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THE RELATIONSHIP BETWEEN MULTICULTURAL BELIEFS
AND PRACTICES OF ELEMENTARY TEACHERS
IN REGULAR AND GIFTED CLASSROOMS

DISsertation

Presented in Partial Fulfillment of the Requirements for
the Degree Doctor of Philosophy in the Graduate
School of The Ohio State University

By

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* * * * *

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R. H. Swassing
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To my best friend Kathy,
who taught me to believe in myself
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CHAPTER I

INTRODUCTION

A new civilization is emerging in our lives, and blind men everywhere are trying to suppress it. This new civilization brings with it new family styles; changed ways of working, loving, and living; a new economy; new political conflicts; and beyond all this an altered consciousness as well. Pieces of this new civilization exist today. Millions are already attuning their lives to the rhythm of tomorrow. Others, terrified of the future, are engaged in a desperate, futile flight into the past and are trying to restore the dying world that gave them birth. The dawn of this new civilization is the single most explosive fact of our lifetime (Toffler, 1980, p. 9).

Multiculturalism and Globalism in Society

Our society is rapidly changing. At one time, many people in the United States could lead their lives relatively isolated from those whose customs and values were different from their own. Even if they did come in contact with others, there generally existed the belief that all people should assimilate into the mainstream culture that the European-Americans had created. However, today these views are beginning to change to include a variety of philosophies. The speculated causes of this change are complex and varied. The causes range from the greater mobility of people to increased technological interdependence, as well as a renewed determination to retain one's own heritage(s).
Currently, the United States is experiencing the largest influx of immigrants since the turn of the century (Banks, 1987a; Delisle, 1992). With the demographics of the United States shifting, people in general and educators in particular will need to be sensitive to these changes. While numbers differ, demographers note that by the year 2000, whites or European-Americans will no longer outnumber other minorities by such a wide margin. Therefore, the United States will become even more pluralistic (Hanna, 1994; Garcia & Pugh, 1992; Frank, 1992).

To address the point of pluralism, James E. Allen (cited in Levine & Havighurst, 1989) wrote the following in the late 1800's:

The day of the melting pot is over. No longer is it the ideal of each minority to become an indistinguishable part of the majority. Today, each strives to maintain its identity while seeking its rightful share of the social, economic, and political fruits of our system. Self-help and self-determination have become the rallying cries of all minorities (p.).

While it may be widely accepted that this country is not a melting pot, some “melting” has occurred (Tesconi, 1984). To be Irish, Italian, Japanese, or Ethiopian is significantly different than being Irish-American, Italian-American, Japanese-American, or African-American. Tesconi states that this country is much more of a “…mosaic of extensive, highly diverse array of cultural elements” (p. 87). Menand (1995) suggests that America is not so much a mosaic, but rather a can of paint whose colors are running together.

As the 21st century approaches, all countries are interconnected in virtually every aspect of life (Ramler, 1991). Foreign businesses are building manufacturing companies in the United States at an accelerated rate. Likewise, American companies are transferring manufacturing to other
countries. Domestic social issues of the past increasingly are becoming international issues. World summits on ecology and the environment are being held in order to solve collectively such problems as ocean pollution, deforestation, toxic waste disposal, and global warming (Ramler, 1991). China recently hosted the first World Summit on issues concerning women.

Domestic conflicts within foreign countries are becoming necessary economic, political, and social concerns for other countries including the United States. The recent collapse of a major credit union in Japan resulted in the bolstering of the United States dollar because of Japan's extensive export business with the United States (Butler & Dentzer, 1995).

The effects due to this change of attitude are widespread and controversial. Most elements of society - including media, politics, social issues, and religion - appear to have a response to the changed views of multiculturalism. Some of these reactions encourage and perpetuate multiculturalism, while other reactions are decidedly opposed to any form of multicultural views.

The media has responded in such ways as airing news segments concerning issues of diversity or by writing articles dealing with diversity. For example, Primetime Live, a national television news magazine for the National Broadcasting Company (NBC) has conducted several undercover projects to determine the level of discrimination in society. One of the segments dealt with the issue of race, while another dealt with gender issues. Both segments concluded that discrimination continues to exist in areas of society such as housing, jobs, and sales service. However, in another area of the media, children's television programming increasingly has cast children of diverse ethnic and racial backgrounds.
Surveying the written press in *Time Magazine* alone, several journalists have published articles concerning such issues. Morrow (1992) addressed cultural division in American life in light of family values. Brookhiser (1992) discussed the debates that are currently raging between those who uphold multiculturalist views and those who do not by looking at the beginning of United States history. Krauthammer (1990) wrote that the inclusion in the curriculum of minorities just diverts attention away from real curriculum issues. Ehrenreich (1991) related how multiculturalism has replaced communism as the menace to society. She further stated that most people prior to today’s generation have grown up in a monoculturalistic society, therefore, having been deprived of the richness and fullness of a multicultural perspective. Finally, Gray (1991) exerted that multiculturalism exalts racial and ethnic pride at the expense of social cohesion.

Other media sources continue to write around multicultural and global issues as well. *U.S. News & World Report* (1995) published a special report concerning the new cultural America. In a media review of Christmas music, Simpson (1992) noted that the trend was to reach a more diverse audience. There has been a tremendous increase of books for children and youths based upon themes of diversity.

Politically, states are scrambling to pass laws mandating English as the official language. Ohio currently has such a bill on the Senate floor, which has already passed in the House. An article by Menand (1995) debates whether multiculturalism is a politically liberal or conservative movement.

Society’s reactions to multiculturalism and globalism have impacted various social issues. Universities have met students’ demands to accommodate
certain needs by creating multicultural centers or centers for specific cultural heritages. A recent brochure distributed by the U. S. Health Corporation (1995) in Columbus offered support groups to a wide range of diverse groups concerning health issues.

Organized religion has had a major reaction and impact on multicultural and global education. While the majority of the strong reaction comes from several small right-wing radical groups, the impact has been felt throughout the country. Some Christian fundamentalists view educators as social engineers. They are skeptical of programs that promote multicultural sensitivity (DeBrosse & Denger, 1993). Simonds (1993), the president of the National Association for Christian Educators and the Citizens for Excellence in Education, states that multiculturalism produces racial division instead of the "American melting pot ideal" (p. 13). Simonds believes that the racial division is caused by schools teaching that whites owe minorities a living, and that all whites are bigots, murderers, and rapists. He even suggests that the riot in Los Angeles several years ago was experienced due to schools teaching multicultural education for three years. Some believe that global education violates family values (Teepen, 1993). This is accomplished, they believe, by teaching for the existence of a one world government, one world army, and world currency (Simonds, 1993).

**Multiculturalism and Globalism in the School Setting**

Schools play a major role in transmitting the societal beliefs of the past and present. Schools also serve to influence the future as well as changing how the past is viewed (Ravitch, 1993). Especially in a democracy, public education
tends to reflect the values, desires, and priorities of its citizens (Stephens, 1992). Schools tend to take on the norms of a community, state, and other political forces. These norms are expressed through school board policies, media coverage, and parent and citizen responses to issues (Brandt, 1981). While it may be argued that the mission of the schools is to educate students on a common American culture (Ravitch, 1991), others hold that today's students must be educated in a world in which peoples and nations will be increasingly interconnected (Kniep, 1989). Additionally, today American schools must deal with a wide array of problems and issues such as poverty, human rights, hunger, and disease (Evans, 1987). Still, cultural values and skills in response to these problems and issues may be misunderstood as an American or American "white," response rather than along economic lines which may be more appropriate (Hanna, 1994). These misunderstandings reinforce prejudices against both minorities and majorities.

Brandt (1981) explored the trend of the occurrence of influenced norms in viewing early 20th century schools. The norms and values which dominated school life were indicative of white-collar, middle class upbringing. The Protestant work ethic prevailed in all walks of life, but was especially espoused by the schools. The students were taught, either overtly or covertly, to work hard to obtain achievement, to refrain from momentary pleasures in the pursuit of more important goals, to believe that those at the bottom of the social ladder could work their way up with enough drive and determination, to absorb as much as possible into the mainstream culture (especially for immigrants who were taught to believe in America as the great melting pot), and to be a team player. Brandt also determined that the schools of the early
20th century taught two other cultural norms that were not necessarily regarded as desirable attributes to be adopted by students. They were the values of universalism and specificity. Brandt defines the concept of universalism as students accepting being treated by others as members of a category or categories. He defines the concept of specificity as an indication of an individual’s investment of relative narrowness of personality necessary to the involvements in each area of life. Therefore, Brandt indicates that the schools facilitate society’s views which contribute to the student’s formation of self-concept. Frank (1992) further states that every student receives a message about how it feels to be in the school, and how it feels to be one’s self in the school setting.

In this country, every child is assured legal access to the public school system. That access is thought to be necessary for social and economic participation in a democratic society. Legislation such as the compulsory education laws of the 1920’s, the decision of Brown versus the Board of Education of Topeka, the Bilingual Education Acts, and Public Law 94-142 (the Education for All Handicapped Children Act) has played a crucial part in this assurance for all of America’s children and adolescents, regardless of academic potential or ethnic background. However, the shift in social justice issues now focuses upon different experiences and outcomes within the school community. In fact, case studies in various school systems have used the concepts of “merit,” “choice,” and “tradition” as legitimate and moral excuses to exclude students (Fine, 1990).

The dominant philosophy throughout education has been the liberalist view (Johnson, 1993). This view essentially held the concept of human society
as a collection of autonomous individuals who derive their identity from personal mobility within an open social system, where each person acquires property and other items of prestige according to one's own ability and motivation. Even now, in its reform style, it prevails, but not without its vocal opponents. Johnson makes the conclusion that major educational reformers used social sciences in the schools as a means to achieve a desired social change. Stephens (1992) furthers this position by stating that the social values of the overall culture dictate who will receive an education and what type of education they will receive. He also notes that these values emerge through our democratic process, which is eventually reflected in legislation. Restructured schools making the effort to be conscious of cultural and socioeconomic issues are revising curriculum in order to reach the students (Frank, 1992). While many consider global education as a decidedly new and innovative perspective in which to view the world, it is in fact a field that has grown out of a tradition which shares many assumptions with earlier reform movements (Johnson, 1993).

Nineteenth century students often learned both academics and social ideology from the textbooks found in schools. These textbooks have historically been at the center of the curriculum (Selden, 1987). Selden explored several textbooks, and identified elements of how social ideology was taught and reinforced. In a text by Redway and Hinman (cited in Selden, 1987), *National Complete Geography: Kentucky Series* (copyrighted in 1912), the message was clear in its intent to teach that the races of the world were not equal, and that the white or Caucasian race was superior. Selden concludes that the Anglo readers of this text would see these observations as self-serving
and reassuring, because of the assertion that they were from a superior racial group and that they naturally were intended to be more successful than those of other racial groups.

Selden (1987) further noted that several biology texts of the late nineteenth and early twentieth centuries reinforced hereditarian beliefs. One's existence in a low-socioeconomic group was believed to be the result of one's genes; hence, poor people begat poor people. Therefore, the social ideology that was taught was that nothing could really be done to change the situation of most people, thereby relieving many people of social responsibilities, and justifying social inequalities. The supposed scientific proof that all traits from intelligence to prostitution were inherited from one's ancestors supported the social practices of eugenics, and the restriction of marriages among those determined to be “inferior types”.

Society's beliefs and the transmission of those belief systems in the schools have travelled along many paths over the course of time. Multicultural and global education represents one medium designed to awaken those who have become relatively complacent about the basic rights that apply to all inhabitants of the United States irrespective of their ethnic, cultural, or biological characteristics (Valencia, 1992). People tend to hold perspectives about how the world operates, and from that perspective develop belief systems of how culture, mores, education, and other important information is transmitted.

Feinberg and Soltis (1992) have explored the role that school plays in society. Their conclusion is that the school's role is determined by the sociological perspective which an individual or group within a society holds.
For example, the "functionalist" perspective generally sees the school's role as the entity in which students are socialized to adapt to the economic, political, and social institutions within a society. Less visibly, this perspective serves to produce people who share the above elements, therefore being integral and vital to the continuation and functioning of a society. Feinberg and Soltis further identify socialization from this perspective as the process in which individuals are effectively molded to fit existing social practices and requirements.

The "conflict theorist" would view schools as the means by which those in power maintain their dominance in the social order. Feinberg and Soltis (1992) suggest that the conflict theorist perspective sees social institutions functioning to preserve inequalities in class relations in a society. In Future Shock, Toffler (1970) classified the educational system of the industrial age as Marxist in nature, therefore, having the lens of the conflict theorist perspective.

The third perspective which Feinberg and Soltis (1992) address is the "interpretivist" view. This particular perspective sees the school as an institution to acquire a sense of the society's way of life, with the schools being ultimately concerned with how individuals interpret and understand their social situations.

Three major philosophical positions concerning the role of schools in a culturally diverse society have been advocated (Banks, 1994; 1987a). These philosophical positions are related to the sociological perspectives addressed by Feinberg and Soltis (1992), but are narrowed to the scope of the transmission of culture within the schools. The "assimilationists" argue that
the major focus of schools should be to socialize students from diverse groups in order that they may develop the necessary attitudes, knowledge, and skills which will enable them to participate in the common national culture. This viewpoint, therefore, would require that these students would leave behind individual attachments and identifications to another cultural, ethnic, or racial group. The belief exists that if the minority culture was to be perpetuated, it would be dysfunctional in not allowing the individual to become an effective worker and citizen, but by assimilating, the individual is free of cultural restraints and is able to achieve based upon individual merit and achievement alone (Banks, 1987a).

The second philosophical viewpoint is the “cultural pluralist.” This view sees the individual as first being a member of a particular racial, ethnic, and social class group, and secondly as an individual, with opportunity being directly related to the social, educational, and economic position of an individual’s particular group. Therefore, holders of this view believe schools should help retain an individual’s ethnic, racial, or cultural identification while at the same time developing commitments from ethnic groups to strive towards social, economic, and political equity which would result in excluded groups having equality and structural inclusion into the national society (Banks, 1987a). Curriculum and materials would be written to be culture specific. Learning styles would be viewed as unique to each specific ethnic group (Banks, 1994).

