

DISSERTATION

DEVELOPING KNOWLEDGE AND SKILLS TO TEACH  
MULTICULTURAL EDUCATION

Submitted by

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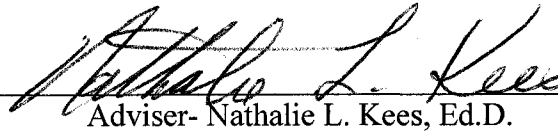
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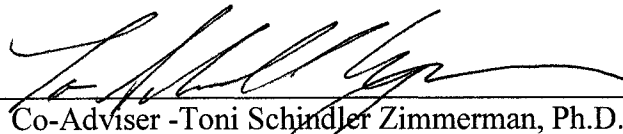
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ABSTRACT OF DISSERTATION  
DEVELOPING KNOWLEDGE AND SKILLS TO TEACH  
MULTICULTURAL EDUCATION

In order to promote effective multicultural education in an increasingly diverse society such as the United States, understanding processes and factors that help teachers build knowledge and skills for integrating social justice and diverse perspectives into their teaching is important. The purpose of this study was to contribute to the dialogue that is bridging the gap between theoretical and empirical issues of multicultural education with the practices of teaching among diversity (Ali & Ancis, 2005; Banks, 2003; 2006; Banks & Banks, 2004; Gay, 2000; 2004; Sleeter & Bernal, 2004). The focus of this study was on teachers – not as conduits by which information is transferred to students – but as individuals with beliefs and experiences that inform their construction of meaning and knowledge, which is inextricably linked with what and how they teach. Therefore, understanding processes of development for teaching in multicultural ways is essential to advance effective teaching in a diverse society.

This research study is a qualitative inquiry of thirteen educators who have participated in a multicultural education training aimed at promoting multicultural educator development. Interviews with educators were conducted over the course of an academic year at intervals prior to participating in a multicultural training and several times after the training. Using the theoretical framework of Banks' (2003) model for characteristics of effective multicultural teachers and theoretical foundations of feminism and critical pedagogy, I examined the participants' narratives for the processes and factors affecting their acquisition and integration of awareness of and abilities for

multicultural teaching. The findings indicate that participants gained skills and knowledge to understand how they choose content, engage in teaching strategies, and collaborate with students and colleagues to reduce prejudices. This study has implications for teachers, teacher training programs, and school administrations that want to integrate multicultural education and create empowering social contexts for the betterment of their students and community.

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## CHAPTER I: INTRODUCTION AND CONTEXT OF THE RESEARCH

*“It’s exhilarating to be alive in a time of awakening consciousness; it can also be confusing, disorienting, and painful.” – Adrienne Rich*

The population of the United States population is becoming more diverse, presenting a cross-cultural opportunity in education. For many K-12 teachers, this diversity also issues challenges in understanding not only how to educate students from various backgrounds and identities, but also in knowing how to engage the social and personal aspects of difference that arise among students as well as between students and the teachers themselves. Often, educators are not the same ethnicity, race, culture, or class as their students, which adds to the complexity of multicultural education as personal identities and ways of being interact with what is taught and learned (Andersen & Collins, 2004; Gallas, 1998). Consequently, in-service and pre-service teachers are left feeling intimidated about how to address diversity and even apprehensive about integrating pedagogy that promotes multicultural perspectives and combats social injustices (Banks, 2006; Gay, 2000; Nieto, 2004; Sheets, 2005).

For many multicultural education scholars, the gap between multicultural educational theory and practices has been an invitation to set forth a new research agenda, identifying goals to understand teacher education in this area (Banks & Banks, 2004; Gay). This research study is a qualitative inquiry with the purpose of contributing to this growing dialogue about how educators become effective multicultural teachers

and meet the increasing demands of their students and the responsibilities of living in a diverse democratic nation (Banks; Nieto; Sleeter & Bernal, 2004).

### Background and Context of the Study

As researcher or in whatever work we do, who we are shapes the perspectives and thoughts from which we work and make sense of our lives; and in turn informs how we interpret and interact in our many roles (Gay, 2000). To this end, good self-reflection and opportunities for insight to promote action for change begin with self-knowledge (Bell, 1992). As I present this study, let me offer a brief reflection upon my own experiences of multicultural education and what has brought me to this time and place in which my participation in the dialogue bridging the gap between theory and practice of critical pedagogy and multicultural teaching has become not only important but urgent priority of the current educational landscape. In this section, I tell the story of how my personal introduction to multicultural education and how this has influenced me as a researcher and educator. In essence, these experiences are the foundation of my perspectives for this study and how I came to be part of a team to develop a multicultural training curriculum for teachers. I describe this curriculum and the purpose of the training in this section.

#### *Research's Personal Experience of Multicultural Education*

My early education was relatively mono-ethnic, prioritizing Euro-centric Christian values. Rarely, in this context was I challenged by the questions, the experiences of difference, and consciousness-raising efforts that I later encountered in college and graduate school. These experiences caused an awakening in my life. I was propelled into an intentional pursuit of trying to recognize and manage my privilege as well as ask and seek answers to questions like, “how did we - a global society – a

democratic nation-state – of diverse people – get where we are with such social oppressions working? What are we doing about it? And how will we eliminate them in the future?”

Currently, I am not as troubled about the nature of the US as a linearly evolving society; my concern is in asking questions that are more imperative about how we will prioritize the notion that diversity is a highly necessary characteristic to our sustainability. Consequently, we cannot achieve any intensity of sustainability as a productive and peaceful democratic state when there are continual endorsements of oppression, injustices, and bigotry afloat. Therefore, I now ask and seek answers to questions like, “what can I do today to make it better, how can I contribute to social justice, and how can I be sustainable in my pursuits, living, and relationships?”

I do not believe the answers to these questions are fixed nor are they all the same for all people. However, I see a necessity to discuss the many thoughts that arise when we contemplate how we will sustain a diverse population that honors many lived experiences. This transformation requires a complexity of understanding about the differences and similarities among people and takes place in a manner that does not promote discourses and actions of oppression, injustice, and bigotry (Ladson-Billings, 2000). For me, this transformation does and can take place in the context of education.

My education as a young adult took me from a mono-ethnic perspective to a multicultural community of learners at a prestigious western university. There, the big joke in some all-class dorms was how “strange” of a roommate configuration could fourth-year students contrive out of the in-coming first-years. I was one of the lucky ones. I was part of the big joke – but it was not funny – it was life-changing; an experience that

shifted my energies to live well among difference, diversity, fear, and rejoicing when I found common ground among my three roommates, who on the surface and many times in our hearts could not have been more different. On paper, we looked like this looked very different. For example, one woman was a French American from a wealthy family in southern CA. Another of my roommates was from a working-class family in Singapore. My third roommate was from a middle-class African American family from northern CA. And, I was considered the middle-class “hick from the Bible-belt”. With these descriptors and all of the stereotypes that go with them, we were placed together for one year.

I am not sure if any of us fit the descriptors that were placed upon us when we arrived in our dorm that first year. However, by end, I had been transformed. My roommates had been transformed. We all liked a little of each other’s space and shared a common space. I had been shocked, appalled at times, and humbled by learning how my knowledge and what I knew to be true was constructed *and* could be changed by the labors of my own experiences. The learning has left a prolific endowment from which I am inspired to be part of multicultural education as both scholar and student.

I believe the fruits of this endowment are possible to spread and necessary to help change a society that historically and currently does not know how to live in its skins of different colors. I want to add to shifting our society to be more sustainable so that multiculturalism becomes embedded in all learning experiences that prioritizes students’ cultures, ethnicities, genders, and identities not as “big jokes” but as affirmations and contributions to this sustainability.

Because of the research and work that I am participating in with educators that consciousness-raising experiences can cause self-reflection and promote transformations toward living more peacefully among differences. I have worked over the past several years in collaboration with colleagues to develop a way to speak to K-12 students and teachers about the injustices that manifest as sexism, racism, and classism in the United States. My work has predominately taken place in the K-12 schools in our community with the support of teachers and administrators. During the fall of 2002, the Women's Foundation of Colorado funded our multicultural education curriculum. This funding provided necessary resources to pilot-test the effectiveness of the curriculum and training, which is now titled, *FAIR: Fairness for All Individuals through Respect*. The results of the initial research supported previous claims that teachers' levels of awareness, skills, and understanding of multicultural contexts influence the degree of their integration and how students are affected to understand differences and live among diversity (Banks, 2004; Gay, 2000)

It became apparent that young people would be well-served if teachers were better trained in not only facilitating multicultural curricula such as *FAIR* , but if they were perhaps better skilled and supported for infusing multicultural and diversity teaching in their every day curricula. Banks (2003; 2006) argues that teachers encouraged to become social change agents can contribute lasting effects on their students toward becoming more productive and helpful citizens. Moreover, feminist family theories propose that young people who are given effective skills for handling their differences and similarities with others gain advantages for partaking in meaningful and healthy relationships in their lives (Kune-Karrer & Foy, 2003; Lamanna & Riedmann, 2003; Osmond & Thorne,

1993). Finally, critical pedagogy theory (Freire, 1970) suggests that teaching students how to ask broad questions about how and why social issues and frameworks have developed and manifested promotes critical consciousness raising and change.

*Description of the Multicultural Education Training: The FAIR Curriculum*

The training was developed to provide educators with an experiential opportunity to advance their knowledge and skills of multicultural education. Accordingly, teachers are a substantial source of socialization about these issues (Gallas, 1998). Therefore, the training was developed around a specific social justice curriculum that targets students' abilities to understand how diversity plays out in a society and the necessary contributions of society's members to participate in social justice. The curriculum used in the training was the FAIR curriculum, which was developed by Toni Zimmerman and Jennifer Aberle (2002) to teach students about social justice. The curriculum is based on feminist and critical theories that speak to the urgency and ability of teachers to help students to recognize, resist, and replace social oppression (Cushner, McClelland, & Safford, 2003; Maher & Tetreault, 1994; Pang, 2004; Ropers-Huilman, 1999).

The curriculum was designed for students of all ages to provide experiential understanding of gender, racial, and economic diversity. The curriculum offers students opportunities to explore their thoughts and feelings about how people are alike and different and how we sometimes do not accept and value each other because of these differences. In addition, the curriculum presents ideas of how sexism, racism, and classism originated in our society and how they are perpetuated through subtle and overt messages from many sources and the consequences of their existence in our society. The curriculum's goal is for students to learn how to accept and honor themselves and others

with respect to gender, ethnicity, and socio-economic status and to foster an expanded context of creating a good personal character and to contribute to a peaceful society.

The curriculum includes five experiential activities. Appendix A provides a complete abstract for each activity. The activities and the language may be adapted for a variety of settings and audiences to respect the developmental level of the participants. The curriculum may be facilitated in a variety of ways based on the facilitator's skills, interests, and time availability. It has been our goal with curriculum to honor participants' engagement with the content of the curriculum and allow for an unveiling of diversity awareness and curiosity. This curriculum has been the center of our work to help make changes and influence the dominant culture's views and stereotypes that lead to social injustices. In this way, the curriculum's goal is to make people aware of social injustices that happen daily due to racism, sexism, classism, and ageism. In addition, bring about change by offering ways of learning about diversity.

During the fall and spring of 2005, the Bohemian Foundation funded the expansion of *FAIR* into a teacher-training program. This training offered over eighty educators in Northern Colorado an opportunity to gain some of the skills and knowledge necessary to become effective multicultural teachers. As part of this project, a large research study was launched to track the progress of the training as well as to illustrate some of the helpful measures of change that were experienced by the educators during and after the training.

From my experience with this training and understanding of multicultural education, I gained a particular research interest in the processes by which teachers become more effective implementing multicultural education. I am curious about how

obtaining skills and knowledge about multicultural education and being influenced by self-reflection and consciousness-raising experiences might affect teachers' lives and their instruction. More specifically, my work in this research and training has shaped the conceptual and theoretical frameworks from which to articulate my research goals.

#### Purpose of the Study

The purpose of this study is to encourage reflection, expand knowledge, and prompt action toward the advancement of training effective teacher in a multicultural society. If multicultural education is to become better understood and implemented in ways more consistent with theory, its various dimensions must be clearly described, conceptualized, and researched. This research study emerges from the literature as a plan for bridging theory and practice towards a more symbiotic process of critical pedagogy and social change by looking at how teachers obtain knowledge and skills for multicultural teaching. To address the limited research on preparing multicultural educators, I focus this study toward understanding how teachers obtain knowledge and skills to become effective in their teaching. More specifically, I use the lens of Banks' model of characteristics of effective multicultural teaching to understand the experiences of development and transformation of participants of the *FAIR* training program. The qualitative nature of this study allows me to make sense of the development and experiences of educators as they encounter opportunities to face the challenges of teaching among diversity before, during, and after the *FAIR* training. Therefore, the rationale and focus of the inquiry is to explain, describe, and form implications about the participants' development of knowledge and skills through training experiences toward becoming effective teachers in a multicultural society.

## Focus of Inquiry

In this section, I identify the focus of the research. First, I state the research focal point within the context of multicultural education and developing and training teachers to meet the demanding needs of a diverse population. Second, I give meaning to the research by offering how the process and results of this study are significant in the current dialogue and practice of multicultural education. Finally, I pose the four research questions. These questions guided the research by providing direction for the training processes and research as well as directing the thematic analysis and description of the data for the means of providing practical and theoretical contributions to training multicultural educators.

### *Statement of Research Focus*

The lack of research about how teachers address diversity awareness or engage in forms of multicultural education in the context of their daily curricula is of great concern to theorists (Banks & Banks, 2004; Gay, 2004; Sleeter & Bernal, 2004). The translational process of theory to practice via training teachers is a paramount contribution of this study. The thesis of this research is that teachers who encounter these consciousness-raising activities and are given time and tools for self-reflection through experiential multicultural education training will gain skills and knowledge to effect change in their teaching toward becoming more multicultural. Therefore, the focus of this research is to examine educators' narratives about their experiences with the *FAIR* multicultural education training and their after experiences of practicing and developing skills, widening their consciousness, and potentially changing what and how they teach. These

development processes and aspects of teachers' experiences that influence their transformations are focal points of this inquiry.

### *Significance of Study*

The significance of the current study is twofold. First, this research offers practical information about what helps teachers gain valuable training for effective multicultural teaching. Within the context of diversity and understanding how teachers address social justice within their classroom, there is little known about how teachers gain tools to address these issues. Second, this study provides a deeper look into a longitudinal case study that took place as part of a large grant-funded *FAIR research* project (Appendix A). For this larger study, over eighty educators who attended a conference on social justice participated in different facets of the project. While at the conference these participants completed questionnaires, were subjects in ethnographic journaling, and answered interview questions. Another portion of the larger project involved thirty-five participants who continued their training in graduate courses on social justice integration over the spring 2005 semester. They were involved in several additional layers of data collection including personal journaling, focus groups, and questionnaires. The final portion of the research recruited participants to partake in comprehensive qualitative interviews that examined three broad contexts: 1) tracking their progress before and after the training for several factors regarding the actual effectiveness of the training process; 2) the usefulness of the curriculum that was used for the training; and 3) the factors influencing teachers effectiveness in integrating and transferring what they learned into their teaching.

### *Research Questions*

Theoretical and conceptual support related to teachers' roles in promoting social justice suggests that teachers do think about how to help their students' problem-solve and live in diversity (Cushner, McClelland, & Safford, 2003; Derman-Sparks, 1993). These thoughts lead me to ask if teachers, within a context of a school, a culture, and dominant society, are influential socializing agents of children, is it not important to understand their beliefs about diversity, social justice and how they address these issues in their teaching (or if they do at all)? From this perspective, teachers do have influence on students and what is taught in classrooms with regard to cultural identities potentially influencing students' beliefs about themselves, their own abilities, and their views of others. With this assumption, I am concerned with the idea that teachers have opportunities to create as well as limit access to a broader choice of abilities, beliefs, intelligence, and ways of being in a multicultural educational context. Therefore, I want to answer specific questions about how teachers shape their worldview as they actively engage in learning pedagogy for multicultural teaching. In addition, I am interested in how educators' experiences with this training potentially affect their teaching and positively contribute to their students' lives. From this stance, I have four primary research questions.

#### *Research Question 1: What Pre-Existing Knowledge and Skills for Effectively Teaching Multicultural Education Did Participants Have Prior to the Training?*

The first question that is salient for this study is to ask what skills and knowledge for implementing multicultural education effectively do teachers have prior to the *FAIR* training (see Appendix B). More specifically, what characteristics of Banks' model for

effective multicultural teaching do the thirteen educators in this study possess and utilize prior to the multicultural education training provided by FAIR?

*Research Question 2: What Multicultural Education Teaching Knowledge and Skills Did Participants Gain or Enhance Due to the Training?*

During and after participants' experience with the FAIR training, they were exposed to opportunities to acquire and enhance multicultural teaching knowledge and skills. Thus, the second research question focuses on what the teachers experienced within and after the training. Moreover, what new skills and knowledge did they gain? Moreover, did their acquisition of multicultural education skills and knowledge transform their thinking and teaching? What was different for them when they returned to their classrooms? Again, using Banks' model this second set of research questions focuses on what was gained through the training. More specifically, this second research question asks: a) according to the knowledge and skills they possessed prior to the training, what did educators gain or know more about after the training to be effective teachers in a multicultural society?; and b) what affected their acquisition of these gained or deepened skills and knowledge?

*Research Question 3: If any New Knowledge and Skills were Developed or Enhanced, How Were These Translated Into Practices of Meeting the Goals of Multicultural Education and Manifested into Multicultural Curriculum Reform?*

The third major research question is about how teachers manifest and carry out their knowledge and skills acquisition following the training. In particular this third question asks: a) if change did occur for the participants, in what ways were the educators' teaching and knowledge transformed to meet the goals of multicultural

education (i.e., content integration, knowledge construction, prejudice reduction, equity pedagogy, and building and empowering school climate, social structure, and culture); b) how do the participants manifest these changes and use the acquisition of knowledge and skills in their teaching and classrooms now to reflect curriculum reform toward more multicultural teaching?

*Research Question 4: What Hindered or Obstructed Participants Development or Application of Knowledge and Skills?*

The final question is about what keeps teachers from acquiring, implementing, and practicing multicultural education. Specifically, if teachers participated in the FAIR multicultural education training and did not employ the lessons, create new forms of meetings the goals of multicultural education, or reform their curriculum, why? What kept them from making these changes or actualizing any transformations?

#### Alternative Perspectives on this Research

I acknowledge that there are several perspectives from which multicultural educational research and teacher development might stem. As discussed in the introduction, there has not been complete resolution on the best method or practice for implementing and disseminating multicultural education, nor how educators should be trained to carry it out. Therefore, research on this topic could proceed in a number of ways including more positivistic methods by using surveys or questionnaires to track the hypothesized changes in teachers as they encounter the *FAIR* training. These methods might offer more specific information about what teachers learned and what knowledge and skills significantly affect their teaching. In this way, the processes of transformation are less pertinent. Likewise, research in this area might incorporate multiple data

collection procedures from varying conceptual frameworks in order to focus on the pertinent constructs.

