

PRESERVICE TEACHERS' DEVELOPING BELIEFS ABOUT
DIVERSITY AS REVEALED THROUGH REFLECTION AND DISCOURSE

by

Cynthia R. Schaub

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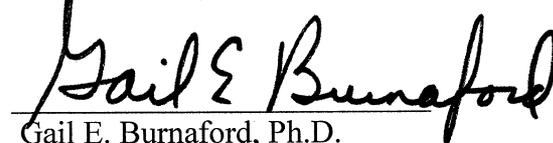
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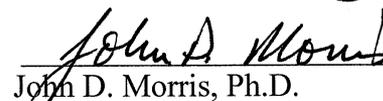
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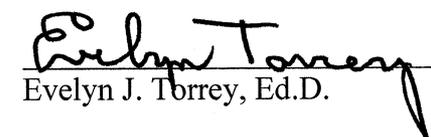
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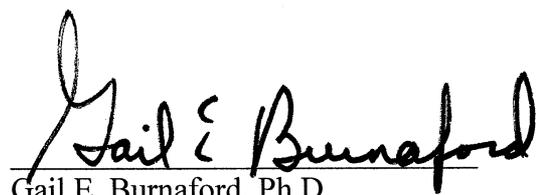
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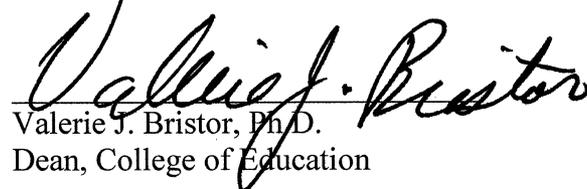
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ABSTRACT

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The purpose of this study was to analyze the development of preservice teachers' beliefs in regard to diversity concepts and issues. The current study finds a positive development in preservice teacher candidates' professional beliefs about diversity as shown through observations, interviews, and document analysis at the beginning and end of upper division coursework in an elementary education degree program that infuses diversity throughout the program. Reflection is at the core of the goals of the college of education in which this program resides. Findings from this study revealed that through reflection and discourse a majority of the senior students did show development in their professional beliefs about diversity concepts and issues. These findings may add to literature on program evaluation in the study of diversity concepts and infusion throughout upper division coursework. This study was limited due to an extremely low response rate and other spurious factors.

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Chapter One: Introduction

Preservice teachers enter colleges of education with their own sets of personal and professional beliefs about diversity. Beliefs about diversity are sometimes neglected in education programs that typically pay minor attention to issues of diversity or reflective discourse in their coursework (Sleeter, 2008; Webb, 2001; Zeichner & Liston, 1996). Preservice teacher candidates' (PTCs) personal and professional beliefs will play a role in their ability to value diverse groups of students. Understanding what those beliefs are will be paramount in addressing the needs of their future students. The term, PTC, as presented in this research refers to teacher education students who have not served or are not currently serving as teachers in kindergarten through 12th grade classrooms. They are not certified as teachers but are taking teacher preparation courses leading to certification. Teacher educators in colleges of education can guide PTCs through this process by infusing diversity issues across their coursework.

According to Darling-Hammond (2006), because PTCs in the field receive very superficial training on multicultural and diversity issues, it is important that they are given several opportunities of “sustained multicultural reflection” (p. 16). This statement was validated by Lynn and Smith-Maddox (2006) in their study of PTCs. They used “critical reflection and dialog” as a “framework for inquiry-oriented teacher development and learning” (p. 97). Their study revealed that a program steeped in reflection and dialogue on issues of equity and social justice helped PTCs to critically examine their own beliefs about these issues and become more sensitive to them. They also found that

this critical reflection and discourse enabled PTCs to think beyond their own learning of diversity issues. Essentially, they were reflecting on what they learned. Additionally, these practices enhanced the practical application of teaching approaches and their ability to understand their own prejudices regarding diversity issues.

The practice of reflection must be undertaken with the understanding that one's beliefs may influence one's reflections. Webb (2001) warned that it is important to realize that reflection alone is not enough to teach PTCs to address diversity issues. Webb argued that the individuals' biases must be identified first before true reflection can occur. Research by Zeichner and Liston (1996) identified a major problem in the supervision of PTCs. Too often the role of supervisor is not much more than that of an overseer, and often these supervisors move on to larger roles within a few years. This problem is in conflict with the fact that it takes that much time for these supervisors to realize the importance of scaffolding PTCs' understandings of how their beliefs work in the context of any practical in-field situation. Cooperating teachers are constrained for time by their day-to-day duties that are more pressing. This means that PTCs rarely see their supervisors during their time in the field or have much mentorship in reflecting.

It is equally as important that PTCs be encouraged to examine their beliefs in both a personal and professional context. They may learn that these beliefs can change through a process of self-examination and reflection. Fernandez (2001), in a dissertation on PTCs' beliefs proposed that, "as teacher educators we should ask future teachers to use their beliefs as a filter in order to critically look at those beliefs and possibly add to them" (p. 28). Salinas (1999) wrote in a dissertation on PTCs' perspectives of reflection in multicultural education that, "self-reflection is a key step in developing multicultural

perspectives” (p. 267). Essentially, PTCs must learn to examine and reflect on their own personal and professional beliefs about diversity and multicultural concepts because they will be important in their future profession as teachers.

Too often issues of diversity are not fully addressed in teacher education courses. Salinas (1999) found that, “though a consensus of educators point to infusion [of multicultural education concepts] across programs; it is more often the case that they are relegated to single, stand-alone courses” (p. 48). Hollins and Guzman (2005) affirmed this finding in their comprehensive literature review on diversity research in teacher education. They reported that diversity concepts have often been marginalized and separated from foundations and methods courses. Issues of diversity, Hollins and Guzman reported, were instead designated to a stand-alone multicultural education or diversity course. This marginalization could be lessened in colleges of education with an infusion of diversity concepts into teacher education programs. Relegating concepts like addressing diverse populations to just one course and not continuously throughout an education program makes it seem as though it is only important some of the time.

Teacher educators and colleges of education need to make diversity concepts pervasive by giving PTCs multiple opportunities to reflect upon diversity issues and help them learn to recognize these concepts. Ladson-Billings (2001) stated, “theory and practice operate in a symbiotic-like relationship” (p. 27). They must be mutually beneficial to the PTCs with knowledge of the theory for their future practice as teachers.

Colleges of education play a pivotal role in guiding PTCs in reflecting on their own beliefs and understandings about diversity concepts so they may apply what they learn to their future professions as educators. Therefore, the role of their course

instructors is equally important. Course instructors are mentors with the experience who can guide PTCs and help them learn to reflect on their beliefs about teaching students from various backgrounds who have differing needs. It takes a well-organized program of teacher education to ensure that these roles are taken seriously and performed diligently (Lynn & Smith-Maddox, 2006; Webb, 2001).

Statement of the Problem

Many teacher education programs pay minor attention to the subjective role played by PTCs' beliefs related to concepts inherent in teaching diverse populations of students in their pedagogical practices, such as through reflective discussions and assignments across all pedagogy in their elementary education programs (Hollins & Guzman, 2005). This may leave PTCs with little understanding of how their beliefs may shape their teaching when it comes to diverse populations of students and when teaching about the diverse nature of the world. As they begin teaching, their personal and professional beliefs about diversity may not be realized if these beliefs have not been addressed throughout their college of education coursework and experiences. PTCs must know and understand their own biases by engaging in reflective practices. They should objectively find out how their beliefs and opinions may affect their students (Fernandez, 2001).

Purpose

The purpose of this study was to analyze and describe PTCs' development of personal and professional beliefs about diversity concepts in an elementary education degree program at a university that espoused reflection as the foundation of its college of education's mission statement. In this context, the intent was to determine the

effectiveness of using reflection and discourse to develop PTCs' beliefs about diversity concepts in a program designed to infuse diversity concepts throughout its coursework.

Significance of the Study

There is little emphasis in the literature on infusion of diversity concepts across education programs rather than through one stand-alone multicultural education course (Hollins & Guzman, 2005). Teacher preparation through infusion of diversity concepts across all education curricula may add to existing research on teacher education programs. Effects of teacher education courses geared toward addressing diversity across their university-wide programs and teaching PTCs to reflect on beliefs about diversity through coursework may help foster new educators who are more knowledgeable about the implementation of these practices in their classrooms (Howard, 2003; Ladson-Billings, 2001).

The only exposure to diversity that many PTCs receive is through one or two multicultural education courses in their colleges of education. In several states, there are no multicultural education course requirements for teachers to become certified (Miller, Strosneider, & Dooley, 2000). The review of literature from this study brings reflection, diversity concepts, and PTCs' beliefs to the intersection of theory and practice within the context of an elementary education degree program. The significance of this study relates to the need for teacher educators to understand how the PTCs have incorporated their experiences and beliefs with new knowledge about diverse populations of students. Additionally, it is significant to determine how these experiences through coursework infused with diversity, culturally relevant pedagogy, reflection, and discourse have affected their development of beliefs about diversity.

Diversity Context of Study Site

The elementary education degree program at the site for this study was one where PTCs engaged in multiple courses that were created with objectives that addressed concepts of teaching diverse populations. The study took place in an education program that espoused the concept of reflection as its foundation. This foundation helped ground the study in a solid context that might contribute to the literature about development of PTCs beliefs in regard to diversity through reflection and reflective discourse.

The state-approved program of study for elementary education majors in this college of education included a multicultural education course taken as a requirement as elementary education majors, preferably in the first semester of upper division courses. The college program stipulated that the multicultural education course must be taken in the first semester of core coursework in the junior year along with two other core courses infused with modifications for diverse learners and woven throughout the content of all upper division methods courses as well as the final four courses of the program prior to student teaching.

The approved coursework in this program included the three required core courses infused with diversity issues that addressed concepts necessary for learning to teach English Language Learners (ELLs). The importance of these requirements was to give PTCs a cultural understanding about diverse populations of students during their initial coursework so that during their methods courses and electives required to be taken before the final four courses they would have the necessary knowledge and understanding of these concepts of teaching students with diverse backgrounds. This makes the setting an appropriate one for this study.

Research Questions

1. Is there a significant difference in the level of PTCs' personal or professional beliefs about diversity between the early stages and later stages in pedagogical coursework designed to infuse diversity concepts grounded in reflection?

2. Are there inferences that may be made about the possible effects of the university's elementary education degree program on specific groups of PTCs' developing beliefs about diversity as seen through a lens of reflection and discourse during classroom observations, interviews of course instructors, and document analysis?

Hypothesis

Preservice teacher candidates' personal and professional beliefs about diversity will vary after pedagogy infused with diversity concepts administered through application of pedagogy utilizing reflection and discourse.

Research Model

A pragmatic correlation design using "multilevel research" (Tashakkori & Teddlie, 1998, p. 48) was used for this mixed methods study. According to Creswell and Plano Clark (2007), this is the type of research model to use when "different methods (quantitative and qualitative) are used to address different levels within a system" (p. 65). Quantitative data were used to measure PTCs' developing beliefs about diversity in this study, and qualitative data were utilized during the collection and analysis phases. This was accomplished through classroom observations, course instructor interviews, and document analysis. According to Creswell and Plano Clark (2007), triangulating methods in this way "findings from each level are merged together into one overall interpretation" (p. 65).

Theoretical Framework

The setting for the research is an institution that has identified consistent and conscientious reflection as the foundation of the college of education's mission statement in order to prepare professionals in the field of education. PTCs' development of beliefs about diversity is at the heart of the upper-level undergraduate elementary education degree program with state certification and teaching English as a second language (ESOL) endorsement. A set of theories by Banks (1995), Schön (1983, 1991), and Ladson-Billings (1995) has assisted the researcher in understanding the nature of engagement with essential concepts related to the study in this elementary education degree program. The three theorists' landmark works are outlined in chapter two.

However, it should be addressed here that Banks' theory of multicultural education is a framework that addresses how teachers should ensure that students are taught equitably in schools. Ladson-Billings' theory of culturally responsive teaching addresses how to ensure that students' feel their cultures are valued, a concept that is important for them to be open to learning from that teacher. Both of these scholars' theories are used as a part of the framework of this study to help analyze both Research Questions 1 and 2. Schön's theories of reflection, as outlined in chapter two, were also used to help analyze the data findings from Research Questions 1 and 2 in the area of reflection in terms of the topics of the above researchers: Banks and Ladson-Billings.

Researcher Role

It has been through my own experience as a high school teacher and college of education adjunct faculty that this inquiry has evolved and grown into the current thread of scholarship presented here. Teaching at low-income public high schools in South

Florida has influenced my determination to pursue this research. After many professional development seminars at affluent schools with new buildings, furniture, and technological equipment, I have lamented the conditions I watched my students endure. These included old desks with tops peeling, chairs that wobbled, numerous classrooms in trailers, outdated technology, and fewer resources than I have seen in more affluent schools. My students rarely complained about the state of their learning environment. They did not expect better than the raggedy textbooks or lack of adequate resources. They would shrug and say things such as, “What did you expect here?”

At the start of my teaching career, the violent deaths of students Charles, Craig, and Corddero impacted me a great deal. It was due to the circumstances of their passing from this life and from the confines of a world in which their future was never promised, nor expected, that my purpose in the field of education would be dedicated. The memory of attending their funerals and paying respects to their families and friends are events on which I often reflect. I think about how the deaths of these boys, who had so much talent and promise, could have been prevented.

The conditions of the inner city schools were circumstances I could not change. However, adding to the literature on preparing preservice teachers may foster hope for students of future teachers. This study can contribute by furthering the collective understanding of PTCs’ developing beliefs about diversity concepts as they enter the field of education. Some new teacher beliefs, if developed, may help alleviate apathetic attitudes of children who feel they have no hope for an education or a fulfilling life. This may be addressed, in part, by directing this research toward the next generation of teachers: PTCs preparing to enter the field of education.

My experiences, beliefs, and perceptual lens all influenced the qualitative aspects of this research. According to Maxwell (2005), qualitative research retains a certain bias, but rather than omit assumptions of its influence, the qualitative researcher should embrace the connection such biases may hold in connecting data parts to differing realities of participants, observations, analyses, and also the researcher. Maxwell (2005) stated that:

It is impossible to deal with these issues by eliminating the researcher's theories, beliefs, and perceptual 'lens.' Qualitative research is not primarily concerned with eliminating variance between researchers in the values and expectations they bring to the study, but with understanding how a particular researcher's values and expectations influence the conduct and conclusions of the study (which may be either positive or negative) and avoiding the negative consequences. (p. 108)

Maxwell also stated that it is not about being indifferent to the subjective temptation, but to own up to it and have the integrity to report it honestly. Although this study is not only qualitative in nature, but quantitative as well, Maxwell's lens of interpretation for subjectivity in qualitative research still applies to this research, as a portion of the research is qualitative and I, as a researcher, am informed by my passion for social justice. Collaboration with several course instructors on the coursework under examination in this study and ensuing peer review through member verification of their interviews regarding their own thoughts on diversity infused in the coursework may also have strengthened the validity of the study.

My role as a researcher is to acknowledge my own personal and professional beliefs about diversity issues, as well as my pedagogical beliefs that students deserve

teachers who were given the opportunity to reflect and discuss these issues throughout their educational coursework. In doing so, this study may contribute to the literature on PTCs' preparation programs, in general, and also for colleges of education, with respect to PTCs' developing personal and professional beliefs about diversity concepts.

Definition of Terms

1. Culture: For the present study, culture is defined as “unique values, symbols, lifestyles, institutions, and other human-made components that distinguish one group from another” (Banks, 2007, p. 119).
2. Culturally Relevant Pedagogy: For the purposes of this study, this generally refers to the concept that “rather than deficits, students’ backgrounds are assets that students can and should use in the service of their learning and that teachers of all backgrounds should develop the skills to teach diverse students effectively” (Nieto, 2003, p. 7).
3. Culturally Responsive Pedagogy: For this study, it is defined as a framework of pedagogy that guides PTCs and practicing teachers in understanding the diverse cultures of students as well as their own (Ladson-Billings, 1995).
4. Culturally Responsive Teaching: For this study, it refers to “teaching to and through students’ personal and cultural strengths, their intellectual capabilities, and their prior accomplishments” (Gay, 2010, p. 26).
5. Deep culture: For the purposes of this study, this refers to, “the underlying value and belief system of a society and may not be recognized until values are seriously challenged” (Zainuddin, Yahya, Morales-Jones, & Ariza, 2007, p. 18).
6. Diverse populations of students: As presented in this study, this concept refers to students from varied ethnic and racial heritages, such as Black/African American,

Hispanic/Latino, Native American Indian/Alaskan Native, non-Hispanic

White/Caucasians, people from varied and/or mixed religions, gender, people with varied disabilities, speakers of English as a second language or non-vernacular dialects of English, and people from different socioeconomic classes, and/or sexual orientation (Baxley, personal communication, 2013).

7. Diversity: For the purpose of this study, diversity is defined as a “state or fact of being diverse; different characteristics and experiences that define individuals” (Association of College and Research Libraries, 2012, p. 551).

8. Multicultural education: For this study, this refers to “a restructuring and transformation of the total school environment so that it reflects the racial and cultural diversity within U.S. society and helps children from diverse groups to experience educational equality” (Banks, 2007, p. 113).

9. Reflection-in-action: This has been defined as the act of reflecting in the moment, using former experience, knowledge, and perceptions to create new solutions to teaching situations (Schön, 1991).

10. Reflection-on-action: This has been defined as the art of reflecting after the teaching moments have occurred for the purpose of analysis and revision for future purposes (Schön, 1983).

11. Surface culture: For the purpose of this study, this refers to the visible cultural trends, such as the “superficial outer layer of a culture and is noticed as the way people dress, talk, look and the foods they eat” (Zainuddin et al., 2007, p. 18).

Chapter Summary

In his book, *The Sociological Imagination*, Mills (1959) wrote a chapter on the work of social scientists. On building a research base, he wrote:

Everyone, I suppose, agrees that scientific advance is cumulative: that it is not the creation of one man but the work of many men revising and criticizing, adding to and subtracting from one another's efforts. For one's own work to count, one must relate it to what has been done before and to other work currently in progress. (p. 127)

Consistent with Mills' work, this study was a pragmatic cumulative study building upon the work of landmark theorists with the input of college of education instructors as a way of reviewing what works for the benefit of future teachers.

Chapter 1 of this dissertation revealed how Banks' (1995), Schön's (1983, 1991), and Ladson-Billings' (1995) work on pedagogy have been underscored as the theoretical framework for the study (see Tables 1, 2, and 3). Chapter 2, the review of literature, focused on research regarding beliefs, knowledge, and reflection, as a foundation for understanding the development of PTCs' beliefs about diversity. Additional issues, theories, as well as their benefits and barriers were discussed. Chapter 3 outlined the methodology of the study. The pragmatic multilevel mixed-methods model was explained, rationalized, and illustrated as to its implementation in the research. The procedures for the site and selection of participants, data collection, data analysis, and limitations were discussed. Chapter 4 included the findings of the study. Chapter 5 shared conclusions, recommendations, and suggestions for future research.

Chapter Two: Review of Literature

Introduction

It is imperative that colleges of education recognize the pivotal role they play in preparing PTCs who will make conscious efforts to self-reflect on their own personal biases, inherent prejudices, perceptions of race, identity, and cultural perspectives. This practice of reflection helps them to develop their personal and professional beliefs about diversity (Leonard & Leonard, 2006; Mazzei, 2008; Milner, 2008; Sawyer, 2000).

Teacher educators must create opportunities for their PTCs to reflect on their own culture and the diversity of their students. If not, PTCs run the risk of undermining the success of their diverse populations of students when they become in-service teachers (Baker, 2005; Kirkwood-Tucker, 2001; Merryfield, 2000).

Since reflection plays a major role in the process of developing beliefs of PTCs, it is important to discuss the concepts that should be addressed through reflection on diversity in colleges of education. These include: (a) the relationship between beliefs, knowledge, and reflection; (b) the benefits and barriers to the practice of reflection; (c) landmark research about reflection; (d) diversity issues and concepts; (e) culturally relevant pedagogy and related issues in this area; (f) multicultural education; (g) the role that beliefs, knowledge, and reflection play within the context of pedagogy; and (h) sociological theory on pragmatics.

These concepts, as stated above, may guide future research on the development of PTCs' beliefs about diversity, the infusion of diversity concepts throughout college of

education coursework, reflective practices, and the potential implications for teacher education program evaluations.

Beliefs, Knowledge, and Reflection

Dewey (1933, 1938) and later, Schön (1983; 1991), both notable education scholars, have brought the practice of reflection, thought, beliefs, and knowledge solidly into the educational research of the 20th century. It is important to define the role beliefs and knowledge play in the process of reflection. Dewey (1933) stated:

In some cases, a belief is accepted with slight or almost no grounds to support it. In other cases, the ground or basis for a belief is deliberately sought and its adequacy to support the belief examined. This process is called reflective thought. (pp. 1-2)

Furthermore, Dewey (1933) noted that beliefs can be changed. He stated that a belief is:

Something beyond itself by which its value is tested; it makes an assertion about some matter of fact or some principle or law . . . it covers all the matters of which we have no sure knowledge and yet which we are sufficiently confident of to act upon and also the matters that we now accept as certainly true as knowledge, but which nevertheless may be questioned in the future. (p. 6)

There are clarity issues surrounding this point throughout the educational psychology literature as to the meaning of beliefs. However, the proposed research may add validity to the fluid nature of beliefs in the ongoing debate. Pajares (1992) stated:

Educational psychology does not always accord its constructs such precision [clear definition], and so defining beliefs is at best a game of player's choice. They travel in disguise and often under alias—attitudes, values, judgments,

axioms, opinions, ideology, perceptions, conceptions, conceptual systems, preconceptions, dispositions, implicit theories, explicit theories, personal theories, internal mental processes, action strategies, rules of practice, practical principles, perspectives, repertoires of understanding and social strategy, to name but a few that can be found in the literature. (p. 309)

In light of these constructs, he pointed to further examination by Clandinin and Connelly (1987), in which they considered the concept, but narrowed the word play down to a marriage of beliefs and knowledge. This interplay is rather difficult to separate because personal experience is situated in the middle of the two terms. Experiences change our beliefs. This is because knowledge is constantly evolving as we add new information to existing schema. Other theorists, such as Lewis (1990) perceived that upon reflection, what we believe we come to know, which can be deductively reasoned, becomes stored as reflective experience. Pintrich (1990) contended that both knowledge and beliefs rely on several cognitive processes. These processes are also fluidly tied together in experiences.

