MULTICULTURAL EDUCATION: THE RELATIONSHIP BETWEEN
PRESERVICE TEACHERS' MULTICULTURAL SELF-EFFICACY AND
CULTURAL AWARENESS WHEN TEACHING IN MULTICULTURAL
CLASSROOMS

Yusif Bangura

A Dissertation

Submitted to the Graduate College of Bowling Green
State University in partial fulfillment of
the requirements for the degree of

DOCTOR OF EDUCATION

May 2018

Committee:

Patrick Pauken, Advisor

Katherine Brodeur
Graduate Faculty Representative

Arthur Bridges

Mathew Lavery

Paul Johnson

ABSTRACT

Patrick Pauken, Advisor

Multicultural education (MCE) is a difficult topic with regard to how schools are to foster it. It is a controversial and foreign topic to many educators who have not been properly trained to handle students that do not look, talk, or think like them (Banks, 2001; Banks, 2006). Today's classrooms include students who come from a variety of backgrounds – in terms of race, language, gender, religion, and ability. Even though the number of students of color continues to increase in K-12 classrooms, their teachers remain predominantly white (84%), of which 75% are female (U. S. Department of Education, 2010). Some of these teachers are not equipped with the knowledge and skills or are not committed to teaching multicultural students, elements that are vital to teaching culturally diverse students. The questions remain: are colleges and universities preparing teachers to teach students whose backgrounds, cultural awareness and worldviews differ from their own, and how can they develop their multicultural self-efficacy and incorporate activities into the curriculum to ensure that all students are comfortable and successful in their educational pursuits?

Students of the global village need to acquire the knowledge, attitudes, and skills required to become effective citizens in the global community. They need to function in their cultures and beyond where they should be able to participate in the construction of a national civic culture that is moral and just. Therefore, teachers who are entrusted with the responsibility of teaching these students must be prepared with the right mindsets, knowledge, and skills that would help them meet these challenges and beyond. The purpose of the present study was to examine whether preservice teachers' self-efficacy is related to their cultural awareness when teaching multicultural students, and to further investigate whether the level of experiences/interactions with multiculturalism predicts preservice teachers' self-efficacy when teaching multicultural students.

Results on question 1 indicated that cultural awareness has a strong, significant, and positive relationship with preservice teachers' self-efficacy, while results on question 2 indicated that three variables are significantly predictors of preservice teachers' multicultural self-efficacy.

The variables are cultural awareness, teen contact, and race/ethnicity. Based on the results from the present study, there are implications for colleges and universities that prepare preservice teachers. These implications are more exposure to cultural awareness, teen recruitment, minority recruitment, leadership (cultural awareness), and future research.

I would like to dedicate this work to the following:

Allah (God), the most high, the Gracious and Merciful to whom all things are possible
My Parents, Alhaji Foday and Haja Hawa Bangura (may their souls rest in peace)

My wife (Wendy G. Smooth) and my children (Edward O'Bai and Suraya Mena Smooth-Bangura)

Thank you!

ACKNOWLEDGMENTS

My first acknowledgement is to my loving and staunch wife (Dr. Wendy G. Smooth) who stood by me throughout this journey. It wasn't easy, but she tolerated and supported me throughout this process. I am grateful to you, my best friend, my confidant and true love. I also thank my children O'Bai and Suraya for being patient with me when I did not have the time to spend precious time with them. I also thank my family and my wife's family who were very encouraging and supportive throughout this arduous journey.

I thank Dr. Patrick Pauken, my advisor who guided and provided me with kind words of wisdom and encouraged me to keep calm when things were not going well. I thank my committee members, Dr. Katherine Brodeur, Dr. Arthur Bridges, Dr. Paul Johnson, and Dr. Mathew Lavery. I could not have assembled a better committee, thank you. Thank you, Leslie for always being there for me and other students, I/we appreciate you. To Dr. May, thank you for everything.

Thanks to my parents Alhaji Foday and Haja Hawa Bangura, may your souls rest in perfect peace, and may God grant you heaven for free. You had a vision that no one saw but God. You gave up your dreams so that your children's dreams could come true. Thanks to my elder brother Issa and son Joseph, words alone cannot describe how appreciative I am of you for your unselfish vision. To my sister Haja Memuna thank you for the words of encouragement and support during my school days. And to the rest of my Bangura family, Rashid and wife Fatima, Abdul, Abu Bakar and wife Mary, and my sister Kadiatu, I love you guys and thanks for taking this great ride with me. To "Mr. Reliable," Aliyu Kabba and wife Rugiatu, as my wife would say, 'thank you for everything.'

Finally, I would like to thank my in-laws Viola and Edward Smooth (may his soul rest in perfect peace); Rachelle and Willard Bracey, Aliya, Aren, Nana GG (Gwen) and the Kounta-

TABLE OF CONTENTS

LIST OF FIGURES

LIST OF TABLES

CHAPTER I: INTRODUCTION

The Civil Rights Movement of the 1960s and 1970s focused on the pursuit for African

American rights in the United States. African Americans used determined voices and noticeable

actions to demand that institutions respond with the social, judicial, political, economic, and

educational rights they were denied for three centuries (Banks, 2001). Banks argued that the

blatant inequality embodied in public schools was a clear manifestation of the injustice that was

geared specifically toward African Americans in American culture. As a result, there were

protests at schools, in public places, and at a wide array of public institutions. Although

deliberate racial segregation was declared unconstitutional through the *Brown v. Board of*

Education Supreme Court decision in 1954, many schools ignored the ruling and continued to

segregate students by race (Banks, 2004). Gay (2004) argued that the Civil Rights Movement of

the 1960s had a mission to "genuinely integrate" educational programs, procedures and practices

with the intent to integrate ethical, racial, cultural, and social diversity that characterize U. S.

society.

Multicultural education (MCE), according to Ponterotto, Baluch, Grieg, and Rivera

(1998), is an umbrella term used to describe the efforts to meet educational and scholastic

adjustment needs of a culturally and linguistic diverse student body. MCE is also the common

term for the materials and programs used to foster understanding and appreciation of ethnic

diversity and promote positive interethnic relations in schools and classrooms. In their broader

definition, Ponteretto et al. (1998) stated that MCE is an education paradigm through which all

students, regardless of race, ethnicity, or gender, should feel equally valued and challenged, and

feel that they have an equal chance of academic success. Gollnick and Chinn (2009) speculated

that because no two people learn the same way, theoretically, they cannot be taught the same

way. Gollnick and Chin posited that cultural experiences influence the way children interact with their teachers and peers, and because students differ in their skills, worldviews and experiences, teachers need to recognize these differences when developing educational programs plans and curricula. It has been well documented that students tend to behave differently in school and toward authority because of learned cultural dynamics and their relationship with the dominant culture (Gollnick & Chinn, 2009). These authors furthered that multicultural education could offer students an equitable educational experience, regardless of their group membership. To be successful in such an environment, preservice teachers must align their attitudes with MCE principles and raise their awareness on multicultural issues students face in classrooms and acquire the required self-efficacy tools needed to teach all students.

American society is becoming increasingly more culturally diverse; as such, its educational system needs to be increasingly flexible and adaptive to meet the needs of the shifting population (Jay, 2003). Jay concluded that despite the desire to equate "'American-ness' with Whiteness" by individuals inside and outside of the United States, the make-up of American society comprises of a multitude of races, ethnicities, languages, and cultural groups. Jay articulated that in the year 2000, people of color accounted for 28% of the population in the United States, and projects that the number could reach 50% by the year 2050. Jay further noted that the younger segments of the current American population are very diverse, and the school-aged population of minorities would reach 37% by 2025. MCE as the common term used to describe a kind of pluralist education that advocates for all American children to receive a just and equitable education from pre-K through college (Jay, 2003). Supporters of MCE believe that the major goals of MCE are to reduce prejudice and discrimination against oppressed groups, while working toward equal opportunity and social justice for all groups. They also believe that

widespread adoption of MCE will affect fair distribution of power among members of different cultural groups (Jay, 2003).

MCE is an idea, an educational reform movement, and a process all at once. The major goal of implementing MCE is to change the structure of educational institutions so that male and female students, exceptional students, and students who are members of diverse racial, ethnic, language, and cultural groups will all have an equal chance to achieve academically (Banks; 2006; Gollnick & Chinn, 2009; Jay, 2003; Smith; 2009). MCE is an educational strategy in which students' cultures must be considered when planning effective classroom instruction and school environments. It must be used to support and extend the concept of culture, diversity, social justice, and democracy into school settings. Gollnick and Chinn (2009) argued that the following fundamental beliefs and assumptions, if implemented and followed carefully, would support MCE:

☐ Schools must view culture, values, and beliefs as strengths instead of hindrances.

☐ Schools should be models for the expression of human rights and respect for cultural and group differences.

☐ Social justice and equality for all people should be of paramount importance in the design and delivery of curricula.

☐ Attitudes and values necessary for the continuation of a democratic society can be promoted in schools.

☐ Schooling can promote the knowledge, skills, and dispositions (i.e., attitudes, values, perceptions and comments) to help students from diverse groups learn.

☐ Educators working with families and communities can create an environment that is supportive of multiculturalism.

Multicultural education is a "broad concept" that has multiple dimensions (Banks & Banks, 2010, p. 20). It is, however, generally understood as acknowledging the impact of students' race, gender, sexual orientation, culture, social class, and exceptionality, which might include the interactions of students in different context of their lived experiences. Because there are many languages spoken by American school children today, it is imperative for educators to be aware of the influence "native" languages have for children who speak other languages outside of the classroom (Banks & Banks, 2010).

Problem Statement

As the world's population becomes increasingly connected, educators today in the United States are faced with overwhelming obstacles in preparing students for the challenges of the 21st century in the classrooms. These students come from increasingly diverse populations and backgrounds where some are the beneficiaries of cultural and social systems, while others continue to be marginalized because of their race, ethnicity, gender, class, language, religion, ability, geography, and age (Gollnick & Chinn, 2009).

Confronted with these diversities, educators are continuously looking for ways to productively address their students' backgrounds and learning styles (Keengwe, 2010). As the diversity of the U. S. student population continues to grow; the demographics of teachers seems to remain the same, with a majority of them being white (U.S. Department of Education, 2006). Smith (2009) pointed out that classroom diversity continues to reflect a major demographic shift, and that by 2040; white students will represent less than half the population of school-aged children. Nieto (2004) proposed that this increase in ethnic diversity is worrying current educators, and that teachers need to be proactive in developing new strategies and acquiring new knowledge, skills, and self confidence that will help them meet the needs of these classrooms

and students in the 21st century. Nieto explained that the success or failures of multicultural education would depend on the effective preparation of teachers and administrators, as well as the administrations' efforts to ensure that teachers incorporate multicultural activities and develop attitudes to promote MCE.

According to Hampden-Thompson, Jeffries, Lord, Bramley, Davis, Tsouroufli, and Sundaram (2015), schools have been urged by politicians, the media, and other stakeholders to make certain that students become familiar with the value of community cohesion and citizenship. In other words, schools are asked to ensure that they facilitate community engagement and citizenship along with providing a traditional education. Citizenship education entails focusing on the curriculum, school context, and forming relationships with community stakeholders, where the aim is to promote moralistic teachings that can enhance the academic achievement of all students (Hampden-Thompson et al., 2015). Charles, Longerbeam and Miller (2013) opined that advancing multicultural education is a difficult task, thus presenting challenges for educators. In part, the tenets of MCE are often judged to be incompatible with academic rigor or dismissed as being unimportant except for those who want to be 'politically correct.' They lamented that it is unfortunate that people are not open to conversations about multicultural education. They suggested that open dialogue between advocates for MCE and its detractors is needed in order to share perspectives on the subject, which might open doors and views on the importance of MCE and how it can benefit everyone in a given society or community.

Another challenge for educators, according to Wells (2008), is the fear of "total change" to schools or educational environments. Wells envisioned educational institutions as the places where opportunities, access, and educational outcomes would be more equitable across all

groups of people. Despite the immediate needs for multicultural education, there is often tension between various fields and educators. For example, instructors may think that incorporating multicultural education into the curriculum may put extraneous pressure on them when they either lack the knowledge and skills to do so, or the necessary materials to incorporate MCE in the curriculum or develop the required efficacies and awareness when teaching in multicultural classrooms (Wells, 2008). Wells asserted that teaching multicultural students is difficult for teachers who are not well trained, are not aware of multiculturalism, or have not interacted/experienced with multiculturalism. These teachers find it difficult to incorporate multicultural goals, teaching methods, materials and assessment activities into the curriculum because they fear that if they try to incorporate such activities, they may not work properly, or they may not be able to answer questions students may have.

While many look to teacher training and continued professional development (PD) for solutions, others turn their attention to the school environments as the place to begin fostering this change, helping to make them more inclusive. Kumashiro (2000) argued that schools have a way of fostering oppressive education about minorities where racism, classism, sexism, heterosexism, and other forms of systemic oppressions are hegemonically displayed at schools. He wrote that oppression is a situation or dynamic in which certain people that meet certain criteria are afforded privileges, while others are marginalized or denied those same privileges. In his analysis, Kumashiro identified the "Othered" as someone who does not belong to the group and faces the potential to be treated in harmful ways – where the harm may come from actions taken by peers, teachers and/or staff.

Kumashiro (2000) argued that while oppression may not always be easily observed, it could have devastating effects on the oppressed that experience it. He contended that as a result,

some students may overcompensate by hyper-performing in academics, extracurricular, and social activities, others may accommodate enough to succeed academically, while some may resist the dominant norms and values of school and society entirely. In addition, Kumashiro suggested that some of the marginalized students have suffered hidden injuries such as psychological harm, and some have endured depression, turned to violence, drug abuse, starvation, or even attempting to commit suicide (Kumashiro, 2000). Jay (2003) proclaimed that, despite the expanding ethnic makeup of the U. S. population over the last century, the mainstream curriculum of its schools, universities, and colleges remains organized around concepts, events, and paradigms that only reflect the experiences of wealthy, Anglo Saxon, Protestant males. Jay (2003) believed that the concept of "hegemony" helps us to understand how the dominant group in a culture can gain power and maintain the structures necessary to maintain their status through the "hidden" curriculum in schools. While hegemony is generally understood in terms of analyzing socioeconomic and ethic-political systems, the system of cultural hegemony cannot sustain itself without the help of schools (as public culture institutions) promoting it, which has led to the factory approach of teaching students based on their identities and characteristics to assume certain roles in society.

LaDuke (2009) stated that while many teachers aspire to promote diversity, their efforts are cut short by traditional teacher preparation programs that offer limited multicultural education courses or do not provide them with the opportunity to develop the self-efficacy skills they need in order to be effective in their profession. Instead, courses with MCE focus are often listed as optional or as "add on'," or are otherwise disconnected from the rest of their programs. LaDuke suggested that multicultural courses should be used to address diversity, and teacher education students who enroll in these courses need to reflect critically on their own identities

through the lenses of power and privilege. Keengwe (2010) stressed that most faculty in teacher education programs are ill-prepared to train preservice teachers who are going to be teaching twenty-first century students. He maintained that some teachers' attitudes, biases, and lack of cultural awareness tend to stand in the way; as such, they develop low expectations for their students because of their backgrounds, abilities, language, national origin, cultural identity and ethnicity. LaDuke further advised that to keep people informed about MCE, a forum needs to be established where elements of MCE can be discussed about non-dominant groups based on race, worldviews, ethnicity, language, class, gender, physical ability, religion, and sexual orientation, and other marginalized identities (LaDuke, 2009).

Pewewardy (2005) proposed that for teachers to be effective in teaching culturally and linguistically diverse students/classrooms, they must commit to understanding their students' cultures and worldviews. In other words, for teachers to know their students, they must interact with them and confront their own biases – they must think through the issues of race, class, gender, and culture to view their world from a diverse cultural and linguistic lens. Similarly, Ladson-Billings (1999) advocated that improved teacher training is essential to build on preservice teachers' cultural awareness and multicultural self-efficacy when teaching in MCE classrooms by finding ways to make the study of diversity an integral part of coursework, field experience, and seminars. In addition, for preservice teachers to be able to apply the knowledge, skills, and attitudes that will foster cultural awareness and self-efficacy. Keengwe (2010) recommended that competent professionals must model such skills for preservice teachers' during their training and opined that teachers who are successful in their classroom are those who are generally aware of their students' cultures (Keengwe, 2010). In other words, to develop these competencies, preservice teachers must be able to master the complex worldviews and

cultures of their classrooms and must show empathy and be sensitive to all students. Preservice teachers that have mastered these competencies are highly efficacious when teaching in multicultural classrooms (Keengwe, 2010). Keengwe stressed that, for teachers to help their students, they must develop cultural skills and knowledge outside of their own, and they must be able to recognize similarities and differences between cultures. Future teachers need to understand their students beyond just what they see about them and try to work with them in ways that are appropriate or best for their students. For example, teachers must try to understand the meaning of specific words and vocabulary that students use, they must be willing to negotiate with students to formulate the exact meaning of words and do their best to understand the context in which their students use such words.

According to Smith (2009), establishing sound pedagogy that is rooted in understanding individual students' in terms of racial, cultural, and linguistic integration may help most teachers reach them. Doing so allows students to express themselves from their own perspectives and worldviews, which have the propensity to increase their academic success. Keengwe stressed that teachers must not ignore or reject student cultural expressions of development, because schools that acknowledge and use the wide range of cultural and linguistic expressions within their student bodies as a teaching and learning tool can benefit significantly when trying to understand and teach their culturally diverse students. Keengwe recommended that teachers should experiment with cross-cultural approaches in their teachings in order to effectively interact with diverse children and minimize tension, while at the same time encouraging multicultural students to be more comfortable in their academic setting(s).

Teacher Education Programs

School leaders play an impactful role in the education of their students, especially for multicultural students. School leaders are more pressured today than ever because of the increased public accountability and scrutiny placed on their work. The role principals play in developing and sustaining school improvement initiatives is very crucial. For example, today's principals are tasked with the responsibility of ensuring that the curriculum in their respective schools addresses the learning needs of all students under them. Further, they are expected to work with and through others to create positive and engaging school climate that has the propensity to improve student learning (Furman, 2012; Ylimaki & Jacobson, 2012). Ylimaki and Jacobson pointed out that effective leadership practices are shaped and influenced by broad cultural and political shifts, educational trends, policies, and demographics. School systems consequently need to examine how their principals address Organizational Learning (OL), Instructional Leadership (IL), and Culturally Responsive Practices (CRP) to help school leaders acquire the skills and collaborations they need in order to accomplish the overall mission and goals of schools. Ylimaki and Jacobson emphasized that accountability policies, decentralization requirements, and demographic shifts have affected the content and attentions of leadership preparation programs. For example, the No Child Left Behind Act of 2001 (NCLB) stipulated that schools should close student achievement gaps by providing all children with a fair, equal, and significant opportunity to obtain a highly-qualified education regardless of race, ethnicity, socio-economic status, or disability, to name a few.

Within the field of educational leadership, scholars are exploring the meaning of social justice, the nature of leadership for social justice in schools, and the implication for leadership preparation programs (Furman, 2012). Furman asserted that if the aim of leadership preparation

programs is to address social justice issues and the critical consciousness of school leaders, then colleges and universities that are in the business of developing future school leaders need to revise their current leader preparation programs (Furman, 2012).

Preservice teacher education programs/institutions have, over the years, developed some notoriety for being large and complex organizations that are slow to adapt and difficult to change (Fullan, 2013). Ferreira, Ryan, and Davis (2015) concluded that to effect and sustain change in preservice teacher education programs, they must be mainstreamed where all stakeholders with an interest in teacher education preparation need to, and willing to change and adapt to the demands of students, communities, and schools. The overarching goal, as noted by Ferreira, Ryan and Davis (2015) is to facilitate change across a whole system, by incorporating multiple people, parts, and processes, including schools, preservice teachers' education staff, administrators and students, unions, professional associations, registration authorities, and government agencies, to name a few. The key goal, according to Ferreira, Ryan, et al., is to have a holistic approach to educator preparation programs to ensure that change takes place concurrently across a number of policy-to-practice levels within pre-service education programs. These changes would be on many levels, from government policies, to accreditation agencies, to registration standards, and course provision; to teaching and learning processes (Ferreira, Ryan & Davis, 2015). Fullan (2013) argued that to have an effective change process in complex organizations such as schools, all stakeholders must collaborate at all levels with cross-institutional visions and strategies that are cognizant of individual participants' roles and relationships within preservice teacher education programs.

Ferreira, Ryan and Davis (2015) and Fullan (2013) theorized that for long-term, widespread change to take place during the training of preservice teachers, institutions that focus

on preparing preservice teachers must prepare them both at the macro and micro levels. In other words, there must be synergy between home and school. Ferreira, Ryan, and Davis (2015) recommend that preservice teachers need to "*learn how to be leaders for change,*" and educational institutions need to take the initiative to ensure that preservice teachers acquire the right leadership skills, or else they will find it difficult to assume and exhibit leadership qualities in their schools and classrooms, especially when they encounter situations they have not experienced in the past.

Purpose of Study

The purpose of this study was to examine whether preservice teachers' multicultural self-efficacy is related to their cultural awareness when teaching in multicultural classrooms, and to further investigate the relationship between preservice teachers' multicultural self-efficacy (DV) and their cultural awareness, experiences with racial diversity in childhood, cultural interaction in field experiences, location of field experiences, grade level experience in field experiences, gender, and race/ethnicity.

Research Questions

1. Is there a relationship between preservice teachers' multicultural self-efficacy (DV, as measured by the CRTSE instrument, Siwatu, 2007) and their multicultural awareness (IV, as measured by the TMAS instrument, Ponterotto, 1998) when teaching in multicultural classrooms?

2. Are there relationships between preservice teachers' multicultural self-efficacy (DV) and their multicultural awareness, experiences with racial diversity during childhood experiences with racial diversity in their teenage years, cultural interaction in field

experiences, location of field experiences, grade level experiences during field

placement, gender, and race/ethnicity.

Rationale

Teachers in the new millennium and beyond need to have a worldview that challenges

their previous dispositions, because students that enter their classrooms today come from all sorts

of backgrounds that include language differences, varying abilities, and wide differences in

gender, class, ethnicity, sexual orientation, religion, worldviews, values, and beliefs. Therefore,

to be effective in educating these students, pre-service teachers need to be aware of their

students' cultures. In addition to the classroom, these teachers need to engage these students

outside of schools to better understand their thinking, their home lives and family ethos, how

they acquire knowledge, and their community circumstances. Such knowledge (or lack thereof)

can profoundly influence student educational experiences and teacher practices. For example, a

child with low socioeconomic status may not respond to a teacher's teaching if they are starving

and cannot think of anything but the desire for food. They might also find it hard to concentrate

if they have a dysfunctional family or are having learning difficulty, or some other problems that

might not be obvious on the surface. By knowing the status of such students, teachers can better

prepare for teaching and/or helping them; that is, if teachers are willing to invest both time and

resources on them.

Beyond having subject knowledge, teaching skills, positive attitudes, and cultural

awareness, teachers need to be sensitive toward students that do not meet certain characteristics,

by using the curricula to encourage all students to be active participants in class, not as passive

learners (Banks, 2006). Banks proposed that multicultural content should be included in every

lesson plan to educate all students, because students in a global village cannot be taught using

one curriculum. Preservice teachers who desire/aspire to expand their worldviews stand to benefit from this stance because they are the ones that will be working with peers and students that do not look like them, speak the same native language as them, or share a common socioeconomic background (Banks, 2006).

Henderson (2008) asked crucial questions about student learning and teacher practice and how best to address them: (a) what do we want each student to learn? (b) how will we know when each student has learned it? (c) how will we respond when a student has trouble learning? Henderson suggests that collaborative teams of teachers should be set up to evaluate their own teachings and develop common formative assessments to analyze student learning outcomes. Developing relationships with these students and their families can not only challenge preservice teachers' attitudes, but will help advance the knowledge, skills and cultural awareness they need to successfully teach culturally diverse classrooms.