Another way to look at this situation and research focus is to take a stance that is less interested in the research itself as a mode of social activism or means for social change. My feminist and critical viewpoints focus my energies toward working for possible change as both a researcher and a writer (Sattler, 1997). This is not the case for everyone who studies or writes in this area. Alternatively, researchers might see the constructs and processes of teacher development and multicultural education as something that can be positioned for a long enough time to actually measure and replicate without concern necessary for social change or activism in the process of research.

## CHAPTER II: THEORETICAL AND CONCEPTUAL FOUNDATIONS OF THE RESEARCH

The landscape of the United States population is becoming more diverse, presenting a cross-cultural opportunity in education. The U.S. Census Bureau (2000) estimated that 28% of the population was made up of people of color and predicted that this percentage would increase to 38% by 2025 and 47% by 2050. In the student population, religious, linguistic, and national diversity is increasing. Twenty percent of school-age students speak a non-English language at home. With an ever-increasingly multicultural society, educational goals and training for teachers must orient toward helping students live well among all types diversity.

One of the main goals of multicultural education is to help students develop skills and attitudes and acquire knowledge that will advance relationships among races and contribute to a more socially just society. This means that teachers need to have the training and experience to facilitate such learning. Accordingly, teacher education programs must support teachers in their journey of living and teaching with, among, and in diversity and multiculturalism.

This training is essential because often educators are not the same ethnicity, race, culture, or class as their students, which adds to the complexity of multicultural education as personal identities and ways of being interact with what is taught and learned (Andersen & Collins, 2004; Gallas, 1998). Without adequate training, in-service and pre-

service teachers are left feeling intimidated about how to address diversity and even apprehensive about integrating pedagogy that promotes multicultural perspectives and combats social injustices (Banks, 2006; Gay, 2000; Nieto, 2004; Sheets, 2005).

Currently, many teacher-training programs do not prioritize diversity and multiculturalism as essential to their teaching (Banks; Gay). The growing diversity in the U.S. issues challenges for teacher training programs to adapt not only how to educate teachers to address students from various backgrounds and identities, but also in knowing how to encounter the social and personal aspects of differences that arise among students as well as between students and the teachers themselves. In this paper, I discuss some of the current roles of multicultural educators and identify the importance of cultivating teachers who think and live multiculturally. In this way, teachers will more effectively carry out multicultural education in their own classrooms.

An assumption of this study is that education is a major socializing force of citizens in any society. Therefore, in a society such as the United States that will see an ever-increasing diverse and multicultural population, one of goals of education ought to be to socialize children and young people for this growing change. More importantly, their education should include the opportunity to learn skills, language, and knowledge to enhance social justice, human freedom, and equality within the democratic nation of the U.S. In such an open society, individuals from various cultural, language, social-class, and ethnic groups should have equal opportunity to function and participate. Therefore, our educational system must be seek out, train, and support teachers for the mission of socializing culturally-sensitive and socially-responsible citizens.

Multicultural education is still an emerging field and there is no one way to train teachers for effectively teaching and engaging in multiculturalism. For the most part, many training programs will have one or two isolated courses on multiculturalism and diversity without much integration of this knowledge to their other preparation work. The detriment of such a compartmentalized way of training teachers is that teachers rarely have an opportunity to consider how multiculturalism directly affects what they choose to teach and how they practice their teaching across different contexts (Banks, 2003, 2006; Gay, 2000; Nieto, 1999, 2004). In teacher education literature, there are several of models for how teachers should be taught to integrate multicultural education that offer various ways to teach, recognize, and affect how learning and teaching takes place while honoring diversity of identities, beliefs, and ways of being (e.g., Banks, 2006; Nieto, 2004; Ropers-Huilman, 1999; Sheets, 2005). These methods and curricula range from simply incorporating or celebrating multicultural perspectives to working for social justice and change as part of a holistic curriculum (Banks; Nieto; Sheets; Sleeter & Bernal, 2004). The current emphasis in the literature is a movement away from models of education that espouse the “melting pot” or merely pluralistic viewpoints, which only enfold diversity issues when appropriate within a mono-ethnic educational agenda (Banks; Nieto). Rather, the focus is on highlighting means of integration of all multicultural perspectives and practices that attempt to influence curricula and policy on systemic levels and promote critical thinking about diversity within the United States (Banks; Nieto; Sleeter & Bernal).

The perspective that becomes vital to sustainability of a democratic nation is one that centralizes educators’ worldviews as pivotal in determining the kind of lessons

students learn, the types of knowledge constructed, and the ways of being that are encouraged (Ali & Ancis, 2005; Banks, 2006; Gallas, 1998). Teachers' contextual lenses manifest education through what knowledge they privilege and what they omitted (Ropers-Huilman, 1999; Sattler, 1997). Therefore, shaping and developing a multicultural worldview, as a teacher is paramount in the advancement of honoring multicultural education no matter what model of praxis is ultimately chosen (Ali & Ancis; Banks; Gay).

However, affecting worldviews is not an easy undertaking. Historically pre-service and in-service teachers have not been encouraged to explore how their perspectives of society and knowledge construction play out in their teaching (Gay, 2000; Ropers-Huilman, 1999). Yet, all teachers come to their classrooms with certain perspectives about how the world works, expectations of students based on race, culture, class, and sex (Andersen & Collins, 2004). Accordingly, the process toward becoming helpful in teaching among diversity begins with awareness of one's own knowledge, attitudes, and skills (Banks, 2003; Sleeter & Bernal, 2004). Providing teachers with opportunities to understand how their standpoints evolve and translate into teaching is a vital first step toward helping students become better citizens and advancing values of social justice for sustainability (Banks).

There is agreement among most scholars and researchers that for multicultural education to be implemented successfully, teachers themselves must be proficient in knowing what is important, how to integrate socially just curricula and content, as well as having skills to handle injustices that emerge in the classroom and school (Banks, 2003, 2006; Nieto, 1999, 2004). However, the variety of roles, conceptual frameworks, and

perspectives within the field about how to carry out the training is still emergent (Banks & Banks, 2004; Gay, 2004). Therefore, developing coherent and effective ways to train teachers is a priority of multicultural education. In this section, I outline the roles of multicultural educators and then in the next section offer some ways training programs can help support teachers in these roles.

Within the past two decades, scholars have developed a consensus about the nature, aims, and scope of multicultural education (Banks, 2003, 2006; Gay, 2000; Nieto, 2004; Sheets, 2005). However, there is a need for empirical information about how these theories influence practice, leaving uncertain indication of what is working and what is not (Banks, 2006; Gay; Nieto, 1999; Sleeter & McLaren, 1995). Moreover, there are many perspectives about the roles of K-12 educators in this multicultural education literature.

#### Theoretical Grounding of Research

In this section, I explain the theoretical grounding and conceptual framework for my study. The theories that I describe are Banks' Model for Effective Teaching in a Multicultural Society (Appendix B), feminist theory, and critical pedagogy. These theories are central to my construction of the study's method and to my personal stance of carrying out the plan of inquiry.

##### *Banks' Model for Effective Teaching in a Multicultural Society*

Although there is consensus about the focus and scope of multicultural education, the variety of typologies, conceptual schemes, and perspectives within the field suggests its emergent standing and the fact that there is much work to be done (Banks & Banks, 2004; Gay, 2004). However, there is a common agreement among most scholars and

researchers that for multicultural education to be implemented successfully, teachers themselves must be proficient in knowing what is important, how to integrate socially just curricula and content, as well as having skills to handle injustices that emerge in the classroom and school (Banks, 2003, 2006; Nieto, 1999, 2004).

The call for thoughtful research has been issued to understand better effective multicultural education and to study what teachers do to develop skills and knowledge that contribute positively to their students' abilities for living among diversity (Banks & Banks, 2004; Gay, 2004; Sleeter & Bernal, 2004). Banks (2003, 2006) suggests that ideally pre-service teachers would be recruited for their abilities to be flexible, work from multiple perspectives, and seek continuous knowledge of multiculturalism. Additionally, he argues that for the betterment of students' lives and an advancement of a democratic nation, we should train teachers in being effective for students of all backgrounds.

For this purpose, Banks (2006) devised a model to describe the characteristics of educators who can be effective in infusing multicultural perspectives in their teaching (see Appendix B). This model outlines the knowledge and skills about diversity, dealing with differences, and understanding how one's own worldview influences the content and process of teaching (Banks). The model includes four broad categories of characteristics of teachers who are effective cultural mediators and change agents: 1) social science knowledge, derived using a process in which the goals, assumptions and values are learned; 2) clarified cultural identifications; 3) positive intergroup and racial attitudes; and 4) pedagogical skills. The research was structured to look at how Banks' four characteristics of effective multicultural teaching emerge and develop in the participants of the *FAIR* training. Theoretically, the training's goal was to offer the teachers the

knowledge and skills that Banks describes. More specifically, the training encouraged the teachers to develop these qualities through self-reflection and consciousness-raising activities.

The theoretical framework of this model offers a foundation for addressing the research questions. Banks' (2003, 2006) theory focuses the inquiry to look at: a) what knowledge and skills teachers gained about their students' diversity needs and how affects teaching; b) how to reflect on educators' own identities and how this relates to their worldview and teaching; c) how society influences beliefs and prejudices about race, ethnicity, cultures, and social classes – how this plays out in classrooms; and d) what tools and abilities did teachers acquire to handle injustices and promote social justices by attempting to infuse multiculturalism. It is from this foundation that I have set up the exploration of this study's participants and their experiences. I will be looking at how well they fit into and execute what Banks is terming as effective multicultural teaching.

The role of multicultural teachers is to provide broad and deep knowledge, skills, and integration of diverse topics, content, and methods into their teaching that recognizes multiple perspectives. From Banks' theoretical model, I have conceptualized the characteristics into four main tasks of an effective multicultural educator that encompass practices and implementing multicultural educational knowledge and skills.

*Role of multicultural teachers is to be aware of and in charge of constructing knowledge and information from diverse and multicultural perspectives.* Banks (2006) points out that across educational disciplines teachers create knowledge that has unspoken assumptions, concepts, and biases. As a multicultural person and teacher, individuals would highlight how different cultures might perceive and how they have

understood a particular concept. The role of a multicultural teacher is to redefine and reconstruct knowledge to demonstrate how knowledge is portrayed and influenced social positions, ethnicity, and race of people (Banks). Therefore, multicultural teaching includes discussions, readings, and activities of learning that honor different assumptions of knowledge, conceptual frameworks, and examination of their implications. In this way, students are assisted in their understanding of how multiculturalism broadens the possibilities of their learning and practice to uphold democratic values through multicultural knowledge construction (Neito, 1999).

*Role of multicultural teacher is to integrate information from various groups and cultures in how they explain the knowledge and content being taught.* A multicultural teacher uses information and examples based on the experiences of culturally diverse groups and individuals (Banks, 2003). In this way, generalizations about what is being taught are challenged and developed across many cultures. Students learn how different people use principles and theories based on their situation and affiliation with culture. For example, biology and math teacher would find examples and theories developed by people from various cultures and backgrounds and discuss their implications for the students learning. Multicultural content integration is not just for teachers of writing and reading – the role of a multicultural teacher across all discipline is to know how to integrate creatively information and concepts from many different perspectives and cultures. In this way, the role of a multicultural teacher is to gather and research their content within diverse texts to advance multiculturalism in their students.

*Role of multicultural teacher is to be reflective and critical about helping students lessen and limit their stereotyping and prejudice.* This conceptual role of multicultural

teachers is taken right out of Bank's (2003) description of one of the priorities of multicultural education. I have included it as a key role for teachers as it integrates with the two previous roles of creating multicultural constructed knowledge as well as content for teaching. In this way, the role of the teacher is to choose information that limits negative and rigid stereotyping and challenges prejudice. In addition, multicultural teachers learn how to help their students develop democratic values and attitude that advance human equality and freedom (Banks, 2006). In doing so, teachers offer positive racial and ethnic attitudes for student through curricula choices, reading selections, and class discussions. Moreover, the biology and math teacher would continue with the integration of multicultural information in their disciplines and be conscious about providing equal opportunity in their classrooms for all students by overtly limiting stereotypes and prejudices on who learns what information better.

Research indicates that by age four African American, European American, and Mexican American children are aware of racial differences and show racial preferences favoring European Americans (Banks, 2006). Therefore, multicultural teachers must assist their students in developing more positive racial attitudes using content and knowledge that not only celebrates diversity, but also teaches students of all races realistic diverse images and messages of the disciplines (Banks).

*Role of multicultural teachers is to use teaching methods and techniques that aid the academic achievement of students from diverse racial and ethnic groups and from all social classes.* Like the previous multicultural teacher role the role of teachers to know how to facilitate the learning needs of diverse students comes from Bank's (2003, 2006) theoretical purposes of multicultural education. In the context of ethnic, social, and racial

diversity, the needs of particular learners can be vast. Therefore, teachers must be equipped with appropriate techniques to address these needs. More specifically, teachers should be knowledgeable about methods of learning from various ethnic perspectives as well as be able to draw from a multitude of cultural ways of knowing and learning.

To the end that teachers are fulfilling the roles of multicultural educators, there are changes that must take place with how we cultivate people to become teachers, support their evolution to assess critically their teaching and how students learn and training them to appropriately address the diversity they encounter. There can be hindrances to teachers' acceptance and manifestation of these roles. I address changes to teacher training programs in the next section. However, there are also hindrances that lie within us as we encounter diversity and are challenged to confront our fears to change and take on roles that perpetuate a multicultural education as well as personhood (Neito, 1999).

### *Feminist Theory and Critical Pedagogy*

Banks (2003) contends that a majority of the teacher in-service trainings and pre-service educational programs are not yet successfully addressing the skills and knowledge needed to equip educators to be effective in a multicultural society. Most of these trainings emphasize tolerance or diversity sensitivity, rather than focusing on how teachers and students can work for social change and human betterment by holistically infusing multicultural perspectives into curricula and school communities. Theoretically, the goal of this research is to examine if and how teachers become social change agents and effectively teach multicultural education. Therefore, using feminist theory and critical pedagogy to set up an agenda to understand the possible transformations of and

the implications for researching this content (Luke & Gore, 1992; Sheets, 2005; Siegel, 1997).

This inquiry is influenced by feminist theories that position education and teaching as not only learning endeavors but also as social activism (Enns & Forrest, 2005; Lorber, 2001; Luke & Gore, 1992; Maher & Tetreault, 1994; Ropers-Huilman, 1998; Sattler, 1997). What I mean by feminisms is the belief that consciousnesses must be raised about the oppressions of sexism, racism, and classism, and not only raised but also changed to encourage social behavior and actions that eliminate oppression (Siegel, 1997). This changing of consciousness is a type of social activism that teachers can take on. The aim is to influence behavior and actions of students to be more inclusive, work to understand the implications of their choices for or against social justice, and work to promote sustainability for all people. In this way, I also include the variety of feminist thought that encompasses many missions to end oppression (i.e., third-wave feminisms, women-of-color feminisms, working-class feminism, etc.).

This feminist framework merges with theoretical practices of critical pedagogy by giving me the tools with which to understand how teachers can develop qualities of becoming multicultural people and teachers. This understanding is that first teachers need to learn more about the social issues that are important to themselves and their students, and how they interface with the objectives of teaching. Second, teachers must confront their biases and prejudices. Feminism says that we are all products of a society that is racist and stratified by gender, class, and language. Moreover, we have internalized some of these messages in one way or another – they become unconscious so that our words and actions convey oppressive prejudices, continuing the culture of dominance (Andersen

& Collins, 2004; Enns & Forrest, 2005; Lorber, 2001). Critical pedagogy offers a framework in which I can study how teachers reflect on their lives and experiences to understand how their worldviews are shaped and acted out (Freire, 1970; Luke & Gore, 1992; Sheets, 2005). Finally, teachers encounter critical pedagogy to become multicultural teachers by knowing how to see the world from a variety of perspectives and use those perspectives to help students raised *and change* their consciousnesses (Freire).

### Conceptual Framework of Research

A mission for supporting teachers in their development of implementing social justice and multicultural education cannot be done merely by giving teachers a pre-packaged curriculum or a brief sensitivity training. Instead, Banks (2003) argues that educators ought to foster an aptitude to learn and develop into multicultural people, who therefore become multicultural teachers. This suggests that teachers should not be expected to teach multiculturally if they do not think multiculturally. Without the proper training and facilitation of learning multicultural educator roles, many teachers are not equipped to engage with the growing diversity they will see in their classrooms, leaving them discouraged and possibly more fearful of diversity (Parker, 1999). Therefore, teacher-training programs must adapt to provide teachers with the support to become a multicultural person (Nieto, 2004).

This training involves a deep “personal awakening and call to action” (Nieto, 1999, p. xviii). In this reflecting and changing, behaviors and actions are shaped to work for a more just society, which is a major goal of multicultural education (Banks; Nieto, 1999). Freire (1970) showed how this process could take place in the context of critical

pedagogy in which individuals consciousnesses about social world, injustices, and their parts in it are not only raised but also changed. In this section, I outline three elements of critical pedagogy that teacher-training programs can prioritize in order to develop multicultural educators, who will carry out the socialization and mediation of a growing racially and ethnically U.S. student population.

*Training Teachers to Reflect and Exam their Self Identities, Perspectives, and Values*

Who we are determines the personality from which we work, and who the person is who inhabits the role shapes the role performed (Gay, 2000). To this end, good self-reflection and opportunities for insight to promote action for change begins with self-knowledge (Bell, 1992). A major goal for training multicultural educators must be to support pre-service and in-service teachers how to reflect and examine their own identities and how these influence their teaching. Teachers must learn how to be clear about whose perspectives and experiences are driving the content of a course as well as whose perspectives and experiences need to be brought into the picture (Freire, 1970). In order to create a multicultural classroom, an understanding of who has authority and who needs authority is critical (Harrison, 1985). Diversity education is about bringing forth a collaborative enterprise that works to reject dominating power as instructors and affirms multiple experiences and perspectives about learning and what is being learned. Therefore, teachers ought to be able to critically reflect on their perspectives and have skills to develop prejudice reducing curricula and inclusive attitudes and knowledge (Cochran-Smith, 2004).

Teachers must embark on a self-exploration of their own biases, perspectives, and experiences that inform their interpretation and teaching of their course content and how

they structure their classroom. Current teacher training in many institutions is based within a context of hierarchy and objectivity of content (Palmer, 1998). Teachers must reexamine the ways that they have been taught to teach. To be free to co-create with students and with the experiences of diversity, teachers ought to let go of standardized practices and the expert stance that is commonly valued in historic education. Training programs can implement and integrate ways to foster critical thinking and multicultural perspectives in teachers by providing experiential means of exploring what diverse perspectives are and how to use them in their teaching across their curricula (Cochran-Smith, 2004). This means that teachers must begin to know themselves not only as instructors but also as people, living and experiencing life within a multicultural society by knowing their own culture and the many communities of culture they live in as well as the national culture and perhaps even the global world culture (Sleeter & Bernal, 2004).