Pajares (1992) stated that teachers' personal and professional beliefs may not be one and the same. In research on teachers, he purported, this distinction should be made clear. The term beliefs is too context free. For instance, a better path to follow must include "about", that is, a context. In the case of this study, the context was about diversity concepts in personal and professional realms. The qualifier "adds a judgment that can only be inferred from a collective understanding of what human beings say, intend, and do" (p. 316). For example, the study is not just on beliefs about diversity, but as they pertain to personal or professional situations as the contexts used for this study.

Teachers' voices can be used to illustrate the day-to-day conditions that form the context for many educational problems (Boyer, 2004; Howard, 2003; Milner, 2007; Valli, 1997). The reflective thoughts of PTCs can help them to understand and address the needs of their future diverse populations of students, whose lives and futures could be positively affected as a result of the active and continuous process of reflection.

Time and experience also add to contextual factors of teachers' beliefs (in general). Markham, a Winnetka, Illinois English teacher, noted:

Truth is produced by a collective effort that is always located in the present. As the present changes, so must our ability to evaluate what is useful and true for us now. This is not to say that some things in our lives won't always remain true; rather, our position toward truth must remain lively and open. (Markham, 2005, p. 30)

Similarly, it was hypothesized in the present study that through reflective discussions and discourse during the elementary education courses of PTCs, developmental changes in beliefs and knowledge would occur through the context of the elementary education degree program.

It is important that PTCs also examine their own beliefs in order to reflect upon their understanding of culture and sensitivity to the diversity of their students (Anyon, 1997; Gay, 2002; Ladson-Billings, 2001). Several theorists have shown that reflection on diversity issues throughout teacher education courses is a crucial concept to be learned in colleges of education. It is important that PTCs learn to utilize these practices (Howard, 2003; Lee, 2008; Milner, 2007). Howard (2003) stated:

In order to provide more meaningful knowledge and skills for teaching in today's cultural context, teacher educators must be able to help preservice teachers critically analyze important issues such as race, ethnicity, and culture, and recognize how these important concepts shape the learning experience for many students. More specifically, teachers must be able to construct pedagogical practices that have relevance and meaning to students' social and cultural realities. (p. 195)

With a growing population of diverse students in United States (U.S.) classrooms (National Center for Education Statistics, 2007), reflection is an ever-growing need that may ensure PTCs understand diversity concepts, and they are also able to teach diverse populations of students in culturally relevant ways.

According to Lee (2008), sometimes teacher education students begin their studies idealistically, thinking that they know a lot about teaching, which are very simplistic initial beliefs. Lee stressed that when they are given the opportunities to reflect on their beliefs and presumed knowledge about teaching practices they will have honed those beliefs through the practice of continuous reflection in their coursework. Theories such as those espoused by Howard (2003) and Lee (2008) add to the point made here about multiple opportunities for reflecting as a foundation to PTC preparation for addressing the diverse needs of students.

Milner (2007) conducted a study of multicultural certification requirements in the U.S. The study revealed that there were no requirements for teachers to have any type of certification or course hours in multicultural education in several states. In some cases, the state departments of education did not know whether or not there were any such

requirements. Based on this finding by Milner, how is it that so little attention is paid to issues of diversity in a nation that is so increasingly becoming more diverse?

Milner (2008) stated that it is important not to lose sight of the ideal approaches needed to ensure that the goals of ending social injustice in education remain constantly at the forefront of teacher education. He referred to a speech by Dr. Martin Luther King, Jr., who spoke of negotiation and the need for dedication to the fight for an end to discriminative practices. He (Milner) stated that “those in power sometimes ‘speak’, theorize, and philosophize about being committed to combating oppression, suppression, and marginalization, yet sometimes do not follow through with their actions in their policies and their practices” (p. 342).

Course instructors cannot teach one thing and practice something totally different. The adherence to pedagogy that is culturally relevant is as important as reflecting on the practice of diversity. To overlook the nature of diversity in a teacher education classroom is paramount to teaching them to do one thing without modeling the concept. The nature of reflection is lost in the exercise at that point. According to Rhone (2001), by ensuring that pedagogical approaches are varied when it comes to teaching students about diversity, a teacher educator shows the PTCs how important it is to vary their teaching styles as the PTCs eventually realize that some of their classmates do better at certain activities than others. Rhone stated that by teaching her PTCs through the use of varied activities rather than just one method she was teaching PTCs that varied methods help different types of learners to be acknowledged in their lessons. Different students have different learning styles and that must be taught to PTCs. Rather than simply teaching it pedagogically, letting them experience it in their coursework allows for reflection on it.

Benefits and Barriers to the Practice of Reflection

Critical reflection may be highly useful when it comes to educating PTCs about diverse populations of students. Howard (2003) stated that the “critical reflection process enables teachers to recognize the variety of differences that may exist within groups” (p. 55). Educating PTCs to learn the cultures of their public elementary school students is not enough for them to truly understand the differences between deep cultures, such as traditions and beliefs, and surface cultures, such as foods and holidays. Critical reflection is about understanding the individual students themselves for who they are and realizing that many of them do not belong to just one cultural group. Students may, for example, be Hispanic, people with disabilities, and have poor vision. One may have a student with an invisible disability as well as from a family with one parent. Critical reflection involves truly getting to know the students and not just their apparent cultures but also their cultural variances and their deep cultures.

In a college classroom setting, as in a school setting, there are students with different learning styles. PTCs cannot merely be told to write a reflection or reflect with their classmates on a discussion forum without some scaffolding (Vygotsky, 1978) or support in their efforts. Some students may be out of their comfort zone. This may depend on the method of reflection: whether it is reflective discourse, written discourse, classroom discussions, or journal reflections.

There are multiple methods for PTCs to utilize when it comes to the practice of reflection. The barriers exist because when taking into consideration PTCs’ existing beliefs and learning styles many PTCs resist the method of reflection being assigned. These methods include approaches such as reflective journal writing, reflective

observations, reflective essays, reflective assignments, and reflective discussions. With written reflections, some PTCs seem to get lost in the requirements of the assignments, worrying about numbers of pages, formatting, and other aspects of the actual task rather than on reflecting without boundaries (Carlson, 2003). Another barrier noted in the literature is that some PTCs feel that written reflections are less effective than reflective discussions, and if there is no discourse regarding the written reflection or feedback offered it is not very effective (Carlson, 2003; Webb, 2001). In that respect, discourse could help to clarify the reflections made by PTCs through the process of sharing their thoughts and analyzing them together with their teacher educators and their peers.

Essentially, PTCs need to experience learning styles of others and reflect on how those experiences affect elementary school students so they may empathize and may be more willing to scaffold learners who are out of their comfort zones. This teaching process may be taught through Banks' (1995), Schön's (1983, 1991), and Ladson-Billings' (1995) pedagogical theories.

Reflection and Banks' Five Dimensions of Multicultural Education

Banks' (2007) "Five Dimensions of Multicultural Education" is a framework constructed to provide curricular reforms that would embrace the cultures of all students (see Table 1). The "dimensions typology can help practitioners identify and formulate reforms that implement multicultural education in thoughtful, creative, and effective ways" (p. 83). It was crucial, McGee Banks and Banks (2003) believed, to dispel the misunderstanding held by educators that "the integration of content about diverse cultural, ethnic, and racial groups into the mainstream curriculum is both its essence and totality" (p. 152). It is not the case. Multicultural education was meant to change the false

notion of equality (everyone being treated alike), as opposed to empowering diverse students with their own voices and cultures (Banks, 1995).

Banks' (1995) five dimensions showcased several ways to include all student populations in educational curriculum in order to help them to reach shared goals.

According to McGee Banks and Banks (2003), the five dimensions overlap. The practice of “self-analysis requires teachers to identify, examine, and reflect on their attitudes toward different ethnic, racial, gender, and social class groups” (p. 156).

Content integration (Banks, 2006), which is often confused as the meaning of multicultural education, is just one of the five dimensions which teachers and schools can address to ensure all students receive a fully rounded multicultural education. According to McGee Banks and Banks (2003), the contributions approach of content integration is the least inclusive of the four different sub-approaches described in Banks' first dimension, content integration. It is one of the most widely used sub-approaches to the dimension of content integration because many teachers do not learn his approaches and feel that if they are adding some features of different cultures into their curriculum they are addressing multicultural education. There is a hierarchy of four different sub-approaches to content integration.

Content integration (Banks, 2006) is the way in which teachers present content to their students as it relates to the subject area and how they use various cultures and groups within the lessons. What follows is the hierarchy of the four approaches to content integration. Content can be integrated using a *contributions approach*, where certain racial or ethnic figures or topics are added to the curriculum from time to time. This approach, according to Banks, is very trivial. It is not a substantial way to teach students

to understand diverse aspects that make up the world around them. A bit higher on the content integration hierarchy is the *additive approach*, where teachers may construct a unit on a culturally-based theme by weaving diverse content into content already being taught. Banks stated that though this may appear a bit more inclusive on the part of the teacher and the revised curricula, it is still usually constructed from a Eurocentric viewpoint. In both of these two approaches, it is as if the content was integrated with different cultures to show the importance of a culture different from non-Hispanic/White dominant culture, such as an additive holiday or historical month celebrating one culture or another, like famous women or famous Black actors.

A more inclusive level of content integration, called the *transformation approach*, occurs when teachers take the time to ensure that all cultures have been woven into lessons throughout the school year. This approach differs in the perspectives from which it is often presented and experienced by students. This approach gives students the tools they need to see multiple perspectives of the curricula and use their own critical thinking skills to learn about diversity through their education.

The highest level of Banks' (2006) first dimension of content integration is the *social action approach*. This approach is one in which the teacher or the school involves the students in learning while doing something helpful for the community or society. As an example of this approach, a teacher could unite students to do a fundraiser that sends supplies to a war-ravaged country of starving children. This would be an example of a teacher promoting social change from within the classroom. That is the social action approach to content integration and an authentic way for teachers to inspire their students.

Though these different approaches to content integration relate directly to multicultural education, they are not exclusive to curriculum, teachers, students, or schools. Content integration is just one of Banks' five dimensions, not the entire spectrum. There are four other dimensions that are just as important as content integration.

Knowledge construction (Banks, 2006) is a dimension that allows for concepts to be proposed by the different perspectives of students. This is the part of education where teachers can help students understand that through primary and secondary sources, students may make informed opinions of their own. They may utilize bibliographies, autobiographies, question and answer sessions with each other, and varied methods to construct knowledge together.

Prejudice reduction (Banks, 1994) entails creating ways "to help students develop positive attitudes about different groups" (p. 5). This dimension is about teaching and learning styles. Grouping students of varying races, ethnicities, and social backgrounds in order to interact together may help to create positive environments where they learn about cultures other than their own and where relationships have been known to improve (Banks, 2006).

Empowering school and social structure (Banks, 2007) "conceptualizes the school as a complex social system, whereas the other dimensions deal with particular dimensions of a school or educational setting" (p. 84). This dimension is one that ensures that the functionality of the entire school system is aligned with all of the dimensions: including "curriculum, teaching materials, teacher attitudes, and perceptions" (p. 85).

Equity pedagogy (McGee Banks and Banks, 1995) is the most important dimension out of the five, in which school contexts are tied to curricula, teaching, and learning. Equity pedagogy lessens the role of “teacher merely as a lecturer” and instead, “actively involves students in a process of knowledge construction and production” (McGee Banks & Banks, 1995, p. 153). This dimension is crucial to teacher education because for it to occur teacher education programs must instill this dimension in PTCs as it is based on self-reflection and cultural understanding, which is a learned concept.

According to McGee Banks and Banks (1995), equity pedagogy has a connectedness to other dimensions with pedagogical implications important for teaching students of all backgrounds. Equity pedagogy engages students in a manner of learning that is aimed at “helping students become reflective and active citizens of a democratic society” (p. 152). As they stated, it is, “at the essence of our conception of equity pedagogy” (p. 152); that is, reflection.

Reflection is at the heart of all of Banks’ dimensions of multicultural education. Never before, McGee Banks and Banks (1995) asserted, have students had to “address complex issues that cannot be answered with discrete facts” (p. 155). It is important that teachers learn to reflect on their lessons, reflect on cultural beliefs of their own, experiences and on those of their students. In this way, they may collectively construct equity pedagogy together. Students need teachers who understand the importance of reflection. Teachers must prompt their students to reflect on their own experiences and on what they learn through their curricula. The same is true for pedagogical practices in teacher education coursework. McGee Banks & Banks (1995) stated:

Teachers who successfully implement equity pedagogy draw upon a sophisticated knowledge base. They can enlist a broad range of pedagogical skills and have a keen understanding of their cultural experiences, values, and attitudes towards people who are culturally, racially, and ethnically different from themselves. The skills, knowledge, and attitudes necessary to successfully implement equity pedagogy are the result of study, practical experience, and reflective self-analysis. (p. 156)

McGee Banks and Banks (1995) stressed the continuous utilization of reflective feedback on student work in which teachers provide students with instructions to go back and find more information on an assignment, rather than to give a grade for reaching lower expectations. Acceptance of mediocrity equates to acceptance of low expectations. Students should be taught to reflect on their own assignments using this framework.

McGee Banks and Banks (2003) purported that equity pedagogy assumes certain criteria, including the importance of self-reflection. These include the fact that there is a set of knowledge, skills, and attitudes necessary for equity pedagogy to occur. This set of concepts: knowledge, skills, and attitude, can also be taught and learned, they can be “developed through formal instruction, reflection on life experiences, and opportunities to work with students and colleagues from diverse populations” (p. 153). They stressed the importance that all teachers must be taught to “implement equity pedagogy” and the strategies that can be used to implement these because they have been proven effective to the benefit of all students. They also must understand that equity pedagogy is not something that can be attended to in isolation from the other four dimensions of multicultural education (McGee Banks & Banks, 1995). See Table 1 below.

Table 1

Banks' (1995) Five Dimensions of Multicultural Education

A. Content Integration (1995, p. 4)

1. Illuminating key points of instruction with content that reflects diversity.
 2. Understanding the difference between contributions, additives, integration, and social action.
 3. Ensuring that integration occurs daily in classrooms.
-

B. Knowledge Construction (1995, p. 4)

1. Understanding how perspectives within a group influence conclusions of that group.
 2. Promoting that students construct knowledge on their own experiences and values.
 3. Viewing events, issues, and concepts from different perspectives and points of view.
-

C. Prejudice Reduction (1995, p. 5)

1. Promoting positive intergroup attitudes between all students
 2. Promoting positive attitudes toward different racial, ethnic, and cultural groups
 3. Creating learning situations using lessons, units, and teaching materials with content about different racial and ethnic, ethnic, and cultural groups.
-

D. Equitable Pedagogy (1995, pp. 5-6)

1. Modifying teaching situations to facilitate academic achievement among diverse students.
 2. Using cooperative methods of learning to foster interaction rather than competition.
 3. Facilitation of collaborative learning strategies to foster teamwork and common goals.
-

E. Empowering School Culture and Social Structure (1995, p. 6)

1. Enabling students from diverse racial, ethnic, and gender groups to experience equal status.
2. Total environment of school is on board with above (intergroup attitude and behaviors).
3. Teachers, administrators, curriculum, and assessment in line with all five dimensions.

Table 2

Schön's (1983, 1991) Reflection "in action" and "on action"

A. Reflection on action (1991), p. 357)

“Perceiving through prior knowledge, bias, and ideas, but open to change.”

B. Reflection in action (1983, p. 54)

“Reflecting as activities occur, while acting on occurrences through prior experience.”

Schön's Reflection in and on Action

According to Schön (1983, 1991), reflection on action is the act of reflecting after an act has happened. Reflecting after teaching a lesson would be an example of this concept. Reflection in action happens right in the moment while the teaching and learning are occurring (see Table 2). Reflection in action is often missing from the teacher education curriculum. The reason for this may be that when PTCs go into their field experiences teacher educators are not there with them. PTCs see reflection in action happening as they observe their cooperating teachers. This does not mean they realize the practice occurring as they watch it in the field. They are often too busy caught up in the moment with so many things happening in the classroom. According to Schön (1991), reflection in action incorporates past experience, knowledge, and reflection while adding the next experience to it in the moment. This takes practice.

As PTCs are actually using reflection in action, most do not realize that they and their cooperating teachers are utilizing this important skill. It must be something they have been made aware of so that when they are in the field they will realize it when they

see it or experience it occurring. PTCs must learn to constantly reflect on choices, decision, actions, and consequences in the moment. It is much more difficult than practicing reflection on action through case studies and videos in their college of education courses.

According to Zeichner and Liston (1996), “developing a ‘critical’ perspective on our own behavior requires the dispositions of open-mindedness, responsibility, and wholeheartedness that Dewey highlighted almost a century ago” (p. 18). When one reflects on paper or behind a computer monitor one has a separation from others. However, in discussions one is opening oneself up, and that is not easy for some people. When there is a trusting atmosphere, reflective discourse can be highly valuable (Zeichner & Liston, 1996).

Schön (1991), in a later compilation of case studies, pondered the importance of research on reflective practices. He stated:

The researcher who would ‘give reason’ has an obligation to turn his thought back on itself, to become aware of his own underlying stories, to search out possible sources of blindness and bias in his own ways of making sense of the reality he has observed. And he cannot do this unless he is prepared to entertain and test other ways of seeing his material. (p. 357)

This concept relates to open-mindedness. Reflections on action and in action require a great deal of critical thinking. Looking inward objectively is difficult; therefore, sharing reflective practices through discourse is highly beneficial. This process relates to the research cited in the previous section. Schön (1991) asserted that to reflect on one case by combining cases together for the purpose of finding a bigger picture is to be a

more justifiable researcher (p. 358). To clarify, PTCs reflecting together through open discourse have a larger opportunity to learn by the experience of each other's reflections.

Howard (2003) stated, in the case of reflecting on personal and professional beliefs about diversity that, "Critical reflection should inform all facets of teaching and become culturally relevant for the students being taught" (p. 39). This means that all aspects of reflection should be presented to PTCs pedagogically: through both reflection on action (discussing hypothetical scenarios or reflection after the fact) and reflection in action (in the moment situations). PTCs must be exposed to reflection and discourse, both in action and on action. PTCs should be given opportunities to act out scenarios or discuss vignettes or videos of taped classroom sessions, to be ready to reflect in action.

According to sociologists Halasz and Kaufman (2008), "reflexivity involves a continuous process of looking inward and outward . . . as teachers and learners; we should become more cognizant of how what we study informs how we teach as well as the forms of learning we facilitate" (p. 314). They stated that, "As teachers and learners, we should strive to become aware of the manifestations of racial, ethnic, gender, class, and other structural dynamics . . . in a quest to become better teachers and learners" (p. 314).

Reflexivity is a concept that can be used as a tool during discourse on diversity. It moves in all directions. When considering diversity issues, it's not just PTCs' understanding of how to meet the needs of diverse populations of students, but to reflect inward reflexively about their own (the PTCs) thoughts on diverse populations, their own cultural identities, and decision making on curriculum, teaching, topics such as grouping, planning, assessing, and ensuring that in all cases PTCs' own personal cultural thoughts

are included in the process of being reflective once they become teachers. They must be reflexive and use that process to ensure equity in all areas of teaching and learning as future teachers. PTCs must learn that understanding how their thoughts reflect on what they do or how they act and that their own culture, for instance, their gender, abilities, or age, may also play a part and any cultural identity must be reflected inward and outward (Halasz & Kaufman, 2008).

Culturally Responsive Pedagogy

According to Ladson-Billings (1994), teachers should be engaged in critical reflection that will challenge students to see themselves and where they fit into the world and its influences: both negatively and positively. In that respect, reflection and perceptions of identity play a large role in the pedagogy of culturally responsive practices when training PTCs. They should be aware of their own conception of themselves and of others. They should see all students as capable of success, and like Freire (1970), who believed in teaching students to educate themselves. Ladson-Billings believes that pedagogy is an art and a fluid process that pulls learning from the students better than by prodding them to pick up a pencil and write what the teacher says. To train teachers who are culturally responsive, PTCs should be taught to make connections with their students and learn to develop learning communities that will forge collaborative relationships where students want to help each other and work with each other (Ladson-Billings, 1995). Culturally responsive teaching means understanding that knowledge is socially constructed. It is shaped and reshaped as students work together by questioning what they learn, that is, discussing and reflecting on the concepts. Teachers must be passionate about new knowledge and about learning but facilitate the learning process by scaffolding

students and finding multiple ways to assess, while at the same time, nurturing their talents, so as not to stifle their motivation and engagement in their own learning processes (Ladson-Billings, 1995, pp. 478-481).

Ladson-Billings (2006) stated that beliefs and reflections play a large role in the pedagogy of culturally relevant pedagogy when educating new teachers. Many PTCs mention culture to explain away problems with education, but can't even define culture. "Far too many prospective teachers believe that they are without culture. They assume their participation in the dominant culture makes them immune to culture" (p. 109).

Culturally responsive pedagogy (CRP) (Ladson-Billings, 1995) is a framework of pedagogy that guides PTCs and practicing teachers in understanding the diverse cultures of students as well as themselves (see Table 3). Taking courses that focus on CRP may lead more PTCs to develop new beliefs and reflect on teaching practices that take into consideration student differences and ways to address student learning outcomes. Concepts from CRP include: "Conceptions of Self and Others" means that teachers understand they are members of a larger community of learners and that "all students were capable of academic success," they "saw their pedagogy as art—unpredictable, always in the process of becoming," which goes to say they are always learning and "giving back to the community". "Social Relations", which follow a certain structure in that they "maintain fluid student-teacher relationships," show a "connectedness with all of the students," "develop a community of learners," they foster collaboration and shared student responsibility. "Conceptions of Knowledge" relates to beliefs; and assessing outcomes should be "multifaceted, incorporating multiple forms of excellence" (Ladson-Billings, 1995, pp. 478-481).