Nordstrom (2008) argued that educators are responsible for educating all students, including culturally and linguistically diverse students, and that students' education is deeply entwined with their ethnic identity and cultural socialization. Nordstrom further argued that strengthening student identity and building their self-esteem would enhance their ability to learn, which would help to increase their confidence level in grasping concepts. However, most educators have not been sufficiently trained to handle the challenges that come with teaching in diverse classrooms, in terms of having the knowledge, skills, and attitudes, as well as the commitment to teaching for equity and justice (Merryfield, 2000; Vescio, Bondy & Poekert, 2009).

To be successful, teachers must intimately understand students' home lives, their hardships, their home environments, their individual learning struggles and abilities (Smith,

2009). Smith posits that the cultural norms students bring from home to school add new subtleties to issues like socioeconomic class and gender. Therefore, teacher preparedness needs to be rethought to meet the needs of their diverse students. *A Nation at Risk* (National Commission on Excellence in Education, 1983), and the No Child Left Behind Act (United States Committee on Education and the Workforce, 2002) have been advocates for reforms that would tackle some of the inequalities that exist in American classrooms. Banks (2006; 2009) asserted that teacher education programs should provide teachers with the background knowledge and skills in order to work meaningfully and effectively with a wide range of racially, ethnically, linguistically, and socioeconomically diverse students. According to Moore-Hart (2002), many preservice teachers are inundated with information about MCE as students themselves, only to ignore it when they enter the teaching field. On the other side of the spectrum, some others have not been trained or prepared to handle MCE classrooms and students in any way whatsoever. Bridging that gap is key.

Smith (2009) argued that the purpose of teacher education preparation programs is to create caring and erudite professionals who are committed to building democratic, multicultural populations that would improve economic equity and cultural pluralism for all students. While some teachers have the desire to incorporate multiculturalism in their instructional approach, many lack the knowledge, experiences, and skills to do so, and so it follows that they are often ill-prepared to promote or teach multicultural classrooms (Smith, 2009). Teacher preparation programs should provide learning experiences that would likely increase the preservice teacher's skills beyond the classroom, by introducing them to various cultures, communities, and environments they may have not experienced before in their own lives. In other words, preservice teachers need to be taught in transformative ways to meet their students' academic

needs by expanding their own education on their students' cultures, traditions, and languages. Additionally, because diversity of identity is widespread in contemporary schools, preservice teachers need to be well versed about issues of multiculturalism (Smith, 2009).

Teachers in culturally diverse societies need to be culturally aware and sensitive to their students, to facilitate effective learning to all students (Banks, 2001; Banks, 2006; Keengwe, 2010). Artificially infusing culture into the curriculum has the propensity to foster stereotypical viewpoints, encouraging people to think about the role culture plays by dissecting it, categorizing it, and inserting it into convenient, pre-conceived "slots" when teaching from several perspectives (Banks, 1993). Understanding differing cultural perspectives from holistic and comparative perspectives allows students at all levels - elementary, secondary, and higher education - to draw their own conclusions that are evidence based, through reflections, not assumptions (Banks, 1993). Most preservice teachers fail to apply the MCE knowledge they learned during their training (Hoffman, 1996). Hoffman suggested that new training models must be developed to help incorporate real transformation. Teacher education programs need models that transfers seamlessly from the classroom to the field that is aimed at promoting plural education that is just and equal (Shaw, 1993). Shaw argued that conceptual changes or real growth could only happen when teachers engage in "powerful experiences" that involve the whole person, by requiring them to apply both mental and emotional attention.

Findings on this present study will allow the researcher to make recommendations on what teacher education programs can do to help preservice teachers to become effective educators to all students. Preservice teachers are expected to be effective beyond the typical knowledge, skills, and attitudes. They need to examine their own cultural awareness and attitudes toward students who are culturally and linguistically different from them. Teachers in the new

millennium and beyond need to have a worldview that challenges their previous dispositions, because students that enter their classrooms today come from all sorts of backgrounds that include language differences, varying learning abilities, and wide differences in gender, class, ethnicity, sexual orientation, religion, worldviews, values, and beliefs. In addition to classroom interactions, teachers need to engage students outside of school to better understand their thinking, their home lives and family ethos, how they acquire knowledge, and their community circumstances. Such knowledge (or lack thereof) can profoundly influence both student and teacher educational experiences and practices.

Definition of Terms

*Cultural Awareness***:** According to Ponterotto et. al. (1998), being culturally aware involves observing and being conscious of similarities and contrasts between cultural groups. This awareness is the foundation of the ability to separate ourselves from our own experiences, allowing us to become aware of our cultural values, beliefs, and perceptions relative to other, different cultures. For purpose of this study cultural awareness is operationally defined as a mean score on the TMAS, adapted for use in this study.

Cultural Diversity: Describes the cultural variations and dissimilarities that exist in the world, a society, or in a particular institution (Banks, 2001, 2004, 2006).

*Culturally Responsive Teaching***:** According to Siwatu (2007), Culturally Responsive Teaching pedagogy encompasses four elements that:

(1) uses students' cultural knowledge (e.g., culturally familiar scenario, examples, and vignettes), experiences, prior knowledge, and individual learning preferences as a conduit to facilitate the teaching-learning process (curriculum and instruction),

(2) incorporates students' cultural orientation to design culturally compatible

classroom environments (classroom management),

(3) provides students with multiple opportunities to demonstrate what they have

learned using a variety of assessment techniques (student assessment),

and

(4) provide students with the knowledge and skills needed to function in

mainstream culture while simultaneously helping student maintain their

cultural identity, native language, and connection to their culture (cultural

enrichment and competence).

*Discrimination***:** Treatment or consideration of, or making a distinction in favor of or

against, a person or thing based on the group, class, or category to which that person or thing

belongs rather than on individual merit (Gorski & Covert, 2000)

*Diversity***:** Having different demographics for individuals or a group (Banks, 1993).

Experience/Interaction: experience is an instance of personally encountering or

undergoing something, while interaction is a reciprocal action that has an effect or influence on

others. For example, when two people hold different views on issues, they can resolve their

differences through interactions, to explain their respective positions to each other.

*Equality***:** The state of being equal (Nieto, 2009).

*Equity***:** Something that is fair and just (Nieto, 2009).

*Ethics***:** Ethics are the standard of behavior that tells us how human beings ought to act in

many situations in which they find themselves, as friends, parents, children, business people,

teachers, professionals, etc., (Center for Applied Ethics, 2010).

*Ethnicity***:** A descriptive term for the relationship of individuals who share a common

ancestry, culture, history, tradition, and sense of people hood (Banks, 2006).

Interaction: According to the Merriam Webster dictionary, interaction is a reciprocal action that has an effect or influence on others. For example, when two people hold different views on issues, they can resolve their differences through interactions, to explain their respective positions to each other.

*Minority***:** A group of people with some identity marker that differs from the population of a cultural majority, especially in race, religion, or ethnic background (Wilson & Roscigno, 2008).

*Multicultural Education***:** MCE is an idea, an educational reform movement, and / or a process whose major goal is to change the structure of educational institutions to give students of all genders, exceptional students, and students who are members of diverse racial, ethnic, language, and cultural groups an equal chance to achieve academically in school (Banks, 2006; Smith, 2009; Gollnick and Chinn 2009).

*Preservice Teachers***:** Prospective teachers enrolled in teacher preparation programs with the intent of teaching in school settings (Merryfield, 2000). For purpose of this study, preservice teachers are students who have been placed in the field and are seniors.

*Professional Development***:** The process of obtaining the skills, qualifications, and experience that allows you to make progress in your career (Gorski & Covert, 2000).

*Self-Efficacy***:** Bandura (1994) defined self-efficacy as beliefs in one's capabilities to organize and execute the courses of action needed to produce achievements. Self-efficacy requires more than the acquisition knowledge, skills, and a high level of competence; the development of a strong sense of self-efficacy is mediated by a trust in their ability to put their acquired skills to use. For purposes of the present study, preservice teachers' self-efficacy is defined as a mean score on the CRTSE, adapted for use in this study.

***Social Justice*:** Nieto (2008) defined social justice as treating all people with fairness, respect, dignity, and generosity.

Teen Contact: In this study, teen contact is referred to students who are between the ages of thirteen through seventeen, are in in middle or high school.

Conclusion

As the diversity of the American population expands and evolves, the skills of teachers must expand and evolve as well. There is a great need for teachers that are well-trained to meet the challenges associated with teaching a diverse range of students. Multicultural students are those students who do not speak like their teachers or fellow students, or even think like their teachers and schoolmates. They may have wildly different worldviews about education and everything else. To address these challenges, teachers need to be equipped with multicultural knowledge and skills that can help them to be successful when teaching in multicultural classrooms. Therefore, preservice and in-service teachers who are at the forefront of teaching this next generation of students in particular need to be better trained at addressing the myriad of issues present in diverse classrooms. Colleges, universities, administrators, communities, and parents need to work together to provide preservice and in-service teachers with opportunities to experience and interact with different cultures that are outside of their own, as such efforts indisputably provide teachers with benefits and skills to teach multicultural students.

CHAPTER II: LITERATURE REVIEW

The purpose of this study was to investigate the relationships between preservice teachers' "self-efficacy" and their "cultural awareness" when teaching multicultural students. The gap in the literature suggests a disconnect exists between preservice teachers, their students, and their families. Gonzalez, Moll, and Amanti (2005) emphasized that if preservice teachers establish relationships with their students and families, they could gain "funds of knowledge," or the ability to gain insights on multicultural students' ways of life, beliefs, values, and worldviews to express their educational experiences. Establishing relationships with students, parents, and their communities can help preservice teachers alter or develop critical knowledge, skills, attitudes, and linguistic patterns of their students. Additionally, these insights can help teachers achieve a level of multicultural self-efficacy when teaching multicultural students by allowing them to feel both comfortable and confident in their abilities to engage their students authentically. In research conducted by Banks (2003) regarding multiculturalism and its practices, he maintains that multicultural education has mostly focused on curriculum and its practice. It is hoped that preservice teachers' development of multicultural self-efficacy can alter their attitudes and raise their cultural awareness toward educating multicultural students to enhance all students' overall academic achievement. Banks argued that more steps should be taken to determine the benefit and success of inclusionary practices in school settings when educating multicultural students (Banks, 2001). For example, preservice teachers should grapple with their own cultural awareness and pre-conceived attitudes toward multicultural students by ensuring that they receive an appropriate education. Gorski and Covert (2000) reported that inclusionary practices need to shift from curriculum (simply adding new and diverse materials and its practices) to practice, by including exercises and lessons aimed at meeting the educational

needs of traditionally underrepresented groups. Foster (1995) suggested that inclusionary practice means discussing classroom climate issues and/or deploying flexible methods of teaching that challenge both the students and the teachers' self-efficacy, attitudes, and cultural awareness of others that do not look like them, talk like them, or share similar worldviews. Educators should work toward a common goal of educating all students by implementing new directives that would help all of them. The premise of multicultural education is to expose ethnic minorities to culturally relevant pedagogy, and not having them unnecessarily endeavor to adapt to the values and behaviors of the dominant culture. Unfortunately, it was revealed that often, multicultural students were only exposed to Western-European, middle-class, Christian ideas, culture, values, patterns of thinking, and history, while their own cultures and values were unacknowledged, ignored, or disregarded completely (Vincent, Kirby, Deeds & Faulkner, 2014).

History of Multicultural Education

The history of American multicultural education dates to the 1920s and the Garveyism movement. During this period, various political groups shared issues of interest at neighborhood rallies, podiums at formal conventions, and in publication space in their respective journals. These groups – ranging from communists to socialists, conservatives to liberals, and from men-only to women-only - were all were seeking to uplift their status or identity by attempting to change the working and housing conditions, especially in poor African American communities, where leaders were advocating for better education and upward social mobility for their populations (Chapman, 2004). The principal focus of the Garveyism movement (according to Chapman) was to advocate for the political, economic, and cultural needs of people of African descent. The movement was borne out of the productive period of the Harlem Renaissance. In 1914, Marcus Garvey created the United Negro Improvement Association (UNIA); at the time,

the UNIA recorded over one million dues-paying members. Its membership rolls included over

800 chapters in 40 countries on four continents. The emphasis of UNIA was to ensure that

people of African descent were being allowed to express their cultural pride, and that Africans

and African countries should be independent and left alone to govern themselves (Chapman,

2004). Chapman suggested that Garvey's interests were for the betterment of people of African

descent, as promised aspects of a democratic society, where multicultural education was to be

used to gain access and equitable education for underserved children of color and children living

in poverty. These children have long been marginalized in schools for their way of learning,

knowing, behaving, and speaking. Sleeter (1989) argued that both Garveyism and multicultural

education share similar goals to see students of color learn and achieve academic success. They

agreed that schools need to initiate and support structures that would provide care and

consideration for the needs of students of color the same way they care for White middle-class

children who remain to be the center of public school curricula. Bennett (2001) recommended

that schools that serve the dominant culture should work toward incorporating the ideals of social

justice and opportunities for all students in public schools. Table 1 (below) depicts items that

relate to multicultural education and the United Negro Improvement Association. While there are

fifty-four rights under UNIA, four rights (20, 22, 31 and 49) meet the criteria for multicultural

education (see Table 1).

Table 1

Convergence between Multicultural Education and the United Negro Improvement Association

(UNIA)

Dimensions of Multicultural Education (Banks et al. 2001)	Reflections of Multicultural Education UNIA's Fifty-Four "Rights" (Garvey, 1992)	Reflection of Multicultural Education in the UNIA's "Issues of Education for Children" subcommittee Agenda (Hill, 1987, 1989)
Prejudice Reduction	20. We protest against segregated districts, separate public conveyances, industrial discrimination, lynching and limitations of political privileges of any Negro citizen in any part of the world on account of race, color creed…	I. Discussing the formulation of a code of education especially for "Negroes"
Equity Pedagogy	22. We protest against the system of education in any country where Negroes are denied the same privileges and advantages as other races.	II. Censoring of all literature placed in the hands of "Negroes"
Knowledge Construction	31. We declare that the teaching in any school by alien (White) teachers to our boys and girls, that the alien race is superior to the Negro race is an insult to the Negro people of the world.	III. Educating the race to discriminate in the reading of literature placed in its hands
Content Integration	49. We demand that instructions given Negro children in schools include the subject of "Negro History" to their benefit. (pp. 135-137)	IV. Promotion of an independent "Negro" literature and culture

Note. From Banks, J. A., Cookson, P., Gay, G., Hawley, W. D., Irvine, J. J., Neito, S., et al. (2001). Diversity within unity: Essential principles for teaching and learning in a multicultural society. *Phi Delta Kappan*, 82(3) 196; Garvey, A. J. (1992). *Philosophy and opinions of Marcus Garvey*; Hill, R. (Ed.) (1987). *Marcus Garvey: Life and lessons*; Hill, R. (Ed.) (1989). *Marcus Garvey and the Universal Negro Improvement Association (vol. 4).*

Multicultural Education Reform Movement

Although the MCE reform movement started in the late 1960s, it did not gain popularity until recently (Grant, 2001). As diversity in K-12 population continues to grow in the United States, the need for acknowledging and implementing an expanded multicultural education in schools is in order (Ngai, 2004). Multicultural education is intended to ensure that all students obtain equal opportunities (Morrison, 2006). The reform movement's major goal was to change the structure of educational institutions, and to attend to the special academic needs of all students of all races, ethnicities, and cultural groups (Banks & Banks, 2005). Banks and Banks argued that the cultural inequality between White middle-class teaching force and students from low-income and racial minority households contribute to the students' under-achievement (Lewis et al., 2008). In the 1970s, the women's equal rights movement and other marginalized identity groups such as gays and lesbians, and people with disabilities, joined forces with people of color seeking education reform. At the time, educational institutions reacted by adding token programs and special (but isolated) instructional units on famous people of color like Rosa Parks or Martin Luther King Jr., or incorporated "new" cultural holidays into the curriculum as means of addressing multiculturalism in schools (Gorski & Covert, 2000).

Multicultural education is more than learning about diverse people of distinction, holidays, or food. Its larger aim was to reach into the deeper roots of cultures and their histories, and to incorporate new and contemporary experiences in the classroom that bring rich meaning for these experiences to the surface (Gorski & Covert, 2000). In the 1980s, researchers and educators like Sleeter, Banks, and others began to focus on more than symbolic gestures, iconic people, and cultural representation of marginalized populations in classrooms. Instead, they sought ways to meaningfully integrate information and lessons about different cultures. In other words, they advocated that these transformative approaches shift to holistic approaches of

educating all children (Banks, 1995, Gay & Howard, 2000). Between 1970 and 1987, the Council for the Accreditation of Educator Standards (CAEP) revised and recommended sets of standards that required all teacher preparation programs to implement courses and other programs that would more deeply emphasize multiculturalism (Banks, 1995). The CAEP's emphasis on MCE was to focus beyond the scope of race and ethnicity to include differences in gender, religion, class, and culture. These aspects of identities have since become the standard delineators when colleges and universities prepare preservice teachers.

Cultural Awareness of Preservice Teachers on Multicultural Education

Teachers increasingly find themselves teaching students from culturally and linguistically diverse backgrounds. For example, Eighty percent of ELLs students speak Spanish as their first language, while their teachers – for the most part – speak only English, and are typically female, White, in their twenties, have middle-class backgrounds, and are culturally condensed (Russell & Russell, 2014). Russell and Russell emphasized that while English-speaking White female teachers can be effective and successful at teaching students from ethnically, culturally, or linguistically diverse backgrounds, many face challenges that impair their efforts due to their cultural disconnection. According to Campbell (2010), language-minority students often bring extensive language and cultural skills to the classroom because they arrive at school with the knowledge and wisdom of more than one culture.

Russell and Russell (2014) proposed that teacher perceptions, attitudes, beliefs, and expectations play a significant role in student performance. They assert that teacher predispositions (with regard to cultural diversity) are of concern, as many of them grapple with their abilities to meet the needs of culturally and linguistically diverse (CLD) classrooms. Oakes and Lipton (2010) argued that most children have the remarkable ability to learn everything and

anything they want to learn, need to know, and beyond. Brooks and Thompson (2005) asserted that when learners are marked as different from the dominant group in some ways, they are often stifled rather than recognized as important material for exploration. Coffey, Davila, and Kolano (2013) argued that the development of critical literacy enables students to respond to questions regarding issues of power, which is related to everyday lives, where there are explicit disparities within contexts such as socioeconomic status, race, gender, and sexual orientation. They went on to note that through schooling and government, only certain political or racial ideologies are generally supported, thus facilitating the use of just one set of norms for all members of a given society. For example, the curriculum and pedagogy within schools today legitimize only particular systems – systems of Whiteness, Americanness, maleness, heterosexuality, Christian, etc., - which excludes groups that are not part of the dominant group's ideology. Coffey, Davila, and Kolano also asserted that critical pedagogy needs to emphasize the desires of the marginalized, whether they are aware of it or not, and to have them participate in the conversation to better understand the ways that repressive ideologies support and reproduce the values of the dominant groups. In other words, you cannot change what you do not acknowledge.

Delpit (1995) suggested that culturally diverse children are underserved when teachers underestimate their own cultural literacy abilities and disregard the funds of knowledge that multicultural students bring to school. Most preservice teachers miss an excellent opportunity to learn from their students and miss out on learning material that is crucial to their cognitive development, growth, and academic success. According to Reed and Black (2006), teachers who foster critical reflection using reading and reflecting on experiences should challenge students' assumptions, beliefs, and knowledge about the world. Reed and Black suggested that to engage in transformative learning, teachers should reject the status quo on how things are done and

engage in transformative learning that prepares them to be teacher-activist by helping to build social movements against oppression in schools from the inside out.

Kozol (1991) argued that literacy failure in high-poverty communities and schools is tied to a wide range of factors that include poverty, a penchant for putting ineffective teachers in low-performing classrooms, and a long history of inadequate school funding in neighborhoods with large minority populations. These factors effectively deny children in high-poverty communities access to quality education. According to Vincent et al. (2014), the first obstacle that preservice teachers encounter is general self-reflection, which is sometimes confused with describing and stating particular issues and beliefs rather than addressing the actual elements of cultural issue and beliefs. Vincent et al. made three recommendations to help remedy this issue. First, teacher education programs must incorporate reconstructed beliefs in preservice teachers' teaching practices; therefore, self-reflection is of utmost importance when trying to address teaching concerns, especially with issues regarding cultural diversity and preconceptions or prejudices. The second recommendation was for preservice teachers to take the time to self-reflect to gain an understanding of themselves in relation to others. The last recommendation is that preservice teachers need to be aware that there are multiple facets to the art of teaching. Challenging and questioning one's beliefs is a crucial step because of the impact a teachers' awareness, attitudes, beliefs, experiences, expectations can have on students, and their own sense of efficacy when teaching diverse learners (Vincent et al., 2014).

Transformative teachers are those teachers that are focused on helping students develop critical literacy skills by examining and opposing oppressive methods used in schools. For example, transformative teachers often oppose traditional lecture approaches in the front of the classroom, which can be understood as assuming the teacher possesses and can transmit

knowledge to students without student input. In other words, these teachers avoid putting themselves in a position of unearned power over the students they teach. Transformative teachers encourage students to share their funds of knowledge to engage them in dialogue about issues that are important to their development. For example, transformational teachers empower students to take control of their own learning, and students are offered the opportunity to be part of knowledge construction instead of merely recipients of preconstructed information. In other words, effective critical pedagogy encourages students to question established norms by reflecting on and using their own biases to an end goal of creating a society where multiple perspective are considered the norm (Coffey, Davila & Kolano, 2013).

Many preservice teachers can sometimes miss opportunities in gaining critical cultural consciousness and self-reflection skills when they divert attention away from issues regarding diversity (Gay & Kirkland, 2003). Gay and Kirkland argued that when preservice teachers become silent, they fail to properly engage issues of cultural diversity because they should be having conversations with people that are different from them in order to gain valuable knowledge about other cultures, and not abstain from engaging in the discourse. When preservice teachers fail to participate in such discourse, it leads to the suppression of diversity, to deficit thinking, believing that cultural diversity does not exist (Gay & Kirkland, 2003).

Dell'Angelo (2006) asserted that two types of relationships between teachers and students exist – internal and external loci controls. Internal loci control involves teachers' efforts to influence students' outcome, and the external loci control involves teachers who do not have the control to effect change despite their efforts (Dell'Angelo, 2016). For example, using internal loci control, teachers can modify their curricula, try different teaching approaches, and make choices that either promote or fail to promote equity for all students to succeed or fail. On the

other hand, with external loci control, regardless of teachers' efforts, whether positive or negative, they do not have control on student outcome. Brophy and Good (1974) considered these attitudes and lack of support for multicultural education from a social constructivist perspective, where their beliefs often create reality when thinking about the relationship between teacher and student. They further suggest that children "become" what their teachers expect of them. For example, most teachers develop expectations for their students earlier in the year, and confirm the expectations at the conclusion of the year.

Many preservice teachers enter the teaching profession with tacit definitions of care, with an array of ideas and beliefs regarding the ways they should care for their students. They are unaware of just how different they are from their own students' cultures, beliefs and worldviews, and the way these attitudes and beliefs strongly influence their interactions with their students (Goldstein & Lake, 2003). Their lack of cultural awareness and attitudes are based on their limited personal experiences, interactions and understandings of the reality of teaching in today's classrooms. Many preservice teachers hold different views and beliefs regarding the kind of care and challenges that come with life in classrooms filled with children of varying cultures and abilities. They are likely to experience challenges that may destabilize their field placement because of their previously held beliefs, attitudes, and worldviews (Goldstein & Lake, 2003).

