NCATE itself has been diminishing in the requirements of their standards.

Marina: So, what was an area of concern?

Professor: Diversity.

The professor expressed her concern with the lack of accountability from NCATE involving diversity awareness at the university. NCATE has lessened the requirements for diversity for universities, such as diversity awareness trainings, cultural sensitivity training for staff and faculty, and required units for multicultural education courses. The position of the university often correlated to the dominant discourse around issues of diversity and was reflected in its policies and procedures. However, the role of the teacher is to create a positive learning environment, while at the same time navigating through all the bureaucracy of the established protocol of the university. The professor continued to work with the NCATE requirements on cultural diversity, specifically for the teacher credentialing program.

Marina: The area of concern was in the university itself?

Professor: In general, the program but also the faculty.

Marina: Oh, would that be the teacher credentialing program and the requirements for cultural diversity?

Professor: Yes. And yet when they came back five years later, we had been backsliding as it was with that area of concern. But we passed with flying colors. And the first time it was like that was one of the areas of weakness. This time we were fine. But in reality we weren't exceeding the level of implementation that we should have been at the university. NCATE itself has stepped back from its diversity requirements for the institution. I don't know if it's a response of the political climate, but we as a college were worried when they came that they might not be happy with us. They said, "Oh, no, no – your institution is progressing in that area." And of course, we haven't been making progress for a year; we're actually moving backwards. And it didn't seem to bother them.

The value placed on multiculturalism and level of implementation is dependent on each individual institution of higher education. There are different key players when it comes to the teaching of pre-service teachers, such as NCATE, university administration, university professors, and students. All vary depending on the perceived value of the teaching and implementation of multicultural education. This is why it is recommended and also imperative for university administration and professors to work together to create a consensus for required standards.

Marina: Within the institution here, do you see a level of commitment for multiculturalism and diversity?

Professor: Well, I would say that if you look at the University web page. You know we have the University Community and we have – you know, it's one of the main components of the President's mission and initiative for the University. But I think if you look at the actualization of that, there are some problems. All staff, but not instructional staff and not non part-time employees, are within the first so many weeks or months of becoming an employee, go to mandatory diversity awareness training. But all teaching faculty are exempt and all administrators are exempt. So, I guess we only want the groundskeepers and the kitchen staff to be sensitive to other people's needs. And it's been a longstanding problem.

Marina: So, it is optional to faculty and administrators?

Professor: Yes, it's optional for them. It's a Human Resources requirement for all new employees.

Professor: Well, and the training comes out of Human Resources. And one of the things that happen is when you do these mass – I don't want say mass – but periodical trainings, when everybody reports on what their name is and what

division they work, it rapidly becomes apparent that there are no faculty in the room and no administrators in the room. Then the question comes up, "Do they have to go to this training or some version?" The answer is, "No. They can come if they would like, but if they don't want to come, they don't go."

Marina: Okay. And how does that affect the commitment level at the university and the institution as a whole?

Professor: So, there is definitely not the universal commitment that we need to see at this institution.

A certain level of commitment seems necessary from all contributing parties. If you have teachers whose commitment is stronger than the administration, this may cause internal conflict within the institution. Teachers need to feel support from the university administration in order to create a multicultural setting that focuses on the students in the program, who will soon be future teachers of classrooms with diverse student populations.

The following question that was asked of the professor pertained to the reduction of course units and how this impacted the instruction for her students at the university. The professor described a comparison from the initial four units, to what is now required from the university as a two unit course. She explained how the "Culture, Family, and Schooling" course has changed, in regards to curriculum content and course requirements for the students.

Marina: How else has the reduction from four units to two units contributed to your level of instruction in the course? How do you feel that has impacted the students in the program and why?

Professor: Well…

Marina: Because before you had four hours of instruction and now you only have two hours of instruction a week. Now, are you still able to implement the same materials or reading materials?

Professor: No, not at all.

Marina: Did you just have to slice the curriculum in half?

Professor: Once the course was sliced, the materials had to be sliced.

Marina: What about any assignments or the discussions in the course?

Professor: Assignments and the discussions. A lot of it is - the discussion is crucial. They really need to have the time to pair shares or small groups and then opening it back up to the whole class because sometimes you know, they grow when they are in that little personal – "Did this happen to you? Do you know about this?"

Through her perspective, the professor further discussed the negative impact of the course unit reduction on pre-service teachers enrolled in the course and addressed the specifics of what is now lacking in the course. Due to fewer hours of instruction per week, there were major changes, like an elimination of some course materials and the modification of class assignments.

Marina: Is it a positive or negative impact on the pre-service teachers?

Professor: No. I think it's a negative impact. With the enrolled pre-service teachers – well, two units, you have to figure out, you know, if you go from four units to two units, then you have to diminish the requirements, you have to diminish the contact time, you have to diminish what you do with students just because you don't have them enough to give them the four-unit curriculum. Even now, they complain that there is too much work. I think that in terms of things like diversity, you know, you can't watch one video and your whole life change. I mean, if you could, I would buy that video. I don't know where that one is yet. It's like, you know how they talk about grieving and how grieving has the stages. If you look at some of the models and some of the other researchers out in the field, they will say – because of the certain multicultural education model – "What happened?" And of course you have to realize that we're a Hispanic-serving institution; 32% of our students are labeled as Hispanic. By the time they get to the teacher credentialing, we're more like 80% - 80-83% Anglo. So, we have really diminished our diversity in the teacher education program.

The professor ended the comment by stating that when it was a required four-unit course, it allowed the opportunity for more hours of class discussion. The professor felt it was not possible for the students to grasp a deeper understanding of the course when

half of the course's reading materials were removed from the syllabi. Also, she discussed how, especially given the high number of white students at the university, the course seemed very important. From the perception of the professor, it was thought to be imperative to remain with a four-unit course for additional hours of instruction in multicultural education. The extended class sessions allowed the opportunity for the professor to engage in extensive discussions with her pre-service teachers, not to mention added time for pre-service teachers to converse with one another.

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Contributing Factors Pertaining to Teacher Preparedness

of Pre-Service Teachers in a Multicultural Education Course

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The findings point to the fact that the most influential aspects of this class with pre-service teachers were the course ideology, the use of critical theorists, the definition of multicultural education, and the course curriculum and instruction from the descriptive explanation of the professor. Based upon the interviews with the professor, this section focuses on the professor's perceptions of factors that contributed to the preparedness of pre-service teachers in a teacher education program. This section goes into depth on what major factors contributed to pre-service teachers' preparedness for teaching multicultural education from the professor's perspective.

Professor's Implemented Ideology in the Multicultural Education Course

In the conducted interviews, the professor communicated her rationale for the content of the course and explained her knowledge base of multicultural education for the instruction. The professor organized the content based on her ideology, theories, definition, and typology for the implementation of multicultural education. She also

stressed why it was imperative for students to have an academic foundation in issues

around multiculturalism.

> Marina: What is your multicultural ideology for structuring of the course outline, which is integrated into your syllabus for the quarter?

> Professor: Well, because of the type of students I have, I sort of come at it initially from the idea of what has been popularized by authors like Peggy McIntosh, examining white privilege or unearned privilege. And starting there and then looking at how that impacts people's ability to be in the world and then looking at how school limits your ability – opens up or limits your ability to maximize yourself. Because we look at the idea of internalized self-hatred and so how do we, as a teaching community, work to unpack some of the baggage and then look at how we can teach children and change the vocabulary that you change the mindsets of the people that are part of the educational community. So, that those disparaging remarks that are made about certain children, that limit the children and limit everybody else's interaction with that child don't occur anymore. It's hard. You know, sometimes when I'm with graduate students as opposed to credentialed students, and then the graduate students will say, "Oh, my gosh, that happened at school today?" And I thought, "This is what the professor meant during our class session." Well, they can see something within the context of their school environment and nail it…

 The professor stressed how this theory impacted the ability of students of color

and their achievement performance within our school systems. The pre-service teachers

were introduced to the racial and cultural dynamics of a classroom and how they would

use these to instruct in their own classroom setting. The professor's hope for future

educators was that they were exposed to this theory in their course, teaching them to have

higher achievements standards for all students in their classrooms. They should

maximize all their students' abilities to the fullest potential, regardless of their race,

culture, or ethnicity for the success of the school and the betterment of the community.

The professor expressed how important a teacher is to her students and what an impact

she can create in a classroom.

She also laid out in detail the theoretical framework for her students and how they are active participants in their classrooms, whether they know it or not. She begins by introducing her pre-service teachers to multicultural education and how they need to see it as an ideology and not a curriculum-based concept. In other words, multicultural education needs to be looked at through a lens of power and oppression. The professor not only teaches about multiculturalism but encourages students to position themselves in it.

> Professor: Have their eyes opened enough and interactive enough on concepts and ideas, power and positionality because when you talk about multicultural education, you know, if you don't look at power, if you don't look at underprivileged, if you don't look at what you know – it's like that whole thing about "Can racism exist, can there be reverse discrimination?" That kind of idea should arise when questioning racism. Can that exist in the United States because of differential power? So, those are concepts that they need to be able to look at and disengage themselves from where they are theoretically, their personal position, and say, "Is this true? How would I feel if I was in this position?" To move through it from various perspectives, so that they can kind of find that social justice position, that place where they say, "No, no more! I won't listen one more time and I won't hear one more time and keep my mouth closed about the injustices that take place with the students in our school systems." And, the ability to call people on it and to question the system and the systems that occur for the benefit of the dominant group in our school systems.

The interview continued with the professor going more in depth about the theoretical ideology related to the course. She began the conversation with Kohlberg's six stages of moral development; they include Stage 1: Obedience and Punishment Orientation, Stage 2: Individualism and Exchange, Stage 3: Good Interpersonal Relationships, Stage 4: Maintaining the Social Order, Stage 5: Social Contract and Individual Rights, and Stage 6: Universal Principles (http://faculty.plts.edu/gpence/html/kohlberg.htm). These six stages were utilized for the professor's ideology for the multicultural education course, and she explained how one

stage in particular, stage four, is integrated in a class session. She believed that it was the responsibility of teachers to teach their students about critical thinking in the classroom. Oftentimes, teachers are not given the opportunity to incorporate this type of learning with the required mandates from the state adopted-curriculum and all the state assessments, which do not allow a critical based approach for the instruction of students. They stifle the initiative to question laws and mandates that are constantly being placed on the school systems.

> Professor: Yes, it is a big part as to what I introduce into my course. I incorporate it because it gives the students something to latch onto in the course. For example, in the course someone said, well that's the law and I'm kind of fine with that. And I said, "Oh my gosh. Don't tell me you agree with that theory." You're stuck in one of Kohlberg's stages, which is a law and order stage - if it's the law, then I'm fine with it. And it was a male student, so I said, "Oh my gosh! There are people in this room that wouldn't be able to vote or people in this room that would still be slaves if we took that take - it's the law and that's fine with me, rather than saying wait a minute, we need to look at this and change or need to challenge it for the bettering of our society.

The professor described stage four from Kohlberg's six stages regarding maintaining social order in our society. She introduces these six stages for her ideological foundation of her instruction for the multicultural education course. The intent is based on creating a background knowledge for her students and how they may perceive society through a culturally diverse lens.

