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PEDAGOGICAL POSSIBILITIES FOR CULTURALLY DIVERSE STUDENTS

by

Tyrone Cephas Copeland

A Dissertation Submitted to the Faculty of the
DEPARTMENT OF TEACHING AND TEACHER EDUCATION
In Partial Fulfillment of the Requirements
For the degree of
DOCTOR OF PHILOSOPHY
In the Graduate College
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2000
As members of the Final Examination Committee, we certify that we have read the dissertation prepared by Tyrone Cephas Copeland entitled **PEDAGOGICAL POSSIBILITIES FOR CULTURALLY DIVERSE STUDENTS**

and recommend that it be accepted as fulfilling the dissertation requirement for the Degree of

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Date

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Final approval and acceptance of this dissertation is contingent upon the candidate's submission of the final copy of the dissertation to the Graduate College.

I hereby certify that I have read this dissertation prepared under my direction and recommend that it be accepted as fulfilling the dissertation requirement.

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ACKNOWLEDGEMENTS

It is with great humility that I thank my family, friends and instructors at the University of Arizona for their unconditional support.

Most of all, I would like to thank Dr. Walter Doyle, my dissertation chair, for his expertise and patience, which made this research possible.
DEDICATION

I dedicate this work to my parents Al and Helen,

to my grandmother Romine,

and to all of my ancestors.
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ABSTRACT

It is estimated that nearly 90% of the teaching force is comprised mostly of female middle-class European Americans; whereas the student population has become increasingly culturally and linguistically diverse. These teachers have been isolated from a significant part of the population they are likely to teach and have developed entrenched, ethnocentric identities with little, if any, knowledge about or experience with culturally or linguistically diverse children (Finney & Orr, 1995; Ladson-Billings, 1991).

It is this concern which served as a catalyst for the present research study in pedagogical possibility for culturally diverse students. Since research studies in both inservice and preservice training in cultural diversity and multicultural education have indicated limited success. The present study focused on how four exemplary elementary school teachers developed their pedagogical practices for teaching in culturally diverse settings. Three broad areas were investigated: (a) background, (b) practice, and (c) origin of practice.

The findings indicate that teachers who are known for their exemplary practices with culturally diverse
populations of students adopt a relaxed, child-focused approach to classroom activities. The teachers believe that their students can be successful, and they have a strong sense of their own efficacy as professionals. With regard to culture, these teachers expressed a clear view of their own cultural identity and celebrated the cultural diversity and richness in their classes. They encouraged their students to expend effort, take risks, and raise questions. They structured their classroom to engender a sense of community and a collaborative approach to learning. They are passionate about knowledge and learning and see knowledge as an emerging, growing entity. Their practices fit within the broad framework of what is generally understood as developmentally appropriate practice.

Formal preparation in preservice or inservice programs were not significant factors in developing their classroom understandings or practices. Personal background and classroom contacts appear, from these interviews, to be the primary factors shaping the practices of these exemplary teachers. In addition, the teachers mentioned mentors and significant others in their personal lives who gave them a sense of confidence, love of self, and dedication to education.
CHAPTER 1
PEDAGOGICAL POSSIBILITIES FOR
CULTURALLY DIVERSE STUDENTS

Introduction

The United States is one of the most demographically diverse nations in the world. It is estimated that 90% of the teaching force are middle-class European American females. These teachers have been isolated from a significant part of the population they are likely to teach and have developed entrenched, ethnocentric identities with little, if any, knowledge about or experience with culturally or linguistically different children (Finney & Orr, 1995; Ladson-Billings, 1991).

Ogbu (1995) indicates that European-American or "monocultural" teachers continue to widen the gap between the haves and have-nots and to perpetuate the oppression of culturally marginalized children. Studies have reported that most European-American teachers are unable or unwilling to provide equal access to meaningful educational experiences for children whose culture is different from their own (Finney & Orr, 1995; Fuller, 1992, 1994; Hilliard, 1972; McDiarmid, 1990). Clearly there is discontinuity
between the teaching force and the school populations. This results in negative consequences for children of color.

Darling-Hammond (1997) stated: "To this day, most schools in the United States do an extraordinarily poor job of educating students of color" (p. 1). What is most important about this quote is the phrase "To this day . . .", for it makes reference to the history of inequitable education for children of color in the United States. Of course, many factors play important roles in this process, such as facilities and finances, but the role of the teacher is paramount (Darling-Hammond, 1997). Therefore, creating equitable education for students of color must begin with individual teachers.

A 1989 survey of a representative sample of members of the Association for Teacher Education revealed that the third highest rated critical issue facing teacher educators was preparing teachers for diverse student populations (Buttery, Haberman, & Houston, 1990).

Reed (1993) stated that teachers "must be taught that they have a legal, ethical, and moral responsibility to provide the best education they possibly can to members of all racial, ethnic, and cultural groups" (p. 28).
The pedagogical and interactional styles of teachers can be in conflict with culturally diverse students, even if teachers do not hold negative racial attitudes toward such students. Lack of specific instruction in culturally relevant pedagogy may create a classroom environment that fails to facilitate the success of culturally diverse students. For example, Delpit (1988), Fuller (1992, 1994), and Hilliard (1972) indicated that, in viewing their role as cultural transmitter, European-American teachers employed Eurocentric educational philosophies and other assimilationist constructs in attempts to mold "different" children to dominant cultural and linguistic norms.

Since cultural sensitivity, empathy and commitment are crucial to successful teaching in a culturally diverse classroom, this situation could have serious implications for effective education of children of color. For example, for decades there have been the differences in achievement between students within the cultural mainstream and students who are culturally or linguistically distinct. Furthermore, teachers who fail to understand how the values of traditional schooling may clash with particular cultural values often experience students in their classrooms who are
disengaged, unmotivated, destructive, and may find school to be irrelevant (Kuglemass, 1995).

Not only must teachers encourage academic success and cultural competence, they must help students recognize, understand, and critique current social inequities. However, teacher educators (Haberman, 1991; King, 1991; Zeichner, 1992) have demonstrated that many preservice teachers not only lack these understandings but reject information regarding social inequity.

Fortunately, there is movement in this area to have models for this kind of cultural critique emanating from the work of civil rights workers here in the United States (Aaronsho, 1992; Clark, 1994; Morris, 1984) and the international work of Freire (1973, 1974) that has been incorporated into the critical and feminist work currently being done by numerous scholars (e.g., Ellsworth, 1989; Giroux, 1983; Hooks, 1989; Lather, 1986; McLaren, 1989).

There are numerous avenues which the educational community can explore to combat the inequities and injustices that exist in the present system. A focus on preservice teacher preparation is just one of the many avenues. Knowledge of diversity, skills for effectively working with diverse populations, and transforming attitudes
towards diversity are all necessary goals for the preservice teacher (Banks, 1997; Bennett, 1995; Nieto, 1996).

Garmon (1996) stated the most compelling reason to prepare preservice teachers for diversity lies in the affective domain. The affective domain deals with racial attitudes and beliefs about culturally diverse students. Therefore, attention to this domain shifts the focus from knowledge and skill development to personal beliefs and attitudes.

Teacher education programs throughout the United States have begun to expend considerable efforts at reform with revised programs committed to social justice and equity. This focus has changed the preparation of preservice teachers in ways that support equitable and just educational experiences for all students. This can be seen by the efforts in Alaska (Kleinfeld, 1992; Noordhoff, 1990; Noordhoff & Kleinfeld, 1992), California (King & Ladson-Billings, 1990), Illinois (Beyer, 1991), and Wisconsin (Murrell, 1990, 1991).

Under these circumstances that support equity, teacher educators must ask whether those entering teaching hold attitudes about cultural diversity that will enable them to
meet the needs of the students they will encounter in the classrooms of the 21st century.

There are numerous avenues which the educational community can explore to combat the inequities and injustices that exist in the present system. A focus on preservice teacher preparation is just one of the many avenues. Knowledge of diversity, skills for effectively working with diverse populations, and transforming attitudes towards diversity are all necessary goals for the preservice teacher (Banks, 1997; Bennett, 1995; Nieto, 1996).

In suggesting an innovative strategy for examining new teachers' attitudes about cultural diversity, Gollnick (1992) suggested implementing a non-traditional approach to the preservice program.

Preservice Studies

All of the researchers seem to be in agreement that some form of multicultural education is necessary and strongly recommend that universities and schools of education prepare student teachers to use the concept in their teaching. However, the research does not offer enough detail or conclusive enough evidence to argue that these are effective ways of offering cultural diversity in preservice education.

Inservice Studies

Five research studies that examine attitude toward cultural diversity at the inservice level were reviewed: Baty (1972), Cross (1978), Fleming and Sutton (1987), Grant and Grant (1985), and Washington (1981).

Even though only two of the studies produced somewhat mixed positive results, all of the studies indicated strong support and commitment to multicultural education, and they recommended more research in the area. The researchers basically argued that people's attitudes and behaviors about cultural diversity are not easily changed and that extended training is necessary.
Purpose

The purpose of the research was to examine how four exemplary elementary school teachers developed their pedagogical practices for teaching in culturally diverse settings. These teachers were identified by their principals and by instructors at a nearby university as exemplary in their work in a culturally diverse setting. The study involved interviews in which the teachers were asked to reflect on their own development as teachers with special attention to their growing understanding of how cultural diversity affected the students' learning and achievement. In addition, classroom observations were made to further understand their approaches and practices.

Research Questions

The primary interest of this study was to find out the following: (a) what characterizes their practices with culturally diverse students, (b) how did they come to these practices, and (c) what contributed to their understanding of teaching culturally and linguistically diverse students?
To answer these questions, the study focused on three major categories: (a) family and education background, (b) classroom, and (c) the origin of their practice.

Significance of the Study

Since there is vast cultural discontinuity between teachers and the students they teach, studies in preservice and inservice training which focus on bridging the gap reflect limited success. Researchers basically argue that people's attitudes and behaviors about cultural diversity are not easily changed and that extended training is necessary (Washington, 1981).

This research explores a new way of dealing with this dilemma, by examining what has contributed to the pedagogical skills of exemplary teachers. The findings can assist teacher educators and teachers in designing curriculum content for helping preservice teachers work with culturally diverse student more effectively.

Overview

The research population consisted of four exemplary school teachers in a large urban school district in the
southwestern part of the United States of America. They were two Hispanic females and two European-American females.

The four teachers who participated in the study had from 5 to 35 years of teaching experience, most of it with children of color. Their reflections on what was important in teaching children of color were undergirded by their daily teaching experience.

In the analysis of the teachers interviewed and classroom observations, broad characteristics of these teachers were developed that serve as theoretical foundations for pedagogy possibilities for working with culturally and linguistically diverse students.

Three broad characteristics that have emerged from this research center around the following:

* the conceptions of self and others held by exemplary teachers,
* the manner in which social relations are structured by exemplary teachers,
* the conceptions of knowledge held by exemplary teachers.