Regardless of their backgrounds, contemporary preservice teachers ought to know that diverse cultures exist in today's classrooms. With that in mind, they should be prepared to provide their students with the necessary, personalized accommodations, and be prepared to use appropriate language with modified teaching methods (Keengwe, 2010). For example, preservice teachers should practice the art of differentiating instructions to meet the needs of each student, because no two students learn the same way. Sowers (2004) advocated that teachers should go

beyond the mismatch theory about culture to ensure higher expectations for all learners. They opine that preservice teachers' increase their awareness of the characteristics of their students in relation to their language(s), abilities, values, vision, learning styles, backgrounds and their communities, because many preservice teachers often believe that students of color are too sensitive, thus exaggerate the lingering effects and intensity of racism, discrimination, and poor quality of education (Flores, 2007). Unlike traditional views of citizenship teaching, which is meant to maintain the status quo, transformative teaching is meant to transform students' way of thinking, attitudes, and acceptance of other cultures. The goal is for students to learn to respect unfamiliar individuals and their cultures (Banks, 2008). Banks argued that critical multicultural citizenship draws from the intersection of multicultural education and critical pedagogy. Critical citizenship encourages people to ask questions regarding persistent injustice that hampers full realization of democracy in classroom settings (Castro, 2010). Castro espouses three major ideas with respect to *Critical Multicultural Citizenship* (CMC): First, CMC challenges the gaps between the rhetoric of democracy and reality in the daily lives of individuals. Second, CMC assumes that despite the accomplishments of the United States in relation to democracy, it is far from reaching a pure democratic state. Lastly, CMC calls for mindfulness toward justice, and targets institutional structures that inhibit real democracy.

Many preservice teachers believe that effective multicultural education is about teaching cultural highlights, or how other countries celebrate their holidays (Banks; 2001, 2004; Keenegwe, 2010; Smith, 2009). Owen, (2010) defined fairness and equity as the equivalent of treating all children the same: to them, being colorblind translates to valuing diversity. Owen further stated that many preservice teachers are often inexperienced in their understanding of what it means to value diversity when teaching for equity. She suggested that preservice teachers

need to see the world from different perspectives, as many do not believe that there is White privilege or that they take a defensive position on why it exist, and that multicultural education is exclusively focused on other cultures, forgetting that they too have cultures. As a defense, according to Owen, many preservice teachers may believe that they have no power to change the situation.

Culturally Responsive Teaching and Self-Efficacy

Bandura (1977) and Siwatu, Frazier, Osaghae, and Straker (2011) defined the concept of self-efficacy as an individual's belief in his or her own ability to perform a specific task. In other words, self-efficacy is one's abilities to confidently foster effective teaching performance to all students, because knowledge principle alone cannot ensure its practice. For example, while two individuals may have the same content knowledge of any content area, their teaching styles may yield different outcomes due to their beliefs in their own self-efficacy. Bandura outlines four main influences on the development of self-efficacy:

- ☐ Mastery experience

- ☐ Vicarious experiences

- ☐ Verbal persuasions, and

- ☐ Physiological and emotional arousal

Bandura (1977) and Siwatu et al. (2011) argued that mastery experiences come with actual teaching accomplishment with students. Students' confidence rises if teachers perceive their own performance to be successful, which translates to more confident teaching performances in the future. On the other hand, if the teachers' self-efficacy beliefs are lower, his or her teaching future performance can be a failure.

Vicarious experiences are target activities that are to be modeled by someone else, where the impact of the models' performance on the observers' efficacy and beliefs depending on whether or not they closely identified with and grasp on what is being modeled. When a model with whom the observer closely identifies performs well, the self-efficacy and beliefs of the observer will likely be enhanced. On the other hand, if the model modeled performance in ways that seem uninteresting to the observer- in terms of level of experience, training, gender, or race, for example- the observer may not relate to the model as a competent performer.

Verbal persuasion concerns the verbal interactions that a person hears about his or her performance and prospects for success from important others. An example of this is when teachers receive information from administrators, colleagues, parents, and members of the community at large through conversations or other speech-based activities. Psychological and / or emotional arousal adds to a feeling of capability or incompetence. For example, the feelings of joy or pleasure a teacher experiences from teaching a successful lesson may likely increase her or his sense of self-efficacy, yet high levels of stress or anxiety associated with a fear of losing control may result in lower self-efficacy beliefs.

Finley (2000) asserted that one cause for concern in the teaching profession is the continued lack of diversity among teachers, countered by the increasing diversity of public school students with regards to their races, ethnicities, languages, and social classes. Most teachers generally do not demographically look like their students, nor do they share cultural contexts or worldviews. It has been emphasized that schools recruit and retain more teachers of color into the teaching profession, but the ranks of teachers continue to be filled with White, female, middle-class, and monolingual educators who have had limited interracial and intercultural experience or interactions with their students (Finley, 2000). Banks (2008) argued

that for the United States to develop and sustain a workable civil democracy, educators should promote what he calls "cultural democracy," which is meant to enfranchise learners via their experiences, backgrounds, and ethnic values. Banks, however, concludes that given the narrow perspectives and Eurocentricity of American public schools, preservice teachers find it difficult to integrate culturally relevant instructions into their practices (Banks, 2008).

Gay (2000) defines Culturally Responsive Teaching (CRT) as using students' cultural knowledge, prior experiences, frames of reference, and performance style of ethnically diverse students to make learning more relevant and effective for them (Gay, 2000). Gay advocated that teachers stand to develop rich cultural knowledge based on their students' cultural knowledge, background, and home life, and that teachers should understand that students' home lives may be different from what they find in schools. Siwatu, et al. (2011) postulated that the high attrition rate in urban schools may be a result of inadequate preparation of teachers for diverse classrooms. Fitchett, Starker, and Salyers (2012) further stated that proponents of CRT have served as advocates and remain proactive in promoting pedagogy that meets the needs of diverse students. They believe that culturally responsive teaching is more than "good teaching," it requires practitioners to advocate for social justice, maintain a sociopolitical consciousness, and an eagerness to work for and with students of diverse backgrounds.

Siwatu (2006) argued that CRT is an approach to teaching and learning that (1) uses students' cultural knowledge, experiences, prior knowledge, and individual learning preferences as a conduit to facilitating teaching and learning process that involves curriculum and instruction, (2) incorporates students' cultural orientation to design culturally compatible classroom environments, (3) provides students with multiple opportunities to demonstrate what they have learned using a variety of assessment techniques, and (4) provides students with the knowledge

and skills needed to function in mainstream culture while simultaneously helping them maintain their cultural identity, native language, and personal connection to their culture.

For preservice teachers to successfully enact culturally responsive teaching, they must feel adept in their ability to implement theory as practice in the context of their own classrooms. Fitchett, Starker and Salyers (2012) posited that practitioners who perceive themselves as adept within a given domain are often more successful in their abilities to instruct and manage a productive, diverse classroom environment. They stressed that successful CRT implementation is predicated on teachers' cultural awareness when teaching multicultural classrooms. In other words, teachers can teach students regardless of their cultural backgrounds or abilities if they are attentive to the fact that there are students in their classrooms that vary in language, abilities, knowledge, cultural capital, and worldviews. Ng (2006), promulgated that most preservice teacher candidates are apprehensive in the climate of *No Child Left Behind* when working with diverse students. They feel unprepared to work in schools given the challenges that are often associated with students of color. For example, many preservice teachers have preconceptions that the behaviors of students of color are problematic. Tschannen-Moran and Woolfolk Hoy (2006) asserted that a growing body of empirical evidence supports Bandura's (1977) theory: a teacher's efficacy is related to the efforts they invest in teaching, their awareness of their students varied abilities, the goals they set for themselves and their students, their ability to reflect and persist when things do not go smoothly, and their resilience in the face of setbacks.

Teacher Education Programs and Multicultural Education

Preservice teachers today face immense challenges in their classrooms when attempting to teach students who are different from them in terms of race, ethnicity, dis/abilities, values, beliefs, backgrounds, religions, gender, etc. They struggle not because they do not want to teach

their students well, but because they lack the competencies that would allow them to teach culturally diverse students effectively. Efforts to recognize the importance of educating teachers for cultural diversity have gained national endorsement and support (Atkinson & Gabbard, 2003). Preservice teachers' knowledge must be specifically targeted and directed toward results in classroom experiences that are substantive, rather than simply reading multicultural books or offering celebrations of heroes and holidays. Educational institutions should facilitate crucial connections and communications between teachers, schools, students, and families when trying to broaden cultural understandings of all stakeholders (Atkinson & Gabbard, 2003).

Effective preparation of multicultural education curricula calls for a closer look at teacher education programs, because one of the preservice teachers' primary responsibilities is to bridge the gap between them and their heterogeneous students who come from diverse cultural backgrounds (Smith, 2000). Smith argued that earlier forms and views of most preservice teachers training are assumed to be sufficient regarding their acquired skills, attitudes, and acquaintance with diverse cultures. On the other hand, Ross (1992) observed that preservice teachers' beliefs, characteristics, perceptions, and prior experiences can pose major barriers and challenges for them when they are in the field teaching culturally diverse students. Personal backgrounds, bias, and other characteristics of preservice teachers have been recognized as major factors in their development (Smith, 2000). Their backgrounds and personal characteristics have an influence on what material is taught, how the curriculum is implemented in classrooms, how they handle students' behaviors, and the pedagogical approach they will use when teaching different kinds of students (Noordhoff & Klienfeld, 1993, Foster, 1995). Many preservice teachers have preconceived misconceptions about their students' backgrounds, which are disseminated by the general population. As a result, it is better for them to focus on their core

ideologies, learning to avoid and overcome such stereotypes (Nieto, 2005). Nieto identified five

attitudinal qualities that can benefit preservice teachers when teaching culturally diverse

students. They are:

1. A sense of a mission to serve ethnically diverse children to the best of their abilities.

2. Solidarity with empathy for, and value of students' lives, experience cultures and human dignity.

3. Courage to question mainstream school knowledge and conventional ways of doing things, and beliefs and assumptions about diverse students, families, cultures, and communities.

4. Willingness to go beyond established templates and frameworks and to embrace uncertainty and be flexible.

5. Passion for equality and social justice.

Nieto and Bode (2008) opined that one college course used to prepare preservice teachers

differs in content and context by programs or universities is not enough. Teacher preparation

programs must ensure that preservice teachers receive content-specific pedagogical skills as well

as culture-specific pedagogical skills (Hogan-Garcia, 2003). Hogan-Garcia argued that

preservice teacher programs should take rather different approaches to addressing the cultural

gap between teachers and student in schools by: (a) recruiting more teachers from culturally

diverse communities, (b) focusing on broadening the preservice teachers' cultural perspectives,

and (c) integrating the current knowledge base of predominantly White cohorts with exposure to

multicultural and diverse first-hand service and field experiences. Smith (2009) recommended

that persons performing the role of teacher should intimately understand and involve themselves

in the cultural context of the schools and communities they teach.

Gallavan (2005) advised that preservice teachers need to be mindful when exploring the constructs such as privilege and power while trying to overcome some of the barriers and resistance that affect multicultural education practices. The challenges include not only providing them with knowledge and skills but developing their dispositions and practices in terms of cultural responsiveness. Educators must understand the concept of cultural capital and its impact on the education of under-represented learners, as classrooms teachers and administrators are often not aware of the powers they possess and the profound roles they can play in enfranchising or disenfranchising diverse learners (Miller & Mikulec, 2014). Miller and Mikulec stated that even though all families possess cultural capital, not all-cultural capital is equally valued in our culture.

Preservice teachers have little prior knowledge regarding multicultural students, and even when they do have experience in this area, they often unintentionally distort information about the families and communities from which their students come. Their early field experiences during student teaching and/or first-year teaching experiences are often the first time they interact with students who may be from low socioeconomic backgrounds (Smith, 2009). Sleeter (1995) posited that most White, middle-class, preservice teachers do not perceive cultural diversity as a significant goal or as having any relevance in courses during their preparation. Noel (1995) commented that the role of preservice teachers is to help students examine their own backgrounds and experiences and share them with others, because doing so will allow other students to view the world from various perspectives.

The aim of multicultural education is to prepare preservice teachers to work with culturally diverse students by offering diversity opportunities and programming to enhance preparedness (Pratt, 2016). Merryfield (2000) and Pratt (2016) recommended that institutions

should go beyond the one course they offer and build on their pedagogical and psychological theories that will fully prepare preservice teachers (Merryfield, 2000). The majority of American preservice and inservice teachers are White, middle-class, monolingual women living in a society where whiteness is centered and considered the norm (Merryfield, 2000). The goal of education programs at colleges and universities is to teach prospective teachers to develop the tools and skills required to teach a wide variety of culturally diverse students, as many preservice teachers have limited knowledge about the worldviews of their students ((Gay & Howard, 2000; LaDuke, 2009). Much of the research on preservice attitudes and beliefs about teaching multicultural students suggests that altering their attitudes and beliefs is possible, but it is often very difficult (Banks, 2010 & Banks; Castro, 2010; Nieto; Olmedo 2004)

According to Ngai (2004), most teacher education programs are not providing preservice teachers with guidance to develop the necessary knowledge, skills, and dispositions when dealing with diversity issues in their classrooms. Ngai suggested that to energize K-12 classrooms, effective multicultural teaching must start with teacher education. Some teachers express that they needed additional education to develop curriculum and teaching strategies that would address a wide range of teaching and learning approaches (Ngai, 2004). While *Teacher Education Program*s (TEP) typically incorporate culturally relevant pedagogy in addition to compulsory field experience, ancillary courses and even more field experience opportunities are required to fully promote the importance of culturally relevant teaching. Teachers often hold different preconceived expectations of students based on their identity markers such as ethnicity, race and gender, often an added detriment to the already marginalized students. These preconceived notions are why it is more important than ever to provide preservice teachers the

opportunity to have much-needed discussions that reflect the role of power and language in teaching and learning (Russell & Russell, 2014).

According to Brooks and Thompson (2010), educators of preservice teachers must facilitate conversations about race and social justice during their training, because when students are discouraged from engaging in public conversations about race and social justice, educators lose an important component of their education. There is a great need to create classroom spaces that help students to make sense of their world, as the goal of such classrooms should be to authentically address equity and social justice. Many teachers, including preservice teachers, do not fully recognize the inherent abilities of culturally diverse students and their communities, even when this belief is fundamental to setting high expectations for all students. Brooks and Thompson further asserted that most preservice teachers do not feel comfortable teaching in school settings that are a mismatch to their backgrounds, believing in the wide-spread stereotypes that urban schools are plagued with a myriad of problems (ranging from being unsafe to a lack of parental support), and that many multicultural students have severe discipline problems. Such factors often act as intractable barriers for both students and teachers. Consequently, many well-meaning but underprepared new teachers avoid teaching in high-poverty schools, perpetuating the cycle of underserving deserving minority students. Lazar (2007) suggested that educators should make it a goal to prepare preservice teachers to teach for social justice, and to incorporate three elements in their goals. First, they should design professional learning that will be focused on students who have been traditionally underserved and marginalized. Second, they should utilize solid data to understand students as people and learners, and finally, it is necessary to measure the impact of steps taken to improve student

performance and keep at it. In other words, educators must constantly evaluate their practice and look for solutions to addressing the needs of underserved students.

Good teacher education programs can develop qualified multicultural teachers (Sleeter, 2001). Sleeter argued that the acquisition of multicultural skills can be accomplished through the intertwining of general education practices including a reflection on practice and content knowledge. Ladson-Billings (2006) proposed that scholars in the field of educating teachers must be committed to conducting and advancing research that will result in multicultural curriculum in order to equip and advance preservice teachers and in-service teachers' knowledge, skills, and dispositions to remove barriers for students of color in order for them to achieve academically.

Coffey (2010) asserted that to enhance preservice teachers' academic experiences, and pedagogical interventions such as service learning, there needs to be a central strategy to improving their dispositions. By connecting experimental learning with coursework, preservice teachers would have opportunities to develop the competencies expected of them to successfully teach multicultural students. Coffey (2010) argued that when adequately utilized, service learning can be a powerful pedagogy to help preservice teachers both in theory and practice. Harrison (2013) acknowledged that service learning is a valuable instructional strategy in K-12 and even in higher education. She asserted that service learning is a pedagogy that connects academic learning goals with the needs of communities through engaging in some form of service. The push to incorporate service learning within preservice teachers' academic experiences has been integral for decades, because it has had a salient impact on preservice teachers' dispositions when working with diverse student population. These experiences help preservice teachers become aware of their own ethnocentric views and societal-level structural inequities, and helps with understanding cultural diversity (Harrison, 2013). Terrill and Mark

(2000) suggested that for preservice teachers to gain the necessary knowledge, skills, and dispositions, a series of these kinds of experiential interventions should be part of the experience along with traditional academic classes. For example, preservice teachers from suburban or rural backgrounds should engage in urban community activities, while urban teachers should engage in rural or suburban community activities. The intent is that preservice individuals can stretch their knowledge base outside of their own comfort zone to learn about life outside their own experiences. Terrill and Mark recommended that the selection of preservice teachers be rigorous in ensuring that their attitudes toward students of color are positive, and that teacher education programs must be proactive in their approach to introducing preservice teachers to multicultural issues. These institutions should anticipate confusion from their students about issues of diversity and they should be ready to handle those issues professionally and solicitously.

Educational institutions should incorporate training opportunities for preservice teachers to spend time at schools and classrooms as well as outside the schools where they can have first-hand knowledge and interactions with students and their families to make connections and gain insight into multicultural students' abilities, languages, cultures, personalities, scholarly qualifications, beliefs, and values (Borba, 2009). Preservice teachers could utilize what they have learned when developing curriculum and/or lesson plans to foster culturally responsive teaching (Borba, 2009). In addition, Olmedo (2004) recommended that educators need to acquire a second language in order to provide useful instruction to multicultural students. Moreover, Olmedo also argued that preservice teachers must connect with diverse communities of parents because a child's home life plays a significant role in building students' confidence as a learner and their knowledge base. Insights from homes become funds of knowledge, and act as an "essential cultural practice, where teachers can gain information from parents on how they use such

information in their households to survive, get ahead, or strive" (Olmedo, 2004, p. 247). It is a concept that has also been investigated by Gonzalez, Moll and Amanti (2005), using Mexican families as study subjects. The term funds of knowledge have also been used in the field of Anthropology and in a wide variety of educational projects to characterize the everyday insider knowledge only members of a particular community share. It is important for preservice teachers to study and use such interactions when developing curriculum for mainstream students as well as those who are non-Native-English-speakers or are culturally diverse in some other way. Gunckel (2013) pointed out that some of the challenges preservice teachers face are due to the differences in conceptualizing and practicing teaching in theory-oriented university settings, and practice-oriented communities of schools. As stakeholders at the boundary between university and K-12 schools, preservice teachers must make sense of the different ways students talk, think, and act to be as effective a teacher as possible.

Courses in Preparing Preservice Teachers

Although many teacher education programs ascribe to promote and celebrate diversity, many traditional teacher preparation programs rarely focus on multicultural courses. Instead, these courses are either added-on to, or disconnected from the rest of the program (LaDuke, 2009). Given the peripheral positioning of these multicultural courses, it should be expected that preservice teachers to be unfamiliar and uncomfortable with the process of educating culturally diverse students, which will result in cognitive dissonance of students and resistance toward their teachers (LaDuke, 2009).

Vincent et al. (2014) and Keengwe (2010) posited that some preservice teachers have concerns regarding teaching multicultural students. These concerns are borne out of the lack of meaningful preparation during their training, where the isolation of teachers among their own

ethnic group plays a part, as does the exclusion of any direct meaningful interactions with other cultures. Many universities are employing methods to teach and promote multicultural education in their development of preservice teachers' cultural competence, with many programs including a single stand-alone multicultural or diversity-based course in the curriculum (Vincent et al., 2014). Typical courses related to multicultural education are focused on helping prospective teachers understand the underlying cultural forces that shape the education system in the U. S., and those that seriously affect students' achievements. The hope is that factors related to differences in race, culture, language, and religion can surface, examined critically, and thought through as classroom issues before they occur in practice. The goals of multicultural education are centered on raising personal awareness about differences in culture, and how they may hinder or enhance the way students and teachers interact (Keengwe, 2010). Sleeter (2001) pointed that one single course alone, with objectives in multicultural and cultural sensitivity/awareness is not be enough to solve or promote widespread multicultural education in preparing preservice teachers. In other words, while a single course may be genuinely beneficial and would accomplish some of the preliminary objectives of multicultural education, it may not increase teacher cultural sensitivity/awareness enough for them to teach effectively (Sleeter, 2001).

Education courses regularly produce teachers who can recite the politically correct tenets of multicultural education without having the personal beliefs to back them up, without such beliefs, preservice teachers long-terms of effectively teaching for equity will be jeopardized (Kyles & Olafson, 2008). Kyles and Olafson argued that teacher candidates often simply reiterate theories or summarize ideas about multiculturalism, viewing teaching as a craft rather than a context art. In other words, preservice teachers need to reevaluate their beliefs about societal structures during their teacher education preparation. Many preservice teachers tend to

obscure the subject of race by focusing on socioeconomic status, as they commit to the ideas of colorblindness while mistakenly equating lowered standards with multicultural teaching. Gay and Kirkland (2003) suggested that when courses encourage reflective-intensive work, often through contact with diverse populations and subsequent time for reflection, positive changes are noticeable.

Field Placement of Preservice Teachers

As public schools become increasingly diverse, beginner teachers are being called to prepare their students for a multicultural democracy (Castro, 2010). The diversity and the continued change in demographics in American classrooms warrant better preparation of preservice teachers because they will be teaching these students. In order to train competent teachers to address issues of cultural and linguistic diversity that is currently present in classrooms and communities, the National Association for the Education of Young Children (NAEYC) established sets of guidelines that teacher-training programs must follow (NAEYC, 2009). These standards emphasize the importance of field experience that goes beyond the common research-based appreciation, where teacher preparation standards are focused on the inclusion of all children. The Council for the Accreditation of Educator Preparation (CAEP) also set standards that require preservice teachers' education programs to incorporate multicultural perspective and cultural diversity (CAEP, 2008). Each standard is meant to include all children, including those with developmental delays or disabilities, those who are gifted and talented, those whose families are culturally or linguistically diverse, those from diverse socioeconomic groups, and those with unique learning styles (Atiles, Jones, & Kim, 2012).

Preservice teachers often see little connections between what they learn in coursework and the classrooms during their practice and placements (Gunckel & Wood, 2015). While they

are taught with research based-principles to inform their pedagogical decision-making, mentor preservice teachers' can supplement practical application to help reconcile what they have learned during their training to its practical application in classrooms. In other words, even though preservice teachers may not recognize what and how researched-based principles play out in the context of specific classrooms, their mentors can help them gain that experience, demonstrating it through teaching. Furthermore, because university-based teachers are absent from the pressures and dilemmas that classroom teachers face in their field placements, they may not be able to support them when putting into practice researched-based teaching practice(s) when solving practical classroom teaching principles. Because of their absence in the field, preservice teachers often have difficulty translating university classroom knowledge into classroom teaching practice, when they face situations they are unfamiliar with (Gunckel & Wood, 2015).

Teacher education programs should prepare preservice teachers to be effective collaborators, and they must also train them in the area of peer collaboration (Gardiner & Robinson, 2011). Some universities are now using what they refer to as "pair" placements, where two preservice teachers are placed under the supervision of a single cooperating teacher (CT) to circumvent some of the field placement problems they often encounter in placements (Gardiner & Robinson, 2011). Such arrangements show promise if the environment allows for support and collaboration. Gardiner and Robinson came to the conclusion that while preservice teachers occasionally struggle with pair placements, collaboration has the propensity to enhance learning between collaborators.