Professor's Utilization of Critical Theory for the Course Syllabi

The professor used the work of Paulo Freire, which contributed to her multicultural ideology as well as creating a learning environment. She elaborated on how she implements his theory into her course framework even in the development and organization of class assignments. She expressed her intent to encourage critical thinking in her course, so that those teachers would in turn encourage critical thinking in their

students. The explanation of the professor revolved around the teaching of critical

theory, yet extending the lecture with a course assignment and additional required

reading materials. The purpose of the assignments was to connect critical theory to

classroom management strategies for culturally diverse student populations. The

multicultural objective is for pre-service students to make the connection between

diversity and discipline. The professor stated that when her pre-service teachers become

teachers in their own classrooms, she would want them to critically evaluate their

classroom management strategies, not ever allowing culture or ethnicity to become a

factor with their students. Also, the pre-service teacher can develop the ability to

understand that once they are in a classroom setting, they will not only become a critical

thinker, but also a critical teacher in the questioning of educational policies and

procedures.

>Marina: What critical theorists do you incorporate into your course framework?

>Professor: Paulo Freire and the idea of reading the world and finding their own place in it via literacy activities. Also, allowing them to critically view their lives and role as educators in schools primarily for the financially disadvantaged. A few assignments, which are centralized around critical thinking, are their classroom observations, the student reports, and the field work they do in classrooms with teachers, all required specifically from the course syllabus (See Appendices D & E) to think critically about multiculturalism and address diverse student populations' expectations will be of them as teachers and how some of them have already swallowed deficit thinking without. This is where they must examine what they were raised to be and what societal looking at the idea of being social re-constructionists in their own classrooms.

The professor focuses on critical theory by requiring the students to critically examine

their own backgrounds and what contributed to who they are as individuals today. They

are then encouraged to think of what will be expected of them as teachers who will be

instructing diverse student populations and how they will go about serving all students in

their classrooms. Students are also encouraged to think critically about policies affecting

underrepresented populations.

The professor continued to describe course assignments related to critical thinking

and how they are a main focus in the instruction of pre-service teachers.

> Marina: Do you feel that your pre-service teachers, who are in your course, will eventually become the cultural tools allowing them to empower their students in their future classrooms?

> Professor: Yes, definitely because it gives us a way of saying, where are you as a future educator? Not so much where are you, but where are the other people around you? Where do you see them? Especially teachers when they are required to complete "The Multicultural and Special Needs Student Report" and the following of guidelines through the "Scoring Rubric for Multicultural Special Needs"; that is a required assignment from the syllabus for the winter and the spring quarters (Appendices D, E, & F). It allows the pre-service teachers to observe in a teacher's classroom; they have to critically question: what did you see, what did you hear, what books did you see in the classroom, how would you have felt if you were the only black child in that classroom? Would you have felt like the teacher was including you and would you have felt fine like school was a good thing to be involved within that classroom? Is the teacher creating an environment for the students to reach their academic potential and do the teachers respond to the students in a positive teaching and learning environment? The objective is to teach to pre-service to critically think about what their surroundings will look to the students in their classrooms and how it is not only their responsibility to empower their students. Teachers need to become those cultural tools for the advocacy of their students.

According to the professor's perception, the responsibility for teachers to become

cultural mediators for the benefit of the students within their classroom, the school

district, and the community points to the importance of education around these issues.

The professor went on to explain another form of implementation of critical theory from

the course syllabi: to establish a consistency of critical theory for the pre-service teachers.

She continued to develop critical theory through the course framework along with the

assignments that were required of the pre-service teachers from the quarter.

> Marina: From the course syllabi, are there assignments where you feel you are integrating critical theory or another critical theorist?

Professor: Well, Peter McLaren is another critical theorist that supports the critical theory introduced in my class discussions. My intent is always to implement critical theory as much as possible, if not in my lectures, in my course assignments from the course syllabus (See Appendix D & E). From the required reading materials, the students are exposed to critical theory by critically examining cultural biases and stereotypes. For example, the pre-service teachers are assigned to read "Management Strategies for Culturally Diverse Classrooms" (See Appendix H) during the quarter. However, I have the students critically analyze the text by completing "The Discipline Report" and also allowing the pre-service teachers to follow a guideline through the use of a scoring rubric for the Discipline Plan (See Appendix G). The central focus of this activity is to provide a critical theory basis between the relationship of diverse student populations and classroom management, specifically involving discipline in the classroom. So when they become teachers, they will not allow culture to be a factor amongst their students.

Defining Multicultural Education for the Course

Multicultural education has become a large entity, not only within our educational system, but within the context of our society. According to her perceptions, the professor defined multicultural education and how it was implemented with her pre-service teachers in the course. This definition was crucial in her development of the course syllabus, including the objectives for the course and the assignments.

Marina: Well, to begin, how would you define multicultural education?

Professor: It is essential that they begin to understand how the ideas of social reproduction from theorists such as Bowles, Gintis, and Freire have played out in public education in the U.S. To become part of the education solution as future teachers, they need the tools that this field of analysis of education will allow them to use to restructure how and what students are taught and perhaps more importantly how to think about the world.

The initial question for the defining of multicultural education by the professor was to gain an indication of the meaning of multicultural education at the surface level. However, the next question was to obtain a deeper understanding for the context of the course.

Marina: Now, how would you define multicultural education in the context of your course?

Professor: Multicultural education is a way of teaching that includes everybody at the most global level and creates in the learner, culturally, a respect for and curiosity to learn about peoples that they encounter. So, I mean that definition to be at the really global level, so if we're talking about my pre-service teachers in the course, then you would be busting stereotypes, trying to make them see that most stereotypes actually come from generalizations and the generalizations come from the dominant discourse. But with the instruction of elementary students, the idea is to open their frame of reference and introduce them along with making them happy and I hate to use the word "celebrate" because it sounds like so overworked, but the idea that they would be "Oh! These new things are great and interesting to me." Having taught pre-school and elementary school, it's amazing how small children often haven't internalized a lot of their parents' stereotypes or biases. I don't want to say its anti-bias education or anti-discriminatory education or that we teach for tolerance, but rather that my students have this transformation within themselves, so that they would want to teach children in the fashion that children would be open to learning about everybody and anybody and not come hopefully with prejudgments. Or if they had prejudgments they would be open to having a frame that would allow them to de-construct them.

Her response to the question was a bit more in-depth in comparison to the initial question, regarding her definition of multicultural education. When asked about the question of multicultural education and the context within the course, the professor was able to extensively describe her definition and connect it to the "Culture, Family, and Schooling" course. Her objectives for the course were specifically geared toward knocking down stereotypes that have been set up by dominant classes. The pre-service teachers focus on generalizations through a global perspective but also extend them to the classroom with their future students. The professor made it clear that she wanted her pre-service teachers to become advocates for social justice, even if just for a child in their classroom, or a teacher at their school site, or a person they might know personally in their lives. Deconstructing stereotypes and prejudices was a key objective of the class.

Professor: Like if another little girl would say, "Oh, you know, Rosa steals and Rosa is Mexican." Then they would be able to say, "Well, I'm not sure if Rosa steals, but that certainly has nothing to do with her being Mexican." Rather than glomming on to these cases, transferring this information out and internalizing it in: all of "x" people do "y" or are "y" because I met one person once. But at a certain level for my pre-service, I would like them to be advocates for social

justice and look at the idea that the world could be changed – one child, one teacher, one person at a time, if people would just open up and not be closed to the idea of social change. And the idea that we really need to look out and yet, at the same time, understand the range within ourselves or within our own groups so that they don't become solidified with the idea "I'm Mexican, I do 'x'; all other Mexican's do 'x'." I don't know. A lot of times people build from their own lived experience, and if their experience has been very insular, then that's the way their mind is made up.

Defining multicultural education from the professor's perspective describes the context of how multicultural education is implemented in the "Culture, Family, and Schooling" course by using examples of different ethnic and cultural groups and how they are portrayed in society.

Use of Banks' Typology

The next question the professor was asked to address in the interviews was the typology in her course for the instruction of her pre-service teachers. She began by identifying the typology she implemented in her course and how it impacted the pre-service teachers with the multicultural education course.

> Marina: What type of typology do you find that is useful in teaching this course and why? How do you feel it impacts your pre-service teachers – for the "Culture, Family, and Schooling" course?
>
> Professor: Multicultural education is a framework for analyzing all aspects of education, from the curriculum to the delivery of curriculum. Initially, James Banks' typology is used to assist students in looking at the classrooms in which they are doing observations. They are taught to examine the environment, materials, lesson content, and interactions. I like to implement and use the Banks' typology (See Appendix I) to look at how they, as teachers, may choose to or be able to bring a different sense of the world to the children they work with in their classrooms. But the problem is, according to the Banks' typology, most of them have experienced the lowest level themselves as students. So when you talk about things, teachers can be a way to add to the curriculum, to try to modify the curriculum. The idea of getting on curriculum selection can mean the idea of really looking at the ancillary support materials that are aligned with your core curriculum so you can bring them in to the classroom. A lot of times those concepts seem like a lot of work and like, "Oh, I don't really know if I want to do that." Then when you get to the social justice level, they dismiss it as like this, "Well that's not appropriate for like K-6." And it's a way of just like saying,

"Yeah, that's important but for older students, such as the high school level or like maybe that is more appropriate for the college level."

The professor discussed Banks' typology and how the pre-service teachers were taught to examine the world around them and the curriculum they would integrate in their classrooms one day as educators. The professor continued by briefly describing the levels of Banks' typology and how they were introduced to her pre-service teachers in the context of the multicultural education course. Due to the brief description of Banks' typology, the professor was then asked to elaborate on each level. The professor continued with a description of each level and its relation to the implementation of the course. She introduced the levels and that this typology could be incorporated at any level of education, not just at a high school or college level where many educators feel it is most appropriate.

The professor described the first and second approaches to Banks' typology that were implemented in her multicultural education course. She elaborated as well on the next two approaches and commented on the fact that when introduced to new or pre-service teachers, they sometimes claimed that it was not their responsibility to introduce these approaches to their students in the classroom, especially if they did not have tenure. They tended to focus on the state-adopted curriculum along with minutes of instruction mandated by the state, due to the testing and assessments for their designated grade levels.

Marina: So, what are the different approaches of Banks' typology?

Professor: Well, there are the four approaches to Banks' typology. The first level is the Contributions approach, where you just say, "Yes, some Mexican did that in history and what's wrong with that level?" Well, not even that, but the next level is the Additive model, where you might pull out a chapter for a book to add or enhance the curriculum. You might say, "Oh, this is a Latino chapter; let's use

this one." And you might like talk about four famous Mexicans in history. The second level is termed the Additive approach where you take the curriculum and look at like every time you talk – I mean, I don't want to say every time we talk about a white person, we talk about a Mexican person. But when you are talking about inventors, when you are talking about history, events, that you are using multiple perspectives. Like, "What was the women's perspective or I think these people felt…" Even just throwing out the ideas, you know that level of trying to make sure that the students really have both perspectives as opposed to this tokenism or just to know, "We have Martin Luther King Day, oh yeah, and he's the one like I Have a Dream." You play the speech and that's the end of it. And you don't talk about why he had a dream?

The professor continued to explain the third level, the Transformative approach, and how pre-service teachers must develop the curriculum for the benefit of their students in their classrooms, examining the curriculum critically to identify negative instructional strategies.

Professor: So the third level is the Transformative approach, where teachers are trying to change a curriculum. Most of my students have had very little contact with even a level 3 transformative classroom themselves as students prior to their college experiences and perhaps not there either. And of course, teachers will say that – especially student teachers and new teachers, that "That's not their job." They use what they are given regarding the curriculum. When you get to the social action approach, which is the fourth level, you are looking at "Wait a minute, what are the problems in our community? Who do they impact and how can we help solve them?" Actually, if you tie that with service learning, you find that lots of small children with the right teachers have really done good things to get to the root causes of problems. But that's the hard part because a lot of the university students that we serve are unaware of the problem and then when they become aware of the problem, it's not their problem. So you know they say, "Okay, okay, we know about Martin Luther King Day.