A third view can be defined by two similar theories, “biculturalists” and “multiculturalists.” These theorists contend that neither of the other two philosophical views can guide curriculum in their purest forms (Banks, 1987a).
Bicultural and multicultural theorists borrow from the assimilationists and the cultural pluralists to "envision a society in which students maintain an attachment to their cultural communities but are also effective participants in the national social, economic, and civic cultures" (Banks, 1987a, p. 65). Minorities and majorities would be viewed as each having rights. The curriculum and materials would reflect respect of ethnic differences, and they would equally share the common characteristics of diverse groups (Banks, 1994).

A fourth philosophical position concerning the role of schools in a culturally diverse society is presented and criticized by Ravitch (1993). She classifies this viewpoint as "particularism." The basic belief and practice of particularism is that the concept of multiculturalism has been narrowed to create teaching and learning environments which totally immerse students in a particular ethnic curriculum which is based upon the specific heritage of the students. For example, classrooms may be set up to educate students from an Afrocentric view only, believing that African-American students will excel only if they have positive role models from their own heritage. Another example explores Mexican-American students being immersed in learning Mayan mathematics, the Mayan calendar system, and Mayan astronomy in order to attract these students to math and science. The reasoning is that if students are taught that the Europeans were latecomers in the discovery of great ideas and the culture from which they came was in the forefront, then the education of these subjects would have more meaning to these students. Ravitch's criticism is that the majority of students in the United States are no longer from one pure culture unless they are recent immigrants. Many African-Americans have a
Native-American heritage or a European-American heritage as well. Many European-Americans come from several very distinct European backgrounds, as well as having possible Native-American, Asian-American, Jewish, Middle-Eastern, or African-American heritage. Therefore, Ravitch suggests the emphasis of schools should stay focused on multiculturalism rather than on particularism.

A current debate between the multiculturalists and those who propose antiracist education has caused educators to scrutinize the differences and similarities of these approaches (Leicester, 1992). The factors typically separating these two are varied, ranging from basic ideology to strategies for change. Generally, multicultural education advocates a more liberal, reformist point of view for incremental change, as opposed to the radical, homogeneous influences for implementing change sought by antiracist education. Multicultural education typically teaches the value for freedom of individualist thought and action, while antiracist education concentrates on liberation justice for oppressed groups. The focus of change for multicultural education is the school, with an emphasis on removing barriers to facilitate equal opportunities for all students regardless of race, gender, culture, religion, or socioeconomic background. In contrast, the focus of change for antiracist education is the wider political structure. The emphasis for this approach is more militant in its delivery, an attitude of the ends justifying the means, hoping to result in transforming discrimination in order to promote equal opportunities for minority ethnic groups and women.

Another role of the school may be to facilitate awareness of culturally diverse groups, concepts, and ideas to those students who reside in culturally
similar environments. Understanding that all people, groups, and concepts are interdependent, may result not only in a better understanding of others, but of oneself, as well. A district in Iowa, primarily a homogenous community with just a fraction of diversity, has made the commitment because of the belief that multicultural and global education is more than just a change of curriculum or of activities. It is a change in perspective and vision of the world, and the interconnectiveness that each student will encounter (DeKock & Paul, 1989).

The debate over the different roles and purposes of schools can be seen in other ways as well. Changing perspectives require revising the aim of education, and then responding by changing programming (Ornstein, 1985). Experts frequently have changed curricular foci in the past to become more in line with the views of a particular group of citizens. As perspectives have modified or shifts in society’s perspectives have occurred, curricula generally have reflected those changes (Selden, 1987), even though major conflicts have most likely been a part of the process of that change (Toffler, 1970; Levine & Havighurst, 1989). Special education as it is known today is a prime example of shifts in society’s perspectives resulting in changes in the school curricula. Laycock (1954) was one of a multitude of educators calling for parents and educators to aid in securing public and community acceptance of exceptional children. He advocated that the students be guaranteed the right to develop their potential. In Ohio, various special programs were instituted as a result of parents and communities changing perspectives of a student’s right to a curriculum that was designed to meet differing needs (Ohio Department of Education, 1986). Today, teachers and administrators must be part of the
process of conflict and change, and assume a major responsibility in
developing educational aims (Ornstein, 1985).

Perspectives continue to influence our schools. Selden (1987) states that
once again academic and social values are the center of attention in our
society, and while some improvements are being made, there are still areas to
be examined. In fact, after more than a decade, multicultural and global
education are still a segregated part of teacher education programs (Garcia &
Pugh, 1992), even though restructured schools are making an effort to be
concious of cultural and socioeconomic diversity (Frank, 1992). Selden (1987)
suggests that it is essential for educators to be in a position to help the public
differentiate between teaching about an issue or custom, and teaching how to
embrace or believe in an issue or custom. Hence, it could be concluded that
Selden advocates a shift in perspective in order to bring about reform in
curriculum. Toffler (1990) concludes that the way society deals with
education will increasingly effect social justice and freedom.

Multicultural education and global education share many of the same
misconceptions. One of the difficulties in examining multiculturalism or
globalism in education is that they can be viewed in a variety of ways. Some
of these ways are incomplete and most likely preferential, appeasing, and
evasive which avoids real issues (Garcia & Pugh, 1992). They note the
following as more common ways of incomplete conceptualization of
multicultural and global issues:

- incorporating into the curriculum the historical and educational
  experiences of a particular minority group or of all minorities,
• including in the curriculum a local or regional minority perspective, usually of a major group,
• portraying minority groups as heroic or martyred which is dealt with in the curriculum as compensatory, or
• focusing on international issues rather than on ethnic, racial, and other cultural groups in the United States (p. 215).

Multicultural and global education have also faced many controversies. Hilliard (1992) notes that many groups are calling the emphasis on diversity as a means of "disuniting" the United States. He relates the fear as reminiscent of the thinking of white supremacists during the immigration influx of the 1920's. In fact, Banks (1991) states,

> The fact that multiculturalists want to reformulate and transform the Western canon, not to purge the curriculum of the West, is absent from most of the writings of the Western traditionalists (p. 34).

Banks (1994) indicated that heated debates have occurred, especially in the popular press. Often this debate has obscured the theory, research, and developing consensus among specialists concerning the aims, nature, and scope of the field. This debate questions the extent to which the histories and cultures of women and people of color should be incorporated into the study of Western civilization.

Schukar (1993) notes three challenges that have exemplified the types of controversy over the last several years. In 1986, the Region VIII Office of the United States Department of Education in Denver, Colorado released a report criticizing themes, topics, and perspectives of global education. Within months, this controversy spread throughout the country, with the major
criticisms being ultraliberal views contained in teaching materials which had existed and been used for 25 years. G. L. Cunningham (cited in Schukar, 1993) summarized the major flaws of global education as a movement striving to replace conventional morality with an eclectic, mystical ethos concocted to ultimately turn students into activists. Phyllis Schlafly (1986), writing in her syndicated column, described global education as an attempt to censor content about American history, culture, government, the constitution, and national heroes. She accused global education of eliminating patriotism, promoting moral equivalence, imposing particular world views, and brainwashing teachers to use techniques of indoctrination. The public criticisms caused the considerations of a wider range of views of politically sensitive topics, resulting in increased evaluations of curriculum materials and a greater participation of persons from diverse political persuasions.

In 1988, the Minnesota Global Education Coalition was publicly criticized for the manner in which it presented Central American issues. They were accused of indoctrinating and exploiting students through a leftist Central American educational organization. The proceedings of this controversy caused the coalition to implement a more thorough evaluation of workshop program designs, a more careful review of resource center materials, and discontinuation of program funding (Schukar, 1993).

The third challenge that Schukar (1993) cites was a 1991 challenge to the Iowa Department of Education. Members of fundamendalist Christian groups, parents, and members of agricultural communities and organizations criticized a 1,500-lesson resource and activity book compiled by a statewide education task force. Major contentions were that there was a lack of balanced
views in state developed curriculum materials. After statewide hearings over materials and global education in general, Iowa emerged with a stronger, more inclusive global education.

Need and Rationale

Today’s students are the first in history to learn of world events and international crisis at the same time as our world leaders, just as they are happening (Delisle, 1992). Therefore, with students receiving raw, undigested material (Delisle, 1992), it becomes increasingly important for the school curriculum to be sensitive to the need for student instruction, guidance, and processing in the information they are obtaining. Otherwise, these students will be left to consider the ramifications of these occurrences. While students may be able to intellectually understand what has happened, they at least need a place and an emotionally accepting procedure which will allow them to express themselves.

Gifted students are particularly in need of sensitivity within the school curriculum. They receive information about world events and international crises with an added layer of need to process the information thoroughly. Studies of characteristics of gifted students indicate that these students are more attuned to problems and issues that arise out of injustices, poverty, and other such situations. This is due to their increased sense of responsibility, high degree of empathy, highly developed depth of emotion, and a need to feel that they can effect change (Dabrowski & Piechowski, cited in Bireley & Genshaft, 1991; Frey, 1991; Genshaft & Broyles, 1991; Schmitz & Galbraith, 1985; Silverman, 1993; Swassing, 1991; Yong, 1994).
The need for this study was determined by the increasing drive to incorporate multicultural and global issues into school curriculum. King (1992) noted that the past ways of teaching multicultural and global education will eventually merge as encompassing unit. An example of this is the Model Competency-Based Language Arts Program, 1992 developed by the Ohio Department of Education. Out of the ten program goals written by the committee, two of them are specific to global and multicultural instruction:

- The program will enable learners to understand, accept, and appreciate cultural diversity through a great variety of reading and language experiences.
- The program will enable learners to imagine and value worlds other than their own (p.10).

Likewise, the working draft of the Social Studies: Ohio’s Model Competency-Based Program (in process) that is being developed by the Ohio Department of Education includes “People in Societies” and “World Interactions” as two of the six strands that are present in all areas of the curriculum. Understanding America within the framework of the larger world is a major focus in this document.

Educators have determined that one of the most important aspects of instruction is the relationship between students and teachers (Runco & Sakamoto, 1993). Therefore, the instructional process of any subject area becomes vital in understanding what beliefs or concepts are being transmitted from teachers to students. Garcia (1984) concurs that most teachers are not extremists that are out to create a white, middle-class, male dominated society, nor are they consciously inflicting their values and prejudices on unsuspecting
students. Still, discrimination and messages against the poor, females, and ethnic and racial minorities persist in today's classrooms (Garcia, 1984).

There are numerous materials for the teacher's use in the classroom. Many are designed to be used to provide general exposure, which may result in perpetuating stereotypes, as noted in the literature review. Studies are needed to define the working paradigm or paradigms which drives curricular decisions and instructional interactions. One step in beginning that monumental process would be to determine if the belief in the need for multicultural and global education is shared by teachers and curriculum experts alike. The second step would be to determine if the teachers are providing appropriate instruction. Understanding the relationship between those who hold the belief that the content should be taught, and those who self-reportedly infuse the practice into the curriculum, together with the collected demographic data, would be helpful in beginning to determine how curriculum changes may affect the students, and if it is not being taught, what factors constitute some of the differences in teaching these issues.

**Problem Statement**

The purpose of this study was to examine the differences in elementary teachers' beliefs about multicultural and global issues and their self-reported practices of infusing multicultural and global issues into the curriculum. Therefore, the research hypothesis in this study was that there would be a statistically significant difference between multicultural beliefs and practices of infusing multicultural issues into the curriculum.
Based upon a review of the literature, several questions emerged. Therefore, the design of the study needed to include a variety of data comparisons in order to highlight the data features. This provided a format to consistently measure across specific issues and explore potential statistical significances.

A pilot study was necessary in order to determine if the items on the Multicultural Beliefs and Practices instrument were not stated in such a way as to cause the respondents to answer in a socially desirable manner. In other words, it needed to be determined that the items on the instrument used in the study was answered as honestly as possible. A low correlation between both of the individual subscores and the score of the Social Desirability Scale would indicate that the respondents were not answering in a socially desirable manner. Therefore, the research questions for the pilot study were:

1. Is there a correlation between the beliefs of teachers and the Social Desirability Scale?
2. Is there a correlation between the reported practice of multicultural and global issues and the Social Desirability Scale?

The primary study was designed to determine differences between multicultural and global beliefs, and multicultural and global practices in the classroom. The instrument used was the Multicultural Beliefs and Practices instrument, which also determined categories of selected demographic data. The research questions for the primary study were:

1. Is there a significant difference (p < .05) between what teachers' purport to believe about multicultural and global issues and their reported practices of these issues in the classroom?
2. Is there a significant difference (p < .05) between beliefs and practices in the classroom when considering teachers’ ages?

3. Is there a significant difference (p < .05) between beliefs and practices in the classroom when considering teachers’ overall years of experience?

4. Is there a significant difference (p < .05) between beliefs and practices in the classroom when considering teachers’ current teaching position?

5. Is there a significant difference (p < .05) between beliefs and practices in the classroom when considering teachers’ level of education?

6. Is there a significant difference (p < .05) between beliefs and practices in the classroom when considering teachers’ areas of educational certification/validation?

7. Is there a significant difference (p < .05) between beliefs and practices in the classroom when considering teachers’ status concerning specified clusters of gifted and talented students in their classrooms?