Table 3

Ladson-Billings' (1995) Culturally Responsive Pedagogy

A. Conception of Self and Others (1995, pp. 478-479)

1. All students capable of academic success
 2. Pedagogy as an art; unpredictable and always in the process of becoming
 3. See self as a member of the community
 4. Teaching as a way of giving back to the community
 5. Freirean notion of 'teaching as mining'
-

B. Social Relations (1995, p. 480)

1. Maintain fluid student-teacher relations
 2. Demonstrate connectedness with all of the students
 3. Develop a community of learners
 4. Encourage students to learn collaboratively and be responsible for each other
-

C. Conceptions of Knowledge (1995, p. 481)

1. Knowledge is not static; it is shared, recycled, and constructed
 2. Knowledge must be viewed critically
 3. Teachers must be passionate about knowledge and learning
 4. Teachers must 'scaffold' or build bridges, to facilitate learning
 5. Assessment must be multifaceted, incorporating multiple forms of excellence
-

PTCs can be taught to teach in culturally responsive ways. In her book, Ladson-Billings (2001) explained the way, as demonstrated in her second ethnographic study, in which PTCs can receive pedagogy built upon the premises outlined above. One of the most important initiatives teacher educators can take is to give PTCs the “opportunity to do serious intellectual work” (p. 137). Ladson-Billings stated that serious intellectual work was comprised of challenging, testing, and thinking:

We challenged them to use theory (test it, challenge it, reinvent it) as they improved their practice. Although we were concerned about how they felt about aspects of their work, we perhaps were more concerned about how they *thought* about their work. (p. 137)

Ladson-Billings (2001) emphasized that this study indicated it was just as important to prod the PTCs’ minds by engaging them in reflection, second language acquisition, and action research as methods of research as well as writing research about teaching diverse populations, as it was to engage in the practice of teaching diverse populations (p. 140). This only adds to the proposition that PTCs need to engage with all styles of learning about diversity and be reflective in order to be immersed within diversity concepts and utilizing CRP (p. 140).

In Ladson-Billings’ (2001) study, the participants were required to keep journals to reflect on their practices and to do action research papers in order to become immersed in their field experiences. The results of that longitudinal ethnographic study showed a lack in the level of professional development (or scaffolding) of these researching processes by the facilitators in the program (p. 140). That was reflective of the fact that programs can teach or require students to reflect, act, research, and discuss, among other

activities. However, Ladson-Billings' findings showed that though the participants were selected based on their wishes to be involved in a program espousing social justice, these practices were not as effective without continual checks for understanding of the professional development portion in the teacher preparation program (pp. 140-141).

The differences between what is indicated by current literature, what is taught in colleges of education, and what is experienced in the field must be addressed and discussed in multicultural education courses, as well as across other pedagogical coursework (McGee Banks & Banks, 1995). Students from diverse backgrounds may be much more successful with teachers who understand their own cultures reflexively as well as the cultures of their students, and who understand how to use culturally responsive teaching practices (Leonard & Leonard, 2006; Marbley, et al., 2007; Nieto, 2006). As stated above, this must be done with continuous checks for understanding.

Issues Related to Culturally Responsive Pedagogy

The U.S. is a nation made up of many cultural groups. The nation is at a time in history when more than one-third of the public school population consists of students who are not Non-Hispanic/White Caucasians (McGee Banks & Banks, 2003; Howard, 2003; National Center for Education Statistics, 2007). One of the reasons this is so important is that colleges of education and teacher preparation programs are not preparing their PTCs well enough to be ready to educate diverse populations of students (Darling-Hammond, 2006). Universities from around the U.S. have come under scrutiny by both government agencies and non-governmental education research foundations in reference to not preparing PTCs to address equitable pedagogy.

According to Darling-Hammond (2006):

As education becomes more important to life success and schools both expand the range of students they educate and include more of them in ‘regular’ classrooms, teachers encounter more students with learning differences and disabilities; with language learning needs; and with difficult family circumstances, from acute poverty, homelessness, unemployment, and lack of medical care, to violence, abuse, and abandonment. Teachers in many communities need to work as professors of disciplinary content, facilitators of individual learning, assessors and diagnosticians, counselors, social workers, and community resource managers.

(pp. 4-5)

Universities have a difficult job in preparing PTCs for their future teaching positions when taking into account the different sub-divisions of diversity listed above by Darling-Hammond. New teachers must get to know their students and each of their cultural identities. They must learn how to plan for an array of different learning methods, approaches, and strategies than ever before to accommodate the needs of a growing population of diverse students, as shown by Darling-Hammond. PTCs must be prepared for culturally responsive teaching to reach the deep cultures of their students.

Darling-Hammond (2006) stated further that the programs over the past twenty years, reaching back to earlier political administrations, were advocating an idea to advance professional workers who had content knowledge, but were not teachers, skipping teacher education and putting them right into the classroom as teachers. In 1990, 40 states had such programs that led to great scrutiny among scholars (Darling-Hammond, 2006). This practice may lessen the chance that new teachers will enter the field with beliefs that reflect culturally responsive teaching. Additionally, Darling-

Hammond's study of seven highly effective teacher education programs showed why that practice is ineffective. According to the study, the most effective ways to ensure new teachers are prepared for diverse populations of students were to prepare PTCs to be ready to solve problems and to find ways to modify for various behavioral or academic needs of diverse students. She stated that they must have excellent knowledge of their content but also excellent knowledge of student learning styles for the PTCs to modify their lessons. Most of these new hires from outside the field would not have the skills taught in traditional colleges of education to meet the needs of diverse populations of students (Darling-Hammond, 2006).

Sleeter (2008) indicated criticism of teacher education, due to the over-emphasis on "progressive approaches to teaching and federal interventions to protect minorities" (p. 1948). This article was written in an effort to protect equity and democracy in education for the students in the U.S. This meant that for equity and democracy to be consistent in teacher education, students needed excellent teachers who have been trained to teach linguistics and academic content with full preparation. Additionally, they must be preparing PTCs for diverse populations so they may also examine their own thoughts on each child to advocate for them (Sleeter, 2008). This is not something that any professional can do with little or no pedagogical training. Diversity includes more than gender, race, or ethnicity. There are more cultural groups subjected to discrimination through the education system. These cultural groups include those students who may be one or more of the following: biracial, multiracial, gay, lesbian, bisexual, having physical, emotional, and behavioral disabilities, various religious affiliations, ELLs, and any other oppressed groups. Therefore, it is important that PTCs' prior beliefs be

challenged through reflective practices in order to develop more openness to all different variations of cultures.

According to Nieto (2006), “Rather than rely on bureaucratic responses for complex problems, we should instead transform teacher education programs to be more responsive to our nations’ educational needs” (p. 470). She mentioned that PTCs should be given the tools they need through their courses, experiences in the field, and other activities that will show them different cultures and how to meet their needs by holding discussions and attending conferences in diversity as well as giving them academic literature to study that is current. She reiterates what Darling-Hammond and Sleeter have contended: that “teaching is more than a job” (pp. 470-471).

In order to reflect on biases prevalent in field experiences, PTCs must have a solid understanding of their own beliefs in relation to cultural diversity, as they could equate to stereotyping, gender bias, racism, and ethnocentricity. Ladson-Billings (2006) stated that there is a lack of attention to culture in education. To make the point, she stated that many White students do not even know they have a culture. They equate culture to a conception of people who are anything but Non-Hispanic/White people of European descent. One of the best concepts to educate PTCs is Ladson-Billings’ (1995) concept of culturally responsive pedagogy; or as Gay (2013) proposed, culturally relevant practice.

Gay (2013) stated these three concepts must be taught: “(1) restructuring teacher attitudes and beliefs about cultural, ethnic, and racial diversity . . . (2) resisting resistance to cultural diversity in teacher education and classroom instruction . . . and (3) establishing pedagogical connections between culturally responsive teaching and subjects and skills routinely taught in schools” (p. 48). Resistance to culturally relevant practice

occurs for several reasons, which include teachers who “don’t believe it can be done, it’s impossible to do, or even that it’s racist” (p. 56). Gay (2013) eased the misunderstandings of several educators when approached by resistance to culturally relevant practice by explaining to them, “Diversity in teaching techniques and resources is necessary to achieve educational equity and excellence” (p. 57). Lessons will need to be broken down by the “characteristics of the setting in which they occur, and the populations for whom they are designed” (p. 63). According to Gay (2013), “culturally responsive teaching is a technique for improving the performance of underachieving ethnically and racially diverse students . . . it teaches to and through cultural diversity (p. 67)

The points made by Gay (2013) mirror similar points by Irvine (2009) and Sleeter (2012) regarding the beliefs of many schools that they are practicing culturally relevant pedagogy, when in reality, they are only being culturally responsive to the students in some cases and the content in others, but not to the full measure of culturally relevant pedagogy as far as learning to teach content through the students’ own cultures.

According to Irvine (2009), culturally relevant pedagogy “means simply acknowledging ethnic holidays, including popular culture in the curriculum, or adopting colloquial speech” (p. 58). Even though Irvine contended that this may help the students’ self-esteem, there needs to be a social component and a learning component to the curriculum or it is just a matter of a teacher learning more about a students’ culture and applying it to the lessons or the way they relate to the student. It’s more than that, Irvine stated, “If new information is not relevant to those frameworks of culture and cognition, people will never remember it” (p. 58). Irvine promoted social action as an approach to culturally responsive pedagogy. It’s great to know the students’ culture and to reach them

through the curriculum they understand, but a larger issue is to help them believe they matter within the framework of their own culture and their own learning situations.

According to Irvine (2009), “Culturally relevant teachers as action researchers extend the reflection process. Action research is inquiry conducted by teachers for teachers for the purpose of higher student achievement” (p. 61). That is, through reflection and experience with their diverse populations of students, the best way to ensure they are reaching them with content as well as culture is to conduct action research and determine how well their processes are working.

Sleeter (2008) contended that there are many ways that culturally responsive pedagogy has been misinterpreted as a concept to include in curriculum or as the importance of getting to know the students in the class. Too often, the concept gets lost in the political analysis of what teachers do in the classroom:

Attempts to work with culturally responsive pedagogy become increasingly more difficult. Teachers have less time to research curriculum that students can relate to, non-tested curriculum disappears under pressure to raise test scores, and teachers are increasingly patrolled to make sure they are teaching the required curriculum. (p. 577)

The problem with this, besides the fact that the essential ways to teach diverse populations of students has become more and more difficult, according to Sleeter (2008), is that when PTCs go into their field experiences to learn from their cooperating teachers, it is often the case that they observe very little culturally competent teaching.

Sleeter (2012) stated that the same problem exists in the attention paid to culturally relevant pedagogy in schools. By a review of current literature, many schools

equate learning student cultures and using their cultures in the curriculum with culturally responsive pedagogy and that is not what the term means (Hill, 2009, Milner, 2011; Mitchell, 2010).

The Sociological Imagination and Pragmatics

Mills' (1959) concept of the sociological imagination was based on pragmatism, a concept often used in the spirit of Dewey's ideas. The intent of this study was to pull all of these components: beliefs, knowledge, reflection, diversity, equity, multiculturalism and culturally responsive pedagogy into a workable model for future studies. Mills (1959) also found a way, through what he termed the sociological imagination, for people experiencing phenomena to use their ideas and bring social issues relevant to society to the forefront of intellectual study as a voice for change.

Mills' (1959) conception of the sociological imagination has been used in this study as a backdrop for understanding why it is important, not only to find the meaning of the PTCs' perceptions, but to understand how their experiences are connected from the individual level to the larger social institution level. In his first chapter, "The Promise," Mills wrote:

Nowadays, men often feel that their private lives are a series of traps. They sense that within their everyday worlds, they cannot overcome their troubles, and in this feeling, they are often quite correct: What ordinary men are directly aware of and what they try to do are bounded by the private orbits in which they live; their visions and their powers are limited to the close-up scenes of job, family, neighborhood. (p. 3)

Even back in 1959, Mills knew that people felt trapped within their own place in the greater realms of society. He wrote, “The facts of contemporary history are also facts about the success and the failure of individual men and women . . . Neither the life of an individual nor the history of a society can be understood without understanding both” (p. 3). It is in that respect that this study has been conducted. Based on teaching at all levels from K-12 and experiencing a society in which students have been mistreated by uncaring teachers with low expectations for different students, often due to their cultures, this study has evolved from inner thoughts about these experiences to an academic approach in order to voice these concerns about contemporary education.

Chapter Summary

The teaching profession relies on teacher education programs to prepare teachers to address the needs of diverse students in U.S. public schools. PTCs should be aware of culturally responsive pedagogy, equity pedagogy, the benefits of reflection, and the crucial role that their beliefs may play in shaping the education of their future students. They need to be aware of what both surface and deep culture mean in order to learn the cultures of their students. Academic scholars have been writing about equity pedagogy since Dewey (1933). Through reflection and discourse, the understanding of cultural diversity, and how beliefs shape reflections, teacher educators may groom an entire new generation of PTCs. In the words of Gay (2004), “Educational opportunities and outcomes are more equalized for ethnically and racially diverse students when their cultural frames of reference and background experiences are used as scaffolds to teach academic knowledge and skills” (p. 216). These words are a reasonable synthesis in this review.

Chapter Three: Methodology

Research Rationale

This study utilized a mixed methods approach to determine the extent of development in the personal and professional beliefs about diversity of PTCs attending a college of education program that infuses these concepts throughout the coursework. A pragmatic mixed-methods multilevel design was used for this study. According to Creswell and Plano Clark (2007):

The premises of this design are that a single data set is not sufficient, that different questions need to be answered, and that each type of question requires different types of data . . . This design is particularly useful when a researcher needs to embed a qualitative component within a quantitative design. (p. 67)

This mixed methods design conducted quantitative research through Likert-type scales on two levels of participants: a group of juniors (noted as Level one) and the same scales for a group of seniors (noted as Level two) from the elementary education degree program at one college. Qualitative data were embedded within the quantitative phase, as observations, interviews, and document analysis. Creswell and Plano-Clark (2007) stated this method is suitable “to examine the process of an intervention” (p. 69). That is the case for this research: an infusion of diversity concepts into coursework taken during initial courses and during the methods courses between junior and senior-level courses.

According to Creswell and Plano Clark (2007), a key rationale for using mixed methods is that it includes two “persuasive” types of information: “numbers and narrative” (p. 175) and it “may help bridge the gap between research and practice” (p. 175). In addition, Johnson and Ongwuebuzie (2004) contended that a mixed-methods design enhances qualitative research studies by adding a dimension to the study not available with strictly empirical data. According to Stevens (2007), more mixed-methods approaches in the field of social justice research are needed to balance out the literature and strengthen various findings of researchers in the field of education.

Research Questions

1. Is there a significant difference in the level of PTCs’ personal or professional beliefs about diversity between the early stages and later stages in pedagogical coursework designed to infuse diversity concepts grounded in reflection?
2. Are there inferences that may be made about the possible effects of the university’s elementary education degree program on specific groups of PTCs’ developing beliefs about diversity as seen through a lens of reflection and discourse during classroom observations, interviews of course instructors, and document analysis?

Hypothesis

Preservice teacher candidates’ personal and professional beliefs about diversity will vary after pedagogy infused with diversity concepts administered through application of pedagogy utilizing reflection and discourse.

Research Site

The site for this study was a university in the Southeastern U.S. with total enrollment of approximately 27,000 undergraduate and graduate students. This

information and all other research site information were obtained from the university website. The university had seven branch campuses spread over an area of approximately 100 miles in the Southeastern U.S. at the time of the study. Four college of education branches were used for this study.

Course Instructor Participants

Course instructors teaching the upper-division courses for the elementary education degree program were contacted with an IRB-approved e-mail (see Appendix A) asking them if they would agree to participate in a doctoral study through one or both of its phases. It was explained that participation was anonymous and that Phase one involvement was minor. It consisted of the distribution of a letter (see Appendix B) to students explaining the study with two uniform resource locator (URL) codes (one for junior participants and one for senior participants), mentioning the importance of education research to the students, and posting the URL codes on their website. It was also mentioned in the e-mail that seven course instructors were needed to volunteer for Phase two of the study. Phase two included a one-hour observation of their class, a copy of their syllabus, and a short 15-minute interview.

The instructors were assured that the study would not be a reflection of their pedagogy, but that their input would be valuable in identifying the effects of the elementary education degree program on PTCs. The instructors were informed that data from course syllabi, observations, and interviews would remain anonymous. They were assured that all data would be secured in a locked location or on a data protected computer and destroyed two years following analysis.

Fourteen course instructors responded to the request. Twelve course instructors responded by return e-mail and two responded after a staff meeting. Of the fourteen course instructors, all indicated an interest in helping with Phase one and nine of them indicated they would be willing to participate in Phase two of the study. Seven course instructors were selected for Phase two based on common schedules and proximity between campuses. It was proposed in the IRB proposal that there would be one course instructor chosen from each of the seven courses that students were required to take at the start and end of their upper division coursework. This included their three initial courses as juniors ($N=3$) and their four terminal courses prior to student teaching as seniors ($N=4$). However, as stipulated in the IRB proposal, if course instructors from each course were not available, two course instructors from the same course would be utilized to make up the seven course instructors for the research study. In this case, for the junior courses, there were four course instructors, two from the same course. For the senior courses, there were three course instructors selected from the four courses. One of the senior course instructors who originally agreed to participate in Phase two of the study could not meet at any of the same scheduled times for a course observation. A different instructor was selected from the replies to the initial request.

The sample population for this group of participants consisted of a purposeful sample, due to the fact that instructors were selected from volunteers fitting the criteria. Instructors were chosen from those who were available at times the researcher was available, and fitting in proximally among the four branches of the college utilized for this study.

Table 4

Instructors' Position and Participation in the Research

Course instructors	Position	Observation	Interview*	Syllabus
Junior Course Instructors				
Course instructor A	Adjunct	Yes	Informal	Yes
Course instructor B	Assistant	Yes	Taped/Phone	Yes
Course instructor C	Adjunct	Yes	Typed/Skype	Yes
Course instructor D	Instructor	Yes	Taped/Phone	Yes
Senior Course Instructors				
Course instructor E	Instructor	Yes	Taped/F2F**	Yes
Course instructor F	Adjunct	Yes	Taped/Phone	Yes
Course instructor G	Adjunct	Yes	Typed/Phone	Yes

Note. Interview* (see data collection for interview method clarification), F2F** = Face to Face (in person)

Preservice Teacher Candidate Participants

Level one participants (juniors) consisted of PTC volunteers who were elementary education degree-seeking undergraduate students early in their three initial upper division courses. Level two participants (seniors) consisted of PTC volunteers who were elementary education degree-seeking undergraduate students near the end of their terminal four upper division undergraduate courses. The sample population for this group of participants consisted of a purposeful sample, due to the fact that though all students in the classes were given letters to participate, there were stipulations denoting which types of students would not be considered for the study.

Graduate students, senior transfer students, and those not majoring in elementary education with certification and ESOL endorsement were not included. They would not have participated in the entire program under study that included the treatment of

coursework infused with diversity concepts and reflection according to the college's mission statement.

PTCs' consent was collected through the online belief scales (see Appendix C). The first page included the entire consent agreement with a next button that they were instructed not to click if they did not agree to the terms.

Initially, 21 PTCs responded within two weeks. Per IRB approval, if there was a low response rate, permission was granted to ask course instructors to send out an e-mail reminder to their students who may have wanted to respond and forgotten. After the two rounds of requests, 57 students responded. One response was discarded because the participant did not reply to the scale questions, and two respondents identified themselves as graduate students so their scales were eliminated. Four PTCs who identified themselves as juniors responded to the senior scales. They mistakenly used the wrong Uniform Resource Locator (URL). Their responses were removed from the senior scale pool and coded with the junior respondents' results. Similarly, one senior respondent took the junior URL. Responses from that PTC were coded into the senior respondents' results. This was possible because the scales for each pool were identical and transcribed into an online survey program with separate URLs given to PTCs for juniors than seniors on the initial letter of participation. There were questions pertaining to year in school at the beginning of the scales that allowed the errors to be noted and the misidentified students' scales were added to the correct scale pools.

The amount of scales collected resulted in a total of 54 respondents. The IRB approval was for 400 scales. There were 395 requests for scale participation, and the resulting response rate for this study was 14% ($N = 54$).

Data Collection

The chosen course instructors were sent e-mails (Appendix A) once the IRB proposal was approved. Each course instructor who responded to the e-mailed request and indicated a willingness to participate in Phase one, Phase two, or both phases of the study received a follow-up e-mail to answer questions and set up times for observations and interviews. Those wishing to participate in Phase one or both Phase one and Phase two were brought IRB approved student letters (Appendix B) copied on light blue paper. The purpose for the colored paper was for the letters to stand out among the rest of the PTCs' coursework. The letter indicated that a doctoral student was in need of their help with a scale that would take approximately 5-10 minutes to complete. It was made clear in the letter that the students should not take the scales in class. It was indicated that there was no penalty for non-participation or any reward for participation. The students were advised to take the scales one time only and that participation was anonymous. Non-elementary education majors, graduate students, transfer senior students, or minors were not eligible to participate, due to the need to study PTCs who had been enrolled exclusively at this one university throughout their junior and senior years. They were read an administration script that was e-mailed to instructors (Appendix D).

Data collection phases. The data collection procedures for this research were implemented in two phases. The first phase involved the administration of the "Personal and Professional Beliefs about Diversity Scales" (Pohan & Aguilar, 2001). The scales were distributed to determine the extent to which the personal and professional beliefs of PTCs about diversity develop between the early stages (juniors) and final stages (seniors) of their upper-division coursework. Course instructors who volunteered for this phase

solicited volunteer PTCs to complete scales by distributing the letters, reading the administration script and inviting the PTCs to complete the scales.