The professor described in detail the fourth approach to Banks' typology and how it was the highest level to attain. She interpreted through a contextual example, pertaining to Rosa Parks and the Civil Rights Movement. She commented on the fact that Rosa Parks might not have just been tired that day and wanted to sit down on the bus, but that she was part of a strategically organized movement to create the events that occurred there after that significant day in our history. She explained that there was

children's literature published that may at times create a superficial level of

understanding for the children in classrooms, the surface level of multiculturalism that

might obscure the actual true events of the Rosa Parks story.

> Professor: The last and final level is the fourth level, known as the Social Action approach. That's the idea that Rosa Parks didn't give up her bus seat because she was tired. Rather than talking about all of the associations she belonged to, all the organizational meetings she had been to, all the readings that she had been involved in, this wasn't like "Like Uh-uh, I'm not getting up." And yet when you talk to children, depending upon how the teacher presents the information and the little books they use. Or like, "Was she the only Black lady in the world that didn't want to get up?" Or what made her different? Why did she decide that action? None of that happens. You just read about, "Oh, random Black woman didn't get up and then they started having a bus strike." So when you talk to small children who have been involved in those learning experiences, in some of those classrooms they have really bizarre ideas about the whole thing. Because there are those little books that the teacher reads with them in their classroom. You know where they are like real superficial and so sometimes the people who use them, who might be good-intentioned but I don't know when it comes down to it.

The next question during the interview addressed the professor's ability to

instruct, teach, implement, and integrate the curriculum and instruction without the use of

Bank's typology for the multicultural education course. She describes the use of the

different approaches with the pre-service teachers and how they were demonstrated in the

course context.

> Marina: Right, ok, next question. Do you think you'd be able to instruct, teach, implement, and integrate the things that you want to expose to your pre-service, without the incorporation and utilization of Banks' typology?

> Professor: Banks' typology gives us an easy way to say, well, where are you? Where was the teacher you observed, in regards to the different approaches? What do you think? Because if you ask me and I say, "Oh, yeah, you know, I'm this and I'm that as a pre-service teacher." But let's say you go in and watch somebody teach and you look at the curriculum and you look at the environment, you listen to what they say and you look at the activities they involve the pre-service teachers in - where's the multiculturalism? Oh, that's the International Fair we have on the last day of the year, after testing. Then you have to ask yourself, what is the point of that at the end of the day?

The professor commented on the implementation of the different levels of the Banks'

typology that she would ideally want her pre-service teachers to take with them as they

leave her course at the end of the quarter. However, she expressed the fact that a two-

unit course, due to the lessened hours of contact with the pre-service teachers, would not

transition all of them to the fourth level of Banks' typology. Also, the introduction and

implementation would establish a foundation for their instruction with their students. It

would build a multicultural context they could cling onto when they step foot into their

classrooms on that first day of school. They would be teaching their students what the

professor modeled in their multicultural education course.

> Professor: I could say idealistically I would hope that one little two-unit course, twenty hours of contact, some reading, some thought would allow them all to eventually grow to Level 4. Realistically, I don't think so. I know it sounds really bad, like I'm being negative about my pre-service teachers. I think when they have something to glom onto, like multicultural education, Banks' typology, then they can say, "Oh, that seems like a Level 1. We all want to be at Level 3!" They don't want to be a Level 4, most of them! That's social justice getting out there and rabble-rousing is like a little too much for some of them.

> Marina: As a professor, realistically what level of Banks' typology do you think your pre-service teachers leave with from your course?

> Professor: I've taught here a long time and I do a lot of stuff out in the schools and so I see some teachers that have taken my course and I feel very proud when I hear so-and-so is doing this. But others understand what they have to do to get by for the school system. Some of them, I don't know. Maybe they will never move out of Banks' Level 2.

At the end the interview, the professor conveyed through her own perception, the level of

Banks' typology that her pre-service teachers would take from the multicultural course.

She spoke of the experiences she had seen in the community from teachers she once

instructed in her multicultural education course and how proud she was to see the impact

they were making as positive educators. But, she did add that at times realistically, the

transition out of the second level of Banks' typology would never occur with some pre-

service teachers as future educators.

Course Curriculum and Instruction

The professor explained the course curriculum and instruction within the context

of the class sessions with her pre-service teachers. She addressed the implementation of

multicultural education for her course and examples of curricula that were introduced to

her students.

> Marina: Is multicultural education a part of your curriculum and instruction when
> you teach the "Culture, Family, and Schooling" course and why?
>
> Professor: Yes, multicultural education is very much a part of my curriculum and
> instruction. I try to introduce as may resources as possible to the course. We do
> several things. One of the things I expose my pre-service teachers to immediately
> is *The Shadow of Hate*. It's a videotape that shows how we have discriminated
> against everybody across time in the United States and that every generation or
> every decade, who we hate changes. But the ways we describe those people
> remain the same. So is it the people or is it that we need a scapegoat?

She introduces a video to her pre-service teachers known as *The Shadow of Hate* by

Charles Guggenheim. The video demonstrates how this country has dealt with

discrimination, claiming that the hate factor would be constant but the group being

discriminated against would change throughout history.

> Professor: So, that particular video shows that demonizes or shows that
> other people have demonized specific groups; then lots of times the students
> sitting there, who don't consider themselves demons, belong to one of those
> particular groups and they all go like this, "Whoa!" Where they, because of
> their age or experience or lack of communication with older people of their
> same group, hadn't realized, or perhaps the impression or oppression and the
> idea of the crabs and the bucket and how were our ancestors treated? Or life is
> fine for us now, but was it always, and lots of them, especially English students,
> are mystified, I guess, or stupefied by the idea that at one time their particular
> group might have been considered criminals, welfare recipients, perverts,
> derelicts, whatever. Because that's a language that's currently used in our
> society to describe different groups of people, not their group, so it makes it
> easier for them to see, "No, we're not like that!" And it's like, "Well, we're not
> like that and people used to think we were like that!" Maybe nobody's like that,
> but there's other forces at work that kind of create this national abuse, national
> discrimination, or this mindset that it's ok that we can be good to everybody

except them. And that the group "them" changes over time.

She continued to describe the connection of the video to the course curriculum and how

she used the video for her instruction with her pre-service teachers. The video was one of

the instructional resources she used to capture the attention of her students to they may

physically see how hate was represented and transferred from one cultural group to

another.

> Marina: What other forms of curriculum or instruction do you use with your students throughout the quarter?
>
> Professor: The curriculum that is chosen for the course involves multicultural literature required for the reading materials. The texts that I use for my class are three children's multicultural literature books titled *Lupita Manana* by Patricia Beatty, *Roll of Thunder, Hear My Cry* by Mildred Taylor, and *A Jar of Dreams* by Yoshiko Uchida. These books are used to bring critical thinking through a cultural lens. The multicultural literature begins to read stories about other cultures through a child's perspective. Hearing a story about a child from another culture hopefully incorporates a sense of cultural awareness for the pre-service teachers.

She also spoke of other multicultural curricula used for the instruction of multicultural

education in her course.

> Marina: And how do you get them throughout the course to be able to one day implement multicultural education within their classroom settings?
>
> Professor: I attempt to direct their thinking, so that they become aware of themselves as cultural beings. And that they look at the positionality that they currently own in our society and one of the problems here is always students own a positionality that isn't fun.

She ended the interview by stating that she hoped her pre-service teachers would become

aware that they were cultural beings within the global context and learned to teach their

students in their classrooms in the same way.

Summary

Through the interviews with the professor, contributing factors emerged from the professor's perspective of the teacher preparedness from the multicultural education course taught to the pre-service teachers in the teacher credentialing program. From the professor's perception, the contributing factors were: (a) required university units for the multicultural education course, (b) implemented ideology in the multicultural education course, (c) utilization of critical theory for the course syllabus, (d) defining multicultural education for the course, and (e) the course curriculum and instruction. The qualitative research provided data for the identification of contributing factors from the professor's perception of the multicultural education course involving the instruction of the pre-service teachers.

The professor's perceptions revealed the organization of the course and the breakdown of how it was implemented for the purpose of teacher preparedness with her pre-service teachers. The analysis from the professor's interviews of the multicultural education course established and demonstrated contributing factors for teaching the course. The professor was able to communicate her perspective on the how and why components of the course. The analysis of her interviews gave a different outlook on the instruction of a multicultural education course; it was developed from a viewpoint from the instructor instead of students receiving the instruction.

As a reflective educator, the professor shared her perceptions on how she engaged the pre-service teachers during the multicultural education course through the use of resources, reading materials, and technologies to support student learning. Examples included the books that were chosen for the pre-service teachers to read, the videos and

movies they watched, the organization of the course through her syllabus, and the course assignments the pre-service teachers were given to complete for the multicultural education course. The professor identified contributing factors that fostered short and long term learning goals for critical thinking when she implemented critical theory through the work of Peter McLaren and Paulo Freire. The analysis continues with the models she used in her course, such as Banks' typology and Kohlberg's stages, to relate ideas and knowledge, which contributed to the pre-service teachers' understanding of the content area.

The interviews with the professor also lent a different perspective for understanding the policies and procedures at the university level for the multicultural education course and the role the university takes in multicultural teacher preparedness. She was adamant that the university needed to change the two-unit "Culture, Family, and Schooling" course back to the initial four units in order to fully prepare teachers for working in diverse classrooms.

CHAPTER V

SUMMARY, DISCUSSION, RECOMMENDATIONS, AND CONCLUSION

This section presents a summary, discussion, recommendations, and conclusion for this study. The study investigated two research questions involving the perceptions of pre-service teachers and a professor in a teacher credentialing program. The analyses showed: (a) the similarities and differences of pre-service teachers' perceptions of multicultural education following the completion of a course in a teacher credential program, and (b) identified major factors, from the perception of the professor, that contributed to the instruction of pre-service teachers in multicultural education. A discussion is provided in connection to the research literature, as well as recommendations and a final conclusion.

Key recommendations included supporting both the ideological need for instruction and curriculum incorporated in a multicultural education course and the need to involve the university, including administration, faculty and staff, and students in the training process. This study suggested findings so that educators everywhere will realize the practicality of multicultural education awareness in a teacher education program, indicating how vital this is for teachers in our classrooms to create an environment that not only teaches but validates the students in their schools.

Discussion

Similarities and Differences from the Perceptions of Pre-service Teachers Towards Multicultural Education

Multicultural education expresses the urgent need for school reform in order to accommodate the increasingly diverse student populations entering our classrooms

(Banks, 2001; Banks & Banks, 1995; Gay, 1995; Grant & Sleeter, 2001).

Multiculturalists have agreed that there must be a movement towards reform and

reconstruction within the educational institutions in order to meet the needs of our

students. This must be a reform movement that is inclusive of all students, including

White, middle-class males, who identify with the Eurocentric mainstream discourse.

Every student will have to acquire the knowledge base, the abilities, and the attitudes

needed to effectively function in a culturally diverse environment (Banks, 2001; Banks &

Banks, 1995; Gay, 1995; Grant & Sleeter, 2001).