The significance of this research is that the findings contribute to the body of literature on an educational reform continuum. The ultimate responsibility for those who
work as teacher educators of young, middle-class European-American women is to provide them with the examples of culturally relevant teaching in both theory and practice.

Definitions

These terms were frequently used in the research.

1. Cultural Diversity: Cultural diversity refers to differences among people. The learned, shared, and symbolic patterns of thinking, feeling, believing, and behaving on which all human beings, as distinct from other animals, rely as their primary means of survival (Dwyer-Schick, 1976). Multicultural educators are usually referring to group differences (Gollnic, 1994).

2. Intragroup Diversity: Members of cultural, political, religious, racial, ethnic, and other communities may display general trends; however, subgroups and individuals within large categories will demonstrate a wide range of differences because each person and community has unique combinations of an infinite number of factors (Pang, 1995).
3. Multicultural Education: Multicultural education is a philosophical concept and an educational process. It is a concept built upon the philosophical ideals of freedom, justice, equality, equity, and human dignity, which are contained in the United States Constitution and the Declaration of Independence. Multicultural education is a process that takes place in schools and other educational institutions, and informs all subject areas and other aspects of the curriculum. It prepares all students to work actively toward structural equality in the organizations and institutions of the United States. It helps students to develop positive self-concepts and to discover who they are, particularly in terms of their multiple group memberships. Multicultural education does this by providing knowledge about the history, culture, and contributions of the diverse groups that have shaped the history, politics, and culture of the United States. Moreover, multicultural education acknowledges that the strength and riches of the
United States are the results of its human diversity (Grant, 1994, p. 31).

Demographics

It is not the intent of the author to say that European-American middle-class females should be stereotyped as culturally insensitive to children of color. Nor should it be inferred that teachers of color understand the cultural backgrounds of diverse learners better than European Americans; hence they can adapt instructions to meet those differences. If such were true, such beliefs could lead to the segregation of students. Attempts to match teachers and students on the basis of similar backgrounds could exclude teachers and their students from experiencing people from other backgrounds. Furthermore, such beliefs might serve to excuse European Americans from their own obligations to teach all students, because after all, they would not be expected to succeed, due to their students' dissimilar backgrounds.

Beliefs such as these might set differential standards for teachers of color that European Americans would not have to meet. That students are better understood by teachers most like them could be used to set up teachers of color.
They could be held to higher standards of success than European-American teachers in terms of their abilities to work with students of color. Given the well-documented educational challenges that many students of color pose, such a standard is clearly unrealistic. A similar point could be made about the belief that teachers of color are better role models for students of color. Students of color should interact with teachers of all backgrounds. Accordingly, this view of diversity is good for everyone to experience. Students need experiences in which people from diverse backgrounds work together and in which they share positions of power and authority.

In 1979, Vivian Paley published *White Teacher*. The book was about her career as a school teacher and the development of her understanding of how her own cultural biases affected her teaching. Paley candidly related how her unconscious stereotyping of African-American students interfered with her ability to treat them as individuals and meet their educational needs. Through a critical reexamination of her own teaching practice, she gained valuable insights into the meaning of diversity and offered an example of how, at least for one teacher, differences in
culture need not impose a barrier to becoming a successful teacher of "other peoples' children" (Delpit, 1988).

Today, teachers require new skills and attitudes to help all children gain self-esteem and learn effectively. A major priority in teacher education should be to prepare teachers to serve an increasingly culturally and linguistically diverse urban student population, due to the following:

* Close to 60% of the nation's entire immigrant population entered the United States in the 1980s. A century ago, the nations that sent us the largest numbers of immigrants had a common European culture (England, Ireland, Germany, and Italy). The nations that send us the most now (and which are to be projected to do so through at least the year 2000) come from every corner of the globe. In rank order they are: Mexico, China, Taiwan, India, Cuba, the Dominican Republic, Jamaica, Canada, Vietnam, The United Kingdom, and Iran (Hodgkinson, 1995).

* The two largest groups of people of color are African Americans (30 million) and Latino Americans (20 million). Currently, these two groups make up one-third of the total school enrollment. Non-European American students
are the majority in the 25 largest school districts in the country (Hodgkinson, 1992).

* More than 15% of the students in the schools of New York City, Chicago, Los Angeles, Washington, D.C., and San Francisco are of limited English proficiency (Hodgkinson, 1992).

* The United States Bureau of the Census estimates that there are 329 languages other than English spoken in the United States (Sileo, Sileo, & Prater, 1996).
CHAPTER 2
REVIEW OF THE LITERATURE

It is necessary for teachers to be sensitive to a wider range of multicultural differences than ever before. Although eager to teach, teachers as a group believe they are not prepared to teach students from diverse cultures (Barry, 1995). The central purpose of the present study is to address the problem of how experienced teachers learn to teach diverse populations of students.

This review of the literature is concentrated on two areas of research. These include: (a) preservice and (b) inservice-level training programs for teachers. The studies are designed to answer the following question: Can beliefs, attitudes, knowledge, and skills be changed by taking courses and workshops on multicultural education and cultural diversity?

Five studies that examine attitude toward cultural diversity at the inservice level were examined: Baty (1972), Washington (1981), Grant and Grant (1985), Cross (1978) and Fleming and Sutton (1987).

Preservice Studies

Grant (1981) provided 17 students with baseline information about multicultural education and then followed them through their preservice program to discover: (a) whether students received (and recognized when they did receive) additional instruction in their other course work that was multicultural; (b) whether students would incorporate multicultural education into their class assignments or projects; (c) whether other university faculty would try to help them learn how to incorporate multicultural education into their classroom planning during their field experiences; (d) whether students would adapt different teaching strategies to their own students' learning styles; and finally, (e) whether student teachers felt comfortable with multicultural education.

Grant and Koskela (1985) replicated the extended Grant (1981) study to include comparison of the responses received from the methods instructors, cooperating teachers, and
university supervisors. They also observed the teaching behavior of a subsample of the population in the classroom.

Both studies produced similar, and mixed, results. Students did receive additional information on multicultural education; however, the information seemed mostly related to an awareness and understanding of multicultural education concepts. Very little attention was given to the use of multicultural education within the classroom curriculum.

Grant (1981) and Grant and Koskela (1985) found an absence of multicultural education in the classroom environment, although in both studies the students reported feeling comfortable working with multicultural education. The reasons given by students, in both cases, were the same. They did not have enough time and/or they were teaching in predominately white classrooms and, therefore, did not see a reason to use multicultural education.

Grant and Koskela (1985) argue:

Students seem to include multicultural education mostly when it is promoted by someone in charge. Those aspects of multicultural education that are more frequently integrated into the curriculum relate to individualizing for skill-related needs of children rather than for issues of race, class, and gender. . . . In order to help students to transfer campus learning to their classroom teaching, not only must they be given information, they must be shown how to put that information into practice in the daily curriculum. (p. 203)
Mills (1984) attempted to explore the feasibility of a joint teacher-training activity in multicultural education between an historically black university (Grambling State) and an historically white university (Louisiana Tech).

Student teachers worked together in short-term seminars. Students from both colleges reported overall satisfaction with their training experiences and felt the need for more cross-cultural training earlier in their college careers. However, Mills (1984) reported that "the student teachers were less certain about whether the recent training would improve their relations with the culturally different" (p. 21).

Sleeter (1988) studied what teachers with preservice coursework in multicultural education, as required by the State of Wisconsin's Human Relations Code, reported doing in their classrooms and the extent to which specific features of the preservice program related to what they did.

Sleeter (1988) analyzed 24 teaching behaviors (e.g., the use of multiracial materials, teaching about women, teaching about social class) in relationship to the number of human relations credits required in Wisconsin's 32 preservice teacher education programs.
Sleeter (1988) found that the average teacher certified by a program requiring more than four credits in human relations reported engaging in 12 of the 24 behaviors more frequently than the average teacher certified by a program requiring one or two human relations credits. For example, one-fourth of the teachers with one or two human relations credits, versus two-thirds of those teachers with four or more credits, reported using multiracial and non-sexist materials, teaching lessons about stereotyping, and trying to reduce social barriers between students of different races more than once a week.

On 12 items, Sleeter (1988) found no appreciable relationship between the number of credits in human relations required by a teacher's preservice program and the frequency with which a teacher reported engaging in a behavior. More than two-thirds of the teachers reported doing things like: (a) re-teaching concepts as needed, (b) adapting teaching to reading levels, and (c) teaching the same behavior and skills to both sexes.

Findings indicated that teachers certified by programs requiring one or two credits who worked in an urban area reported more multicultural teaching than teachers certified by programs requiring three or four credits who did not work
in an urban area. However, teachers certified by programs requiring more than five credits reported engaging in the most multicultural teaching.

Preservice students were more likely to complete a field experiences with people of color when it was required than when it was not. Of seven curricular areas investigated, only one produced measurable differences in teaching behavior: the examination and use of instructional material. In the conclusion of her study, Sleeter (1988) offers the following:

Including a relatively small amount of multicultural education training in students' preservice programs probably does not have much impact on what they do. It may give them a greater repertoire of teaching strategies to use with culturally diverse students, and it may alert them to the importance of maintaining high expectations. For significant reform of teaching to occur, however, this intervention alone is insufficient. (p. 29)

Bennett (1988), Contreras (1988), and Wayson (1988) were part of a unified effort to assess the effectiveness of multicultural approaches to education among students at Indiana and Ohio State Universities. Bennett (1988) reported that the common goal for multicultural education included: (a) development of historical perspectives and cultural consciousness; (b) development of intercultural competence; (c) eradication of racism, prejudice, and
discrimination; and (d) successful teaching of multicultural students.

Bennett (1988) analyzed the immediate impact of a required multicultural education course on the attitudes and knowledge of the preservice students, as well as the long-range influence of the course on the attitudes, knowledge, and classroom behavior of a smaller subsample. Her study examined the relationship between the students' attitudes and knowledge held when they entered the course. Her study traced changes in those attitudes and knowledge as the course progressed.

Bennett (1988) reported mixed results. The multicultural course had an initial positive impact on students' attitudes and knowledge. Gains were lost a year later. Bennett (1988) argues that initial gains were not maintained because the students had not received additional instruction in multicultural education after they had completed the original course. Bennett (1988) concluded:

Some of the findings lend support to the charge that we know how to reach the already convinced, but do little to reach the others. It is important to note that typically we provide similar/identical educational experiences for the already convinced and the others. Different experiences are most likely needed, experiences matched with the individual's level of readiness for multicultural education. For example, students who hold greater amounts of stereotyped
knowledge might benefit from training in critical thinking. (p. 30)

Contreras (1988) assessed what a sample of beginning secondary education students knew about "the multicultural youth that will predominate schools and how they feel about these student populations" (p. 3).

Wayson (1988) assessed a sample of student teachers to determine: (a) the degree of proficiency that advanced students felt they had attained relative to a set of competencies considered important for educating children of color populations effectively; (b) the students' ability to answer correctly a selected set of questions concerning the history of people of color populations in the United States; and (c) whether these respondents would teach classes that contained children of color and low socioeconomic children.