The Phase two component was implemented to supplement the quantitative findings through examination of various components of the elementary education program through qualitative methods. Phase two course instructors were reminded by e-mail to submit a copy of their syllabi from their courses to help identify coursework, dates of meetings, and agenda for the date of the observations. Instructors granted the researcher a one-hour class observation (see Appendix E) by agreeing to proposed times sent to them by e-mail from the researcher. Each of the seven volunteer course instructors was interviewed for the purpose of gauging more perspective on the PTCs, coursework, and the elementary education program in relation to PTCs' beliefs about diversity concepts (see Appendix F). The course instructors who agreed to participate in Phase two were given consent forms to sign (Appendix G). The forms included a promise of anonymity, an outline the steps of the two different phases of the research and a choice to circle whether or not they wished to be audio-taped during the interview. All forms were signed. Three instructors chose not to be audio-taped: one wished to use Skype, another did an informal interview after which a field memo was written, and a third interview was conducted by phone and typed. Phase two course instructors also distributed the student letters (regarding the quantitative scales), read the administration script, and invited PTCs to complete the scales. The course instructors participating in Phase two of the study sent their syllabi via e-mail and indicated the best possible times for a class observation. A schedule was set up for the researcher to observe each course for one hour. During the first observation, the field notes were typed on a laptop using a word processing program,

but it seemed that the typing was a distraction. After about fifteen minutes, the researcher chose to hand write all field notes and transcribe them later. When one of the instructors was absent for the final observation, another instructor who had indicated an interest in participating was contacted and that class was observed instead.

All seven instructors were e-mailed about a possible time and place for a short interview. One of the Phase two instructors did not want to be formally interviewed, but agreed to an informal discussion about teaching the course, the assignments, and the program in general. A field memo was written immediately following the informal interview to ensure a solid recollection of the discussion. Of the remaining six instructors, two others agreed to the interview, but did not wish to be audio-taped. One instructor agreed to be interviewed on Skype and the other instructor was interviewed over the telephone and it was typed. One instructor agreed to a face to face interview that was taped. That interview was transcribed along with the remaining three telephone interviews, which were also taped.

Transcripts from the interviews were e-mailed to course instructors for member checking after they were transcribed into a word processing document on a password protected computer. All course instructor participants responded to confirm the accuracy, add to the responses, or to make corrections. Each course instructor e-mailed a confirmation that the transcription was correct. Two course instructors e-mailed additional information and one course instructor inquired about how anonymity would be protected. This concern was addressed. As far as the interviews, no identifiable information would be utilized.

Originally, critical assignments from the PTCs in Phase two were to have been utilized. The instructors had each sent them when asked. Due to the different tasks in the assignments from different types of courses, the researcher determined that comparing them or attempting to code and categorize them was not valuable to the study, so they were not utilized.

Quantitative Instrumentation

The Pohan and Aguilar (1999) “Personal and Professional Beliefs about Diversity Scales”, which the authors constructed with two piloted, two preliminary, and six field tested scales were used for this study. In their search for a viable instrument which held a high degree of reliability and validity, following a review of fourteen scales previously constructed by other researchers, Pohan and Aguilar (2001) determined that they could create an instrument carefully over time, with pilot tests, preliminary tests, and field tests to ensure they created the most psychometrically reliable and valid measure of diversity scales to be utilized for several educational purposes, including that of measuring beliefs of preservice and/or practicing teachers regarding diversity issues. The creation of these scales was funded by three colleges of education: University of Nebraska-Lincoln, Teachers College, and San Diego State University (Pohan & Aguilar, 2001).

In the development of the instrument, Pohan and Aguilar (1999) tried to include a range of diversity issues. This range of issues provided a way of distinguishing individuals who were more accepting of various issues of diversity from those who were less accepting or less tolerant about issues of diversity as defined by the selected topics included on the scales (Pohan & Aguilar, 2001).

The scales in this research study were worded exactly as the original scales using one URL for juniors and one for seniors. One portion of the instrument was based on personal beliefs about diversity and was comprised of 15 personal belief statements. The second portion of the instrument was based on professional beliefs about diversity comprised of 25 professional belief statements. The scales consisted of measurements of diversity in respect to (a) race/ethnicity, (b) gender, (c) social class, (d) sexual orientation, (e) persons with disabilities, (f) language, (g) and religion. The educational topics covered in the professional measures included ability tracking issues, instruction, staffing, segregation, curricular materials and multicultural education in relation to professional teaching beliefs about the topics listed above related to diversity (Pohan & Aguilar, 2001). The personal scales utilized the same topics, but related them to personal beliefs, such as friendship, relationships, and personal situations.

Requests to use the scales in this study were e-mailed to the authors (Appendixes H & I). In addition to permission, a scoring and administration guide was forwarded from the authors (Pohan & Aguilar, 1999). This guide was followed exactly as given. Scoring instructions were followed and they are outlined below. The administration guide called for reverse scoring to help prevent PTCs from perceiving any leading answers. The scoring guide and scoring sheets were not shared with the participants. The researchers for the instrument tested for survey bias to determine which questions to reverse score and those questions to be reverse scored were included with the scoring guide (Pohan & Aguilar, 1999). For each participant, there was a scoring sheet for each personal and professional belief scale. The Likert-like scale items: strongly agree, agree, unsure, disagree, and strongly disagree were each given corresponding numbers from 1-5 for

each statement on the scales. For most items, the numbers given were as specified above; statements with a star were reverse scored, that is, meaning that strongly disagree would be given a score of 5, agree would be scored a 4, unsure would still be scored as a 3, disagree would be scored a 2 and strongly disagree would be scored as a 1. To conduct scoring for each item, a final row on the scoring sheet for each belief statement was given for tallying the belief score on each item to reach a total belief score for that scale (one for personal and one for professional). After all of the scores on each sheet were entered, the scores for each sheet were tallied. The total for each belief scoring sheet was the participant's personal score and on the professional scoring sheet was their professional score. Pohan and Aguilar purported that coursework may be the factor to promote this significance and that overall, the scales do present reliable and valid tests of personal and professional beliefs of diversity (p. 174). The scales used for the current study followed all specifications in the administration scoring guide in order to ensure a high degree of reliability and validity as shown in the Pohan and Aguilar (1999) administration guide.

Qualitative Instrumentation

A protocol was utilized for observations (see Appendix E) and a different protocol was developed for interviews (see Appendix F). The field notes and interview transcripts were input into the Atlas.ti program for open coding along with the syllabi (see Appendixes J-M). Codes were assigned to categories created by the researcher for the study: diversity, reflection, and discourse (see Table 9). A researcher-created analytical matrix of open coding was matched to categories by theme (see Table 10). The quantitative and qualitative portions of the research design are diagramed below (see Figure 1).

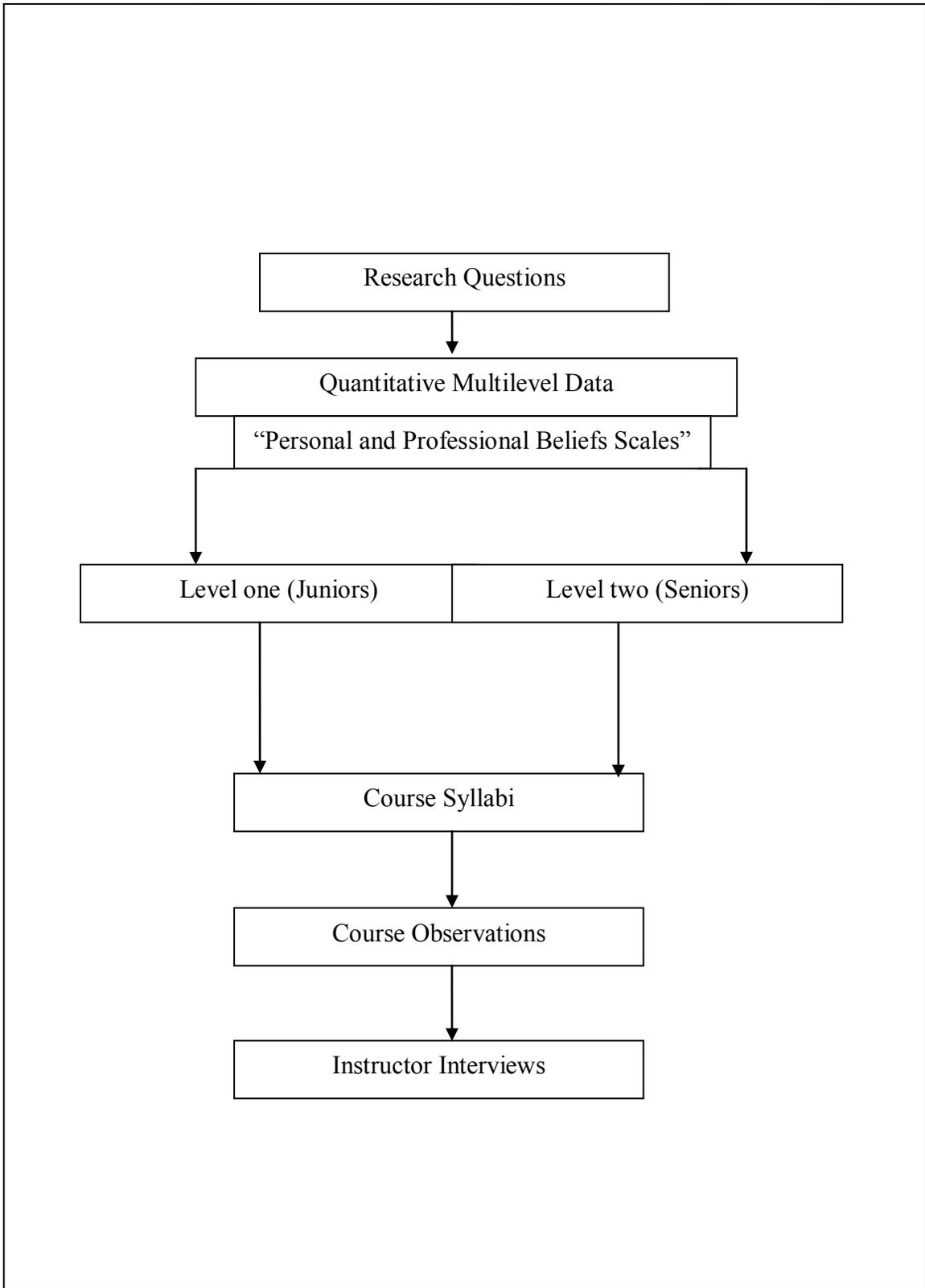


Figure 1. Multilevel Design for Data Collection

Quantitative Data Analysis

Junior and senior individual participant scores for personal and professional beliefs about diversity were calculated according to the scales' administration guide. Junior participant scores for each scale were averaged, and senior participant scores for each scale were averaged. All score sheets were loaded into two files: one for juniors' individual personal and professional belief scores and one for seniors' individual personal and professional belief scores. Following this process, *t*-tests were performed on the means of the personal beliefs scores for the two levels: junior and senior PTCs, and *t*-tests were performed on the means of the professional beliefs scores for the two levels: junior and senior PTCs. A Cohen's *d* test was performed on the senior development of beliefs about diversity. This was done to determine the effect size of the results of the *t*-tests on the difference between junior and senior professional belief scales, which were statistically significant. The Cohen's *d* was not needed for personal belief scores, which were not significant. Findings are in chapter four.

Qualitative Data Analysis

Question two was addressed using document analysis of syllabi, class observations, and course instructor interviews. The observation field notes, interview transcripts and syllabi were entered into the Atlas.ti program and open coding was conducted (see Appendixes J-M). Codes were applied to the qualitative data to analyze for patterns and broader themes using categories created at the outset of the study: reflection, diversity, and discourse (see Table 10). Researcher themes emerged from various indicators of the theoretical framework matched to observation field notes (see Tables 6-8) and input into an analytical matrix through this analysis (see Table 9).

Limitations and Delimitations

The assumptions and findings based on the two scales were limited because there were two groups of participants who completed the scales (juniors and seniors). The scales were distributed to Level one (juniors) at the start of their upper division program and Level two (seniors) in their last semester of the upper division program rather than longitudinally to the same PTCs two years apart. Both groups of PTCs who participated in the research were only those who have been enrolled exclusively as undergraduate juniors and seniors at the college of education's elementary education degree program with ESOL Endorsement.

A second limitation involved the fact that the responses to the scales from both levels of participants resulted in an unequal number of junior and senior respondents. However, this is a common occurrence when conducting mixed-methods studies (Creswell & Plano-Clark, 2007).

A third limitation was the level of spuriousness inherent in such a study in which multiple methods were used. This could cause many unknown factors difficult to determine. For example, it is not possible to know that the course instructors did what they said they would do. It was also possible some PTCs were confused and checked answers they did not mean to check. The researcher had no control over the actions of course instructors or PTC participants when it came to how many letters were distributed by course instructors, how many PTCs were absent the day they were handed out, and whether there was follow through by the instructors or PTCs.

Another limitation to the study was that no demographic statistical testing was utilized. Demographics are a part of the scales.

There were 395 requests for scale participation. The resulting response rate for this study was 14% ($N= 54$). There was a total possible population of 1,261 students. Low response rate of 14% was a limitation. Low response rates may be typical in research involving this type of data collection. A larger limitation was the approximate 2% of the possible population from which a sample size could have been chosen if all sections of the named courses were included in the study (Morris, J., personal communication, 2010). The study conducted on 395 participants and seven sections was approximately 2% of the possible sample population. It would have been more beneficial to gain a larger sample.

Delimiting the study was that in order to participate the PTCs were required to enroll in and pass 12 more methods and elective courses between the initial three and final four courses utilized for this study. These courses were a part of the program studied.

The second delimitation for this study was the decision to interview course instructors rather than PTCs. The reason for this was to (a) minimize non-participation of PTCs, (b) utilize the instructors to learn from their own experiences of PTCs' beliefs about diversity as well as to increase likelihood of participation, and (c) involve instructors in their own reflection on the courses through their participation and verification of field notes. Reflecting on their courses through this study might be a way for the instructors to revisit their syllabi and course assignments to promote student reflection and awareness of diversity concepts after reading the research study.

Chapter Four: Findings

Chapter four includes a report on the findings for both the quantitative scale results as well as the embedded correlation qualitative data from the document analyses, observations, and interviews. Data were correlated to the three research questions as well as the five interview sub-questions from the interview protocol (Appendix F).

Research Question 1

Is there a significant difference in the level of PTCs' personal or professional beliefs about diversity between the early stages and later stages in pedagogical coursework designed to infuse diversity concepts grounded in reflection?

Belief scales Independent two-tailed *t*-tests were performed on the means of junior and senior personal and professional belief scales, with an alpha of .05 used on the calculations of individual means for personal, as well as professional scales (Pohan & Aguilar, 1999). A Cohen's *d* was calculated to determine the effect size of the results.

The difference between junior and senior participant personal belief means was not significant, $t(52) = 1.11, p > .05$. The difference between junior and senior participant professional belief means was significant, $t(52) = 2.12, p < .05$. A Cohen's *d* test was performed on the professional scales revealing an effect size of .588, generally defined as large (Cohen, 1988). This indicates the effect size of the professional beliefs' development between means of junior and senior participants was statistically significant, and the effect size was large (see Table 5).

Table 5

Junior and Senior Personal and Professional Scale Score Means

	<u>Personal Beliefs</u>		<u>Professional Beliefs</u>	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Juniors	59.95	7.08	82.81	7.58
Seniors	57.55	8.17	87.61	8.41

Summary of belief scales. The means for professional beliefs about diversity scale scores development in the professional beliefs about diversity between junior and senior PTCs were analyzed through *t*-tests and found to be statistically significant. A Cohen’s *d* analysis of effect size indicated a large effect size (Cohen, 1988). The *t*-test for the personal belief scales means of participants was not statistically significant. Cohen’s *d* was not performed for the personal scales.

Research Question 2

The question to be answered through the qualitative portion of the study was: Are there inferences that may be made about the possible effects of the university’s elementary education degree program on specific groups of PTCs’ developing beliefs about diversity as seen through a lens of reflection and discourse during classroom observations, interviews of course instructors, and document analysis?

Document analysis: Syllabi. The syllabi were helpful illustrations of the college of education’s attention to issues of diversity throughout all coursework. It was critical to the findings to note that in the course objectives there were several standards related to addressing diverse populations of elementary school students directly or in lesson

planning. They have been included for each of the seven courses: the three initial junior-level courses of the program and the three of the four required terminal senior-level courses. Each of these courses was set up to address diversity issues to give the PTCs a foundation in addressing diverse needs of all of their students early in the program. The importance of these three courses was to give PTCs a solid foundation to move forward through their 12 electives and methods courses before the terminal four courses, by which time they should have become proficient at addressing diverse populations of students.

Junior language arts and literature syllabi. In the two junior language arts and literature courses studied there were three objectives related to diversity issues listed on the syllabi. Objective number three stated:

Students will give evidence of knowledge (identification, selection, and assessment) of a wide range of substantive children's and adolescent literature, including varied genre and cultures, along with its application across the curriculum to meet the needs of native speakers as well as [elementary education] LEP students. (Junior Language Arts and Literature syllabi)

Objective eight stated:

Ability to create and teach lesson plans that incorporate the Sunshine State Standards and use instructional materials that will effectively foster literacy development and meet the needs of all students, regardless of cultural, racial, economic, and/or social backgrounds and/or special needs. (Junior Language Arts and Literature syllabi)

Objective nine stated:

A working knowledge of a variety of formal and informal literacy assessment and evaluation measures to impact instruction in literacy that are applicable for both L1 and L2 [first language and second language learner] students. (Junior Language Arts and Literature syllabi)

Junior introduction to TESOL syllabus The objectives for the junior TESOL course infuse concepts of teaching ESOL elementary school students through almost every objective. These include first and second language acquisition, facilitating second language development, linguistics, strategies for teaching listening, speaking, reading, and writing to English Language Learners, as well as adapting materials for all levels of English Language Learners, classroom management, current research, and parent involvement. The final objective was very relevant to this study on diversity issues, due to the fact the objective included ensuring that PTCs reflect on their own cultural beliefs:

Students will identify the impact of diverse students' cultural background on teaching and learning, as well as how their own cultural beliefs and understandings may affect the way they perceive their students and learn to research their students' backgrounds in relation to their cultural sensitivities. (Introductory TESOL course syllabus)

Junior multicultural education syllabus In the multicultural education course, a junior-level course, objective nine stated:

Explain the relationships among language, dialect and culture and provide the educational ramifications of these relationships. Explain how access to linguistic capital is different among American cultural groups and how this affects academic success. (Multicultural Education course syllabus)

Objective 10 stated:

Conduct in-depth research on a topic related to multicultural/ethnic diversity.

Explore ethnicity/culture from historical & sociological perspectives.

(Multicultural Education course syllabus)

Objective 15 stated:

Explain how attitudes about racial, cultural, ethnic, and linguistic differences have influenced hegemony, oppression and public policy in the U.S. (Multicultural

Education course syllabus)

Senior reading field experience syllabus In the senior reading course there were three objectives related to diversity issues listed on the syllabus. Number 3 read:

Determine and use appropriate instruction methods and strategies for individuals and groups, using knowledge of first and second language acquisition processes.

(Senior Reading course syllabus)

Objective 11 read:

Use formal and alternative methods of assessment/evaluation of English Language Learners, including measurement of language and metacognition.

(Senior Reading course syllabus)

Objective 19 read:

Design and implement effective unit plans and daily lesson plans which meet the needs of ESOL students within the context of the regular classroom.

(Senior Reading course syllabus)

Senior practicum field experience syllabus In the senior practicum field experience course the objectives also included attention to the needs of diverse elementary school students. Objective 3 stated:

Recognize how to meet the instructional needs of students, including providing for different learning styles, the ELL learner, and the needs of the low socioeconomic status student. (Practicum and Field Experience course syllabus)

Senior TESOL field experience syllabus In the senior-level TESOL course the syllabus stated 14 objectives in relation to teaching English Language Learners. The course syllabus indicated that the instructor should ensure that the PTCs have the opportunities to put into practice what they have learned. They were to demonstrate that they could use the principles for learning a second language to teach English to ELLs. The PTCs were to be taught to apply strategies using morphology, phonology, semantics, syntax, pragmatics, and discourse to teaching situations. They should understand theories and contemporary trends utilized in the field, as well as utilize formal, informal, and alternative assessments. They should be able to implement instructional methods, approaches, and strategies for teaching ELLs as well as to show the ability to plan modified lessons using various approaches and learning styles (Senior TESOL syllabus).

This syllabus has enriched and enhanced the program, as it was stated that reflection was at the base of the college of education and that the elementary education and ESOL Endorsement degree program espoused diversity concepts throughout the coursework. The findings from the syllabus showed that an inference could be made that if the coursework was aligned with the objectives in the syllabus there should be positive effects on the PTCs with respect to the knowledge and experience received through their

coursework. Every objective on the syllabus was related to concepts of diverse populations: language acquisition, teaching methods, learning styles, modification of lessons, approaches to teaching ESOL students, formal and informal assessments, behavior management, and parent involvement. The syllabus indicated an expectation that the senior-level TESOL students would apply what they had learned in their first semester of upper-level courses to their field experiences and student teaching. What that means is that they should be ready to put all of their acquired knowledge into practice in order to demonstrate their competency related to the ESOL endorsement granted with graduation from the program.

The syllabi were submitted for the purpose of document analysis to gauge specific times for observations. It was also a means to determine the activities used in the courses for the purposes of infusing diversity issues in the courses. This could be done through the agendas, assignments, and objectives listed in the syllabi. These seven syllabi indicated through the course objectives, and agenda in some cases, what concepts were to be taught in each course. The objectives were the most useful source of information from the syllabi because they showed what the purpose of the various activities and coursework listed in the agendas would be for each course. It was shown in the above descriptions of the syllabi that there were opportunities for the PTCs to engage in various activities related to diversity, discourse, and reflection.