In this study, the researcher examined the similarities and differences of pre-

service teachers' perceptions of multicultural education. The pre-service teacher

participants all came to the course with different cultural experiences, which

demonstrated differences in their knowledge base of multicultural education prior to

attending the course. However, once the participants were asked to reflect on their

knowledge base, they did express similar beliefs and attitudes towards their awareness of

multicultural education due to their enrollment and participation after completion of the

course. Similar perceptions were expressed by all the pre-service teachers concerning

how competent they were after instruction from the professor; they felt their level of

competence in relation to their knowledge base of multicultural education had improved

during the course.

When the pre-service teachers were interviewed and asked if the perceptions of

their attitudes and beliefs had changed in any way towards multicultural education, their

perceptions all differed after the completion of the course. However, the pre-service

teachers all had similar perceptions of the importance for pre-service teachers to receive

instruction that focused on multicultural education. The pre-service teachers shared the same perspective on why it was so important for a multicultural education course to be required in a teacher education program.

The pre-service teachers all responded that the course helped to prepare them for instruction in a classroom with a diverse student population. All of the pre-service teachers had similar perspectives on the implementation of multicultural education in their future classrooms, knowing they would become teachers for diverse student populations. They did mention similar instructional strategies used to incorporate multicultural education with their students. The pre-service teachers identified strategies they learned from the course content, assigned readings, and required texts from the course. Similar responses were also reported in the pre-service teachers' attitudes towards the importance of a multicultural education course in a teacher education program and as an essential factor within the teaching profession.

However, the pre-service teachers' responses differed regarding their preparedness for instruction of diverse student populations, depending on their experience in the multicultural education course. They expressed differences in their perceptions of teacher preparedness from the course's curriculum design and instruction of multicultural education. The pre-service teachers varied as to which instructional strategies they would use in a classroom setting, such as the utilization of different multicultural books for daily lesson plans, prevention and intervention strategies for classroom management with culturally diverse classrooms, the study of one particular cultural group and their specific customs and traditions, or the introduction of different cultures throughout history to validate students' cultures and build and strengthen the

home/school connection. The similarities and differences of the pre-service teachers'

perceptions were dependent on the specific interview question and their response to that

question involving their perspective of multicultural education and the teacher

preparedness of the course.

Identified Factors from University Professor's Perceptions Involving Teacher

Preparedness in a Multicultural Education Course

      This next section discusses the perceptions of the professor and the contributing

factors she identified for multicultural education teacher preparedness at CSU, San

Bernardino. From the instructor's perspective, the contributing factors of the course

relied on: (a) required university units for the multicultural education course,

(b) the implemented ideology in the multicultural education course, (c) the utilization of

critical theory for the course syllabus, (d) defining multicultural education for the course,

and (e) course curriculum and instruction.   The qualitative research provided data for

identifying contributing factors, according to the professor, to the teacher preparedness of

the pre-service teachers enrolled in a multicultural education course in the teacher

credentialing program. This analysis was crucial because it investigated the perspective

of the professor and how she saw the multicultural education course being taught, more

specifically explaining the components of the course.

      The interviews with the professor captured a different viewpoint as to which

factors contributed to the teaching of the pre-service teachers, factors she felt were

inclusive to the teaching of the course. The professor expressed the impact she directly

had with the pre-service teachers and how the implementation of the course content

directly affected preparedness of the pre-service teachers. The factors she identified

contributed to their learning, and hopefully, they took with them what they had been

exposed to during the course. The professor explained the educational foundation of the

course through her position as the course instructor: decipher the factors for the

instruction of the course as well as those that indirectly affected teacher preparedness.

The professor's perceptions included factors such as the university's policies and

procedures and the university unit requirements that also contributed to the teaching and

learning of the multicultural education course.

<div align="center">Recommendations for Future Research</div>

Future Research with Pre-Service Teachers

To extend the study further in future research with pre-service teachers would

involve examination of the pre-service teachers in their future classrooms. After the

completion of the multicultural education course in the teacher credentialing program, the

study could then examine the actual classroom practices demonstrated by the former pre-

service teachers, which were gained from the multicultural education course presented by

the professor. A future study could involve the shifting from pre-service teachers to their

roles as actual classroom teachers, utilizing what was taught in the multicultural

education course for the benefit of their own classroom environment. The purpose for

this future research would be to gain the perceptions about what they had learned about

multiculturalism in that course through the teacher credentialing program in contrast to its

actual practicum within a physical classroom setting. In their interviews, they discussed

the course assignments/activities, reading materials, class lectures, and observations

conducted in a classroom setting, which had been assigned by the course professor. The

pre-service teachers expressed strategies and materials they would use in their future

classrooms that had been introduced and integrated into the multicultural education course by the professor. The future research could investigate the pre-service teachers and examine if what they learned in the course was actually being implemented with the students in the classroom.

Other future research that could be conducted with pre-service teachers in a multicultural education course is the number of hours spent outside the university classroom participating in observations with classrooms that have diverse student populations. The pre-service teachers conveyed during their interviews that there was a need for more actual classroom observations, and they would have liked to have spent more time observing the teaching practicum of the instructional strategies used to instruct diverse student populations. Future research could revolve around more classroom observations outside of the university setting and more time in the classroom setting at a school site.

Lastly, the future research to be implemented with pre-service teachers would be a family involvement component for the class. The pre-service teachers expressed in their interviews a strong desire to build and sustain a connection from the classroom to the home with the parents of the students they would have in their classrooms. Future research could involve the pre-service teachers who develop a home/school connection component as a final project in the multicultural education course, using the instructional strategies and knowledge they had gained from the course itself. The family involvement model would be developed by the pre-service teachers to demonstrate how they would make that initial home/school connection with the parents of the students from their

classrooms and to create lesson plans, activities, or events to maintain the relationship with the parents.

Future Policy and Procedures

Oftentimes, institutions do not design policies and procedures that are beneficial to students' learning and professors' teaching. It is the responsibility of the university to create these guidelines to ensure a positive, respectful, equitable, and productive atmosphere, not only for the students, but also for understanding and confidence in the university's willingness to create policies and procedures for academic excellence. The administration of the university is a key component for future policies and procedures that contribute to the research conducted with pre-service teachers through a teacher education program. For example, the university could institute a forum to address issues pre-service teachers may have in the teacher education program, allowing the university to gain the perspective of the students enrolled at their university and the ability to take their viewpoints into consideration, setting a productive change in motion that centers on issues such as diversity.

Policies and procedures must be continuously reviewed for the betterment of the pre-service teachers enrolled in the teacher education program through the school of education. The professor discussed the need for the university to re-establish the four-unit course requirement it once was in the teacher education program. The professor stated in a response regarding the unit requirement and the negative impact it has on the course.

> No. I think it's a negative impact. With the enrolled pre-service teachers – well, two units, you have to figure out, you know, if you go from four units to two units, then you have to diminish the requirements, you have to diminish the contact time, you have to diminish what you do with students just because you

don't have them enough to give them the four unit curriculum. Even now, they complain that there is too much work. I think that in terms of things like diversity, you know, you can't watch one video and your whole life change. I mean, if you could, I would buy that video. I don't know where that one is yet.

Banks (1999) states that "an effective pre-service teacher education program is essential for the successful implementation of multicultural education in schools" (p. 53). Through the professor's perspective, the contributing factors were identified for the purpose of teacher preparedness in the pre-service teachers, and the willingness to create an effective teacher education program for the implementation of multiculturalism within the schools these pre-service teachers will one day service. However, one must not only look at it from the perspective of the pre-service teachers and the professor of the course, but also the perspective of the administrators at the university level to gain their perceptions on the effectiveness of multicultural education within their teacher education program.

Also, the major objective of the university administration must be to always create opportunities to develop authentic institutional protocol for the purpose of academic achievement through the efforts of the faculty, students, staff, and administrators. The university protocol will adhere to the administration of the school of education for the multicultural education course regarding the content, course framework, and the required units taught within the teacher credentialing program with pre-service teachers. In retrospect, the professor is the one who will directly impact the level of instruction with the students of the course. However, the administration will indirectly involve itself with the classroom instruction and student learning that will occur throughout the university quarter.

According to Schoem, Frankel, Zuniga, and Lewis (1995), the classroom environment is a direct result of the level of commitment towards multiculturalism and the importance of diversity that is fostered and expressed by the administration of the university. This commitment highly impacts how students might receive instruction and how extremely important this topic is for pre-service teachers. All too often, universities bypass the needs of the students and their level of commitment to student success due to political agendas for the benefit of increased student enrollment. Colleges and universities must exist to foster higher learning; all contributing partnerships must work collaboratively to create an environment that excels in the awareness of issues for cultural diversity and political awareness that is beneficial to students, staff, faculty, and administrators. The ultimate benefit is the excellence of a university that not only teaches multiculturalism to their students, but creates a campus setting that practices multiculturalism through university protocol.

Increased Units for the University Course

The factors that cannot be overlooked are the responsibility and support the administration projects for a high degree of multiculturalism incorporated into the classroom setting. The faculty and students alone cannot be the driving force behind the level of commitment for multicultural education. The administration is responsible for the resources, allocated funds, and requirements for the establishment of the course at the university. "A discrepancy between the values of the teacher and the values of administration on the need for multicultural teaching may have serious implications for teaching, the students' attitudes towards the class, and the faculty members' career" (Schoem, Frankel, Zuniga, & Lewis, 1995, p. 71).

During the interviews with pre-service teachers, one recommendation that became clear was their desire to have more hours of instruction from the professor of the course. Many of the pre-service teachers felt the teacher education program should be given the same unit weight as the other credentialing courses in the program. Due to the importance of the course content and the need for additional instructional hours to engage, observe, and discuss issues surrounding multicultural education, they expressed the need for an increase in units and recommended that the two-unit course be converted to a four-unit course requirement.

Recommendations for Practice

Curriculum Development for Multicultural Education in the Teacher Credentialing Course

Various types of curriculum models have been developed for the implementation of multicultural education. In past decades, the development of curricula has produced thousands of resources and materials for the implementation of multicultural education programs. While, on the one hand, there is greater integration of developed models, lesson plans, and countless materials for the teachers who are committed to social justice, on the other hand, there are some inconsistencies in the way that multiculturalism is being implemented in classrooms. The different foundational frameworks for the curriculum development of these implemented programs are a huge factor in the various definitions of multiculturalism. Different models may produce different results when it comes to the implementation of multicultural education. One teacher may incorporate a surface type of multicultural education with the students, only establishing a Heroes and Holidays type model, while another may implement a more in-depth type of program for

their students, involving a deeper understanding of social justice and the importance of every student receiving an equitable form of education.

Teachers need to be very specific on the curriculum they introduce to their students, not just for students of color but all students, implementing lessons that are authentic and provide multiple perspectives of the historical context of our society. A recommendation from the course titled "Culture, Family, and Schooling" is the integration of a multicultural education curriculum with a family involvement component that seeks to address diverse student populations, multiple perspectives within a historical context for different cultures, a globalized view of the world and, more importantly, uses multicultural literature to diminish cultural stereotypes.

Curriculum for Pre-service Teachers Informed By Critical Theory

Critical theory is also recommended as the foundational framework for the curriculum and instruction of a multicultural education course. Freire (1998) has emphasized the value and utilization of critical theory within teacher education programs. The ideological framework for the development and implementation of a teacher credentialing course that promotes multiculturalism must incorporate a vital component of critical theory in the curriculum, providing pre-service teachers with a critical lens for teaching students of color and granting their right to receive educational equality in our school system. It would demonstrate to future teachers how they could navigate within the dominant system for the benefit and betterment of their students. It forms a questioning mechanism for the policies and procedures pertaining to all students, especially students of color, second language learners, and special education students in our schools.