Wayson (1988) also assessed the students' attitudes toward "ethnic, social class groups, social policies and practices for providing better education and economic conditions for those groups" (p. 3).

Contreras (1988) and Wayson (1988) used four instruments to assess student attitudes: (a) about people of color populations and issues related to people of color in the United States, (b) the competencies needed for effective teaching among multicultural populations, and (c) student
knowledge about ethnic history and culture. The instruments used were: The Multicultural Opinion Survey, The Ethnic History and Culture Awareness Survey, The Desire to Teach Minority Children Survey, and The Multicultural Teaching Scale.

For both studies, results were mixed. Contreras (1988) reported that, based on the Multicultural Opinion Survey, "... the respondents believed that teachers can make a difference if they feel that children of color can learn and manifest this by expecting high academic performance of students of color" (p. 10).

However, on this same survey, respondents felt strongly that not all children of color can do well and appreciate receiving help. The Ethnic and Culture Awareness Survey produced the following kinds of mixed results:

(a) 65% knew that the first man to die in the Revolutionary War was a man of color, Crispus Atticut;

(b) 52% knew that the Supreme Court Case of Brown v. Topeka Board of Education (1954) reversed legal doctrines that had allowed African-Americans and European-Americans to be educated in separate schools; and

(c) 58% knew that most Germans who immigrated to the United States in the late 1800s came to escape the draft.
The Desire to Teach Minority Children Survey revealed that "the majority of respondents were willing to teach in classes of ethnically diverse students; however, there were some who would only consider teaching students of color if no other employment opportunity were available" (p. 1).

In conclusion, Contreras (1988) argues:

Teacher educators continue to assume that teacher education students will pick up the necessary knowledge, skills and attitudes that will help them teach classes of socioculturally diverse students without any direct instruction and planned experience. Moreover, teacher educators assume that most of the schools will continue to be monocultural and monosocial, therefore, there is no obligation to commit time and resources to preparing teachers to teach children who are at risk of being mis-educated and under-educate. (p. 14)

Wayson (1988) also reported mixed results. His results from The Multicultural Teaching Scale revealed that:

(a) 75% felt very competent to provide multicultural instruction,

(b) 77% felt they could present cultural groups as real people,

(c) 74% felt they could help build mutual respect for different cultures,

(d) "at least 60% of these same respondents did not feel sure of their knowledge about how various cultures contribute to American society,

(e) 75% were not confident about their knowledge of the history of people of color in America." (p. 11)

The Knowledge About Ethnic History and Culture Survey revealed that very few of the respondents knew elementary
facts about the history or culture of ethnic groups they were likely to come into contact with in American schools (p. 16). Wayson (1988) concluded:

Since many students are graduating without basic skills, attitudes, and knowledge for promoting equal educational opportunity and teaching students to participate effectively in a just and fair society, professors and other instructors bear responsibility for developing and/or redesigning courses and activities to insure that students learn those skills, attitudes, and knowledge. It is the responsibility of the faculty to assume that the undergraduate (or graduate) programs are developing competence for delivering effective multicultural education. Effective preparation seems to require, at a minimum, direct contact with students from cultures other than the prospective teacher's, combined with translation and interpretation gained from discussion with a knowledgeable and sensitive advisor, professor, critic teacher, or other tutor. College faculty appear to have very little interest in correcting the situation. At Ohio State, all but one of the practices reported to meet NCATE standards. (p. 17)

Koppeland (1988) and Martin (1988) conducted a study to determine the impact of a human relations/multicultural education course on the attitudes of prospective teachers regarding issues of race, class, and gender. The course included weekly lectures accompanied by a two-hour group discussion. In the discussion group, students' responses and work were based on reading: (a) assignments, (b) media presentation, and (c) moral dilemmas raised in the six semesters, from 877 students, 565 females and 312 males. The results reported were:
1. Students' attitudes regarding race, class, and gender showed a significant, positive increase.

2. Female students showed greater sensitivity toward gender issues than did male students. There were no differences between male and female students' classism for five of the six semesters, but, in one semester, females showed greater sensitivity toward classism issues. There was no significant difference between the male and female students on the racism category in four of the six semesters, but, in the other two, women indicated more sensitivity than men regarding racism issues.

3. The data from each semester of the study indicated no significant difference between the changes in male and female students' attitudes toward sexism and racism. However, for one of the six semesters, male and female students did show a change in attitude related to issues of classism, the change for women being stronger than for men.

The authors concluded their study by noting that the human relations course had a positive impact on heightening students sensitivity toward gender, race, and class issues, but that no conclusion can be drawn about any long-term
effects of this training or whether these attitude changes would have an impact out of the classroom once the students started their teaching.

Summary

All of the researchers seem to be in agreement on the value of some form of multicultural education and strongly recommended that universities and schools of education prepare student teachers to use the concepts in their teaching. The research does not offer conclusive evidence that these are effective ways of preparing teacher education candidates to deal with cultural diversity in preservice education.

Sleeter (1985) offers these recommendations for multicultural education research.

1. More studies that assess the effectiveness of preservice programs for educational equity should be undertaken and reported in the literature. These studies are particularly needed in regions of the United States outside the Midwest.

2. Program conceptualizers should clearly state what they hope to see teachers do in the classroom.
3. Programs experiment with different kinds of field experiences, wherever possible. These programs seem to produce better gains than those without field experiences, although the optimal length and intensity of field experiences have not been determined.

4. Programs should be assessed with measures that capture what preservice students actually do when they get into the classroom. At the least, we need to know whether attitude surveys like those used in these studies actually differentiate those who affirm educational equity when teaching from those who do not.

5. Measures of assessment should be sensitive to how preservice students perceive and respond to specific groups within general target populations, such as Black Americans, as opposed to people of color, or blind people, as opposed to visually challenged.

6. More data need to be collected on the effectiveness of different plans for coursework. Baker (1977) found a course more effective than a workshop; Sleeter (1988) found that more coursework was more effective than less. Some institutions require more than one course; others require only that certain topics or competencies be included in
the existing courses. There needs to be more data regarding the impact of how much is included and how it is packaged.

7. There needs to be studies conducted across many programs in which, for example, the same approach to preparing students to affirm equity is used and the same kinds of outcomes are assessed.

8. Program impact should be judged on its ability to produce lasting results. This might encourage teacher educators to overhaul their treatment of equity issues program-wide, because the research here suggests that one course is not enough to make lasting gains.

9. Teacher educators in the areas of mainstreaming and multicultural education should attempt more collaboration. This should not mean attempting to treat both areas within a single course previously reserved for one area. It should mean more dialogue about common concerns in teacher education and more collective effort to build education equity into preservice programs.

Inservice Teachers Research Studies

Five research studies that examine cultural diversity at the inservice level were reviewed.
Baty (1972) conducted a pretest-posttest control group design study to determine the effect of 10 three-hour evening meetings that exposed teachers to the historical, cultural, and social heritage of Mexican-Americans. The format of the meetings was as follows: lecture, discussion, question-and-answer session, and discussion groups.

One goal of the course was to help teachers become aware of their cultural blinders. A second goal was to help teachers learn how to increase their Mexican-American students' self-esteem. The study examined two areas of teacher attitudes: tolerance and optimism.

In the dimension of optimism, teachers with one to six years working in the school district, who also had over one year of experience with culturally different students, had significantly higher scores than beginning teachers or teachers with seven or more years of experience. Also, contact with Mexican-American students in the classroom proved to be sufficient to increase teacher optimism about pupil-achievement potential. Exposure to members of the Mexican-American group did positively affect the teachers' tolerance toward them and helped the teachers become better able to identify with the students' learning problems.

Baty (1972) concluded:
This increased empathy together with a greater understanding of ways in which the school system acts to remove the child from his/her culture increases the teachers' propensity to change her/his approach and to have changes introduced in the school system, in the form of greater experimentation and more deliberate attempts to harness the potential contribution of Mexican-American children to the classroom. (p. 73)

Washington (1981) reported the results from a five-day multicultural workshop with 49 elementary school teachers in North Carolina. In the workshop, teachers were exposed to films, audiotapes, and group dynamics designed to explore racism, white consciousness, the ideological basis for multicultural education, school desegregation, children's racial knowledge and identities, and multicultural materials and methods.

A survey instrument was used to collect data regarding the teacher's multicultural attitudes and behavior. Washington (1981) concluded that: "The five day antiracism/multicultural education training failed to affect these elementary teachers' attitudes or classroom behavior" (p. 190). Generally, the attitudinal and behavioral changes were extremely negligible, remained relatively constant, or declined slightly.

Fleming and Sutton (1987), as part of a large study, assessed teachers' attitudes and beliefs toward teaching problem-solving techniques, the importance of problem
solving for low-achieving children of color, and teachers' beliefs about racial and gender equity in society and their own school.

After the teachers had a five-day intervention workshop, they felt more comfortable and had more skills to teach problem solving, and their beliefs about the importance of problem solving for low-achieving children increased. Teachers' beliefs about racial and gender equity in society did not change, but teachers did report being more aware of sex discrimination in their own school.

Grant and Grant (1985) reported mixed results from a two-week inservice institute for teachers and principals. The 30 participants were in teams comprised of two teachers and an administrator. Each team was drawn from a different Teacher Corps Project across the United States. Five questions gave direction to this multicultural inservice:

1. To what extent would an inservice institute on multicultural education influence the participant's attitudes and opinions about age, class, gender, handicap, and race?

2. To what extent would the inservice institute prepare the participants to eliminate stereotyping and to
analyze and modify their curriculum from a multicultural perspective?

3. To what extent would the institute participants implement multicultural educational concepts in their classrooms and school after attending the institute?

4. What impact would inservice using a buddy system—two teachers and an administrator from the same school—have on the implementation of sensitive education concepts?

5. To what extent would the three-phase inservice model of awareness, acceptance, and affirmation be useful in training institute participants about multicultural education?

On the posttest, participants demonstrated changed attitudes concerning age, class, gender, handicap, and race. Concerning stereotyping (question 2, above) only 3 of the 30 participants negatively stereotyped people of color group members on the posttest.

All of the participants demonstrated considerable improvement with multicultural education curriculum analysis and modification, the degree of success depended on how complicated the material was, how extensive participants' knowledge about the concept had been, and how much knowledge they had about multicultural education implementation.
Concerning the third question, Grant and Grant (1985) used a 35-item, open-ended, self-report questionnaire to collect information in the following 15 areas: (a) personal awareness, (b) display materials, (c) curriculum, (d) lesson plans, (e) resource materials, (f) resource people, (g) field trips, (h) special events, (i) teaching strategies, (j) faculty utilization of materials, (k) school-community relationships, (l) inservice meeting, (m) school goals, (n) comfort level, and (o) barriers to and facilitating factors for multicultural implementation.

The majority of the participants indicated positive results in most areas for implementing multicultural education in their classrooms. However, they pointed out that, because basic skills were a school priority, there was difficulty in trying to get other colleagues to work with multicultural education and to see the relationship between multicultural education and basic skills. The other two major factors hindering the implementation of multicultural education were lack of materials and time.