Observations Seven observations were conducted for one hour in each of the classes. An attempt was made to enter the room inconspicuously and sit in the back typing notes on a laptop. The noise from the keys tapping became an immediate distraction. From that moment on, all field notes were hand-written and later transcribed.

Junior discourse and reflections One of the observations was during the introductory TESOL course when the instructor alerted the students to begin their presentations. One PTC said that the pronunciations were challenging. Another PTC said that was true about many of the languages because the words are so close in different languages, but may not sound the same. The course instructor pointed out that this was phonology. The instructor asked how they could help ESOL students. One PTC said hand gestures. Another said time. Another said pictures. The instructor asked them to write a paragraph about these topics to add to next week's discussion. The instructor stressed that not everybody has the same ideas and this discussion was carried through a comprehensive slide show presented as a final exam review.

Senior discourse and reflections In one of the senior-level field experience courses, a PTC brought up an issue as the instructor was circulating and discussing with different groups. Participant C indicated cultural sensitivity but then initiated a discussion about poverty and broken homes that engaged the instructor and other students in thoughtful discourse.

In another senior-level course, the instructor began by telling the PTCs that they were going to have a night of sharing, asking questions, and then reviewing for the exam afterwards. The PTCs were describing the books they had chosen for their field experience students. One PTC's story was about a boy who didn't like reading poetry but when the PTC selected a book about basketball to share with the boy because he liked basketball, the boy couldn't wait to read it. The instructor explained that one book makes all the difference by reaching students with literature that will stimulate them either culturally or intellectually.

Junior and senior observations Notes from the observations for this study have been matched to the three theorists in the theoretical framework: Schön's (1983; 1991) reflection in and on action, Banks' (1995) five dimensions of multicultural education and Ladson-Billings' (1995) culturally responsive pedagogy. The field notes from the current study were matched to portions of the theoretical framework in Table 6 from concepts of Banks' theory (1995), Table 7 from works concepts of works by Schön (1983; 1991), and Table 8 from concepts of works by Ladson-Billings (1995).

There are 31 indicators from the three theorists in the theoretical framework (Tables 6-8 below). Portions of field notes were matched to the concepts in the theories used for the framework. It is an important finding that through all 31 indicators, every indicator was noted at least once through the field observations and some were noted more than once. Much more indication was noted in the junior courses than the senior courses. However, the junior courses were the initial upper-level courses that the college's program of studies indicated as the foundation for diversity concepts to be addressed so that they are utilized by the PTCs through the rest of their coursework.

Note: boldfaced type in Table 6 represents portions of Banks' (1995) "Five Dimensions of Multicultural Education," and regular typeface represents portions of field notes that correspond to Banks' dimensions. The same is indicated for Schön's (1983; 1991) tenets of "Reflection in and on Action" in Table 7, and for Ladson-Billings' (1995) tenets of "Culturally Responsive Pedagogy" in Table 8 (see Tables 6-8 below).

Table 6

Observations Linked to Theoretical Framework (Banks, 1995)

Content Integration: Illuminating key points of instruction with content that reflects diversity.

Juniors: In the process of describing a lesson on a children's book, a PTC created an activity as to where the students would create their own story to go along with the specific type of drums from the book.

Content Integration: Ensuring that integration occurs daily.

Through observing the PTCs' seven classes, content was integrated with culture in each.

Knowledge Construction: Understanding how perspectives within a group influence conclusions of that group.

Juniors: During presentation of author studies, a PTC used a book about a girl whose hair was crazy. The point of the activity was to discuss vivid details.

Juniors: A group presented on a melding of ethnic groups, in which the PTCs created a poem using African American, Buddhist, Muslim, Egyptian, and Hindu people. The PTC reflections given were that they discovered that all of the cultures had some type of light like shining through diversity, all of the poems were uplifting, encouraging, and symbolized peace. When the course instructor asked them about the experience, they replied that it's a great way to teach about cultures and appreciation of other cultures.

Knowledge Construction: Viewing events, issues, and concepts from different perspectives and points of view.

Juniors: A PTC author study on a Beverly Cleary book was created where a cat got all of the attention. The story was written from the point of view of the cat.

Juniors: A PTC group-created lesson plan was presented, after which the course instructor said, "Let's open a discussion about the lesson plans". One PTC explained that the "pronunciations

Content Integration: Understanding the difference between contributions, additives, transformation, and social action.

Juniors: The PTCs were doing an author study book walk. They had poster boards set up with their books in front of them. They had self-created pamphlets to hand out about non-fiction authors to expose children to other cultures.

Knowledge Construction: Promoting that students construct knowledge on their own experience and values

Juniors: A PTC stated that her author study was on Dr. Seuss, explaining that Seuss didn't want kids to see the moral coming, but rather to realize it at the end. The activity created by the PTC included the children creating their own sentence strips about their cultural identity to wear on their heads.

Juniors: In an author study of a book involving a cat who dreams of being an ice skater, the cat wakes up and realizes that dreaming it was as much fun as actually doing it even though the cat did not win. The PTC created an activity where the children were to write about a time they didn't win a contest and then draw a picture of it.

Knowledge Construction: Viewing events, issues, and concepts from different perspectives and points of view.

Juniors: A PTC author study on Gerald McDermott portrayed a biography of the author with colorful titles. The PTC explained that the author writes using experiences from travels around the world and the books contained folklore based on his experiences. Seniors: As the course instructor explained to the PTCs how to do their assignment for their field experience, the course instructor also explained that they should observe the level of multicultural

Table 6

Observations Linked to Theoretical Framework (Banks, 1995) continued

were challenging”. Another said, “it’s true about many of the languages because the words are so close in different languages, but may not sound the same”. The course instructor pointed out that this is phonology. A PTC from a third group said, “We used these different strategies that we learned earlier in the semester about pictures, manipulatives, and other methods”. A fourth PTC said that, “they were good to be interactive”, and a fifth PTC said that “the Japanese group would only throw the ball if the PTC got the number correct”. A sixth PTC relayed, “the use of a video was fun because it was cheerful”. A seventh PTC made the comment that, “when she was an ELL, if you didn’t understand the word, you had to figure it out”. The course instructor asked how they could learn without having the days of the week and without going back to the English. A PTC came up with a calendar (universal). A PTC said, “hand gestures”. Another said, “time”. A third one said, “pictures and also put two strong children with the weaker ones”. A comment was made about repetition. The course instructor stated, “using repetition was a good strategy. Another PTC felt that the presentation of the Japanese got their attention. Pointing to the numbers in English made it easy. Another PTC said that “it was so engaging that it made you want to know what they taught”.

education at their school and what they observe. They were asked how this relates to their vision of a better society. Also, to what extent they had acquired the knowledge and skills necessary to respect diversity and bring about constructive social change.

Prejudice Reduction: Promoting positive attitudes toward different racial, ethnic and cultural groups

Juniors: This multicultural education group created a magazine using Judaism, Muslim, and Hinduism faiths. In it, they discussed the prayer rituals of each. They created a tree of life on the cover. Each PTC wrote an article. One wrote about the value of karma in Hinduism. A second PTC wrote about the Jewish tradition of passing the name of a relative onto a newborn to show that life goes on after we die. A third PTC wrote an article about the Muslim faith and dedication to their religion to accomplish salvation for all through their daily practices.

Prejudice Reduction: Promoting positive inter group attitudes between all students

Juniors: The multicultural education class, “Recipes from around the world” was the name of one of the groups. They put together recipes from different cultures: China, Mexico, Japan, and Africa. They discussed the value of the experience of sharing the different cultural dishes. The instructor asked them to explain why people from different cultures eat different foods, “why do they choose rice?” One PTC explained, “It’s cheap and easy.” The instructor replied, “It’s also readily available in a lot of places.” The next question was, “What is the staple food in the United States?” Nobody had an answer. The instructor replied, “It’s wheat” and followed with an explanation, “Even though this is just food, it comes down to socioeconomic factors that determine what people eat. Everywhere there is a staple.”

Table 6

Observations Linked to Theoretical Framework (Banks, 1995) continued

Equitable Pedagogy: Using cooperative methods of learning to foster interaction rather than competition.

Juniors: This multicultural education group had created a flag and named their project, “In unity there is strength.” They included portions of flags from the Dominican Republic, Jamaica, and Haiti. One PTC explained that red symbolizes hardness, bravery, and strength. Another PTC explained that they wanted to “display it [the flag] as one world.” When asked by the instructor about the experience, they replied, “we all came together and didn’t make any decisions on our own. We found a lot of our facts matched: family orientation, religious importance, and food. It all tied in more than we expected.”

Equitable Pedagogy: Facilitation of collaborative learning strategies to foster teamwork and common goals.

Juniors: In the introductory TESOL class, PTCs were to learn a new language in eight weeks and then teach content and language to the class. One group was teaching how to make a fruit salad in Spanish. They were encouraging, “muy bien” very good, when the class would copy a word they were given.

Prejudice reduction: Creating learning situations using lessons, units, and teaching materials with content about different racial, ethnic, and cultural groups

Seniors: In a group activity, an ESOL class was doing a group activity about content for a K-W-L chart. There were several people of color, a Muslim (wearing a hijab head scarf), a few Middle Eastern PTCs, Hispanic/Latinos of unknown descent and White/Caucasian PTCs. The instructor was circulating and discussing how an ESOL student would help them complete the task. The PTCs were busily completing the task. There was plenty of chatter, but every group was engaged.

Equitable Pedagogy: Modifying teaching situations to facilitate academic achievement among diverse students

Juniors: In the multicultural education class, the instructor inquired to the students as to why it was more effective to work in groups than to have the teacher always presenting the material. Nobody had an answer and the instructor explained, “Research shows that students learn more when they are grouped together, but it’s easier to stand in the front, control everyone and teach. For this reason, it helps all learners, not just field sensitive learners. It’s too important that teachers let them learn in groups.”

Empowering School Culture and Social Structure: Enabling students from diverse racial, ethnic, and gender groups to experience equal status.

Seniors: In the TESOL course, the instructor showed a clip from a trailer to the movie, “The King’s Speech”, a movie about the speech lessons given to a stuttering king of England. The video clip showed the king yelling at the speech coach for sitting on his throne, which made his stuttering disappear. The instructor explained about the king asking the coach, “why should I listen to you” . . . “Why?” Then, the instructor answered for the king. “Because I have a voice (what the king had said). The point was that so do children with diverse needs.

Empowering School Culture and Social Structure: Total environment of school is on board with above (intergroup attitude and behaviors).

Observations revealed intergroup empowerment.

Empowering School Culture and Social Structure: Teachers, administrators, curriculum, and assessment in line with all five dimensions

Through analysis of syllabi, observations of courses, PTCs, and instructors, all five dimensions were observed.

Table 7

Observations Linked to Theoretical Framework (Ladson-Billings, 1995)

Conception of Self and Others: All students are capable of academic success.

Juniors: A course instructor reminded the PTCs often to reflect in their journals during their peer group presentations. "What did you like about it?"

Seniors: A course instructor stated as they were sharing that they might want to use pen and paper to take down the title of novels they were interested in finding for their future as teachers in order to help their students find success.

Conception of Self and Others: Freirean notion of "teaching as mining" or pulling out.

Seniors: The instructor asked the PTCs to write two sentences summarizing the main ideas of the subheadings. Then, the instructor said, "When you teach ESOL students and write on the board, everything that I say is there for them to learn."

Conception of Self and Others: Pedagogy as an art: unpredictable in the process of becoming.

Seniors: PTCs were taking part in the book sharing process. They were walking around and all engaged as they discussed their books as in typical classes. The class was totally engaged in how their different remedial elementary schools responded to the different books.

Conception of Self and Others: See self as a member of the community.

Juniors: One course instructor brought up an example from elementary school. Instructors share personal experiences so PTCs feel they are part of a group.

Conception of Self and Others: Teaching way of giving back to the community.

Seniors: One PTC wanted to be a good role model.

Social Relations: Maintain fluid student-teacher relations and demonstrates connectedness with all students.

Juniors: One instructor mentioned how easy it was to find some novels for students that are used for their classroom through Amazon.com. The instructor stated that it would be a beautiful addition to the classroom library.

Juniors: An instructor shared a personal example of teaching in the Northeastern U.S. and had the elementary school students gather leaves to bring to class. There were poster boards ready to go and by that time, the leaves had all fallen apart into confetti and the instructor had to improvise. The instructor decided to make a collage of a leaf with the pieces. This explanation was to show the PTCs why they were making a visual presentation as well as having activities. This instructor made the PTCs comfortable by often using humor.

Seniors: An instructor asked how the lessons were going. The PTCs said the stories were long for the elementary school students to sit through. The

Social Relations: Develop a community of learners and encourage students to learn collaboratively and be responsible for each other.

Juniors: An instructor began class by explaining what would be done for the day. They would be doing lesson plans and jotting down what was good or not so good about the lesson plans.

Juniors: A PTC presentation about the novel lesson was given included instructions to help create learning communities. The PTC put other PTCs in groups to write their own stories and after they were done, they would present them. The PTC said "It's a great activity, but not only are they in groups sharing their creative and social skills, communicating, but also sharing activities to get them thinking creatively. The group presentation is good to get them talking in front of an audience."

Table 7

Observations Linked to Theoretical Framework (Ladson-Billings, 1995) continued

instructor responded that you can talk to the teachers to find ways to adapt them to be shorter. Another PTC said they're too short and the class got into an engaging discussion regarding the worksheets for the lessons. The course instructor explained that sometimes, depending on the class dynamics, you have to revise lessons to fit. The instructor ended by stating that it was a fruitful discussion.

Conceptions of Knowledge: Teachers must be passionate about knowledge and learning.

Seniors: During an observation, after the course instructor explained the study process, four more PTCs arrived, "Tonight's going to be a night of sharing", she said.

Conceptions of Knowledge: Teachers must 'scaffold', or build bridges, to facilitate learning.

Seniors: A course instructor from one of the field experience courses was in discussion over the topic of cooperative learning in their field experience. The instructor inquired if there were roles assigned and if there was a mutual goal. The PTC replied that the higher reader has a responsibility to the group. The function of the group was assessed as the teacher walked around and asked how it went. The PTC stated that it was cooperative learning because they each had a job (the mayor, the business owner, the cashier). The course instructor asked if they talked about group functions and the PTC replied that they held town meetings.

Conceptions of Knowledge: Knowledge is not static; it is shared, recycled, and constructed.

Juniors: During an observation, the class was busy doing a read aloud. They got into groups to do book walks. They were reading the front cover, predicting, reading the back cover, and sharing pictures. They shared what they knew about the books as the course instructor had set an LCD timer for 15 minutes.

Conceptions of Knowledge: Knowledge must be viewed critically.

Juniors: A PTC asked a question about culture clash. The course instructor explained that elementary school students from different cultures may not understand something about elementary school students from another culture. The instructor asked if any PTCs could explain and a Muslim PTC explained that she could not look a teacher directly in the eyes.

Conceptions of Knowledge: Assessment must be multifaceted, incorporating multiple forms of excellence.

Seniors: During a K-W-L and the PTCs were filling in the "L" as to what they learned. The course instructor explained that you can test their writing because they would hand it in, but also assess their comprehension. Every group can do this in a real class.

Table 8

Observations Linked to Theoretical Framework (Schön, 1983, 1991)

Schön's Reflection 'in action': Perceiving through prior knowledge, bias, and ideas, but open to change.

Seniors: The PTCs in the pedagogy course were engaged in reflection in action during their field experiences.

Seniors: PTCs were reflecting about their field experiences, as they would be in some situations where they would have to react to stimuli in the moment, depending on situations.

Seniors: The PTCs in the reading course also had a field experience in which they would diagnose student reading skills. In this case, they were reflecting in action during the diagnosis of the students as they were thinking about reading materials that may fit their learning styles at the same time as they learned them, so they may suggest novels for the students.

Seniors: The PTCs in the ESOL field experience course were engaged in reflection in action during their hours in which they were doing activities with their elementary students. One PTC stated, "I was able to assess a few students using the picture files I created." Then, the PTC had to diagnose the ELLs proficiency skills.

Schön's Reflection 'on action': Reflecting as activities occur, while acting on occurrences through prior experiences

Juniors: During the introductory TESOL class, the PTCs were giving group lessons to the class based on language and content. After each lesson, the instructor asked the PTCs to reflect in in their notebooks on the lessons, whether from the point of view of the classmates or from the point of view of the group members' teaching of their field experience students.

Juniors: In the reading courses, the PTCs did a pamphlet on an author study, in which they were to write information on the author, the author's books, genres, cultures, and the contextual factors leading to the authors' mindset. This assignment led the PTCs to reflect on their future students and which ones would relate to which types of authors.

Juniors: In the multicultural education course, the PTCs were given case studies, from which they would discuss situations that could arise and what their reactions would be in such situations. In these case studies, the PTCs had a chance to reflect on future types of on the spot reflection, or reflection in action.

As noted in chapter 1, the observations matched to this matrix of landmark theorists' theories for the theoretical framework and the concepts taken from them reveal a college enriching its PTCs with groundbreaking theories on multicultural education and diversity [Banks (1995) and Ladson-Billings (1995), respectively] and the concept of reflection in the field of teaching (Schön, 1983, 1991). The fact that all 31 concepts from these theories were utilized while observing the seven courses shows that diversity, reflection, and discourse are a part of the elementary education program at this college. This is especially true in the junior level courses where it seemed more prominent.

Interviews. Seven course instructors participated in Phase two out of the 14 instructors participating in Phase one of the study. Phase two included granting a 15-minute interview after the end of the semester. Five sub-questions were designed for the course instructor interviews in order to build upon the findings from Phase one of the study (see Appendix F). These questions for course instructors were asked to gauge how they addressed diversity in their coursework as well as their perceptions of PTCs' understanding of culture and understanding about differentiation of instruction. The questions were created to add their perceptions to inferences made from their PTCs' beliefs about the concept of culture, modifications for diverse students, and their thoughts on addressing diversity in their coursework.

After reading the protocol script for the interview (see Appendix F), the questions were answered. No names were included. One instructor indicated during member checking a request not to be identified in any way.

Sub-question 1. What are some ways that you address diversity in your coursework?

The junior-level course instructors teaching the initial courses for the upper-division undergraduate portion of the elementary education degree had some varied things to say in answer to this question. One course instructor said:

I give my college students (PTCs) some real life experiences that I have had with my own elementary students and how students come from all walks of life, have different backgrounds and needs. I talk to my students (PTCs) about real world experiences and how they need to be tolerant and acceptable of (elementary school) students' needs, especially those with disabilities. (Junior Instructor)

Another junior-level course instructor always ensured that the PTCs followed the ESOL standards, included them on lessons they created, and ensured they kept strategies in mind for every activity. In group projects, PTCs were expected to explain the modifications for diverse students.

A third junior-level course instructor had this to say about addressing diversity: In all aspects. You know, when I do grouping, I always put people of different cultures or from different backgrounds, different skills, so that's one way. Then, in the assignments, I make sure that I've covered at least some major cultures. I would have grouped French, Spanish, Creole, try to make sure there's one Portuguese, Asian, like Chinese, Arabic language and have students (PTCs) always talk about the languages and culture. So, they can learn what they need to know about the various ones. That's how I address diversity in my class. (Junior Instructor)

A fourth junior-level course instructor ensured that the PTCs had a true foundational knowledge of race, ethnicity, prejudice, and discrimination. Key points of understanding were discussions that elicited their knowledge of what it must be like to be an immigrant, people from different socio-economic groups, and how it must have felt to be a newcomer to the United States. The course instructor had the PTCs reflect on Banks' (1995) theories of cultural typology to promote their ethnic awareness of themselves and their elementary school students. This course instructor indicated that every semester begins with an introduction to the big picture culturally, as well as the smaller ideas of diversity; to help PTCs understand that ethnic cultures "are a micro culture" with "similarities and differences from the macro culture and how well they will succeed or

fail in a society.” Then, the PTCs look at inherent problems elementary school students may encounter stemming from these concepts.

The senior-level course instructors’ answers to sub-question 1 were less explicit. One senior-level course instructor discussed lesson planning and the importance of “marking accommodations in their lesson plans that they’re writing and in the course by teaching how to come up with accommodations.” This course instructor mentioned:

We have to talk about (elementary school) students who speak a second language, students with disabilities, and students from high poverty areas. So, we talk about how these accommodations are first used and legislated: ESOL plan, Individual Education Plan (IEP). (Senior Instructor)

A second senior-level course instructor, in answer to sub-question 1, said that it was addressed all of the time. The course instructor mentioned that, “When they do the field experience project they address diversity from the first to the last item. When you look at the domains and indicators they have a diversity of multicultural [education] in their standards.”

Another senior-level course instructor stated that one of the ways in which diversity was discussed was in pronunciations of words by non-traditional English speakers. “The students (PTCs) will need to be careful to ensure that they understand what their (elementary school ESOL) students are saying. Doing this will require them to have some knowledge of the linguistics of other cultures.”

Sub-question 2. What are some ways diversity issues are infused into your critical assignments?

In the junior-level courses, all four interviewees discussed their perceptions of how their students were required to address diversity as stated in the question. Two of them, including the first non-formal interviewee, stated that the PTCs had to write lesson plans based on a book or a concept. In each one, they were to incorporate the needs of students who might come from different backgrounds. This was observed during the instructor's observation. Every PTC presented a lesson and mentioned what would be done for ESOL students and students with disabilities.

The critical assignment for the second class was to create a lesson plan based on a novel with some sort of multicultural concept to teach. According to this instructor:

The students in my class have an author study as their critical assignment. They are to research a particular author and come up with a 5-10 day lesson incorporating a long lesson plan for one of those days. In that lesson plan they are to tell what kinds of accommodations they would give students, if any. They are also to incorporate different learning styles into their unit plans in order to fully engage all students. (Junior Instructor)

In the third junior-level class, the course instructor discussed different ways that language was taught to the PTCs and how they could ensure proper grammar from all students no matter where they were on an academic standpoint.