Schoem, Frankel, Zuniga, and Lewis (1995) reinforced the importance of critical

theory as an educational instrument for the initial stage of instruction in a multicultural

education course. They describe the main goals and objectives of critical theory,

including the analysis of history through multiple perspectives, structural methodologies,

and understanding racism through the interrelationships of dominant and subordinate

groups. A critical lens uncovers deeply engrained prejudice, discrimination, exclusion,

and disregard of certain populations. The dynamics of these relationships demonstrate to

students how this dominant discourse contributes to the oppression of other groups.

The professor of the "Culture, Family, and Schooling" course spoke of the

integration of critical theory in her course. The tool of critical theory was a vital

component for student learning and the transformation process. In an excerpt from her

interview, she spoke of the act of being an oppressor and the need to critically examine

your practicum in the classroom in order to assess the positioning of power among

students and the teacher's own positioning of it in the classroom. She expressed how

important it was for teachers to not oppress their students in a classroom.

> With the idea that once you know who you are and you look at your past
> experience and you look at what your future will look like, you presume your
> future will look like, then how will you not be like one of those silent people that
> just kind of like continues the oppression of others without thinking about it. I
> mean if you choose to be an oppressor, I guess that's your business but I hope
> you're not in my class.

Teachers as Cultural Tools

One of the main findings of this study is the realization that pre-service teachers

have the potential to become multicultural advocates for diverse student populations. As

Freire states (1998), teachers are cultural tools for protesting against educational

inequities and injustices in our school systems for all students. The responsibility of the

teacher is to adhere to a social justice consciousness when determining what is most

needed in creating a positive and effective learning environment for all students. The

professor of the course was in agreement with Freire's ideas, in terms of teachers needing

to be social agents in their classrooms and on their school campuses. The importance of

their position begins when they enter the profession of teacher and they need to place

themselves in connection with social justice inside and outside the classroom.

I would like to recommend that multicultural education courses in teacher

credentialing programs take on this ideology of teachers as cultural agents on behalf of

students. The professor expressed her feelings on how the multicultural education course

is the arena for incorporating this ideology with her pre-service teachers throughout the

quarter.

> Well, I would hope pre-service teachers would be deconstructing these
> stereotypes they might have accumulated over the years. The students that they
> will serve will be taught with the equality they deserve, regardless of their culture
> or race. I want them to be the kind of people that when they're someplace and
> somebody makes one of those ignorant remarks, and then they say, "No, that's not
> true." You know that they could be positive agents of change in the world, not
> just in their classrooms. That they could become like pluralistic themselves and
> become activists for social justice. The kind of people that would be able to think
> and say, "Wait a minute! Who benefits by that? Who's hurt by that? Why are
> we making that change?" Whether it's them that's being hurt, because a lot of
> times, there is that saying that goes "hear no evil, see no evil, speak no evil"
> motto, except if it affects me, rather that they become social justice advocates.
> The kind of people who say, "Wait a minute. Who wins, who loses? What's the
> balance here? Is it fair?" And not fair to me - is it fair, which is a very different
> thing than "Is it fair for me?"

The recommendations offered a focus on the curriculum and instruction

of pre-service teachers, practitioners, and educators, involving the learning and teaching

of multicultural education. An ideological framework centered on critical theory with the

teachers acting as cultural tools for the instruction of multiculturalism seems to be an

effective way of preparing teachers for diverse classrooms. The teachers can thus be agents of change and advocates for underrepresented students.

<center>Conclusion</center>

The study analyzed the perceptions of pre-service teachers of multicultural education and the professor's perception of teacher preparedness for the course. Finally, the professor's perspective helped close the loop by providing historic information on the multiculturalism courses at the university and the challenges involved at this specific institution.

This study may assist with all functioning components of a university to include administration, faculty, staff and the pre-service to bring about the awareness for the imperative need to maintain the existence of multicultural education within a teacher education program. Through the perceptions of the pre-service teachers and the professor, the importance of the instruction and the actual instructional minutes pre-service teachers receive in a multicultural education course were demonstrated. Ideally, administrators will critically examine their programs and collaboratively work together to define a level of commitment within a teacher education program. All these partnerships through the school of education could provide the needed and desired initiative to create a mission and vision statement to create a supportive climate of multiculturalism. This may allow a conscious awareness of the value of multiculturalism with all existing facets within institutions of higher education, and establish a mission and vision statement to be incorporated in the classrooms with the students, collaborative department meetings with professors, and the administration throughout the university.

The study also demonstrated the value of a knowledge base for the curriculum and instruction of multicultural education with pre-service teachers for future implementation in their own classroom settings. The course intended to instill an understanding of the importance of multiculturalism along with critical thinking. In conclusion, this study makes a case for the urgent need for courses on multiculturalism in teacher education programs so that newer generations of teachers can meet the needs of an increasingly diverse student body, so we as teachers can teach every child, in every classroom, at every school district across the United States.

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APPENDIX A

Interview questions used during the interviews with pre-service teachers

Question #1
How competent did you feel with your knowledge base of multicultural education prior to the enrollment of this course? Explain?

Question #2
How competent do you feel with your knowledge base of multicultural education following the completion of this course? Explain?

Question #3
Do you feel your attitudes and beliefs have changed in any way towards multicultural education since the completion of this course? Explain?

Question #4
As a future educator, do you feel it is important for pre-service teachers to receive instruction that focuses on multicultural education? Why?

Question #5
How do you feel this course has helped you prepare for the instruction in a classroom with a student diverse population? Explain?

Question #6
How do you feel this course has prepared you for the implementation of multicultural education?

Question #7
How will you incorporate and integrate multicultural education in your classroom? Explain?

Question #8
How important do you feel multicultural education is in relation to the profession of teaching?

APPENDIX B

Interview questions used during the interview with the professor

A. How many years have you been teaching the Culture, Family and Schooling course?

B. In regards to the national standards or the National Council for Accreditation of Teacher Education – how have you seen it transition from the time you began to the present time at the university?

C. What is your multicultural ideology for structuring of the course outline which is integrated into your syllabus for the quarter?

D. What critical theorist (s) do you incorporate into your course framework?

E. How would you define multicultural education?

F. How would you define multicultural education in the context of your course?

G. What type of typology do you find that are useful in teaching this course and why? How do you feel is impacts your students – for the Culture, Family, and Schooling course?

H. Is multicultural education a part of your curriculum and instruction when you teach the Culture, Family, and Schooling course and why?

APPENDIX C

CONSENT COVER LETTER

California State University, San Bernardino
5500 University Parkway
San Bernardino, CA 92404

Dear Survey Participant,

My name is Marina Estupiñan and I am currently a doctoral student in the School of Education at the University of San Francisco. I am conducting a study on the investigation regarding the topic of multicultural education within a Teacher Education Credentialing program.

The reason you are being asked to participate in this research study is because you are an enrolled student in the Teacher Education program through the School of Education at California State University, San Bernardino. I have spoken with the director of the program and your professor for the course titled Family, Culture, and Schooling and I have received permission to conduct my research for the academic school year of 2008-2009, academic school year being defined as fall, winter, and/or spring quarter. If you agree to be in this study, you will be asked at the end of the university quarter to participate in an interview with the researcher. It is possible that some of the questions you may not agree with as a participant, but you are free to decline to answer any questions you do not wish to answer, or to stop participation at any time. Although you will not be asked to identify yourself, your name will be confidential throughout the interview. I will know that you were asked to participate in the research because I have personally handed you this letter along with your verbal permission to conduct an interview to you.

There will also be conducted interviews by the researcher throughout the duration of the university quarter with the professor of the multicultural education course in this teacher credentialing program.

Participation in research may mean a loss of confidentiality and study records will be kept as confidential as possible. No individual identities will be used in any reports or publications resulting from the study. Study information will be coded and kept in locked files at all times. Individual results will not be shared with faculty/staff in the School of Education at California State University, San Bernardino. While there will be no direct benefit to you from participating in this study, the anticipated benefit of this study will be to investigate the perceptions towards multicultural education. There will be no costs to you as a result of taking part in this study, nor will you be reimbursed for your participation in this study.

If you have any questions about the research, you may contact me at ▮▮▮▮▮▮▮▮. If you have further questions about the study, you may contact the IRBPHS (Institutional Review Board for the Protection of Human Subjects) at the University of San Francisco, which is concerned with the protection of volunteers in research projects. You may reach the IRBPHS

office by calling (415) 422-6091 and leaving a voicemail message, by e-mailing IRBPHS@usfca.edu, or by writing to the IRBPHS, Department of Psychology, University of San Francisco, 2130 Fulton Street, San Francisco, CA 94117-1080.
PARTICIPATION IN RESEARCH IS VOLUNTARY. You are free to decline to be in this study, or to withdraw from it at any point. The School of Education at CSUSB is aware of this study but does not require that you participate in this research and your decision as to whether or not to participate will have no influence on your status as an enrolled student at CSUSB.

Thank you for your attention and your participation is greatly appreciated for the purpose of the study. If you agree to participate, please complete the attached survey and return it to me.

Thankfully yours,

Ms. Marina Estupiñan
Graduate Student
School of Education
University of San Francisco

APPENDIX D

California State University San Bernardino
College of Education

Course Number: EELB 312
Title: Family, Culture, and Schooling
Year/Quarter: 2009 Winter
Time/Day/Location: 12-2 pm, Tuesday, CE 115

The College of Education of California State University, San Bernardino (CSUSB) is dedicated to the development and support of wise, reflective professional educators who will work toward a just and diverse society that embraces democratic principles. The wise educator:

Catalog Description:
Basic understanding of the nature of culture, its manifestations, and the dynamics of cross-cultural contact. Key issues of group and individual enculturation, acculturation, assimilation, multiculturalism, culture shock, racism, and gender, and their impact on educational practice. Interaction and communication with diverse families and communities. Requires a minimum six-hour field component in an approved setting. Formerly EELB 321. Must be taken in the first quarter of enrollment in the credential program and may be taken concurrently with EELB 313, 315 or 316, 317 and 519. Prerequisite: admission to the Multiple Subject Credential Program. (2 units)

Course Overview: This course is designed to develop a basic understanding of the nature of culture, its manifestations, the dynamics of cross-cultural contact and student diversity in California. In particular, students in this class will focus on how dominant and minority group values and beliefs influence behavior, gender and social roles, family socialization, learning styles and language use by exploring how cultural diversity expresses itself in communities, schools, classrooms and instructional practices. Specifically, the key issues of group and individual acculturation, assimilation, multiculturalism, culture shock and racism will be examined and clarified as will their impact on educational practice. For the purpose of analysis and discussion four minority target cultures (Native Americans, African American, Hispanics, and Asians) will be addressed. Thus the changing demographics and historical patterns of culturally diverse groups will be analyzed in order to understand present and future trends in California. In addition, students will explore strategies to prevent student conflict or violence that may occur as a result of cultural miscommunication and will address strategies for accommodating children with special needs who are mainstreamed in standard classrooms. Also, students will begin to examine their own pedagogical practices.

Field experiences will be required so credential candidates have a first-hand experience with members of cultural, linguistic and/or racial group different from their own. Credential candidates will also become aware of teaching methodologies that will assist

them to learn about the different cultural and language backgrounds of their future students.

Course Rationale:
The growing number of culturally- and linguistically-diverse student populations in our public schools requires all educators to have a deeper understanding of the concept of culture and its relationships to educational practices. Candidates and teachers must examine and reexamine through reflective practice, assumptions, beliefs, and skills about how ALL students learn.