8. Is there a significant difference (p < .05) between beliefs and practices in the classroom when considering ethnic diversity within the classroom?
Definition of Terms

The following definitions will be used during the course of this study:

• Cross-cultural experience: an experience with another culture, race, religion, or ethnic group which a person has that is not typical to that individual's own culture;

• Cultural pluralism: emphasis on ethnic group diversity (Tesconi, 1984);

• Cultures: customs, beliefs, and traditions which are the basis from which a group of people live their lives; every person is a participant in a culture and a product of a particular culture (Wax, 1993);

• Curriculum: the course of study, or expected material which is to be taught to students within the school setting;

• Curriculum infusion: integrating material and strategies from an alternative perspective into the existing course of study;

• Ethnic: relating to an individual's background of origin, such as European or Pacific Islander;

• Gifted students: any child who is of legal school age and is superior in one or more of the following types of ability: superior cognitive ability, specific academic ability, creative thinking ability, or visual and/or performing arts ability (Ohio Department of Education, 1984);

• Global issues: issues concerned with the world in general, and with the interconnectedness of world issues in particular;
• Instructional strategies: methods used within a classroom setting to transmit knowledge, concepts, values, belief systems, and other information important to specified content;

• Locus of control: determining the level of self-responsibility felt for one's own actions; thus, a high locus of control indicates feeling a high degree of responsibility and a low locus of control indicates feeling a low degree of responsibility (Yong, 1994);

• Multicultural education: education which addresses diversity from several perspectives, in all its forms including, but not limited to, race, age, gender, regionalism, and socioeconomic level (Tesconi, 1984);

• Multiculturalism: 1) belief that events and concepts of a society can be viewed from alternative perspectives based upon racial, ethnic, cultural, and religious backgrounds; 2) refers to a teaching approach that fosters students' awareness of the diversity of peoples and cultures and their many different ways of viewing the world (Staff, 1994);

• Political correctness: answering or behaving in a way which seems to be the general belief system of the masses, whether actually holding the belief or not;

• Prejudice: holding beliefs about or behaving towards a group or groups of people based upon stereotypes, physical attributes, or misconception without attempting to see attributes of individual's within those groups;
• **Racial**: relating to an individual’s race, such as Caucasiod or Negroid; and

• **Racism**: the act of discriminating against a group of people by denying them such things as housing, jobs, or education solely based upon race, religion, or ethnicity.

**Limitations**

This study was designed to obtain information to determine if there existed a significant difference when comparing the beliefs of teachers concerning multicultural and global issues, and their self-reported practice of infusing these issues into the existing curriculum. While this study provided valuable insight into how teachers in west central Ohio view themselves, only by actually observing each teacher in a systematic manner, would the actual level of curricular infusion be accurately reported. In addition, the beliefs and practices of teachers in west central Ohio may not be generalizable to teachers in other parts of Ohio or the United States.

This study was designed to collect data from teachers in predominately white districts where diversity was just beginning to be a part of the demographics. However, a more comprehensive study including additional subjects from similar districts, as well as subjects from more diverse districts would have enhanced the results by having a greater number in the selected demographic categories.

Demographic information which was collected identified some of the characteristics of those who hold certain beliefs. However, there were numerous demographics which could have had an impact on beliefs, but were
eliminated for various reasons. Some of these other demographics that would probably yield valuable insight but were eliminated for this particular study were religion; amount of travel outside of one’s state, country, and/or continent; and socioeconomic level of family. For this specific study, these particular demographics were determined to be too complex to categorize for analysis.

An additional limitation was the sample size which was available for analysis. Even though all elementary teachers in the Darke County Local Schools were given a questionnaire, there were only 85 possible respondents. Additionally, only 58.82% of those teachers responded to the questionnaire. The study would have yielded more generalizable results with a larger sample population.
CHAPTER II

REVIEW OF THE LITERATURE

Only by being true to the full growth of all individuals who make it up can society by any chance be true to itself (Dewey, 1929).

The idea of including multicultural and global education as part of the regular school curriculum is somewhat controversial. While the focus to achieve this curriculum goal is widespread, attempts to keep multicultural and global education out of the schools are also emerging with great force. The debate as to exactly what is meant by these concepts will continue for sometime, as society attempts to understand the changes it is undergoing. However, Osborne (1983) states that:

...curriculum development educators who are willing to reconceptualize, to deny old categories of describing the world’s people, have the opportunity to interpret diversity of cultures and experiences, so that children learn from and appreciate their own cultures, while at the same time affirming and learning the cultures of other people (p. 4).

The literature which exists is varied as to its content and purpose, reflecting the changes society is attempting to understand. Therefore, this literature review is divided into two major topic areas. These two areas are:
- elementary and gifted teachers' basic awareness of multicultural and global issues, and their indication of techniques used to infuse the curriculum; and
- gifted and talented students' level of perception and awareness of multicultural and global issues and problems, and reasons these issues need to be a part of the curriculum.

**Multicultural and Global Issues**

In a synthesis of the research literature, Evans (1987) concluded that students should be given the opportunity to study other cultures within a framework that encouraged pride in the cultural heritage and upbringing in those various cultures. In doing so, students are then less likely to develop the dichotomy of "us" and "them." These studies conducted in this manner also tend to reduce students' attitudes which promote stereotypes. In addition, the earlier other cultures are taught, the more likely the students will maintain positive perceptions of the differences between cultures.

The examination of educational equity must include a survey of teachers' attitudes, teachers' feeling of comfort and preparedness, and classroom practices. Weil (1993) suggests that many teachers often bring their own sociocentric and egocentric attitudes to the lessons of the classroom. These attitudes may interfere with the decisions that these teachers may make concerning the focus of the content to be taught, which may inhibit the learning process. Even if teachers are aware of the diversity of cultural histories which may exist in their classrooms, they may feel unprepared and uncomfortable in creating lessons which take into account a multicentric view
In addition, widespread classroom practices often fail to provide ample time for all the diverse perspectives that exist for a particular issue.

King (1992) diagrammed multicultural and global education curricular practices using an historical perspective (see Figure 1). She indicates that both multicultural and global education have evolved to the present and future practice of one unifying concept. The unifying concept also includes gender education according to King.

![Figure 1. Historical and future directions for multicultural and global education (King, 1992, p. 239)]
In a Midwestern study conducted by Wright and Van Decar (1990), results indicated that teachers were able to identify goals and needs for multicultural and global understanding, but tended to be unsure about the procedures they would use to implement them within their classrooms. The authors found that teachers were exposed to information regarding these needs, but not necessarily ways to include them in the curriculum. Another finding of the authors was that teachers were generally unable to see how many of the subject areas they taught could be studied from an international perspective, possibly resulting from the teachers' self-reported lack of interdisciplinary teaching experience. Some of the other factors that appeared to influence the teachers' responses were living in areas where few encounters with other cultures occurred and limited traveling which offered only brief exposure to other lifestyles. This led the authors to conclude that the teachers' "own homogeneous backgrounds interfered with their ability to see themselves within the context of an ethnically diverse nation and world" (p. 4).

In a study conducted to determine multicultural beliefs and confidence for working with and understanding different multicultural groups, Reiff and Cannella (1992) believed that self-awareness would provide preservice teachers with a more realistic personal understanding of how their belief system would impact their teaching of students. The researchers felt that all teachers bring to the classroom four general attitudes or beliefs: cultural perspectives, biases, prejudices, and misconceptions. The researchers further believed that conceptual level, a construct that describes the complexity of development and flexibility in the thinking of an individual (Hunt, 1992, cited in Reiff & Cannella), were associated with positive or negative beliefs of
multiculturalism. Their results indicated that preservice teachers with a high conceptual level held both positive beliefs about multiculturalism and a high confidence level for working with and understanding students from diverse backgrounds.

In a program module designed by Slade and Conoley (1989), participants involved in the multicultural module were evaluated to determine if a change in attitude had occurred due to the training. The trainers held the belief that if preservice teachers were sensitized to differences in individuals that are attributable to culture or ethnicity, then they would become more accepting of the cultural diversity of schools in the United States.

In the Kamehameha Elementary Education Program (KEEP) study conducted by Jordan (1985), early results indicated that sensitizing teachers and administrators to the needs and differences was not enough to obtain curricular changes. The educators could intellectually understand the needs, but were unable to transform that need into daily lesson plans and instructional changes or adaptations. The process of change was much slower. An attitude of "least change" was adopted, which in essence meant that minor changes were incrementally made to accommodate the diverse needs of students. As the teachers began to see the need for the adjustments and could see the results of these small changes, then their belief systems in the need for the adaptations increased and the results accelerated.

Beckum and Dasho (1981) conducted studies on the classroom practices of teachers in newly desegregated or newly multiethnic school districts. This study was to provide a research base for staff development training. The schools had initiated magnet programs with two formats. One had an
extended learning program for gifted children, and the other was a back to basics program. Ethnographic research methods plus self-reports by the seven elementary teachers in the study were used to collect data. The findings indicated a low priority of inservice training in school districts, the non-involvement of the principals, and difficulties faced by the teachers in achieving their needs in multicultural education methods. The researchers concluded that since the proportion of minority students is increasing, schools must review the components of a successful multiethnic school environment and address issues that have thus far been avoided.

Banks (1987b) indicates that when teachers try to infuse fragmented ethnic content into the curriculum, it reinforces the idea that ethnic minorities are not integral parts of United States society, and subsequently trivializes ethnic cultures. Therefore, he believes superficial teaching about these issues may do more harm than good. Misconceptions and misinformation about ethnic and cultural groups may lead to teaching that leads to stereotyping, such as lessons that teach only about foods of a culture with the assumption that all people in that culture eat only those foods (Banks, 1987b). To teach about these groups accurately, teachers must assist students to understand that ethnic cultures are dynamic, complex, and ever changing within a society, involving tension and alternating imbalances which evoke reactions and further disturbances (Banks, 1987b; Garcia & Pugh, 1992). Education must be concerned with a balance between preserving the values and ideals of a society and transforming that society toward the fulfillment of those same ideals and values, keeping in mind that multiculturalism is our national reality (Garcia & Pugh, 1992).
Related Characteristics of Gifted and Talented Students

Students who possess gifts and talents in various areas have an increased need to address multicultural and global concerns. "Adolescence is a period when ideas about the world and their effect on the individual are crystallized" (Baldwin, 1991, p. 231). Passow (1988) argues this point from the view that if these students are sensitized to understand and care about world issues, they may devote themselves to developing their specialized gifts and talents in order to contribute to the resolution of these social problems. He further states that these students must be educated to look at futures education, both in being able to envision all possible futures and identify preferable futures. Delisle (1992) furthers this argument by stating that through such instruction, able students will be much better equipped to use their creative talents toward the resolution of these global issues. A document prepared by the Ohio Department of Education (1991) states that gifted students must be prepared to be contributing members of society. Silverman (1988) also indicates that it is necessary that attention be given to provide gifted and talented students curricular experiences in the affective realm.

Yong (1994) states that the body of literature reveals a lack of empirical research on self-concepts and locus of control of gifted populations. Still, the literature maintains a consistent profile of characteristics common to gifted and talented students. Gifted students tend to have an acute sense of justice (Roeper, 1988). They tend to be questioners, keen observers, and logical thinkers who notice and challenge inequities, unfairness, and double standards (Yong, 1994; Swassing, 1991; Roeper, 1988; Schmitz & Galbraith, 1985) as well as being cognizant of the world in which they live (Delisle, 1992).
They may possess a higher sensitivity to the environment, have a greater openness to experience, a high degree of empathy, a sense of responsibility for redressing social, political and economic injustices, a highly developed depth of emotion, and a need to feel a sense of empowerment to effect change in personal, social, and political issues (Dabrowski & Piechowski, cited in Bireley & Genshaft, 1991; Frey, 1991; Genshaft & Broyles, 1991; Schmitz & Galbraith, 1985; Silverman, 1993; Swassing, 1991; Yong, 1994). Because of these qualities, these students notice world hunger, racial inequality, and lack of peace, just to name a few. In fact, Galbraith (1983) found during interviews with gifted and talented students one of the “Eight Great Gripes of Gifted Kids” was “We worry about world problems and feel helpless to do anything about them.” Roeper (1988) states that curriculum in the past has not accomplished much in the way of supporting the concerns these students possess. When this awareness is not recognized as valid, these students can exhibit concern, anxiety, fear, or helplessness (Delisle, 1992).

Schmitz and Galbraith (1985) describe activities and strategies that deal with students’ worry about world problems and the students’ subsequent helplessness. They indicate that the educators’ role is to emphasize individual efforts, as well as presenting a world that is both positive and negative. The authors believe that sometimes gifted students become so involved with the problems, that they are blind to positive developments.

Baldwin (1991) goes a step further than just teaching for world understanding in her belief that it is the educator’s role to reduce racism in order that those who are culturally different can reach full potential. She further states that those who work with gifted youths must not make
assumptions about an entire group of people. Educators who do, make compromises to students as well as to the perpetuation of stereotypes. Teachers should be encouraged to engage in personal readings about a variety of ethnic and cultural groups, moving on to studying the curriculum development process (Baldwin, 1991).

Baum (1993) challenges the field of gifted education to critically examine its policies and practices in regard to how well they support or contradict educational equity and multicultural reasoning and understanding. She further states that in order to accomplish this examination, evaluation systems must be in place to look at definitions of giftedness, identification practices, curriculum and instructional strategies. Each of these systems needs to have the connection with multicultural perspectives if the services for gifted and talented is to be effective.
CHAPTER III

PROCEDURES

Significantly, education is no longer merely a priority for parents, teachers, and a handful of education reformers, but for the advanced sectors of business as well, since its leaders increasingly recognize the connection between education and global competitiveness (Toffler, 1990, p. 361).

Research Design

The research design for this study was ex post facto research or - as it is also known - causal-comparative research (Gay, 1987). This type of research attempts to determine the reason for existing differences in the behavior or status of groups of individuals without manipulating the independent variable.

A mailed exploratory survey questionnaire was designed to obtain self-reported beliefs and practices (Fowler, 1988) of elementary teachers. This instrument also was used to identify ten selected demographic data. These teachers were chosen as representative of elementary teachers in western Ohio. They responded anonymously to this instrument. The measures were interval responses, therefore, statistical analyses could be performed upon the data.
The research in this study was conducted in five major stages. The first stage entailed the collection and compilation of the emerging curricular and societal issues involving global and multicultural education. The issues in the first stage involved three primary foci. The first focus was on society's perception of multicultural and global issues as they relate to society as a whole and to education in particular. It also reviewed the various sociological perspectives which individuals or groups in a society may hold, as well as the philosophical positions of schools in a culturally diverse society.

The second focus in the first stage explored teachers' attitudes concerning awareness, beliefs, practices, and preparedness. It also reviewed curricula that provided the awareness of alternative views, concepts, and experiences, especially in the education of those students in traditionally non-diverse areas.

The final focus in the first stage was the review of issues concerning gifted and talented students. Studies of characteristics of the gifted and talented were reviewed as well. These characteristics that were generally possessed by the gifted population were examined as they related to multicultural and global education.