When we go over whatever topic, like phonetics or syntax, we always have them compare and contrast in every group with their different language. So, in one class, they will hear about at least five or six cultures. It is a great way for them to think like other students from other cultures. (Junior Instructor)

The fourth junior-level instructor did not utilize lesson plans, but rather had the students researching various cultural and ethnic groups separately and then through cooperative learning, they would get together and create a project for the class to learn from:

It's an ethnic study: a focus study of an ethnic group. They select an ethnic group from a list that I give them and I don't give them too many roadblocks. They usually do a group that they are interested in but they have to look at it in a special way. The first section deals with persecution or discrimination they face historically, how they overcome it or deal with it, and how they fare in society today. The second section deals with the cultural values and contributions made to the society and to the world, and that of course goes with the contributions approach of the multicultural curriculum [Banks 5 dimensions of multicultural education]. The third section kind of builds on the values. They have to find some words of wisdom from the culture's proverbs and analyze the proverbs to find how they relate to the values of the group. I really make them look at the group values. Then, the fourth section deals with current events, current demographics, how they do in education, how they do the in the workplace, and how they do in health issues in the United States in the 21st century. So, that's the four sections of the paper. Then, they do an oral presentation as well based on their ethnic study. (Junior Instructor)

In the senior-level courses, all three interviewees discussed their perceptions of how their students were required to address diversity as stated in the question. One of

them had a lot to do with reflection, another had more to do with diverse populations of students, while the third had to do with lesson plans. According to one senior instructor:

Their competency assessments focus on reflection . . . in some of the reflection questions, it's talking about various instructional methods you use to reach a variety of students. Again, all touching on differentiating your instruction, which is how we encompass diversity. The post-test is the same way because they are looking at [self-questioning] "now that I know what the students know about this topic, how do I enrich it? How do I remediate it?" (Senior Instructor)

Another senior-level instructor wrote:

They have to address more than one item on how they are going to teach students that come from different countries. So, for example in language arts, the student is taught weather. They have to clarify terms. I want to see how they teach somebody who is very different. (Senior Instructor)

The final senior-level instructor discussed how the students had to write lessons for their students in the field:

They write three tailor-made lesson plans based on the assessed needs of the student. (Senior Instructor)

Sub-question 3. Can you think of a time when you had to teach a student or group of students about culture in general?

A junior-level course instructor stated:

Oh, many times. Yeah. They have a hard time. They are very resistant to the topic. A lot of times they will see themselves, "well I'm American", you know and they don't want to go any further than that. You know there's a little bit of a

fear of talking about diversity because they think that that's what the problem is. You know, if you don't talk about it, there won't be any problem. They think that's what divides people. (Junior Instructor)

A second junior-level course instructor shared an understanding of the PTCs' beliefs about their own cultures in relation to their future elementary school students:

I do talk to my students [PTCs] about multiculturalism . . . Some understand this concept, while others have to see it in action. We also talk about social and cultural sensitivity. They have a ton of questions about what do you do with [elementary school] students from different backgrounds if they don't speak English? I think that because they speak one language, they are worried about having students in their class that don't speak English. (Junior Instructor)

Another junior-level course instructor discussed addressing the PTCs' beliefs as well. In this way, I believe some course instructors, as did the previous one, may not be seeing the fact that there are Non-Hispanic White/Caucasian PTCs who don't realize they have culture. This course instructor also didn't seem to understand that there were PTCs who don't understand this concept:

Yes. Yes. I do that quite a bit actually. I always break it down. Take for example an Indian or Arab [PTC] student. I always bring in issues about the Arab [elementary school] students. The culture and what the media tells people about the Arabs and encourage them to think about it and how it affects them, so they can understand and become more informed to get rid of fears and biases to be happier as human beings. So, I do that a lot. I always bring in other cultures and compare and contrast. (Junior Instructor)

Follow up clarification: (not sure the question was understood, so a clarification was made) I've run into PTCs that thought because they were American that they had no culture. Have you ever run into something like that?

Yeah. Some of the [PTCs] students think 'I'm from the majority'. They don't understand what it means to be American. They don't realize that they are distinguished from other people as well. That sometimes conflicts by threatening their existence or ways of thinking about themselves. They actually think 'everybody should be this way.' They have to learn that some people are aggressive and non aggressive. Some are direct or indirect. They have the perception that everyone should understand their culture. (Junior Instructor)

The senior-level course instructors had different perceptions of the PTCs' understandings about their own cultures. In some of the courses, the concept of culture in general did not seem to surface according to the course instructors. However, culture is everywhere. Being on the spot in a short interview may have made this question difficult to recall from semester to semester.

Sub-question 4. If you had to put a percentage on those who can and those who can't, what percentage of students in your classes in general do you think don't know how to differentiate for the differences in the diversity of students?

This question was not relevant to one of the instructors, in whose course there were no lesson plans for the PTCs to write. Of the other three junior-level instructors, one was not asked the question due to it being an informal interview in which we discussed general concepts and not these five sub-questions. The third stated:

When they come to class, a lot of them say, ‘What do you mean by modify the lesson plan to fit culture?’ They always have that issue. I mean, [they think] when they teach a lesson, it should be good for everybody. What is good for John is going to be good for Jose. They have some resistance, but when they really work little by little, showing them the different models, they feel, ‘oh, yeah, I should do that.’ Mostly, none of them have that skill. (Junior Instructor)

The fourth junior-level course instructor came up with the exact answer of a senior-level course instructor: 80% of the PTCs cannot and 20% can differentiate instruction. This junior-level course instructor stated, “Great question . . . honestly . . . I would say 80% don’t. Twenty percent do because they have had experience in the classroom as a sub, long term teacher, or paraprofessional” (Junior Instructor).

Two senior-level course instructors had different percentages: One had the same answer as the previous junior-level instructor:

To be honest, even after I teach them, I’m not sure if they know how to do it. Maybe roughly 80% don’t know how to do it. Twenty percent have. They make these kindergarten classes learn a word like “knight.” They are not going to know what that word means. I tell them that they must know that is a very hard word. It’s really important for them. I tell them that they are making the accommodations for them. They don’t have the flexibility or they are taught in the box. There’s not much room for creativity. We have the strategies and technology, but if you’re not flexible and creative, you’re done. They’re taught these lesson plans and things, but they’re not really thinking about modifications enough. My main goal with this class is that hopefully they will learn how to do

it. It's usually only surface culture that's understood, 'Let's go to Taco Bell' for a diversity lesson. These students don't know. (Senior Instructor)

A second senior-level course instructor reported the opposite. This instructor stated:

Off the top of my head, I'd say 80% do. For about 20%, it's still a struggle for them to work on it. They do a good job in their methods classes and they talk about breaking it down. They have an inclusion class . . . But, I still think it's difficult to bring it together . . . It's not so much that they don't have it in their head, it's just, 'how do I actually go out and do it?'. I'd say there's still a good one out of five who struggle with it. (Senior Instructor)

Sub-question 5. What do you think is the largest group age-wise or demographically that are unaware of how to do this? Or is it just hit and miss?

Of the junior-level course instructors, one of the courses does not have lesson plans; however, the course instructor who did an informal interview had lesson plans, and all of them included modifications for diverse elementary school students' needs. This was the course instructor who explained how valuable the professional development course was that the university promoted to its course instructors. Of the two remaining junior-level course instructors, the results were mixed in relation to the question. However, the two junior-level course instructors were from different campuses and they taught different courses. One of the answers was that:

I think it is hit or miss. I do have a lot of younger [PTCs] students who do understand it because it wasn't that long ago that they were in school and they saw their own teachers differentiate. A lot of older [PTCs] students had school experience when they were younger where their teacher taught one subject one

way to the whole class and that is how everyone learned. So they grew up with teachers as role models who didn't differentiate. On the other hand, I have also seen older [PTCs] students who understand it because they have had recent experience in a school setting, whereas my younger [PTCs] students are fresh out of high school/college. (Junior Instructor)

The other junior-level course instructor stated:

It's mostly White [Non-Hispanic White/Caucasian PTCs] who don't see the need for that because a lot of them think, 'I'm going to teach in the White school'. Why do I need to do that?' Some of them have that perception, until we tell them. You're probably not going to get to choose. They have to learn. Yeah. So, some of them don't see the need for that. (Junior Instructor)

One junior-level course instructor mentioned that the pattern seen for this question is one of geography rather than of demographics. This instructor stated:

So, demographically, there are [PTCs] students who when they see it in practice, it's better than in other counties, so I would say it's more of a geographic thing, than an age thing. There's a county that still has neighborhood schools, so if you go to that county, you're only going to see a certain type of kid. If you go to another part of the county, you're going to see another type of kid. Thankfully, we have to offer a variety of placements. That's where I see the students not get it because they are not around it [diversity]. (Junior Instructor)

The junior and senior instructor interviews revealed that the PTCs did receive the support to become culturally responsive and reflective teachers. The instructors also indicated that they saw that many PTCs early in the program did not understand what

culture was or the need for teaching diverse populations of students differently from one another. Many didn't understand the need to modify some lessons for certain students, but the interviews revealed that by the end of the program, they did understand different cultures and they did understand the importance of making accommodations for diverse populations of students. The only part of the program that seemed to be missing was a way for them to get more opportunities to reflect in action, that is, to think on their feet while teaching, or in this case, in their field experiences.

Triangulation of qualitative data. The objectives of the syllabi submitted for document analysis indicated that junior-level PTCs were taught to find a variety of literature to ensure the inclusion of different cultures and also meet the needs of all types of learners. Additionally, they learned to create lesson plans that would build reading readiness regardless of culture, racial, economic, social backgrounds or needs, as well as assessing all types of student learners. In the junior-level ESOL course the students, most importantly of 14 objectives (all related to diversity), learn to understand how students of different backgrounds may be affected by the PTCs' own cultural beliefs and also that their students' beliefs may be misunderstood. In the multicultural education syllabus for junior-level PTCs, they learn how different languages, dialects, and cultures may be affected by mainstream American culture and undermine the success of students from different cultural groups.

The objectives of the syllabi submitted for the senior-level PTCs all revolved around diversity and using their knowledge gained through the junior-level courses in their field experiences. For example, this practicum course objective mirrored many of the senior-level course objectives put together: "meet the instructional needs of students,

including providing for different learning styles, the ELL learner, and the needs of the low socioeconomic status students” (Senior-level Practicum and Field Experience syllabus). All of the syllabi, if followed by instructors, were designed to ensure that the PTCs were well-versed in diversity concepts.

As stated by Milner (2008), one should stay true to the goals of social justice in education for them to remain intact. The observations and interviews for this research study revealed that in each of the seven courses the instructors themselves were instructing with goals of social justice in mind. It wasn't so much what they said or what the students said during the observations; it was in their actions. They were conducting their classes with what Ladson-Billings (1995) referred to as the “Freirean notion of teaching as mining” (1995, pp. 478-9). The PTCs at some point in every class were discussing, pondering, reflecting, and sharing. The activities were varied, the PTCs were engaged, and when that happens learning becomes ingrained. In this case, learning about teaching was being ingrained. Does that lead to inferences about the elementary education program? It does. As sociologists Halasz and Kaufman (2008) would say, it shows reflexivity in the program, and that reflexivity is what will help to provide the U.S. with thoughtful and insightful teachers. Research Question 2 was created to reveal if there are inferences that may be made about the possible effects of the university's elementary education degree program on specific groups of PTCs' developing beliefs about diversity as seen through a lens of reflection and discourse during classroom observations, interviews of course instructors, and document analysis. This triangulation has shown that the college in this study adheres to its mission. The PTCs are taught about diversity throughout their coursework as revealed through observations and interviews.

Coding

The original codes from Atlas.ti were set up in charts by junior and senior observations, junior and senior-level instructor interviews, and all syllabi coding. The codes were reduced by eliminating any codes that seemed more related to teaching and learning than to diversity, reflection, or discourse. Those related were given acronyms: DV for diversity, DS for discourse and RF for reflection. Any codes utilized in researcher creation of themes have an asterisk by them (see Appendixes J, K, L, & M).

The open coding conducted on the qualitative data, that is, the syllabi, the observations, and the interviews, revealed more codes in relation to diversity, reflection, and discourse for the juniors than for the seniors. This should be expected since the program is set up to give the junior-level PTCs foundational knowledge about diversity, diverse bodies of students, accommodating their needs, writing lessons for them by taking into account their learning styles, surface and deep culture, and understanding that no two students are alike. They take that knowledge with them into their methods courses after their first semester, and then they put it into practice in their field experience courses as seniors.

The junior observations revealed 27 open codes related to diversity, 21 codes related to reflection, and 19 codes related to discourse. The senior observations revealed 11 open codes related to diversity, 11 open codes related to reflection, and 7 codes related to discourse. The junior interviews revealed open coding related to diversity 17 times, reflection 14 times, and diversity 5 times. The senior interviews revealed open coding related to diversity 6 times, reflection 7 times, and discourse 6 times. The diversity category received the most open codes for both juniors and seniors. Reflection revealed

slightly less codes for both juniors and seniors, and discourse revealed the least codes for both. In each category, there were more codes for juniors than seniors. The open coding for the syllabi was conducted with both junior and senior syllabi combined. They revealed open coding related to diversity 23 times, reflection 33 times, and discourse 21 times. The syllabi received more codes for reflection than either diversity or discourse. The syllabi coding revealed the most codes for reflection. The results from the coding will be discussed in chapter 5.

Themes

Taking into account the theories of Banks (1995), Ladson-Billings (1995), and Schön (1983, 1991), the concepts for the themes were put into tables (see Tables 6-8), and the concepts were also matched to the observation field notes to find themes from the theories and categories based on observations of the courses (see Tables 9 & 10). These five themes created were unintended, as the results from the study were to answer the research questions, disprove the null hypothesis, and to review the thoughts of the individual instructors about their PTCs. Table 9 was created by combining common concepts from the themes used in the framework for this study based on the theories of Banks (1995) Ladson-Billings (1995), and Schön (1983; 1991). They were compared to the open coding from field notes, interview transcripts, and syllabi from this study (see Appendix J, K, L, & M). Open coding in relation to the categories: diversity, discourse, and reflection were reduced and utilized to combine concepts from the coding and framework in the creation of the themes (see Table 10).

Table 9

Researcher Themes Consistent with Theoretical Framework

1. Global Perspectives Form Knowledge Construction

<ul style="list-style-type: none"> • Content Reflecting Diversity • Banks’ Content Integration Approaches • Group Perspectives influence Group Conclusions • Student Experiences & Values Construct Knowledge • Utilizing Different Perspectives and Points of View • Equal Status Given to all Diverse Groups 	<ul style="list-style-type: none"> ◦ Individual as member of a Community ◦ Teaching to Give Back to the Community
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2. Positive Attitudes Build Communities of Learners

<ul style="list-style-type: none"> • Promoting Positive Intergroup Attitudes b/t all Students • Promoting Positive Intragroup Attitudes b/t all Students 	<ul style="list-style-type: none"> ◦ Community of Learners ◦ Collaborative and Responsible Learning ◦ Maintain fluid teacher-student Relations ◦ Demonstrate Student Connectiveness
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3. Global Learning Strategies Foster Cooperation

<ul style="list-style-type: none"> • Using Lessons, Units, Materials, w/Diverse Content • Modifications to Facilitate Academic Achievement for All • Cooperative Methods to Foster Interaction • Collaborative Strategy Fosters Teamwork/Common Goals 	<ul style="list-style-type: none"> ◦ Freirean notion of “teaching as mining” ◦ Knowledge is Shared, Constructed ◦ Knowledge viewed Critically ◦ Teachers Passionate about Learning ◦ Teachers Scaffold and Facilitate Learning ◦ Multifaceted Assessment
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4. Reflection on Action Encourages Future Schemas*

e Presentations Help Peers to Work and Think Together as Future Professionals
e Discourse between Peers and Course Instructors Fosters Pedagogical Growth
e Self-Assessments Assist PTCs to Reflect as Future Professionals
e PTCs are Reluctant to be “wrong” and Resist Honest Self-Assessments

5. Reflection in Action Builds Readiness for Success*

e During Presentations’ Unexpected Occurrences, PTCs Must Improvise (or think on their feet)
e During Field Experiences, PTCs Learn to Make Important Decisions Quickly
e Case Studies Help them to Theoretically Reflect in Action

Note: *(Schön (1983, 1991), •Banks (1995), ◦Ladson-Billings (1995), e = emerged from research data

Table 10

Analytical Matrix: Coding Matched to Categories by Theme

Theme	Diversity	Reflection	Discourse
Global Perspectives Form Knowledge Construction [Banks (1995)] [Ladson-Billings (1995)]	challenges deep culture English learners global perspectives immigrants multicultural activity strategies	case studies current events cognitive processes ethnic awareness values life experiences metacognition	collaboration semantic structure dialect grouping jigsaw strategy peer assessment syntax
Positive Attitudes Build Communities of Learners [Banks (1995)] [Ladson-Billings (1995)]	ability challenge culture learning styles visual activity	collaboration identity meanings motivation realia writing	cross-cultural- communication cooperative pragmatics semantics themes
Global Learning Strategies Foster Cooperation [Banks (1995)] [Ladson-Billings (1995)]	activity creativity ethnicity ESOL strategies inclusion multiculturalism total physical response	background diversity issues ethical objectives literacy research	adapt instruction cooperation grammar language phonology reading scaffolding
Reflection on Action Encourages Future Schemas [Emergent] [Schön (1983)]	comfortable class culture health issues ESE pull-outs modifying lessons language learning socioeconomic status struggling	academic success alternative assess. formal/informal instructional material macro-culture micro-culture prejudice reflective decisions surface-culture	accommodations background emotional distress ethics exceptionalities racism resistance to culture stereotypes transf. knowledge
Reflection in Action Builds Readiness for Success [Emergent] [Schön (1991)]	cultural sensitivity ethnic identity language acquisition methods models RtI	child abuse deficit theories discrimination listening materials standards	newcomers parent involvement real life experiences semantic structures speaking skills special needs

Global perspectives form knowledge construction. The process of treating a class as a community of learners, a part of the findings from Ladson-Billings' (1995) study, and a basis for the theoretical framework of this research study is a foundation for this theme. In addition, several portions of Banks' (1995) "Five Dimensions of Multicultural Education" are included here: they are using content that reflects diverse cultures, using group perspectives to influence group conclusions, using student experiences and values to construct knowledge, but also allowing for different perspectives and points of view, as well as keeping equal status for all cultures in a group.

An excellent example of this occurrence was during the junior-level multicultural education class, when the instructor had the PTCs design projects to present to the class that included both a deep and surface culture for one country from every person in the group. Each group appeared to have PTCs from different cultural backgrounds and the projects they came up with were a melding of diverse groups into one project. For example, one group created a flag made up of four different countries, with colors and symbols from each of the different countries in the flag and the flagpole stuck into a globe, which was covered with proverbs from each country. Their explanation to the class about how they went about putting their project together and what they learned about the different cultures was then shared with the rest of the class. Another group came up with a traditions and a recipe booklet from a series of different cultures. On each page, there was a different recipe and the front of the book contained proverbs with references to each of the countries. In the same way as the earlier example, the knowledge was shared with the rest of the class as a presentation.

During the observation of one of the senior-level courses, the instructor had the students get into study groups of about four to five students and work on a hypothetical problem while using a K-W-L chart. As they worked, all of the groups in the class were engaged in different ways to solve the problem. It was clear that this instructor was using the method being taught to teach the lesson. It was working. The PTCs consisted of several different cultures. When the instructor called on the different groups to come up with the way in which they were able to compute the answer, it was clear that each group had found a way to work together, as a community of learners to build answers from several differing perspectives.

Positive attitudes build communities of learners. First and foremost, the creation of this theme evolved from two of the tenets from Banks' (1995) "Five Dimensions of Multicultural Education", a combination of positive intergroup and intragroup attitudes between all students. In addition, Ladson-Billings' (1995) demonstration of student connectedness as well as community of learners, collaborative and responsible learning, and most important, maintaining fluid teacher-student connectiveness were seen on several observations.

While four of the courses were being observed during student presentations, in all of them, teacher-student connectiveness was apparent. In the junior-level language arts and literature course and in both the junior-level ESOL and junior-level multicultural education courses, the instructors continually interjected with useful pedagogical information for those presenting and those in the course to reflect upon. In some cases, the PTCs interjected and interacted with what the instructor was saying or answered an instructor's question. In all three of these courses, it was apparent that the PTCs felt

comfortable enough to experience that “cultural competency” their instructors’ had created from being able to converse with the instructor as they presented, in order to gain reactions, glean missing information they may have wondered about, or to answer questions. In almost all of the presentations it was clear that the PTCs had worked either alone or in groups to create learning situations for the other students in their course. The same was observed in the senior-level reading course. This was a demonstration of their connectedness and their feeling as a part of the community in the classrooms.

In the senior-level courses, there were no presentations; however, there were small group sessions in both the practicum and field-experience course and the senior-level TESOL course. The practicum course was engaged in student small group work and the senior-level TESOL instructor had PTCs engaged in small groups. Although in each senior-level course there was lecturing, there were also question and answer sessions, round-table discussions, and in both courses it was apparent that there was a sense of community and connectedness to the classes.

Global learning strategies foster cooperation. The process of the notion coined by Freire of “teaching as mining” (Freire, 1970) was written into a portion of the findings from Ladson-Billings’ (1995) study (see Table 3), and as a basis for the theoretical framework of this research study in a foundation for this theme. In addition, several portions of Banks’ (1995) “Five Dimensions of Multicultural Education” were included here: they are using lessons, materials, and units with diverse content, modification to facilitate learning for all, cooperative and collaborative methods and interactions to foster teamwork. For this theme, Ladson-Billings’ (1995) notions of the social construction of knowledge as a shared commodity, a critical view of knowledge, teachers who are

passionate about learning, scaffolding and facilitated learning methods, and multifaceted assessment were included as key components. This particular theme reigns supreme in the findings of this study because in all of the syllabi, in all of the observations, and in all of the interviews, this theme was apparent from the very first syllabus, and from walking into every classroom observation. In the TESOL courses and all of the junior-level language arts courses, these were the cornerstones of what the college under study stands for—addressing diversity in every class, meeting the needs of every learner, and using discourse from the PTCs to “mine” from them through round-table or Socratic discussions, to conduct reflections, and to create activities from student to student rather than teacher to student on a regular basis. It was what Freire taught: to allow students to engage in the process of their own learning.