Relevant Professional Standards

Course Goals/Objectives:
These objectives are developed and organized to comply to The National Council for Accreditation of Teacher Education (NCATE) Standards and to the California Standards of Quality and Effectiveness for Professional Teacher Preparation Programs.

NCATE Standard 1. Candidate Knowledge, Skills and Dispositions
Candidates preparing to work in schools as teachers or other professional school personnel know and demonstrate the content, pedagogical, and professional knowledge, skills, and dispositions necessary to help all students learn. (Adopted March 2000.)

Course Objectives: (Standards of Quality and Effectiveness for Professional Teacher Preparation Programs are listed after each objective.) Students in this class will be able to:

"Knowledge"
1. Demonstrate knowledge and understanding of the importance of students' family and cultural backgrounds and experiences. Standard 13 (h), TPE 6A/6B, CSTP 1.1

2. Demonstrate knowledge of the historical and cultural traditions of the major cultural and ethnic groups in California Society, and examine effective ways to include cultural traditions and community values and resources in the instructional program of a classroom. Standards 5 (b) (c), TPE 1A, CSTP 3.2

3. Demonstrate knowledge of major concepts and principles regarding the historical and contemporary purposes, roles and functions of education in American Society by exploring the social and cultural conditions of k-12 schools. Standard 11 (c), TPE 1A, CSTP 3.1

4. Learn to anticipate, recognize and defuse situations that may lead to student conflict or violence that may occur as a result of cultural miscommunication and to develop effective strategies and techniques for crisis prevention and conflict management and resolution in ways that contribute to respectful, effective learning environments. Standard 10 (d), TPE 11, CSTP 2.3, 2.4

5. Learn to address the issues of social integration for students with special needs by anticipating, recognizing and defusing situations that may lead to student conflict or violence that may occur as a result of miscommunication involving special needs students and to develop effective strategies and techniques for crisis prevention and conflict management and resolution in ways that contribute to respectful, effective learning environments. Standards 10 (d), 14 (f), TPE 11, CSTP 2.1, 2.2 "Skills"

6. Learn and apply concepts and strategies that contribute to respectful and productive teacher relationships with families and local communities with an emphasis on:
(a) the effects of family involvement on teaching, learning and academic achievement (Standard 10 (a) ii.); (b) knowledge and respect for diverse family structures, community cultures and child rearing practices (Standard 10 (a) iii), TPE 6 A/6 B, CSTP 1.1; and (c) the variety and support and resource roles that families may assume within and outside the school (Standard 10 (a) v), TPE 4, CSTP 1.2.

7. Demonstrate the ability to manage records and communicate through the use of email and the internet as both learning and teaching tools. (Standard 9 (d)), TPE 10, CSTP 2.5, 2.6 "Dispositions"

8. Develop a cultural awareness of self and an understanding and sensitivity to members of ethno-linguistic/cultural groups that are different from the credential candidate by examining their own pedagogical practices. Standards 4 (c), 11 (c), TPE 13, CSTP 6.1

9. Examine their own pedagogical practices by constructing a philosophy of education, which reflects the student's present thinking on teaching and learning with an emphasis on consideration for students' family and cultural backgrounds and experiences. Standards 4 (c), 13 (h), TPE 12, 6.4

Course Requirements - Experiences, Activities, and Assignments (Draft)
Assignment # 1. Field Experience.

This course requires a minimum of 6 hours of field experience and two, short (5 page, @1250 word) reports based on this experience. (A and B) The focus of these field experiences must relate directly to the issues raised in the course objectives listed above. Report "B" must be delivered to the instructor via E-mail and hard copy and all appropriate correspondence with respect to this report will be accomplished through this media. Both reports must include:
* an introductory statement or rationale,
* a brief description of what was observed,
* an interpretation and analysis of what was observed,
* and the student's reaction to the experience.

1A "The Discipline Report" (Objectives #4, #5)
Steps to complete Assignment 1A:

1. Make arrangements with a local public elementary school to observe in a classroom that is culturally diverse. This means that two or more of the target cultures outlined in the Course Overview as well as students with special needs* must be represented. The Handbook for the Multiple Subject Credential Programs has a letter of introduction form to present to the principal.

2. Using the six teaching skills as outlined in Management Strategies for Culturally Diverse Classrooms by Johns and Espinoza as a guide, address each skill area by observing and recording teacher-student interaction with respect to the four target cultures. A good way to organize your notes is as follows:

Native American*/African American/Hispanic*/Asian*
*be as specific as possible as to unique groups

Cultural Differences, Interpersonal Relations, Planning,
Growth and Development, Materials, Subject Matter

3. Identify the rules, expectations, and consequences used by the observed teacher and record the relationship between them and the teacher's enforcement practices on majority students, students from the target cultures, and students with special needs. A good way to organize your notes is as follows:

How Rules, Expectations, and Consequences are enforced with respect to cultural considerations:
Majority Culture, Native American*, African American, Hispanic*, Asian*, Special Needs*
Rules, Expectations, Consequences

4. Write a 5 page @1250 word, 12 font, double spaced report that includes the following four sections:
* an introductory statement or rationale,
* a brief description of what was observed,
* an interpretation and analysis of what was observed,
* and the candidate's reaction to the experience.

Note: The interpretation and analysis section must include at least 5 specific page references to Johns and Espinoza.

1B "The Multicultural and Special Needs Student Report" (Objectives #6, #7, and #8)
Steps to complete Assignment 1B:

1. Make arrangements with a local public elementary school to observe in a classroom that is culturally diverse. This means that two or more of the target cultures outlined in the Course Overview as well as students with special needs* must be represented. The Handbook for the Multiple Subject Credential Programs has a letter of introduction form to present to the principal.

2. Interview the teacher observed to ascertain the following:
a. the ethnic and cultural make-up of the class & teacher
b. policies for mainstreaming special needs children and what special needs students are assigned to the class.

3. Observe a student from one of the target cultures and a student with special needs by "shadowing" each for two hours. Make notes from what you observed that emphasize teacher-student interaction, peer interaction, and interaction between the student and the curriculum and/or class activities. A good way to organize your notes is as follows:

Teacher-Student Interaction/Peer Interaction/Interaction Between Student and Activities
Target Culture Student
Special Needs Student

4. Write a 5 page @ 1250 word, 12 font, double spaced report that includes the following four sections:
* an introductory statement or rationale,
* a brief description of what was observed,
* an interpretation and analysis of what was observed,
* and the your reaction to the experience, i.e . What did you learn.

There will be a 10 page paper comparing and contrasting your personal operating culture with those covered in class: Mainstream, Hispanic, Black, Japanese, and Native American. Please cite to the course readings and include a bibliography if outside readings are cited.

Comprehensive Essay Final Exam :
A written in class 2 hour final will cover all books, lectures, and videos.

Course Evaluation Plan
Grades will be earned based upon the following point values:

Points (1000 points possible)
350 Attendance and Participation
50 Report 1A discipline
50 Report 1B observation=SE & MC
100 Assignment group project/ powerpoint
150 Assignment # 4 final paper 1C
150 3 mid tests (50 pts each)
150 Final Exam

Required Texts and Materials:
Beatty, Patricia, Lupita Manana
Johns, K. (1996) Management Strategies for Culturally Diverse Classrooms. Phi Delta Kappa Press.
Taylor, Mildred, Roll of Thunder, Hear My Cry.

Uchida, Yoshiko. (1981) A Jar of Dreams.
**Handbook for the Multiple Subject Credential Programs

Course Policies
Late Assignment Policy
No late assignments, papers or exams will be accepted without prior consent of the instructor. "Prior" means at least one week before the due date, not an email message or casual conversation on the day of the class. Given the above, it would behoove the student to complete work early to accommodate unforeseen circumstances. If a student anticipates time constraint problems (over enrolled in classes, vacation time, "off track," personal obligations, etc.), it might be a good idea to take this class some other quarter. Sice the instructor has posted office hours for student advisement, before and after class are not appropriate times to discuss individual circumstances, problems, or situations as other students may inadvertently overhear private communications and this breaches the individual student's right to privacy. If clarification on any given assignment is needed, students should ask questions during the class discussion or attend office hours. Above all, do not call up or email a message like, "What did we do in class last Tuesday?" It is unreasonable for students to expect instructors to condense four hours of class time into a brief phone conversation or email message. If absent, make arrangements to get notes and handouts from other students.

Electronic Devices
There will be no electronic devices allowed in the class without prior permission of the instructor. This includes, but is not limited to, cell phones, pagers, and tape recorders. These devices are annoying to other students and cause unnecessary disruptions during class. Please do not text message, IM, or use your laptop except as directed for group assignments during class.

Commitment to Diversity
In our commitment to the furthering of knowledge and fulfilling our educational mission, California State University, San Bernardino seeks a campus climate that welcomes, celebrates, and promotes respect for the entire variety of human experience. In our commitment to diversity, we welcome people from all backgrounds and we seek to include knowledge and values from many cultures in the curriculum and extra-curricular life of the campus community. Dimensions of diversity shall include, but are not limited to, the following: race, ethnicity, religious belief, sexual orientation, sex/gender, disability, socioeconomic status, cultural orientation, national origin, and age. (from the CSU San Bernardino University Diversity Committee Statement of Commitment to Diversity, 1995)

In keeping with the university's Commitment to Diversity, the faculty of the College of Education fully support the Americans with Disabilities Act (ADA). Faculty will provide reasonable accommodation to any student with a disability who is registered with the Office of Services to Students with Disabilities and who need and requests accommodation.
"If you are in need of an accommodation for a disability in order to

participate in this class, please let me know ASAP and also contact
Services to Students with Disabilities at UH-183, (909)537-5238."

Course Calendar
Date Topic(s) Reading(s) Assignments Due
1/13/09 Course Introduction, Philosophy of Education
Expectations, and Requirements
Native American Values
The American Culture
Shadow of Hate Video

1/20/09 Hispanic Culture QUIZ
Immigrant Populations
Lupita Manana

1/27/09 Native American Group Project/ Classroom Discipline and Diversity
Hispanic Children's Literature

2/3/09 African American Culture Literature 1A-Roll of Thunder, Hear My Cry Quiz

2/10/09 African American Children's Literature

2/17/09 Asian-Pacific Culture A Jar of Dreams Quiz

2/24/09 Asian-Pacific Children's Literature 1B

3/3/09 Review & Native American Project

3/10/09 The Native American Culture & Children's Literature 1C

3/17/09 Class Group Presentations

3/24/09 Final Exam

Calculation
A = 960-1000
A- = 920-959
B+ = 880-919
B = 840-879
B- = 800-839
C+ = 760-799
C = 720-759

APPENDIX E

College of Education
Multiple Subject Credential Program
EELB 312 Family, Culture, and Schooling

Year/Quarter: 2009 Spring
Class /Day/Location
12-2 pm, Tuesday, CE 107

The College of Education of California State University, San Bernardino (CSUSB) is dedicated to the development and support of wise, reflective professional educators who will work toward a just and diverse society that embraces democratic principles.
The wise teacher:

- Possesses rich subject matter knowledge.
- Applies sound pedagogical judgment to professional practice and conduct.
- Applies a practical knowledge of context.
- Respects multiple viewpoints.
- Reflects on professional practices and follows up with appropriate action.
  (College of Education *Conceptual Framework, 2001*)

It is the mission of the Multiple Subject Credential Program to educate future teachers for California's schools. Program coursework is structured to promote reflective practice as credential candidates strive to understand the relationship of educational theory to the development of the individual learner, issues of cultural diversity, the needs of local communities, and the demands of modern society.