Leadership for Social Justice and Multicultural Education

According to Gleason (2010), consistent excellence in teaching is the single most important factor in improving student achievement, and school leadership is the second most important. As a result, success in both factors is imperative when working in high-poverty school systems. As diversity in student population continues to increase, educational institutions have shown an interest in developing social justice minded leaders, with backgrounds and experiences in cultural response practices. Since the 1980s, university-school partnerships have become an important element on leadership reforms and preparation that are aimed at improving the quality of education for all students (Ylimaki & Jacobson, 2013; Zhang, Lo & Chiu, 2014). Preservice teacher education programs have historically been rooted in hierarchical and authoritarian cultures that are expressed in top-down models, where decision-making and policies rest with those in power at the top (Fullan, 2013). Although changes have been recently made, much of the culture remains. These cultural factors assume that change leadership is the sole responsibility of those in formal leadership positions – heads of schools or chief policy officials – with valid professional knowledge that can only be disseminated by authorized agencies (Ferreira, Ryan & Davis, 2015). Ferreira, Ryan and Davis argued that over-reliance on formal leadership has the propensity to discourage people from being creative, which will cause the participation of those considered as "others" to cease participating on major decisions, thus creating a repeating culture of leader dependence. They instead recommend implementing a "bottom-up" leadership approach that would involve individuals without positions of authority to act as change agents without the benefits of formal power. Furman (2012) argued that "social justice" in schools' entail three facets: distributive, cultural, and associational. Distributive justice has to do with equitable distribution of goods in society, while cultural justice entails the

absence of both cultural domination and non-recognition of cultural groups, and associated justice refers to the full participation of marginalized groups when decisions may affect their lives. These facets of social justice are focused on the critiques of school systems, to freeing marginalized people from oppression, as educational inequities affect the weak and poor (Furman, 2012). Furman furthered that leadership for social justice involves leaders identifying and undoing those oppressive and unjust practices, in order to replace them with more equitable, culturally appropriate ones.

Powerful leadership can act as a conduit to determine whether schools are successful or not, especially culturally diverse schools (Reyes & Wagstaff, 2005). Reyes and Wagstaff observed that there are no right or objective models when it comes to leadership for social justice in education; rather reforms for social justice on education need to be deliberate, continuous reinvented, and critiqued based on the needs of the local context. In other words, research cannot produce generalized essential theories as prescription for social leadership in schools because they operate in different contexts. For example, while a specific policy may work for one school, it may not work for another. Furman (2012) suggested that leadership for social justice must be "action" oriented and "transformative." As such, actions that are aimed at changing the status quo must be committed and persistent, democratic, relational, caring, reflective, and oriented toward a socially just pedagogy. Furman went on to suggest that while most teachers in schools want to ensure that they teach for social justice and equity, they face barriers in their endeavors. These barriers include: the deficient thinking about marginalized groups that prevails in many schools; leaders putting technical leadership over moral leadership, where technical leadership is much more emphasized in the field and in preparation programs; national and local policies that work against equity and social justice; and the cost or burden to the individual when engaging in

transformative leadership. There are also "equity traps" that disrupt the possibilities of creating

equitable schools for students of color that do not include deficit thinking, "racial erasure" or

denial of racism, and teachers avoiding accountability for the outcome of their practices

(Furman, 2012).

Tschannen-Moran and Woolfolk Hoy (2006) asserted that principal leadership has been

linked to teachers' self-efficacy, where the principal aspires a common sense of purpose among

teachers, and where student disorder is kept to a minimum, giving teachers a great sense of self-

efficacy. Successful school leaders are those who provide resources for their teachers, buffer

them from disruptive factors, and are flexible on classroom affairs. They want their teachers to

develop a sense of self-efficacy, and to teach for equity and social justice. Lastly, when

principals model appropriate behaviors and provide rewards based on contingent performance,

teachers' sense of self-efficacy tended to be higher (Tschannen-Moran & Woolfolk Hoy, 2006).

Social justice preparation for educational leaders must be organized around a set of

principles that should include developing knowledge, skills, and dispositions necessary to: (1)

understand social justice and its implications for schools and their students; (2) identify

challenges and counteract discrimination and prejudice; (3) foster a culture of high expectations

for all children and faculty; (4) facilitate the construction of a curriculum that is rigorous,

multicultural, and inclusive; (5) support the development of socially just practices among one's

faculty, staff, and student body; (6) develop learning that is focused and inclusive communities;

and (7) sustain widespread commitment to unqualified equity. Preparation programs must pay

special attention when selecting students. In other words, preparation programs must proactively

select students who already the propensity toward the cause of social justice have, with a

tendency to stridently and consistently critique or question the inequities found in schools. Their

contribution should include recommendations on instructional leadership when teaching teachers on how to care for students under their supervision (Furman, 2012).

Starratt (1991; 2004) asserted that there are two overarching forms of responsibility for school programs that are involved in preparing school leaders: to do no harm and to do good. While most traditional school preparation programs prepare leaders to do no harm, or avoid being tyrants, there is little evidence that these programs prepare leaders to do good. Starratt concluded that if anything, some of these preparation programs may be preparing leaders with neither option, thereby choosing to leave it to chance on who will become rebellious or tyrannical. Most wind up in a no-persons' land where they do not commit harm but consistently fail to do good. Starratt further articulate that since principals are the most influential people in schools, they have the ability to drive change from the top. Leaders sometimes act rebelliously in an effort to do good (Buskey & Pitts, 1999). Buskey and Pitts, however, acknowledged that before leaders can become rebellious, they must be informed, they must probe others (all stakeholders) to get answers, and they must check personal ethics, and ready to act. These strategies, according to Buskey and Pitts, are essential for ethical subversion that would include tracking, simple actions that are designed to delay implementation of a directive by circumventing them. Starratt (1991) further stated that subversion may occur in two forms: first, they must be easily recognized as resistance to policy, directives, or practice that would harm students if implemented, and second, the schools' existing culture, practice, or governance inherently denies opportunities to some students while benefiting others.

Blasé (1999) asserted that schools in the United States are currently implementing school-based shared decision-making where teachers are empowered, notably in the areas of curriculum, instruction, and staff development. However, external imposition of bureaucratic

rational authority has been a challenge for teachers when they try to implement some of their approaches and processes. Blasé was of the opinion that while some schools demonstrate shared inquiries and decision-making between teachers and administrators, many administrators resist such practice for fear that their authority might erode. The collaboration between teachers and administrators should be kind of "mutual" nudge in search for answers toward instructional problems. Such collaboration must be understood as coaching, reflection, collegial investigation, study teams, exploration of matters appearing to be uncertain, and problem solving. In other words, such efforts must deliberate alternatives, not directives or criticisms toward teachers or administrators (Blasé, 1999).

Blasé (1999) defines instructional leadership as a blend of several tasks, such as supervision of classroom instruction, staff development, and curriculum development. Blasé (1999) argued that transformative leadership and participative leadership should work jointly, where principals must "decentralize" decision-making and allow teachers to take the role of transformative leaders. Principals must also help teachers measure their individual improvements in classroom perceptions, behaviors, attitudes, cultural awareness, and effectiveness toward all students' achievement. Dell'Angelo (2016) explains that when teachers perceive that they have influence in their schools when included in instructional leadership and decision-making, they are more likely to stay and cooperate.

Summary

The literature review is focused on several themes regarding multicultural education and the preparation of pre-service teachers. A review of past studies on multicultural education prompted the researcher to build on current studies. This researcher took a deeper look at the strategies that education programs could take to better prepare preservice teachers' effectiveness

when teaching multicultural students for the 21st century.

CHAPTER III: METHODOLOGY

This chapter will start with a brief overview of the problem and purpose of the present study, followed by a description of the research design included the identification of independent variables (IV), and dependent variables to discern whether relationships exist between the IVs and DV. Further, the population of interest (preservice teachers) was described, followed by settings and sample of the subjects to be studied. The methods used in the collection of data, instruments used, and the analysis of the data and procedures used will be discussed.

Problem and Purpose Overview

Educating a nation of culturally, ethnically, racially, and linguistically diverse (CLD) students is one of the many challenges teachers and teacher educators face, often resulting in teachers questioning their ability to improve learning for these groups (Chu, 2011). Given the continuous pattern of disproportionate representation of CLD students to their White teachers, it is important to understand the relationship between teacher efficacy and the CLD population. As part of their training, pre-service teachers are required to undergo field experience where they generally interact with students from various cultures in an effort to get to know their students outside of the classroom.

For this study, a Pearson correlational research design will be used to examine the relationships between preservice teacher self-efficacy (DV), which is the ability to do things with confidence, and their cultural awareness (IV) of multicultural students, which is a way to reflect about their students' varied cultures when teaching them. Other relationships to be examined will be the relationships between preservice teachers' self-efficacy (DV) and their cultural awareness, experiences with racial diversity in childhood, cultural interaction in field

experiences, location of field experiences, and grade level experience during field experiences, gender, and race/ethnicity.

Research Questions

1. Is there a relationship between pre-service teachers' self-efficacy (DV, as measured by the CRTSE instrument, Siwatu, 2007) and their cultural awareness (IV, as measured by the TMAS instrument, Ponterotto, 1998) when teaching in multicultural classrooms?

2. What is the relationship between pre-service teachers' self-efficacy (DV) and their cultural awareness, experiences with racial diversity during childhood, experiences with racial diversity during their teenage years, cultural interaction during field experiences, location of field experiences, grade level experience during field experiences, gender, and race/ethnicity?

Null Hypotheses

1. There is no relationship between pre-service teachers' self-efficacy (DV, as measured by the CRTSE instrument, Siwatu, 2007) and their cultural awareness (IV, as measured by the TMAS instrument, Ponterotto, 1998) when teaching in multicultural classrooms.

2. There are no relationships between preservice teachers' self-efficacy (DV) and their cultural awareness, experiences with racial diversity during childhood, experiences with racial diversity during their teenage years, cultural interaction during field experiences, location of field experiences, and grade level experience in field experiences, gender, and race/ethnicity.

Alternative Hypotheses

1. There is a significant relationship between preservice teachers' self-efficacy and cultural awareness when teaching in multicultural classrooms.

2. There are significant relationships between preservice teachers' self-efficacy (DV) and their cultural awareness, experiences with racial diversity in childhood, experiences with racial diversity during their teenage years, cultural interaction in field experiences, location of field experiences, grade level experience in field experiences, gender, and race/ethnicity.

Research Design

A correlational research design was utilized in this study. According to Fraenkel, Wallen, and Hyun (2013), correlational research, sometimes-called associated research, is used to examine the strength of a relationship among two or more variables, where the researcher does not manipulate the variables. Graziano and Raulin (2013) hypothesized that there is value in conducting correlational research because correlations can be used to predict outcomes even though they do not establish causation. In the present study, the IV (cultural awareness) has the ability to predict the DV (preservice teachers' self-efficacy) when teaching in multicultural classrooms. The researcher gathered data from preservice teachers at a Midwestern American university and a Southeastern American university to gauge the level of self-efficacy in relation to their cultural awareness when instructing multicultural students. Further, the researcher investigated if there are relationships between preservice teachers' self-efficacy (DV) and their cultural awareness, experiences with racial diversity in childhood, cultural interaction in field experiences, location of field experiences, and grade level experience in field experiences,

gender, and race/ethnicity. The researcher was interested in the strength of these relationships for predictive purposes (Graziano & Raulin, 2000).

Population of Interest

The population of interest for this research was preservice teachers because they will be teaching the next generation of students, including the rapidly growing population of multicultural students. If preservice teachers are to be successful in their profession, they must develop the capacity to successfully teach a wide range of differing students in multicultural classrooms. Selected students for the research are senior-level preservice teachers that were recruited from the two universities that are enrolled in various education disciplines.

Settings and Sample

The researcher recruited preservice teachers from a Midwestern University and a Southwestern University. The Midwestern University is located in an area that has a current population of 125,488, of which 118,442 (94%) are White, 3,799 (3%) are Black, 919 (.07%) are American Indian and Alaskan Native, 2,472 (2.0%) are Asian, 82 (.01%) are Native Hawaiian and Other Pacific Islander, and 2,094 (1.7%) are other races or combination of races. The Southern University is located in an area that has a total population of 303,965 of which 231,170 (76. %) are White, 40,633 (13.4%) are Black, 4,787 (1.6%) are American Indian and Alaskan Native, 16,198 (5.3%) are Asian, 973 (0.3%) are Native Hawaiian and other Pacific Islander, and 18,133 (6.0%) are other races or a combination of races (U. S. Census, 2010). The selection of these universities located in geographically disparate areas was intentional, as the researcher wanted to get a diverse sample of participants for the study.

Demographics of Students from the Two Universities

The two institutions (a Southeastern University and a Midwestern University) that participated in the study vary in size and population descriptions/characteristics. For the 2015-2016 academic year, the Southeastern University enrolled approximately 64,000 students, of which, 55,773 were undergraduates. Their College of Education and Human Performance had an enrollment of 3,716 undergraduate students enrolled in various disciplines. The composition of students in the College of Education and Human Performance at the Southeastern University were as follows: 50.09% White, 23.8% Hispanic/Latino, 11.1% African-African, 6.1% Asian and Pacific Islander, 3.6% multi-racial, 3.2% nonresident, and 1.2% who did not specify their race. The Midwestern University had an enrollment of 19,409 in the 2015-2016 academic year, of which, 15,793 were undergraduates. The College of Education and Human Development had an enrollment of 3,742 undergraduate students enrolled in various disciplines. The composition of students by personal race/characteristics were as follows: 79.1% White, 4.2% Hispanic/Latino, 9.8% Black/African-American, 0.7% Asian, 3.5% multi-racial, 0.1% Native Hawaiian, and 2.4% who did not specify their race.

Data Collection and Instrumentation

Prior to collecting data, the researcher contacted BGSU's IRB (institutional review board) for approval of the study. Upon receipt of approval to conduct the study (Appendix E), the researcher sent letters (Appendix A) to the heads of the colleges of both institutions, requesting their students' to participate in the study. Once permission to participate was granted, the researcher sent consent and survey questionnaires (Appendix B) requesting that students participate in the study online. The collection of data commenced in Fall 2017. To maintain anonymity, the researcher did not personally contact participants. Heads of the colleges who are

responsible for field placements at the respective universities were sent a Qualtrics link with the questionnaire to send to their students, and responses later received in Qualtrics to the researcher for analysis.

Instruments – TMAS, CRTSE and Demographics

Instruments selected and adapted for this study are the TMAS (Teaching Multicultural Awareness Survey) (Appendix C), CRTSE (Cultural Responsive Teaching Self Efficacy) (Appendix D), and three qualifier questions, and four demographic questions.

The TMAS

The TMAS was one of the instruments selected for use in this study. It was selected because it has been widely used since development by Ponterotto et al. (1998). It is used to gauge teachers' cultural awareness when engaged in teaching multicultural students. The TMAS uses a five-point Likert scale, with responses ranging from (1) "not likely," to (5) "highly likely." The TMAS is comprised of 20 items. I contacted the developers of the instrument to request permission for use in this study, which I received. For purpose of my study, I reduced the items from 20 to 7. Detail on the reduction of items is provided below.

The CRTSE

The CRTSE, developed by Siwatu (2007), uses an Appraisal Inventory scale ranging from "no confidence at all" to "completely confident," where "no confidence at all" has a score of 0 to "completely confident," which has a score of 100. The CRTSE was identified and selected for use in this study because it has been used in several studies that relates to culturally responsive teaching self-efficacy (Siwatu, 2007). For example, teachers can use student's cultural background, knowledge, and experiences, along with their individual learning preferences to facilitate the most meaningful learning (Siwatu, 2007). Siwatu also concluded that

preparing culturally responsive teachers involves (1) transforming their multicultural attitudes, (2) increasing their culturally diverse knowledge base, and (3) equipping them with cultural skills to effectively teach culturally diverse students.

The instrument initially consisted of 40 items. The developer of the instrument gave the researcher permission for use in the present study. For purpose of this study, the researcher reduced the items from 40 to 14, asking pre-service teachers to rate how confident they are in their ability to engage in specific culturally responsive teaching practices.

Demographics

Data on personal characteristics were collected through four demographic questions. Two of the demographic questions asked about participants' multicultural experiences or interactions when they were between the ages of 6 and 12, and again when they were between the ages of 13 and 17. The researcher used a five-point scale for participants to respond to their level of experiences or interactions to multiculturalism, with "1" representing no experiences or interactions, to "5" for a great deal of experiences or interactions. The third demographic question asked about student's genders with the following options: male, female, other, and choose not to respond. The final demographic question asked students regarding their ethnicity with the following options: American Indian or Alaskan Native, Asian or Pacific Islander, Black/Non-White, Hispanic, and other (Multicultural or not listed).

Rationale and Process Used To Reduce Survey Items

According to Hirschfeld, Brachel and Thielsch (2014), if the aim of assessing survey items for elimination/reduction, then utilizing factor loadings and established factor structure should be done. Hirschfeld, Brachel and Thielsch (2014) recommended that such strategies be used when developing shorter versions of questionnaires. In other words, simple-loading pattern

with items showing substantial factor loadings should be used, along with factor structure. Schmitt and Sass (2011) postulated that when eliminating items, there should be a relationship between variables/items and established factor structure. They further state that the rule-of-thumb cutoff was to decide if an item/variable "significantly" loads on a respective factor, with estimated standardized factor loadings of .30 to .40, that often indicates a meaningful or practically significant factor loading (Schmitt & Sass, 2011). Schmitt and Sass further state that, regardless of the data properties, or estimated methods, whether or not data possess perfect simple structures, selecting items for use should largely depend on the statistical significance of the estimated factor loadings. Since both instruments have one factor structure, the researcher decided to use factor loadings as the sole criteria for the selection of items.

The TMAS Survey Items

The TMAS instrument originally consisted of 30 items. Ponterotto et al. (1998) revised these items to a manageable amount by eliminating ten weaker items through their "factor loadings," while maintaining a high level of internal consistency and construct validity for a single factor structure. The 20-item TMAS survey instrument also met the one-factor structure, to measure pre-service teacher multicultural awareness, or their cultural awareness toward multicultural students when they engage them. Based on both content and survey length, the items were reduced from 20 to 7 to focus on pre-service teachers' multicultural awareness. According to Meade and Bartholomew (2012), collecting data via anonymous Internet surveys, particularly with students as participants can lead to low quality responses. They also found that approximately 10%-12% of undergraduate students completing a lengthy survey were identified as careless responders. These studies further substantiate my decision to create more manageable items to increase effective administration of the survey to preservice teachers. In reducing these

items to the desired number, I took into account two factors to eliminate them. First, the

researcher selected items based on their factor loadings, and secondly, I selected items based on

established factor structure that will load a single factor, which is pre-service cultural awareness.

For this study, the researcher selected items 2, 10, 11, 12, 13, 17, and 19 based on their high

factor loadings and factor structure.

Table 2

Factor Loadings of the Original Items and Selected Items on the TMAS Scale

Original items	Adopted items**	Text of items*	Factor loadings	Rationale for keeping/dropping items
1		I find teaching a culturally diverse student group rewarding	.56	Dropped because of low factor loading
2	T1	Teaching methods needs to be adapted to meet the needs of culturally diverse student group	.65	Kept because of high factor loading
3		(Sometimes I think there is too much emphasis placed on multicultural awareness and training for teachers)	.57	Dropped because of low factor loading
4		Teachers have the responsibility to be aware of their students' cultural backgrounds	.35	Dropped because of low factor loading
5		I frequently invite extended family members (e.g., cousins, grandparents, godparents etc.) to attend parent teacher conferences	.46	Dropped because of low factor loading
6		(It is not the teachers' responsibility to encourage pride in one's culture)	.22	Dropped because of low factor loading
7		As classrooms become more culturally diverse the teacher' job becomes increasingly challenging	.53	Dropped because of low factor loading
8		I think the teachers role need to be redefined to address the needs of students from culturally diverse backgrounds	.19	Dropped because of low factor loading
9		When dealing with bilingual students, some teachers may misinterpret different communication styles as behavioral problems	.55	Dropped because of low factor loading
10	T2	As classrooms become more culturally diverse, teachers job becomes increasingly rewarding	.69	Kept because of high factor loading
11	T3	I can learn a great deal from students with culturally different backgrounds	.71	Kept because of high factor loading
12	T4	(Multicultural training for teachers is not necessary)	.66	Kept because of high factor loading
13	T5	To be an effective teacher, one needs to be aware of cultural differences present in the classroom	.74	Kept because of high factor loading

Original items	Adopted items**		Text of items*	Factor loadings	Rationale for keeping/dropping items
14			Multicultural awareness training can help me work more effectively with diverse population	.47	Dropped because of low factor loading
15			(Students should learn to communicate in English only)	.43	Dropped because of low factor loading
16			(Today's curriculum gives undue importance to multiculturalism and diversity)	.57	Dropped because of low factor loading
	17	T6	I am aware of the diversity of cultural backgrounds in my classroom	78	Kept because it has high factor loading
18			Regardless of the racial and ethnic makeup of the class, it is important for all students to be aware of multicultural diversity	.57	Dropped because of low factor loading
19	T7		(Being multiculturally aware is not relevant for the subject I teach)	.66	Kept because of high factor loading
20			(Teaching students about cultural diversity will only create conflict in the classroom)	.55	Dropped because of low factor loading

Items in parenthesis are reverse scored

*** Items labeled T1-T9 were selected for the study*

The CRTSE Survey Items

The CRTSE survey instrument initially developed by Siwatu (2009) is a one-factor 40-item survey questionnaire. The survey questions were meant to elicit information about pre-service teachers' "culturally responsive teaching self-efficacy," which one's is capabilities to organize and execute the courses of action required to produce results. The researcher's goal for the present study was to ensure that respondents participating in the survey feel comfortable about the number of items they will be asked to respond to, in an effort to collect data that can make meaningful contribution to the literature. Chu and Garcia (2014) who also used the CRTSE in their study reduced the items from 40 to 20. For the current study, the researcher reduced the number of items from 40 to 14 manageable questions, taking into consideration factor loadings and established factor structure. The researcher selected items 6, 7, 11, 13, 14, 15, 16, 21, 26, 27, 28, 35, 37 and 40 for this study based on their high factor loadings with one-factor structure. See Table 3 for details.

Table 3

Factor Loadings of the Original Items and Selected Items on the CRTSE Scale

Original items	Adopted items	Text of items	Factor loadings	Rationale for keeping items
I am able to:				
1		Adapt instruction to meet the needs of my students	.63	Dropped because of factor structure
2		Obtain information about my students' academic strengths	.63	Dropped because of factor structure
3		Determine whether my students like to work alone or in a group	.60	Dropped because of low factor loading
4		Determine whether my students feel comfortable competing with other students	.58	Dropped because of low loading factor
5		Identify ways that the school culture (e.g., values, norms, and practices) are different from my student's home culture	.65	Dropped because of low factor loading
6	C1	Implement strategies to minimize the effects of the mismatch between my students' home culture and the schools' culture	.75	Kept because of high factor loading
7	C2	Assess student learning using various types of assessments	.73	Kept because of high factor loading
8		Obtain information about my students' home life	.65	Dropped because of factor structure
9		Build a sense of trust in my students	.63	Dropped because of factor structure
10		Establish positive home-school relations	.64	Dropped because of factor structure
11	C3	Use a variety of teaching methods	.72	Kept because it has a high factor loading.
12		Develop a community of learners when my class consists of students from diverse backgrounds.	73	Dropped because of factor structure

Original items	Adopted items	Text of items	Factor loadings	Rationale for keeping items
		I am able to:		
13	C4	Use my students' cultural backgrounds to help make learning meaningful.	.73	Kept because it has a high factor loading.
14	C5	Use my students' prior knowledge to help make sense of new Information.	.68	Kept because of high factor loading
15	C6	Identify ways how students communicate at home may differ from the school norms.	.75	Kept because of high factor loading
16	C7	Obtain information about my students' cultural backgrounds	.63	Kept because of high factor loading
17		Teach students about their cultures' contribution to science	.56	Dropped because of low factor loading
18		Greet English Language Learners with a phrase in their native language	.41	Dropped because of low factor loading
19		Design a classroom environment using displays that reflects a variety of cultures	.66	Dropped because of factor structure
20		Develop a personal relationship with my students	.61	Dropped because of low factor loading
21	C8	Obtain information about my students' academic weakness	.68	Kept because it has a high factor loading.
22		Praise English Language Learners for their accomplishment using a phrase in their native language	.39	Dropped because of low factor loading
23		Identify ways that standardize tests may be biased toward linguistically diverse students	.53	Dropped because of low factor loading
24		Communicate with parents regarding their child's educational progress	.68	Dropped because of factor structure
25		Structure parent-teacher conferences so that the meeting is not intimidating for parents	.69	Kept because of high factor loading
26	C9	Help students to develop positive relationships with their classmates	.74	Kept because it has a high factor loading.