The second stage involved the selection and construction of the instruments for collecting data on the pilot group and the primary group. Based upon the literature review found in Chapter II, two major strands emerged which served as the focus of study, and which served as the basis of the construction of the questionnaire instrument. They were:

1. general beliefs about multicultural and global issues, and
2. self-reported level of infusing the curriculum with multicultural and global issue.
Three existing instruments concerning beliefs and practices of multicultural education emerged from the literature review (Slade & Conoley, 1989; Reiff & Cannella, 1992). These instruments were reviewed to discern commonalities and differences. Concepts that appeared on all three instruments were adapted and written as items for the instrument in this study. Additionally, other areas, such as religious differences, that emerged from the literature review were incorporated into the questionnaire as items [see Figure 15 in Appendix B].

The newly constructed instrument was referred to as the Multicultural Beliefs and Practices Instrument. Once the construction was complete, certain items were determined to be reverse scored [see Figure 16 in Appendix C]. Therefore, a high score indicated high multicultural beliefs or practices, while a low score indicated low beliefs or practices.

The first page of the Multicultural Beliefs and Practices instrument was designed to obtain other pertinent information as well. Demographic data in ten areas included:

- overall years of teaching experience,
- years of teaching experience in current position,
- level of education attained,
- area(s) of educational certification/validation (i.e., elementary, specific learning disabilities or developmentally handicapped, gifted and talented education, supervision, principalship, global education, and/or social studies education),
- gender,
- age,
• ethnicity, race, or cultural group(s) origin,
• grade level currently taught,
• designation of whether or not a specified gifted cluster exists within their current classroom situation, and
• designation of ethnic, racial, and cultural students within their classroom situations.

During the pilot study, an additional instrument was administered to determine whether respondents answered because it was the “politically correct” (Garcia & Pugh, 1992) or socially acceptable way to respond. The Social Desirability Scale (Crowne & Marlowe, 1960) was used because it was designed to obtain a correlational index with the two sections of the survey instrument. The results of this correlation helped determine changes that needed to be made in the Multicultural Beliefs and Practices instrument.

The third stage was conducting a pilot study. This was done initially to determine whether the items on the instruments yielded responses that were socially desirable or politically correct. During this study, the subjects were first through sixth grade teachers from two elementary school buildings in western Ohio. The pilot study was analyzed by correlating the results of the Beliefs Subtest of the Multicultural Beliefs and Practices Instrument to the Social Desirability Scale, and the Practice Subtest of the Multicultural Beliefs and Practices Instrument to the Social Desirability Scale to determine the usefulness of the designed questionnaire.

The fourth stage was the collection of data for the primary study. This was conducted to determine the relationship between beliefs and practices, as well as significant differences when factoring in the effects of the demographic
data. The subjects for the primary study were teachers from the six local school districts in a county in west central Ohio.

The fifth and final stage was the analyses of the collected data. The primary study established a group profile, and was analyzed using a nonindependent student's $t$-test to assess an overall significant differences of the main effects. A Contrast Model Multivariate Analysis of Variance (MANOVA) was used to determine statistical significance by analyzing the demographic data with the Belief Subtest score and the Practice Subtest score.

The Pilot Study

Sample Population

The sample for the pilot study was obtained from elementary teachers in regular classrooms and resource rooms. Two local school districts in rural southwest and west central Ohio participated. Field testing was conducted at Graham South Elementary School in the Graham Local Schools and Hopewell Elementary School in the Lakota Local Schools. 25 possible respondents received the two survey instruments. 23 respondents returned the instruments, thereby having a return rate of 92%. One set of returns was unusable; therefore, the analyses were based upon 22 respondents which was 88% of the sample population.

While both of the districts identify gifted students in accordance with Ohio law, the students were not always provided with services. Both districts in the pilot study served a portion of their identified students in at least one specified instructional setting. The instructional settings were varied. Pull-
out programs were utilized in both of the districts for some of the identified students. This instructional setting removed the identified gifted and talented student from the regular classroom and provided instruction for a specified time period each week. These districts also utilized a variety of programs or methods which served the gifted and talented in the regular classroom.

**Measurement of the Variables: Survey Instrumentation**

The Multicultural Beliefs and Practices survey instrument that was utilized in this study was a Likert-type seven point scale. It was developed by adapting items from three other instruments. The instruments were The Multicultural Self-Report Inventory (Slade & Conoley, 1989), The Multicultural Beliefs Instrument (Reiff and Cannella, 1992), and another instrument designed and adapted by Reiff and Cannella (1992). Each of these instruments were compared for their similarities, and contrasted for differences. Items were then selected to cover the common issues which emerged through these instruments, and issues which were determined to be important characteristics of a competent multicultural and global education in the review of the literature [see Figure 15 in Appendix B]. Language was modified to be more inclusive of diverse groups. Additional items were added by the researcher in order to provide reverse opportunities to respond to issues and to obtain information concerning areas contained in the literature that were not reflected in the three instruments.

The instrument had 45 items to which the sample population was asked to respond. The first 29 items measured general beliefs about multicultural and global issues. The last 16 items (items #30-#45) measured self-reported
practices of multicultural and global issues as they were infused into the classroom curriculum [see Appendix A].

In the pilot study, an additional instrument was used. The Social Desirability Scale (Crowne & Marlowe, 1960; see Appendix D) was a 33 item instrument adapted to use a four point Likert-type scale which asked respondents to indicate items ranging from true to false. This instrument was used to determine the probability of the items on the Multicultural Beliefs and Practices instrument being designed to obtain responses which were socially acceptable. The lack of correlation of the results of both instruments in the pilot study indicated that no item changes were needed on the Multicultural Beliefs and Practices instrument.

**Method of Survey Administration**

The survey questionnaires were distributed in the teachers' mailboxes in their individual schools. The Multicultural Beliefs and Practices Instrument and Social Desirability Scale were distributed with a cover letter explaining the purpose of the study and containing instructions for completion. The two instruments were placed randomly into a 6 x 9 inch manila envelope in order to discourage any particular order in which the survey instruments were completed. The teachers were given at least one week to complete the instrument. The surveys were collected in the office of each building. A designated teacher collected the returned instruments from each building and mailed them to the researcher.

The survey instrument was designed to provide the respondents with complete anonymity. The returned responses were numbered randomly, in
order that no connection to a specific school district could be made. The response sheets were tracked using the assigned respondent number.

Analysis of Data

The pilot study data were analyzed by using the two pilot research questions posed in Chapter I:

1. Is there a correlation between the beliefs of teachers and the Social Desirability Scale?

2. Is there a correlation between the reported practice of multicultural and global issues and the Social Desirability Scale?

Since the data obtained were interval data, both questions were correlated using a Pearson product-moment correlation to determine the coefficient. The Pearson product-moment correlation takes into account each and every score in both distributions and is the most stable measure of correlation (Gay, 1987). This procedure revealed a low correlation between the Beliefs subscores and the Social Desirability Scale scores, $r(20) = .17, p < .05$. Likewise, the correlation between the Practices subscores and the Social Desirability Scale scores revealed a low relationship, $r(20) = .07, p < .05$. These correlational coefficients indicated that the likelihood was significant that the subjects responded to the Multicultural Beliefs and Practices Instrument without concern for socially correct answers (Crowne & Marlowe, 1960).
**Preliminary Findings**

The respondents were asked to indicate several characteristics which helped to define the demographics of the study. Figure 2 displays their gender, age category, and category for the number of overall years of experience. Most of the respondents were female teachers with over 10 years of experience. Additionally, the majority of the teachers were over 40 years of age.

Figure 3 charts the respondents' current category of grade level taught and the level of education the respondents had completed. The majority held masters' degrees and taught at the primary level.

Figure 4 displays the categories of the respondents' certifications, whether or not the respondents had gifted clusters within their classroom, and the ethnic diversity present in the respondents' classrooms. An overwhelming majority held only elementary certification. Most did not have a specified cluster of gifted students within the classroom. Additionally, most respondents had classes that consisted of only European-Americans or whites.

The respondents were instructed to complete the Multicultural Beliefs and Practices Survey Instrument as honestly as possible. The instrument was divided into two sections, therefore, yielding two scores: (1) Beliefs score and (2) Practices score. These two scores from each respondent were the basis of the data analyses.
Figure 2  Bar graphs showing percentages of selected demographic data: Gender, Age, and Overall Years of Experience of Respondents

Figure 3  Bar graphs showing percentages of selected demographic data: Grade Level Taught and Education of Respondents
Using the two pilot research questions posed in Chapter I, the data were analyzed to determine the correlation between the beliefs of teachers and the Social Desirability Scale and between the reported practice of multicultural and global issues and the Social Desirability Scale.

Since the data obtained were interval data, both questions were correlated using a Pearson product-moment correlation to determine the coefficient. The Pearson product-moment correlation takes into account each and every score in both distributions and is the most stable measure of correlation (Gay, 1987). This procedure revealed a low correlation between the Beliefs subscores and the Social Desirability Scale scores, \( r(20) = .17, p < .05 \). Likewise, the correlation between the Practices subscores and the Social Desirability Scale scores revealed a low relationship, \( r(20) = .07, p < .05 \). These correlational coefficients indicated that the likelihood was significant that the subjects...
responded to the Multicultural Beliefs and Practices Instrument without concern for socially correct answers (Crowne & Marlowe, 1960).

A factor analysis was also conducted on the data obtained in the pilot study. This analysis indicated that the instrument was unified.

The Primary Study

Sample Population

The intended population was elementary regular and gifted teachers, since they perhaps educate students prior to their ideas about the world becoming crystallized (Baldwin, 1991). Therefore, the sample population in the primary study consisted of first through sixth grade elementary teachers, as well as teachers of the gifted and learning disabled (using LD teachers was due to inclusionary classrooms), in several districts in west central Ohio. Surveying teachers in the setting of the elementary schools was chosen rather than the easier method of collecting data at the university in graduate classes. The primary reason for this decision was the belief that a greater variance in the beliefs and practices of teachers may exist in the school setting, because it could be determined that teachers who choose to receive additional coursework may be more open to differences in general. Therefore, the districts and schools that participated in the study were: (1) Ansonia Local Schools: Ansonia Elementary; (2) Arcanum-Butler Local Schools: Arcanum-Butler Elementary; (3) Bradford Exempted Village Schools: Bradford Elementary; (4) Franklin-Monroe Local Schools: Franklin-Monroe Elementary; (5) Mississinawa Valley Local Schools: Mississinawa Valley Elementary; and
(6) Tri-Village Local Schools: Tri-Village Elementary. These schools were chosen because they were representative of the several types of services provided to gifted and talented students throughout Ohio.

The population consisted of six elementary schools with 85 possible respondents. Sixth grade teachers were included only if they were in an elementary setting. Those in middle school settings were omitted due to the difference in the management of curriculum and subject areas.

While all of the districts identify gifted students in accordance with Ohio law, the students were not always provided with services. All districts in Darke County served a portion of their identified students in at least one specified instructional setting. The instructional settings were varied. Pull-out programs were utilized in several of the districts. This instructional setting removed the identified gifted and talented student from the regular classroom and provided instruction for a specified time period each week. Many of the districts utilized a variety of programs or methods which served the gifted and talented in the regular classroom.

The regular classroom settings provided enrichment and sought to provide differentiated curriculum for gifted and talented students. These settings included identified gifted and talented students being assigned to classrooms in clusters in which they were taught a differentiated curriculum based upon the district's course of study; or the identified students were included in the classrooms of teachers trained in structured programs for enrichment such as Talents Unlimited or SAGE: The Spice of Life for Gifted Students. Such settings depended upon the administration's organization of the students being taught within the regular classroom with differentiated curriculum
goals and objectives. The practice of educating gifted and talented students within the regular classroom coincided with Ohio's move toward inclusive education where differentiated curriculum was the focus. Therefore, the survey instrument asked for teachers to identify whether a specified group or cluster of gifted and talented students had been placed in the regular classroom. The purpose was to determine if having that instructional setting became a factor in those teachers' beliefs or self-reported practices within the curriculum.

**Measurement of the Variables: Survey Instrumentation**

The Multicultural Beliefs and Practices survey instrument that was utilized in this study was a Likert-type seven point scale. It was developed by adapting items from three other instruments. The instruments were The Multicultural Self-Report Inventory (Slade & Conoley, 1989), The Multicultural Beliefs Instrument (Reiff and Cannella, 1992), and another instrument designed and adapted by Reiff and Cannella (1992). Each of these instruments were compared for their similarities, and contrasted for differences. Items were then selected to cover the common issues which emerged through these instruments, and issues which were determined to be important characteristics of a competent multicultural and global education in the review of the literature [see Appendix B]. Language was modified to be more inclusive of diverse groups. Additional items were added by the researcher in order to provide reverse opportunities to respond to issues and to obtain information concerning areas contained in the literature that were not reflected in the three instruments.
The instrument had 45 items to which the sample population was asked to respond. The first 29 items measured general beliefs about multicultural and global issues. The last 16 items (items #30-#45) measured self-reported practices of multicultural and global issues as they were infused into the classroom curriculum [see Appendix A].

**Method of Survey Administration**

The survey questionnaires were distributed in the teachers' mailboxes in their individual schools. The Multicultural Beliefs and Practices Instrument was distributed with a cover letter explaining the purpose of the study and containing instructions for completion. The teachers were given at least one week to complete the instrument. The surveys were collected in the office of each building. The county coordinator for gifted and talented services collected the returned instruments from each building and mailed them to the researcher.

The survey instrument was designed to provide the respondents with complete anonymity. The returned responses were numbered randomly, in order that no connection to a specific school district within the region could be made. The response sheets were tracked using the assigned respondent number.

**Analysis of Data**

A factor analysis was conducted on the data in the primary study. This analysis indicated a unified instrument. Subsequently, a measure of internal reliability consistency was conducted on the Multicultural Beliefs and
Practices Survey Instrument in the primary study. The split-halves reliability coefficient was obtained by using the Pearson product-moment correlation on even and odd items on the instrument. A correction formula, the Spearman-Brown prophecy formula was then employed to determine the reliability coefficient for the entire instrument and the two subcores (Gay, 1987). The split-halves technique, when using the correction formula for the entire test, probably affords a better combination of accuracy and convenience than any other method of estimating internal instrument reliability (Ebel, 1972).