The three most important facilitating factors for implementing multicultural education concepts were: (a) attending the institute, (b) having multicultural education materials, and (c) feeling support from the administration.
Schools where the buddy system was comprised of the principal and two teachers were more successful in implementing multicultural education than were schools where the buddies were two teachers and some other administrator, school social worker, or an assistant principal. Knowledge of multicultural education and support of it as a school goal by the principals who attended made the difference. Grant and Grant (1985) concluded:

The study has demonstrated that the three-stage inservice concept--awareness, acceptance, and affirmation--is successful in helping a group of educators understand and implement an educational concept--multicultural education--in their schools. Educators can grow in awareness, as demonstrated by subjects' changes of attitudes, increased ability to identify curriculum bias, and continuous attempts to increase their awareness of race, sex, age, handicap, and class after the Institute.

Educators can learn to accept and affirm multicultural education, as shown by subjects' increased ability to write lesson plans and make curriculum modifications and by their high degree of comfort in working with the concept in school (p. 17).

Cross (1978) used a pretest-treatment-posttest design to assess the impact of a multicultural inservice program on 82 elementary teachers from five school districts in southern California.
The teachers reported that they did not perceive the multicultural inservice training as useful, and that the training had little effect on their acquisition of knowledge about people of color, their understanding of racism and sexism in school and society, and their insights into needs and problems of people of color. Also, there was no increase in the quality of teachers' relationships with students, and few teachers felt the need to revise their teaching strategies and/or curriculum as a result of inservice programs (p. 103). In conclusion, Cross (1978) argues that:

Those interested in change, a change that might make a difference, [must] understand that public schools are intensely political. Unless these politics are understood, multicultural education and other approaches are at best cosmetic. (p. 104)

Summary

These inservice studies were all short-term efforts and had some success at changing teachers' attitude about cultural diversity in their classrooms. Only Grant and Grant (1985) followed the participants over time.

Two studies, by Baty (1972) and Grant and Grant (1985), found positive results. Baty (1972) attributes his positive results to greater awareness, empathy, and understanding on
the part of teachers regarding how schools affect culturally different students. Grant and Grant (1985) believe that positive results might have resulted from the fact that these teachers were recruited from Teacher Corps programs and were already committed to the goals of helping the poor and students of color.

Another explanation might be the intense nature of the institute. Members of different ethnic groups roomed together; study teams were composed of participants of differing races, genders, and ages; and discussions were held to investigate and analyze participants' philosophies about race, class, and gender issues.

Fleming and Sutton (1987), also noted an increase in the comfort level regarding race and gender equity and greater skills in teaching problem solving.

Washington's (1981) concluding statement makes this point:

The impact of antiracism/cultural diversity training programs on elementary school teachers' attitudes and classroom behaviors may benefit from extended exposure to the concepts presented. An extended training program should include opportunities for discussion and peer learning among teachers of similar content area or grade level.

A critical feature of training would be opportunities for work within the classroom setting, including the provision of multicultural materials, examples of models or alternative instructional
methodology, and assistance in observing, identifying and capitalizing on the unique strengths of individual learners. (p. 19)

Even though only two of the studies produced somewhat mixed positive results, all of the studies indicated strong support and commitment to multicultural education, and they recommended more research in the area.

These studies, taken as a whole, suggest that people's attitudes and behaviors about cultural diversity are not easily changed and that extended training is probably necessary.

General Summary and Conclusion

In general, none of the preservice studies reviewed seemed to have programs that exposed preservice students to curriculum and instructional practices that taught them to develop and teach social action and empowerment skills throughout their preservice experience.

The inservice research studies indicated some positive results. Beliefs, attitudes, knowledge, and skills of experienced teachers can change by taking courses and workshops on multicultural education and cultural diversity if certain conditions are present.
Overall, this review suggests that some progress can be made in working with experienced teachers to improve their understanding of skills in dealing with diverse populations in students in the classrooms. This finding suggests a window of opportunity to understand this issue more fully. Perhaps if we turn attention from how to prepare teachers for diversity and focus, instead, on how teachers who are successful with diverse populations actually developed their understandings and abilities, we might gain insight into the process of becoming a teacher of diverse students. To this end, the present study was designed to learn how four exemplary teachers of diverse populations of students developed their pedagogical practices.
Chapter 3
METHODOLOGY

The purpose of this study was to examine how four exemplary elementary school teachers developed their pedagogical practices for teaching in culturally diverse settings.

The study involved interviews in which the teachers were asked to reflect on their own development as teachers with special attention to their growing understanding of how cultural diversity affected students' learning and achievement. In addition, classroom observations were made to further understand their approaches and practices.

Method

The research was conducted by using the qualitative approach which, according to Erickson, Florio, and Buschman (1980), addresses the following broad research questions:

1. What's happening in this field setting?
2. What do the happenings mean to the people involved in them?
3. What do people have to know in order to be able to do what they do in the setting?

4. How does what is happening here relate to what is happening in the wider social context of this setting?

5. How does the organization of what is happening here differ from that found in other places and times?

The authors give several reasons why educational researchers need to address these questions. They indicate that the most obvious aspects of everyday life in educational settings tend to become invisible because they are so habitual. These need to be rediscovered in order to understand the educational setting. Qualitative methods such as non-participant and participant observation can provide the concrete detail needed for understanding. What is overlooked in most educational research is the fact that events that appear to be the same may have distinctly different local meanings. Qualitative methods are the best means available for discovering these local meanings.

Qualitative methods are also well suited to discover the relationship between a given educational setting and its immediate social context. For example, teacher behavior in the classroom is affected by what happens in the broader social systems such as the school, the district, and the
community, and these systems must be taken into account when studying the local scene.

Kaplan (1964) indicated that qualitative researchers view themselves as a primary instrument for collecting data. They rely partly or entirely on their feelings, impressions, and judgments in collecting data.

According to Pelto and Pelto (1978), the non-participant observer minimizes interactions with the subjects being observed and attempts to obtain as complete a record as possible of behavior relevant to the observer's interests. The main advantages of non-participant observation are that it is less obtrusive than participant observation and less likely to be distorted by the emotional involvement of the observer.

Setting and Participants

This study was situated in a large urban southwestern city with a population of over 700,000. In this community, there is a significant Hispanic population, an increasing population of other people of color, and a growing population of working poor (Moll & Greenberg, 1990).
Four female elementary school teachers (two primary and two intermediate) were identified by their principals and by instructors at a nearby major university as exemplary in their work in culturally diverse setting.

These teachers were from magnet schools, seen as advantageous to this study. Magnet schools are public schools defined by three characteristics. First, they are formally desegregated schools where seats are allocated according to formulas that take official account of race and seek racial balance. Secondly, they are innovative schools that differ in a formal way from regular public schools in mode of instructions, curricular emphasis, or a program of career preparation. Thirdly, they enroll students on a voluntary basis and from beyond the borders of regular attendance areas.

There is evidence that indicates that magnet schools aid desegregation (Rossell, 1990), improve academic achievement (Blank, 1990), provide opportunities and models for innovation or restructuring (Metz, 1986), and when appropriately designed and conducted improve relations among students of different races (Metz, 1986; Schofield, 1989).

Moreover, the magnet schools' formal license for educational difference offers some real chances for
educational innovation and for the matching of students' interests or styles with that of the school (Metz, 1988).

Selection of Participants

The researcher personally contacted principals and instructors and asked them to identify teachers whom they felt had strong teaching practice skills in working with culturally and linguistically diverse students. The nature of the research was explained to the principals and the instructors. Once the teachers were identified, permission was obtained to speak to the teachers from their respective principals.

Personal contact was made with the teachers. The teachers were told they had been identified by their administrator or an instructor at a major southwestern university as possessing exemplary skills in working with culturally and linguistically diverse students. The nature and the scope of the study was explained. Each teacher agreed to be a research subject and to be audio-taped.

Interviews

Each teacher was interviewed once. The interview was audio-taped. The use of tape recording has several
advantages in recording interview data for research; for example, the most important advantage of using tape recorders is that it reduces the tendency of interviewers to make an unconscious selection of data favoring their biases. The tape recorded data can be played back more than once and can be studied much more thoroughly than would be the case if data were limited to notes taken during the interview.

The tape recorder also speeds up the interview process because there is no necessity for extensive note taking, although some minimal notes may be desirable. For example, some record of gestures might be appropriate in certain interview situations (Dwyer, 1976). An appointment was then made for the researcher to interview the teacher.

Before the interview, each subject was given a guide (see Appendix). The guide made it possible to obtain the data required to meet the specific objectives of the study and to standardize the situation to some degree.

The interview guide listed, in the desired sequence, the questions that were to be asked during the structured interview and it provided guidelines to the interviewer on what to say at the opening and closing of the interviews. The questions were usually asked exactly as they appeared on
the guide. After the interview, an appointment was made for the researcher to observe the teacher in the classroom.

**Classroom Observation**

Each teacher, except for Teacher A, was observed once. The researcher was a non-participant observer (except for one instance). Notes were taken. No audio or visual recordings were made.

The analysis presented in classroom observation was organized around the following issues: (a) how exemplary teachers solved the problems of achieving and sustaining order in the classrooms, (b) how the curriculum was used, (c) use of spacial environment, and (d) the quality of interaction between student and teacher.

Doyle (1980) stated that: (a) solving the problem of order is a central element in the task of teaching in classrooms; and (b) order in classrooms rests primarily on the system of activities (for example, the arrangement of space and people) a teacher is able to establish and operate.

The basic unit of analysis was the classroom activities. Activities in the classroom are usually labeled by seating arrangements, such as seat work, small group
discussions, whole-class presentations, etc., or by content (for example art, spelling, or vocabulary). Other key dimensions of an activity are duration, the physical space in which work occurs, the type and number of students, the props and resources used, and the expected behavior of the students and teacher. Activities represent the various ways in which groups are structured, information is communicated, and resources are used in the classrooms (Ross, 1980).

Previous research that has used the concept of activity has shown the following:

- Teacher cognition is organized around the task of managing activities (Clark, 1994). The activity is the fundamental unity of teacher thinking. According to Shavelson and Stern (1981), an analysis of what teachers know about activities and how this knowledge is organized for use, called the "scripts teachers have for planning activities," is likely to provide a reasonably complete picture of teachers' classroom knowledge.

- Types of activities are significantly related to the behavior of teachers and students, in particular the level of student involvement in work (Ross, 1980). In addition, involvement, especially for low
achievers, is typically higher in whole class presentations or recitations than in seat work. Involvement is also high when an activity is externally paced, teacher directed, and uses a simple signal system for information.

- Only a few types of activities, primarily seat work and recitation in elementary classes, account for a large portion of classroom time (Ross, 1980). These findings suggest that a qualitative, rather than simply quantitative, analysis is necessary to understand classroom activities and their management.