Original items	Adopted items	Text of items	Factor loadings	Rationale for keeping items
		I am able to:		
27	C10	Revise instructional material to include a better representation of cultural groups	.70	Kept because it has a high factor loading.
28	C11	Critically examine the curriculum to determine whether it reinforces negative cultural stereotypes	.70	Kept because it has a high factor loading.
29		Design a lesson that show how other cultural groups have made use Of mathematics	.47	Dropped because of low factor loading
30		Model classrooms tasks to enhance English Language Learners' Understanding of classroom tasks	.67	Dropped because of low factor loading
31		Communicate with parents of English Language Learner's regarding their child's achievement	.53	Dropped because of low factor loading
32		Help students feel like important members of the classroom	.64	Dropped because of factor structure
33		Identify ways that standardized tests may be biased toward culturally diverse students	.58	Dropped because of low factor loading
34		Use a learning preference inventory to gather data about my students like to learn	.63	Dropped because of low factor loading
35	C12	Use examples that are familiar to students from diverse cultural background	.74	Kept because it has a high factor loading.
36		Explain new concepts using examples that are taken from my students' everyday lives	.67	Dropped because of factor structure
37	C13	Obtain information regarding my students' academic interests	.74	Kept because it has a high factor loading.
38		Use the interests of my students to make learning meaningful for them	.76	Dropped because of factor structure
39		Implement cooperative learning activities for those students who like to work in groups	.72	Dropped because of factor structure
40	C14	Design instruction that matches my students' developmental needs	.79	Kept because of high factor loading

Data Analysis Procedures

In this research, data were collected in Qualtrics and transformed into SPSS for analysis. The following analyses were conducted to answer the research questions with CRTSE (DV) and TMAS (IV). In analyzing collected data, two statistical procedures were used: Bivariate correlation and multiple regression. The bivariate statistical procedure was selected because it helped to explain the correlation between pre-service teachers' self-efficacy and cultural awareness. In the case of multiple regression, it was selected because it allows for several predictions in models.

For research question 1, the researcher was interested in finding out if there is a correlation between the dependent variable and the independent variable. As such, the researcher used bivariate analysis. According to Lien and Balakrishnan (2003), Pearson correlation analysis is used to analyze the two variables (X, Y). In this case, the researcher wanted to analyze the relationship between preservice teachers' self-efficacy and their cultural awareness. For research question 2, multiple regression was used to analyze data based on multiple predictions. According to Field (2015), multiple regression is an extension of simple regression in which an outcome is predicted by a linear combination of two or more predictor. See Table 4 for details on data analyses for each research question.

Table 4

Research Questions, Variables, and Data Analysis

Research Questions	Independent Variables	Dependent Variables	Covariate	Data Analysis
1) Is there a relationship between pre-service teachers' self-efficacy (DV, as measured by the CRTSE instrument, Siwatu, 2007) and their cultural awareness (IV, as measured by the TMAS instrument, Ponterotto, 1998) when teaching in multicultural classrooms?	Cultural awareness (TMAS, items, 1-6)	Self-efficacy (CRTSE, items, 1-13)	None	Bivariate analysis/ correlation
2) What is the relationship between pre-service teachers' self-efficacy (DV) and their cultural awareness, experiences with racial diversity in childhood, cultural interaction in field experiences, location of field experiences, grade level experience in field experiences, gender, and race/ethnicity?	Pre-service teacher level of exposure/interaction to multiculturalism (Demographics, Items, 1-4)	Self-efficacy (CRTSE, items, 1-13) (Demographics, 1- 4)	Cultural awareness (TMAS, 1-6)	Multiple Regressions

Conclusion

A correlational, causal comparative design was utilized in this study. Correlational research can be used to predict outcomes even though they do not establish causation. In the present study, the primary dependent variable, self-efficacy may predict pre-service teachers' cultural awareness when teaching multicultural students. Instruments used to collect data for this study were TMAS (Teacher Multicultural Attitude Survey), and the CRTSE (Cultural Responsive Teaching Self-efficacy). Students from two universities completed a survey questionnaire that took approximately ten minutes to complete. The survey questionnaire was sent via e-mail to the heads of departments of the two universities. Results and conclusion from the research will be presented in subsequent chapters.

CHAPTER IV: ANALYSIS AND PRESENTATION OF THE DATA

American society is becoming increasingly more culturally diverse. As such, its educational system needs to be flexible and adaptive to meet the needs of the shifting population (Jay, 2003). American society is comprised of a multitude of races, ethnicities, languages, and cultural groups (Jay, 2003). Jay further articulated that in the year 2000, people of color accounted for only 28% of the population in the United States but projected that the number could reach approximately 50% by the year 2050. Multicultural Education (MCE) is the common term used to describe a kind of pluralist education that advocates for all American children to receive a just and equitable education from pre-K through college. The major goals of MCE are to reduce prejudice and discrimination against oppressed groups, while working toward equal opportunities and social justice for all groups, by taking into account students' cultures when planning effective instruction (Banks; 2006; Gollnick & Chinn, 2009; Jay, 2003; Smith; 2009).

As mentioned in the previous chapters, the purpose of this research was to investigate the strength of relationships, if any, between preservice teachers' multicultural cultural awareness and their self-efficacy, and to further investigate if the level of multicultural cultural experiences or interactions predict preservice teachers' self-efficacy when teaching in multicultural classrooms. A correlational research design was utilized in this study. According to Fraenkel, Wallen, and Hyun (2013), correlational research, sometimes-called associated research, can be used to examine the strength of a relationship among two or more variables, where the researcher does not manipulate the variables. Since preservice teachers' will be teaching the next generation of students, it is necessary to train them in the area of multicultural awareness in order to be able to accommodate all students, especially when planning to teach multicultural students.

As mentioned in Chapter 3, preservice teachers were recruited from two schools, a Midwestern University and a Southeastern University. The recruited preservice teachers were all undergraduate seniors.

This chapter presents the survey response, factor analysis using maximum likelihood estimation, and internal consistency on the CRTSE and TMAS instruments in conducting this research, and their respective Cronbach Alphas. The end of chapter will present a summary of the data findings as they relate to each research question.

Survey Response

Two schools were solicited for the survey: a Midwestern University and a Southeastern University. Letters requesting student participation on the survey were sent to heads of departments at the two universities. A link with the survey was sent to heads of departments, who later forwarded the link to preservice teacher education candidates at their respective institutions. The survey was distributed to preservice teachers in various disciplines.

There were 135 respondents: 75 were received from the Southeastern University and 60 from the Midwestern University. One participant, although qualified to take the survey based on his/her response on the qualifier questions, decided not to complete the survey. Of the 135 respondents, 29 students from the Southeastern University and 31 students from the Midwestern University did not fully complete the survey. They skipped the childhood and teen contact interactions and demographics questions. Because these students responded to a significant part of the survey, they were kept for factor analysis. Data collected from the survey were transferred to SPSS and kept confidential where only the researcher could access the data.

Exploratory Factor Analysis Using Maximum Likelihood Estimation

Before data were collected, the researcher reduced items from the original CRTSE (from 30 to 14 questions) and TMAS (from 20 to 7 questions) instruments. Using the data collected, an exploratory factor analysis using maximum likelihood estimation was conducted to ascertain internal consistency on these instruments in measuring the relationship between preservice teachers' cultural awareness and their multicultural self-efficacy. The researcher used an exploratory factor analysis (EFA) to uncover the underlying structure of a relatively large set of variables. The overarching goal was to identify the underlying relationships between measured variables. The technique has three main uses: (1) to understand the structure of a set of variables; (2) to construct a questionnaire in order to measure an underlining variable; and (3) to reduce a data set to a more manageable size while retaining as much of the original information as possible (Field, 2015). The researcher selected *univariate descriptive* to uncover the means and standard deviation for each variable. The researcher also used an EFA analysis with an oblique rotation to ensure that the TMAS and CRTSE are still measuring single constructs even after reducing the items (Field, 2015).

Table 5 shows the items used in the EFA process with their factor loadings, which are a gauge of the substantive importance of each variable to a given factor. The communalities presented are the proportion of common variance present in each variable (Field, 2013).

Table 5

Summary of Items Factor Loadings and their Communalities Using an Oblique Rotation: CRTSE

Instrument (n=14)

Items	Factor Loading	Communality
	1	
A17: I am able to obtain information about my students' cultural background.	.831	.690
A24: I am able to design instruction that matches my students' developmental needs.	.808	.653
A14: I am able to use my students' cultural background to help make learning meaningful.	.784	.614
A15: I am able to use my students' prior knowledge to make sense of new information.	.771	.594
A23: I am able to obtain information regarding my students' academic interests.	.766	.586
A22: I am able to use examples that are familiar to students from diverse cultural backgrounds.	.764	.583
A20: I am able to revise instructional materials to include a better representation of cultural groups.	.737	.544
A13: I am able to use a variety of teaching methods.	.709	.502
A12: I am able to assess students learning using various types of assessments.	.702	.493
A16: I am able to identify ways how students communicate at home may differ from school.	.637	.406
A19: I am able to help students develop positive relationships with their classmates.	.632	.399
A18: I am able to obtain information about my students' academic weakness.	.614	.377
A11: I am able to implement strategies to minimize the effects of the mismatch between my students' home culture and the school culture.	.599	.359
A21: I am able to critically examine the curriculum to determine whether it reinforces negative cultural stereotypes.	.594	.353

The Kaiser-Meyer-Olkin measures verified the sampling adequacy for the analysis, KMO = .91, which was "marvelous" according to the Hutchinson and Sofroniou (1999) scale, where the KMO values for all individual items were greater than .5. This shows that all variables correlate and are appropriate for analysis.

Table 6

Summary of Items and Factor Loadings for Oblique Rotation on Two-Factor Solution: TMAS Instrument (n=7)

	Factor Loadings		
Items	1	2	Communality
A5: As classrooms become more culturally diverse, the teacher's job becomes increasingly rewarding.		.999	.999
A4: Teaching methods need to be adapted to meet the needs of culturally diverse student group.		.318	.136
A10: (Being culturally aware is not relevant for the subject I teach).	.744		.556
A8: In order to be an effective teacher, one needs to be aware of the cultural differences present in classrooms.	.565		.382
A6: I can learn a great deal from students' with culturally different backgrounds.	.536		.397
A7: (multicultural training for teachers is not necessary).	.496		.342
A9: I am aware of the diversity of cultural backgrounds in the classrooms.	.402		.206

The researcher conducted an exploratory factor analysis (EFA) using maximum likelihood estimation on the seven items using oblique rotation. The Kaiser-Meyer-Olkin measures verified the sampling adequacy for the analysis where KMO = .72, which is "middling" according to the Hutchinson and Sofroniou (1999) scale. The KMO values for five individual items on the TMAS were greater than .5 while two were below the .5 level. An initial

analysis was run to obtain eigenvalues for each factor in the data. When a factor is not strong enough to be independent but related to content and theory with other items in another factor, the factor should either be suppressed or added to the other factor for the purpose of analysis with explanation (Field, 2013). In this instance, the researcher decided to include items 4 and 5 with the other variables for analysis because all of these items are related to content and theory of cultural awareness (Ponteretto, et al., 1998).

<div align="center">**Internal Consistency on the CRTSE and TMAS Instruments**</div>

An internal consistency test is a test used to measure items that should consistently reflect the construct it is supposed to measure (Field, 2013). In other words, internal consistency test is based on the idea that individual items tested should produce consistent results with the other items in that subscale. The Cronbach Alpha (CA) is a test used to measure the similarities in panelists when evaluating profiles whose assessment are inconsistent with the rest of the questionnaire, but the CA test is also used to evaluate the consistency of questionnaire respondents because according to Cronbach (1951), it is a reliable predictor of how stable the instrument would be when trying to measure a construct. In this study, the CA test was used to verify internal consistency of the questions on the TMAS and CRTSE after items for both instruments were reduced. Results for Cronbach α test for the CRTSE was .93, while results for the Cronbach α test for the TMAS was .70. According to Cronbach α test result that is between .7 and .8 is considered reliable. Both instruments (CRTSE and TMAS) had Cronbach α that meets or exceed the criteria.

Results From Research Questions

Research Question 1

Research question 1 asks: Is there a relationship between pre-service teachers' self-efficacy (DV, as measured by the CRTSE instrument, Siwatu, 2007) and their cultural awareness (IV, as measured by the TMAS instrument, Ponterotto, 1998) when teaching in multicultural classrooms?

A Pearson moment-correlation coefficient was conducted to ascertain if there is a relationship between preservice teachers' cultural awareness and their self-efficacy when teaching in multicultural classrooms (N= 91). Results indicated that there is a strong positive relationship between cultural awareness ($M = 4.48$, $SD = .36$), and preservice teachers' self-efficacy ($M = 5.81$, $SD = .68$), $r = .602$, $p < .001$. Ponterotto et al. (1998) asserted that teachers who have a high cultural awareness find cultural diversity as strength and feel the responsibility to address multicultural issues in the curriculum in the teaching and learning process.

Table 7 shows the regression of variables that are significant predictors of preservice teachers' multicultural self-efficacy (as measured by the CRTSE).

Table 7 *Listwise Regression Table*

Model 1	B	Std. Error	Beta	t	Sig
(Constant)	1.779	1.116		1.594	.115
TMAS	1.016	.194	.541	5.231	<.001
ChildContact	-.156	.091	-.265	-1.711	.091
TeenContact	.148	.084	.261	1.771	.081
FieldContact	.022	.066	.039	.336	.738
Urban	-.012	.150	-.008	-.077	.939
Suburban	.116	.147	.083	.791	..431
Rural	.027	.156	.019	.176	.861
Primary	.020	.206	.012	.096	.924
Intermediate	-.047	.169	-.032	-.281	.780
MiddleSchool	.007	.161	.005	.045	.964
HighSchool	-.090	.161	-.065	-.557	.579
Male	-.847	.618	-.462	-1.370	.175
Female	-.697	.590	-.408	-1.182	.241
OtherGender	-1.036	.724	-.224	-1.431	.157
Race/Ethnicity	.426	.202	.226	2.106	.039

* Dependent variable: CRTSE

Research Question 2

Research question 2 asks: Are there are relationships between preservice teachers' multicultural self-efficacy (DV, as measured by the CRTSE instruments) and their cultural awareness, experiences with racial diversity during childhood, experiences with racial diversity during their teenage years, cultural interaction in field experiences, location of field experiences, grade level experiences during field placement, gender, and race/ethnicity. The null hypothesis states that: There are no relationships between pre-service teachers' multicultural self-efficacy (DV) and their cultural awareness, experiences with racial diversity during childhood, experiences with racial diversity during their teenage years, cultural interaction in field experiences, location of field experiences, grade level experiences during field placement, gender, and race/ethnicity.

The researcher conducted a regression analysis to test all independent variables to ascertain if there are relationships between them and preservice teachers' multicultural self-efficacy when teaching in multicultural classrooms. The variables inputted are cultural awareness, experiences with racial diversity during childhood, experiences with racial diversity during their teenage years, cultural interaction in field experiences, location of field experiences, grade level experiences during field placement, gender, and race/ethnicity.

After running the regression, the researcher discovered that only three (cultural awareness, race/ethnicity and teen contact) variables have significant relationships to preservice teachers' multicultural self-efficacy when teaching in multicultural classrooms. Results from the stepwise backward regression indicated that three variables are significantly better at predicting preservice teachers' multicultural self-efficacy, $F(4, 83)$, 15.69, $p < .001$.

Table 8 shows the stepwise backward regression of variables that are significant predictors of preservice teachers' multicultural self-efficacy (as measured by the CRTSE).

Table 8

Stepwise Backward Regression Table

Model 2	B	Std. Error	Beta	t	Sig.
(Constant)	.882	.713		1.237	.220
TMAS	1.062	.157	.565	6.748	<.001
ChildContact	-.140	.080	-.239	1.749	.084
TeenContact	.161	.074	.285	2.186	.032
Race/Ethnicity	.362	.179	.192	2.029	.046

*Dependent variable: CRTSE

The three significant predictor variables are cultural awareness, teen contact, and race/ethnicity. Both models are highly significant at predicting preservice teachers' self-efficacy. The researcher therefore interpreted these results as significant predictors of preservice teachers' multicultural self-efficacy.

Even though childhood contact appeared in the second model, it did not have any impact and is not significant toward preservice teachers' multicultural self-efficacy when teaching in multicultural classrooms. If childhood contact is removed from the model, both teen contact and race/ethnicity will lose their significance. That is why the researcher decided to keep childhood contact in the model.

Table 9

Summary of Hierarchical Multiple Regression Analysis in Model 1 and Stepwise Backward

Regression in Model 2

Model	R^2	Adj. R^2	F	p
1	.461	.349	4.11	<.001
2	.431	.403	15.69	<.001

Model 1 Predictors: (Constant), minority, HighSchool, OtherGender, FieldContact, Suburban,

Male, MiddleSchool, TMAS, Urban, Intermediate, TeenContact, Primary, ChildContact, Female

Model 2 Predictors: (Constant), Minority, TMAS, TeenContact, ChildContact

As shown in Table 9, the first model accounts for 46.1% of the variance in preservice

teachers' multicultural self-efficacy, where cultural awareness is the significant predictor. When

the stepwise backward regression was conducted in model 2 that included all items, cultural

awareness, childhood contact, teen contact, and race/ethnicity showed to be significant predictors

of preservice teachers' multicultural self-efficacy. The amount of variance accounted for

decreased to 43.1% as more variables were added toward preservice teachers' multicultural self-

efficacy. The researcher concluded that cultural awareness, teen contact, and minority status are

significant predictors of preservice teachers' multicultural self-efficacy when teaching in

multicultural classrooms. The adjusted R^2 is adjusted for the number of predictors in the model

and is a more accurate measure of how well the model predicts variance in preservice teachers'

multicultural self-efficacy (DV).

CHAPTER V: DISCUSSION

This study examined several variables related to preservice teachers' self-efficacy when teaching in multicultural classrooms. According to Ponterotto et al. (1998), the TMAS is a self-report of teachers' multicultural awareness and sensitivity. The construction of TMAS refers to teachers' awareness of the sensitivity of cultural pluralism in culturally diverse classrooms. On the other hand, the CRTSE is used to gauge preservice teachers' cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant and effective when teaching in multicultural classrooms (Siwatu, 2007). Bandura (1977) and Siwatu, Frazier, Osaghae, and Straker (2011) defined the concept of *self-efficacy* as an individual's belief in his or her own ability to perform a specific task. In other words, teacher self-efficacy is one's abilities to confidently foster effective teaching performance to all students, because knowledge alone cannot ensure its practice. For example, while two individuals may have the same content knowledge of any content area, their teaching may yield different outcomes due to their self-efficacy. Therefore, for preservice teachers to be efficacious, they need to be aware of the different cultures that exist in their classrooms. They will be teaching the next generation of students who may not look like them, talk like them or view the world the same as their students.

This chapter begins with a discussion of the major findings of this study in light of current research, followed by a presentation of important implications for preservice teachers' preparation to be self-efficacious when teaching in multicultural classrooms, and implications for school leaders to be culturally aware of the diversity in the schools they lead, as well as the need for future research.

The Relationship Between Multicultural Awareness and Self-Efficacy

The researcher conducted a correlational research study to answer two research questions with regard to preservice teachers' self-efficacy. Results for both questions indicated that cultural awareness variables are related to preservice teachers' self-efficacy when teaching in multicultural classrooms.

Research question 1 asked: Is there a relationship between pre-service teachers' self-efficacy (DV, as measured by the CRTSE instrument, Siwatu, 2007) and their cultural awareness (as measured by the TMAS instrument, Ponterotto et al., 1998) when teaching in multicultural classrooms? Results indicated that cultural awareness has a strong, significant and positive relationship with preservice teachers' self-efficacy. The descriptive statistics show that the TMAS has a mean score of 4.4 out of 5 with a standard deviation of 0.4, which indicates that there is agreement to strong agreement that preservice teachers in the sample are culturally aware of their students. The CRTSE on the other hand has a mean score of 5.8 out of 7 with a standard deviation of 0.7, which indicates that preservice teachers have a very good chance of being efficacious when teaching in multicultural classrooms. Ponterotto et al. (1998) postulated that teachers who have high cultural awareness find cultural diversity as strength and feel the responsibility to address multicultural issues in the curriculum, and in the teaching and learning process.

Research question 2 asked: Are there relationships between pre-service teachers' self-efficacy (DV) and their cultural awareness, experiences with racial diversity during childhood, experiences with racial diversity in their teenage years, cultural interaction in field experiences, location of field experiences, grade level experiences during field placement, gender, and race/ethnicity? Results from the study showed that there are no relationships between pre-service

teachers' self-efficacy (DV) and preservice teachers' experiences during cultural interaction during field experiences, the location of field experiences, grade level experience in field experiences, and gender.

The three predictor variables that are significant toward preservice teachers' multicultural self-efficacy are cultural awareness, teen contact, and race/ethnicity (as measured by the CRTSE). Figure 1 shows the three predictors that are significant to preservice teachers' multicultural self-efficacy (as measured by the CRTSE).
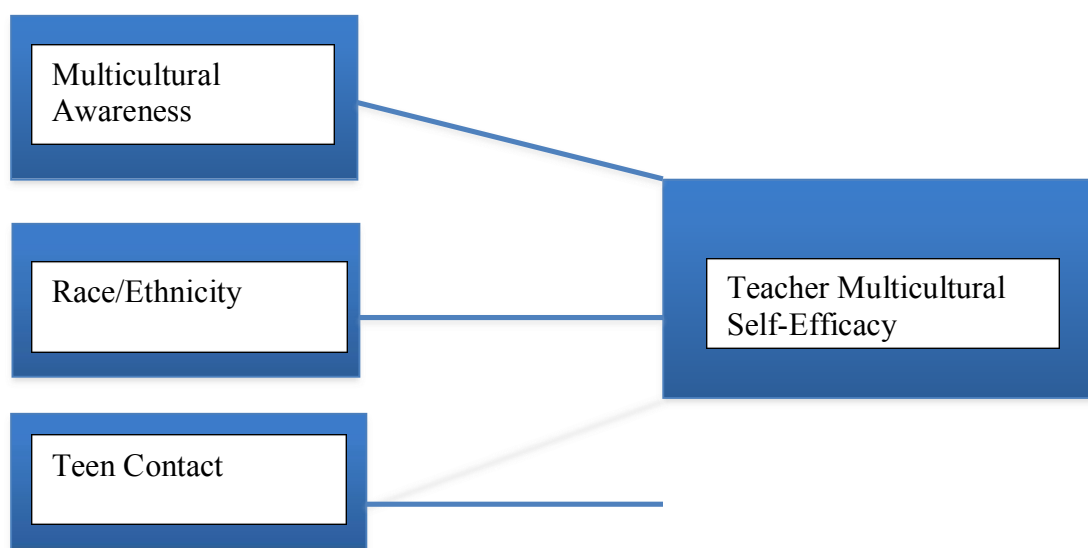

Figure 1. Predictor variables for preservice teachers' multicultural self-efficacy.

The Importance of Multicultural Awareness, Teen Contact, and Race/Ethnicity on Preservice Teachers' Multicultural Self-efficacy

Results from the present study indicated that multicultural awareness, teen contact, and race/ethnicity are significant predictors of preservice teachers' multicultural self-efficacy. These implications are critical when colleges and universities train preservice teachers to teach the next generations of students. The next section highlights the implications for preservice preparation programs and the need to recruit minority teacher candidates, recruit teenagers that have been

missed in the recruitment process, and the need for 21st Century leaders to be flexible and adaptive to multicultural schools and students, and for future research.