The data from the primary study were analyzed using the research questions from Chapter I:

1. Is there a significant difference (p < .05) between what teachers' purport to believe about multicultural and global issues and their reported practices of these issues in the classroom curriculum?
2. Is there a significant difference (p < .05) between beliefs and practices in the classroom when considering teachers' ages?
3. Is there a significant difference (p < .05) between beliefs and practices in the classroom when considering teachers' overall years of experience?
4. Is there a significant difference (p < .05) between beliefs and practices in the classroom when considering teachers' current teaching position?
5. Is there a significant difference (p < .05) between beliefs and practices in the classroom when considering teachers' level of education?
6. Is there a significant difference (p < .05) between beliefs and practices in the classroom when considering teachers' areas of educational certification/validation?

7. Is there a significant difference (p < .05) between beliefs and practices in the classroom when considering teachers' status concerning specified clusters of gifted and talented students in their classrooms?

8. Is there a significant difference (p < .05) between beliefs and practices in the classroom when considering ethnic diversity within the classroom?

Data from research question Number 1 were analyzed using the Student's nonindependent t-test to determine statistical difference between beliefs and practices. Therefore, the mean score of questionnaire items #1-#29 was compared to the mean score of questionnaire items #30-45. Data from research questions Number 2 through 8 were analyzed using a Contrast Multivariate Analysis of Variance (MANOVA).
CHAPTER IV

FINDINGS OF THE PRIMARY STUDY

We are children only once; and, after those few years are gone, there is no second chance to make amends. In this respect, the consequences of unequal education have a terrible finality. Those who are denied cannot be "made whole" by a later act of government. Those who get the unfair edge cannot be later stripped of what they've won....The fruits of inequality, in this respect, are self-confirming (Kozol, 1991, p. 180).

Introduction

The findings of the study are presented in this chapter in three major sections. The first section contains descriptive data concerning the sample. The second section contains the analysis of the main effects of the study. Part three details the influences of the factors outlined in the research questions. The eight research questions addressed in the study were:

1. Is there a significant difference (p < .05) between what teachers' purport to believe about multicultural and global issues and their reported practices of these issues in the classroom curriculum?

2. Is there a significant difference (p < .05) between beliefs and practices in the classroom when considering teachers' ages?

3. Is there a significant difference (p < .05) between beliefs and practices in the classroom when considering teachers' overall years of experience?
4. Is there a significant difference (p < .05) between beliefs and practices in the classroom when considering teachers' current teaching position?

5. Is there a significant difference (p < .05) between beliefs and practices in the classroom when considering teachers' level of education?

6. Is there a significant difference (p < .05) between beliefs and practices in the classroom when considering teachers' areas of educational certification/validation?

7. Is there a significant difference (p < .05) between beliefs and practices in the classroom when considering teachers' status concerning specified clusters of gifted and talented students in their classrooms?

8. Is there a significant difference (p < .05) between beliefs and practices in the classroom when considering ethnic diversity within the classroom?

Profile of the Sample

The sample for this study was obtained from elementary teachers in regular classrooms and resource rooms. Six local school districts within rural Darke County, Ohio participated. 85 possible respondents received the survey instrument. 52 respondents returned the instrument, thereby having a return rate of 61.18%. Two returns were unusable; therefore, the analyses were based upon 50 respondents which was 58.82% of the sample population.
The respondents were asked to indicate several characteristics which helped to define the demographics of the study. Figure 5 displays their reported gender, age category, and category for the number of overall years of experience. The majority of the respondents were female teachers over 40 years of age. The largest percentage of respondents had between 11 and 20 years of teaching experience. Another one-third of the respondents had over 21 years of teaching experience. Less than one-fourth had experience between zero and ten years.

Figure 5  Bar graphs showing percentages of selected demographic data: Gender, Age, and Overall Years of Experience of Respondents
Figure 6 charts the respondents’ current category of grade level taught and the level of education the respondents had completed. Half of the respondents taught at the primary level. The other half was split by those teaching at the intermediate level and in multiage classrooms. A majority of respondents held masters’ degrees.
Figure 7 displays the categories of the respondents' certifications, whether or not the respondents had gifted clusters within their classroom, and the ethnic diversity present in the respondents' classrooms. An overwhelming majority of respondents held only elementary certification. Likewise, an overwhelming majority of the respondents did not have a specified cluster of gifted students within the classroom. Additionally, most respondents had classes that consisted of only European-Americans or whites.
The respondents were instructed to complete the Multicultural Beliefs and Practices Survey Instrument as honestly as possible. The instrument was divided into two sections, therefore, yielding two scores: (1) Beliefs score and (2) Practices score. These two scores from each respondent were the basis of the data analyses.

**Analysis of Internal Consistency**

Three split-halves reliabilities of internal consistency were conducted on the beliefs subscore, the practices subscore, and the total instrument by dividing the respondents' scores into even and odd scores. A Pearson product-moment correlation was performed upon each set of scores resulting in a correlation coefficient for the split-halves of $r = .70$. The Spearman-Brown prophecy formula, a correction formula to estimate the coefficient for the entire instrument was performed. The reliability coefficient was $r = .82$. Therefore, it was determined that this instrument had relative internal consistency in the sample population which responded to the Multicultural Beliefs and Practices Survey instrument.

**Analysis of Main Effects**

Since the study was an exploratory research study, the main effects of the data on the Multicultural Beliefs and Practices Survey Instrument were analyzed using a two-tailed Student's t-test for nonindependent samples. The nonindependent test was conducted since the sample was the same for the Beliefs subscore and the Practices subscore (Gay, 1987). The null hypothesis was accepted for the overall data since there was no significant difference
between Beliefs subscores and Practice subscores, $t(49) = 1.3029, p > .05$. Therefore, there was no statistically significant difference between what teachers purport to believe about multicultural and global education and the level of their self-reported practices of these issues into the curriculum based upon the preset level of significance. However, there was a statistically significant difference at $p = .20$.

**Analyses of Blocked Effects by Demographics**

Seven demographic factors were considered individually on the effects between the Beliefs subscore and the Practices subscores. A Contrast Model Multivariate Analysis of Variance (MANOVA) was performed for each selected effect. The Contrast Model was selected because of the nonindependent sample. The data were treated as a repeated measures analysis. The analyses used were the whole model effect and the intercept effect. The intercept effect was used since the whole model effect omits this parameter (JMP User’s Guide Version 2 of JMP, 1989). The statistical analyses were performed on JMP Software for Statistical Visualization on the Apple Macintosh: SAS Institute, Inc.
**Effects of Age of Respondents**

The research question of whether there would be any significant difference between the Beliefs subscores and the Practices subscores when considering the age of the respondents will be discussed in this section.

The Belief mean score and the Practice mean score were graphed with the Age categories. In Figure 8, the means of the Beliefs and Practices Subtests in the age category 21-40 years has departed from parallelism in relation to the means of the Beliefs and Practices Subtests in the age category 41-70 years. Therefore an interaction between the cells is occurring (Kennedy & Bush, 1985).

![Figure 8: Means for Beliefs and Practices by Age of Respondents](image)
Table 1 displays the results for the Contrast MANOVA for the effects of age on the measures of beliefs and practices. Using the whole model contrast analysis, it can be determined that there is a statistically significant difference between measures of beliefs and measures of practices when considering the effects of age of the respondents. The intercept model contrast analysis (see Table 2) indicated that there was not a statistically significant difference for the intercept parameter.

Table 1
Whole Model Contrast MANOVA of Effects of Age on Measures of Beliefs and Practices

<table>
<thead>
<tr>
<th>Test</th>
<th>Value</th>
<th>Exact F</th>
<th>Hypoth DF</th>
<th>Error DF</th>
<th>Sig. of F</th>
</tr>
</thead>
<tbody>
<tr>
<td>F Test</td>
<td>.0943251</td>
<td>4.5276</td>
<td>1</td>
<td>48</td>
<td>.0385</td>
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Note: p < .05

Table 2
Intercept Model Contrast MANOVA of Effects of Age on Measures of Beliefs and Practices

<table>
<thead>
<tr>
<th>Test</th>
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<th>Hypoth DF</th>
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<td>3.3095</td>
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<td>48</td>
<td>.0751</td>
</tr>
</tbody>
</table>

Note: p < .05
Effects of Overall Years of Experience

The research question of whether there would be any significant difference between the Beliefs subscores and the Practices subscores when considering the overall years of experience will be discussed in this section.

The Belief mean score and the Practice mean score were graphed with the Overall Years of Experience categories. In Figure 9, the means of the Beliefs and Practices Subtests in the overall years of experience category 0-10 years has departed from parallelism in relation to the means of the Beliefs and Practices Subtests in the overall years of experience categories 11-20 years and 21-30+ years. Therefore an interaction among the cells is occurring (Kennedy & Bush, 1985).

![Figure 9 Means for Beliefs and Practices by Overall Years of Experience](image)
Table 3 displays the results for the Contrast MANOVA for the effects of overall years of experience on the measures of beliefs and practices. Using the whole model contrast analysis, it can be determined that there is no statistically significant difference between measures of beliefs and measures of practices when considering the effects of overall years of experience of the respondents. The intercept model contrast analysis (see Table 4) indicated that there was not a statistically significant difference for the intercept parameter.

Table 3

<table>
<thead>
<tr>
<th>Test</th>
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<th>Hypoth DF</th>
<th>Error DF</th>
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<td>47</td>
<td>0.3197</td>
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Note: p < .05

Table 4

<table>
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<th>Hypoth DF</th>
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<td>F Test</td>
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<td>2.2846</td>
<td>1</td>
<td>47</td>
<td>0.1374</td>
</tr>
</tbody>
</table>

Note: p < .05
Effects of Current Teaching Position

The research question of whether there would be any significant difference between the Beliefs subscores and the Practices subscores when considering the respondents current teaching position will be discussed in this section.

The Belief mean score and the Practice mean score were graphed with the Current Teaching Position categories. In Figure 10, the means of the Beliefs and Practices Subtests in the grade level category primary has departed from parallelism in relation to the means of the Beliefs and Practices Subtests in the grade level categories intermediate and multi-levels. Therefore an interaction among the cells is occurring (Kennedy & Bush, 1985).

![Figure 10](image-url)
Table 5 displays the results for the Contrast MANOVA for the effects of teaching position on the measures of beliefs and practices. Using the whole model contrast analysis, it can be determined that there is no statistically significant difference between measures of beliefs and measures of practices when considering the effects of teaching position of the respondents. The intercept model contrast analysis (see Table 6) indicated that there was not a statistically significant difference for the intercept parameter.

Table 5

Whole Model Contrast MANOVA of Effects of Teaching Position Category on Measures of Beliefs and Practices

<table>
<thead>
<tr>
<th>Test</th>
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<th>Approx F</th>
<th>Hypoth DF</th>
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<td>.3778</td>
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</tbody>
</table>

Note: p < .05

Table 6

Intercept Model Contrast MANOVA of Effects of Teaching Position Category on Measures of Beliefs and Practices

<table>
<thead>
<tr>
<th>Test</th>
<th>Value</th>
<th>Exact F</th>
<th>Hypoth DF</th>
<th>Error DF</th>
<th>Sig. of F</th>
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<td>F Test</td>
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<td>3.4003</td>
<td>1</td>
<td>46</td>
<td>.0716</td>
</tr>
</tbody>
</table>

Note: p < .05
Effects of Level of Education

The research question of whether there would be any significant difference between the Beliefs subscores and the Practices subscores when considering the respondents level of education will be discussed in this section.

The Belief mean score and the Practice mean score were graphed with the Level of Education categories. In Figure 11, the means of the Beliefs and Practices Subtests in the level of education category bachelor’s degree has slightly departed from parallelism in relation to the means of the Beliefs and Practices Subtests in the level of education category master’s degree. Therefore an interaction between the cells may be occurring (Kennedy & Bush, 1985).

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![Figure 11 Means for Beliefs and Practices by Education Level of Respondents](image-url)
Table 7 displays the results for the Contrast MANOVA for the effects of level of education on the measures of beliefs and practices. Using the whole model contrast analysis, it can be determined that there is no statistically significant difference between measures of beliefs and measures of practices when considering the effects of level of education of the respondents. The intercept model contrast analysis (see Table 8) indicated that there was not a statistically significant difference for the intercept parameter.

Table 7
Whole Model Contrast MANOVA of Effects of Level of Education on Measures of Beliefs and Practices

<table>
<thead>
<tr>
<th>Test</th>
<th>Value</th>
<th>Exact F</th>
<th>Hypoth DF</th>
<th>Error DF</th>
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<td>F Test</td>
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<td>48</td>
<td>.2474</td>
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</table>

Note: $p < .05$

Table 8
Intercept Model Contrast MANOVA of Effects of Level of Education on Measures of Beliefs and Practices

<table>
<thead>
<tr>
<th>Test</th>
<th>Value</th>
<th>Exact F</th>
<th>Hypoth DF</th>
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<td>.1364</td>
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</tbody>
</table>

Note: $p < .05$
Effects of Certifications Held

The research question of whether there would be any significant difference between the Beliefs subscores and the Practices subscores when considering the certifications respondents hold will be discussed in this section.

The Belief mean score and the Practice mean score were graphed with the Certification categories. In Figure 12, the means of the Beliefs and Practices Subtests in the certification category elementary only has departed from parallelism in relation to the means of the Beliefs and Practices Subtests in the certification category elementary plus others. Therefore an interaction between the cells is occurring (Kennedy & Bush, 1985).

![Figure 12 Means for Beliefs and Practices by Certification of Respondents](image-url)
Table 9 displays the results for the Contrast MANOVA for the effects of certification on the measures of beliefs and practices. Using the whole model contrast analysis, it can be determined that there is no statistically significant difference between measures of beliefs and measures of practices when considering the effects of certification of the respondents. The intercept model contrast analysis (see Table 10) indicated that there was not a statistically significant difference for the intercept parameter.