Studies of effectiveness in classroom management have underscored the importance of an efficient activity system in establishing and maintaining order in classrooms (Emmer, 1991).

Labels for activities, such as lecture, seat work, recitation, or discussion were intended to distinguish among different arrangements of teachers and students. In the present study, however, these types seldom existed in the pure form in classrooms. Most segments were mixtures; teachers often inserted questions in lectures or made announcements during seat work. The greatest amount of
mixing occurred during whole class presentations of content and reviews of completed assignments.

Conclusion

The transcribed interview was submitted to each teacher for their comments. Then an appointment was made for their feedback. The feedback session was mostly for the teachers to add comments on what they had said. A copy of the final interview was given to each participant along with a thank you note.

Data Analysis

Interview

A coding system was developed. A search was made through the data for regularities and patterns as well as for topics the data cover. These were written down as words and phrases to represent these topics and patterns. These words and phases were coding categories. Classroom observations were used to broaden the picture of teachers' descriptions of their practice. Classroom observations were used to broaden the picture of the teachers' descriptions of their practices.
CHAPTER 4
RESEARCH RESULTS

This chapter contains the results of the analysis of the interviews conducted with the four exemplary teachers selected for this study. The chapter opens with a description of each participant and, where applicable, a summary of the classroom observations. Subsequently, a set of specific themes that emerged from the analysis is presented. The chapter concludes with a discussion of the broad themes that surfaced from the comparative analysis of the four teachers.

Participant A

Participant A currently a curriculum specialist at a Bilingual Magnet School. She taught in the primary grade level for five years. It is on that experience that the interview focused.

Participant A is a European-American female who grew up on a quarter horse ranch in the middle portion of the United States. She interacted with children of different ethnicity in her family of origin but not in school.

My dad was a social worker, who could not place children whom he deemed was inappropriate[ly]
placed. I have two adopted siblings. A brother who came to live with the family when he was two years old from Korea. A sister who was adopted when she was seven years old. She is Cree Indian from Canada. I have a foster African American brother who came to live with us when I was in the third grade. It was a very positive experience because I saw him going from peroxidizing his skin to growing a huge afro and walking around giving the black power sign; this was the time of the civil rights movement. So it was a very powerful experience for me to grow up with kids with very different ethnic . . . cultural and linguistic backgrounds.

Participant A has a master’s degree in bilingual multicultural education and a bachelor's degree in Latin American Studies.

During her preparation for becoming a teacher, Participant A stated that from "zero to five percent" of her time was spent on cultural diversity. The type of experience with cultural diversity was described as, "I just have lived a life, rich with cultural diversity".

Participant A felt this type of an experience not only impacted her beliefs and attitude but they have shaped her life.

I had an experience after I married my husband . . . my husband is from the West Africa . . . in which I finally was the other. After all these years of reading about and talking with my siblings and talking with my colleagues about what it's like for kids to be the only one like them in a classroom . . . I had that experience in being the only person of my skin color in the context of West Africa . . . and really understood emotionally what that was like.
When Participant A was a classroom teacher, she had 23 students.

In general about 70% of the students were of Latino heritage, about 20% were European American, 5% African American and 5% Native American. [Teaching style was based on] the interest need skills of the students . . . I negotiated it with them.

As previously stated, Participant A currently does not have a classroom. She is a curriculum specialist at a Bilingual Magnet School. She taught in the primary grade level for five years.

Participant B

Participant B is currently an intermediate grade level teacher at a Bilingual Magnet School. She is a Hispanic female from South America. She is the eleventh of 12 children. As a child, she did not interact with children of different ethnicity. Culturally, the city was a very homogenous group, with socio-economic differences. Participant B indicated that "not very much was discussed about different cultures. The cultural aspects of socio-economics was discussed though."

Participant B described her education as follows:

I went to a private school all my life. From kindergarten to the twelfth grade in the same school all for girls. Then I went to the university and I was there for three years. It was a Catholic University
where I studied Spanish Literature. We moved to the States because my former husband at that time was studying for a Ph.D. in mathematics. So he applied to a major university in the eastern part of the United States and I also applied there. I always wanted to study more. They did an equivalency... counting all the classes I had taken in my country and they accepted me with a bachelor's in Spanish. I was accepted in the Hispanic Language Department with a teacher assistantship to do a master's degree. I chose the area of applied linguistics to do it rather than the literature. So I obtained my master's. Years later when I arrived here I wanted to teach, so I went into the teachers program at a major southwestern university. I was there for two years and I obtained a teacher's certification.

The amount of time spent on cultural diversity during Participant B's preparation made an impact on her.

From methodology, I had to do a lot of reading which opened my eyes in many ways... when I read about research which was done about language which had been conducted in Canada for example, I began to understand how different cultures had been segregated by their language dominance too and test results of those minority language were lower than children of the mainstream and the reason why these things were happening. So through the reading that I did from taking those classes, I learned a lot of things. By then, I had lived in this country for many years and issues of culture diversity was present in my life every day because I was different. I was not a part of the mainstream culture.

Int: How did you feel?

B: I've gone through the whole process of learning the language, because I had no oral English when I came here (I had taken grammar classes recently). I learned that you are judged as a person by the externals of how you speak, besides how you look. I never had this experience before. In my country, I was a member of the mainstream. I was never underprivileged in any kind of way. By the time I had
gotten to the major southwestern university, I had already learned firsthand a lot of these things. How did I feel? I always was proud of myself . . . but I can tell you it does mark you inside, because I was very insecure and not very mature. I was only 20 when I came to the US. It has taken quite a few years for me to reach a state in which I can say I am more mature about these things. Even right now in my life I am very sensitive to these things and too I see in people some sort of judgement about my accent. I have to be more tolerant of their own reaction to me, because it bothers me very much.

The above experience had the following impact on Participant B's attitude about other cultures.

It opened up doors of understandings. I have always been fascinated by culture. I should have been an anthropologist. I have learned so much from my students, things that I couldn't have dreamt of learning when I was younger.

There are 19 students in the class.

I have seven students mostly white, predominantly Anglo, eight students who are Hispanics (Mexican Americans), one student who is a native of Mexico, two Yaqui Native Americans, and one student who is Afro American and Filipino.

Classroom Observation of Participant B

For Participant B's class, the observation was done on the Monday after the Veteran's Day Holiday. This was a social studies lesson on wars. Several wars were identified: World War I, Korean War, Viet Nam War and the Gulf War. China was also mentioned. Students had their
social study books opened, and a map of the world was drawn down from the green board. This was used to help show where the wars were. Newspaper articles were also used.

The teacher lectured from the front of the room, using a pointer. She frequently moved around the room speaking slowly, in a soft, non-threatening tone and engaging students to answer questions. The teacher frequently called on students who did not have their hands raised. She did not rush them to answer, but gave cues by repeating the question in the same manner or using different words and encouraging guessing to aid their responses. The students sat quietly and were very attentive for the most part.

However, there was a student who had to be redirected (gently) to stay on task. He was talking during the same time as the teacher was talking. As the teacher continued to talk and walk around the room, she walked near his table and touched his arm. The boy stopped talking with his friend.

From the newspaper articles, the teacher asked if any of the students had parents, grandparents or other family members who were in wars. Some students volunteer information about various family members in wars. There was spontaneity between the students and the teacher. The
lesson was presented in both English and Spanish. The students shared easily their feelings about wars. When the teacher asked the significance of celebrating Veteran's Day, by honoring those who died in wars and denouncing war, she asked a question, "What does it mean to denounce war?" There was no response. Then she asked, "Any ideas?" Some hands slowly went up. Then she said to think about it some more. More hands went up. She encouraged them to guess. She called on a student who did not have her hand raised. The student said, "Reject." The teacher smiled and nodded approvingly. Another student was called on who had his hand raised. He said, "Say no to it." Just as the teacher was getting ready to respond to the answer, the student who was earlier redirected shouted out, "Say no to homework, renounce homework." This brought laughs from the class as well as from the teacher (and the observer).

To bring the lesson to the students' level, the teacher asked how do wars affect children. Some students said "sad" and "makes life not worth living." She also compared wars to fights on the playground (students kicking each other). On a more personal level, the teacher shared (in essence) with the students how life was living under a dictatorship.
(in her native country). "The government could kick you. That was choosing a violent option."

The teacher's assistant, who is a member of the neighborhood, also shared what she and her family had to go through during World War II, while living in the city of this study (ration of food).

Participant C

Participant C was born into a Mexican American family in the southwestern portion of the United States. She and her three siblings were reared by their parents in the city of this research study. She is currently teaching the first grade at a primary (kindergarten to second grade) magnet school. This is the same neighborhood where she spent her childhood.

Participant C only interacted with children of different ethnicity in her elementary school,

Anglos and a few Hispanics. . . . Then as we got in high school it became a little more diverse with a sprinkling of African Americans and little more Hispanics and the majority was Anglo.

Int: Any Asians?

C: Yes, two Asians in the whole high school.

Out of two brothers and a sister, Participant C was the only one to interact with various cultures.
I was the only one to interact with various cultures. No other ethnic groups were brought to my home. My family is a very traditional Mexican American Catholic family and everything stays in the family. Friends were for outside the house. It was a very close family... just the immediate family and a few extended family.

Int: Did you hear your family talk about other ethnic groups when you were growing up?

C: No, not until I got into college and I started interacting with other ethnicities, then that's when I was told I could not be friends with them. But growing up I never heard anything negative. So I never thought it was different. I just thought well they are my friends. When I did bring them home they told me this.

Int: How did you handle that?

C: Well, it was very difficult. I kept seeing my friends, but I didn't bring them home, just my Anglo and Hispanic friends.

Participant C received her teaching certification from a major southwestern university. She also has a bilingual education endorsement and credits towards her master's in bilingual education and administration.

The amount of time spent on cultural diversity during Participant C's preservice training was limited.

Looking back most of my preparation was two or three classes... as I look back, I took a Foundation of Education class that took us for a long weekend into Mexico so we could experience a cultural shock. We kept an hourly journal about who we met, what we did, what kind of problems did we come across, what was the differences in the behavior of young men and women with adults. We were told to go to a preparatory school, college... their whole education system is different
from ours . . . so we were exposed to a real cultural difference. The country itself was different in terms of how they run the family, the school. I was quite surprised because I did not know the respect the Mexicans had for schooling. Great respect for the teacher and great respect for the whole idea of education . . . not everyone gets an education in Mexico. So those who did and could afford it respected it more. Another class was Mexican American studies. Another class was a basic Spanish class I took to learn Spanish. I don't think any of them talked about any other culture but my own which is Hispanic and American.

Participant C has 18 students in her classroom.

Three out of 18 are Anglo and all the rest are Hispanic. But in that Hispanic breakdown, there are two who I would call biracial.

Int: How so?

C: With mother being Hispanic and father being African American. They are coded as being Mexican American.