*Training Teachers to Understand Multicultural Viewpoints and Integration into Their Thinking, Content, and Methods*

Multicultural teachers must learn how to credit the knowledge and life experiences of diverse group and resources. In this way, they learn how to challenge forms of oppression and work toward socializing their students to freely express their ethnic identities as well as accept those in others (Banks, 2004). Training programs need to set up curricula and experiences to teach teachers how to facilitate and engage in cross-cultural learning as well as integration of common values and beliefs of students in the United States (Sleeter & Bernal, 2004). At the core of teacher training must be a way for teachers to be challenged and enlightened to the ways in which that education is a means for not only freeing and liberating their students but also a means for avoiding oppression

and marginalization of students when teachers are not aware of their students' cultural needs and identities.

Training programs must advance the respect for diversity by teaching educators how to make relationships with the "other" and cope with their fears of it. In addition, training must provoke educators to understand multicultural viewpoints and have specific methods and examples of how to incorporate these views into their teaching (Palmer, 1998). Teachers will learn how to transform and influence their students not only by the rigor of a course but the necessity that they take responsibility for determining the conception and integration of content within the class. In this way, students can be compelled to explore multicultural alternatives and educators emphasize the possibilities to uncover genuine or new ways of looking at old theory and thoughts from the insights of the classes' experiences (Freire, 1970).

*Training Teachers to be Creative, Flexible, and How to Integrate Diverse Knowledge to Diverse Learners*

Palmer (1998) points out that the relationship among teachers, students, and their content is often mediated by a teacher's sense of place in their classroom and how they view their role of teaching. In this way, teaching takes these notions of necessary relationships and puts them in the actual context of individuals as contributors and learners. Therefore, training programs must advance methods and techniques of teaching that facilitate diverse learners' success. In addition, training programs should instruct teachers on how to incorporate holistic methods and understand the broader implications of how identities and backgrounds might redefine and restructure the needs, experiences, and perspectives of what is taught and how it is portrayed. This means that instructors

who may have taught a course several times in the past allow each new class to reveal an evolutionary force of the content based on the purposes of multicultural education (Freire, 1970). Consequently, training multicultural teachers presupposes that instructors themselves are changed *and* influenced by the contact with their diverse students.

#### Concluding Thoughts: Setting the Context of Research on Multicultural Educational Training for K-12 Teachers

Multiculturalists agree that there is a strong need to help students acquire the knowledge, skills, and beliefs needed to function in a culturally diverse nation and world (Banks, 2003, 2006; Gay, 2000, 2004; Nieto, 2004). The assumption of this research project is that this movement begins with teachers who are equipped with helpful pedagogy, knowledge, and skills to guide the way. In this way, educators have a valuable opportunity to create a climate that offsets the pernicious effects of oppression socialization and help students' develop the tools and thinking necessary to sustain a democratic society. Few research studies have explored the transformative processes of teachers, as they become multicultural people and educators. This is vital information to expand understanding about how theory and practices inform one another in advancing teacher education with the goal of honoring the growing multicultural society in which we live.

Within the context of education as a socializing institution of students, the role of a multicultural teacher is imperative. However, there are professional and personal barriers that sometimes impede educators' acquisition of this role. This is why teacher-training programs must adapt to the ever-increasing diversity of the student population and facilitate teachers' success in mediating the values and goals of a democratic society

like the U.S. Therefore, the major goal of shifting the training prioritizes of teachers is to support them in their personal and professional growth as multiculturalists. In this way, ensuring that all students will acquire the knowledge, attitudes, and skills needed to function in an ethnically and racially diverse nation and world.

### CHAPTER III: METHOD OF INQUIRY AND ANALYSIS

*"I'm glad I understand that while language is a gift, listening is a responsibility."  
– Nikki Giovanni*

This section presents the methods and procedures I utilized in this study. The plan of inquiry for this study is set in the context of the larger FAIR research project, followed by the data collection method and interview questions, and finally by my ethical protocol. Setting the Stage for this Research Study: An Overview of Research on the FAIR Project

This study was part of a larger research endeavor that is looking to inform current theory and practices on how to integrate social justice into teaching. The project's main goal has been to provide K-12 educators in Northern Colorado with an opportunity to learn a multicultural educational curriculum and methods of integrating social justice lessons into their classrooms. In order to reach these educators, the FAIR project has been funded several times throughout the past three years by the Colorado Women's Foundation, The Bohemian Foundation, and Colorado State University. Because of these opportunities, the curriculum and training has reach over 4000 students and more than 400 educators in Northern Colorado. Through these trainings and in working with students, it became apparent to the research team that further understanding of how to train teachers in implementing multicultural educational skills and knowledge is essential. Hence, the development and planning of this research study focusing on how teachers acquire knowledge and skills for carrying our multicultural education. My study

is set in the context of the FAIR trainings of educators. Therefore understanding the purpose of the FAIR trainings is important.

The focus of the FAIR training was to equip educators with tools to take back to their classrooms and practically apply activities that honor diversity, to understand how to make curricular choices that integrate social justice and to create a more equitable learning environment in which students could experience respect and acquire diversity knowledge. The FAIR curriculum training was an experiential, hands-on learning experience for teachers that took them through a daylong exploration of how multicultural education can be developed.

The premise of the training is the belief that even when teachers are aware of these societal pressures, there is little information available on how to help effectively their students manage these messages on a daily basis using a highly experiential, developmentally appropriate, and metaphoric process. Providing teachers with training to confront these issues is a powerful means for addressing some of the needs and problems of K-12 students. We taught the teachers how to introduce these complex ideas to students with the help of experiential activities that allow them to think and experience social injustices in a safe learning environment, and to engage in active discussions about their experiences. The FAIR training offered educators knowledge, skills, and practical methods to create a climate that supports students in effectively countering negative and limiting messages to which they are exposed. More specifically, the FAIR training program offered participants an opportunity to learn why diversity is imperative to all types of education and the rationale for infusing social justice related issues into their

classrooms. In this way, the training provided a format that taught teachers how to approach diversity from an experiential and innovative way.

As researchers, the FAIR team was interested in the participants' experiences with regard to teaching about multicultural related issues such how they develop the skills and knowledge to transfer into their classrooms helpful and effective multicultural education. The layout of the entire FAIR research project as specified in Appendix A delineates five modes of data collection that seek to answer questions about the effectiveness of the FAIR training as well as glean practical and theoretical information for furthering the training of multicultural educators. The current study is one of the five tracks of research seeking to do provide this information. Specifically, my study included the qualitative interviews that were conducted prior to and after the January 2005 FAIR training. During these interviews, participants were asked about the factors that influenced their comfort, confidence with the material, and rationale or motivation for addressing these issues with their students and how they discussed and taught these issues as it relates to their knowledge and skills of multicultural education.

#### Plan of Inquiry

Overall, the theoretical frameworks of multicultural education indicate that sound practice is rooted not just in additive curricula reform or "sensitivity training" but rather in a full course of experiential and multimodal means for integrating diverse ways of knowing, learning, and being into classrooms (Banks, 2006; Nieto, 2004). K-12 teachers are facilitators and agents that choose what is taught in their classrooms. Research methods that seek to understand how to support and help educators address the diversity they encounter should be a primary means for furthering a multicultural agenda within

teacher training. (Banks 2003, 2006; Gay, 2000). Therefore, asking teachers how they see their work is an important foundation for the bridge between theory and practice in multicultural education and the focus of this inquiry.

The plan of inquiry was to study the interview data of the K-12 educators, who participated in the interviews for *FAIR* research project. The intent of looking at this data was twofold. First, as a primary investigator on the *FAIR* research team, I devised, proposed, and received approval for the interviews as my charge on the team. In addition, I have been conducting the interviews on my own and no analysis has been done. Second, the original intent of this interview data was to offer data about the effectiveness of *FAIR* as a curriculum and training model. Therefore, this study analyzed the data from conceptual frameworks that issues valuable information to link theory and practice for advancing multicultural education through teacher preparation (Banks & Banks, 2004; Gay, 2004).

#### Research Rationale

This research project was a theoretical explanatory study utilizing a qualitative inquiry approach (Clandinin & Connelly, 2000). The objective for using qualitative means to investigate this situation was to understand personal experiences of the educators as they process and create meaning around issues of multicultural education as well as to illuminate their transformations of practices and knowledge from their experiences with the *FAIR* training. Moreover, using a qualitative method for this project provided a range of tools to ask about and understand the complexity of participants' personal experiences, how they made sense of it, and what they were doing with this information (Clandinin & Connelly; Chase, 1996). In this way, a qualitative approach

facilitated my gathering of nuances and intricacies as well as the broader conceptualization of participants' thinking about and working with diversity issues.

At the core of this methodology was the understanding that issues of diversity are difficult to locate within teaching styles and beliefs (Peters & Burbules, 2004). For this reason, qualitative inquiry was an ideal selection of research method for this study. Qualitative tools provided helpful means of positioning, categorizing, and portraying the discourses and meaning-making intentions of participants that illuminated their beliefs and how they manifested them in their teaching. Furthermore, qualitative inquiry is an emergent process in which the focus of the research can remain somewhat tentative and flexible (Clandinin & Connelly, 2000). This method allowed the richness of participants' stories to unfold and take shape into themes and contexts from which to understand some answers to the research questions.

### Participants

Prior to the FAIR training, all educators were be contacted by mail and made aware of this research project (see Appendix C). They were be informed that there are two tracks of involvement in the research, one being an opportunity to participate in interviews about their training experience and multicultural know and skills. If participants agreed to participate in the interviews, they were sent consent letter (see Appendix D) and the interviews were scheduled.

Of the 75 FAIR training participants, thirteen agreed to partake in the interviews. These interview participants work in elementary, junior high and high schools settings as both teachers and counselors. Table 1 portrays the demographics of the educators'

academic focus, years in teaching, and grade levels. The interview participants, ranged greatly in regard to age, experience with teaching, and cultural backgrounds.

Table 1  
 Characteristics of Participants (N = 13)

Characteristic	
Ethnicity (%)	
European American	73.0
Hispanic/Latino American	7.7
American Indian/Alaskan Native	3.9
African American	0.0
Asian American	7.7
Middle Eastern American	0.0
Scandinavian American	7.7
Age	
Mean ( <i>SD</i> )	42 (2.9)
Range	26 – 62
Gender (%)	
Female	92.3
Male	7.7
Years of Teaching	
Mean ( <i>SD</i> )	8.3 (1.2)
Range	1 – 31
Teaching Status (%)	
In-Service	23.0
Pre-Service	77.0
Grades Taught (%)	
Elementary School (1 <sup>st</sup> – 5 <sup>th</sup> )	53.8
Middle School (6 <sup>th</sup> – 8 <sup>th</sup> )	38.5
High School (9 <sup>th</sup> – 12 <sup>th</sup> )	7.7

#### Data Collection

As I have considered the theoretical and conceptual support related to this research study as well as my own experience with teaching and social justice, I believe in the essential aspects of hearing from teachers themselves. It is important to understand

how they construct meaning about their roles as multicultural educators and translate their desires for social change into classroom practices (Luke & Gore, 1992; Sattler, 1997). From this belief, I developed the interview questions to emphasize teachers' telling of experiences as they process through and encounter struggles with recognizing, resisting, and replacing social injustices in their teaching and interactions with their own worldviews and practices, discovering and exploring their own paths in the context of diversity and outcomes of the *FAIR* training experiences. In this way, I designed the interviews to address the research questions about how teachers' conceptualized their knowledge and skills of multicultural teaching prior to and after the FAIR training. Additionally, the question addressed how the training informed the participants' theory and practice for effective multicultural teaching (Appendix E).

The interviews were set up into four semi-structured telephone interviews (See Table 1). The first interview was conducted prior to the conference, the second interview was completed soon after the conference (within two weeks), and the third was conducted after six weeks after the conference. For many of the participants, a fourth interview was added to follow-up with their training experiences after the school year had ended.

Table 2  
Interview Schedule and Questions

Timeline of interviews		Example of Questions
Interview One	Two weeks before the FAIR Conference	What issues are most important to you as a teacher and as you consider your teach?
Interview Two	Two weeks after the FAIR Conference	Based on your experience at the FAIR conference, do you feel prepared to implement the curriculum in your classroom?
Interview Three	One or two weeks after you have had time to implement the FAIR curriculum in your classroom. Therefore, we will schedule this interview when you are ready.	Describe your experience of implementation FAIR? What did you notice during the activities?
Interview Four	Toward the end of the school year. This interview will be a brief overview of your experience with FAIR and teaching with regard to social justice.	Since implementing FAIR in your classroom, what have you noticed among students in your classroom and in your own teaching?

The research interviews acquired data about teachers' experiences of the training, their transformative development, and the outcomes as they saw them in their teaching and daily lives. Because of the limited empirical information about becoming multicultural teachers, the interview questions were developed on an exploratory and adjustable framework (Cushner, McClelland, & Safford, 2003; Pang, 2004; & Sattler, 1997). This framework was based on qualitative inquiry methodology that encourages flexibility and emergent procedures within a clear conceptual plan grounded in research questions that are well formulated and situated in the literature (Clandinin & Connelly, 2000). Therefore, the interview questions focus the inquiry on responding to the research questions as well as allowing participants to tell their stories and making meaning around experiences of their training in whatever form or direction they want. Additionally, better

understanding of the types of training, personal experience, identities, and other variables that contribute to a successful integration of social justice into participants' teaching pedagogy was the central focus of the interviews. For example, if a teacher directly experienced racism, they may be more inclined to teach their students about racism. If a teacher was raised by a politically active single mother who fought for the ERA, they might be more attuned to gender issues. If a teacher traveled to other countries and witnessed first hand the effects of poverty, they may be committed to teaching their students about wealth and poverty related issues.

#### *Emergent Categories of Information for the Interviews and Focus for Analysis*

The interviews emerged from six broad categories of content based on the purpose and rationale of the research. In this section, I briefly outline the categories that influenced the interview questions in Appendix E. Moreover, the questions sought to address the research questions, while keeping in mind that the qualitative style of these interviews was flexible within the context of the participants' descriptions of acquiring and possessing skills and knowledge that are characteristic of multicultural educators.

*Perceptions of knowledge about social issues.* How do teachers understand racism, sexism, and classism in our society? What influences their understanding of how oppression exists (or does not exist) within society? What knowledge and information do the educators have with regard to social issues that affect their teaching as well as their students' learning?

*Perceptions of knowledge about pedagogical issues.* What informs the methods with which and the content that teachers teach? What influences their decisions about curriculum, readings, homework assignments, what they view or put on the walls? What

affects teachers' identities and how are these evident or hidden in what and how they teach?

*Personal theory of social interaction or meaning making.* What beliefs inform their worldview? What theories or conceptual frameworks about social issues inform what and how they teach? How they see the world? What experiences do they have?

*Understanding of the origins and systems of social injustices and oppression.* This addresses teachers' perceptions about how racism, sexism, and classism originated in our society and what teachers currently believe. This will include how they describe racism, sexism, and classism and their understanding of the ramifications of current unjust practices in society and how this affects the teacher on a personal level and how they teach. In addition, how do the teachers confront and combat racism in their own lives and in their teaching? What has changed for them over the course of their training, what do they struggle with and what skills and knowledge do they have know that influences their responses to these social ills?

*Skills with dealing with social injustices.* Participants describe their skills/techniques for addressing these issues with students and in the curriculum. How do teachers see their sense of confidence for discussing social injustices, and how do they describe their confidence in ways they handle unjust situations? What works for them when dealing with social injustices?

*Overall impact of the training and how this might inform teacher training in multicultural education.* In this category, teachers will be asked about their experiences in general of the training. What they notice has changed and what about the training

influenced this change? What has not changed and why? Was there an aspect of the training that was more influential than other aspects?

### Ethical Protocol

Like all engagements with people's personal experiences and meaning-making processes, research calls for careful respect of analytical processes and decision-making. The ethical protocol outlined in this section describes techniques I used while interviewing for the larger *FAIR* project and implemented in this study.

I used my skills as a therapist to address unanticipated psychological and emotional responses resulting from the interviews, particularly those responses that are based in distress. This means that I tried to first be aware of the presence of such responses, acknowledge their presence if appropriate, and then plan with the participant how we are going to cope with them. My intent was to recognize with the participants that this is a process of discovery for both of us. In addition, to help mitigate participants' potential distress, I received permission from the director of the Center for Family and Couple therapy at CSU to offer my participants free therapy at the Center if needed.

I informed participants of my intentions and beliefs about the practices (data collection, analysis, and interpretation) of qualitative inquiry as part of the larger research project. I discussed my intentions about publishing the data, how their quotes and my interpretations of their words and constructions of meaning would be embedded in my worldview, with as much explanation about their contexts and meaning as possible. I asked if the participants would be interested in seeing drafts of my work before I publish it. In this way, I try to be as transparent and collaborative as possible, allowing room for plans to change and to be open to participants questioning me (Chase, 1996).

To manage and be aware of my responses to the research, I kept a research journal. I kept notes about my doctoral studies and research in this journal, reflecting on and about how I experienced, responded to, felt about, and acted in the contexts of my learning, teaching, and being (recognizing that this is ongoing). Second, I chose research and academic advisors and mentors who are aware of their own processes and acknowledge what Bloom (1998) describes as Sartre's (1960) positive praxis. This practice of living and learning respects and appreciates the optimistic and inquisitive processes of development. This awareness allows my advisors to be bold in mentoring and guiding me to honor my processes and help me see how they change me. In addition, my advisors helped me establish some boundaries and contexts in my work; dialoging with me about readings, theories, and empirical information of other researchers' processes in order to expand my thinking and integrating and developing my work from these realizations.

#### Reflexive Statement of Research and Personal Stance

In this section, I describe the conceptual frameworks that shaped my stance and personal perspectives of the research method I chose to use in this study.

As I consider my work and study of social justice, I realize the importance of identifying and if possible trying to be in touch with the forces that influence me on a daily basis and over time – the dynamic process of my being. Clandinin and Connelly (2000) described three dimensions on which qualitative researchers realize their quest; these being in and out, back and forward, and in the physical space that temporally holds the action. Within these dimensions, I consider my space and being as a person, a woman, scholar, and student. I embrace my heritage influences, my ways of knowing as a

woman in many roles, my values that weave, hover, and mold who I am as I research and encounter what I explore. What has shaped me thus far and what shapes me today and what will shape me tomorrow are central to my understanding.

I believe research takes place in a context and recognizing what works and what creates harmful outcomes depends on these contexts and leads me to discussions about how to influence others and processes because of my research. One salient factor shaping this belief is that there are many meanings that can emerge from any particular event. Thus, it is important to see many perspectives that other observers, audiences, participants, and stories can relate to while maintaining an open-ended interpretation of my research (Lincoln, 1997).

In order to understand the importance of identities, transformation, and how people make meaning, I explore how individuals interpret and respond to their contexts. I am a constructivist – I collaborate with others to construct a reality – a truth for a time, a place, a being, and relationship, place, being, and relationship. Consequently, this construction remains in relation and in context with other constructions that I make in my work. This means that theoretical, conceptual, and political frameworks are continually intersecting and influencing my understanding of the research and the narratives.