Gonzalez, Moll, and Amanti (2005) emphasized that if preservice teachers establish relationships with their students and families, they could gain *"funds of knowledge,"* or the ability to gain insights on multicultural students' ways of life, beliefs, values, and worldviews to express their educational experiences (p. 10). Establishing relationships with students, parents, and their communities can also help preservice teachers alter or develop critical knowledge, skills, attitudes, and linguistic patterns of their students. These insights can help preservice teachers achieve a high level of multicultural self-efficacy when teaching multicultural students by allowing them to feel both comfortable and confident in their abilities to engage their students authentically.

In research conducted by Banks (2003) regarding multiculturalism and its practices, Banks maintained that multicultural education has mostly focused on curriculum and its practice, as most education preparation have neglected the development of preservice teachers' cultural awareness outside of classrooms and field experiences. It is hoped that preservice teachers' development of self-efficacy can alter their attitudes and raise their cultural awareness toward educating multicultural students beyond these settings. Banks argued that more steps should be taken to determine the benefit and success of inclusionary practices inside and outside of school settings when educating multicultural students (Banks, 2001). For example, education programs should encourage preservice teachers to grapple with their own cultural awareness and preconceived attitudes about multiculturalism. In other words, preservice teachers should try to understand what multiculturalism is and what it is not and look for ways to alter their perception and attitudes toward it and make efforts to improve their cultural awareness by interacting with

multiculturalism in different setting that provides such opportunities. Preservice teachers who embrace multiculturalism stand the chance to insightfully understand their students' cultures, ways of thinking and how they learn. Doing so will enable preservice teachers to develop lesson plans that would address all students learning styles and make classroom management less problematic. Insights that cannot be fully understood without venturing outside of schools into a student's home and family way of life. The results of this present study indicated that preservice teachers who are highly culturally aware of the diverse cultures in their classrooms could be highly efficacious when teaching in their multicultural classrooms. In other words, preservice teachers who interact with students outside of school, venture to their communities, and interact with their parents have the propensity to be high cultural aware of their students, which translates to higher self-efficacy when teaching in multicultural classrooms.

Implications

The results of the present study suggest three implications for the preparation and practice of preservice teachers who will be working with multicultural students as well as teach them, and for future research. The three implications are: preservice teachers preparation, leadership practice, and future research.

Implications for Preservice Teacher Preparation

Preservice teacher education programs/institutions have, over the years, developed some notoriety for being large and complex organizations that are slow to adapt and difficult to change (Fullan, 2013). Ferreira, Ryan, and Davis (2015) concluded that to effect and sustain change in preservice teacher education programs, they must be mainstreamed where all stakeholders with an interest in teacher education preparation need to, and willing to change and adapt to the demands of students, communities, and schools. The overarching goal, as noted by Ferreira,

Ryan and Davis (2015), is to facilitate change across a whole system, by incorporating multiple people, parts, and processes, including schools, preservice teachers' education staff, administrators, students and their families, unions, professional associations, registration authorities, and government agencies, to name a few. The key goal, according to Ferreira et al., is to have a holistic approach to educator preparation programs to ensure that change takes place concurrently across a number of policy-to-practice levels within pre-service education programs.

There is no question that policymakers are troubled about the declining minority enrollment in colleges and universities and the underrepresentation of Blacks, Hispanics, Asians and Native Americans in the teaching force (Tzecsi & Spillman, 2012). Policymakers acknowledge that minority teachers can have a strong positive influence on minority youth (Early, 1987; Tzecsi & Spillman, 2012). However, heightened interest in the private industry to recruit minorities poses a real threat to school districts as business are better equipped financially than school boards to mount extensive drives to employ members of minority groups (Tzecsi & Spillman, 2012).

Minority Recruitment

According to Plain (1972) and Tzecsi and Spillman (2012), colleges and universities should develop early partnerships and show interest or try to make inroads with minority applicants. They believe that to attract sufficient number of minority candidates to the teaching profession, an attempt must be made to establish good public relations and opportunities for minorities throughout the recruitment process, where prospective minority teachers are informed of the opportunities for professional growth and advancement in the teaching field. Tzecsi and Spillman further suggested that outreach programs should include mentors as role models in high school, plus special guidance during general education courses, because such efforts have the

potential to attract and retain future minority teacher candidates.

Early (1987) suggested that early intervention programs involving students in high schools through the *Targeted College-Work Study Programs for Minority Students* should be explored and used as conduit to recruiting minority students, because such programs have the tendency to identify talented, teenage minority students in secondary schools and counsel them into teaching careers. It is further recommended by Early (1987) that these programs should be utilized in the summer while these students are still in high school. Also, recruiters must use specific examples of minority members who have been promoted to leadership positions in schools. In addition, colleges and universities should ensure that minority recruiters become an integral part of the recruitment process (Plain, 1972; Tzecsi & Spillman, 2012). While literature in this area is limited, educators of preservice teachers should pay close attention to it as the present indicates that minority preservice teachers may have the propensity to be efficacious when teaching in multicultural classrooms.

Teacher education programs that encourage minorities to choose teaching as a career should support and develop them from the recruiting process and beyond, because teachers who can relate to and understand their students' backgrounds and cultures can build relationships and use the curriculum in an effective way, because they have shared experiences both positive and negative with their students (Tzecsi & Spillman, 2012). For example, during the recruiting process, minority recruiters should provide enough information about the field of teaching, and the steps they took to become successful teachers. Further, recruiters, including minority recruiters, should provide these future teachers with the necessary resources to be successful. For example, these future teachers must be supported financially through scholarships and other incentives and must be emotionally and financially supported through guidance and mentorship

throughout their schooling and beyond. Nicklos and Brown (1989) posited that minority teachers who serve as role models for minority students do so not only for minority students; but for students of other cultures, in an effort to minimize or erase the pre-held misconceptions about minorities. For example, the continued presence of Black teachers and administrators is important also for Black and non-Black students because these students need to know that Black adults are capable and contributing citizens. Their daily contact with academically successful Black professionals in schools can help eradicate stereotypes held by non-Black students (Nicklos & Brown, 1989).

Many suggestions, according to Nicklos and Brown (1989), have been made about how to attract minorities into the teaching profession. The most pragmatic and likely to be successful include:

- Establish minimum targets for minorities and assiduously pursue them;

- Identify potential teachers in high school student bodies, recruit and develop them;

- Establish recruitment and alternative certification methodologies for business and retired persons;

- Provide loan forgiveness programs, offer low-interest loans, and or scholarship programs;

- Eliminate culturally biased standardized testing or develop alternative evaluation methods; and

- Establish remedial and mentoring mechanisms to ensure success in the classroom.

The task to recruit minorities into the teaching profession continues to be a challenge especially for colleges and universities. Minority recruitment is competitive and seldom reflects the spending efforts of recruiters. Colleges and universities must determine the overall goals of minority recruitment in relation to a specific quota that must be reached, as such; plans should be

directed toward a systematic attainment of such goals (Plain, 1972; Tzecsi & Spillman, 2012).

To increase the recruitment and retention of minority teacher candidates, environments at

schools and internships should appreciate multiculturalism, where multiculturalism should be

nurtured and sustained. Minority teacher candidates need more than just an education; they need

support throughout their training and beyond. Therefore, colleges and universities should offer

scholarships, emotional and financial support, as well as mentors for their minority students

when they recruit them. Another area to concentrate in recruiting teachers is the use of

alternative licensure programs for adults who did not take the traditional route to teaching.

Informing adults of all ages about opportunities to become teachers through alternative licensure

may entice them to participate in the process. These adults may have multicultural life

experiences that can translate to multicultural teaching self-efficacies if they decide to enter the

teaching field.

Teacher education programs that are struggling to recruit minorities need to double their

efforts by developing pipelines that would help recruit and retain potential minority teachers.

They must ensure that such pipelines are sustainable for future recruitment by ensuring that

recruited minorities feel comfortable on their campuses to share their experiences with other

potential minority teachers. One of the problems associated with the recruitment of minority

teachers is the locations they are recruited to teach; if these locations are different from their

experiences, they may struggle, which is also the case for non-minority teachers. Therefore, all

teachers regardless of race need to be trained to be multiculturally efficacious in any situation

they find themselves.

Multicultural Exposure

Ferreira, Ryan and Davis (2015), and Fulhan (2013) suggested that culture should be addressed in a more holistic vision that extends beyond the parameters of schools, race and ethnicity. Webster furthered that in order to obtain a more complete view of individual culture or cultures, preservice teachers must examine the "multiplex individual" on broader zones; in other words, preservice teachers should examine such things as their own religion, social class, age, politics, gender, sexual orientation, education, physical condition, nationality, race, ethnicity, and residence. Cultural issues need to be addressed based on the growing global society, where no modern culture is monolithic, and no single culture is independent of other cultures. In other words, cultures today are intertwined and that even the dominant cultures in society need to be mindful of the significance of other cultures. Therefore, education programs should provide preservice teachers with more opportunities to explore different cultures and in various settings and forms. The key goal is to ensure that these changes are made on many levels from government policies to accreditation agencies and registration standards and provides courses that would enhance teaching and learning (Ferreira, Ryan & Davis, 2015; Fullan, 2013). Ponterotto et al. (1998) posited that teachers who have a high cultural awareness find cultural diversity as strength and feel the responsibility to address multicultural issues in the curriculum in the teaching and learning process.

Developing a well-thought mission statement for teacher education programs for incoming students may be necessary. For example, education programs should revise their current mission statements in order to incorporate elements that highlight the need and importance of multicultural education in the 21st century. Once its importance is understood, preservice teachers may likely embrace it. During orientation of incoming students, education

programs should solicit the help of teachers who are graduates of their programs, who have been successful in teaching in multicultural classrooms. For example, they should ask these teachers to showcase some of the approaches they used to teach in multicultural classrooms. These efforts may help preservice teachers to alter their attitudes, knowledge and dispositions about multicultural education, and their willingness to join the teaching profession. Educators of preservice teachers should find more ways to maximize exposure to culturally diverse situations throughout their teacher training programs, not just through field placement. For example, they should encourage preservice teachers to venture into areas that are different from what they are used to and write about their experiences in those places. Further, they should try to engage with people whose culture is different from their own, this will hopefully clear any dissonance they may have had about other cultures. They should also encourage them to create partnership with the communities their students come from and take children on organized field trips to see how they engage in environments that are not structured. After their field experiences and engagement of their students and families outside of the school, they should write a comprehensive report to compare their experiences. Such exercise should be able to allow preservice teachers a reflect on their level of multiculturalism and make modifications because the insights they have gained. Fitchett, Starker, and Salyers (2012) posited that practitioners who perceive themselves as adept within a given domain are often more successful in their abilities to instruct and manage productive diverse classroom environments.

According to Siwatu (2006), preservice teachers should use several approaches to teaching and learning that would produce successful outcomes for all students. Siwatu Postulated that multicultural students are likely to use prior knowledge and individual learning preferences as a conduit to facilitating teaching and learning that involves curriculum and instruction.

Additionally, preservice teachers should incorporate students' cultural orientation to design culturally compatible classroom environments. In other words, preservice teachers should make the classroom environment adaptive to all cultures to ensure that no one culture dominates teaching and learning in any given classroom. For example, preservice teachers should avoid promoting only White Anglo-Saxon culture in the teaching and learning process by using only examples and reading related materials regarding White Anglo-Saxon cultures. Preservice teachers should also provide students with multiple opportunities to demonstrate what they have learned using a variety of assessment techniques, and finally, preservice teachers should provide students with the knowledge and skills needed to function in mainstream culture while simultaneously helping them maintain their cultural identity, native language, and personal connection to their culture.

Education programs should seek to form partnerships with community organizations and other community-based services that could provide preservice teachers the opportunity to gain insightful cultural knowledge by involving preservice teachers in meaningful activities that involve deeply interacting with people from diverse cultural backgrounds. For example, preservice teachers should try to spend time in their students' environments, to observe how their students live and play, because doing so can give them insights on how their students interact in their communities, how they form knowledge, and how they negotiate with their peers. In the case of their students' parents, preservice teachers should engage them in their homes, share meals with them, and try to gauge their perception about school and work toward making a positive impression on parents about school and their children, and try to form partnerships in educating their children.

Preservice teachers often see little connections between what they learn in coursework and the classrooms during their practice and placements (Gunckel & Wood, 2015). While they are taught with research based-principles to inform their pedagogical decision-making, mentor preservice teachers' can supplement practical application to help reconcile what they have learned during their training to its practical application in classrooms. In other words, even though preservice teachers may not recognize what and how researched-based principles play out in the context of specific classrooms, their mentors can help them gain that experience, demonstrating it through teaching. For example, teacher education programs should encourage preservice teachers to be effective collaborators through peer collaboration (Gardiner & Robinson, 2011). Some universities are now using what they refer to as "pair" placements, where two preservice teachers are placed under the supervision of a single cooperating teacher (CT) to circumvent some of the field placement problems they often encounter in placements (Gardiner & Robinson, 2011). Such arrangements show promise if the environment allows for support and collaboration because it has the propensity to enhance learning. Another area to focus beyond field experiences and school settings, is to plan field trips to various communities and in different settings. In other words, during these field trips, preservice teachers should take notes for each setting to compare with their institutional learning. The Council for the Accreditation of Educator Preparation (CAEP) has set standards that require preservice teachers' education programs to incorporate multicultural perspective and cultural diversity (CAEP, 2008). For example, according to CAEP, colleges and universities should present plans and goals to recruit and support completion of high-quality candidates from a broad range of backgrounds and diverse populations to accomplish their mission. The admitted pool of candidates should reflect the diversity of America's P-12 students.

The findings of this study suggest that there is a strong positive relationship between preservice teachers' cultural awareness, race/ethnicity, and teenage years of interactions and their self-efficacy when teaching in multicultural classrooms. Culturally competent preservice teachers feel comfortable and confident when working with students from culturally and linguistically diverse backgrounds. To develop efficacious preservice teachers, teacher education programs should focus their training beyond the traditional steps through the curriculum and field placements. They should instead take additional steps beyond these traditional settings to develop self-efficacious preservice teachers who would have the ability to teach all students regardless of their cultural backgrounds. For example, education preparation programs should seek opportunities for preservice teachers to gain extensive cultural interactions, experiences and knowledge in various settings and forms. In addition, education preparation programs should recommend and encourage preservice teachers to engaging people whose cultures are different from their own, be socially active with all cultures, share dishes, and engage in cultural discussions that may erase or minimize their misconceptions about other cultures. The present study indicates that teachers who have a high degree of exposure to multiculturalism have a good chance of being highly efficacious when teaching in multicultural classrooms.

In research question 2, findings suggested that being culturally aware of the presence of other cultures in multicultural classrooms might significantly increase preservice teachers' multicultural self-efficacy. Therefore, teacher education programs should go beyond their traditional practice and try to incorporate multicultural awareness in all level when training preservice teachers. Ladson-Billings (2006) proposed that scholars in the field of educating teachers must be committed to conducting and advancing research that will result in developing multicultural curriculum and its dispositions in order to equip and advance preservice teachers'

and inservice teachers' knowledge, skills, and dispositions to remove barriers that may be impediment to their self-efficacy when teaching in multicultural classrooms. While multicultural field experiences/placement is not realistic at this moment for many colleges and universities because some colleges do not have access to diversity for the placement of their students, they must however try to initiate several approaches. For example, colleges and universities should make arrangement to rotate their student field placements in various settings that would allow them to gain more multicultural exposure, especially placing them in places that are different from their experiences. Further, colleges and universities should consider incorporating additional courses and integrate them in the curriculum in ways that multiculturalism is highlighted at every level of preservice teacher training.

According to Moore (2003), the purpose of field placement is to incorporate preservice teachers' constructivist theory learning that is emphasized in college and university classrooms to guide their teaching and instructional decisions in the field. Moore, however, postulated that field experiences for preservice teachers are insufficient and should incorporate other parameters (race/ethnicity, socioeconomic status, cultural awareness and interactions, and other exceptionalities) into their training. In other words, the training of preservice teachers during field experience should go beyond the traditional emphasis of teacher education programs. Results from the present study show that the initial purpose for field experience alone is not significant especially in relation to preservice teachers' multicultural self-efficacy when teaching in multicultural classrooms. They should emphasize the importance of multiculturalism to preservice teachers throughout their training and encourage them to explore other avenues to gain multicultural awareness beyond school and required field experience.

Teen Contact

There is been very limited research about teen and childhood contact and cultural awareness in relation to their decisions to become teachers or become efficacious when they become teachers. The findings of this present study suggest that teens who have had significant contact with multiculturalism have the propensity to become self-efficacious if they decide to enter the teaching field. In other words, the more teenagers interact with people and friends from other cultures during their teenage years, the more they can become culturally aware of multiculturalism, and the more they can become self-efficacious if they decide to become teachers. On the other hand, this study suggests that childhood contact is not significant to have an impact on them when they decide to become teachers. (Ponterotto et al. (1998) asserted that teachers who have a high cultural awareness find cultural diversity as strength and feel the responsibility to address multicultural issues in the curriculum in the teaching and learning process. Therefore, if colleges and universities are to recruit future teachers who can fill the void of multicultural classrooms, they should try to recruit students who have had major cultural interactions during their teenage years while in middle and high school. They should try to entice teenagers about opportunities in the teaching field.

According to Schell, Gallo and Ravenscroft (2009), the environment in which one is raised mostly influences their perspectives on life and how they react to circumstances and situations or develop mentally. For example, recent events aimed at curtailing gun violence in schools, led my teenagers, brought teenage students together regardless of their race or gender because they shared the same worldview on the issue. While teenage contact cannot be reversed when recruiting prospective teachers, exploring or having knowledge of their point of view during their teenagers regarding multiculturalism could shed light on their disposition about

multiculturalism. Recruiters of colleges and universities, however, should not use cultural exposure alone to recruit teacher candidates. In this study, childhood experience with multicultural exposure show that it is not significant while teen contact is significant to influence their multicultural self-efficacies if they decide to enter the teaching field.

Implications for Leadership Practice

It stands to reason that support for preservice teachers should not end during schooling but must continue when they enter the teaching profession. School leaders have a vital role in developing novice teachers' self-efficacy. School leaders should provide novice teachers with all the necessary support so that they are successful during their early years in the teaching profession. The current study buttresses the point that teachers who embrace multiculturalism or are exposed to several multicultural situations or are culturally aware and are highly efficacious when teaching in multicultural classrooms.

School leaders are pivotal in carrying out diversity-related initiatives (Young, Madsen, & Young, 2010). Young, Madsen, and Young postulated that in today's diverse multicultural schools, most principals are unable to articulate what diversity is, and therefore see no value in addressing the changing student demographic. As leaders, principals need to foster diversity self-efficacy training in order to provide insights no how to establish inclusive organization. The challenge in addressing diversity resistance is their inability to address conflicts associated with diversity, as diversity encompasses an element of self-awareness about one's beliefs on the varied cultures in their schools (Young, Madsen, & Young, 2010).

Young, Madsen, and Young believed that when leaders are given the skills and confidence to respond to issues of diversity, they will be able to bridge the gap between diversity training and diversity performance. Thus, leaders who are aware of the challenges related to

diversity as well as those related to organizational factors are well equipped to lead culturally diverse schools. As such, because leaders' cultural awareness is related to their self-efficacy, they will be able to transform teachers to be culturally aware of their students, and such teachers will be more likely to be successful in teaching multicultural classrooms. In the current study, one of the findings is that preservice teachers' who are culturally aware of different cultures within their classrooms or school will be highly efficacious when teaching in multicultural classrooms.

Tschannen-Moran and Woolfolk Hoy (2006) believe that principal leadership is linked to teachers' self-efficacy, where the principal inspires a common sense of purpose among teachers, and where student disorder is kept to a minimum, giving teachers a great sense of self-efficacy. Successful school leaders are those who provide resources for their teachers, buffer them from disruptive factors, and are flexible enough to accommodate all students. Tschannen-Moran and Woolfolk Hoy recommended that social justice preparation for educational leaders must be organized around a set of principles that should include developing knowledge, skills, and dispositions necessary to: (1) understand social justice and its implications for schools and their students; (2) identify challenges and counteract discrimination and prejudice; (3) foster a culture of high expectations for all children and faculty; (4) facilitate the construction of a curriculum that is rigorous, multicultural, and inclusive; (5) support the development of socially just practices among one's faculty, staff, and student body; (6) develop learning that is focused and inclusive communities; and (7) sustain widespread commitment to unqualified equity.

Calls to transform schools into professional learning communities suggest that such a shift is necessary if schools are to adapt to the changing school demands of the 21st century (Tschannen-Moran, 2009). Tschannen-Moran posited that because schools, for the most part,

employ elements of a bureaucratic structure in order to organize the complex task of educating large and diverse groups of students, it is necessary to deploy elements such as hierarchy of authority, a division of labor, policies, rules, and regulations. However, even though such structures are useful, they are a danger to the overall success of schools as school leaders have the tendency to overemphasize these elements, and so adopt bureaucratic orientation at the expense of cultivating professionalism in schools (Tschannen-Moran, 2009). The professional community of schools has been characterized by Tschannen-Moran as a collective focus on student learning, because as teachers socialize into the norms of the profession, their beliefs attitudes, and actions are expected to evidence a strong sense of accountability to the shared mission of service to students and their families.

According to Tschannen-Moran, school leaders play a significant role in establishing the norms and structures that allow for schools to develop and operate as professional learning communities. Whereas some elements in the structure of schools can be thought of as school properties, the manner in which these elements are enacted depends on the leadership style and behavior of the principal. Principal leadership orientation according to Tschannen-Moran affects the quality and vitality of the entire professional communities, as evidenced by supportive administrative practices, high quality interpersonal relationships, and adaptive implementations of school policies.

Tschannen-Moran and Woolfolk Hoy (2006) argued that novice teachers often enter the teaching profession with high hopes about the kind of impact that they will be able to make on students' lives, but often encounter a painful reality shock when they learn that it may be more difficult than they had realized to have the hoped-for results with students. And because self-efficacy has been linked to the leadership style of principals, it incumbent on school leaders to

nurture and support novice teachers in areas they are lacking. Principals can start with creating a professional learning environment that allows teachers to collaborate, use peer mentoring between novice teachers and experienced teachers, and any other activities that will demonstrate professional communities. The principal should also provide support necessary for novice teachers to stay focused on the bigger picture of educating students for success in teaching and learning, as well as success on their chosen career (Tschannen-Moran, 2009).

Implications for Future Research

Because the present study was exploratory in nature, one of its main purposes was to guide future research. Findings from the research have prompted several research questions and areas for future examination.

First, a qualitative study needs to be done in order to get a better perspective on how and what preservice teachers think about multiculturalism or the relevance of multicultural education. For example, there needs to be a phenomenological research, where the researcher will be able to talk with participants to share their lived experiences. These interactions between the researcher and participants will help illuminate or draw attention to different situations (Creswell, 2014). Research could also be conducted to evaluate the effectiveness of teacher education programs and their relationship to their actual level of multicultural awareness and preservice teacher self-efficacy when teaching in multicultural classrooms, based on the level of interaction of culturally and linguistic students, their families, and the communities they serve.

Teacher education programs could benefit from new observed evidence on the effectiveness of increasing multicultural awareness of preservice teachers. Previous research has suggested that different educational methods could help preservice teachers in developing their self-efficacy through experiences with different cultures and in different settings (Banks, 2006;

Gollnick & Chinn, 2009; Jay, 2003; Smith; 2009). The revamping of the curriculum is essential

because the traditional curriculum of the one-course approach is not enough. Future research

should include all stakeholders (i.e., students, parents, teachers, administrators, leaders, and the

communities) perspectives about preservice teachers' ability to provide a comprehensive and

effective teacher education programs for all preservice teachers.