Classroom Observation of Participant C

Participant C met with 14 of the students. She sat on a rug in a circle with the students. She gave instructions in both English and Spanish on how the colors and the pictures should be arranged in the coloring books. This was a continuation of the previous day's project. Students frequently asked questions to clarify what they were to do. Some of the students walked up to her and showed her their work in progress and asked questions. The teacher patiently responded in a reassuring tone, sometimes answering two
questions at a time, while gently redirecting a student's behavior.

The students called the teacher by her first name (in Spanish). There was spontaneity on the part of the students and the teaching, interns of interacting with each other. When the students were well informed about what they needed to do (often the teacher would ask them to repeat an instruction) they went to the common area.

Participant D

Participant D is a European-American female who felt it was important to include when she was born so the interviewer could better understand her remarks. She is a kindergarten teacher at a primary magnet school.

I was born in 1940 and I grew up in a rather isolated grouping in an Irish Catholic background in . . . the north. I did not know Protestants existed. Then we moved to another state in the north, when I was eight years old. My father was in the military. We moved from coast to coast, . . . lived [in] Asia. Went back to the northern portion of the United States. We . . . went back and forth between these worlds.

For Participant D, when she was a child, diversity was primarily related to religion instead of culture. As she indicated:

For us, integration was between Catholics and Protestants . . . with some Jews thrown in. . . . I remember my mother fighting the Bishop and Catholic
powers . . . because she wanted a Catholic-Protestant girl scout troop and that was unheard of. . . . Nobody thought that was the right thing to do . . . you shouldn't be mixing them . . . they belong in their own place was the feeling. So there was a great deal of strife and feeling about that. High school was very white . . . but there was a huge amount of ethnic diversity . . . and a fair amount of class diversity . . . but not racial diversity . . . and certainly religious diversity.

Cultural diversity in the family was not addressed in a racial manner but rather in a religious manner. For example,

It was not racial; it was religious. It was not until we lived in Asia . . . then the services were integrated . . . that was the first time I was in a racially mixed environment. I was 11 or 12. I was allowed to play with officers' children, not enlisted children. My father was second in command of the post. There were two African American majors who worked with my father, they were at our house, the children were at our house. There was a great deal of socializing. There was at that time a great deal of racial diversity at the high school. . . . I do not remember ever hearing anything negative at that point in time.

When Participant D was in high school, her family moved back to the United States. The racial and religious experiences had a tremendous impact on her life.

When I went back to high school on the south side of the city . . . most of the communities at that time (in the '50s) were just breaking out of the huge . . . ethnic enclosure . . . so my neighborhood did not have any blacks it was not until much, much later.

It was not until I was out of college that I discovered we had restrictive covenants . . . not only against blacks but against Jews. . . . On the south side we listened to black music a lot . . . did go to black
night clubs in high school and college. . . . Went to see Odetta . . . and we were one of the few white people in the audience . . . Went to a Liberal Arts College in the middle portion of the United States that was also just breaking out of its shell. The college integrated gradually . . . there were 10 Catholic, 10 Jews and Blacks that were in that first grouping. Then each year the numbers increased. I was one of the ten core group of Catholic kids. It was a huge shock for me to be on Protestant campus and a Protestant world . . . it was so Protestant. We used a different Bible in a religion class. There have been points in my life when I felt like I was being discriminated [against] because I was Catholic. . . . I dated a couple of Jewish men and Black guys. . . . It was a very eye opening experience. . . . I was a liberal arts major; I was not going to be a teacher. That was a traditional woman's role and I did not want a traditional woman's role.

Came back to my old neighborhood in the summer of '66. Martin Luther King was there. He was trying to open up my neighborhood. I took my then one-year-old son to the march on the main street. Mother and Father, my husband were furious with me. I looked at this community that I grew up in, that meant so much to me and said I'm never coming back to this place. I could not stand what I saw, the violence, hatred, the nastiness when all that was wanted was to make it so, that all could have a chance. I was furious with my mother who had fought so hard to have to integration between Catholics and Protestants . . . and had been so welcoming when we were in Asia and was now we don't want them (Blacks) here. . . . I left that city in '66 and did not return until '71 when mother died.

Participant D felt college exposed her to a great deal of cultural diversity.

I was in a Liberal Arts College where there was a great deal of work on cultural diversity with coursework, seminars, lectures, etc. During the certification process, I took methods classes and don't remember any discussions about diversity that was cultural, economic, racial, ethnic, or religious.
At the college where I attended, we had several students who were from Africa. . . . We had a couple of students from South Africa who were white. . . . We had a few students who were from Brazil who did not speak English. Then we had lots of visiting lecturers. I took two classes of cultural anthropology of African and South America. I participated in the marches (civil rights marches were paramount) . . . I was constantly on a soap box at that point of my life . . . and very unforgiving of both my parents, husband's and in-laws about their attitudes . . . and that was part of the reason why we moved to this state, to get away from that "city mess."

There are 19 students in Participant D's classroom.

Gender: 13 girls and six boys. I have one child who is declared African American. I have one child who is biracial and declared Mexican. I have several children who are Mexican Americans. I have several children who are declared Euro American. . . . Declared means the number of their ethnic code.

**Classroom Observation of Participant D**

Participant D's group of children wanted to play in the water. The teacher gave instructions in a direct firm voice what they needed to do. The students called her by her first name. When students asked questions, she answered by giving concrete examples. For instance, a student wanted in play in the water area, which was occupied by several other students. He asked the teacher if he could go and play too. She asked him what sinks. He said a submarine. She
replied, "Rocks, too," and motioned for him to go to the water area.

Descriptive Summary of Research

The research results are presented in a narrative form. The description involved transforming the narrative records into activity descriptions. The following steps were taken in writing an activity analysis for the research:

1. Read through the entire narrative which includes interviews and classroom observations
2. Write a description of (a) what the teacher and the students generally did to carry out the segments; and (b) any management incidents (for example disruptions) that occurred during the segment
3. Record any comments about major themes or patterns which seemed to be emerging from the descriptions.

The purpose of an activity description is to transform the behavior stream depicted in the narrative record into the basic analytical unit for the analysis, namely, the activity (Burnett, 1973).

To identify activities in a behavior stream, three factors or dimensions were considered:
1. Differences in the patterns for arranging students, such as large group presentations of information versus independent seat work.
2. Differences in props and resources used, such as books, newspapers versus films or teacher lectures.
3. Differences in "rules of appropriateness," example, differences in the kinds of behavior which are allowed and disapproved, as in the differences between behavior during snack time and those during seat work. (Erickson, 1981)

**Interviews**

Major themes and patterns emerged from the descriptions of activities from the interviews.

1. Teaching styles
2. Content of curriculum
3. Use of different languages in the classroom
4. Parent involvement
5. Physical environment of room
6. How length of service contributed to teaching practice
7. Origin of practice

8. Advice to novice teachers

Teaching Styles

Personality traits and interest influenced teaching styles. Participant B indicated that desires and motivation guided her style. "I have chosen a very humanistic type of style where at all times I want to relate to the students as really, really human beings."

Participant A stated, "My teaching style is based on the interests and need skills of the students . . . I negotiate it with them."

Participant D indicated that she decides her teaching style by whatever makes her comfortable.

Content of Curriculum

Mandated guidelines by the state and school district were seen as guidelines for developing a curriculum. Participant A added that within these boundaries, there was enough latitude to plan a curriculum that was most relevant to her students.
Use of Different Languages

All of the teachers used English and Spanish in their instructions. Participant D added, "Yes, most often in Spanish and sign language and a variety of other languages for counting, greetings, pleasantries, etc., when it is appropriate."

Parent Involvement

All of the teachers encouraged parents to be involved in their child's education. For example, Participant A indicated that

There is a school after dark program, when the school is opened two evening a week to the community. Spanish lessons are offered to parents with limited Spanish skills and English is offered to parents who have limited English skills.

Participant B indicated,

Parents are encouraged to come in regularly to visit, volunteer and participate in holiday celebrations. They are also invited to go on field trips, they are sent regular newsletters explaining what's coming up.

Participant C regularly have parents in her classroom as helpers.

Participant D stated that she had been "trying to pair up parents with their children's buddies. [I] was not too successful."
Physical Environment

Three of the teachers felt that the arrangement of tables, use of language, and pictures on the walls enhanced the learning environment. For example, Participant B discovered that when she has tables, it allows for more collaborative and cooperative type of work. "The students achieve better when they sit like this."

A circle environment is used so the students are looking at each other and being together in a circle. Special attention is made about gender and seating arrangement. She does not allow one gender to sit all together at a table. She states, "There is a lot of activity in the room." The classroom is divided in various centers (library, reading, computer, etc.).

Participant A felt that "language determined the classroom environment."

Heterogenous grouping was used in terms of students language abilities. Four desks were placed together so students could work in small groups and rely on their colleagues to negotiate the fullest extent of their languages.
Participant D has pictures of her children doing various things hanging on the walls. She wants her classroom to be visually pleasing, pretty. I want the blocks to say come over here and play, I want the play house to say come over and play. I want the writing center to say that . . . I want it to be inviting to them.

She wants the child to have a great deal of independence, so the room is keep relatively neat. "So they know where to come and get it...they don't have to come and say, where are the scissors today?"

Length of Service Contributes to Teaching Practice

The length of time the four teachers have been teaching range from 5 years to 35 years. They all felt that length of service was very important in contributing to their teaching practice. Participant D indicated she feels that she has learned a "great deal" in the length of time that she has been teaching. As a result, she has developed a style of teaching that is comfortable for her.

Origin of Practice

The personal qualities of each teacher were nurtured by a mentor (father, librarian, an advisor and learning about young children from instructors). Participant A became
interested in bilingual education after meeting with her advisor at a major southwestern university. Participant B was encouraged by her father, "I was given the desire to explore by my father." Participant C remembered being a little girl and helping the librarian. Participant D feels her origin comes from what she knows about child development.

Advice to Novice Teachers

Each of these teachers have a strong sense of self, are risk takers and have strong skills in the affective and cognitive domains of early childhood education. For example, Participant A indicated,

I would tell that novice teacher to do something daring. . . . Spend a morning at an African American Church or go to Mexico for the weekend . . . . see if she/he could understand Spanish . . . or experience a Saturday in a Synagogue . . . to do something where they really deliberately put themselves in the position to be the other. . . . And then try to think about how that experience might translate in the experience of a child for whom the entire schooling experience is the experience as the other.

Participant B stated,

They should strive to have a very clear view of what their own culture identity is. . . . Come to the classroom with the history and honesty of your own life and not be ashamed of anything because it is life experiences. So if you have a strong sense of self and a relationship to the history of the place, that is very important. It is also crucial to see that your
entire curriculum is a curriculum of people doing things . . . and within these people there is such richness in all kinds of areas where they come from, the relationship to their countries, and interdependency between people and their understandings. Build it up as much as you can . . . Keep it alive and keep it present.