In addition, examining and understanding of diverse experiences and prioritizing various voices and views in many contexts are critical components of my learning and knowing as a feminist scholar. I recognize feminism as a call to be responsible to others, to be aware and accountable to the voices that are often silenced because of fear (Bloom, 1998; Lorber, 2001; Siegel, 1997). Feminism compels me to examine how the systems in which I know, engage, or stifle others based on power among relationships. This means

that my research attempts to integrate my participants' honored selves and to acknowledge their presence and involvement in the shaping of the content and meaning. My feminist objective is to initiate and engage in collaborative enterprises that reject dominating power of researcher (and any systemic structure or being) and affirms shared power as co-creators with participants.

Researching from a feminist perspective has multiple purposes. The feminism that I work from is shaped by a vision of human dignity and betterment of society based on relationships, accountability, and validation of all experiences and especially those of people hindered, oppressed, and harmed by the dominating systems. I understand research from this perspective requires a consciousness about how researching is a value-laden activity (Bell, 1992; Chase, 1996; Lincoln, 1999). Therefore, I want to connect content and process in ways that makes them relevant to those involved and provide critique of the systems that promote unfairness and unjust ways of being. To me, feminism frames the experiences in the development of social activism and in the promotion of social justice, calling for change in unjust situations and marginalized populations through research and education.

### Analysis

In order to answer the four research questions, I assessed the interview data using qualitative assessment, employing both deductive and inductive strategies to illustrate emergent themes within and among the participants' stories (Boyatzis, 1998; Riessman, 1993). I utilized three components of analysis to assess the data. First, I analyzed the data by asking how the research questions address the focus of the inquiry. In this way, I will use a deductive strategy to organize the data into topics and emergent

themes. I created tables of themes and cluster topics that relate to my research questions (Boyatzis, 1998; Riessman, 1993). Additionally, I paid attention to the issues of teacher transformation, how the participants make meaning, engage in personal agency, and shift in their conceptualization of skills and knowledge of multicultural education. From here, I put together phrases and contexts that seem to speak from similar experiences and beliefs based on answering my research questions.

Second, I noted general narrative connotations such as “thinking moments” and areas in the narratives where participants seem to be confused or contradicting themselves (Chase, 1996; Lincoln, 1997). I considered these occurrences in the broad context of the interview and as they relate to the research questions (Riessman, 1993). As well, I made note of common phrases used repeatedly in participants’ stories and among them to document patterns of linguistic form or perhaps purpose of meaning making.

The final part of the analysis involved my field notes. I used them as accountability to my conceptual framework, theoretical grounds, and documenting my own transformation of thought and stance on the research (Chase, 1996).

Finally, as an assurance for the good of my transcribing and the integrity of the data, I offered participants opportunities to influence the analysis. First, I emailed the transcriptions to participants and invited their feedback. I believe participants’ clarification and augmentation of their responses were important. The reason for this is that perspectives might change with time and space from the initial reflections; thus, not invalidating the original telling of the story (Riessman, 1993).

Next, I consulted with advisors and colleagues regarding my preliminary analysis and emerging answers to the research questions. In this way, was offered several

perspectives about how to understand the data from different perspectives. (Lincoln, 1997).

#### Ensuring Goodness of Method

I evaluated the study's analysis and interpretations based on several of Riessman's (1993) criteria for validating qualitative inquiry. She points out that qualitative research methods do not fit the traditional meaning of validity because assumptions of "truth" and "rightness" can only be positioned from the story-tellers' perspectives and with the understanding that this one time of telling the story does not include the entire plot, meaning, or remarkability of the event. Thus, "prevailing concepts of verification and procedures for establishing validity (from the experimental model) rely on realist assumptions and consequently are largely irrelevant to narrative studies" (p. 64). At the same time, qualitative researchers understand that what is being told is the truth or the tellers' chosen story for that time. "There is no reason to assume that an individuals' qualitative will, or should be, entirely consistent from one setting to the next" (p. 65).

Riessman (1993) recommends four criteria for assessing the "trustworthiness" of the qualitative data. First, is the question of persuasiveness and plausibility – is the explanation/illustration of the data reasonable and convincing? I will ask this question of my interpretation of the data concerning the research questions. Is the data making sense in the context of the literature and research statement? The second criteria for validity refers to collaborating with participants understanding the data and interpreting its meaning. Riessman calls this correspondence or member checks. The credibility of data increases when the storyteller confirms that it is being portrayed the way participants

meant it to be (Lincoln & Guba, 1985). This element of validity is included in the fourth procedure of my data analysis by emailing transcriptions and preliminary analyses to the participants with an invitation for feedback.

The third criterion of validity is coherence. Riessman (1993) refers to Agar and Hobbs (1982) for the descriptions of this criterion-taking place on three levels: global, local, and themal. They are talking about the coherence of what the narrator is trying to portray (global) with the way that they are saying it (local) and with the content that is being represented (themal).

The final criterion addresses the pragmatic use of the data and findings. In other words, are the implications of the research additive to knowledge that is known in the field and can others relate and build from this knowledge (Riessman, 1993)? I assessed my findings in ways that I hope will be useful and provide contributions to the literature. Moreover, I demonstrate their validity and meaning for furthering research and expansion of understanding in the areas of teaching training and support in multicultural education.

## CHAPTER IV: RESEARCH FINDINGS

The purpose of this study was to understand how teachers gain effective multicultural educational skills and knowledge development, and manifest this acquisition into meeting the goals of diversity education. Engaging in in-depth, reflective analysis of 38 interviews brought forth several themes that answer the research questions. In this chapter, I organize the results according to the research question they address. Accordingly, I outline the themes and provide several quotes from the data that illustrate and support the themes as related to the research questions.

### Research Question 1– Pre-existing Skills and Knowledge

In order to understand better the experiences of participants in the FAIR training, it is essential to understand the pre-existing skills and knowledge that educators brought to the training. This can assist in fully understanding the change that occurred because of participation in the training. In answering the “change” question, it is necessary to how participants were using and demonstrating multicultural education *prior* to the training. Additionally, I wanted to identify the ineffective skills and knowledge participants exhibited *prior* to the training. From this perspective, two clusters of themes emerged (see Table 3). I discuss the effective attributes first.

Table 3  
Pre-existing Attributes

Cluster 1: Effective Skills & Knowledge	Cluster 2: Ineffective Skills & Knowledge
<p>Theme 1: Understands how different perspectives in education and teaching are privileged and willing to engage alternative methods that enhance equity for learners</p> <p>Theme 2: Intervenes when racism, sexism, classism, or any social injustice occurs in order to teach lessons of social justice</p> <p>Theme 3: Learns from and is influenced by others – in understanding how one’s own culture interacts with their students’ cultures and school/communities cultures</p> <p>Theme 4: Demonstrates skills that are informed by multicultural experiences and that teach students to be aware of others perspectives</p> <p>Theme 5: Demonstrates a positive regard for teaching to and being part of the diversity of their students’ lives</p> <p>Theme 6: Understands the need for and demonstrates the skills that promoted multicultural and social awareness in students</p> <p>Theme 7: Expresses flexibility in teaching content, curriculum, knowledge, &amp; skills manifestations</p>	<p>Theme 1: Lacks or has limited preparation for participating in multicultural education</p> <p>Theme 2: Avoids intervening on or discounts occurrences of racism, sexism, classism, or social injustice occurs</p> <p>Theme 3: “White Picket Fence Misconception” - Conveys stereotypes and generalizations of students’ home lives and “non-existing” parents as detrimental to all aspects of students’ lives</p> <p>Theme 4: Expresses prejudiced or discriminatory views of students based on their races, sexes, classes, or abilities, which hinder educator’s capability to teach multiculturally (negative race, gender, class, ability, relations)</p> <p>Theme 5: Demonstrates prejudiced skills that privilege or oppress or limit a teacher’s potential to teach multiculturally – teaching to and for the majority</p> <p>Theme 6: Reveals a lack of knowledge of own cultural heritage or experience and knowledge of how it relates to and interacts with the experiences of other ethnic and culture groups</p> <p>Theme 7: Positioned contextually within a school district or system in which teaching multiculturally is not a priority</p> <p>Theme 8: Expresses inflexibility in teaching content, curriculum, knowledge, &amp; skills manifestations.</p>

*Cluster 1: Pre-existing Effective Skills and Knowledge*

*Theme 1: Understands how different perspectives in education and teaching are privileged and willing to engage alternative methods that enhance equity for learners.*

Educators with effective multicultural educational knowledge understand that what and how they teach exists within a context of privileging certain aspects of content and methods over others. This theme is illustrated by several statements made by teachers that underscored a belief that not all content is equal, there is a bias in what is portrayed and encouraged in schools, and (to some extent) that these teachers try to be fair to all learners as well as their own styles of teaching. Specifically, this theme speaks to the idea of a dominant paradigm or the privileged paradigm. Those things that are a moving force subscribed to by most of society and wielded by those in power. This dominant paradigm is also highly influenced by those who have access to resources and access to shaping institutions such as education (hooks, 1994a). One participant offers this understanding of privileging the dominant paradigm.

I tend to think that the social structure of education at large is built upon a... white middle class cultural paradigm. But the general concept is that in my opinion and since it is set up within that context that particular homogeneous group has [it] better [and] are offered better opportunities at success than a group that doesn't fall within that context necessarily, that's generally speaking that homogeneous group tends to excel because they receive certain...I don't know... certain tools for success in their everyday lives because the context is similar. Where as the culture and context of a different group or class is different and not accessed as well within the

schools. So, there needs to be a longer bridge than the group that I think usually excels at a higher achieving class.

Similarly, many participants knew that not all of their students learn in the same ways. Therefore, these educators explore a variety of knowledge resources to meet the needs of their students. They realize the importance of introducing academic concepts in manner that does not reinforce or over-value types of knowledge over others. In this way, participants taught with awareness about how certain knowledge and ways of knowing are privileged. Therefore, these teachers actively sought an inclusion method of incorporating diversity in their work so that their students from a variety of backgrounds could engage with the content.

Always important to make sure the kids can relate to the content no matter who you are – talking about holidays, we have a turn about talking about Christmas stuff and I am not comfortable with that. I was raised Christian but I do not think in the schools we should be teaching children to think, “Away in the manger.” I really do not think that is appropriate but, that differs from some of the other... teachers that I work with.... I try to make sure that my classroom is place for kids to learn about other celebrations of holidays and not be exposed to just one type [of celebration].

Along with traditions and culture, some participants were conscious about how differentiations between girls and boys manifest in teaching styles to hinder unfairly one sex.

How we deal with gender. Maybe [female] teachers favor one gender over the other. Maybe male teachers favor one over the other. I try hard to

watch what I do. Am I always calling on the guys? I don't know, I don't think I do, but I want to be more conscious of whether or not I do that. Are the guys more outspoken? And the girls quieter? And in junior high, boys tend to be more immature. So they tend to get into trouble more in the class. So does that mean we spend more of our time dealing with them, because of that? Where as the girls tend to be quieter so we pay less attention to them? I don't know, I don't know.

Moreover, participants confirmed this theme with a sensitivity about diversity and the knowing that students' lives are influenced by things that go on, both inside and outside, of the academic environment.

We have quite a few parents of our students that are homosexual. And parents, who are either divorced and now had a different partner. With a very conservative curriculum you can't [acknowledge or discuss these social occurrences], you have to be careful about what you say but you can't say that this is wrong or, you have to be careful in your wording and that's social justice as well, because it's acceptance and tolerance and again you have both sides of walking that fine line of what, what, to do, and so.

In addition to acknowledging what they could or could not discuss in their classrooms, participants gave examples of allowing students to use their native languages, which can be complicated. Teachers relayed that they do not want to privilege one language over others. However, participants who had effective multicultural skills offered an understanding that learning takes place in many languages and that for some

students learning content in their native language is more helpful. These participants expressed desire to help students feel comfortable when a native language is spoken in class was important as illustrated by the following statements.

The same thing happens between kids, I have a fifth grader who other fifth grade students in the class will say, “will you stop speaking Spanish.” And [the students speaking Spanish] are talking about math and one is helping the other figure out something by explaining it to them in Spanish. But, it makes other kids uncomfortable because they do not know what is going on. I understand that, I remember feeling confused and as if everyone was talking about me, and I didn’t understand it. So, I try to help the primarily English-speaking students understand the necessity to welcome Spanish in our classroom.

This theme epitomizes participants’ expressions of understanding how privilege and providing equity do not go hand-in-hand and there is often a conflict of interests when educators raise this awareness and employ new methods of teaching.

Being fair to all and understanding how to present fair material is always an issue, because what I perceive as being fair isn’t always what a student perceives as being fair. I’ll admit to you I don’t think it becomes what I call a conflict for me, but for me it’s always something that I am very concerned about because I want to be fair to students and I want to be fair to parents. And I want to be fair to myself.

In summary, the first theme of effective pre-existing knowledge demonstrates participants’ understanding that within a diverse society, there is a dominant way of

knowing and learning that is privileged over others. These teachers had knowledge and skills that worked to acknowledge this privileged paradigm as they introduced and welcomed many ways of knowing and learning.

*Theme 2: Intervenes when racism, sexism, classism, or any social injustice occurs in order to teach lessons of social justice.* The second theme reflects a characteristic of being aware and willing to intervene when they noticed a social injustice in their classroom. This theme exemplifies participants' responsiveness to intercede when racist, sexist, classist, and social injustices occur in their schools and classrooms. This theme is illustrated, largely, by the participants' descriptions of conflicts that arise among students because of injustices. One participant explained how she physically situates herself in the classroom as a tactic for staying alert and in position to intervene.

There is some real bad tension here because of racism, I need to keep myself strategically located so that I am physically able to deflect any bad comments or bad looks or any physical aggression that might erupt to make sure the kids know that this is not appropriate. Probably the biggest thing for me, one of the biggest things with teaching is, the environment is a safe environment for an open exchange of ideas, which is hard when there is a lack of social respect.

In this way, understanding that subtle interventions such as physical positioning or establishing culture of respect was an effective intervention for setting expectations of how students were to behave and cope with their social injustices. Additionally subtleness was in the language students used. Many participants noted that students do

not know that the language they use is offensive, and that the teacher can intervene by helping students become more aware and changing their language

They don't even realize that they [talk racist and sexist to one another]. I know that they don't even realize that they do it, because it is their everyday language.

Some participants were bold in their interventions. They overtly intervened to show students acceptable social relations and the expectations of how to deal with social justice.

Social justice to me is being respectful to all around you. That includes curiousness. That includes putting yourself out on the limb. That includes resourcefulness. That includes accepting, acceptance of both similarities and differences. That includes open mindedness. I think a lot of it is just talking we just talk a lot about [injustices], yeah and we process things, I know a lot of teachers will pull kids aside, but I'll do it right away. If something is rude or unjust I will say that wasn't very polite how you could have handle that differently. I don't agree with or believe in that public humiliation but I also don't agree with, I don't think it's ok if kids are disrespectful or rude, to allow that to be the precedent and then quietly go on. I think they all need to see, we can all learn from each other's behaviors. So dealing publicly and directly with [discriminatory] behaviors a lot, instead of privately is important. We do a lot of it as it happens and I think that sets the stage for all kids on how to treat one another in the classroom.

Setting up a culture of respect was a core idea of teaching lessons about social justice (Banks, 2006). In dealing with prejudicial issues, many teachers sought to teach their students respect. Additionally, they created learning environment that acknowledge that students come from different places. In this way, teachers used a strategy of referring back to individuals' heritages and emphasizing individual cultures and diversity in order to build a sense of community.

If there was ever issues of disrespect or lack of dignity or whatever, we could use that as a frame of reference and regroup and say 'ok what did we agree on how the rules of academic engagement are going to apply?' Then I just referenced some of those artifacts that were in the classroom and some of the discussions we had early on.

In this way, participants reveal their consciousness about prejudice among their students. In addition, this theme shows that some participants possessed the knowledge and skills to be able to deal with their students' discriminatory behavior in ways that let students know it was unacceptable. Moreover, these participants were able to assist their students in learning more about diversity and try to replace their prejudicial thinking with an understanding of difference.

*Theme 3: Learns from and is influenced by others – in understanding how one's own culture interacts with their students' cultures and school/communities' cultures.*

Several teachers described how they interact with others to learn about differences, are influenced by others' perspectives, and try to incorporate those interactions and influences into their work. The following quote illustrates this theme.

Even though it's not my tradition, at least [my students] can be aware of something else besides their own and then American culture. Because I think it can get big, it gets easy for me to say, "Well I am here to impart American cultural to you and you can share with me yours," and we will leave it at that. But rather it's exciting for me to be able to learn, if I learn about a tradition in another part of the world and I can share it. I realized that I am not teaching them the whole in-depth reasons behind why Ukrainians celebrate their holidays; I mean, that has to do with communism and how Christianity was outlawed for so long there. I mean I don't go into all of that with elementary kids but if they are aware of different traditions that aren't mine aren't there then we can read about other kids around the world and it was fun doing that

Being aware of other cultures and how it interacts with one's own was important and helpful to teachers' abilities to demonstrate effective multicultural educational skills and knowledge. In particular, participants shared that they enjoyed learning new perspectives.

That is one of my favorite parts of teaching, I learn. I like to make connections with individual kids, students, people in general. And see things as best as I can from their perspective, and then have them as best as I can see things from my perspective and not put a value or judgment on that perspective just an understanding that those perspectives are different. And that's the way learning should be. It needs to be mutual or it's, I don't know, it's regurgitation and not integration.

The ability to learn from others and to be influenced by others emerged from educators' descriptions of knowing that worldviews are shaped, interact, and evolve over time. Moreover, worldviews are the guides to what and how teachers interact with their content and students, as evidenced by the following quote.

I wouldn't say that it was education, education broadened my worldview or allowed me to broaden my worldview. So I started kind of just listening more, hearing more, of on the news, trying to read situations outside of the classroom trying to read social dynamics, becoming more politically aware. Education was the impetus of my growing worldview, but then I applied that worldview to other contexts political, environmental that kind of thing. I think that as I just matured and as I grew older I just started formulating or at least taking in some of the readings and basing them on some of the broadening worldview. I can't really point at anything specific other than I am finding that the more quote on quote educated I get the more broader my worldview becomes and since I am more in, since one of my central (tenets) I think of who I am why to connect with people. I seek out avenues in which I can do that, and a broader worldview enables me to do that. At least in my own head, I can't relate or identify with the victims of the tsunami, but I am attracted to the news and I realized that we need to help because they do not have you can encapsulate that into a classroom and you can, they not have the support that American has, everything is relative. So I relate my [understanding] of the classroom to my [understanding] of the world in which, in which case wants me to help or

at least relate to those victims or people as best I can so we can create sort of a stronger unity among the world or worlds people that kind of thing. I don't know.

Finally, participants reflected on their backgrounds and how their backgrounds inform their teaching. This demonstrates an understanding of interactions among their cultures, teaching contexts, and their students' perspectives.