In addition, teacher education programs should prepare preservice teachers to be effective

collaborators with their peers (Gardiner & Robinson, 2011). Some universities are now using

what they refer to as "pair" placements, where two pre-service teachers are placed under the

supervision of a single *cooperating teacher* (CT) to circumvent some of the field placement

problems they often encounter in placements (Gardiner & Robinson, 2011). Such arrangements

show promise if the environment allows for support and collaboration. Gardiner and Robinson

came to the conclusion that while pre-service teachers occasionally struggle with pair

placements, collaboration has the propensity to enhance learning between collaborators.

Therefore, in making these placements, several factors should be taken into consideration. For

example, preservice teachers' who have had multicultural contact during their teen years should

be paired with students who may not have had those experiences/interactions. This may

immensely minimize preservice teachers' deficit thinking toward multicultural students. Also,

minority students can be paired with students who have not had multicultural exposure. Such

pairing may reduce tension between teachers and students, and the communities. Minority

students can act as mediating factors between other preservice teachers' and their student,

parents, and the communities they serve.

While teenage contact cannot be reversed when recruiting prospective teachers, exploring

or having knowledge of their views in advance regarding their multicultural interaction and

perspectives could shed light on their disposition about multiculturalism. Being exposed to multiculturalism does not guarantee that such candidates would embrace it. Therefore, recruiters should not use such criteria alone when selecting teacher candidates. According to Webster (2001), depending on the stage of one's life, they can either see multicultural education as a benefit or an inconvenience. Webster recommends that recruiting students as early as middle school into the teaching profession can prove to be very rewarding because such recruitment entails exposing students to all forms multicultural activities. For example, joining them in diverse cultural groups can help them gain perspectives on how others process information. Another opportunity is to expose them to various activities that would expand their horizons on multiculturalism.

Limitations

While the responses to the survey enabled the researcher to predict the current findings, there was a drop-off in the responses. For example, some students started the survey did not complete it. Further, because the survey distribution was limited to two geographical areas, it cannot be generalized. Researchers like Ponterotto et al. (1998) and Siwatu (1997) developed these instruments to measure preservice teachers' cultural awareness and self-efficacy respectively. For example, the demographic questions presented some limitations because some of the students skipped them. Additionally, some students failed to respond to questions related to the level of interactions when they were children or when they were in their teenage years. Another limitation is that when using self-reported data, there will be biased responses, where participants may not have provided an accurate assessment of their multicultural awareness interactions or their self-efficacy. Participants may have under or overemphasized their level of cultural interactions and self-efficacy. Additionally, because the researcher was unable to know

the exact number of surveys distributed due to anonymity in the distribution of the survey, the researcher cannot determine the response rate. Therefore, the study cannot be generalized.

Conclusion

The results of this study indicate that there is a strong relationship between preservice teachers' cultural awareness and their self-efficacy when teaching in multicultural classrooms. The related construct of teen contact in addition to the recruitment of minorities may hold the key to unlocking further relationships between cultural awareness and preservice teachers' self-efficacy. Even though this study is limited in scope, it does provide implications for future research that may assist in the further improvement of teacher education programs in preparing preservice teachers. Future research on multicultural awareness training on preservice teachers' success toward their self-efficacy in teaching multicultural classrooms should be further explored.

To get the three predictor variables to work in a teacher education program, institutions should include educators and staff, especially minority educators and staff that has had extensive exposure to multiculturalism to inform those educators who may have misconceptions about the benefits of what multiculturalism can bring to the teaching profession and their institutions. With regard to the recruitment of minorities, colleges and universities should try to recruit teacher candidates during their middle and high school years, as recommended by Webster (2001), and provide them with the support and exposure that would give them a reason to see teaching as a career. Engaging these students at this stage would tap into their teenage years' experiences and expose them to the concept of multiculturalism.

REFERENCES

A Nation at Risk (1983). Report of the commission on excellence in education. *Congressional Digest*, *76*(11), 35-44.

Atiles, J. T., Jones, L. J. & Kim, H. (2012). Field experience + inclusive ECE classrooms = increased pre-service teacher efficacy in working with students with developmental delays or disabilities. *Education Research Quarterly, 36*(2), 62-85.

Atkinson, T. S. & Gabbard, D. A. (2003). Memories, misgivings, and future vision: Fostering multicultural understandings of pre-service teachers. *Journal of Curriculum Theorizing, 19*(4), 87-113.

August, D. & Shanahan, T. (2006). *Developing literacy in second-language learners: Report of the national literacy panel on language-minority children and youth*. Mahwah, NJ: Lawrence Erlbaum Associates Publishers.

Bandura, A. (1994). Efficacy. In V. S. Ramachandran (Ed.), *Encyclopedia of human behavior*, 4, 71-81. *New York: Academic Press*.

Banks, J. (1993). The canon debate, knowledge construction, and multicultural education. Journal of *Education Research*, *22*, 4-14.

Banks, J. (2001). Citizenship education and diversity: Implications for teacher education. *Journal for Teacher Education*, *52*, 5-16.

Banks, J. (2001). *Cultural diversity and education: Foundation curriculum and teaching* (4th Edition). Boston: Allyn & Bacon.

Banks, J. A. (1995). Multicultural education and curriculum transformation. *Journal of Negro Education, 64(*4), 390-400.

Banks, J. A. (2004). Approaches to multicultural curriculum reform. In J. A. Banks & C. A. M. Banks (E.Ds.), *Multicultural Education: Issues and perspectives* (5th ed.), pp. 242-264. Hoboken, NJ: Wiley.

Banks, J. A. (2006). *Cultural diversity and education: Foundation, curriculum, and teaching.* (5th Ed). Boston: Allyn and Bacon.

Banks, J. A. (2008). Diversity and citizenship in global times. In J. Arthur, I Davis, & Chahn (Eds.), *Sage handbook of education for citizenship and democracy* (pp. 80-91). Thousand Oaks, CA: Sage.

Banks, J. A. & Banks, C. M. (Eds.) (2010). *Multicultural Education: Issues and Perspectives* (7th edition). Hoboken, NJ: John Wiley & Sons.

Banks, J. A., & Banks, C. A. (2005). Multicultural education: Characteristics and goals. *Urban Education, 43*(2),27-153. Perspectives (5th ed.), (pp. 1-30). New York, NY: John Wiley and Sons.

Bennett, C. (2001). Genres of research in multicultural education. *Review of Education Research, 71*, 171-217.

Blasé, J. (1999). Principals' instructional leadership and teacher development: Teacher' perspectives. *Educational Administration Quarterly, 35*(3), 349-378.

Borba, A. E. (2009). Estimating manual test execution effort and capacity based on execution points. I*nternational Journal of Computers and Applications, 31* (3), 167-172.

Boyle-Baize, M., & Sleeter, C. E. (2000). Community-based service learning for multicultural teacher education. *Educational Foundation, 14* (2), 33-50.

Brindley, R. & Laframboise, K. L. (2002). The need to do more: Promoting multiple perspectives in pre-service teacher education through children's literature. *Teaching and Teacher Education,18*, 405-420.

Brisk, M. E, (ed). (2007). *Language, culture, and community in teacher education*. Mahwah, NJ: Lawrence Erlbaum.

Brooks, J. G. & Thompson, E. G. (2005). Social justice in the classroom. Education Leadership, 63(1), 48-52.

Brophy, J. & Good, Good, T. (1974). *Teacher-student relationships: Causes and consequences*. New York, NY: Holt, Reinhart and Winston.

Bullough, R. V., Jr. (1991). Exploring personal teaching metaphors in pre-service teacher education. *Journal of Teacher Education, 42* (1), 43-51.

Bullough, R. V., Jr. & Knowles, J. G. (1991). Teaching and nurturing: Changing conception of a self as teacher in a case study of becoming a teacher. *The International Journal of Qualitative studies in Education,* 4 (2), 121-140.

Buskey, F. C. & Pitts, E. M. (2009). Training subversives: The ethics of leadership preparation. *The Phi Delta Kappan, 91*(3), 57-61.

Campbell, D. E. (2010). Choosing democracy: A practical guide to multicultural education (4th Edition). Boston: Allyn & Bacon.

Carter, S. L. (1998). *Civility: Manners, morals and the etiquette of democracy*. New York: Harper Perennial.

Castagno, A. E. (2013). Multicultural education and the protection of whiteness. *American Journal of Education, 120*(1), 101-128.

Castro, A. J. (2010). Challenges in teaching for critical multicultural citizenship: Student teaching in an accountability-driven context. *Action in Teacher Education, 32*(2), 97-109.

Cattell, R. B. (1978). *The Scientific Use of Factor Analysis*. New York: Plenum.

Cha, Y. & Ham, S. (2013). The institutionalization of multicultural education as a global policy agenda. *Asia-Pacific Educational Research, 23*(1), 83-91.

Chan, E. & Ross, V. (2014). Narrative understanding of a social policy: Intersecting student, parent and administrator. *Journal of Curriculum Studies, 46*(5), 656-675.

Chapman, T. K. (2004). Foundation of multicultural education: Marcus Garvey and the united negro improvement movement. *Journal of Negro Education, 73*(4), 424-434.

Charles, H., Longerbeam, S. D. & Miller A, E. (2013). Putting old tensions to rest: Multicultural education and global learning to advance student development. *Journal of College & Character, 14*(1), 47-57.

Chu, S. Y. (2011). Teacher efficacy beliefs toward serving culturally and linguistically students in special education: Implications of a pilot study. *Education and Urban Society, 45*(*3*), 385-410.

Coffey, H. (2010). They taught: The benefits of early community-based field experience in teacher education. *Teaching and Teacher Education, 26*(2), 335-342.

Coffey, H., Davila, L. & Kolano, L. (2013). Understanding dialect and developing critical literacy with English language learners. *Multicultural Learning and Teaching, 8*(1), 115-132.

Cronbach, L. J. (1951). Coefficient alpha and the internal structures of tests, Psychometriks, 16, 297-334.

Dell'Angelo, T. (2016). The power of perception: Mediating the impact of poverty on student achievement. *Education and Urban Society, 48*(3), 245-261.

Delpit, L. D. (1995). Other people's children: Cultural conflict in the classroom. New York: New Press.

Depalma, R. (2010). Toward a practice of polyphonic dialogue in multicultural education. *Curriculum Inquiry, 40*(3), 436-453.

DiCerbo, P. A., Anstrom, K. A., Baker, L. L. & Rivera, C. (2014). A review of the literature on teaching academic English to English language learners. *Review of Educational Research, 84*(3), 446-482.

Docheff, D. (2016). Should the physical education curriculum include more non-traditional, multicultural activities. *Journal of Physical Education, Recreation and Dance 71*(7), 14-15.

Early, P. M. (1987). State and federal report: Recruiting minorities into teaching careers. *Teacher Education Quarterly, 14*(4), 107-109.

Endacott, R., Benbenishty, J., & Seha, M. (2010). Preparing research instruments for use with different cultures. *Intensive and Critical Care Nursing, 26*, 64-68.

Ferreira, J., Ryan, L. & Davis, J. (2015). Developing Knowledge and leadership in pre-service teacher education. *Australian Journal of Environmental Education, 31*(2), 194-207.

Field, A. (2015). Discovering statistics using IBM SPSS statistics (4th Edition). Thousand Oaks, CA: Sage.

Finley, S. (2000). Transforming teaching for multicultural classrooms: Designing curriculum and classroom strategies for master's level teacher education. *Multicultural Education, 7*(3), 20-27.

Fitchett, P. G., Starker, T. V. & Slayers B. (2012). Examining culturally responsive teaching self-efficacy in a pre-service social studies course. *Urban Education, 47*(3), 585 – 611.

Flores, M. A. (2006). Being a novice teacher in two different settings: Struggles, continuities, and discontinuities. *Teachers College Record*, *108*(10), 2021-2052.

Ford, T. N. & Quinn, L. (2010). First year teacher education candidates: What are their perception about multicultural education. *Multicultural Education,* 17(4), 18-24.

Foster, M. (1995). African-American teachers and cultural relevant pedagogy. In J. A. Banks (ed.), *Handbook of Research on Multicultural Education* (pp. 570-587) New York: Simon & Schuster.

Fraenkel, J. R., Wallen, N. E., & Hyun, H. H. (2013). *How to design and evaluate research in education.* (8th ed.) New York: McGraw-Hill.

Friedman, A. A. (2002). What we would like to know: Pre-service teachers perspectives on effective teacher preparation. In Z. E. Beykiont (Ed.), *The Power of Culture: Teaching across language differences* (pp. 193-217). Cambridge, MA: Harvard Education.

Fullan, M. (2013). *Motion leadership in action: More skinny on becoming change savvy*. Thousand Oakes, CA: Sage/Corwin Press.

Furman, G. (2012). Social justice leadership as praxis: Developing capacities through preparation programs. *Educational Administration Quarterly, 48*(2), 191-229.

Gallavan, N. P. (2005). Helping teachers unpack their "invisible knapsacks." *Multicultural Education, 13*(1), 36-39.

Gardiner, W. & Robinson, K. S. (2011). Peer field placement with pre-service teachers: Negotiating the challenges of professional collaboration. *Professional Educator, 35*(2), 1-10.

Gay, G. (2000). *Culturally responsive teaching: Theory, research, and practice.* New York: Teachers College Press.

Gay, G. (2004). Beyond Brown: Promoting equality through multicultural education. *Journal of Curriculum and Supervision, 19*(3), 193-216.

Gay, G. & Kirkland, K. (2003). Developing cultural critical consciousness and self -reflection in pre-service teacher education. *Theory into Practice*, 42(3), 181-187.

Gay, G., & Howard, T. (2000). Multicultural teacher education for the 21st century. *The Teacher Education, 36*(1), 1-16.

Giroux, H. A. (1993). *Living Dangerously: Multiculturalism and the politics of difference. New* York: Peter Lang.

Gleason, S. C. (2010). Digging Deeper: Professional learning can go beyond the basics to reach underserved students. *Journal of Social Disorders, 31*(4), 46-50.

Glickman, C. D. (1985). *Supervision of instruction: A developmental approach*. Boston: Allyn & Bacon.

Goggins II, L. & Dowcett, E. (2011). Beyond introduction: The need for competency in diversity training. *International Journal of Diversity in Organizations, Communities and Nations, 11*(2), 67-74.

Goldstein, L. S. (1999). The relational zone: The role of caring relationships in the co-construction of mind. *American Educational Research Journal, 36*(3), 647-673.

Goldstein, L. S. & Lake, V. E. (2003). The impact of field experience on pre-service teachers understanding of caring. *Teacher Education Quarterly, 30*(3), 115-132.

Gollnick, D. M. & Chinn, P. C. (2009). *Multicultural education in a pluralistic society.* Paul, K. K. (8th Edition). Upper Saddle River, New Jersey: Pearson.

Gonzalez, N., Moll, L. C. & Amanti, C. (2005). *Funds of Knowledge: Theorizing practice in households, communities, and classrooms*. Mahwah, NJ: Lawrence Erlbaum Associates Publishers.

Gorski, P. C., Davis, S. N. & Reiter, A. (2012). Self-efficacy and multicultural education in the United States: The factors that influence who feels qualified to be a multicultural teacher educator. *Multicultural Perspectives, 14*(4), 220-228.

Gorski, P., & Covert, B. (2000). Multicultural pavilion: Defining multicultural education. Retrieved from http://itari.in/categories/multiculturalism/DefiningMulticultural Education.pdf

Grant, S. R. (2001). Education at cross purposes: Multicultural education, globalization and citizenship. *Curriculum and Teaching, 16*(1), 106-116.

Graziano, L & Raulin, B. (2013). *Research methods: A process of inquiry*. (7th ed.) New York: Pearson.

Gunckel, K. L. (2013). Fulfilling multiple obligations: Pre-service elementary teachers' use of an instructional model while learning to plan and teach science. *Journal of Science Teacher Education, 97* (1), 139-162.

Gunckel, K. L. & Wood, M. B. (2015). The principle-practical discourse edge: Elementary pre-service and mentor teachers working together on co-learning tasks. *Science Teacher Education, 100*(1), 96-121.

Hampden-Thompson, G., Jeffes, J., Lord, P., Bramley, G., Davies, I., Tsouroufli, M. & Sundram, V. (2015). Teachers' views on student's experiences of community involvement and citizenship education. *Education Citizenship and Social Justice, 10*(1), 67-78.

Han, W. & Brigglall, B. (2009). Assessing school support for ELL students using the ECLS-K. *Early Childhood Research Quarterly,* 24, 445-462.

Hanline, M. F, (2010). Pre-service teachers' perception of field experience in inclusive preschool settings: Implications for personnel preparation. *Teacher Education and Special Education, 33* (4), 335-331.

Harrison, L. M. (2013). Service learning and its impact in middle level pre-service teachers' learning from the field experiences. *Journal of Middle Grades, 8* (3), 23-28.

Hartwell, M. (2003). Summarizing Monte Carlo results in methodological research: The single-factor, fixed effects ANCOVA case. *Journal of Educational and Behavioral Statistics, 28*(1), 45-70.

Henderson, J. (2008). Professional learning communities: School leaders' perspective. *Education Update, 50* (8), 1-3.

Hill, R. (Ed.). (1987). Marcus Garvey: Life and lessons. Los Angeles: University of California Press.

Hill, R. (Ed.). (1989). Marcus Garvey and the Universal Negro Improvement Association (ed. 4). Los Angeles: University of California Press.

Hirschfeld, G., Brachel, R. V., & Thielsch, M. (2014). Selecting items for big five questionnaires: At what sample size do factors loading stabilize*? Journal of Research in Personality*, 53, 54-63.

Hoffman, D. (1996). Culture and self in multicultural education: Reflections on discourse, text, and practice. *American Education Research Journal, 33*, 546-569.

Hogan-Garcia, M. (2003). *The four skills of multicultural competence: A process for understanding and practice* (2nd ed.). Pacific Grove, CA: Brooks/Cole-Thompson Learning.

Jay, M. (2003). Critical race theory, multicultural education, and the hidden curriculum of hegemony. *Multicultural Perspective, 5*(4), 3-9.

Jones, T. G., & Fuller, M. L. (2003). *Teaching Hispanic children.* Boston: Allyn & Bacon.

Keengwe, J. (2010). Fostering cross cultural competence in pre-service teachers through multicultural education experiences. *Early Childhood Education Journal, 38*, 197-204.

Kim, E. (2011). Concepts, critiques, and challenges in multicultural education: Informing teacher education reform in the U. S. *Journal of Educational Policy, 8*(2), 201-218.

Kolano, L. Q. & King, E. T. (2015). Pre-service teachers' beliefs toward English Language learners: Can a single course change attitudes? *Issues in Teacher Education, 24*(2), 3021.

Kozol, J. (1991). Savage inequalities: Children in American schools. New York: Crown Publishing.

Kumashiro, K. K. (2000). Toward a theory of an anti-oppressive education. *Review of Educational Research, 70*(1), 25-53.

Kyles, C., & Olafson, L. (2008). Uncovering preservice teachers' beliefs about diversity through reflective writing. *Urban Education, 43*(5), 500-518.

Ladson-Billings, G. (1999). Preparing teachers for diversity: Historical perspectives, current trends, and future directions. In Darling-Hammond, L., (E.Ds.), *Teaching as the learning profession: Handbook of and practice*. San Francisco: Jossey-Bass.

LaDuke, A. E. (2009). Resistance and recognition: Pre-service teacher interaction and reactions to multicultural education course content. *Multicultural Education, 16*(3), 37-44.

Lason-Billings, G. (1990). Culturally relevant teaching. *The college Board Review, 155,* 20-25.

Lazar, A. M. (2007). It is not just teaching kids to read: Helping pre-service teachers acquire a mindset for teaching children in urban communities. *Journal of Literacy Research, 39* (4), 411-443.

Lewis, C. W., James, M., Hancock, S., & Hill-Jackson, V. (2008). Framing African American students' success and failure in urban settings. *Urban Education, 43*(2),27-153.

Lien, D. & Balakrishnan (2003). Conditional correlation analysis of order statistics from bivariate normal distribution with an application to evaluating inventory effects in future markets. *Statistics and Probability Letters, 63*(3), 249-257.

Markkula Center for Applied Ethics (2010). Ethical decision-making resources provide an introduction to basic ideas to applied ethics, such as utilitarianism, rights, justice, virtue and the common good. Retrieved: May 2016: https://www.scu.edu/ethics/ethics-resources/ethical-decision-making/ .

Marshall, P. L. (1999). Teachers' racial identity and the single course in in multicultural education. *Action in in Teacher Education, 20*(1), 569.

Meade, A. W., & Bartholomew, C. (2012). Identifying careless responses in survey data. *American Psychological Association, 17*(3), 437-455.

Merryfield, M. M. (2000). Why aren't teachers being prepared to teach for diversity, equity, and global interconnectedness? A study of lived experiences in the making of multicultural and global educators. Teaching and Teacher Education, 16, 429-443.

Mertler, C. A., & Charles, C. M. (2008). Non-experimental quantitative research. An Introduction to educational research. (6th ed.) Boston, MA: Pearson.

Miller, P. C. & Mikulec, E. A. (2014). Pre-service teachers confronting issues of diversity through a radical field experience. *Multicultural Education, 21*, (2), 8-24.

Minor, L. C., Onwuegbuzie, A. J., Witchler, A. E. & James, T. L. (2002). Preservice teachers' educational beliefs and their perceptions of characteristics of effective teachers. *Journal of Educational Research*, 96 (2), 116-127.

Moore, R. (2003). Reexamining the field experiences of preservice teachers. *Journal of Teacher Education, 54*(1), 31-42.

Moore-Hart, M. (2002). Creating a pathway to multicultural education in urban communities: Real-life experiences for pre-service teachers. *Horizon, 3*(42), 139-173.

Morrison, G. S. (2006). Teaching in America (4th ed.). Boston, MA: Allyn and Bacon.

National Association for the Education of Young Children (2009). Responding to linguistic and cultural diversity. Retrieved: April 11, 2016: http://www.naeyc.org/familyengagement

Nick, L. B. & Brown, W. S. (1989). Recruiting minorities into the teaching profession: An educational imperative. *Educational Horizons, 67*(4), 145-149.

Ng, J. C. (2006). Understanding the impact of accountability on pre-service teachers' decisions about where to teach. *Urban Review 38*, 353-372.

Ngai, P. B. (2004). A reinforcing curriculum program reform proposal for 21st century teacher education: Vital first steps for advancing K-12 multicultural education. *Equity and Excellence in Education, 37*, 321-331.

Niehaus, K. & Adelson, J. L. (2013). Self-concept and native language background: A study of measurement invariance and cross-group comparisons in third grade. *Journal of Educational Psychology,105*, 226-240.

Niehaus, K. & Adelson, J. L. (2014). School support, parental involvement, and academic and socio-emotional outcomes for English language learners. *American Educational Research Journal, 54*(4), 810-884.

Nieto, S. (1996), *Affirming diversity: The sociopolitical context of multicultural education* (2nd ed.). White Plains NY: Longman.

Nieto, S. (2001). *Affirming diversity: The sociopolitical context of multicultural education* (4th Edition) Boston: Allyn & Bacon.

Nieto, S. & Bode P. (2008). *Affirming diversity: the sociopolitical context of multicultural education* (5th ed.). New York, NY: Pierson.

Noel, J. R. (1995). Multicultural teacher education: From awareness through emotions to action. Journal of Teacher Education, 46(4), 267-273.

Noordhoff, K. & Klienfeld, J (1993). Preparing teachers for multicultural classrooms. Teaching and Teacher Education, 9(1) 27-39.

Nordstrom, H. K. (2008). Environmental education and multicultural education: Too close to be separate. *International Research in Geographical and Environmental Education, 17*(2), 131-145.

Oakes, J. & Lipton, M. (2010) *Teaching to change the world* (2nd ed.). McGraw-Hill, Higher Education.

Ogbu, J. U. (1987). Variability in minority school performance: A problem in search of an explanation. *Anthropology and education quarterly*, 18, 312-334.

Olmedo, I. M. (2004). Raising transnational issues in a multicultural curriculum project. Urban Education, 39(3), 241-265.