Catalog Description
Basic understanding of the nature of culture, its manifestations, and the dynamics of crosscultural contact. Key issues of group and individual enculturation, acculturation, assimilation, multiculturalism, culture shock, racism, and gender, and their impact on educational practice. Interaction and communication with diverse families and communities. Requires a minimum six-hour field component in an approved setting. Formerly EELB 321. Must be taken in the first quarter of enrollment in the credential program and may be taken concurrently with EELB 313, 315 or 316, 317 and 519. Prerequisite: admission to the Multiple Subject Credential Program. (2 units)

Course Overview/Rationale
This course is designed to develop a basic understanding of the nature of culture, its manifestations, the dynamics of cross-cultural contact and student diversity in California. In particular, students in this class will focus on how dominant and minority group values and beliefs influence behavior, gender and social roles, family socialization, learning styles and language use by exploring how cultural diversity expresses itself in communities, schools, classrooms and instructional practices. Specifically, the key issues of group and individual acculturation, assimilation, multiculturalism, culture shock and racism will be examined and clarified as will their impact on educational practice. For the purpose of analysis and discussion four minority target cultures (Native Americans, African American, Hispanics, and Asians) will be addressed. Thus the changing demographics and historical patterns of culturally diverse groups will be analyzed in

order to understand present and future trends in California. In addition, students will explore strategies to prevent student conflict or violence that may occur as a result of cultural miscommunication and will address strategies for accommodating children with special needs who are mainstreamed in standard classrooms. Also, students will begin to examine their own pedagogical practices.

Field experiences will be required so credential candidates have a first-hand experience with members of cultural, linguistic and/or racial group different from their own. Credential candidates will also become aware of teaching methodologies that will assist them to learn about the different cultural and language backgrounds of their future students.

The growing number of culturally- and linguistically-diverse student populations in our public schools requires all educators to have a deeper understanding of the concept of culture and its relationships to educational practices. Candidates and teachers must examine and reexamine through reflective practice, assumptions, beliefs, and skills about how ALL students learn.

Relevant Professional Standards
See attachment I
Course Objectives
The following objectives identify the knowledge, skills, and dispositions that should be attained by the end of this course. The numbers in parentheses directly link the objectives to the TPE/CSTP listed in attachment I. Additionally, items are linked to CTC Professional Teacher Preparation Program standards that can be found at http://www.ctc.ca.gov/profserv/progstan.html

Students who successfully complete EELB 312 will: "Knowledge"
1. Demonstrate knowledge and understanding of the importance of students' family and cultural backgrounds and experiences. CTC 13 (h), TPE 6A/6B, CSTP 1.1

2. Demonstrate knowledge of the historical and cultural traditions of the major cultural and ethnic groups in California Society, and examine effective ways to include cultural traditions and community values and resources in the instructional program of a classroom. CTC 5 (b) (c), TPE 1A, CSTP 3.2

3. Demonstrate knowledge of major concepts and principles regarding the historical and contemporary purposes, roles and functions of education in American Society by exploring the social and cultural conditions of K-12 schools. CTC 11 (c), TPE 1A, CSTP 3.1

4. Learn to anticipate, recognize and defuse situations that may lead to student conflict or violence that may occur as a result of cultural miscommunication and to develop effective strategies and techniques for crisis prevention and conflict management and resolution in ways that contribute to respectful, effective learning environments. CTC 10 (d), TPE 11, CSTP 2.3, 2.4

5. Learn to address the issues of social integration for students with special needs by anticipating, recognizing and defusing situations that may lead to student conflict or violence that may occur as a result of miscommunication involving students with special needs and to develop effective strategies and techniques for crisis prevention and conflict management and resolution in ways that contribute to respectful, effective learning environments. CTC 10 (d), 14 (f), TPE 11, CSTP 2.1, 2.2"Skills"

6. Learn and apply concepts and strategies that contribute to respectful and productive teacher relationships with families and local communities with an emphasis on:
(a) the effects of family involvement on teaching, learning and academic achievement CTC 10 (a) ii.;(b) knowledge and respect for diverse family structures, community cultures and child rearing practices CTC 10 (a) iii, TPE 6 A/6 B, CSTP 1.1; and
(c) the variety and support and resource roles that families may assume within and outside the school CTC 10 (a) v), TPE 4, CSTP 1.2.

7. Demonstrate the ability to manage records and communicate through the use of email and the internet as both learning and teaching tools. CTC 9 (d), TPE 10, CSTP 2.5, 2.6"Dispositions"

8. Develop a cultural awareness of self and an understanding and sensitivity to members of ethno-linguistic/cultural groups that are different from the credential candidate by examining their own pedagogical practices. CTC 4 (c), 11 (c), TPE 13, CSTP 6.1

9. Examine their own pedagogical practices by constructing a philosophy of education, which reflects the student's present thinking on teaching and learning with an emphasis on consideration for students' family and cultural backgrounds and experiences. CTC 4 (c), 13 (h), TPE 12, 6.4

Course Requirements
Fieldwork Requirement: A minimum of six hours of observation and participation in a multiple subject setting is required for this course, however more hours may be need to complete the course requirements. (Travel is not included within the 6 hours.) The **Participation Log** form will serve as documentation of your fieldwork time. The teacher in whose classroom you conducted your fieldwork at the end of the quarter will also complete a Fieldwork Evaluation. Failure to turn in the log, or the evaluation form will result in your receiving an incomplete or a failing grade for this course. (Both forms are in your Handbook for the Multiple Subject Credential Programs.)
Experiences, Activities, and Assignments

Assignment # 1. Field Experience.
This course requires a minimum of 6 hours of field experience and two, short (5 page, @1250 word) papers1A & paper 1B based on this experience. The focus of these field experiences must relate directly to the issues raised in the course objectives listed above. Paper 1A must be delivered to the instructor via E-mail and hard copy and all appropriate correspondence with respect to this report will be accomplished through this media.
Paper 1A "The Discipline Report" (Objectives #4, #5)

Steps to complete Paper 1A:

1. Make arrangements with a local public elementary school to observe in a classroom that is culturally diverse. This means that two or more of the target cultures outlined in the Course Overview as well as students with special needs* must be represented. The Handbook for the Multiple Subject Credential Programs has a letter of introduction form to present to the principal.

2. Using the six teaching skills as outlined in Management Strategies for Culturally Diverse Classrooms by Johns and Espinoza as a guide, address each skill area by observing and recording teacher-student interaction with respect to the four target cultures. A good way to organize your observation notes is as follows:
Native American/African American/Hispanic/Asian
*be as specific as possible as to unique groups
Cultural Differences, Interpersonal Relations, Planning,
Growth and Development, Materials, Subject Matter

3. Identify the rules, expectations, and consequences used by the observed teacher and record the relationship between them and the teacher's enforcement practices on majority students, students from the target cultures, and students with special needs. A good way to organize your observation notes is as follows:
Top Headings
How Rules, Expectations, and Consequences are enforced with respect to cultural considerations:
Side Headings
Majority Culture, Native American, African American, Hispanic, Asian, Special Needs
Rules, Expectations, Consequences

4. After observing and analyzing your observational notes write a 5 page @1250 word, 12 font, double spaced paper that includes the following four sections:
* an introductory statement or rationale,
* a brief description of what was observed,
* an interpretation and analysis of what was observed,
* and the candidate's reaction to the experience, i.e. what did you learn?
Note: The interpretation and analysis section must include at least 5 specific page references to Johns and Espinoza.
Paper1B "The Multicultural and Special Needs Student Report" (Objectives #6, #7, and #8)
Steps to complete Paper 1B:

1. Make arrangements with a local public elementary school to observe in a classroom that is culturally diverse. This means that two or more of the target cultures outlined in the Course Overview as well as students with special needs must be represented. The "Handbook for the Multiple Subject Credential Programs" has a letter of introduction form to present to the principal.

2. Interview the teacher observed to ascertain the following:
a. the ethnic and cultural make-up of the class & teacher
b. the school district's policies for mainstreaming students with special needs
c. which students with special needs are assigned to the class.

3. Observe a student from one of the target cultures and a student with special needs by "shadowing" each for two hours. Make notes from what you observed that emphasize teacher-student interaction, peer interaction, and interaction between the student and the curriculum and/or class activities. A good way to organize your observation notes is as follows:
Teacher-Student Interaction/Peer Interaction/Interaction Between Student and Activities
Target Culture Student
Students with Special Needs

4. After observing and analyzing your observational notes write a 5 page @ 1250 word, 12 font, double spaced report that includes the following four sections:
* an introductory statement or rationale,
* a brief description of what was observed,
* an interpretation and analysis of what was observed,
* and the your reaction to the experience, i.e.. What did you learn?

1C Final Reflective Paper
After observing and analyzing your observational notes and all class notes/reflections, write a 10 page paper 1C comparing and contrasting your personal operating culture with those covered in class: Mainstream, Hispanic, Black, Japanese, and Native American. Please cite to the course readings and include a bibliography if outside readings are cited.

3 midterm quizzes
The quizzes will each focus on the corresponding reading/lectures, non-comprehensive.
Comprehensive Essay Final Exam:
A written in class 2 hour final will cover all books, lectures, and videos.
Group PowerPoint Project
Students will be divided into cooperative groups to research, create and present a PowerPoint on a California Native Tribe. This assignment will be presented at the last class session and posted to the class blackboard site. Each student will be responsible for a unique section that will be coded and for the overall quality of the entire project.
Attendance/Participation
This is an interactive seminar and all students must come having competed all assigned readings and prepared to participate in the class session. In order to receive an incomplete for a course in the College of Education, you must have attended 80% of the class sessions and completed 80% of the course assignments Incompletes are only given if there is a compelling reason as per university policy and you have discussed this with your instructor prior to making a request for an incomplete.

Course Evaluation Plan
Grades will be earned based upon the following point values:

Points (1000 points possible)
350 Attendance and Participation
50 Report 1A discipline
50 Report 1B observation=SE & MC
50 group PowerPoint project on a California Native Tribe
150 Final paper 1C
150 3 mid tests (50 pts each)
200 Final Comprehensive Essay Exam

Calculation
A = 960-1000
A- = 920-959
B+ = 880-919
B = 840-879
B- = 800-839
C+ = 760-799
C = 720-759

Required Texts and Materials
Beatty, Patricia, Lupita Manana
Johns, K. (1996) Management Strategies for Culturally Diverse Classrooms. Phi Delta Kappa Press.
Taylor, Mildred, Roll of Thunder, Hear My Cry.
Uchida, Yoshiko. (1981) A Jar of Dreams.
**Handbook for the Multiple Subject Credential Programs

Course Policies
Please note that although your final grade is based on a point system, **all assignments** must be completed in order to receive a B- or above and thus use this course toward the credential program completion. In other words, you cannot decide to forego one assignment just because you have accumulated sufficient points in your other assignments to earn a B-.
Late Assignment Policy
No late assignments, papers or exams will be accepted without prior consent of the instructor. "Prior" means at least one week before the due date, not an email message or casual conversation on the day of the class. Given the above, it would behoove the student to complete work early to accommodate unforeseen circumstances. If a student anticipates time constraint problems (over enrolled in classes, vacation time, "off track," personal obligations, etc.), it might be a good idea to take this class some other quarter. Since the instructor has posted office hours for student advisement, before and after class are not appropriate times to discuss individual circumstances, problems, or situations as other students may inadvertently overhear private communications and this breaches the individual student's right to privacy. If clarification on any given assignment is needed, students should ask questions during the class discussion or attend office hours. Above all, do not call up or email a message like, "What did we do in class last Tuesday?" It is unreasonable for students to expect instructors to condense four hours of class time into a

brief phone conversation or email message. If absent, make arrangements to get notes and handouts from other students.