I'm kind of a product of the 50's and the 60's, and I'm certainly a product of the idealism. I totally bought into red, white, and blue. I grew up middle class, with those kinds of Anglo expectations, which aren't just Anglo; they're in a lot of different cultures. But I was just totally disillusioned with, people having to go to the back door of churches, of all places [because people didn't accept them] and yet I believed that, we were going to make a difference by whatever we participated in. As I reflect back and I look at my journey which is ongoing, I keep coming to Aretha Franklin and R-E-S-P-E-C-T, it's just, you know I would to sock it to some people, that social justice deals with, on a very one-to-one basis, that respect.

In this theme, it is clear that participants are working to understand and be aware of how their own place in the world interacts with their students' and how this plays out in the classroom. Participants showed a consciousness about who they were and the limited perspective they had of the world. In so doing, they tried to be more inclusive of diverse ways of being.

*Theme 4: Demonstrates skills that are informed by multicultural experiences and that teach students to be aware of others perspectives.* Participants revealed skills that

showed they were influenced and aware of multiple perspectives in their teaching. Participants demonstrated this theme in two major ways: a) modeling behavior that respects diversity and b) introducing diversity into the content.

Participants talked about how they teach multicultural education through modeling behavior. This participant shared about showing respect for diversity and multiple perspectives.

Being accountable and being a good role model to the kids, and being sensitive to what they are going through, trying to be open. I think it's important for me to role model too, I do my best to always be respectful and kind and open to many ideas. Just in how I behave too.

Another participant described it this way,

It's just more of a growing awareness: but it is important to know that, that's not; I mean there are two sides in how people believe in. So, I guess you could say that it would be good for them to know that other people think in other ways.

Participants also revealed their multicultural teaching skills through intentionally teaching students to be aware of and interact with multiple perspectives. This participant described how she included multiple perspectives.

I am very open to [multicultural perspectives] and I love being able to relate lessons outside of the classroom either to other classes or to the larger world ...I mean, I think the more relevancy and the more application you can get from your content the better the content stands.

Doing things in the classroom that promote cross-cultural understanding and safety to embark on multicultural education was a large part of the skills participants had that reflect this theme.

I introduce activities that I can hold different things out for different kids so that they will all get something out of it. When I do social studies and science, I am thinking about how most of my kids are Mexican. So on the 6<sup>th</sup> of January, we talked about Three Kings Day because I knew that was something they could connect to and be important to them. I knew that was an opportunity for me to teach some English vocabulary because they all want to tell about what happened on Three Kings Day. They just need to know the words for the king hey all eat this traditional bread so they just need to know what it is called in English. So try to give them.

Knowing a little bit about their culture, I used that loosely but trying to make sure that I am being inclusive of their traditions as well as teaching them, so that they know what is going on with weird Martin Luther King, who is that? Because they hear and see all about him all over school on posters and that sort of thing but don't necessarily have a connection for their education in Mexico.

These participants teach in ways that help students think outside themselves and learn to look around them for other perspectives.

It's the kind of step outside of what you know to be and let something else in for a while just so you can make either a change or shift of perspective. Because I think that's how we grow as people and into intellectuals and as

individuals I think there's strength and variety so unless were open for variety to come in that's, your never going to grow stronger and that's kind of my focus. Some of my students noted, 'before you came I never really gave a second thought about culture and other people's perspectives and that sort of thing and I realize now that they are they do have their own self and their own world and their own reality and that is something that can be should be considered when I don't know when living or when being introduced to new people or concepts.'

This theme offers a view of how teachers strive to develop a consciousness in their students by integrating multiple perspectives. For many of the participants, this ability to teach from multiple viewpoints resulted from their own multicultural experiences.

*Theme 5: Demonstrates a positive regard for teaching to and being part of the diversity of their students' lives.* This theme show teachers' desire to know more about their students and participate positively in helping them reach their goals and actualize their potentials no matter what their race, class, or sex is. In this way, this theme describes pre-training attitudes that were favorable toward diversity and teaching from multicultural perspectives. Participants demonstrated a positive willingness to learn how to work to create multicultural educational environments. Participants articulated this theme through the expression of genuine joy in being part of their students' lives, influencing them, and being influenced by them.

I enjoy it, especially this year I enjoyed the kids and their personalities - I am totally blessed, I love my job. There are a lot wonderful things in education. One of them being the wonderful rewards that you feel when

you really see who they become. My whole thing is give them, build their confidence, and that's what its all about. Make them feel like they can do it, and they can. I work to give. I mean always positive feedback, because that's really a key, and I learned that way too late in my own life. So if I can help them see that, and I learned from them far more then they will ever get from me. The subject matter to me isn't important as just that feeling as like I say seeing yourself as a learner and feeling like you can do the job no matter what their background is.

Participants talked about having the empowerment of choosing what they teach and how they affect the future and their students' lives.

They figure out a way to do it so I guess it's renewing, it gives you faith, and some how at some point and some year something snaps. And they figure something out, a little niche. And you tend to think of them, lump them all together in this big sea of faces, if you sit down and actually stare into each face and say what will happen to you? And do you, to you, to you, you start to understand that long after you and I are both gone our society will still be going.

Furthermore, part of this positive regard is an understanding of the contextual situation in which students live and learn. One participant, who teaches English as a Second language, talked about the interaction of how students do in the classroom behaviorally and academically. Her understanding of this dynamic was an influential source of gaining and utilizing multicultural educational skills.

Kids will act up to cover not knowing how to do things, an inability to read or an inability to be able to write very well. They'll act out because they're not engaged with the curriculum. Because they don't know how to engage with it or haven't learned how to. Kids act out when they don't feel well. Things go wrong, you wake up in the morning, you don't feel well, and many times that's the thing when things go wrong.

Participants who had positive things to say about diversity also demonstrated that they were willing to put the effort into helping their diverse students achieve. This ability is part of what makes teachers effective in multicultural education because they help students link with the resources and opportunities needed to accomplish goals and move forward in their education.

*Theme 6: Understands the need for and demonstrates the skills that promoted multicultural and social awareness in students.* Not all of the teachers expressed a particular aptitude for carrying out multicultural education. Yet, they showed an underlying understanding that the skills are necessary. They spoke to the need to develop multicultural education and social awareness in their classrooms.

Introducing these issues (i.e., multicultural) in terms of allowing each student their particular voice and allowing that voice to be heard not only be myself but by all the other students so in a classroom that's identified by their differences. They come to accept those differences in terms of we introduce get to know you activities we introduce activities that basically serve to create a safe environment in which we can kind of talk about some of these hot topics. I had kids bring in thing that were meaningful to

them basically artifacts of what represented them. They shared that with the class and I did that as well. So I tried to introduce student voice by including their interests their culture and having that validated in the classroom keeping those artifacts in the classroom through out the semester...

Participants knew that they were not necessarily going to offer significant pivotal moments for their students. However, they realized that the teaching and content they offer the students could lay the foundation for awareness and more socially just behavior. This is reflected in the following statement,

We are planting seeds. We are not drilling forest. That's a profound statement, but it's really ultimately true because we are not going to change someone that doesn't wish to be changed, unless they want to be changed. And the likelihood is that things are going to happen over a period of time, they aren't going to happen over night. However, social justice, I think social justice within a classroom I think it started within a classroom but then it spreads within the family, within the community, globally from there. But I think social justice has to start with how you treat people. I think you can make an impact.

Some participants described the enormity of the social injustices that occur and the issues that are going on in the students' lives and try to find answers or decide whose role it is to "fix" these problems. In the end, the participants offered that they understand their role in it, and that the teaching of social justice within a multicultural society is difficult.

What can we as educators do? I think it's wrong that within the society we think the schools are going to fix it, because that's what we do. We think well ok; we will just do this and when they are in elementary school.

Unfortunately, it's a societal problem and it's not something the schools can fix. But, were in that role anyway, whether we like it or not. So, what can I as an educator do, to help that along, to make us all see that we are all in this together we are all working together. And no matter what area the society is into, if that area is doing well that can only help the entire, it's amazing, which seems simple when you say it, it makes sense but do we do that? I don't know I don't think I see it as much as I would like to.

This theme describes that some teachers had the understanding that their role of teaching goes beyond academic functions. These teachers work to promote social awareness and they equip their students with the tools and "plant seeds" to help them navigate the diversity and multicultural worlds they encounter.

*Theme 7: Expresses flexibility in teaching content, curriculum, knowledge, & skills.* The final theme that emerged to describe participants with effective skills and knowledge prior to the training was a demonstrated sense of flexibility. This flexibility manifested in their attitudes about their students, content, and curricular choices.

I love my job; it requires a lot of creativity. I realize all the time that I should have mentioned and didn't or should have explained a little better and didn't. But for me it's a great challenge, wonderfully exciting, I have a very loose curriculum, which is both a frustration and a joy because it

means I can teach a whole lot of things I have a lot of freedom and it's a frustration because have to design everything.

Some participants did not necessarily know how to teach from this perspective as much as they recognized that it is a good tool to have, and they expressed they would like to be able to be more adaptable in their teaching.

I like to relate to students first and foremost, relationships are huge to me and I like to relate to a variety of students, so I don't just want to relate to a mirror the right successful kid that is myself. So, if you understand your kids on their everyday level then it's easier to build your teaching to them.

I don't know.....I would like to work on is taking more risk I want to shove them off a little and give them a little more freedom to do things and have discussions. And if they don't have the correct answer they don't share and so a lot of our discussions there is no right or wrong answer it's sharing opinions and ideas that they struggle with because they don't, there is not a black and white, right or a wrong, and they tend to be more comfortable with that. I think that's something that I want to work with, just that risk taking.

This final theme for effective pre-existing knowledge and skills captures the abilities of teachers to be flexible in ways that leave room to incorporate multiple ways of knowing, learning, and teaching.

#### *Cluster Two: Themes of Ineffective Skills & Knowledge*

There are eight themes in this cluster of ineffective pre-knowledge and skills participants demonstrated prior to the FAIR training. These themes demonstrated both

insufficient knowledge and skills for multicultural education or some prejudicial or biased thought that negatively influenced the teacher's ability to apply a multicultural pedagogy in her/his classroom.

*Theme 1: Lacks or has limited preparation for participating in multicultural education.* This first theme speaks to the lack or limited training participants have received in multicultural education or their personal lack of awareness about social justice from their background.

My training was over twenty years ago. Back in the seventies, which in all honesty was at the prime time when social issues were prevalent but it certainly wasn't anything that I felt like I was trained in.

Others expressed a background that inadequately prepared them for teaching ME.

I wasn't brought up very socially conscious. I was brought up with a very limited perspective. I was also white middle class, so I didn't mingle with any other kind of, any other worlds or any other cultures. I stayed generally within the white middle class culture other than I was brought up, my folks are German immigrants so I was brought up in their whole German culture as well, but in terms of American culture it was white middle class the whole time.

In summary, this first theme revealed that limited preparation for teaching multicultural education is detrimental to their ability to incorporate social awareness and social justice into their teaching.

*Theme 2: Avoids intervening in or discounts occurrences of racism, sexism, classism, or social injustice.* The second theme of ineffective skills and knowledge

centers around participants' hesitancy or avoidance of dealing with social injustices. The inability to intervene occurred in several ways. Some participants spoke about not feeling comfortable or not having adequate "tools" or strategies for handling situations of injustice.

I am a very non-confrontational person, so if I heard someone say a racial or prejudiced remark, I'm embarrassed to say I might not confront them, because that's just really hard for me. I'd be uncomfortable confronting someone.

Some participants would reframe or minimize occurrences of social injustices. This revealed an avoidance to deal with social justices as well as possible unawareness.

The other day they were talking about how we're all white, or about white being better, but I don't remember exactly how it went. But, that was just one incident that came up. It wasn't a negative connotation, but I guess it could have been, I just remember them saying that we are all white... I can't remember, I don't think I intervened when they said that.

Not intervening on behalf of social justice and helping their students gain skills for dealing with their prejudicial behaviors is an ineffective strategy for in teaching multicultural education.

*Theme 3: Conveys stereotypes and generalizations of students' home lives.* I have nick-named this theme the "white-picket fence" misconception because it portrays a stereotype on the part of participants who believe that students' success and ability to do well is predicated on coming from homes that are stable, harmonious, and resourceful. Some of the participants talked about students' non-existing parents and how detrimental

this was to all aspects of their lives. When in actuality, what the participants describe were many parents who had second or third jobs or were experiencing trouble and could not be consistently home with their children; and yet wanted to be there. Additionally, this theme shows participants lack of multicultural knowledge by making large generalizations of students' lives.

Students need to participate successfully in an educational content that doesn't necessarily map to the context that they have at their homes. A lot of the times, their homes are so out of whack. Their parents are offensive or what have you, or there are no parents at or there is no time to study. Bringing character Education back into the schools because children are not learning at home, for the most part.

More specifically, this theme articulates participants' beliefs that if a student is from a single-parent family then their home life is inadequate in providing them with social wellness.

I think there is definitely that connection between their home life and their ability to function successfully in the school setting. ...the curriculum is completely different and to tell you the truth that type of student is different, is typically a student from a traditional kind of a normal upbringing where there's a mom and a dad and the mom and the dad are not divorced, they are together. Kind of the old style American family and the parents place a pretty high premium on education so they care a lot about how their students do. So that, you got a whole different demographic there

Additionally, the notion that two parents are better than one was expressed.

...if there were two parents around I think that would leave at least one of them maybe to keep track of him because if there is just one parent around it is hard to keep track of your job and the kid more as when you have two you have maybe somebody who can check in on him even if they are both working they can just fit it in.

Generalizing or negatively associating parental behavior with student outcomes demonstrated teachers' lack of multicultural knowledge. These teachers over simplify the many contextual issues that lead to parent-child interactions, which then result in both parental and child behavior (Bigner, 2007).

*Theme 4: Prejudiced or discriminatory views of students based on race, sex, class, or ability, which hinder educator's capability to teach multiculturally.* This theme points to the biases that teachers revealed prior to the training. These prejudices worked against educators' abilities to teach multicultural education.

I know that coming back to middle school I had a hard time accepting them as the human being that they are, end up being little twits. Please understand I don't mean that, that's what I believe that they are, but I feel some of my attitudes sometimes coming off from that perspective. They have chips on their shoulder when they walk in. They dare you to teach them. My reaction is, because I guess I am a parent too, and my reaction, my response is you aren't going to scare me. Because somebody has got to, somebody has got to just step up and say ok this is it when you are in my room this is the way it will be.

Moreover, educators' views expressed a belief about students not functioning well socially and emotionally.

I feel it's the teacher's job to teach kids how to behave in a school setting, how to be kind, how to treat one another. I don't think it is an innate skill. Kids are very self-centered by nature and people are. I think it is something that they learn; I don't think we can just assume that it is going to happen on its own.

Some participants were upfront about their biases with regard to who they feel comfortable teaching.

I did see a huge variety in our classroom, it's pretty interesting and appealing to me too, but that to me poses additional challenges. I think I am more adept to handling the higher level-achieving students than I would be at a mixed cultural bag.

Teachers expressed a range of stereotypes that were prejudiced against students' abilities and behaviors based on their races, class, and sex. Having an attitude that discriminates against students in this way is in opposition to effective and helpful knowledge and skills for teaching multicultural education.

*Theme 5: Prejudiced skills that privilege, oppress, or limit a teacher's potential to teach multiculturally – teaching to and for the majority.* The premise of this idea is that teachers teach to the dominant paradigm or believe that assimilation into one way of thinking is best for students. In doing so, they fail to recognize diversity.

What little understanding I have about teaching ethnic minorities and that sort of thing, it goes back to what I was saying in the last conversation.

They are not typically aware of the dominant class's paradigm. So, in order for them to succeed in that, and this is a theory, in order for them to succeed in that world, we have to start with the basics, in terms of language and literacy, and we have to present those basics in a very structured environment

This participant continued with the notion that the more similar the students' are to the teachers' way of being the easier it is to teach.

There are things outside of my experience and understanding and there are things outside of my students' experiences and understanding that will never be bridged, but the closer we can get to that sameness or understanding I think the easier learning takes place. Part of me would relish in the idea of having higher achieving, [advanced standing] kids where you can get into real in depth discussion and that kind of thing. I think that's just because I have sort of that higher-level academic background.

Teaching to the dominant paradigm or the privileged majority was a major part of this theme. Specifically, educators demonstrated a belief that their jobs were to teach students from diverse experiences about one experience. The experience of how you become successful and that is to learn the "white ways of doing things." This theme brought out the overt racism in some of the participants.

[talking about students using their own dialect] It's the same thing as any kid's dialect but it's a different tool or a different situation. So, what I try to do is kind of level the playing field with Standard English and not say

that Standard English is better than your urban language, but that it's basically the same thing, but it's used for different purposes. It's, Standard English is the language of money, it's the language of power, it's, because it's the language of white middle class Americans, and if you want to succeed within that particular context that's a tool that you are going to need know how to use. If I want to succeed within a more urban environment, then I need to, not urban environment that sounds silly, if I wanted to exceed in an urban, ghetto environment then I am going to ask the black student...

In so doing, teachers struggled with the discourse of knowing which way to teach – to the dominant paradigm or with multicultural inclusions. Many times participants would fall back on assimilation of the dominant culture's ideas or differentiating when and where it was appropriate to have a personal cultural expression.

Well one time where when you are in a group of, or a group of kids that are Hispanic and a majority of them are, speaking Spanish and there is a majority but is it really fair for them to continue to speak Spanish in front of a group that maybe are not Spanish. So sometimes, I can find that awkward but if you are in just a social setting or you are in a classroom setting, what was fair? What is fair? So in my health care when we were doing our physical fitness some of the girls were talking, were speaking in their Spanish language, but we were really were in a kind of a classroom setting. So is that was that really fair? I asked her not to speak in Spanish because I didn't think that was appropriate at the time. When I am in my

lunch group and in a social time, I think that's ok for them to speak Spanish. Therefore, I guess those are situations that I have been in that I am not totally comfortable on how I should handle it.

The dominant paradigm is idea of culture or the privileged view of the world that often shapes a lot of what is going in a certain society. Teachers who teach only for and to this paradigm are ignoring many of their students who do not come from this context or those students who do not subscribe to this context. This theme show how these teachers are ineffective in encouraging a socially justice teaching agenda.

*Theme 6: Reveals a lack of knowledge of own cultural heritage or experience and knowledge of how it relates to and interacts with the experiences of other ethnic and culture groups.* What many participants talked about is an idea of looking at other cultures but not integrating or changing structure.

I love to travel; I love to learn about other people. I like to think that I welcome that into my classroom and I bring in things.

Another participant shared that his perspective is such that he sees things a certain way because he is part of the dominant paradigm and therefore things are set out for him a way that is straightforward.

Although that's not to say that I wouldn't be interested in the challenge I just think that I am probably more, just because I am a white male, and have been in the higher educational thing for awhile I think that would be a little easier for me to handle.

This theme revealed teachers inability to link their own cultural context to what and how they teach. In doing so, educators underestimated how their own perspective influences what and how they teach.