Owen, P. M. (2010). Increasing pre-service teachers' support of multicultural education. *The Official Journal of the National Association for Multicultural Education, 12(*1), 18-25.

Pain, T. A. (1972). Recruiting minority groups for teaching. *The Clearing House, 47*(4), 216-218.

Pajares, M. (1992). Teachers beliefs and educational research: Cleaning up a messy construct. *Review of Educational Research, 62*(3), 307-332.

Pewewardy, C. (2005). Shared Journaling: A methodology for engaging white pre-service students in multicultural education discourse. *Teacher Education Quarterly, 32,* 41-60.

Ponterotto, J. G., Baluch, S., Greig, T., & Rivera, L. (1998). Development and initial score validation of the teacher multicultural attitude survey. *Educational and Psychological Measurement, 58*(6), 1002-1016.

Pratt, S. L. (2016). Geography, history, and the aims of education: The possibility of multiculturalism in democracy and education. Educational Theory, 66(2), 199-210.

Reed, J. & Black, D. J. (2006). Toward a pedagogy of transformative teacher education: World educational links. *Multicultural Education, 14*(2), 35-39.

Reyes, P. & Wagstaff, L. (2005). How does leadership promote successful teaching and learning for diverse students? In W. A. Firestone & C. Riehl (Eds.) *A new agenda for research in educational leadership* (pp. 101-118). New York, NY: Teacher College Press.

Ross, E. W. (1992). Teacher personnel theorizing and reflective practice in teacher education. In w. Ross, J. Cornett, and G. McCutcheon (eds.), *Teacher Theorizing Curriculum Practice, Theory and Research* (pp. 179-190) New York: State University of New York Press.

Roszkowski & Soven (2010). Shifting gears: Consequences of indicating two negatively worded items in the middle of a positively worded questionnaire. *Assess & Evaluation in Higher Education, 35*(1), 117-134.

Rothstein-Fisch, C., & Trumbull, E. (2008). *Managing diverse classrooms how to build on students' cultural strengths*. Alexandra, VA: ASCD.

Russell, M. & Russell, J. A. (2014). Pre-service teachers and cultural diversity awareness. *Electronic Journal of Science Education*, 18(3), 1-20.

Schell. L. M., Gallo, M. V. & Ravenscroft, J. (2009). Environmental influences on human growth and development: Historical review and case study on contemporary influences. *Annals of Human Biology*, 36(5), 459-477.

Schmitt, T. A., & Sass, D. A. (2011). Rotation criteria and hypothesis testing for exploratory factor analysis patterns loadings and interfactor correlations. *Educational and Psychological Measurements, 7*(1) 95-113.

Siwatu, K. O. (2006). Pre-service teachers' culturally responsive teaching self-efficacy and outcomes expectancy beliefs. *Teacher and Teacher Education, 23*(2007), 1086-1110.

Siwatu, K. O. & Straker, T. V. (2010). Predicting pre-service teachers' self-efficacy to resolve a cultural conflict involving an African American student. *Journal of the National Association for Multicultural Education, 12*(1), 10-17.

Siwatu, K. O., Frazier, P., Osaghae, O. J., & Straker, T. V. (2011). From maybe I can to yes I can: Developing pre-service and in-service teachers' self-efficacy to teach African American students. *Journal of Negro Education, 80(*3), 209-222.

Sleeter, C. (1989). Multicultural education as a form of resistance to oppression. *Journal of Education, 171*, 51-71.

Sleeter, C. E. (1995). An analysis of the critique of multicultural education. In J. A. Banks & C. Banks (E.Ds.), *Handbook of research on multicultural education* (pp. 81-94). New York: MacMillan.

Sleeter, C. E. (2001). Preparing teachers for culturally diverse schools: Research and the overwhelming prescience of whiteness. *Journal of Teacher Education, 52*(2), 94-106.

Smith, E. B. (2009). Approaches to multicultural education in pre-service teacher education: A philosophical framework and model for teaching. *Multicultural Education, 16*(3), 45-50.

Smith, R. W. (2000). The influence of teacher background on the inclusion multicultural education: A case study of two contrasts. *The Urban Review, 32*(2) 155-176.

Sowers, J. (2004). *Creating a community of learners: Solving the puzzle of classroom management*. Portland, OR: Northwest Regional Educational Laboratory.

Starratt, R. J. (1991). Building an ethical school: A theory for practice. *Education Administration Quarterly, 38*(2), 176-191.

Starratt, R. J. (1991). Building an ethical school: A theory for practice in educational leadership. Educational Administration, 27, 185-202.

Starratt, R. J. (2004). *Ethical Leadership* (2004). San Francisco: Jossey-Bass.

Suk, M. H., Oh, W. O., & Im, Y. J. (2015). Mediating effects of school nurses' self-efficacy between multicultural attitudes and cultural sensitivity in Korean elementary schools. *Education and Urban Society, 9,* 184-189.

Sutton, M. (2005). The globalization of multicultural education. *Indiana Journal of Global Legal Studies, 12*(1), 97-108.

Terrill, M. M., & Mark, D. L. H. (2000). Pre-service teachers' expectations for schools with children of color and second-language learners. *Journal of Teacher Education 51*(2), 149-155.

Szecsi, T. & Spillman, C. (2012). Unheard voices of minority teacher candidates in a teacher education program. *Multicultural Education 19*(2), 24-29.

Tschannen-Moran, M. & Woolfolk Hoy (2006). The differential antecedents of self-efficacy beliefs of novice teachers and experience teachers. *Teaching and Teacher Education, 23*, 944-956.

United States Department of Education. (2007). Digest of Education Statistics: 2007. Retrieved April 3, 2016, from http://nces.ed.gov/programs/digest/d07.

Van Gunten, D. M, & Martin, R. J. (2001). Complexities and contradictions: A study of teacher education courses that address multicultural issues. *Journal of Intergroup Relations, 28*(1), 31-42.

Vescio, V., Bondy. E. & Poekert, P. E. (2009). Preparing multicultural teachers educators: Toward a pedagogy of transformation. Teacher Education Quarterly, 21, 5-24.

Vincent, S. K., Kirby, A. T., Deeds, J. P. & Faulkner, P. E. (2014). The evaluation of multicultural teacher concerns among pre-service teachers in the south. *Journal of Agricultural Education, 55*(1), 152-166.

Webster, J. W. (2001). Effects of ninth graders' culture –specefic schemata on response to multicultural literature. *The Journal of Educational Research, 95*(1), 12-25.

Wells, R. (2008). The global and the multicultural: Challenges and suggestions for teacher education. *The Journal of the National Association for Multicultural Education, 10*(3), 142-149.

Wilson G., Roscigno V. J. (2010) Race and the dynamics of downward mobility from upper-tier occupations across the early work-career. *Social Science Research 39*, 67–77.

Ylimaki, R. & Jacobson, S. (2012). School leadership and preparation: Comparative perspectives on organizational (OL), instructional leadership (IL) and culturally responsive practices (CRP). *Journal of Educational Administration, 51*(1), 6-22.

Zhang, J., Lo, L. N. & Chiu, C. (2014). Teacher leadership in university-school collaboration for school improvement (USCSI) on the Chinese mainland. *Educational Research Policy Practices*, 13, 199-320.

APPENDIX A: LETTER TO HEADS OF
DEPARTMENTS

Dear UCF Representative,

My name is Yusif Bangura. I am a doctoral student pursuing an Ed.D in Leadership Studies in the School of Educational Foundations, Leadership and Policy (EFLP) at Bowling Green State University (BGSU) in Bowling Green, Ohio. I am contacting you because Dr. Mathew Lavery, a graduate of UCF, suggested that I do so. Dr. Lavery is the methodologist on my dissertation committee. Dr. Patrick Pauken my advisor and Dr. Lavery thought that UCF would be a very good place for me to collect data for my study. I also hope to collect data at my home institution, BGSU. My dissertation focuses on preservice teachers' cultural awareness and their level of self-efficacy regarding multiculturalism and multicultural education. I plan to analyze and share my findings with scholars in the field of education.

I anticipate collecting data in the fall of 2017. I am contacting you as a request to please assist me in distributing the survey questionnaire to preservice teachers (seniors only) at UCF in the fall of 2017. I will be using two instruments for the survey, which are TMAS (Teacher Multicultural Attitude Scale), and the CRTSE (Cultural Responsive Teaching Self-Efficacy) scale. Concepts used to measure teacher multicultural awareness, and their ability to teach multicultural students respectively.

I would like to forward the survey along with the consent letter to distribute to the students. Students will anonymously complete the survey, and responses directly sent to me via e-mail, without identifying information. Their responses will never be made public.

Thank you in advance for your consideration and assistance in this regard. I look forward to hearing from you.

Sincerely,
Yusif Bangura
Graduate Assistant
Bowling Green State University
402-730-9362 (cell)
614-487-1057 (home)

APPENDIX B: INFORMED CONSENT LETTER

Project Title: Multicultural education: The relationship between preservice teachers' self-efficacy and cultural awareness when teaching multicultural students

Principal Investigator: Yusifu Bangura, doctoral candidate, Leadership Studies, Bowling Green State University, Ohio

You are invited to participate in a study. The information obtained from this research will be utilized in my dissertation to fulfill the doctoral requirements in Leadership Studies at BGSU.

Purpose: The purpose of this study will be to examine the relationship between preservice teachers' cultural awareness and their self-efficacy when teaching multicultural students/classrooms. Research suggests that efficacious teachers can teach all students regardless of their backgrounds or languages spoken. However, no research studies have been conducted on the relationship between self-efficacy and cultural awareness. This study will attempt to fill that research gap to determine if and to what extent there is a relationship between self-efficacy and cultural awareness.

Selection: You were selected because you are currently studying education and have participated in field experience that entails teaching practice to meet program requirements for your degree

Participation: If you agree to participate in the study, you will be asked to complete an online survey consisting of three sections: culture awareness, self-efficacy and demographics. The survey will take you approximately 10-15 minutes to complete.

Confidentiality: The information obtained from the study will be kept confidential and only reported in a quantitative analysis with no specific identifiers or connections to you. All data will be kept in a password-protected file, accessible only to me. Final analysis with all identifiers removed will be presented to my doctoral committee and may be published or presented in academic journals or conferences.

Risks and Benefits: Risk of participation is no greater than that experienced in daily life. This study will benefit both academic and general audiences by establishing if there is a relationship between preservice teachers' self-efficacy and their cultural awareness when teaching multicultural students/classrooms. If established, this relationship will profoundly impact preservice teachers' preparations on how to increase their self-efficacy and alter their self-perception toward students that do not look like them, speak like them, and are completely different from their students.

Rights as a Participant: This is a voluntary study and you are free to withdraw at any time. Your decision to participate will not impact any relationship you may have with your university. For additional security, once you have completed this online survey please clear your Internet browser and page history. Completing and returning the surveys indicate your consent to participate.

Contact Information: If you have any questions about this study, please contact me directly at ybangur@bgsu.edu or by phone at (402) 730-9362. You may also contact my advisor, Dr. Patrick Pauken at paukenp@bgsu.edu or by phone, (419) 372-2550. If you have any questions regarding participant rights, contact Bowling Green State University's Institutional Review Board at orc@bgsu.edu or by phone, (419) 372-7716.

Thank you for participating in this study.

To continue to the survey, click the link below. By doing so, you are providing your consent that you understand your options to participate in this study. If at any time you choose to end the survey, simply close your browser.

APPENDIX C: TMAS – APPROVAL AND
INSTRUMENT

The Teacher Multicultural Attitude Survey (TMAS)
Copyrighted © 1998 by Joseph G. Ponterotto, Ph.D.

Dear TMAS User:

Enclosed is the TMAS, scoring directions, and the "Utilization Request Form" which must be carefully read, endorsed, and returned prior to TMAS use. It is important to read the following articles or chapters before using the TMAS:

Ponterotto, J.G., Baluch, S., Greig, T., & Rivera, L. (1998). Development and initial validation of the Teacher Multicultural Attitude Survey (TMAS). *Educational and Psychological Measurement, 58,* 1002-1016.

Ponterotto, J.G., Mendelsohn, J., & Belizaire, L. (2003). Assessing teacher multicultural competence: Self-report instruments, observer-report evaluations, and a portfolio assessment. . In D. P. Pope-Davis, H. L. K. Coleman, R. Toporek, & W. Liu (Eds.), *Handbook of multicultural competencies in counseling and psychology* (pp. 191- 210). Thousand Oaks, Sage.

Utilization Request Form

In using the Teacher Multicultural Attitude Survey (TMAS), I agree to the following terms/conditions:

1.   I understand that the TMAS is copyrighted by Joseph G. Ponterotto (Ph.D.) at the Division of Psychological and Educational Services, Fordham University at Lincoln Center, 113 West 60th Street, New York, New York 10023-7478 (212-636-6480); Jponterott@aol.com.

2.   I am a trained professional in counseling, psychology, or a related field, having completed coursework (or training) in multicultural issues, psychometrics, and research ethics, or I am working under the supervision of such an individual.

3.   In using the TMAS, all ethical standards of the American Psychological Association, the American Counseling Association, and/or related professional organizations will be adhered to. Furthermore, I will follow the "Research with Human Subjects" guidelines put forth by my university, institution, or professional setting. Ethical considerations include but are not limited to subject informed consent, confidentiality of records, adequate pre- and post-briefing of subjects, and subject opportunity to review a concise written summary of the study's purpose, method, results, and implications.

4.   Consistent with accepted professional practice, I will save and protect my raw data for a minimum of five years; and if requested I will make the raw data available to scholars researching the prejudice construct.

5.   I will send a copy of my research results (for any study incorporating the TMAS) in manuscript form to Dr. Ponterotto, regardless of whether the study is published, presented, or fully completed.

Signature:_____Date:_____

Name:_____Phone:_____

Address:_____

_____

_____

If a student, supervisor/mentor's name and phone number, affiliation, and signature:

Name:_____Phone:_____

Affiliation:_____

Signature:_____Date:_____

Teacher Multicultural Attitude Survey (TMAS)
Copyrighted © by Joseph G. Ponterotto, Ph.D.

Scoring Directions as of 11/98

The TMAS gives one total score by summing (or averaging) all 20 items after reverse scoring those items indicated.

The following items are scored as is (1=1, 2=2, 3=3, 4=4, 5=5)

Items 1, 2, 4, 5, 7, 8, 9, 10, 11, 13, 14, 17, 18

The following items are reverse-scored (1=5, 2=4, 3=3, 4=2, 5=1)

Items 3, 6, 12, 15, 16, 19, 20

Total scores can then range from 20 to 100 (or if dividing by the number of items [20] to get a Likert-type range mean, from 1 to 5).

Higher scores indicate a more appreciation and awareness of multicultural teaching issues. The TMAS is only meant for large scale mean research at this time, and should not be used in any evaluative way.

For recent validity information on the TMAS contact:

Joseph G. Ponterotto, Ph.D.
Division of Psychological & Educational Services
Room 1008
Fordham University – Lincoln Center
113 West 60th Street
New York, NY 10023 – 7478
(212) 636 – 6480

Teacher Multicultural Attitude Survey (TMAS)

Please respond to all items in the survey. Remember, there are no right or wrong answers. The survey is anonymous; do not put your name on the survey. Please circle the appropriate number below.

Use the following scale to rate each item.

1	2	3	4	5
Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree

---

1. I find teaching a culturally diverse student group rewarding.
1   2   3   4   5

2. Teaching methods need to be adapted to meet the needs of a culturally diverse student group.
1 2   3   4   5

3. Sometimes I think there is too much emphasis placed on multicultural awareness and training for teachers.
1   2   3   4   5

4. Teachers have the responsibility to be aware of their students' cultural backgrounds.
1 2   3   4   5

5. I frequently invite extended family members (e.g., cousins, grandparents, godparents, etc.) to attend parent teacher conferences.
1   2   3   4   5

6. It is not the teacher's responsibility to encourage pride in one's culture.
1 2   3   4   5

7. As classrooms become more culturally diverse the teacher's job becomes increasingly challenging.
1   2   3   4   5

8. I believe the teacher's role needs to be redefined to address the needs of students from culturally diverse backgrounds.
1   2   3   4   5

Use the following scale to rate each item.

1	2	3	4	5
Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree

---

9. When dealing with bilingual students, some teachers may misinterpret different communication styles as behavioral problems.
1   2   3   4   5

10. As classrooms become more culturally diverse, the teacher's job becomes increasingly rewarding.
1   2   3   4   5

11. I can learn a great deal from students with culturally different backgrounds.
1 2   3   4   5

12. Multicultural training for teachers is not necessary.
1   2   3   4   5

13. In order to be an effective teacher, one needs to be aware of cultural differences present in the classroom.
1   2   3   4   5

14. Multicultural awareness training can help me work more effectively with a diverse population.
1   2   3   4   5

15. Students should learn to communicate in English only.
1   2   3   4   5

16. Today's curriculum gives undue importance to multiculturalism and diversity
1 2   3   4   5

17. I am aware of the diversity of cultural backgrounds in my classroom.
1 2   3   4   5

18. Regardless of the racial and ethnic makeup of my class, it is important for all students to be aware of multicultural diversity.
1   2   3   4   5

19. Being multiculturally aware is not relevant for the subject I teach.
1 2   3   4   5

Use the following scale to rate each item.

1	2	3	4	5
Strongly	Disagree	Uncertain	Agree	Strongly
Disagree				Agree

20. Teaching students about cultural diversity will only create conflict in the classroom.
1   2   3   4   5

Do you have any thoughts or comments about this survey, or about the research topic?

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

APPENDIX D: CRTSE - APPROVAL AND
INSTRUMENT

TEXAS TECH UNIVERSITY
College *of* Education

Permission to use the
Culturally Responsive Teaching Self-Efficacy and the
Culturally Responsive Teaching Outcome Expectancy Scales

Dear Researcher:

You have my permission to use the Culturally Responsive Teaching Self-Efficacy Scale and/or the Culturally Responsive Teaching Outcome Expectations Scale in your research. A copy of the instruments are included. Request for any changes or alterations to the instrument should be sent via email to kamau.siwatu@ttu.edu. When using the instrument please use the following reference:

Siwatu, K. O. (2007). Preservice teachers' culturally responsive teaching self-efficacy and outcome expectancy beliefs. *Teaching and Teacher Education, 23*, 1086-1101.

Best wishes with your work. Sincerely,

Kamau Oginga Siwatu, Ph.D.
Associate Professor of Educational Psychology

Box 41071 | Lubbock, Texas | 79409-1071 | T 806-742-1997 x431 |F 806-742-2179

An EEO/Affirmative Action Institute

Appraisal Inventory

Rate how confident you are in your ability to successfully accomplish each of the tasks listed below. Each task is related to teaching. Please rate your degree of confidence by recording a number from 0 (no confidence at all) to 100 (completely confident). Remember that you may use any number between 0 and 100.

0	10	20	30	40	50	60	70	80	90	100
No Confidence At All					**Moderately Confident**					**Completely Confident**

I am able to:

_____1. adapt instruction to meet the needs of my students.

_____2. obtain information about my students' academic strengths.

_____3. determine whether my students like to work alone or in a group.

_____4. determine whether my students feel comfortable competing with other students.

_____5. identify ways that the school culture (e.g., values, norms, and practices) is different from my students' home culture.

_____6. implement strategies to minimize the effects of the mismatch between my students' home culture and the school culture.

_____7. assess student learning using various types of assessments.

_____8. obtain information about my students' home life.

_____9. build a sense of trust in my students.

_____10. establish positive home-school relations.

_____11. use a variety of teaching methods.

_____12. develop a community of learners when my class consists of students from diverse backgrounds.

_____13. use my students' cultural background to help make learning meaningful.

_____14. use my students' prior knowledge to help them make sense of new information.

_____15. identify ways how students communicate at home may differ from the school norms.

_____16. obtain information about my students' cultural background.

_____17. teach students about their cultures' contributions to science.

_____18. greet English Language Learners with a phrase in their native language.

_____19. design a classroom environment using displays that reflects a variety of cultures.

| 0 | 10 | 20 | 30 | 40 | 50 | 60 | 70 | 80 | 90 | 100 |

0   **10**   **20**   **30**   **40**   **50**   **60**   **70**   **80**   **90**   **100**

No   **Moderately**   **Completely**

Confidence   **Confident**   **Confident**

At All

I am able to:

_____ 20. develop a personal relationship with my students.

_____ 21. obtain information about my students' academic weaknesses.

_____ 22. praise English Language Learners for their accomplishments using a phrase in their native language.

_____ 23. identify ways that standardized tests may be biased towards linguistically diverse students.

_____ 24. communicate with parents regarding their child's educational progress.

_____ 25. structure parent-teacher conferences so that the meeting is not intimidating for parents.

_____ 26. help students to develop positive relationships with their classmates.

_____ 27. revise instructional material to include a better representation of cultural groups.

_____ 28. critically examine the curriculum to determine whether it reinforces negative cultural stereotypes.

_____ 29. design a lesson that shows how other cultural groups have made use of mathematics.

_____ 30. model classroom tasks to enhance English Language Learner's understanding.

_____ 31. communicate with the parents of English Language Learners regarding their child's achievement.

_____ 32. help students feel like important members of the classroom.

_____ 33. identify ways that standardized tests may be biased towards culturally diverse students.

_____ 34. use a learning preference inventory to gather data about how my students like to learn.

_____ 35. use examples that are familiar to students from diverse cultural backgrounds.

_____ 36. explain new concepts using examples that are taken from my students' everyday lives.

_____ 37. obtain information regarding my students' academic interests.

_____ 38. use the interests of my students to make learning meaningful for them.

_____ 39. implement cooperative learning activities for those students who like to work in groups.

_____ 40. design instruction that matches my students' developmental needs.

APPENDIX E: INSTITUTIONAL REVIEW BOARD
APPROVAL LETTER

BGSU
BOWLING GREEN STATE UNIVERSITY
Office of Research Compliance

DATE: September 12, 2017

TO: Yusif Bangura

FROM: Bowling Green State University Institutional Review Board

PROJECT TITLE: [1017930-2] MULTICULTURAL EDUCATION: THE
RELATIONSHIP BETWEEN PRESERVICE TEACHERS' SELF-EFFICACY AND
CULTURAL AWARENESS WHEN TEACHING IN MULTICULTURAL
CLASSROOMS

SUBMISSION TYPE: Revision

ACTION: APPROVED
APPROVAL DATE: September 7, 2017
EXPIRATION DATE: August 9, 2018
REVIEW TYPE: Expedited Review

REVIEW CATEGORY: Expedited review category # 7

Thank you for your submission of Revision materials for this project. The Bowling Green
State University Institutional Review Board has APPROVED your submission. This
approval is based on an appropriate risk/benefit ratio and a project design wherein the
risks have been minimized. All research must be conducted in accordance with this
approved submission.

The final approved version of the consent document(s) is available as a published Board
Document in

the Review Details page. You must use the approved version of the consent document
when obtaining consent from participants. Informed consent must continue throughout
the project via a dialogue between the researcher and research participant. Federal
regulations require that each participant receives a copy of the consent document.

Please note that you are responsible to conduct the study as approved by the IRB. If you seek to make any changes in your project activities or procedures, those modifications must be approved by this committee prior to initiation. Please use the modification request form for this procedure.

All UNANTICIPATED PROBLEMS involving risks to subjects or others and SERIOUS and UNEXPECTED adverse events must be reported promptly to this office. All NON-COMPLIANCE issues or COMPLAINTS regarding this project must also be reported promptly to this office.

This approval expires on August 9, 2018. You will receive a continuing review notice before your project expires. If you wish to continue your work after the expiration date, your documentation for continuing review must be received with sufficient time for review and continued approval before the expiration date.

Good luck with your work. If you have any questions, please contact the Office of Research Compliance at 419-372-7716 or orc@bgsu.edu. Please include your project title and reference number in all correspondence regarding this project.

This letter has been electronically signed in accordance with all applicable regulations, and a copy is retained within Bowling Green State University Institutional Review Board's records.