Table 9

Whole Model Contrast MANOVA of Effects of Certification on Measures of Beliefs and Practices

<table>
<thead>
<tr>
<th>Test</th>
<th>Value</th>
<th>Exact F</th>
<th>Hypoth DF</th>
<th>Error DF</th>
<th>Sig. of F</th>
</tr>
</thead>
<tbody>
<tr>
<td>F Test</td>
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<td>1.3238</td>
<td>1</td>
<td>48</td>
<td>.2556</td>
</tr>
</tbody>
</table>

Note: p < .05

Table 10

Intercept Model Contrast MANOVA of Effects of Certification on Measures of Beliefs and Practices

<table>
<thead>
<tr>
<th>Test</th>
<th>Value</th>
<th>Exact F</th>
<th>Hypoth DF</th>
<th>Error DF</th>
<th>Sig. of F</th>
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</thead>
<tbody>
<tr>
<td>F Test</td>
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<td>0.2677</td>
<td>1</td>
<td>48</td>
<td>.6073</td>
</tr>
</tbody>
</table>

Note: p < .05
Effects of Teaching Gifted and Talented Clusters

The research question of whether there would be any significant difference between the Beliefs subscores and the Practices subscores when considering the teaching of gifted and talented clusters within the classroom versus not having specified groups of gifted and talented students will be discussed in this section.

The Belief mean score and the Practice mean score were graphed with the Gifted Cluster categories. In Figure 13, the means of the Beliefs and Practices Subtests in the gifted cluster category of having gifted clusters has parallelism in relation to the means of the Beliefs and Practices Subtests in the gifted cluster category of no gifted cluster. Therefore, no interaction between the cells is occurring (Kennedy & Bush, 1985).

Figure 13 Means for Beliefs and Practices by Gifted and Talented Cluster
Table 11 displays the results for the Contrast MANOVA for the effects of gifted clusters on the measures of beliefs and practices. Using the whole model contrast analysis, it can be determined that there is no statistically significant difference between measures of beliefs and measures of practices when considering the effects of having gifted clusters in the classrooms of the respondents. The intercept model contrast analysis (see Table 12) indicated that there was not a statistically significant difference for the intercept parameter.

Table 11

Whole Model Contrast MANOVA of Effects of Gifted Clusters Within the Classroom on Measures of Beliefs and Practices

<table>
<thead>
<tr>
<th>Test</th>
<th>Value</th>
<th>Exact F</th>
<th>Hypoth DF</th>
<th>Error DF</th>
<th>Sig. of F</th>
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</thead>
<tbody>
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</tbody>
</table>

Note: $p < .05$

Table 12

Intercept Model Contrast MANOVA of Effects of Gifted Clusters Within the Classroom on Measures of Beliefs and Practices

<table>
<thead>
<tr>
<th>Test</th>
<th>Value</th>
<th>Exact F</th>
<th>Hypoth DF</th>
<th>Error DF</th>
<th>Sig. of F</th>
</tr>
</thead>
<tbody>
<tr>
<td>F Test</td>
<td>.0262976</td>
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<td>48</td>
<td>.2668</td>
</tr>
</tbody>
</table>

Note: $p < .05$
**Effects of Teaching in Ethnically Diverse Classrooms**

The research question of whether there would be any significant difference between the Beliefs subscores and the Practices subscores when considering the teaching in ethnically diverse classrooms versus teaching in ethnically similar classrooms will be discussed in this section.

The Belief mean score and the Practice mean score were graphed with the Ethnic Diversity categories. In Figure 14, the means of the Beliefs and Practices Subtests in the ethnic diversity category European-American only has departed from parallelism in relation to the means of the Beliefs and Practices Subtests in the ethnic diversity category European-American plus others. Therefore an interaction between the cells is occurring (Kennedy & Bush, 1985).

---

**Figure 14** Means for Beliefs and Practices by Ethnic Diversity in Classroom
Table 13 displays the results for the Contrast MANOVA for the effects of ethnically diverse classrooms on the measures of beliefs and practices. Using the whole model contrast analysis, it can be determined that there is no statistically significant difference between measures of beliefs and measures of practices when considering the effects of ethnic diversity within the classrooms of the respondents. The intercept model contrast analysis (see Table 14) indicated that there was not a statistically significant difference for the intercept parameter.

Table 13

Whole Model Contrast MANOVA of Effects of Ethnically Diverse Classrooms on Measures of Beliefs and Practices

<table>
<thead>
<tr>
<th>Test</th>
<th>Value</th>
<th>Exact F</th>
<th>Hypoth DF</th>
<th>Error DF</th>
<th>Sig. of F</th>
</tr>
</thead>
<tbody>
<tr>
<td>F Test</td>
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<td>1</td>
<td>48</td>
<td>.5413</td>
</tr>
</tbody>
</table>

Note: p < .05

Table 14

Intercept Model Contrast MANOVA of Effects of Ethnically Diverse Classrooms on Measures of Beliefs and Practices

<table>
<thead>
<tr>
<th>Test</th>
<th>Value</th>
<th>Exact F</th>
<th>Hypoth DF</th>
<th>Error DF</th>
<th>Sig. of F</th>
</tr>
</thead>
<tbody>
<tr>
<td>F Test</td>
<td>.0426107</td>
<td>2.0453</td>
<td>1</td>
<td>48</td>
<td>.1592</td>
</tr>
</tbody>
</table>

Note: p < .05
CHAPTER V

SUMMARY, CONCLUSIONS, IMPLICATIONS, DISCUSSION, AND RECOMMENDATIONS

We must change the way we view the world before we can find the best ways to prepare students for the future (Crowell, 1989, p. 60).

The research in this study was conducted in five major stages. The first stage entailed the collection, compilation, and synthesis of the emerging causes and reactions to multiculturalism and globalism. An overview of related curricular issues involving global and multicultural education was defined as well. The second stage involved the selection and construction of instruments for collecting data on the groups for the pilot and primary studies. The third stage was the pilot study, and the subsequent analysis of the data for the pilot research questions. The fourth stage was the collection of data. The fifth and final stage was the analyses of the collected data. This chapter will summarize the study, state the conclusions, explore possible implications, discuss the concepts of multicultural and global education as they relate to gifted education and other developments in education, and make recommendations for further study.
Summary of Study

The purpose of this study was to examine the differences in elementary teachers' overall beliefs about multicultural and global issues and their overall self-reported practices of infusing multicultural and global issues into the curriculum. It was also a goal to determine if selected demographic data would result in any significant effect on the data.

The review of literature revealed minimal empirical research, especially in relation to the needs of gifted students. However, through the process of reviewing the literature, a substantial body of writings on the perceived needs of multicultural and global education emerged. Along with the writings suggesting perceived needs, a multitude of writing was discovered debating the essence of multiculturalism and globalism, and the role they should play in the instruction of today's students. In addition, a review of literature substantiated the characteristics of gifted and talented students to be more aware of the world and the issues that affect a diverse population.

The sample for the pilot study was obtained from elementary teachers in regular classrooms and resource rooms. Two local school districts in rural southwest and west central Ohio participated. Field testing was conducted at Graham South Elementary School in the Graham Local Schools and Hopewell Elementary School in the Lakota Local Schools. 25 possible respondents received the two survey instruments. 23 respondents returned the instruments, thereby having a return rate of 92%. One set of returns was unusable; therefore, the analyses were based upon 22 respondents which was 88% of the sample population.
The pilot study data were analyzed by using the two pilot research questions posed in Chapter I:

1. Is there a correlation between the beliefs of teachers and the Social Desirability Scale?

2. Is there a correlation between the reported practice of multicultural and global issues and the Social Desirability Scale?

Since the data obtained were interval data, both questions were correlated using a Pearson product-moment correlation to determine the coefficient.

The sample population in this study consisted of first through sixth grade elementary teachers, as well as teachers of the gifted and learning disabled (using LD teachers was due to inclusionary classrooms), in several districts in west central Ohio. The districts and schools that participated in the study were: (1) Ansonia Local Schools: Ansonia Elementary; (2) Arcanum-Butler Local Schools: Arcanum-Butler Elementary; (3) Bradford Exempted Village Schools: Bradford Elementary; (4) Franklin-Monroe Local Schools: Franklin-Monroe Elementary; (5) Mississinawa Valley Local Schools: Mississinawa Valley Elementary; and (6) Tri-Village Local Schools: Tri-Village Elementary. These schools were chosen because they were representative of the several types of services provided to gifted and talented students throughout Ohio, as well as having newly emerging populations of diversity within their districts.

This population consisted of six elementary schools with a possible return rate of 85 respondents. Sixth grade teachers were only part of the study if they were in an elementary setting. Those in middle school settings were omitted due to the difference in the management of curriculum and subject areas.

The research questions for this study were:
1. Is there a significant difference (p < .05) between what teachers' purport to believe about multicultural and global issues and their reported practices of these issues in the classroom curriculum?

2. Is there a significant difference (p < .05) between beliefs and practices in the classroom when considering teachers' ages?

3. Is there a significant difference (p < .05) between beliefs and practices in the classroom when considering teachers' overall years of experience?

4. Is there a significant difference (p < .05) between beliefs and practices in the classroom when considering teachers' current teaching position?

5. Is there a significant difference (p < .05) between beliefs and practices in the classroom when considering teachers' level of education?

6. Is there a significant difference (p < .05) between beliefs and practices in the classroom when considering teachers' areas of educational certification/validation?

7. Is there a significant difference (p < .05) between beliefs and practices in the classroom when considering teachers' status concerning specified clusters of gifted and talented students in their classrooms?

8. Is there a significant difference (p < .05) between beliefs and practices in the classroom when considering ethnic diversity within the classroom?
The Multicultural Beliefs and Practices survey instrument that was utilized in this study was a Likert-type seven point scale. It was developed by adapting items from three other instruments. The instruments were The Multicultural Self-Report Inventory (Slade & Conoley, 1989), The Multicultural Beliefs Instrument (Wright & Van Decar, 1990), and an instrument designed and adapted by Reiff and Cannella (1992). Two major strands emerged which served as the focus of study, and which served as the basis of the construction of the questionnaire instrument. They were:

1. general beliefs about multicultural and global issues, and
2. self-reported level of infusing the curriculum with multicultural and global issue.

During the pilot study, an additional instrument was administered to determine whether respondents answered because it was the “politically correct” (Garcia & Pugh, 1992) or socially acceptable way to respond. The Social Desirability Scale (Crowne & Marlowe, 1960) was used because it was designed to obtain a correlational index with the two sections of the survey instrument. The survey questionnaires were distributed in the teachers' mailboxes in their individual schools. The Multicultural Beliefs and Practices Instrument (and Social Desirability Scale during the pilot study) was distributed with a cover letter explaining the purpose of the study and containing instructions for completion. During the pilot study, the two instruments were placed randomly into a 6 x 9 inch manila envelope in order to discourage any particular order in which the survey instruments were completed.
Conclusions

During the study, there were 85 possible respondents. Only 58.82% usable returns were analyzed for this study. The majority of the respondents were female teachers over 40 years of age. The largest percentage of respondents had between 11 and 20 years of teaching experience. Another one-third of the respondents had over 21 years of teaching experience. Less than one-fourth had experience between zero and ten years. Half of the respondents taught at the primary level. The other half was split by those teaching at the intermediate level and in multiage classrooms. A majority of respondents held masters' degrees. An overwhelming majority of respondents held only elementary certification. Likewise, an overwhelming majority of the respondents did not have a specified cluster of gifted students within the classroom. Additionally, most respondents had classes that consisted of only European-Americans or whites.

A split-halves reliability analysis of internal consistency was conducted. It was determined that the instrument had relative internal consistency across the items on the questionnaire. Therefore, it was concluded that the instrument measures yielded consistent responses within the sample population receiving the instrument.

Using a nonindependent student’s t-test, the overall effects were determined to have no statistical significance, indicating that the study yielded no difference in measuring multicultural beliefs of teachers and teacher practices of infusing multicultural issues into the curriculum. Therefore, the null hypothesis was accepted for the main effects of the study. During the analyses of the data using the demographic data as a blocking
variable, there were interactions between or among the cells in six out the seven plotting of means. Analyses of the blocked variables was accomplished by using a contrast Multivariate Analysis of Variance (MANOVA) for each effect. The contrast model was used because the sample population was non-independent, therefore, the data were treated as a repeated measures study. Only the whole model contrast MANOVA of effects by age yielded a statistically significant difference. The whole model contrast MANOVAs yielded no significant differences for the other six demographic effects [overall years of experience, current teaching position, level of education, certifications, gifted and talented clusters, and ethnic diversity in the classroom]. The intercept model contrast MANOVAs yielded no significant differences in any of the seven analyses.

From this particular study, it can be implied that the Multicultural Beliefs and Practices instrument did not yield data that was significant, even when blocked by the demographic variables except when considering age of the respondents. The data did yield interactions between and among cells, which would indicate that further study would possibly yield different results.

**Implications**

This study sought to determine elementary teachers beliefs and self-reported practices concerning multicultural and global education. Additionally, the study was designed to explore whether specifically determined demographic data had effect on the responses of the teachers.

Earlier studies had indicated that teachers had been able to determine goals and needs for the teaching of multicultural and global understanding,
but were unable to determine procedures for implementation within the classroom (Wright & Van Decar, 1990). The research study described in this dissertation did not reveal this same result, as it was determined that there was no significant differences between teachers beliefs in the items containing the goals and the items that determined practices within the classroom.

Another study revealed that teachers come to the classroom with prior conceptual beliefs about cultural perspectives, biases, prejudices, and misconceptions (Reiff & Cannella, 1992). It probably can be assumed that these conceptual beliefs are influenced and determined by society in general, especially within the group or groups in which each individual teacher has aligned him/herself.

It was not determined that whether the unique characteristics of the gifted to be more acutely aware of the world and its differences and injustices (Dabrowski & Piechowski, cited in Bireley & Genshaft, 1991; Frey, 1991; Genshaft & Broyles, 1991; Roeper, 1988; Schmitz & Galbraith, 1985; Silverman, 1993; Swassing, 1991; Yong, 1994;) were recognized as a factor in the beliefs of the elementary teachers within the study. The general debates of society in the media concerning the merits of multicultural and global education or those writings which are in opposition to multicultural and global education, the characteristics and needs of the gifted population within society are omitted.