*Theme 7: Positioned contextually within a school district or system in which teaching multiculturally is not a priority.* This theme emerged as contributing to ineffective skills and knowledge. If a participant was in a district or a school system that did not encourage the integration of social justice nor ME, educators appeared to lack resources to integrate on their own.

The district I work for will not allow me to teach in Spanish. We are not a bilingual district. That is not our philosophy. They don't believe that kids should be taught in any other language and I again think that is terribly sad because it makes kids smarter. I mean evidence; the research shows that after instruction in their native language first and then eventually transitioning on to English. They do, they are behind for a time, but then eventually they are stronger in both languages

This theme summarizes what some teachers' experienced as ineffective multicultural educational leadership within their schools. As a result, these teachers were less able to incorporate the goals of multicultural education into their own teaching prior to the FAIR training.

*Theme 8: Inflexibility in teaching content, curriculum, knowledge, & skills.* The final theme of the ineffective cluster portrays the idea that structure in the classroom was another way teachers demonstrated a prejudicial view of learning and lack of multicultural skills. This is strategy to maintain order again to bring everyone to the

center. More specifically, a participant encapsulated the idea with this statement, “what happens then [when you teach in a structured way] is that a homogeneous manner emerges.” This theme shows teachers’ inflexibility to opening their content and style to incorporate diversity ways of knowing and being.

So you are look for maintain boundaries. They need the boundaries. They have to have them. Periodically, re-norm - it will unravel again, but you just go back and say ok we are going to try it again. Then you just hope in the meantime that some growth takes place and development because it is junior high, and people call it the larval stage, because they are definitely...Something as simple as a seating chart can be powerful. If you do a bad-seating chart, it can just change the whole dynamic of...

A participant talked about the strategy of teaching in a structured manner as a means for providing these boundaries and keeping order.

its [referring to how she teachers] extremely structured, extremely structured, step one, step two, step three, a lot of them need that to learn how to follow a sequence, how to follow instructions, and they are more comfortable, they feel safer it think when they know these are the guidelines, and I am not going to stray outside of them and either is that kid, or kid because we are safer if we don’t. The down side for the teacher is you don’t get to show your personality when you teach a class like that. You don’t get to banter with them, because they can’t, they don’t have the self-control to run with it and then stop. The issues that become important

to me are number one, how could, how will my student relate to this content? How can they identify with it?

The final theme in the cluster of ineffective skills and knowledge points out that teachers who are overly structured or inflexible in their teaching have a harder time integrating multiple or diverse perspectives into their classroom.

#### Research Question 2 – Acquisition of Skills and Knowledge from Experience with the Training Prior to Training

After a daylong training in social justice and multicultural education that specifically looked at racism, sexism, and classism, participants offered evidence of changes to their thinking, perspectives, and skills for handling education in a diverse setting. This second research question looked at what knowledge and skills for effective teaching in a multinuclear society did participants gain, enhance, or deepen. I looked at this question in two parts: first, what was the evidence of acquired knowledge and skills; and second, what facilitated participants processes of acquisition. In this section, I describe the themes that emerged from the data to answer both portions of this question. Table 4 and Table 5 outline the themes for this question.

##### *Research Question 2, Part 1: What Knowledge and Skills were Gained or Enhanced?*

*I don't know what I don't know - this training was a way of opening myself up to new ideas as a way of connecting like I said, "To know what you don't know." – Colorado High School Teacher*

The themes that came emerged in response to the second group of research questions are structured in the following way. First, I portray two themes that answer the question - according to the knowledge and skills, they possessed prior to the training, what did educators gain or know more about after the training to be effective teachers in a

multicultural society? These themes are somewhat parallel to the themes from research question number one regarding effective skills and knowledge. However, in this case I have condensed any evidence of post-training ineffective knowledge and skills into the themes that answer research question 4 regarding what hinders participants from integrating multicultural education.

The following section describes two clusters of themes about the acquired skills and knowledge. Cluster one has four themes that depict the knowledge participants gained or enhanced because of the FAIR training. Cluster two has three themes of skills participants acquired or deepened because of their training. Table 4 summarizes the themes for both clusters.

Table 4  
 Themes: Answers to Research Question 2, Part 1

Cluster One – Themes of Gained or Enhanced Effective ME Knowledge	Cluster Two – Themes of Gained or Enhanced Effective ME Skills
<p>Theme 1:            Expressed an increased understanding of how knowledge is created and used in the classroom to privilege and /or oppress particular content and learners</p> <p>Theme 2:            Demonstrated a developing knowledge of differences among students and working to reduce one’s own prejudices toward more positive racial, gender, and class diversity attitudes</p> <p>Theme 3:            Gained a sense of one’s own culture/traditions/ perspective and how it interacts with curricular choices, interactions with students.</p> <p>Theme 4:            Gained an understanding of unity among diversity</p>	<p>Theme 1:            Encourages students’ processes toward and practices of prejudice reduction</p> <p>Theme 2:            Intervenes when prejudicial issues come up and reduces conflict</p> <p>Theme 3:            Making active changes to teaching in order to be multicultural educationally inclusive</p>

*Cluster One – Themes of Gained or Enhanced Effective ME Knowledge*

*Theme 1: Expressed an increased understanding of how knowledge is created and used in the classroom to privilege and /or oppress particular content and learners.* The first theme of gained or enhanced knowledge describes the participants understand of how knowledge is constructed to privilege or oppress certain perspectives. One participant described this development of knowledge in this way:

I love teaching, I think I’m a really good teacher, but it hit me that whoa, I’m doing some things that I am unaware of that might influence kids behaviors in ways that would limited or disadvantage their thinking. As

long as people are around its always going to be there whether people want to recognize it or not, but it is very interesting and it's important for people to talk about it. As far of my teaching goes, I would definitely tap into people's culture and try to bring out some of that honest cultural. So I went through it because its just is kind of another awareness piece in my mind now so when I read something in terms of literature I think how is this going to come across – who is going to be gaining or losing from this?

This theme demonstrates that teachers increased their knowledge about how information and content in their classrooms is constructed. More importantly, they showed awareness that not all knowledge and content is equal or is representative of multiple perspectives.

*Theme 2: Demonstrated a developing knowledge of differences among students and working to reduce one's own prejudices toward more positive racial, gender, and class diversity attitudes.* This theme describes understanding participants gained about differences among students and that prejudices arise because of these differences. In turn, the participants learned how to work on their own discriminatory practices. This teacher talked about how she gained awareness regarding how she might over-emphasize differences between girls and boys.

Well ...it keeps the level of awareness high. So that when I see these kids come in my room I think, I have to remember, I have to remember, I have to be more conscious. So, it really, it is kind of like this neon sign flashing in my room and I appreciate that. For instance, the gender issues, I think I've become aware that in some cases I'm passing out the pink sheets for

the girls and the blue for the boys. Things that I do that I wasn't aware of that helped kind of promote unfairness.

Additionally, another participant described how becoming familiar with students' context helped her teach more fairly and reduce her prejudices.

I really started to get to know all the kids and I was more aware of the issue, I think. I knew the problems that would come up between kids crosswise I started to know their families a little bit better, that kind of thing. I had a better understanding of the different backgrounds my kids are coming from.

Teachers also gained knowledge that generalizing her expectations about students is discriminating some students. She knew that she needed to change that.

One thing interesting is that some of the kids, who you ask, 'well, how was your break?' Will not respond well. And I've learned not to expect them to say it was great, not do one thing because for some kids it was horrible. They miss the structure of school.

A major point illustrated by this theme was teachers' knowledge of the subtle nature of prejudice and how they work to change that.

I think it has just made me more aware of my own prejudices and even throwing out simple things like saying 'trailer trash.' We will joke around about stuff like that, and I try not to anymore. I think teachers are pretty in tune to the racism that is more blatant that is more obvious that is so much more taboo than those subtle gender differences and how our roles really kind of limit kids or can limit kids if we are not careful....I really liked

that classism aspect because that is something that is in every classroom you are going to have and it is not going to be as blatant as ethnicity kids making racial remarks for me.

Finally, a point is made about the subtleness of classism and the profound impact learning about it has had on a teacher's acknowledge of her students' lives and how she make a difference in her teaching.

Just the recognizing classism and talking about that, I think that was something I was a little bit blind to and I think that's so prevalent, especially among sixth graders. I notice they talk about there's KO that "who's in, who's not" and it has a lot to do with money. So, I think having kids talk about that, understand that that's not a way to judge people, that that is another form of prejudice.

In summary, this theme explains how teachers gained knowledge and awareness about student differences. In doing so, many participants worked to decrease their discrimination of students and operate from a conscientious standpoint, which recognizes their students' racial, gender, and social differences.

*Theme 3: Gained a sense of one's own culture/traditions/ perspective and how it interacts with curricular choices, interactions with students.* Participants developed awareness that knowing about how their own culture and beliefs intersect with their teaching is a valuable part of teaching multicultural education. Moreover, this theme explains teachers gaining knowledge of their own multicultural experiences and how these inform their curriculum. A participant offers a glimpse of how this her multicultural experiences manifests in her life.

I have been reflecting about how moving to Fort Collins is a struggle for me because I lived in Denver, which was so much more racially diverse, and living in Fort Collins it has been hard for me. It is just very white, conservative town and [I] don't always fit in. Even though I am white, white upper middle class, raised in privilege and all that stuff I value the different experiences. I work with a bunch of white, upper middle class women who were raised in wealth, and I think when sometimes we are so privileged the way we are we are not aware of people who are necessarily. And even more then that not paying attention to how, how we can change our priorities so that, just to appreciate the differences. I guess I see that now.

Another teacher conceptualized her developing knowledge that being privileged has many rewards, and as a result, others often lose. She was growing aware of this and tried to figure out her role in making change.

I'm not saying, I'm not an anarchist, I just think though that real change happens from the ground. It's when people just say, "look we're not going to tolerate that. Look that's just not the way it's suppose to be." That's not easy for people to do because built in to the insidious injustices are rewards, there's a plethora of rewards. And while I'm not getting- reaping the rewards of someone comparable to a CEO, but I am reaping more rewards than, uh, someone of [other] status.

*Theme 4: Gained an understanding unity among diversity.* The notion of finding unity among diversity is central to knowing effective multicultural education (Banks

2005). This is the idea that not only is it essential to recognize differences and understand how there is often a hierarchy to these difference, it is also important to develop relationships across differences. As a result, people feel connected and there is a higher likelihood that they will get along and have a better learning environment (Banks). One participant gave an example of how in her classroom there is often dissent among the students. However, the topic of ethnicities and discussing identity in regard to race brought the students close – even though they were not necessarily have similar races.

Well, they did have discussions about what they're family's nationalities are. But more just because they are a very diverse group, a couple of the girls were saying they're half Japanese, and half Chinese, half black, and it got really quiet once they started talking about what nationality they were, normally they are really loud and it was just different for them to get all quiet, listening like that, I don't know if it means anything. Everyone was listening to their conversation! They are all in their own clicks usually, and only talk and listen to their own click, but when they started talking about their nationality all of a sudden everyone was listening and getting along.

The knowledge that unity among diversity is helpful in teaching multicultural education was also demonstrated in this comment from a high school teacher, "I think if you are teaching a population that is completely alike there might be perspectives or ways of doing things that would be different then if you were teaching a population that's very diverse. Luckily in my experience over at [names a high school] it was pretty diverse."

The expression of this theme came up in the context of wanting unity among students from different experiences because they get along better. As a result, the students are better able to learn. This teacher sees that the interconnectedness of unity and learning well in schools.

The fact of the matter is, and they know, and I tell them ... if there is someone that feels bad about being in here, and their feelings are hurt, they can't learn anymore. And that's where it kind of gets into my area. I can't be a policeman and I can't be a counselor, but I will tell you right now, if there is someone else in here, that is stopping someone else from learning, that's when I have to jump in. And if you are totally bummed about something and you are feeling that you don't have any friends, you aren't going to learn anything. You can't do that, so we all have to be responsible for that and making people feel welcomed no matter what.

In summary, this first cluster of four themes articulate teachers gaining knowledge of multicultural educational integration. The themes offer information about how teachers understand their own prejudices, their responsibility to create unity among diversity, and that knowing their own culture and traditions is an asset to their teaching.

#### *Cluster Two – Themes of Gained or Enhanced Effective Multicultural Education Skills*

The second cluster of themes that answer the first portion of research question one highlight three ways educators' skills for effectively teaching multicultural education were enhanced after attending the social justice training.

*Theme 1: Encourages students' processes toward and practices of prejudice reduction.* The first skill emerged as a theme about how teachers learned to encourage discussion and student development toward helping them reduce their own prejudices.

I wonder about it [students will ask,] “Well how come everyone can’t be the same?” I say that is a great question. A lot of people have tried to figure that out over a lot of years. I certainly don’t have the answer. But, the kids talked about and like I said it was pretty interesting, I was real proud of them because they just really see probably more than what I give them credit for. Although I knew that they probably had a lot of information. But, they were very sort of willing to talk about it. Without, being worried about it,

One teacher talked about how he helps normalize the difficult of having these conversations, emphasizing to students that it is okay to feel uncomfortable about it.

I just try to temper it with a little bit of respect and dignity for the discomfort, if I am feeling uncomfortable then I voice that with the class and say hey I am an adult but that doesn’t mean I don’t feel weird about these kinds of conversations because they are not always a part of my immediate dialogue or my immediate life but that doesn’t mean that we can’t talk about them in a mature and safe place so just bringing that discomfort to life.

In this way, participants expressed their growing comfort with having these “tough” conversations with their students. As a result they are more able to allow students to “work out” their thinking and feeling about diversity.

Well I think part of what happened was that I was giving them permission anyways to cross some boundaries that we hadn't really crossed before and we were approaching a topic that we really hadn't talked about yeah most of the time and I am very much aware now of anytime somebody would say something sexist or racist or anything I would just squash it, 'oh we don't talk like that' or 'that it is not appropriate'.

Another teacher described her ability to let students process social justices issues in this way,

I think some of [the students] still don't quite know what to do with [talking about social justice]. I guess but yeah, I just think well some of them have clearly kind of jumped on and decided they are going to help me broaden conversations. Then some of them just keep doing what they were saying and doing before. I don't know, well there has been a change there has been a change in just the way we talk about.

Teachers also demonstrated that they were able to be patient and comfortable letting their new ways of teaching "sink in" and not expecting students to change right away.

I think it's just planting seeds at this point. I expect a difference, I do even if you can't influence them on that day, and you can still set the wheels in motion, and just make them more conscious. That language comes up all the time.... Those little things add up, that's how you build attitude, in those little pieces.

Finally, participants showed how they help students reduce their prejudice by not “jumping on the students” and changing the paradigm for how they used to handle occurrences of students’ discriminatory behavior.

[The students] don’t ask themselves how they respond to other people. It’s as if they always think that a teacher’s on their case when anything occurs, and that’s not what’s happening...that’s not what I am doing. [I am just] trying to get them to see a different perspective. And they don’t comprehend that, they think that the teacher’s mad at them, or that the teacher’s against them and I know that’s not true. I think they just need to come to the realization that that I’m just trying to get [them] to grow emotionally and we are trying to help them understand these issues (referring to social justice).

This theme describes the skills of encouraging students to experiences the process of learning about social justice and how to reduce prejudice. A lot of the teacher demonstrated that this was a new skill and that they felt more comfortable to let the students explore ideas of social justices without feeling like the teachers had to intervene all of the time.

*Theme 2: Intervenes when prejudicial issues come up and reduces conflict.* This next theme illustrated an enhanced skills that participants demonstrated as having learned how to handle situations of intolerance. One teacher simply said,

It feels much more like I am dealing with it rather than like I am sweeping it under a rug. I just feel more comfortable. I know it’s a big topic and its,

but I just feel better about it, I don't feel like I, I just feel more comfortable.

This statement encapsulates what many teachers expressed about their growing understanding of social justice education and illustrates their enhanced skills in reducing conflict on when they observe social injustice. Another participant articulated her abilities this way,

I think I'm more likely to intervene now than I was before. I'm not sure if I was more willing to just ignore things and let them be, just under the table. I think it is important to talk about and teach social justice as well as just kindness and how you treat people and some of those values - I think it is very important for teachers to not only be aware of it, but also be on top of it. To be getting involved when there are issues between kids and helping them to make the right choices and understand how their actions and their words affect others. I think it is definitely something that we need to, if not be a part of curriculum at least be a part of a teacher's belief as their role.

Having the confidence to intervene can be difficult for some teachers. However, many of the participants found ways to intervene that worked with their evolving understanding of social justice and integrated that into their teaching.

we have pretty good discussions about the language you should use, just being aware of other people when you're out in society, and when they will start to say something I'll say wait a minute stop think about what you just said and they will back up and go "oh yeah I see, ok" but I really have

started to think that these habits they have got these habits that wow were are going to be chipping away at this quite a bit for quite awhile.

This theme is further exemplified by illustrating how the teachers respond to diversity issues. The following educator describes interrupting his lesson when a racist or sexist comment is made during the class.

I feel I can do this (intervene) alright when a kid makes a comment or a hit on someone it's a good opportunity to say back up think about what you just said. They don't realize what they say, that is what I mean by its such a habit because you think you have to stop, back up say that again "can you believe that came out of your mouth" and then they are probably thinking well yeah I can cause I say it all the time but maybe they don't get a reaction when they say it so now I can give them a different reaction that will hopefully help them in the future.

Skills for teaching multicultural education effectively often center on teachers abilities to handle prejudice and discriminatory occurrences well. This theme illustrates that participants of the FAIR training gained this skills.

*Theme 3: Making active changes to teaching in order to be multicultural educationally inclusive.* Several participants spoke about to the ways in which they were attempting to change their teaching. The following quote describes how one educator exhibits increasing comfort having discussions in class about issues of racism and how her style is changing.

I am much more comfortable encouraging conversation rather than preaching than I was before but it helps to do it the first time because it

was after that first activity that I did that I felt like I was preaching. Our population is changing at our school and it is just going to require better teaching on my part to reach all these different types of kids that we got coming in - More varied, a lot more English as a second language learners. Some poorer group of kids economically I would say. Again, I feel like in conversation, instead of me being preachy, I feel like it works better if there are little anecdotes in our conversation.

Other participants shared that they are actually changing some of their content and curriculum.

For December, it says celebrations around the world. I changed it even from that, a little bit because I have Jehovah's Witness students, Mexican Jehovah's Witnesses who don't celebrate and who aren't comfortable with using that word. I mean they know enough English; to know that celebrate is something they don't do.

In conclusion, three themes demonstrated the skill development of participants after attending the FAIR training. These skills focus on the teachers' abilities to facilitate discussions with their students about social justice and intervene when injustices occur. As well, some teachers are actively working to change their styles and curriculum for teaching more effective multicultural education.

*Research Question 2, Part 2: What Facilitated Acquisition of Enhanced Multicultural Educational Skills and Knowledge?*

*I thought that was part of the point. The only way you get change is when people begin to feel uncomfortable with what is going on within their surroundings.*  
– Colorado Middle School Teacher

In this section, four major themes describe what help produce the changes participants experienced to their developing ME knowledge and skills. These themes are outlined in Table 5 as ranging from various conscious awareness to feeling uncomfortable and being supported and collaborative with others.