Reflection on action encourages future schemas. Overall, there is development of personal and professional beliefs about diversity between preservice teacher candidates at the junior and senior-levels attending the college of education’s elementary education degree program. As pointed out in Chapter 2, reflection is at the heart of Banks’ (1995) landmark framing of multicultural education. Never before, McGee Banks and Banks (1995) asserted, have students had to “address complex issues that cannot be answered with discrete facts” (p. 155). It is important that teachers learn to reflect on their lessons, reflect on cultural beliefs of their own, and on those of their students. In this way, they may collectively construct equity pedagogy together. This practice was addressed in all of the courses during observations, coursework, and/or analysis of the syllabi. Not all of the PTCs seemed comfortable reflecting in their coursework during the observations, and

there is room for deeper reflection throughout the courses observed in regard to reflection “on” action (Schön, 1983), but it existed.

For example, during one of the junior-level courses, PTCs were asked to reflect on what their peer groups were doing in the front of the room after they presented their presentations; however, the field notes from the observations revealed there were several students not participating. Some got up to go to the restroom, others chatted, but the instructor did circulate to help out and discuss one on one with some small groups. However, many students seemed to avoid reflecting on action. This was noted as a barrier to reflection in Chapter 2, as stated by Carlson (2003) and Webb (2001) that some preservice teachers get caught up in the task and feel that there is no effectiveness to the task without reflective discussion conducted. These students represent only a handful of one class out of a pool of at least ten sections of this particular course. It does not necessarily mean it is not effective. It may be the case that those reflecting while journaling with the circulating instructor did not feel the same way, but rather validated.

A better example of reflecting on action was seen during a senior-level practicum field-experience course when the PTCs were discussing some off-task behaviors and chatting among their field-experience students. The PTCs discussed and reflected on what had happened for a while until their chatter alerted the instructor to a potential talking point, and the reflection on action ended up covering three different topics for them to reflect on for building future schemas as they become teachers. This was a case that was even more indicative of an example of this theme.

Reflection in action builds readiness for success. PTCs need to know what reflection “in action” (Schön, 1983) is and how to do it before they graduate and become

teachers. It requires them to think about what they know, their experiences, and what is happening in the classroom while they must make split second decisions based on situations as they occur. Most of the reflecting seen through observations was reflection “on action” (Schön, 1983), that is, after the fact. After the fact there is time to sit, reflect, and make sound judgments about concepts to revise thinking, but that is not enough preparation for when they are in the classroom.

Upon one interview with a junior-level instructor, we discussed case studies and how the instructor gives the students case studies frequently during the semester on which to reflect. Since these case studies do not happen “in the moment,” they are not true examples of reflection “in” action; however, as the instructor pointed out, “these students do not receive any of this type of reflection early on in the program and these case studies come close to a ‘what would you do in this situation’ type of topic on which to reflect.” The same instructor mentioned that videos are another way to engage the PTCs to at least begin to get into the practice of future “reflection in action.”

An example of a senior-level group of students reflecting “in” action came up when the instructor held a round-table discussion about their field experiences. One PTC discussed the reading program when it came to an ELL who was well ahead of the other students, but in a misplaced classroom. The PTC had been put into the position of creating a lesson for that student as a sort of enrichment and that created an opportunity for that student to be forced to think “in the moment.” Sharing the experience of what that PTC decided to do was a good way to offer practice and thoughtful reflection to other PTCs in the course to discuss what was done for this ESOL student. As stated by Howard (2003), using “critical reflection” by getting to know the student and their

learning styles, one may find reaching them and connecting much more effective. The PTC decided to learn more about the student and then help that student to find a book in the classroom library that would be on grade level and of interest.

These five themes were built upon the existing theories of leaders in the fields of multicultural education and reflection. The concepts used from their theories, matched to the categories, codes, and observations from this research revealed that the college has been utilizing pedagogical practices consistent with those theories, as evidenced through the coding into three categories relative to the topic of diversity pedagogy: diversity, reflection, and discourse, and by how well, the codes and categories illustrated the adherence of the elementary education program to these theories in order for these themes to emerge.

Chapter Summary

The null hypothesis for this study was as follows: Preservice teacher candidates' personal and professional beliefs about diversity will not vary after pedagogy infused with diversity concepts administered through application of pedagogy utilizing reflection and discourse. The null hypothesis could not be rejected because although there was a statistically significant variation in their professional beliefs, there was not a statistically significant variation in their personal beliefs. The qualitative portion of the data does reveal there may be enhancement of the professional beliefs of the PTCs following their participation in the program infused with diversity.

As indicated by Creswell and Plano Clark (2007), mixing methods in order to answer different questions can be helpful in using the data finds of one method to strengthen or enhance the findings of another. The observations, as shown in Tables 6-8,

matched to the theoretical framework indicated that the elementary education program was dedicated to teaching PTCs to understand diversity concepts. The interviews of instructors revealed that the PTCs were learning through reflection and discourse as well as their coursework about modifying and accommodating lessons for students with diverse needs. The syllabi indicated objectives for teaching about diversity concepts and diverse needs of students. The purpose of the research was to find out whether or not the program was preparing PTCs to understand diversity concepts and know how to teach diverse bodies of students. Those are professional beliefs. People are often not willing to change their own personal beliefs. However, when they become professionals, they learn that they must show a certain level of acceptance of different people, events, situations, and expectations. These findings reveal that there was professional development taught to juniors and seniors in the elementary education degree program at the college, as seen through document analysis, observations, and interviews.

Chapter Five: Discussion

Use of Beliefs' Scales Recommended by Pohan and Aguilar

The recommended uses of the beliefs measures created by the authors, Pohan and Aguilar (2001) were that they may be used as what they termed, “an initial step in eliminating the educational discrepancies identified in the multicultural literature (Banks, 1995; McGee Banks & Banks, 1995) as the baseline assessment of ideas that preservice and practicing educators believe about diverse others” (p. 176). They stated further under the subtitle “Education Programs” that these scales could be utilized in several ways. One use was “to determine the short or long-term impact of experiences on students’ beliefs” (p. 177). Under the subtitle “Research Uses” Pohan and Aguilar (2001) stated:

The measures may be used to assess the impact of multicultural education interventions (e.g., workshops, seminars, course work, practica) through pretest and posttest measures to determine the approaches that are most effective or efficient. The impact of both long- and short-term educational interventions (i.e., weekend workshops), particularly those purporting to challenge personal beliefs directly, may be studied using these beliefs measures. (p. 177)

They also mentioned that the use of the scales could gauge the influence that “beliefs about diversity” have on “enhancing culturally competent educators” and “equitable teaching” (p. 178). These two concepts, culturally responsive pedagogy and equity in education were an integral part of this study.

Pohan and Aguilar's (2001) recommendations for utilizing these scales included the recommendation to use them as:

Initial gauges of beliefs about diversity. In conjunction with qualitative assessments, results of the empirical beliefs measures may lead to a more thorough understanding of beliefs about diversity and their significance to effective and equitable teaching. This understanding could provide needed guidance in the development and design of educational and professional development programs intended to prepare more culturally responsive educators. (p. 178)

This recommendation by the authors of the belief scales coincided with the results from the study by Ladson-Billings (2001). As shown in the findings, reflection in action would be more effective with activities that simulate the practice of reflection in action. This is more possible in a field experience setting than in a college of education but not impossible. Dramatizations of classroom situations would be a helpful way to help future PTCs to think on their feet. Additionally, field experiences help course instructors to provide this practice. However, cooperating teachers may not always give valuable criticism to the PTCs about the best ways to react to certain situations (Zeichner & Liston, 1996). This concept is more difficult to implement with fidelity to the practice for PTCs, but it is very important to their future as culturally responsive teachers. This finding indicated that though discourse and reflection were utilized and diversity issues were infused into the program, the elementary degree program could also include more active use of reflection in action across all coursework. Perhaps, it is something they learn from experience in their student teaching following their senior semester.

Snapshot Perspective

The Level one and Level two beliefs about diversity scales were taken as a snapshot view due to the constraints of time involved in the study process. Junior undergraduate PTCs at the start of the upper level degree coursework were compared to the senior undergraduate PTCs at or near the end of their upper level degree coursework in an elementary education program. The study results represented a snapshot view of the difference between the two levels of PTCs before the coursework infused with diversity and at the end of the sequence of coursework infused with diversity, including the college's emphasis on reflection as its foundation.

Research Question 1

Is there a significant difference in the level of PTCs' personal or professional beliefs about diversity between the early stages and later stages in pedagogical coursework designed to infuse diversity concepts grounded in reflection?

Belief scales When comparing the belief scales, there was development between the junior and senior professional beliefs about diversity within this program for elementary education with an embedded component for reflection. The implications from this finding were that the elementary education program's attention to diversity issues was providing its PTCs with a foundation for teaching diverse populations of students and that they were graduating from the program with a stronger acceptance of different cultures than when they were at the start of the program.

The difference in means of the professional belief scores between Level one participants' and Level two participants' computed by *t*-tests was 2.12 points at $p < .05$. The Cohen's *d* of 5.88 revealed a strong effect size (Cohen, 1988). These findings were

an indication that there was a statistically significant development between the junior and senior professional beliefs about diversity in the elementary education degree program with ESOL endorsement. This was not statistically significant for the personal beliefs.

Research Question 2

Are there inferences that may be made about the possible effects of the university's elementary education degree program on specific groups of PTCs' developing beliefs about diversity as seen through a lens of reflection and discourse during classroom observations, interviews of course instructors, and document analysis?

Syllabi. The syllabi revealed that in all of the seven courses from this study, objectives were included for ensuring that the PTCs were taught about teaching diversity and teaching diverse populations of students. The objectives included pedagogy to prepare future teachers to address students with varied needs. The objectives were clear, with anywhere from 1-14 objectives specifically addressing needs of diverse learners in each of the seven courses studied.

Observations. Diversity concepts were infused throughout the coursework for the elementary education degree program as seen in the objectives of the syllabi. Results from the field notes showed evidence that PTCs were reflecting, discussing, and/or engaging in comprehensive pedagogy regarding diversity concepts within the boundaries of their futures as educators. In the two junior-level language arts and literature courses, PTCs were discussing appropriate novels for various groups of public elementary school students based on various cultures. For example, the course instructor who had taken the professional development course made sure that every PTC was addressing the needs of all students through critical discourse during the observation. In the junior-level TESOL

course, the PTCs were highly engaged in either reflecting upon what the other PTCs were presenting or role-playing as teachers, which equated to reflecting in action, and those presenting were also reflecting in action. In the junior-level multicultural education course, there was an ongoing discussion about concepts related to every concept on the syllabus, as they were reviewing for the final exam through reflection and discourse.

In the senior-level reading field experience course, there was evidence of attention to diversity concepts, as they were discussing the appropriateness of different books for students with different needs and interests culturally and matched to their IRI scores. In effect, that was an activity in which the PTCs were engaged in discourse with the course instructor about the diverse needs of various types of readers. Additionally, the senior-level TESOL field experience course observation was entirely oriented toward activities and discourse regarding diverse populations of students, as the PTCs were learning through a course instructor led K-W-L chart for learning a strategy that would help them to focus on content while teaching language and content to ELLs. The course instructor was teaching it and using it to teach the concept at the same time, while engaging the students in a lively debate on how it felt to be different and have no voice. Finally, the senior-level practicum field experience course instructor had a discussion with the students about the issues inherent in grouping students for cooperative learning. This particular class had some mini lessons during the observation related to poverty, child abuse, and ways to address these issues when they occur. They were experiencing case study reflection in action since the questions about these field-experience occurrences were directed to the instructor and initially, when they were in the field experiencing these issues, they were reflecting in action. The discourse in the classroom after the fact

was a PTC self-checking with the course instructor to gauge the appropriateness of the actions in the field while reflecting in action.

Interviews The interviews with the course instructors indicated that though the pedagogy exists for the PTCs at the college of education, one instructor felt that PTCs could be more prepared to differentiate lesson plans for diverse groups of students with more hands-on practice. The point of having a set agenda of course progression is so the PTCs would know and understand how to address the diverse needs of their public elementary school students as they went through the 12 methods courses and electives by instilling it in them from the very beginning of their Level one (junior) upper-level courses. The fact that Level one PTCs may not have been as prepared to teach diverse populations of students was understandable since they had not been through the upper-level program of studies at the time. It appeared by what the senior course instructors said in the interviews that some were more ready than others, but out of the three senior-level instructors, the collective perception was that the senior-level PTCs would be knowledgeable on the topic by the time they reached these higher level courses with an understanding of what they needed to do to meet the needs of their diverse populations of students, though one senior-level instructor indicated that some senior-level PTCs weren't sure how put it into practice.

The interviews revealed that the instructors believed that though a percentage of the PTCs were not initially prepared, they (the instructors) were preparing them pedagogically as needed by the end of the semester, if they did not understand.

Chapter Summary

Null Hypothesis. Preservice teacher candidates' personal and professional beliefs about diversity will not vary after pedagogy infused with diversity concepts administered through application of pedagogy utilizing reflection and discourse. This null hypothesis could not be rejected because although there was a statistically significant development between the junior and senior PTCs' professional beliefs, there was no statistical significance in their personal beliefs. However, an analysis of the effect size of the senior-level students' development of professional beliefs over that of the juniors was significant and relevant to the interpretation of the research questions in this study.

An analysis of results from the statistical testing for Research Question 1 allowed the researcher to conclude there was development in the senior participants' professional beliefs about diversity when compared to the junior participants who had not taken the courses infused with diversity concepts. This statistical finding showed a large effect size, which indicated that there was a large difference in the acceptance of diversity concepts between the junior and senior PTCs, openness to differences of their future students, and it enhanced the possibility that the elementary education program is preparing its PTCs through its infusion of diversity across all coursework, rather than through one multicultural education course, as many colleges do (Hollins & Guzman, 2005; Miller et al., 2000).

Interpretation. There was evidence to support that the college of education has an elementary education program which appears to provide evidence through course syllabi, observations of courses, and interviews with course instructors, that the PTCs are engaged in reflective processes, reflective discourse, and are prepared to teach students

from diverse backgrounds, while ensuring that their needs are met. This evidence does seem to be supported through the qualitative data findings.

The transcripts and open coding revealed that though the amount of codes for juniors and seniors were near equal in the syllabi, for the interviews and observations, there were more than twice as many codes in the three initial upper-division courses as there were in the three terminal courses studied for this research. It is likely that this stems from the fact that the beginning part of the upper-division program is built with a foundation for teaching diversity concepts in order for the PTCs to have that knowledge as they go through their methods courses and into their terminal senior-level upper division coursework. The interviews with two of the senior professors would be an indication of this inference when they each stated that diversity concepts were covered deeply at the beginning of the program and their job is to help them observe what they learned about diversity in their field experiences.

The data obtained from the seven course syllabi objectives supported the core foundation of the study that the college of education espoused reflection as its base and that an infusion of diversity concepts was a core component of the elementary education coursework in the three initial and three out of four terminal upper division level courses studied. It appeared from the observations and interviews with course instructors that the activities and assignments for the courses were aligned with the objectives from the syllabi, as was revealed through the discussions, reflections, written work, quizzes, tests, and/or class activities noted on the syllabi and also through the senior field experiences. The junior-level language arts and literature syllabi included three objectives related to diversity: including the assurance that they would be able to identify and select literature

appropriate for learners with varied needs, and PTCs would be able to create lessons and assess diverse learners. The junior-level TESOL course syllabus had 14 objectives that were all related to diversity in various ways: learning theories related to first and second language acquisition, facilitating second language development, linguistics, strategies for teaching listening, speaking, reading, and writing to English Language Learners, as well as adapting materials for all levels of English Language Learners, classroom management, current research, and parent involvement. The multicultural education syllabi assured PTCs that they would be able to explain relationships among language, dialect and culture. They research various multicultural and ethnic groups, and they learn about how prejudice, discrimination, and oppression have made an impact on U.S. culture.

The senior syllabi all included field experiences, and the students gained a large degree of exposure to diversity issues in their classrooms. According to the senior-level syllabi, the PTCs performed several tasks in the field based on 14 objectives in addition to other standards. The practicum field experience course syllabus included instructional needs of students, such as providing for different learning styles, the ELL learner, and the needs of the low socioeconomic status student.

As seen in the observations as compared to the theoretical framework in Tables 6-8, the program contributed to the development of the PTCs' beliefs about diversity and teaching diverse populations of public elementary school students through varied instructional strategies, such as PTCs engaging with other PTCs, as opposed to lecture and teacher-led presentations. The PTCs worked in groups, they collaborated, they presented material to their peers and they worked together to solve cases presented by

their instructors. The observations showed PTCs as well as course instructors engaged in thoughtful reflection and discourse on issues of diversity during all of the observations. Out of the 31 indicators from the theoretical framework, there were examples of attention for every indicator from the field notes. This finding does correlate to what was revealed through the syllabi objectives and was enhanced by the interview transcripts.

The four junior-level instructors discussed how they addressed diversity in their classes. Each spent most of their classes paying attention to issues of diversity. As one of them stated, "It's in everything we do." Two of the three senior-level course instructors indicated that it was more of a concept covered in earlier classes, which according to the make-up of the program was true. By this part of the program the PTCs should have become confident about these issues, and there was evidence of this attention in the observations. The third Level two course instructor was very explicit about the level of attention the PTCs paid to diversity concepts. She said,

When they do the field experience project they address diversity from the first to the last item. When you look at the domains and indicators they have a diversity of multicultural in their standards. (Course Instructor F)

Conclusions

Research Question 1 was used to research whether PTCs' personal or professional beliefs about diversity show statistically significant development from the junior to the senior level. Research Question 2 was used to research whether inferences may be made about possible effects of the university's elementary education degree program on specific groups of PTCs' developing beliefs about diversity as seen through a lens of reflection and discourse during classroom observations, interviews of course instructors,

and document analysis. The two questions were based upon different data sets: numbers for Research Question 1 and narrative for Research Question 2. According to Creswell and Plano Clark (2007) “quantitative and qualitative approaches in combination provides a better understanding of research problems than either approach alone” (p. 18).

The results from the quantitative data answering Research Question 1 led to the determination that the null hypothesis could not be rejected. PTCs’ professional beliefs about diversity did vary after pedagogy infused with diversity concepts administered through reflection and discourse. This was not true of their personal beliefs about diversity. This result, although not the one expected in the hypothesis, was still useful in showing that the college has been doing what it has been intending and the PTCs’ professional beliefs have been developing while completing the program. As noted by Pajares (1992), teachers’ personal and professional beliefs may not be one and the same. In research on teachers, he purported, this distinction should be made clear. There was a strong effect size and a statistical significance in the development of the PTCs’ professional beliefs about diversity between the belief scores’ means of the Level one (juniors) and Level two (seniors) PTCs following the 18 courses in the program. That reveals that there is development in PTCs professional beliefs about diversity. Since they will be professional teachers, their development of professional beliefs is optimal.

In answering Research Question 2 on whether there are inferences that may be made about the possible effects of the university’s elementary education degree program on specific groups of PTCs’ developing beliefs about diversity as seen through a lens of reflection and discourse during classroom observations, interviews of course instructors, and document analysis, the results were also favorable. The field notes from observations

of all seven courses revealed ongoing reflection and discourse as well as a wide range of attention to diversity concepts. The instructors questioned the PTCs to think about different aspects of teaching diverse populations of students. They used lecturing, questioning, small group jigsaws, presentations, as well as question and answer sessions. The PTCs explained their thought processes to each other and their course instructors. There were activities, students working collaboratively, and reflection on topics being discussed. Students reflected on their teaching experiences for the week, and they worked together to compare notes on their experiences.

As stated by Howard (2003), “Teacher education programs must go beyond reflection just for the sake of thinking about issues in teaching. Critical reflection should inform all facets of teaching and become culturally relevant for the students being taught” (p. 39). This is what this researcher hoped to explore. At a college that identified reflection as its foundation, it was hypothesized there would be evidence that along with the elementary education program’s emphasis on diversity concepts throughout the coursework there would be development of the PTCs’ beliefs about diversity as seen through reflection and discourse during their upper-level undergraduate semesters. In this small case study, there was such evidence.

Recommendations

This study focused on many parts of the teacher education program in order to explore what Mills (1959) called the sociological imagination. Future studies that may gain a better perspective than this one may include a different method, or other studies utilizing interviews, focus groups of course instructors, PTCs, and/or administrators.

These might yield more about the practical application of PTCs' beliefs about diversity issues.

Another study may be more inclusive with a more strategic way to gain a larger sample population and response rate. The research study most likely did not emphasize follow up thoroughly enough to ensure that the scales were distributed and taken by the PTCs. This could have been prevented in more than one way. One way would have been to have more communication with the course instructors. The fact that the PTCs were told (in writing) not to take the scales if they were senior-transfer students may have been mistaken to mean that if they transferred from a state college before the junior year they should not take the study. Distributing the PTCs' letter for volunteering on the same day as the observation could also have yielded a larger response rate. According to Kano, Franke, Afifi, and Bourque (2008), non-response indicates a "biasing effect" (p. 480). Due to this factor, the small sample size of the potential population was an important factor to consider in this study since it could be the result of such an effect like bias.

The instrument utilized for this study was psychometrically sound. However, participants and instructors, including this researcher, found much of the wording offensive, outdated, and marginalizing. The instrument, if used in the future, should be updated to be less offensive. An instrument could use words not mislabeling or marginalizing groups, but perhaps affirming others might be warranted for this purpose.