Discussion

Understanding the beliefs of society in general and teachers in particular concerning multicultural issues is a difficult belief to measure. It becomes
even more uncertain within a culturally similar environment where diversity is just beginning to be a part of the demographics, perhaps because diversity is not yet consciously faced in every facet of daily life. Determining the practices of the teachers within the classroom setting cannot be accomplished accurately by using a questionnaire type instrument as was done in this study.

Multiculturalism and globalism have been tagged as the new menace to America by some groups (Ehrenreich, 1991). Morrow (1992), addressed cultural division in American life in light of family values. Brookhiser (1992) discusses the debates that are currently raging between those who uphold multiculturalist views and those who do not by looking at the beginning of United States history. Krauthammer (1990) writes that the inclusion in the curriculum of minorities just diverts attention away from real curriculum issues. Ehrenreich (1991) states that most people prior to today's generation have grown up in a monoculturalistic society, therefore, having been deprived of the richness and fullness of a multicultural perspective. Finally, Gray (1991) exerts that multiculturalism exalts racial and ethnic pride at the expense of social cohesion.

Given these varied responses from society at large, teachers are called to implement the teaching of multicultural education and global education within the classroom. Two of Ohio's Models of Curriculum have included strands to be incorporated across the required courses (Ohio Department of Education Language Arts Task Force, 1992; Ohio Department of Education Social Studies Advisory Committee, in process). Banks (1987a; 1987b; 1991; 1994) indicates in his writings that multicultural education is a must for today's citizens. Several radical right-wing religious groups have attacked the curriculum within the
schools, using multicultural and global education as a primary example of what they feel as a detriment to society and to the family unit (DeBrosse & Denger, 1993; Schlafly, 1986; Simonds, 1993; Teepen, 1993). Teachers are receiving mixed messages concerning their teaching of the curriculum, which occasionally may involve confrontation with parents or citizen groups. Additionally, the teaching of multicultural and global education calls for the teaching of a value system of self-responsibility towards others and world issues (Ramler, 1991), which may cause another set of issues.

However, this country is still changing in its cultural demographics. Students live in a world that is increasingly interdependent upon other countries to solve such collective problems as deforestation and global warming (Ramler, 1991), as well as to rely upon others for business, the solving of social issues, energy resources, and technological advancement. So what does all of this mean? Even though several questions emerge in light of these issues, these are by no means exhaustive of the possibilities:

1. What issues do teachers, administrators, and curriculum personnel need to address in the teaching of multicultural and global education?

2. What direction should schools focus? In other words, should schools be more visionary in determining the needs the students will have as they reach adulthood; or should schools be designed to reflect society's current beliefs in order to perpetuate traditional norms and customs?

3. Are teachers able to change curricular practices by just understanding the issues and needs for all students?
4. Do teachers understand the process of differentiating curriculum in order to infuse multicultural and global issues appropriately?

5. Are teachers and administrators able to reach agreements about curricula when there is disagreement concerning the focus of schools [see question #2]?

6. Are teachers effectively receiving and using information about the unique characteristics of gifted and talented students?

7. What are the most appropriate and consistent ways to determine teacher practices concerning multicultural and global education?

8. If teachers currently hold a high belief that multicultural and global education is a necessary part of the curriculum, do they feel adequately prepared to teach students appropriately?

**Recommendations**

As multicultural and global issues continue to be a part of our country's society, studies will necessarily become a part of the body of educational research. With regard to the study conducted in this dissertation, several recommendations can be made.

The scope of the research questions can be narrowed or changed to better understand if teachers with high multicultural beliefs do infuse more multicultural practices into the classroom. Several methods of research could be utilized in order to accomplish this task. Quasi-experimental models could be designed to control factors which would assist in determining the effectiveness multicultural and global education have on the learning
potential of all students. Quasi-experimental models could be used as well as to determine methodologies that would best encourage teachers' understanding of the procedures to incorporate appropriate goals and needs into the curriculum. A causal-comparative or ex post facto model could be used as it was in this study, only with a broader research base including the findings from the literature on the research of expectation theory (or beliefs versus practices theory). Qualitative studies could be designed in isolation or as a part of a quantitative study in order to include observation of classroom materials, methodologies, and/or content.

Instrumentation for obtaining information concerning multicultural and global beliefs and practices may need to be strengthened. This may be accomplished by administering several instruments simultaneously that may address different needs. It may also be effective to research and develop an instrument that would more appropriately yield the desired results.

More studies are needed which involve the increased needs of providing appropriate curricula for the gifted and talented in relation to multicultural and global education. A study which yields information about the beliefs of educators regarding the characteristics of the gifted and the need for multicultural education may prove enlightening. Instrumentation may need to be examined for this research problem as well.

In looking at the Kamehameha Elementary Education Program (KEEP) study conducted by Jordan (1985), it might be necessary to design studies which determine the best inservice practices for teaching. Since that particular study determined that just because teachers intellectually understood the needs and issues relating to teaching diversity, it didn't mean they could
adequately infuse that understanding into day to day teaching. As teacher understanding of the needs, and the ability to effectively teach to those needs must be unified in order to have significant results in teaching.

Larger studies need to be conducted in order to determine the extent of the influence specific segments of society have upon the education of today's and tomorrow's students. Understanding the relationships of all peoples in a society and among societies, and the interdependence each has with others, is a first step in designing curricular models which meet the needs of diverse populations, including the gifted.
Appendix A

Multicultural Beliefs and Practices Instrument
Please check the appropriate boxes in each section as they apply to you and/or your teaching situation. Filling this survey out completely will aid in accurate data analysis. Thank you for your cooperation and time!

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<th>Gender</th>
<th>Areas of Educational Certification or Validation (Check all that apply)</th>
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<tr>
<td></td>
<td>Gifted &amp; Talented</td>
</tr>
<tr>
<td></td>
<td>Learning Disabled and/or DH.</td>
</tr>
<tr>
<td></td>
<td>Supervisor</td>
</tr>
<tr>
<td></td>
<td>Social Studies</td>
</tr>
<tr>
<td></td>
<td>Global Education</td>
</tr>
<tr>
<td></td>
<td>Library/Media</td>
</tr>
<tr>
<td>Female</td>
<td>Principalship</td>
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<th>Current Position</th>
<th>Overall Years</th>
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<td>41-50</td>
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<td>51-60</td>
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<td>70+</td>
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<th>Ethnic Origin / Race</th>
<th>Specified Cluster of Gifted Students Within Classroom</th>
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</thead>
<tbody>
<tr>
<td>European-American</td>
<td>Yes</td>
</tr>
<tr>
<td>African-American</td>
<td>No</td>
</tr>
<tr>
<td>Asian-American</td>
<td></td>
</tr>
<tr>
<td>Latin-American</td>
<td></td>
</tr>
<tr>
<td>Middle-Eastern-American</td>
<td></td>
</tr>
<tr>
<td>Native-American</td>
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</tbody>
</table>

<table>
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<th>Level of Education Attained</th>
<th>Ethnic/Racial Groups Within Current Classroom (Check all that apply)</th>
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</thead>
<tbody>
<tr>
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<td>European-American</td>
</tr>
<tr>
<td>Master's</td>
<td>African-American</td>
</tr>
<tr>
<td>Ed. Specialist</td>
<td>Asian-American</td>
</tr>
<tr>
<td>Ph.D./Ed.D.</td>
<td>Latin-American</td>
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<td></td>
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<tr>
<td>5th Grade</td>
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<tr>
<td>Gifted &amp; Talented</td>
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<td></td>
<td></td>
</tr>
<tr>
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<td>Agree</td>
<td></td>
<td></td>
<td></td>
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<tr>
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<td>----------</td>
<td>-------</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. I am interested in exploring cultures different from my own.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. I have enough experience with cultures different from my own.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. I am comfortable around people whose cultural or ethnic background is different from mine.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. I have had few cross-cultural experiences.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. I have never had a real conversation with a person of another race.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Minorities in the United States are disadvantaged because schools and other social institutions do not serve them well.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. It makes me uncomfortable when I hear people talking in a language that I cannot understand.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. I have never identified any prejudice in myself.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. I can identify attitudes of my own that are peculiar to my culture.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. Some ethnic groups make less desirable citizens than others.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11. I believe I can recognize attitudes or behaviors in children that are a reflection of cultural, ethnic, or religious differences.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12. I seem to like some cultures and ethnic groups better than others.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13. Only people who are part of a culture or ethnic group can really understand children from that culture or ethnic group.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14. Some ethnic or religious groups are more reluctant to talk about family matters than other cultural groups.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15. Anyone can be successful in the United States, given equal intelligence and physical ability, if he or she is willing to work hard.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td></td>
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<td>Agree</td>
<td></td>
<td></td>
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<td>---</td>
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<td>----------</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Multicultural education is an important part of a school curriculum.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>Part of the role of a teacher is to encourage children to adopt the mainstream culture.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>I feel that cultural differences in students do not affect students' behavior in school.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>Children from differing ethnic groups are likely to differ in their attitudes toward teacher authority.</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>One important factor for successfully mixing children from several races or ethnic groups is the ability to discuss their differences openly.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>Curricula and textbooks generally ignore the contribution of minorities.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>I would never want to teach in an inner-city school.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>Children should be aware of the cultural, ethnic, racial, and religious practices which are different from their own.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>Schools are responsive to the individual differences of children.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>The low intelligence of minority students causes poor oral expression.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>Teachers neglect students when they do not teach minority cultures and customs.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>Changing the attitudes of professional staff who work in schools improves the learning rate of minority group students.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>A teacher should know about the culture of minorities.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>I know different patterns of child rearing practices among cultures.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>I provide instructional strategies for dealing with racial confrontations.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>I provide age appropriate instruction on the history of the minority groups in the United States.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Description</td>
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<td>Agree</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>I develop materials appropriate for the multicultural classroom.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>33</td>
<td>I provide lessons to help see cultural groups as real people.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>34</td>
<td>My lessons include contributions to society which are made by minority groups.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>35</td>
<td>I provide lessons which emphasizes the mainstream culture as the desired culture.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>36</td>
<td>I provide lessons which show how mainstream Americans have adopted clothing, language, customs, etc. from other cultures.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>37</td>
<td>I develop instructional methods to help dispel myths about ethnic, racial, or religious groups.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>38</td>
<td>I plan instructional activities that reduce prejudice toward other cultural groups.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>39</td>
<td>Teaching in a multicultural setting is not important.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>40</td>
<td>I help students to work through problems caused by stereotypical attitudes.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>41</td>
<td>I help students understand the interconnectedness of society.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>42</td>
<td>Assisting students students to understand the feelings of people from other ethnic, racial, and religious groups is a priority.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>43</td>
<td>Developing instructional materials that promote intercultural cohesiveness is not an important part of my teaching,</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>44</td>
<td>A primary priority in my teaching is to help students examine their prejudices.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>My teaching reflects the diversity of culture as a strong feature of American heritage.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

This instrument was adapted from the following sources: The Multicultural Self-Report Inventory, The Multicultural Beliefs Instrument, and an adaptation by J. C. Reiff and G. S. Cannella (1992).
Appendix B

Instrumentation Grids
<table>
<thead>
<tr>
<th>Multicultural Beliefs &amp; Practices Instrument Items</th>
<th>Multicultural Self-Report Inventory (Slade &amp; Conoley)</th>
<th>Multicultural Beliefs Instrument (Reiff &amp; Cannella)</th>
<th>Adapted Instrument (Reiff &amp; Cannella)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I am interested in exploring cultures different from my own.</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. I have enough experience with cultures different from my own.</td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. I am comfortable around people whose cultural or ethnic background is different from mine.</td>
<td>7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. I have had few cross-cultural experiences.</td>
<td>14</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. I have never had a real conversation with a person of another race.</td>
<td></td>
<td>14,16,18</td>
<td></td>
</tr>
<tr>
<td>6. Minorities in the United States are disadvantaged because schools and other social institutions do not serve them well.</td>
<td></td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>7. It makes me uncomfortable when I hear people talking in a language that I cannot understand.</td>
<td>11</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. I have never identified any prejudice in myself.</td>
<td>20</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. I can identify attitudes of my own that are peculiar to my culture.</td>
<td>8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. Some ethnic groups make less desirable citizens than others.</td>
<td></td>
<td>17*</td>
<td></td>
</tr>
<tr>
<td>11. I believe I can recognize attitudes or behaviors in children that are a reflection of cultural, ethnic, or religious differences.</td>
<td></td>
<td>9*</td>
<td></td>
</tr>
<tr>
<td>12. I seem to like some cultures and ethnic groups better than others.</td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Multicultural Beliefs &amp; Practices Instrument Items</td>
<td>Multicultural Self-Report Inventory (Slade &amp; Conoley)</td>
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<td>13. Only people who are part of a culture or ethnic group can really understand children from that culture or ethnic group.</td>
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<td></td>
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<td>14. Some ethnic or religious groups are more reluctant to talk about family matters than other cultural groups.</td>
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<td>11*</td>
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<tr>
<td>16. Multicultural education is an important part of a school curriculum.</td>
<td>15</td>
<td></td>
<td></td>
</tr>
<tr>
<td>17. Part of the role of a teacher is to encourage children to adopt the mainstream culture.</td>
<td>4,6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18. I feel that cultural differences in students do not affect students' behavior in school.</td>
<td>5</td>
<td></td>
<td></td>
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<tr>
<td>19. Children from differing ethnic groups are likely to differ in their attitudes toward teacher authority.</td>
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<td></td>
<td>8</td>
</tr>
<tr>
<td>21. Curricula and textbooks generally ignore the contribution of minorities.</td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>22. I would never want to teach in an inner-city school.</td>
<td></td>
<td></td>
<td>17</td>
</tr>
<tr>
<td>23. Children should be aware of the cultural, ethnic, racial, and religious practices which are different from their own.</td>
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<tr>
<td>-------------------------------------------------</td>
<td>-----------------------------------------------------</td>
<td>-----------------------------------------------------</td>
<td>-------------------------------------</td>
</tr>
<tr>
<td>24. Schools are responsive to the individual differences of children.</td>
<td></td>
<td>19</td>
<td></td>
</tr>
<tr>
<td>25. The low intelligence of minority students causes poor oral expression.</td>
<td></td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>26. Teachers neglect students when they do not teach minority cultures and customs.</td>
<td></td>
<td>9*</td>
<td></td>
</tr>
<tr>
<td>27. Changing the attitudes of professional staff who work in schools improves the learning rate of minority group students.</td>
<td></td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>28. A teacher should know about the culture of minorities.</td>
<td></td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>29. I know different patterns of child rearing practices among cultures.</td>
<td></td>
<td>1</td>
<td></td>
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<tr>
<td>30. I provide instructional strategies for dealing with racial confrontations.</td>
<td></td>
<td>3*</td>
<td></td>
</tr>
<tr>
<td>31. I provide age appropriate instruction on the history of the minority groups in the United States.</td>
<td></td>
<td>2*</td>
<td></td>
</tr>
<tr>
<td>32. I develop materials appropriate for the multicultural classroom.</td>
<td></td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>33. I provide lessons to help see cultural groups as real people.</td>
<td></td>
<td>9*</td>
<td></td>
</tr>
<tr>
<td>34. My lessons include contributions to society which are made by minority groups.</td>
<td></td>
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</tr>
<tr>
<td>35. I provide lessons which emphasizes the mainstream culture as the desired culture.</td>
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<td>38. I plan instructional activities that reduce prejudice toward other cultural groups.</td>
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<td>12</td>
</tr>
<tr>
<td>39. Teaching in a multicultural setting is not important.</td>
<td></td>
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<td>16*</td>
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<td>40. I help students to work through problems caused by stereotypical attitudes.</td>
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<td>44. A primary priority in my teaching is to help students examine their prejudices.</td>
<td></td>
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<td>23*</td>
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<tr>
<td>45. My teaching reflects the diversity of culture as a strong feature of American heritage.</td>
<td></td>
<td></td>
<td>19*</td>
</tr>
</tbody>
</table>

*=Wording of original document was slightly changed for the Multicultural Beliefs and Practices Instrument.