Participant C stated,

I try to celebrate every single day with them (the children) . . . and be happy about who you are . . . happy to share with one another who you are . . . listen and enjoy. A motto of mine that I have used for years is “I came to school to listen, to learn and to love.” To listen to the child. Too many times we are so busy . . . we tell the child “Later, sit down.” I try to keep a very organized and clean environment. It is an extension of me. I am the model of the language. I am the model of behavior. When a child comes into my room, I want them to feel like it is next to Disneyland. I want them to feel good. I want them to know to feel good. I want them to feel this is their place . . . I belong here. The teacher has to want to be in there . . . It's a dedication, it's a profession in which you dedicate yourself, because there is no money in it . . . but there is a lot of rich love and respect. I may not know that I am affecting a child until 20 years later. One of my greatest successes are when you hear by those children, who are young adults say thank you. And this has happened to me many times over my 26 years of teaching. This serves as motivation for me to continue my practice.

Participant D shared,

First and foremost, I want to tell the teacher, to pay attention to the children and take his/her cues from the kids . . . and that will include but not limited to the cultural aspect . . . it'll be their developmental, their language, . . . one of the things I tell people is that I live in a school that values integration, [and] desegregation. Therefore, what I know about children is that little kids seek out other little kids that look like them, that sound like, that act like
them. I've watched it year after year . . . watched little kids come into a room, look around, and go to another child that looks like them.

Int: What do you feel the role of the teacher is in this situation?

D: Mess it up. My feeling is I spend a great deal of time in disequilibrium . . . and I figure everybody I know should be in disequilibrium with me . . . and that means the kids. So I have various strategies to get kids to mix up . . . to push them to push themselves to seek out someone who is different . . .

Int: Like what kinds of strategies?

D: The heterogenous grouping in a committee . . . So that the committee is balanced with boys and girls and balanced linguistically. It's not balanced academically, it is heterogeneous. It is balanced between neighborhood and extended community. It is balanced in as many different ways as I can work it; so they are in the blue committee, the green committee, the red committee and the purple committee. Then at some point in time, I will choose partners . . . So that they will become partners with a person and it is almost always with someone who is different than they are in some way. During the year, they will have several different partners that are different. I remember when the girls weren't doing well in math, they needed to do more math . . . The boys weren't reading--they needed to do more reading. . . . So how could I make those two groups come together that would benefit both? I didn't want to make it so girls became mathematicians . . . and forget about the boys. I wanted to equalize it . . . so the both could learn from each other and teach each other . . . and the same with being a social partner with someone that you had something to learn from that child and that child had something to learn from you. One child said, "You can make me partners, but you can't make me like him."

Int: How did you respond to him?

D: And I said, "You're right, I can't, but I can make it so you no longer dislike him." So at the end of the
time, we make this book about our partners. I ask the kids to draw me a picture, to tell me something about their partner. What she said was, "He has a beautiful smile." I told her that was a long way from "I ain't holding hands with that guy."

Int: How long did this last?

D: Nine weeks. Every nine weeks they switch partners. We go places holding hands with our partner, we have lunch with our partners. There are lots of times when you sit with your partner or you do an activity with that partner. Some people this is early childhood, you are not supposed to make them do this stuff with each other, you're not suppose to choose their friends . . . And I say that is probably what I would have believed 10, 15 years ago . . . that I would have let them decide it . . . but I am at a school where integration is court ordered. . . . I needed to take a more active part in that so that they would mix up. This year I sort of challenged the parents. "If you are partners with so and so, how about your families doing something together?" There has been some mixing, but that is together and I don't have that control over them. There has been some success in this area. In the block and dramatic play area there is often a great deal of gender separation and I wanted more equity.

General Themes

Three broad characteristics have emerged from this research center around the following:

* the conceptions of self and others held by exemplary teachers,

* the manner in which social relations are structured by exemplary teachers,
the conceptions of knowledge held by exemplary teachers.

Conception of Self

According to Strike (1993), the sociology of teaching literature suggests that despite the increasing professionalization of teaching, the status of teaching as a profession continues to decline. The feeling of low status is exacerbated when teachers work with what they perceive to be low-status students (Foster, 1986). However, after spending time their classrooms as an observer and interviewing exemplary teachers of children of color, both what they said and did challenges this notion. The teachers:

* believed that all the students were capable of academic success,

* believed what contributes the most to their practice is their excitement for life, their international and multicultural experiences, and questioning. Not the how can I do such and such better, but "Why?"

* saw themselves as the model of language and behavior,

* saw teaching as a dedicated profession,
* saw their pedagogy as art—unpredictable, always in the process of becoming,
* saw themselves as members of the community,
* saw teaching as a way of giving back to the community,
* believed in a Freirean notion of "teaching as mining" (1974, p. 76) or pulling knowledge out.
When asked what advice they would give to new teachers, the exemplary teachers mentioned:
* Strive to have a very clear view of what their own cultural identity is.
* Do something daring where they really deliberately put themselves in the position to be the other.
* Pay attention to the children and take their cues from them.
These conceptions of self and others were demonstrated by the teachers in a consistent and deliberate manner. The teachers asked questions in a non-threatening manner, often repeating, changing the words, encouraging risk taking by guessing, and often answering a question with a question.
Spontaneity and energy was observed as the teachers taught. They were also risk takers.
Teachers in this research study helped their students to be academically successful, culturally competent, and sociopolitically critical. The ways in which the teachers met these criteria were by adopting more progressive teaching strategies.

Their beliefs and ideologies were similar. Lipman (1993) has suggested that, despite massive attempts at school reform and restructuring, teacher ideologies and beliefs often remain unchanged, particularly toward children of color and their intellectual potential.

**Social Relations**

The teachers were addressed either by their first name or called Miss. The primary children called their teachers by their first names. It gave the impression that this was used for familiarity, whereas when the intermediate students called their teachers Miss it was a sign of respect that you give adults.

The exemplary teachers encouraged a community of learners rather than competitive or individual achievement. By demanding a higher level of academic success for the entire class, individual success did not suffer. For many students, this identification with academic success was a
new experience. To solidify the social relationships in their classes, the teachers encouraged the students to learn collaboratively, teach each other, and be responsible for the academic success of others.

These collaborative arrangements were not necessarily structured like those of cooperative learning. Instead, the teachers used a combination of formal and informal peer collaborations. One teacher used the partner system, where each student was paired with another for a nine week period. The teacher used this ethos of reciprocity and mutuality to insist that one person's success was the success of all and one person's failure was the failure of all.

Conception of Knowledge

Another characteristic that emerged from the study was one that indicated how the teachers thought about knowledge—the curriculum or content they taught. Their beliefs about knowledge included:

* Knowledge is not static; it is shared, recycled and constructed.
* Knowledge must be viewed critically.
* Teachers must be passionate about knowledge and learning.
For these exemplary teachers knowledge was about doing. The students listened and learned from one another as well as the teacher.

Another example of the teachers' conceptions of knowledge was demonstrated in the critical stance the teachers took toward the school curriculum. Knowing the various mandates of state and district, these constraints did not deter the teachers from developing a curriculum that:

* Reflected their passion and interest for life.
* Was something they wanted to do.

**Developmentally Appropriate Practice**

The exemplary teachers were generally committed to what can be called "Developmentally Appropriate Practice." With the popularity of Vygostsky in early childhood education, there is a strong belief in the effect of social and cultural learning. Reggio Emilia practices (Katz & Cesarone, 1984) also emphasize group and project learning. These exemplary teachers used the concepts of Developmentally Appropriate Practice which encourages cooperative learning, the project approach, multiage
groupings, group decision making, and group rules (Bredekamp & Copple, 1997).

Like any educational philosophy, its implementation is based on the instructional program. All children can benefit from the developmentally appropriate practice philosophy. Studies by Marcon (1992) show that developmentally appropriate practice raise academic scores of children of color. One of the strengths of developmentally appropriate practice is the emphasis on self-directed learning, cooperative activities and conflict resolution. These approaches enable children of color to feel good about themselves, learn prosocial skills, and build complex cognitive structures.

The developmentally appropriate practice philosophy allows these exemplary teachers to adjust instruction and curriculum in order to match the various individual and cultural learning styles of the children (Gardner, 1983). Developmentally appropriate practice provides an excellent philosophy for the field of early childhood education. Lubeck (1996) claimed that theory drives practice and that developmentally appropriate practice is a theory universally supported by the childcare community.
Caring is a very important part of the developmentally appropriate practice as displayed by the exemplary teachers as they interacted with their students.

Much has been discussed in feminist literature about women and caring. Other feminists have been critical of any essentialized notion of women and suggest that no empirical evidence exists to support the notion that women care in ways different from men or that any such caring informs their scholarship and work. The researcher maintains that Collins' use of caring refers not merely to affective connections between and among their students but to the articulation of a greater sense of commitment to the profession (Gilligan, 1982; Noddings, 1984, 1991).

Developmentally Appropriate Practice is not just a theory. Much of what is known about how children learn best, how children develop through distinct stages, and how teachers can maximize a child's total (not just academic) development is based on a variety of well controlled studies (Hirsch-Pasek, Hyson, & Rescorla, 1990; Marcon 1992; Sherman & Mueller, 1996).

All educational philosophies are based on values. The values of early childhood education are the foundation of the teaching profession. What makes the profession such a
challenge is that teachers are very close to the families and in some cases may be surrogate families themselves.

This makes it very important for the teacher to be very sensitive to each family's culture. Teachers should find ways to support the family and its ethnic community. Educational values that teachers should have personally include:

* Gender Equity
* Respect for children, parents and teachers
* Equity, regardless of income
* Respect for religious choices
* Democracy
* Support of identity development
* Support of self-esteem and self-control development
* Development of people who can make intelligent choices
* Support of young children's exploration, risk taking, and active learning.
CHAPTER 5
CONCLUSION

The present investigator's interest in pedagogical possibilities for culturally diverse students arose from a broader perspective represented by the following: It is estimated that nearly 90% of the teaching force is comprised mostly of female middle-class European Americans, whereas the student population has become increasingly culturally and linguistically diverse. These teachers have been isolated from a significant part of the population they are likely to teach and have developed entrenched, ethnocentric identities with little, if any, knowledge about or experience with culturally or linguistically diverse children (Finney & Orr, 1995; Ladson-Billings, 1991).

Using this concern as a catalyst, and instead of examining the discourse on existing programs that address educating culturally diverse students, the focus of this study was directed at how exemplary teachers developed their pedagogical practices for teaching in a culturally diverse setting.
In this chapter the study is summarized, a discussion is given on the findings, reflection is made on mythological concerns, suggestions are given for future research directions, and implications of the findings for teaching and teacher education are reviewed.

Summary

This study examined how four exemplary magnet elementary school teachers developed their pedagogical practices for teaching in culturally diverse settings. These teachers were identified by their principals and by instructors at a nearby university as exemplary in their work in culturally diverse settings. These teachers are placed in magnet elementary schools.

The study involved interviews in which the teachers were asked to reflect on their own development as teachers with special attention to their growing understanding of how cultural diversity affected student's learning and achievement. In addition, a running account of classroom observations were made to further understand their approaches and practices.