Table 5  
Themes: Answers to Research Question 2, Part 2

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Themes - What facilitated Participants Gaining or Deepening ME Skills and Knowledge

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Theme 1:

Experience of *having awareness raised on one of three ways:*

- a. *Personal readiness: Demonstrating receptiveness to multicultural educational teaching and social justice awareness*
- b. *Affected by environmental awareness: Looking back at their classroom and seeing changes that need to take place – message they are sending that they don't want to send*
- c. *Concepts or Actions gained directly from Training and Interviews: Thinking about social justice in terms of affecting change through their teaching*

Theme 2:

Experiencing Discomfort: Pedagogy of Discomfort - having feelings of being uncomfortable

Theme 3:

Collaboration with and support from other educators and administration

Theme 4:

Interacting with students: learning from one another once awareness had begun to be raised that encourages such skill and knowledge development

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*Theme 1: Experience of having awareness raised in one of three ways.*

Participants attributed much of their development of multicultural education skills and knowledge to the experiences of having their awareness of social justice expanded and heightened. This occurred in three major ways. First, participants were poised to have their consciousness raised about multicultural education. The second way includes recognizing a need for social change towards greater justice in their environment. Finally, participants experienced the expanding of their awareness by specific things that happened at the training or because of being part of the interviews. In this second, I describe each of these experiences as a sub-theme of theme 1.

*Sub-theme – Personal readiness: Demonstrating receptiveness to multicultural educational teaching and social justice awareness.* Participants described themselves as ready to make changes, but not sure how or what these changes were before attending the conference. Some participants were looking for their conscious to be expanded.

I think it was wonderful it definitely I think opened my eyes and just made me more aware and just thinking about my own actions and how what I do can affect my students in the classroom and their attitudes and options and opportunities - I don't know what I don't know - this training was a way of opening myself up to new ideas as a way of connecting like I said, "To know what you don't know."

*Sub-theme – Affected by environmental awareness: Looking back at their classroom and seeing changes that need to take place – message they are sending that they don't want to send.* This second subtheme of raised awareness is about going back to their school and identifying opportunities for changes. At the training participants learned

how the physical environment or certain ways they teach send subtle discriminatory messages. Some teachers went back and had, “aha” moment regarding their own classrooms. Because of these experiences, their awareness of opportunities for changes was increased.

I think it is that shock value; it’s just like, “whoa!” For me it was just like, “oh, my gosh.” I just passed out pink and blue. I’m not that person, I’m not like that. I think when you see yourself or when you notice within yourself that you are doing [unjust or prejudiced things]; you don’t, I guess in a way you don’t perceive yourself, or you think, “Gosh, yeah I’m a fair teacher” and you catch yourself in things or being surprised by things you do or see that are not fair.

Another participant described the experience of having her awareness raised about the messages she was sending in her classroom.

For me it was sort of, bringing my awareness level up which is really good, thinking about some things that I haven’t necessarily thought about for a while, which I think is a good thing because there is so much out there. We get so wrapped up with what we are doing in our classrooms that we forget about some of those issues that are out there, which are really making a huge difference to the kids that we have. So for me that was really, that was really good to think about and also I came into my own room and kind of looked around and decided to just peak in a little bit in terms of any messages I was sending out there that I didn’t mean to be. Messages I didn’t mean to send.

*Sub-theme – Concepts or actions gained directly from training and interviews:*

*Thinking about social justice in terms of affecting change through their teaching.* This final sub-theme explains how specific occurrences at the training or within the conversation of the interviews facilitated their conscious raising and in turn their ME skills and knowledge. Here a teacher is talking about what how the conference raised her level of awareness.

Well, just having the opportunity to attend that conference and see what happened there was a big highlight because that's a topic that nobody really likes to talk about. So, just the awareness and I felt more comfortable after the conference coming back to my workplace. I guess I was a little more comfortable talking about it, maybe because there was such a discussion in the conference and having those breakout sessions and I mean that was the only opportunity I've ever been in my career to really attend a conference like this.

Another participant talked about how hard it is to have these discussions and the conference and interviews helping her with this.

It is hard talking about this [me] it just kind of makes you feel uncomfortable. But the best thing is that I went to that conference. I can use it as a reference point, but if I didn't go to it, and I had to talk to you about this, I don't think I could talk about it. It is hard to talk about it with you too, because I haven't really had to talk to anyone about this, which is good, because we should be talking about this.

Participants developed their knowledge and skills for teaching multicultural education in many ways. Participants expressed this theme in three ways. Some participants showed that they were poised to have their awareness raised. Others reflected that they noticed subtle messages they send in their teaching and classrooms. Still, others participants raised their awareness through the process of being involved with the interviews and the training.

*Theme 2: Experiencing discomfort: Pedagogy of discomfort - having feelings of being uncomfortable.* All of the participants discussed this notion of feeling uncomfortable and then experiencing a choice, a change, or a shift. Below are several comments that describe this feeling and the discomfoting experience of facilitating change. One educator stated, "I think that is where we grow that is areas of growth so part of me welcomes that on that discomfort." Another participant articulated it this way, "part of that uncomfort is welcomed because it's always I think we always there is some growing pains and what we do. But if we can kind of get out of that comfort zone and feel uncomfortable without I didn't know with out having it totally shut us down." The following comment demonstrates the transformative influence of discomfort.

You do have to allow yourself to be uncomfortable, and that's one of the things that we do all struggle with. Being uncomfortable is not one of those things that we try to put ourselves through. We try to avoid that because we know that it's not fun to be uncomfortable. It wasn't the most comfortable thing that I've even done in my life by any means, but I think it was something that had to happen in order for movement forward to occur. (Talking about having discussions about race & class)

Many participants felt uncomfortable about and unsure of their abilities to discuss or teach about multicultural issues and social justice. In particular, some of the teachers explained how the shift from leaving what is familiar to unfamiliar and the benefits of doing so. This instructor offers a description of this part of the theme,

I mean many times if you just attach yourself to your own particular beliefs or perspectives which is a comfortable safe environment and that's how you build yourself. So, if you hold too tight to that, then you can't really step outside of yourself and I think in order to understand someone else's perspective and make a connection you need to kind of step outside of yourself as much as you can. So it, and that's an uncomfortable insecure feeling that I think I have and many people have when you break away from what you know or what you hold dear to try to accept or let something else in. You are teetering you aren't really in your safe zone anymore so that hinders it. But, the excitement of possibility of when you do kind of step outside of that shell what, who you have created of yourself to sort of either accept or reject something new and then either build upon that shell or change it slightly or completely that draws me that excites me, that opportunity that possibility is there.

Finally, this theme described the other side of discomfort as resulting in change and change that is necessary in order to discuss challenging issues such as racism, sexism, and classism.

You don't want to hurt anybody's feelings, but I think I came to an understanding that you're really not hurting anybody's feelings if you

really want to have open line of communication about what's really going on. So, just like anything else, if you're not comfortable yourself with something than its hard to be able to deal with other people or to help other people if you are not comfortable with a certain issue.

This theme captured participants' processes of dealing with discomfort about social injustices. For many of the participants discomfort was an impetus to change or develop knowledge and skills for teaching more multicultural education more effectively.

*Theme 3: Collaboration with and support from other educators and administration.* This theme describes participants' experiences of collaborating with others to make change. The function of these partnerships was to provide support for participants to make the changes they wanted and to integrate the content for multicultural education. One participant shared some of the material she received at the training with a colleague because they have been working together to try to make changes.

I gave the training materials to a colleague and she is looking over [the activities of the training]. I will not probably talk to her until Friday to see where that is going. She has a really rambunctious group that is really struggling with racism and gender. But, I am glad she is doing with me – it's so hard to do it alone. It is not always an easy topic to talk about. But, that has kind of evolved.

Having shared experiences and learning with others seemed to help participants feel more comfortable. In addition, participants spoke about having others helped to validate their work in this area.

The other teachers are learning, and I'm just thinking that within the framework of [social justice training], yes there's structure and yes there's a people that's, who are responsible and are going to keep it coordinated and on track, and all of that kind of stuff but those people will learn, everyone learns, just by participating to have a topic like [multicultural education training] and be able to have that experience together. When we share [referring to struggles with diversity and teaching], we become more whole. I hope we continuously strive to do, and then just think of how attitudes change, where they come from. It's my own attitudes; I definitely wouldn't have thought I was unenlightened

Not feeling isolated was very important to participants in their development. One participant spoke about the relief of not feeling alone or as if, others do not support her.

I'm thinking that it's not only that I am going to have some renewed energy and in just the realization that I'm not alone or that I'm not out of my tree, or out of a tree or whatever that expression is. That other people there's just kind of a nice knowing that there's a community to be a part of. I feel more compelled - I just feel more called to do things.

This theme illustrates the benefit of collaborating with others. Participants were able to enhance their multicultural educational knowledge and skills by partnering with colleagues and administration.

*Theme 4: Interacting with students: learning from one another once awareness had begun to be raised that encourages such skill and knowledge development.*

Participants needed to try things out and experiment some with their students in order to

feel and incorporate change. The educators talked about learning from their students and interacting in a way that encouraged more growth and development on their part.

Just gender or whatever and it's been interesting because I've had boys choosing female roles and girls choosing male roles [in role-playing for literature], and it's been very free and open to do that. So, that's been interesting that they don't sort of care. It's totally influenced my awareness. It's totally made me realize when I say things when I do things especially when someone responds well that seems racist, and it doesn't hurt as much when they say that seems racist or if they call me racist. I can tell you in my school in [names school], I have kids that said I was racist. I am think, where does that come from, why are you saying that to me? Why are you saying that I am racist? Please help me to understand. They go I am just joshing you. Then, I say, 'don't do that to me. I do not want to be racist, so if someone thinks that I am I want to change something so that I am not.'

Sometimes students helped the participants stay on track with integrating social justice.

We talk a lot about gender things and kids will call me on things. They will say, 'Well, how come you have all the girls and boys separated?' and I am like 'guys I am trying to make teams so they are even. They say, 'that's not fair', and I say 'oh boy!' So it is funny so they are definitely more in tune to how boys are treated how girls are treated they definitely are reminding me.

Another teacher discussed the influence her students had on her ability to think more broadly and incorporate multiple perspectives in the classroom.

As far as learning about issues on my own, I still feel like I have some room to grow as far as race issues. One thing I did notice today was that we were coloring books and in the books there was a frog and a fish and a foot and a finger and every single one of my kids used the brown marker for their feet and fingers.

These four themes illustrate how participants developed their skills and knowledge for teaching multicultural education. The processes of raising awareness and dealing with discomfort forced teachers to look at their classrooms and teaching differently. Additionally, collaborating with colleagues and interacting with students helped teachers hone their skills and broaden their social justices knowledge.

### Research Question 3 – How Changes Translated into Practices of Meeting the Goals of Multicultural Education and Manifested into Multicultural Curriculum Reform

This third research question asks how participants' changes and development align with the meeting the goals of multicultural education and manifest in their curriculum and teaching. This question is broken in to two parts: a) The meeting of multicultural educational goals, and b) How teachers actually reformed their curriculum to reflect these goals. To answer these questions, I relied on Banks' Five specific goals for ME and the continuum he describes of curriculum development to inform the themes (2005). Table 6 and Table 7 depict the themes that answer both questions.

#### *Research Question 3, Part 1 – Meeting the Goals of Multicultural Education*

There are many goals of multicultural education as discussed in chapter 2. This section describes the findings of how participants of the FAIR training met the Banks' goals of multicultural education (2005). Specifically, there were five goals that Banks outlines that lead to effective teaching of multicultural education. Some of the participants in this student demonstrated that they were working toward meeting these goals. Table 6 summarizes the five themes of how participants are meeting the goals of ME.

Table 6  
Themes: Answers to Research Question 3, Part 1

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Themes – Meeting the Goals of Multicultural Education

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Theme 1:

Content Integration: Incorporating diverse content into curriculum and teaching style

Theme 2:

Building and empowering social justice within schools: Working to shape a socially conscious climate in school and classrooms that encourage students to social action and thinking about social justice in their work

Theme 3:

Equity Pedagogy: Teaching in ways that honor equity among learners, learning styles, and contexts of students

Theme 4:

Knowledge Construction: Intentionally critiquing discriminatory content and building a curriculum that offers several ways of “knowing” subjects

Theme 5:

Prejudice Reduction: Meeting the goals of decreasing discrimination in schools and education and students' learning

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*Theme 1: Content Integration: Incorporating diverse content into curriculum and teaching style.* This theme emerged as a way that teachers showed their knowledge and

skills by bringing in various materials into their teaching. One teacher talked about how she reconstructed her classroom library with a new sense of incorporating diversity.

I realized after actually a workshop I took that my classroom library is more reflective of the girl's interests than the boy's interests. So I allowed them to do the book picks. I am getting magazines more non-fiction it's just kind of an eye-opener for me. I want to make sure my library has diversity.

When teaching from a multicultural perspective, teachers must include diverse content. Participants met this goal by becoming more aware of what they are teaching and working to include more varied material into their curricula.

*Theme 2: Building and empowering social justice within schools: Working to shape a socially conscious climate in school and classrooms that encourage students to social action and thinking about social justice in their work.* Part of being an effective multicultural educator is participating in changing school culture toward embracing diversity. One teacher does this by talking with her colleagues and getting them involved in making change.

My level awareness is heightened. I shared it with one of my colleagues that I work with she was, she was interested too. She thought she could, would look at things in kind of a different light. Now, I gained some language and some ways of communicating my discomfort when I hear that stuff. Used to be, I ignored it and just blew it off. Now, I'm actually saying things and not really feeling weird or embarrassed if I embarrass someone also for saying something. Or, for calling someone on it because

I just think, a greater good is being done through whatever  
embarrassments we may feel.

Teachers chose to bring up issues for the good of their school and students. In this way, they sought to build and empower social justice within school culture. Additionally, instructors talked about wanting to work to change the atmosphere of their school.

I want to be able to recognize and turn that off. And one of the reasons that, we do positive behavior support here in our school, but in all honestly it's not as infused as it needs to be. And I want to look at that possibility of how I can help to do that. I want to help to implement change. I see a school here that is struggling with very low-test scores; I see a school that is struggling here with much disrespect for student to themselves and to staff members. There isn't a day that goes by that someone doesn't F off me.

Participants illustrated that they wanted to be part of a school culture that encouraged social justice and the empowering of varied perspectives. They did this by actively engaging students to think about others and adopt positive regard for diverse cultures and ways of being.

*Theme 3: Equity Pedagogy: Teaching in ways that honor equity among learners, learning styles, and contexts of students.* This theme was about participants finding ways to meeting the diverse needs of their students. In this description, a teacher is talking about using multiple media in order to engage and accommodate his students' diverse ways of learning.

I have learned to break apart some of those images that are inside [the literature I teach]. We aren't just reading plays we were watching video we were listening to CD because it's a tough sell number one, and the kids don't have the attention span that maybe you and I had when we were in high school. I am more aware of stuff. I'm a little more I'm a little more confident about giving the kids a little more room to be part of the classroom.

In this way, participants showed their understanding of needing to be open and fair to the "other paradigms" of learning in the room.

*Theme 4: Knowledge Construction: Intentional critique of discriminatory content and building a curriculum that offers several ways of "knowing" subjects.* This theme speaks to the goals of knowing that knowledge used and spoke comes from certain discourses. Moreover, it addresses awareness that certain discourses are privileged over others. Thus, supporting students in their awareness of this privilege and introducing them to multiple ways to look at content was important. This participant describes teaching a lesson about literature and how we consider the ways, we interpret what we read.

So my point was the things we see every day or the things we don't see everyday so what we see isn't always the whole picture and they bought right into that and then at the end of the unit we introduced the envelope introduced the concepts of recognize, resist and replace and then tied those three R's in with those three areas of study.

In addition, instructors showed this theme by offering the students opportunities to discuss social justice and not turning off the flow of perspectives from their room.

When kids are talking about racism, I feel more confident in giving them the venue to talk about it. There are opportunities for the kids to discuss things back and forth, and I knew before but there was no way in conscious that I could say oh no that's not racist, I don't know, plus that would have been rude. So just waiting it out to see what kind of light falls on it and to let the kids interact a little bit and put some light on it.

In this way, participants allow multiple ways of knowledge construction and content to be part of their teaching.

*Theme 5: Prejudice reduction: Meeting the goals of decreasing discrimination in schools and education and students' learning.* The final theme in this section demonstrates teachers actively working to limit and eliminate discriminatory material and ways of being in their schools and teaching. Participants talked about things they are working on to reduce prejudice. Here a teacher is talking about dealing with the sexism inherent in the valentine cards given by her students.

I have two kids who still have their valentines here. Sorting through and really looking at what's a girl's valentine, and what's a boy valentine. What does the boys look like? Versus what does the one from the boy look like to you?; what does the one from the girls look like to you? Who gave it? Sort them different ways. Like who gave them this little boy one? Because I bet [the valentine's], have huge gender, that's a huge activity that you could do around.

Another teacher portrayed the meeting of prejudice reduction by developing a lesson about the ways women and men were depicted in a book her class was reading and helping his students dissect what is going on with regard to biases.

In the book - where all the men have public lives and the women have cereal lives and that is a stereotypical image of women so if I were to teach something like that...I could teach it from the perspective of what are some of the biases what are some of the stereotypes inherent in this particular Shakespearean play and the fact that we have to read this play or every tenth grader has to read this play in school districts nation wide what messages what are we sending out to those students by reading this play...I was glad I was able introduce those concepts and they just work so well I don't ...they just went really well.

In summary, the five themes of meeting the goals of multicultural education demonstrated how teachers translated their new or deepened knowledge and skills for integrating social justice by working to create greater social awareness, limiting prejudice, and teaching student from multiple perspectives.

#### *Research Question 3, Part 2- Manifestation of Curriculum Reform*

The second part of research question three asks in what ways did teachers reform or change their curriculum to accommodate their enhanced multicultural education knowledge learned skills. Three themes describe curriculum changes, and are summarized in Table 7. The themes are from Banks' notions of curriculum reform. In this study, only three of Banks' curriculum reforms were present (2003). Teachers offered evidence of celebratory practices to transformative practices. However, there was no

evidence of teachers changing their curriculum to help students become more social activism and empowering them to make outside of school changes. In this section, I describe the three themes and highlight the interview data that supported them.

Table 7

Themes: Answers to Research Question 3, Part 2

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Themes – Manifesting Changes into Curricular Reform

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Theme 1:

Ethnic contributions reform – intentions are to celebrate cultures, holidays, and people

Theme 2:

Additive reform – intentions are to include and integrate diverse cultural content, concepts, themes, and perspectives into an already established curriculum without changing its structure

Theme 3:

Transformative reform – intentions are to change not only a curriculum but the structure of teaching and learning in order to encourage students’ cultures and diverse perspectives, ways of knowing and being

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*Theme 1: Ethnic contributions reform – intentions are to celebrate cultures, holidays, and people.* The first theme in this section describes curriculum changes that included introducing students to a celebration of other cultures or traditions. In this way, teachers are highlighting holidays, heroes, or specific accomplishment of diverse cultures. However, the teachers are not changing their structure or adding anything in to their teaching to assist student in interpreting social justice. Here one participant describes how she takes pictures of her students so they can see the different cultures in the room.