Figure 15 Instrumentation Grid
Appendix C

Reverse Scoring Grid for Multicultural Beliefs and Practices Instrument
<table>
<thead>
<tr>
<th>Instrument Items</th>
<th>Reverse Scored</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I am interested in exploring cultures different from my own.</td>
<td></td>
</tr>
<tr>
<td>2. I have enough experience with cultures different from my own.</td>
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<tr>
<td>3. I am comfortable around people whose cultural or ethnic background is different from mine.</td>
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</tr>
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<td>4. I have had few cross-cultural experiences.</td>
<td>*</td>
</tr>
<tr>
<td>5. I have never had a real conversation with a person of another race.</td>
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<td>6. Minorities in the United States are disadvantaged because schools and other social institutions do not serve them well.</td>
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<tr>
<td>7. It makes me uncomfortable when I hear people talking in a language that I cannot understand.</td>
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</tr>
<tr>
<td>8. I have never identified any prejudice in myself.</td>
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<tr>
<td>17. Part of the role of a teacher is to encourage children to adopt the mainstream culture.</td>
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<td>18. I feel that cultural differences in students do not affect students' behavior in school.</td>
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</tr>
<tr>
<td>Instrument Items</td>
<td>Reverse Scored</td>
</tr>
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<td>---------------------------------------------------------------------------------</td>
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<td>19. Children from differing ethnic groups are likely to differ in their attitudes toward teacher authority.</td>
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<td>23. Children should be aware of the cultural, ethnic, racial, and religious practices which are different from their own.</td>
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<td>24. Schools are responsive to the individual differences of children.</td>
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<tr>
<td>25. The low intelligence of minority students causes poor oral expression.</td>
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<td>31. I provide age appropriate instruction on the history of the minority groups in the United States.</td>
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<td>Instrument Items</td>
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<td>--------------------------------------------------------------------------------</td>
<td>----------------</td>
</tr>
<tr>
<td>36. I provide lessons which show how mainstream Americans have adopted clothing,</td>
<td></td>
</tr>
<tr>
<td>language, customs, etc. from other cultures.</td>
<td></td>
</tr>
<tr>
<td>37. I develop instructional methods to help dispel myths about ethnic, racial,</td>
<td></td>
</tr>
<tr>
<td>or religious groups.</td>
<td></td>
</tr>
<tr>
<td>38. I plan instructional activities that reduce prejudice toward other cultural</td>
<td></td>
</tr>
<tr>
<td>groups.</td>
<td></td>
</tr>
<tr>
<td>39. Teaching in a multicultural setting is not important.</td>
<td>*</td>
</tr>
<tr>
<td>40. I help students to work through problems caused by stereotypical attitudes.</td>
<td></td>
</tr>
<tr>
<td>41. I help students understand the interconnectedness of society.</td>
<td></td>
</tr>
<tr>
<td>42. Assisting students to understand the feelings of people from other ethnic,</td>
<td></td>
</tr>
<tr>
<td>racial, and religious groups is a priority.</td>
<td></td>
</tr>
<tr>
<td>43. Developing instructional materials that promote intercultural cohesiveness is</td>
<td></td>
</tr>
<tr>
<td>not an important part of my teaching.</td>
<td>*</td>
</tr>
<tr>
<td>44. A primary priority in my teaching is to help students examine their prejudices.</td>
<td></td>
</tr>
<tr>
<td>45. My teaching reflects the diversity of culture as a strong feature of American heritage.</td>
<td></td>
</tr>
</tbody>
</table>

Figure 16  Reverse Scoring Grid
Appendix D

Social Desirability Scale Instrument
SOCIAL DESIRABILITY SCALE

Listed below are a number of statements concerning personal attitudes and traits. Read each item and decide whether the statement is true, somewhat true, somewhat false, or false as it pertains to you personally.

1. Before voting I thoroughly investigate the qualifications of all the candidates.  T   ST   SF   F
2. I never hesitate to go out of my way to help someone in trouble.  T   ST   SF   F
3. It is sometimes hard for me to go on with my work if I am not encouraged.  T   ST   SF   F
4. I have never intensely disliked anyone.  T   ST   SF   F
5. On occasion I have had doubts about my ability to succeed in life.  T   ST   SF   F
6. I sometimes feel resentful when I don't get my way.  T   ST   SF   F
7. I am always careful about my manner of dress.  T   ST   SF   F
8. My table manners at home are as good as when I eat out in a restaurant.  T   ST   SF   F
9. If I could get into a movie without paying for it and be sure I was not seen, I would probably do it.  T   ST   SF   F
10. On a few occasions, I have given up doing something because I thought too little of my ability.  T   ST   SF   F
11. I like to gossip at times.  T   ST   SF   F
12. There have been times when I felt like rebelling against people in authority even though I knew they were right.

13. No matter who I'm talking to, I'm always a good listener.

14. I can remember "playing sick" to get out of something.

15. There have been occasions when I took advantage of someone.

16. I'm always willing to admit it when I make a mistake.

17. I always try to practice what I preach.

18. I don't find it particularly difficult to get along with loud mouthed, obnoxious people.

19. I sometimes try to get even, rather than forgive and forget.

20. When I don't know something I don't at all mind admitting it.

21. I am always courteous, even to people who are disagreeable.

22. At times I have really insisted on having things my own way.

23. There have been occasions when I felt like smashing things.

24. I would never think of letting someone else be punished for my wrongdoings.

25. I never resent being asked to return a favor.
26. I have never been irked when people expressed ideas very different from my own.  
   T  S  T  S  F
   1  2  3  4

27. I never make a long trip without checking the safety of my car.  
   T  S  T  S  F
   1  2  3  4

28. There have been times when I was quite jealous of the good fortune of others.  
   T  S  T  S  F
   1  2  3  4

29. I have almost never felt the urge to tell someone off.  
   T  S  T  S  F
   1  2  3  4

30. I am sometimes irritated by people who ask favors of me.  
   T  S  T  S  F
   1  2  3  4

31. I have never felt that I was punished without cause.  
   T  S  T  S  F
   1  2  3  4

32. I sometimes think when people have a misfortune they only got what they deserved.  
   T  S  T  S  F
   1  2  3  4

33. I have never deliberately said something that hurt someone's feelings.  
   T  S  T  S  F
   1  2  3  4
Appendix E

Cover Letter
Dear Colleague,

I am currently working on my dissertation for my doctorate. In order to collect data, I have enclosed a survey instrument. I know that as a teacher, your time is extremely valuable. However, it would be greatly appreciated if you would lend me 30 minutes of your time to fill out this survey instrument. By doing so, you will be assisting me in this process of collecting data.

Please respond as quickly and honestly as possible, as complete anonymity is guaranteed. For each item, circle the number which best corresponds to your feelings or actions based upon the indicated continuum. The specific continuum is given on the instrument.

The information asked for on the first page is important in order to analyze the data. It would be greatly appreciated if you would fill it out as completely as possible. Most of the information is self-explanatory. However, one clarification needs to be made. The section that asks if you have "Specified Cluster of Gifted Students within Classroom" indicates that a group of gifted students have been placed intentionally in a classroom for instructional purposes.

When you have completed the survey instrument, please return it to the envelope and deposit it in the marked box in your school's main office by May 13th.

Thank you, again for your time and cooperation.

Denise A. Boldman                   R. H. Swassing, Jr., Ed.D.
Doctoral Candidate                  Associate Professor
Appendix F

Pilot Study Item Frequency Graphs
Figure 17  Frequency Table of Responses for Item #1 in the Pilot Study
Figure 18 Frequency Table of Responses for Item #2 in the Pilot Study
Figure 19  Frequency Table of Responses for Item #3 in the Pilot Study
Figure 20  Frequency Table of Responses for Item #4 in the Pilot Study
Figure 21  Frequency Table of Responses for Item #5 in the Pilot Study
Figure 22  Frequency Table of Responses for Item #6 in the Pilot Study
Figure 23  Frequency Table of Responses for Item #7 in the Pilot Study
Figure 24 Frequency Table of Responses for Item #8 in the Pilot Study
Figure 25  Frequency Table of Responses for Item #9 in the Pilot Study
Figure 26  Frequency Table of Responses for Item #10 in the Pilot Study
Figure 27  Frequency Table of Responses for Item #11 in the Pilot Study
Figure 28  Frequency Table of Responses for Item #12 in the Pilot Study
Figure 29  
Frequency Table of Responses for Item #13 in the Pilot Study
Figure 30  Frequency Table of Responses for Item #14 in the Pilot Study
Figure 31 Frequency Table of Responses for Item #15 in the Pilot Study
Figure 32  Frequency Table of Responses for Item #16 in the Pilot Study
Figure 33  Frequency Table of Responses for Item #17 in the Pilot Study
Figure 34  Frequency Table of Responses for Item #18 in the Pilot Study
Figure 35    Frequency Table of Responses for Item #19 in the Pilot Study
Figure 36 Frequency Table of Responses for Item #20 in the Pilot Study
Figure 37: Frequency Table of Responses for Item #21 in the Pilot Study

Number of Respondents

Response Items

1 2 3 4 5 6 7
Figure 38  Frequency Table of Responses for Item #22 in the Pilot Study
Figure 39  Frequency Table of Responses for Item #23 in the Pilot Study
Figure 40     Frequency Table of Responses for Item #24 in the Pilot Study
Figure 41: Frequency Table of Responses for Item #25 in the Pilot Study
Figure 42  Frequency Table of Responses for Item #26 in the Pilot Study
Figure 43  Frequency Table of Responses for Item #27 in the Pilot Study
Figure 44  Frequency Table of Responses for Item #28 in the Pilot Study
Figure 45   Frequency Table of Responses for Item #29 in the Pilot Study
Figure 46     Frequency Table of Responses for Item #30 in the Pilot Study
Figure 47  Frequency Table of Responses for Item #31 in the Pilot Study
Figure 48  Frequency Table of Responses for Item #32 in the Pilot Study
Figure 49    Frequency Table of Responses for Item #33 in the Pilot Study
Figure 50  Frequency Table of Responses for Item #34 in the Pilot Study
Figure 51   Frequency Table of Responses for Item #35 in the Pilot Study
Figure 52  Frequency Table of Responses for Item #36 in the Pilot Study
Figure 53     Frequency Table of Responses for Item #37 in the Pilot Study
Figure 54  Frequency Table of Responses for Item #38 in the Pilot Study
Figure 55  Frequency Table of Responses for Item #39 in the Pilot Study
Figure 56  Frequency Table of Responses for Item #40 in the Pilot Study
Figure 57  Frequency Table of Responses for Item #41 in the Pilot Study
Figure 58  Frequency Table of Responses for Item #42 in the Pilot Study
Figure 59 Frequency Table of Responses for Item #43 in the Pilot Study
Figure 60  Frequency Table of Responses for Item #44 in the Pilot Study
Figure 61  Frequency Table of Responses for Item #45 in the Pilot Study
Appendix G

Primary Study Item Frequency Graphs
Figure 62  Frequency Table of Responses for Item #1 in the Primary Study
Figure 63  
Frequency Table of Responses for Item #2 in the Primary Study
Figure 64  Frequency Table of Responses for Item #3 in the Primary Study
Figure 65  Frequency Table of Responses for Item #4 in the Primary Study
Figure 66  Frequency Table of Responses for Item #5 in the Primary Study
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Figure 70  Frequency Table of Responses for Item #9 in the Primary Study
Figure 71

Frequency Table of Responses for Item #10 in the Primary Study
Figure 72  Frequency Table of Responses for Item #11 in the Primary Study
Figure 73  Frequency Table of Responses for Item #12 in the Primary Study
Figure 74  Frequency Table of Responses for Item #13 in the Primary Study
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Frequency Table of Responses for Item #14 in the Primary Study
Figure 76  Frequency Table of Responses for Item #15 in the Primary Study
Figure 77      Frequency Table of Responses for Item #16 in the Primary Study
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Figure 93: Frequency Table of Responses for Item #32 in the Primary Study
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Figure 102: Frequency Table of Responses for Item #41 in the Primary Study.
Figure 103  Frequency Table of Responses for Item #42 in the Primary Study
Frequency Table of Responses for Item #43 in the Primary Study
Figure 105  Frequency Table of Responses for Item #44 in the Primary Study
Figure 106  Frequency Table of Responses for Item #45 in the Primary Study
REFERENCES


Brookhiser, R. (1992, August 31). We can all share American culture. *Time Magazine*, pp. 74-75.