This study was situated in a large urban southwestern city with a population of over 700,000. In this community,
there is a significant Hispanic population, an increasing population of other people of color and a growing population of working poor (Moll & Greenberg, 1990).

Before the interview, each subject was given a guide (see Appendix). The guide made it possible to obtain the data required to meet the specific objectives of the study and to standardize the situation to some degree. The interview guide listed, in the desired sequence, the questions that were to be asked during the structured interview and it provided guidelines to the interviewer on what to say at the opening and closing of the interviews. The questions were usually asked exactly as they appeared on the guide. After the interview, an appointment was made for the researcher to observe the teacher in the classroom.

Classroom Observation

Each teacher was observed once. For gathering data during the classroom observation, the researcher was a non-participant observer. Notes were taken. No audio or visual recordings were made.

Eight major themes emerged in this study for developing pedagogical practices in teachers.
1. **Teaching Styles:** Personality traits and interest influenced teaching styles.

2. **Content of Curriculum:** Mandated guidelines by the state and school district were seen as guidelines for developing a curriculum by all the teachers.

3. **Use of Different Languages:** All of the teachers used English and Spanish in their instructions.

4. **Parent Involvement:** All of the teachers encouraged parents to be involved in their child education.

5. **Physical Environment:** Three of the teachers felt that the arrangement of tables, use of language, and pictures on the walls enhanced the learning environment.

6. **Length of Service Contributes to Teaching Practice:** The length of time the four teachers have been teaching ranges from 5 years to 35 years. They all felt that length of service was very important in contributing to their teaching practice.

7. **Origin of Practice:** The personal qualities of each teacher was nurtured by a mentor (father, librarian, an advisor and learning about young children from instructors).
8. **Advice to Novice Teachers:** Each of these teachers have strong sense of self, are risk takers and have strong skills in the affective and cognitive domains of early childhood education.

**Broad Theme Summary**

Three broad characteristics that have emerged from this research center around the following:

* the conceptions of self and others held by exemplary teachers,
* the manner in which social relations are structured by exemplary teachers,
* the conceptions of knowledge held by exemplary teachers.

**Conception Of Self**

The exemplary teachers:

* believed that all the students were capable of academic success,
* believed what contributes the most to their practice is their excitement for life, their international and multicultural experiences, and
questioning. Not the how can I do such and such better, but "Why?"

* saw themselves as the model of language and behavior,
* saw teaching as a dedicated profession,
* saw their pedagogy as art—unpredictable, always in the process of becoming,
* saw themselves as members of the community,
* saw teaching as a way of giving back to the community,
* believed in a Freirean notion of "teaching as mining" (1974, p. 76) or pulling knowledge out.

These conceptions of self and others were demonstrated by the teachers in a consistent and deliberate manner. The teachers asked questions in a non-threatening manner, often repeating, changing the words, encouraging risk taking by guessing, and often answering a question with a question.

Social Relations

The exemplary teachers encourage a community of learners rather than competitive or individual achievement. By demanding a higher level of academic success for the entire class, individual success did not suffer. For many
students, this identification with academic success was a new experience. To solidify the social relationships in their classes, the teachers encouraged the students to learn collaboratively, teach each other, and be responsible for the academic success of others.

**Conception of Knowledge**

Another characteristic that emerged from the study was one that indicated how the teachers thought about knowledge—the curriculum or content they taught. Their beliefs about knowledge included:

* Knowledge is not static; it is shared, recycled and constructed.
* Knowledge must be viewed critically.
* Teachers must be passionate about knowledge and learning.

For these exemplary teachers knowledge was about doing. The students listened and learned from one another as well as the teacher.

**Developmentally Appropriate Practice**

With the popularity of Vygostsky in early childhood education, there is a strong belief in the effect of social
and cultural learning. Reggio Emilia practices (Katz & Cesarone, 1984) also emphasize group and project learning. These exemplary teachers used the concepts of Developmentally Appropriate Practice which encourages cooperative learning, the project approach, multiage groupings, group decision making and group rules (Bredekamp & Copple, 1997).

The Developmentally Appropriate Practice philosophy allows these exemplary teachers to adjust instruction and curriculum in order to match the various individual and cultural learning styles of the children (Gardner, 1983). Developmentally Appropriate Practice provides an excellent philosophy for the field of early childhood education. Lubeck (1996) claimed that theory drives practice and that developmentally appropriate practice is a theory universally supported by the childcare community.

Caring is a very important part of the Developmentally Appropriate Practice as displayed by the exemplary teachers as they interacted with their students.

Since it is very important for teachers to be very sensitive to each family's culture, teachers should find ways to support the family and its ethnic community.
Educational values that teachers should have personally include:

* Gender equity
* Respect for children, parents and teachers
* Equity, regardless of income
* Respect for religious choices
* Democracy
* Support of identity development
* Support of self-esteem and self-control development
* Development of people who can make intelligent choices
* Support of young children's exploration, risk taking, and active learning

Findings

Eight major themes emerged in this study around the categories of (a) teaching styles, (b) content of curriculum, (c) use of different languages, (d) parent involvement, (e) physical environment, (f) length of service, (h) origin of practice, and (i) advice to the novice teachers. The broader themes which could be drawn from these more specific themes were centered on (a)
conceptions of self, (d) social relations, and (c) conceptions of knowledge.

The general findings of this study are that teachers who are known for their exemplary practices with culturally diverse populations of students adopt a relaxed, child-focused approach to classroom activities. They believe that their students can be successful, and they have a strong sense of their own efficacy as professionals. With regard to culture, these teachers expressed a clear view of their own cultural identity and celebrated the cultural diversity and richness of their classes. They encouraged their students to expend effort, take risks, and raise questions. They structured their classroom to engender a sense of community and a collaborative approach to learning. They are passionate about knowledge and learning and see knowledge as an emerging, growing entity. Finally, their practices fit within the broad framework of what is generally understood as developmentally appropriate practice.

The cases are less clear with respect to the origins of these teachers exemplary practices. As a group they believed that what contributed most to their practice was their personal excitement for life, their often extensive
international and multicultural experiences, and their habit of questioning. These factors appear to be a foundation for understanding their children and creating activities in which the children could confidently grow and learn. In addition, years of experience were seen as essential for developing an ability to work effectively with a culturally diverse population of students.

At the same time, these teachers seldom made reference to the formal preparation they received in preservice or inservice programs as a significant factor in developing their classroom understandings or practices. Personal background and classroom contacts appear, from these interviews, to be the primary factors shaping the practices of these exemplary teachers. In addition, the teachers mentioned mentors and significant others in their personal lives who gave them a sense of confidence, love of self, and dedication to education.

Interpretation

Previous research on programs to influence the attitudes and practices of preservice and inservice teachers suggest that it is quite difficult to alter basic commitments and approaches without intensive and extensive
interventions. The present study of teachers known for their exemplary practice with culturally diverse students suggests that becoming an effective teacher in these situations requires extended personal experience in multicultural settings both within and outside of schools, and a dedication to teaching these populations of students. Such circumstances are not easily substituted by college courses or short-term workshops. Effectiveness in this domain appears to be a product of life experiences rather than formal training.

Directions for Further Research

The present study was a preliminary effort to understand how exemplary teachers develop the understandings and abilities necessary to work effectively with culturally diverse populations of students. It does, however, suggest that this approach has merit in understanding this developmental process. It would seem appropriate, therefore, to conduct more extensive studies of teachers from a variety of backgrounds who have achieved success with children of color. Such studies would benefit from more extended observations and multiple interviews with participants over longer periods of time than were used in
this study. In addition, it might be useful to follow a small group of beginning teachers over the first several years of their careers to learn more about how their understandings and practices actually develop.

Implication for Practice/Policy and Questions

A review of the educational research literature reveals debates concerning both locating efforts at social reform in schools (Popkewitz, 1991) and the possibilities of "re-educating" typical teacher candidates for the variety of student population in the United States public schools (Grant, 1989; Haverman, 1991a, 1991b). Rather than critically analyzing problematic reform, this research concentrates on educational theorizing about teaching itself and suggest a new theoretical perspective to address the specific concerns of education for teachers, for successfully working with children of color.

Questions will motivate and formulate a theoretical model of pedagogy that is culturally relevant for children of color. Some questions may be beyond the scope of this research.

1. What constitutes success?
2. How can academic success and culture complement each other in settings where students' alienation and hostility characterize the school experience?

3. How can pedagogy promote the kind of student success that engages larger social structural issues in a critical way? How do researchers recognize that pedagogy in action?

4. What are the implications for teacher practice generated by this pedagogy?

5. Why does so little of good teaching seem to occur in classrooms populated by children of color?

6. Is this pedagogy so idiosyncratic that only "certain" teachers can engage in it? As a result of observing these teachers and getting to know them, the diversity of these teachers and their teaching practice challenge that notion.

Conclusion

Overall, this review suggests that some progress can be made in working with experienced teachers to improve their understanding of and skills in dealing with diverse populations of students in the classroom. This finding suggests a window of opportunity to understand this issue
more fully. Perhaps if we turn attention from how to prepare teachers for diversity and focus, instead, on how teachers who are successful with diverse populations actually developed their understandings and abilities, we might gain insight into the process of becoming an exemplary teacher of diverse students. To this end, the present study was designed to learn how four exemplary teachers of diverse populations of students developed their pedagogical practices.
APPENDIX

RESEARCH QUESTIONS

A. BACKGROUND

1. Family
   (a) Where did you spend your childhood?
   (b) Did you interact with children of different ethnicity?
   (d) How was cultural diversity handled in your family?

2. Education
   (a) What is your educational background?
   (b) How did you come to teach in a school like this?
   (c) How was your teaching assignment decided?

3. Preservice
   (a) What was the amount of time spent on cultural diversity during your preparation for becoming a teacher?
   (b) What type of experience did you have with cultural diversity; for example, courses, independent assignments, field work, etc?
(c) What type of an impact do you feel these experiences had on your attitude or beliefs about other cultures?

(e) How much of an impact do you feel the preparation experience contributed to your teacher practice with children of diverse cultural background?

B. PRACTICE

1. How much time has been spent on staff development focusing on cultural diversity (weekly, monthly or yearly)?

2. What type of staff development (cultural diversity) categories have you participated in: seminars, lectures, workshops, etc?

3. How many students Do you have?

4. What is the ethnic breakdown of your class?

5. How is your teaching style decided?

6. What determines the content of the curriculum (culture, learning style, etc)?

7. Are your instructions conducted in more than one language?
8. To what extend are parents encourage to become involved in the classroom?

9. How do you determine how the physical environment of you class is arranged?

10. How many years have you been teaching?

11. To what extent (if any) do you feel your length of service (teaching) has contributed to your teaching practice?

12. What do you think has contributed the most to your practice?

C. ORIGIN

1. What is the source of your practice?
   (a) Personal pursuit?
   (b) Colleagues?
   (c) Earlier experience in education?
   (d) Other?

2. What advice would you give a novice teacher, that would help him/or her to represent a celebration of culture in their classroom?
REFERENCES