Colleges of education could benefit from a study such as this one as a blueprint for a program evaluation. The research is important because it can assist teacher preparation programs in identifying strengths and weaknesses within specific program areas. In addition, this information can compel graduates to evaluate their own practices

in the hope that it will improve their instruction with racially, culturally, and linguistically minority student populations. PTCs come with their own personal experiences and background knowledge as they strive to become competent, caring, and informed teachers. Preservice teachers who are exposed to Schön's (1983, 1991) reflection in and on action, comprehend Banks' (1995) five dimensions of multicultural education, and who practice Ladson-Billings' (1995) culturally responsive pedagogy implemented throughout a teacher education program are more likely to engage in equitable, socially-just classroom practices.

Appendix

Appendix A

E-mail Solicitation for Course Instructor Participants

TO: PROFESSORS TEACHING (course section numbers left out of appendix)

FROM: CYNTHIA R. SCHAUB

Dear (instructor names left out of appendix)

Date:

This letter is to gain your assistance in my doctoral dissertation. The purpose of the research is to examine and compare pre-service teacher perceptions and reflections on diversity while taking the three initial courses to their perceptions and reflections during their final four courses in order to analyze how reflection on issues of diversity enhances their perceptions and reflections of teaching diverse populations of students

Phase one: It is my hope that all professors teaching the following courses will distribute the enclosed letter to students in the first half of the semester, post the survey url on their website, and briefly mention the importance of college research to the students (see attached letter to pre-service teacher candidates).

Phase two: It is hoped that I may find **one professor from each of these seven courses** to participate in Phase two (see steps 1-4). Phase two involves the following steps in addition to Phase one:

1. E-mail me a copy of your syllabus and allow me to observe a one-hour session of your course during reflective discussions or activities (at your convenience).
2. E-mail or arrange to deliver me two critical assignments from your students (with names removed) at the end of the semester.*
3. Allow me to conduct a short 15-minute interview with you following the semester (at your convenience) to share my observations and gain your perspectives of student reflective discussions and coursework in regard to preservice teachers' developing beliefs about diversity.
4. Verify my transcription of our interview for accuracy.

Upon transcription of our interview, I will share it with you for member checking. Your participation and anything related to you, your classes, and your students will remain confidential. Following the research, all data will be destroyed.

Thank you for your consideration to become a valuable part of the process for my doctoral dissertation.

Please see script for handing out student letter with url and contact me if you would like to participate in Phase two, and/or you have any questions

Sincerely,
Cynthia R. Schaub

* (see page 52)

Appendix B

Letter to Solicit for PTC Participants

To: Pre-service Teacher Candidates

This letter is a request for your participation in a doctoral dissertation research endeavor regarding pre-service teacher candidates' personal and professional beliefs about diversity. The request is for you to take a brief survey online. The survey should not take more than 5-10 minutes to complete.

Volunteering to take this survey is for the sole purpose of an educative experience reflecting on diversity issues. There is no penalty for not participating and no extra credit or compensation will be offered for participation. Results are completely anonymous.

NOTE: *Graduate students, senior-transfer students, and students not majoring in Elementary Education w/Cert. and TESOL Endorsement please do not take this survey.*

To complete the survey, please go to the designated url address below:

** Those taking any of the following courses: (left out for anonymity in Appendix)*
<https://www.surveymonkey.com/s/3000>

** Those taking any of the following courses: (left out for anonymity in Appendix)*
<https://www.surveymonkey.com/s/4000>

Please do not take the survey during your class time nor take the survey more than one time. If you are under the age of 18, you may not participate in this research. Thank you for considering becoming a part of this research for my Ph.D.

Sincerely,

COE Doctoral Candidate

* For anyone (not likely) enrolled in a course from both lists, take the first survey unless you are in your last or second to last semester in the program.

Appendix C

Personal and Professional Beliefs Scales and Online Student Consent

*Note: *In several places, the appendixes have had names of people, phone numbers, and courses redacted to protect anonymity to persons who may not wish to be referenced.*

Adult Student Informed Consent

Research Study:

Preservice teachers' developing beliefs about diversity as revealed through reflection and discourse in an elementary education degree program.

The purpose of this study is to analyze and describe preservice teachers' developing personal and professional beliefs about diversity in an elementary education degree program at a university that espouses reflection as the foundation for the conceptual framework of its college of education.

As a volunteer student for this study, my involvement will be limited to taking an anonymous survey with questions asking my beliefs about diversity issues. There is no compensation for participating and no penalty for non-participation. The risks involved with participation in this study are no more than experienced in regular daily activities. All data and results will remain confidential and secured by the researcher in a locked cabinet in residence [or password protected computer]. The only other parties with access to the research will be those directly involved in the study, unless required by law. The data will be destroyed after one year. This survey should not take more than 5 to 10 minutes of your time.

Contact Information and Consent Statement:

For related problems or questions regarding your rights as a research participant, contact the Florida Atlantic University Division of Research at (561) 297-0777.

For other questions about the study, contact the principal investigators [Names not included to protect personal information of principal investigators in Appendix].

Cynthia R. Schaub [contact information excluded in Appendix]

I have read the preceding information describing this study. All questions in regard to this study have been answered to my satisfaction. I am 18 years of age or older and freely consent to participate. I understand that I am free to withdraw from the study at any time without penalty.

If you agree with these statements and consent to participate, please click on the "next" button below.

Next

Appendix C: *continued*

Personal Beliefs about Diversity Scale

1. There is nothing wrong with people from different racial backgrounds having/raising children.
2. America's immigrant and refugee policy has led to the deterioration of America.
3. Making all public facilities accessible to the disabled is simply too costly.
4. Accepting many different ways of life in America will strengthen us as a nation.
5. It is not a good idea for same-sex couples to raise children.
6. The reason people live in poverty is that they lack motivation to get themselves out of poverty.
7. People should develop meaningful friendships with others from different racial/ethnic groups.
8. People with physical limitations are less effective as leaders than people without physical limitations.
9. In general, White people place a higher value on education than do people of color.
10. Many women in our society continue to live in poverty because males still dominate most of the major social systems in America.
11. Since men are frequently the heads of households, they deserve higher wages than female.
12. It is a good idea for people to develop meaningful friendships with others having a different sexual orientation.
13. Society should not become more accepting of gay/lesbian lifestyles.
14. It is more important for immigrants to learn English than to maintain their first language.
15. In general, men make better leaders than women.

Appendix C: *continued*

Professional Beliefs about Diversity Scale

1. Teachers should not be expected to adjust their preferred mode of instruction to accommodate the needs of all students.
2. The traditional classroom has been set up to support the middle-class lifestyle.
3. Gays and lesbians should not be allowed to teach in public schools.
4. Students and teachers would benefit from having a basic understanding of different (diverse) religions.
5. Money spent to educate the severely disabled would be better spent on programs for gifted students.
6. All students should be encouraged to become fluent in a second language.
7. Only schools serving students of color need a racially, ethnically, and culturally diverse staff and faculty.
8. The attention girls receive in school is comparable to the attention boys receive.
9. Tests, particularly standardized tests, have frequently been used as a basis for segregating students.
10. People of color are adequately represented in most textbooks today.
11. Students with physical limitations should be placed in the regular classroom whenever possible.
12. Males are given more opportunities in math and science than females.
13. Generally, teachers should group students by ability levels.

Appendix C: *continued*

Professional Beliefs about Diversity Scale *continued*

14. Students living in racially isolated neighborhoods can benefit socially from participating in racially integrated classrooms.
15. Historically, education has been monocultural, reflecting only one reality and has been biased toward the dominant (European) group.
16. Whenever possible, second language learners should receive instruction in their first language until they are proficient enough to learn via English instruction.
17. Teachers often expect less from students from the lower socioeconomic class.
18. Multicultural education is most beneficial for students of color.
19. More women are needed in administrative positions in schools.
20. Large numbers of students of color are improperly placed in special education classes by school personnel.
21. In order to be effective with all students, teachers should have experience working with students from diverse racial and ethnic backgrounds.
22. Students from lower socioeconomic backgrounds typically have fewer educational opportunities than their middle class peers.
23. Students should not be allowed to speak a language other than English while in school.
24. It is important to consider religious diversity in setting public school policy.
25. Multicultural education is less important than reading, writing, arithmetic, and computer literacy.

Appendix D

Course Instructor Administration Script

Script for Professors to Read to Students

“Preservice teachers’ developing beliefs about diversity as revealed through reflection and discourse in an elementary education degree program.”

Read Prior to Survey Letter Distribution

A doctoral student is conducting a survey on preservice teachers’ beliefs about diversity. You have been selected to take this survey; however, you are not required to do so. Your participation is totally voluntary. You are being asked to complete a brief survey developed to measure your beliefs about diversity. The survey should not take more than 5-10 minutes, including the optional write-in comments.

This survey is completely anonymous. You will not receive any extra credit for taking the survey/nor will you lose any course points. You may not participate in the survey if you are under the age of 18. Graduate students, transfer students, and students not majoring in Elementary Education with certification and TESOL Endorsement do not take this survey. Please do not take this survey more than one time. Thanks so much for your consideration.

[Distribute letter with url to students and post url to course website].

Names of Courses are Listed Here [removed for Appendix]

**Personal and Professional Beliefs about Diversity Scales* (adapted from administration guide: Pohan & Aguilar, 1999)*

Appendix E

Preservice Teacher Candidate Observation Protocol

The observations were conducted using the data analysis matrices (Tables 1, 2, and 3) to reference and note portions of the data analysis framework by marking on the field notes with letters. For example, when discourse by PTCs candidates or course instructors related to one of the tenets of Schön's (1983; 1991) "Reflection in and on action", Banks' (1995) "Five Dimensions of Multicultural Education" and/or Ladson-Billings' (1995) "Culturally Relevant Pedagogy," those letters were referenced on the field notes and compiled for further analysis.

The field notes were taken as follows: all comments made by the course instructors were placed in parentheses and all PTCs comments were preceded by a star and a letter, that is, *A = PTC A, *B = PTC B, and so forth. Field notes indicated PTCs depending on where they were sitting in the room. The setup of how the PTCs were seated was configured upon entering each room. The purpose for this notation of PTCs' seating arrangement was to attempt to compile statements made by the same PTCs.

Although it was not imperative to obtain every single statement in relation to which PTC was speaking, every opportunity was taken to obtain statements made by the same PTCs when possible and when relevant in relation to what particular PTCs said.

Appendix F

Interview Protocol for Course Instructors

The purpose of research study is to understand how perceptions and reflections, through coursework, class discussions, and critical assignments may help PTCs' examine how their own perceptions and reflections of multicultural issues, concepts, and teaching practices influence and enhance their future as educators.* By examining and comparing their initial perceptions from scale results to what they learn through coursework at the college of education, it is my goal to understand themes that may arise following their initial three courses and their final four courses. I have reviewed my notes from class syllabi, observations of preservice teacher discussions and activities and scale results. I will transcribe your thoughts from this interview and then show them to you to ensure that I have captured your intended responses correctly before the analysis phase of my report. Your responses will remain confidential and be destroyed two years following the research. Five sub-questions were designed for the course instructor interviews in order to build upon the findings from Phase one of the data collection. They are as follows:

1. What are some ways that you address diversity in your coursework?
2. What are some ways diversity issues are infused into your competency assessments?
3. Can you think of a time when you had to teach a student or group of students about culture in general?
4. If you had to put a percentage on those who can and those who can't, what percentage of students in your classes in general do you think don't know how to differentiate for the differences in the diversity of students?
5. What do you think is the largest group age-wise or demographically that are unaware of how to do this? Or is it just hit and miss?

* (see p. 52)

Appendix G

Adult Consent Form

1) Title of Research Study: Preservice teachers' developing beliefs about diversity as revealed through reflection and discourse in an elementary education degree program.

2) Investigator:

3) Purpose:

The purpose of this study is to analyze and describe the preservice teachers' developing personal and professional beliefs about diversity in an elementary education degree program at a university that espouses reflection as the foundation for the conceptual framework of its college of education.

4) Procedures:

Phase one professors of non-DL courses: [courses not given in Appendix] are asked to distribute a letter regarding an online survey and demographic data form for Elementary Education degree-seeking students. Surveys will be self-administered via Survey Monkey survey program outside of class time. The website address and instructions are read to the students on the letter and in the survey. The survey and data form should take from 5-10 minutes to complete. Professors are asked to post the Uniform Resources Locator (url) address on their website for students and to mention during class the importance of research in education upon distributing the survey letter. The above represents the procedures for Phase one. Phase two professors will additionally grant a one-hour observation during course reflective discourse or activities, a short interview to be audio-taped, and to grant access to two critical assignments with names redacted following the semester.* All data is for the purpose of comparing early candidates and candidates near student teaching Phase for evidence of reflection and attention to diversity during their program.

5) Risks:

The risks involved with participation in this study are no more than you would experience in regular daily activities. Survey results will be protected online by password only available to the researcher.

6) Benefits:

Benefits from participation in this research study include the contribution to educational research on the use of reflection and discourse in colleges of education to enhance preservice teachers' developing beliefs about diversity. Direct benefits include metacognitive conceptions of reflection for both professors and preservice teachers in relation to diversity relative to the process of participation in this research.

7: Data Collection and Storage:

- a. Professors taking part in Phase one have minimal participation of sharing the research project surveys with students. There are no professor data collected. There are no interviews, observations, or data analysis from these professors. Phase one data consist of the surveys submitted electronically by students, which will be secured by the researcher in a locked cabinet in residence {or password protected computer}.
- b. Professors taking part in Phase two interviews will be audio-taped using the Garage Band voice track program for Apple computers and then transcribed into the Atlas.ti program for comparison to observations, document analysis, and survey data responses. Only volunteering professors will take part in Phase two. All data and results will remain confidential and secured by the researcher in a locked cabinet in residence [or password protected computer]. The only other parties with access to the research will be those directly involved in the study, unless required by law. The data will be destroyed after two years.

8) Contact Information:

For related problems or questions regarding your rights as a research participant, contact the Division of Research at (561) 297-0777. For other questions about the study, you may contact the principal investigators or Cynthia R. Schaub.

9) Consent Statement:

I have read the preceding information describing this study. All questions in regard to this study have been answered to my satisfaction. I am 18 years of age or older and freely consent to participate. I understand that I am free to withdraw from the study at any time without penalty. I have received a copy of this consent form.

Signature of Participant _____ Date _____

Signature of Investigator _____ Date _____

Please Circle one or more level of participation: Phase one **Phase one and two

**Audio-taping for Phase II (please circle one): I Agree to be audio-taped I do not Agree to be audio-taped

* (see p. 52)

Appendix H

Request for Permission to Use Instrument

From: Cynthia Rose Schaub
Sent: Tuesday, April 20, 2010 4:00 PM
To: Cathy Pohan
Subject: Personal Beliefs Instrument Request

Good Day to you, Dr. Pohan:

My name is Cynthia Schaub and I am a doctoral candidate at Florida Atlantic University in Boca Raton, Florida. I have searched for a very long time to find just the right instrument for my dissertation and I am excited to find your "Personal and Professional Beliefs about Diversity Instrument". I would like you to consider my request to use your instrument in my dissertation on preservice teachers and diversity through their reflections. I hope you will accept my request. I am sure that you are very busy. I appreciate your consideration.

You may contact my dissertation chairs if you would like or have any questions about my research.

Sincerely,

Cynthia (Cinde) R. Schaub,

B.A., B.A., M.A., M.ED.
Doctoral Student
Florida Atlantic University

Appendix I

E-mail Granting Permission to Use Instrument

April 21, 2010

Cynthia,

I am happy to grant you permission to use the scales. I am currently conducting some additional structural analysis studies and will be presenting at the APA conference in August. Attached you will find the User's Guide and Scoring Manual – along with a great deal of the empirical work to validate the scales. You might also want to look up the following article:

Pohan, C. A., & Aguilar, T. A. (2001). Measuring educators' beliefs about diversity in personal and professional contexts. *The American Educational Research Journal*, 38 (1), 159-182.

Good luck. This e-mail serves as your permission to use the scales.

Cathy A. Pohan, Ph.D.
Course instructor and Lead Faculty for the
Department of Teacher Education
National University-Fresno
20 River Park Place West
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The School of Education envisions our faculty and candidates as STARS,
committed to

Scholarship

Teamwork

Active Reflection

Responsible Citizenship

Standards of Exemplary Practice

Appendix J

Junior and Senior Syllabi Open Coding

<p>ability DV*</p> <p>academic success RF*</p> <p>accommodate DV</p> <p>activity DV*</p> <p>adapt instruction DV</p> <p>alternate assessment RF*</p> <p>background RF*</p> <p>child abuse DS*</p> <p>cognitive processes RF*</p> <p>cognitive/affective approach RF*</p> <p>content-based approach DV</p> <p>cooperative learning DS</p> <p>cross-cultural communication DS*</p> <p>culture DV*</p> <p>cultural beliefs and understandings DV</p> <p>cultural sensitivity RF*</p> <p>cultural/ethnic identity DV</p> <p>cultural background DV</p> <p>demonstrate RF</p> <p>development RF</p> <p>diagnostic tests RF</p> <p>dialect DS*</p> <p>discourse DS</p> <p>economic DV</p> <p>emotional distress DS*</p> <p>English learners DV*</p> <p>ESOL theories DV</p> <p>ethics DS*</p> <p>evaluation of students DV</p> <p>exceptionalities DS*</p> <p>formal/informal assessment RF*</p> <p>global perspectives DV*</p> <p>grammar DS</p> <p>instructional material RF*</p> <p>instructional needs DV</p> <p>instructional strategies DS</p> <p>journal publications RF</p> <p>language acquisition DS</p> <p>laws, decrees, and statutes RF*</p>	<p>learning styles RF*</p> <p>linguistic capital DS</p> <p>listening RF*</p> <p>meanings RF*</p> <p>metacognition RF*</p> <p>method RF*</p> <p>models RF*</p> <p>morphology DS</p> <p>needs of ESOL students DV</p> <p>needs of native speakers DV</p> <p>objectives RF</p> <p>oppression DV</p> <p>parental involvement DS*</p> <p>personal reflection RF</p> <p>phonology DS*</p> <p>pragmatics DS*</p> <p>prejudice RF*</p> <p>prior knowledge RF</p> <p>professional development RF</p> <p>racial DS*</p> <p>reading DS*</p> <p>reflective decision-maker RF*</p> <p>relationships DS</p> <p>research RF*</p> <p>resources RF*</p> <p>semantic structure DS*</p> <p>sequence learning activities DV</p> <p>skills RF</p> <p>speaking skills DS*</p> <p>special needs DV</p> <p>standards RF*</p> <p>stereotypes RF</p> <p>struggle DV</p> <p>students of all backgrounds DV</p> <p>syntax DS</p> <p>total school community DV</p> <p>transformative knowledge RF</p> <p>understanding RF</p> <p>writing RF</p>
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*Note: DV = diversity, DS = discourse, RF = reflection, * = code used in matrix (Tables 10)*

Appendix K

Junior Observation Field Notes Open Coding

<p>Junior Observation – Prof. A</p> <p>activity DV* collaboration DS* creativity DV* culture DV* diversity DV ESOL strategy DV* life experiences DS health issues RF* immigrant DV motivation RF* multicultural activity DV* multiculturalism DV* perspectives RF* reading DS* religion DV speaking skills DS* strategies DV* themes DS*</p> <p>Junior Observation – Prof. B</p> <p>discourse DV diversity DV ESOL strategies DV* formal assessment RF motivation RF* objective RF* phonology DS pronunciation DS realia RF* reflection RF speaking skills DS* listening DS* teaching styles RF total physical response DV* visual activity DV*</p>	<p>Junior Observation – Prof. C</p> <p>creativity DV* immigrant DV life experiences DS* motivation RF peer assessment DS* semantics DS* speaking skills DS* strategies DV struggling RF* syntax DS* themes RF* visual strategy DV</p> <p>Junior Observation – Prof. D</p> <p>culture DV deep culture DV* discourse DS discrimination RF* diversity issues RF* ethnicity DV* freedom DS identity RF* immigration DV language DS* learning styles DV* literacy RF* macro-culture DV motivation RF* multiculturalism DV* prejudice RF* racism RF reflection RF socio-economic status DV stereotypes DS* surface culture RF* transformative knowledge DS*</p>
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*Note: DV = diversity, DS = discourse, RF = reflection, * = code used in matrix (Table 10)*

Appendix L

Senior Observation Field Notes Open Coding

<p>Senior Observation – Prof. E</p> <p>accommodations DS* child abuse RF* collaboration DS* comfortable class RF* cooperative learning DS* discourse DS ESE pull-out DV* jigsaw strategy DS language pull-out DV motivation DV* scaffolding DS* struggling RF*</p> <p>Senior Observation – Prof. F</p> <p>deficit theories RF* discourse DS discourse on inclusion DV ESOL strategy DV higher level thinking DV inclusion DV* language acquisition RF* Response to Intervention (RtI) RF* self-contained DV special needs DV strategies DV testing bias RF</p>	<p>Senior Observation – Prof. G</p> <p>materials RF* motivation RF* reflection RF* strategies DV struggling RF*</p>
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*Note: DV = diversity, DS = discourse, RF = reflection, * = code used in theme matrix (Tables 10)*

Appendix M

Junior and Senior Interviews Open Coding

Junior Course Instructor Interviews	Senior Course Instructor Interviews
case studies RF* challenges DV* contributions approach DV cultural sensitivity RF* cultural values DV culture RF* current events RF* demographics DV different backgrounds DV discrimination RF diversity DV ethnic identity RF* ethnic awareness RF* faithism DV grouping DS* health issues DV* immigrants DV* language learning RF* macro-culture RF* micro-culture RF* modifying lessons DV* multiculturalism DV* native DV newcomer DS* poverty DV proverbs DV race DV racism DV real life experiences DS* resistance to culture DS shared history RF* socio-economic status RF* special needs DV standards RF stereotypes DS* values RF*	accommodations RF dialect DS* differentiate instruction RF diversity DV English language learners DV Individual Education Plan (IEP) RF multiculturalism DV* newcomer DV poverty DV reflection RF reflection in action DV resistance to culture DS* special needs DS* standards RF* strategies RF struggling RF*

*Note: DV = diversity, DS = discourse, RF = reflection, * = code used in theme matrix (Tables 10)*

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