Electronic Devices

There will be no electronic devices allowed in the class without prior permission of the instructor. This includes, but is not limited to, cell phones, pagers, tape recorders, and laptop computers. These devices are annoying to other students and cause unnecessary disruptions during class. Please do not text message, IM, or use your laptop except as directed for group assignments during class.

Commitment to Diversity

In our commitment to the furthering of knowledge and fulfilling our educational mission, California State University, San Bernardino seeks a campus climate that welcomes, celebrates, and promotes respect for the entire variety of human experience. In our commitment to diversity, we welcome people from all backgrounds and we seek to include knowledge and values from many cultures in the curriculum and extra-curricular life of the campus community. Dimensions of diversity shall include, but are not limited to, the following: race, ethnicity, religious belief, sexual orientation, sex/gender, disability, socioeconomic status, cultural orientation, national origin, and age. (from the CSU San Bernardino University Diversity Committee Statement of Commitment to Diversity, 1995)

In keeping with the university's Commitment to Diversity, the faculty of the College of Education fully support the Americans with Disabilities Act (ADA). Faculty will provide reasonable accommodation to any student with a disability who is registered with the Office of Services to Students with Disabilities and who need and requests accommodation.

"If you are in need of an accommodation for a disability in order to participate in this class, please let me know ASAP and also contact Services to Students with Disabilities at UH-183, (909)537-5238."

Course Calendar
Date/ Topic(s)/ Reading(s) /Assignments /Due
4/7/09 Course Introduction, Philosophy of Education
Expectations, and Requirements
Native American Values
The American Culture
Shadow of Hate Video

4/14/09 Hispanic Culture QUIZ
Immigrant Populations
Lupita Manana

4/21/09 Native American Group Project/ Classroom Discipline and Diversity
Hispanic Children's Literature

4/28/09 African American Culture Literature Paper 1A
Roll of Thunder, Hear My Cry Quiz

5/5/09 African American Children's Literature

5/12/09 Asian-Pacific Culture
A Jar of Dreams Quiz

5/19/09 Asian-Pacific Children's Literature Paper 1B

5/26/09 Review & Native American Project

6/2/09 The Native American Culture
& Children's Literature Paper1C

6/9/09 Group PowerPoint Presentations on California Native Tribes

6/16/09 Final Comprehensive Exam

Attachment I
California Standards for the Teaching Profession
[Teacher Performance Expectations]

1 **Instructor - Engaging and Supporting All Students in Learning**
    1.1   Connecting students' prior knowledge, life experience, and interests with learning goals.

         TPE 6A Developmentally Appropriate Practices for K – 3
         TPE 6B Developmentally Appropriate Practices for 4 – 8
         TPE 7 Teaching English Learners

    1.2   Using a variety of instructional strategies and resources to respond to students' diverse needs.
         TPE 4 Making Content Accessible
    1.3   Facilitating learning experiences that promote autonomy, interaction and choice.
    1.4   Engaging students in problem solving, critical thinking and other activities that make subject matter meaningful.
         TPE 5 Student Engagement
    1.5   Promoting self-directed, reflective learning for all students.

2 **Organizer - Creating and Maintaining Effective Environments for Student Learning**
    2.1   Creating a physical environment that engages all students.
    2.2   Establishing a climate of fairness and respect.
         TPE 11 Social Environment
    2.3   Promoting social development and group responsibility.
    2.4   Establishing and maintaining standards for student behavior.

TPE 11 Social Environment

2.5 Planning and implementing classroom procedures and routines that support student learning.

2.5 Using instructional time effectively.
TPE 10 Instructional Time

3 **Curriculum Specialist - Understanding and Organizing Subject Matter for Student Learning**
 3.1 Demonstrating knowledge of subject matter content and student development.
 TPE 1A Subject-Specific Pedagogical Skills for Multiple Subject Teaching Assignments
 3.2 Organizing curriculum to support student understanding of subject matter.
 TPE 1A Subject-Specific Pedagogical Skills for Multiple Subject Teaching Assignments
 3.3 Interrelating ideas and information within and across subject matter areas.
 3.4 Developing student understanding through instructional strategies that are appropriate to the subject matter.
 TPE 1A Subject-Specific Pedagogical Skills for Multiple Subject Teaching Assignments
 3.5 Using materials, resources, and technologies to make subject matter accessible to students.
 TPE 1A Subject-Specific Pedagogical Skills for Multiple Subject Teaching Assignments

4 **Planner - Planning Instruction and Designing Learning Experience for all Students**
 4.1 Drawing on and valuing students' backgrounds, interests, and developmental learning needs.
 TPE 8 Learning About Students
 4.2 Establishing and articulating goals for student learning.
 TPE 9 Instructional Planning
 4.3 Developing and sequencing instructional activities and materials for student learning.
 TPE 9 Instructional Planning
 4.4 Designing short-term and long-term plans to foster student learning.
 4.5 Modifying instructional plans to adjust for student needs.
 TPE 9 Instructional Planning

5 **Assessor - Assessing Student Learning**
 5.1 Establishing and communicating learning goals for all students.
 5.2 Collecting and using multiple sources of information to assess student learning.
 TPE 3 Interpretation and Use of Assessments
 5.3 Involving and guiding all students in assessing their own learning.
 TPE 3 Interpretation and Use of Assessments
 5.4 Using the results of assessments to guide instruction.
 TPE 2 Monitoring Student Learning During Instruction

5.5 Communicating with students, families, and other audiences about student progress.
TPE 3 Interpretation and Use of Assessments

6 **<u>Professional</u> - Developing as a Professional Educator**
   6.1 Reflecting on teaching practice and planning professional development.
       TPE 13 Professional Growth
   6.2 Establishing professional goals and pursuing opportunities to grow professionally.
       TPE 12 Professional, Legal, and Ethical Obligations
   6.3 Working with communities to improve professional practice.
   6.4 Working with families to improve professional practice.
   6.5 Working with colleagues to improve professional practice.

Appendix F

Scoring Rubric 1B Multicultural and Special Needs

Format	Objective	TPE Integration	Process	Writing
The paper follows assignment guidelines: 1)1250 words 2)Computer generated- Includes the required 5 elements: a. Student name b. Teacher of record c. Grade level d. School e. District	The 312 student met the objective of the assignment by: 1)Interviewing the teacher a.Teacher ethnicity & experience b.Students' Ethnicity & Gender c.Mainstream- ing guidelines d.Different- ation for students	It is clear that student: 1)Learned to address the issues of social integration for students with special needs 2)Explored the social and cultural conditions of k-12 schools 3)Demonstrated knowledge and understanding of the importance of students' family and cultural backgrounds/ experiences 4)Developed a cultural awareness of self and an understanding and sensitivity to others	It is clear that the student has 1)Observed a MC & a SN student for 2 hrs. both inside and outside the classroom 2)Analyzed teacher-student interaction 3)Analyzed student-student interaction 4)Analyzed student instructional material interaction	The paper is 1)Grammatically accurate 2)Appropriate spelling 3)Written at a post BA level 4)Includes a. an introductory statement or rationale, b. a brief description of what was observed, c. an interpret-ation and analysis of what was observed d. the student's reaction to the experience
10	10	10	10	10
The paper is missing 1 element.	The 312 student met all 3 of the criteria above.	The question addresses 3 of the above.	The paper process meets 3 of the above.	The paper meets only 3 of the above.
5	5	5	5	5
The paper is missing more than 1 element.	The 312 student meet less than 3 of the criteria.	The question meets only 1 of the criteria.	The lesson process has 1 of the criteria.	The newspaper meets only 1 of the criteria.
0	0	0	0	0

Rubric for:_____Evaluated by:_____Point Total:_____

Appendix G

Scoring Rubric for Discipline Plan

Format	Objective	TPE Integration	Process	Writing
The assignment follows syllabus guidelines: 1)First page- no title page a. name b. activity title c. teacher's name d. grade level e. school name f. district	Address all six teaching skills outlined in Johns & Espinoza in respect to the target cultures in the syllabus (at least 2 or more)	It is clear that student: 1)Describes the classroom and its discipline system 2)Lists the ethnic/gender/ Linguistic background of the teacher and students 3)Details the interactional patterns of teacher with students	Discuss the differences between rules & expectations and give classroom examples	Well written with no spelling or grammatical errors and 1250 word count
10	10	10	10	10
The paper is missing 1 element.	The 312 student met all 3 of the criteria above.	The question addresses 3 of the above.	The paper process meets 3 of the above.	The paper meets only 3 of the above.
5	5	5	5	5
The paper is missing more than 1 element.	The 312 student meet less than 3 of the criteria.	The question meets only 1 of the criteria.	The lesson process has 1 of the criteria.	The newspaper meets only 1 of the criteria.
0	0	0	0	0

Rubric for:_____Evaluated by:_____Point Total:_____

Management Strategies
for Culturally Diverse Classrooms

by
Kenneth M. Johns
and
Connie Espinoza

Appendix I

Banks' Approach to Multicultural Education

Level 1:
The Contributions Approach
Focuses on heroes, holidays, and
discrete cultural elements.

Level 2:
The Additive Approach
Content, concepts, themes, and
perspectives are added to the
curriculum without changing its
structure.

Level 3:
The Transformation Approach
The structure of the curriculum is
changed to enable students to view
concepts, issues, events, and themes
from the perspectives of diverse,
ethnic, and cultural groups.

Level 4:
The Social Action Approach
Students make decisions on
important social issues and take
actions to help solve them.

Sadker/Zittleman, *Teachers, Schools, and Society: A Brief Introduction to Education*
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Appendix J

Approval Letter from the Institutional Review Board
for the Protection of Human Subjects

IRB Modification Application #07-058- Approved

From: irbphs <irbphs@usfca.edu>
To: mlestupinan@usfca.edu <mlestupinan@us
Cc: skoirala@usfca.edu <skoirala@usfca.edu>
Date: Tue, Dec 9, 2008 1:58 pm

December 9, 2008

Dear Ms. Estupinan:

The Institutional Review Board for the Protection of Human Subjects (IRBPHS)
at the University of San Francisco (USF) has reviewed your request for human
subjects approval regarding your study. We have received all documents that were
requested.

Your modification application has been approved by the committee (IRBPHS #07-058).
Please note the following:

1. Approval expires twelve (12) months from the dated noted above. At that
time, if you are still in collecting data from human subjects, you must file
a renewal application.

2. Any modifications to the research protocol or changes in instrumentation
(including wording of items) must be communicated to the IRBPHS.
Re-submission of an application may be required at that time.

3. Any adverse reactions or complications on the part of participants must
be reported (in writing) to the IRBPHS within ten (10) working days.

If you have any questions, please contact the IRBPHS at (415) 422-6091.
On behalf of the IRBPHS committee, I wish you much success in your research.
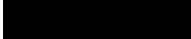
Sincerely,

Terence Patterson, EdD, ABPP
Chair, Institutional Review Board for the Protection of Human Subjects

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IRBPHS – University of San Francisco
Counseling Psychology Department
Education Building - 017
2130 Fulton Street
San Francisco, CA 94117-1080
████████ (Message)
████████ (Fax)
irbphs@usfca.edu
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http://www.usfca.edu/humansubjects/