I have a lot of my kids’ pictures already, and I’m going to be prepared this year. At back to school night, I’ll have my digital camera and take pictures of the ones that I don’t have. Just so that there is more of a sense of

belonging to that face of ESL that I don't want to exclude other people, but I was even thinking about putting a world map with each child's picture and an arrow.

This example shows the participants are aware that students should know their classmates' cultures. Therefore, this teacher is celebrating the diversity in the room. However, she is not drawing attention to social action or social justice – she is simply celebrating differences.

*Theme 2: Additive reform – intentions are to include and integrate diverse cultural content, concepts, themes, and perspectives into an already established curriculum without changing its structure.* This type of curriculum change is about bringing in socially diverse content and adding different perspectives to an already established lesson or curriculum. One teacher describes this additive reform in this way:

Well there might be some potential to teach social justice issues and that sort of thing. However, I see that curriculum though as pretty well set in terms of what text I'll be teaching the students and that sort of thing. So, anything related to social justice would have to be just I guess not forced, but would have to be within the framework, which has already been established for me.

In the following quote, the participant is addressing the convenience of having a curriculum created to integrate into their classroom. However, the reality for many teachers is that they do not have the time or resources to create their own structure or curriculum.

I guess just a helpful thing was to have somebody figure out a way for us to create awareness in a classroom. I mean you gave us structured activities that we could actually bring into the classroom and use. We're not going to take the time to do that on our own. So having someone else do that is what makes it work and that [the social justice curriculum of FAIR] is a good filler to be honest with you. For example, like if you had 15 minutes left and the bells going to ring, it's just easy to take out that story, a piece of paper, draw the grid on the board and write down the character list on the left, and so they knew when the characters came up in the story.

Another participants described her strategy for curriculum reform by bring up things when she can.

I do a few things to my kids just in passing. We were reading a story and we noticed some things, some boy was playing with a doll, and one of the boys said, "Ha-ha he shouldn't do that." One of the girls said, "Well my brother plays with dolls and its ok." And I said, "Yeah it's ok, why shouldn't he be able to play with any toy he wants to play with.

Another way this theme of curriculum reform is demonstrated is by teachers incorporating diversity issues only if it is relevant to a particular content or subject – then they will bring up social justice or add discussion points.

We talked a lot about prejudice when we do our holocaust unit. I think we did a good job of talking about religions, races, differences. But, I think

incorporating those into my curriculum and being more aware of how I treat the kids and set things up.

This theme illustrates how participants reformed their curriculum by adding diverse perspectives and including socially just elements without making drastic changes to the structure. In this way, teachers were offering their students different ways to understand content as well as opportunities to learn about multicultural experiences.

*Theme 3: Transformative reform – intentions are to change not only a curriculum but also the structure of teaching and learning in order to encourage students' cultures and diverse perspectives, ways of knowing and being.* The last way that teachers demonstrated curriculum reform was to alter the structure of their teaching to be intentional about meeting all of the goals of multicultural education. One participant described how she changed her curriculum to honor many students' experiences in her room – not just the dominant paradigm.

I changed it even from that, a little bit because I have Jehovah's Witness students, Mexican Jehovah's Witnesses who don't celebrate and who aren't comfortable with using that word. I mean they know enough English; to know that celebrate is something they don't do. [They say], 'we don't celebrate, we don't use that word, and we don't celebrate holidays.' So changing it to tradition was something that was easier for everybody to talk about because I didn't want to isolate those students simply because they couldn't share a celebration. They are like, well we don't have any celebrations, but they do have traditions as far as even as simple as well your mom knows how to make tamales that a food that she

learned, that probably she learned to make from her mom and I don't know how to make tamales.

Another participant explained the extent that she made changes – including learning how to speak other languages that she encounters in there teaching.

I am going to think about everything that's said in the classroom, and everything we read, if I think there's a slight in it somewhere, I have to bring that up and point it out, because I don't know if somebody's sitting there thinking, geez did she notice that? I don't know, I honestly think I was more aware than I was giving myself credit for, because I think about that when I read literature now. I try to pronounce things properly, if it's a language, I don't know, especially the Spanish words, because we do have Hispanic kids here and just to honor them I want to be sure I'm saying everything right. Or Chinese...I'm taking a class, by the way, on teaching East Asia, so I'm learning how to pronounce some of the Chinese words, because I have a lot of Chinese students too in some of my core knowledge classes.

In conclusion – teachers applied their enhancement of skills and knowledge by meeting the goals of multicultural education as well as making changes to their teaching. Some teachers simply added a celebratory view of cultures while others incorporate content that is more diverse and ways of knowing into their curriculum. There were shifts among the participants toward a more inclusive and socially just curriculum.

Research Question 4 –Hindrances to Enhanced Knowledge and Skills of Development,  
Curriculum Reform, and Meeting the Goals of Multicultural Education

*I don't think we talk enough about social justices in society. I think there is this sort of cultural advertising from Martin Luther King activities. And are we living the dream? And, I keep thinking about that and I don't know. I really, I really wonder sometimes.*

*– Colorado School Teacher*

Even though many of the participants expressed an enhanced set of skills and knowledge for multicultural education, several participants did not manifest them into their teaching. The final question of this research project sought to find out – why not? More specifically, I wanted to know what keeps educators from incorporating any knowledge or skills they enhanced or gained from the FAIR training. Seven themes emerged from the data to answer this question (see Table 8).

Table 8  
Themes: Answers to Research Question 4

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Themes – Hindrances to Developing or Enhancing ME Knowledge and Skills

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Theme 1:

Demonstrates knowledge and personal beliefs that continue to be prejudicial and privilege certain knowledge

Theme 2:

Teaches to and for the dominant paradigm (white middle-class culture) – notion that if you are going to succeed you must know this culture

Theme 3:

Fears upsetting people or moving out of their comfort zone

Theme 4:

Experiences pressures to teach content and not explore alternatives to traditional content teaching

Theme 5:

Faces political and legislative issues that focus on academics over character education (i.e., No Child Left Behind Initiatives such as specific standardized testing required by districts)

Theme 6:

Experiences limitations set by administration or schools or colleagues that reduce opportunity for multicultural education

Theme 7:

Faces resistance from students or perceptions that students are resistant

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*Theme 1: Demonstrates knowledge and personal beliefs that continue to be prejudicial and privilege certain knowledge.* This theme is best illustrated with the following cliché- “they are talking the talk, but not walking the walk.” In this way, educators continue to struggle with biases that are racist, sexist, classist, and privilege certain knowledge over others. One example of this is a participant’s hindrance of not

knowing how to proceed because there is not a dominant notion of social justices and therefore not much can be done.

Until individuals come together with sort of a common language of how to speak about social justice, I think it's just a well-intended action that may not generate as much success as it could otherwise if people were all on the same page.

Some participants conceptualized themselves as having a hard time relating to other people's experiences and how this impeding their teaching. In addition, this particular teacher has a conceptualization of teaching multicultural education as a moralizing platform. Hence, her personal beliefs about the appropriateness of discussion social justice impeded her teaching of it.

I think that is tough too because they are not mine they are not my traditions - it is hard to talk about stuff that you don't have a connection to. I felt a little bit tight sometimes and that is kind of one of the things I said I felt a little bit like I was trying like I felt a little preachy at times. It was uncomfortable and trying to figure out how I was going to get the message, I wanted to get across with out feeling like I was still being the Victorian teacher.

One of the ways that participants continued to struggle with integrating social justice and multicultural educational goals was not recognizing that they still had prejudices that got in the way. This theme illustrates how remaining discriminatory beliefs and ways of teaching hindered participant's development of skills and knowledge to teach effective multicultural education.

*Theme 2: Teaches to and for the dominant paradigm (white middle-class culture)*

– *notion that if you are going to succeed you must know this culture.* This theme was brought up previously as something that certain participants did that kept them from understanding the complexity and dynamics of teaching multicultural education. Some teachers would express their knowledge of multicultural and diversity, but continue to reveal ways that they teach for assimilation of the dominant culture and paradigm.

Yeah, when we talk about language, a lot of that stuff is based on social skills. A lot of these kids grow up in a social environment that isn't what the White-Anglo environment is. So, in order for those kids, theoretically speaking, in order for those kids to succeed they need those tools to operate within that social environment of the power structure. So, if part of my job is to have kids succeed then, the argument would follow that part of my job is to help him or her with social skills that help them succeed out there.

Other participants continued with the discourse that the educational system is in place to provide students with information to thrive in society. More specifically, the belief was that students who identify with ethnic minorities need this information more than ever.

So a lot of the progressive educational theories and in school is of not letting the kids be free to do what they want to do and its progressive movement but it's a movement that doesn't quite fit with struggling ethnic minorities because what they don't get at home, what the dominant culture tends to get at home. By that, I mean some of the more hidden codes and value systems of how we set up our language and our educational system.

Long story short, for me to teach these kids, I need to be very structured with them and to start from the beginning. I am a little bit; I am trying now to get away from talking about it strictly academically and trying to apply it more even socially with them.

Finally, a teacher gave the example of how others in her school are not supportive of cultural expressions others than the dominant paradigm.

I hear teachers when two of my students went to Mexico for an extended time, and they were going to miss two weeks of school and teachers just thought that was terrible. They thought it was such a bad thing to miss all that class and I mean what I feel is that yeah they are missing class but they value their families so much that they are going to take all this time off. And so I just think there is always more than one ply to it and I just don't think we are open to that.

Some participants continued with the belief that there is one way of knowing – the dominant culture, which is typically informed by white-middle class citizens.

Furthermore, these teachers believe that if students from diverse background wanted to succeed they needed learn the dominant culture's values. Because they discount difference and teach assimilation these teachers are not able to teach effective multicultural education.

*Theme 3: Fears upsetting people or moving out of their comfort zone.* Out of all of the themes in this section, the fear of upsetting people, doing something different, or drawing attention to social issues that could anger people was the largest deterrent to teaching effective multicultural education. Many participants offered reason such as,

I just don't want to get other people angry, or hurt their feelings, I just don't want to upset people, and make them uncomfortable.

This fear was especially true for the newer teachers, even when the rhetoric of schools was encouraging of diversity education.

Well, I'm always nervous about doing the right thing and I don't even really have a curriculum set. But, I think definitely, when your new you don't want to piss anybody off. So, I think if you're doing an activity about class and trying to raise people's awareness about class but you're scared that somebody's going to walk by and say, "What the heck are you doing? We don't teach those issues here because, who are you?"

Another underlying meaning of this theme was illustrated in the resistance to encourage social action or bring up too much in class because of fears embedded in a history of retaliation against people who do such things. This teacher is talking specifically about associations she makes with how social activism was handled during the Civil Rights Movements and the source of her fears.

People get really angry and I associate that with when I grew up in the 60's and went to high school and that was about the time that Martin Luther King was assassinated, and I remember after that and black people were attacking white people. I'm Asian, so they didn't see us, but the white kids were afraid to go to school, and I remember the black kids would stay on one side at school, and the white kids on the other. Nobody wants to be called a racist, even though subconsciously they may be, I think most people don't want to be except the extremists.

One teacher – who did offer a lot information about how she had gained skills and knowledge for multicultural education qualified her work as not wanting to be associated with feminism – again an expression of not wanting to be related with notion of what could be considered negative activism.

I have really enjoyed [FAIR & Social justice integration] and I really want to continue to use it. My awareness level is up there. I just plug it in there when I can. I have to be careful not to over do on the feminism kind thing.

The idea of being out the box or going into uncharted teaching territory also was a reason some participants struggled with implementing multicultural education.

What hinders [implementation] is just the unwillingness to step outside that safety zone step outside of who you know yourself to be, but what helps it if you can then that allows you to be a litter more open to change and maybe not change but at least it allows you to consider other options or things.

While some participants fully embarrassed the social justice training of FAIR, others took bits and pieces of it. This latter group excluded discussions or integrations of specific topics.

Gay issues even came around and that was pretty careful. I was nervous just because, kids are like oh mom, what did you do in school today?

Talked about gay people, which I didn't talk about it anyway that I would, would have been uncomfortable for them to go home and say that.

Moving out of one's comfort zone or being afraid of making waves was a significant barrier to teaching effect multicultural education. This theme demonstrates the

power of social pressures teachers feel and how they sometimes choose to take the road of least resistance.

*Theme 4: Experiences pressures to teach content and not explore alternatives to traditional content teaching.* This theme articulates participants' hesitation to integrate multicultural education into their teaching because of the focus administration puts teaching content or subjects. In particular, one teacher talked about how she has to make choices that often leave out integration of social justice.

What came first? I would like to both, but I think as new teacher, relatively speaking, my establishing of social justice stuff would probably be as a support to my content. And not in and of itself. Unless, something came up that was so alarming that I needed to address something. So, that's my take on that.

In this way, some participants felt that the emphasis in their schools was on teachers ability to teacher their subject matter and all else was secondary.

*Theme 5: Faces political and legislative issues that focus on academics over character education (i.e., No Child Left Behind Initiatives such as specific standardized testing required by districts).* A contextual factor of many participants' current teaching is the atmosphere of legislative initiatives that mandate certain academic measures of achievement to determine quality of schools. In this way, schools are judged and offered resources based on how they score on these mandated standardized tests. Participants felt the conflict of "adding anything non-academic" to the curriculum as well as not having time to change or bring anything into their test-preparing plans.

I haven't done that one yet and mostly because I have been testing this month. I think it goes back to what I talked about earlier in terms of pressures that the administrators are feeling and from the legislation from the communities in regards to scoring well on tests and looking good in the public eye. We don't see to be about what is good education anymore it is about how we score on the test.

Another educator discussed the context of the of testing going on in Colorado

[referring to whether or not she will incorporate the lesson of the FAIR training] it would also depend on the principal and the vice principal, would approve it or would support it...I don't know. I know the time factor, and right now, and for our school CSAP (standardized Colorado exam) is coming up. Because unfortunately you cannot afford to do those things that take fifty minutes. You just can't give that much time. So, the types of things that you can do that the activity is five minutes, the debriefing is five minutes, and your introduction is five minutes, those kinds of things are the best. You can do that and still teach what your lesson is for the day. If you can get it between fifteen and twenty minutes. But the hour long stuff then you are losing CSAP preparation time.

This theme illustrates that preparation for standardized tests, which are legislated by districts to determine school quality, often took precedent over integrating any new or "non-academic" material into curricula.

*Theme 6: Experiences limitations set by administration or schools or colleagues that reduce opportunity for multicultural education.* Another theme of that revealed a hindrance to participants integration of multicultural education was described as pressure

or limitations that principals or school districts place on teachers. One participant gave the example of how she conceptualizes as an outcome of talking to her principal about having more time to integrate character education in her classroom and collaborating with other teachers.

That might be a good way to get that stuff [ME/social justice] in without getting on any of administrations nerves, they want you teaching content. [My colleagues] are not going to anything that is not directed by our administrator. We all know who is going to win in that battle, the person who has the power. The principal has that power. My bosses have stated that my primary thing is academic skills because that's the population I'm dealing with.

Another participant explained that her school district's struggles to deal with racial inclusion.

We are having a huge issue in [names town], I don't know if you heard about it but we are opening a new middle school, there are huge problems about where they are going to set the boundary line. Yeah, and what it comes down to really, and nobody will say it but it really comes down to is that segregation and integration. Seriously, those two words are never used, because then you would have the federal government coming in but really in a nutshell that's kind of what it is. And it saddens me that that's an issue.

One participant gave an example of how a celebratory curriculum for Black History month was taken out of their curriculum because the administration did not feel like their student body could relate.

Well, I think that just the multiculturalism here where we live is tough too because it is basically you are white or Hispanic. We used to have black history month on our February curriculum for ESL and they (she is referring to the school administration) scratched it. We took it off because it was like not applicable. They said the kids didn't have any frame for understanding what that was. Well yeah we can teach sort of bicultural Mexicans and English speakers but the kids see a dominate culture and they see themselves and they don't see anybody else and so anybody else lives in a different country. We scratched I mean for good or for bad it was scratched it off the curriculum.

Another way this theme was demonstrated was not feeling like one's own multicultural educational views were supported among colleagues in their school. A participant explained how she feels isolated and judged at her school. She struggled with not having someone to talk to about curricular ideas.

I just wrestle with it (knowing how to integrate ME and not getting support). Get frustrated about it and don't say anything to anybody. Since I don't feel like I should say hey maybe we should talk about something besides just Christmas. I don't ever stand up to anybody. I don't know I get frustrated and then I forget about it. Because I don't know. Like in the teachers lounge, I have really been trying to choose when it is appropriate

for me to speak up and say something but then sometimes it is really not worth it. I am pretty young and everybody knows that I am the liberal one.

This theme describes how administrations goals are not always in align with teachers and for that matter those of multicultural education. When this is the case, teachers feel pressure to follow their leadership and not integrate social justice issues or focus too much of their energies outside of their content areas.

*Theme 7: Faces resistance from students or perceptions that students are resistant.* The final theme that emerged as a hindrance to integrating or enhancement of multicultural education was due to participants' perceptions of resistance and encounters of negative reactions from students. As a result, some participants decided gave up on trying to teach multiculturally. This was displayed in many ways. One teacher talked about how negatively students respond to her interventions on helping them not be discriminatory.

[I] just confront them with it and say do you realize what you just said and then I mean I don't know what else you....you just make them aware of what there are saying and doing and understand that they maybe need to apologize. Boy, I'll tell you this is a rough. These kids are so, I don't know, sassy? They are all trying to be MTV kids, and they try to be cool.

So whether or not they just give you looks or if its just I don't know trying to say what I want to hear, our work's cut out for us I'll tell you it really is.

Another teacher described her reasons for not doing some of the FAIR activities with her students. She makes a point that the students will not be able to grasp the concepts because of their maturity levels.

I honestly won't be able to do it with this eight grade class, I know that just sounds awful, they just won't take it serious, but my 9<sup>th</sup> grade class probably will. I'll be able to have a discussion with them about it. They like to observe things like that. And probably with some of my other 8<sup>th</sup> grade classes I'll be able to, but the maturity levels are just not quite there.

This final theme of barriers to integrating multicultural education demonstrates that not students are ready nor willing to learn about perspectives other than their own. Resistance from students was a significant obstacle for teachers, who were attempting to enhance their skills of multicultural education.

#### Summary of Findings

There were four areas of major findings from this study. The first area offered information about several skills and areas of multicultural education knowledge that were acquired or enhanced by the participants. These skills and knowledge centered on ways to think about and incorporate diverse and multicultural experiences and content. Second, participants credited four major experiences to facilitating their acquiring and deepening of skills and knowledge to teach effective multicultural education. These experiences are having their awareness raised and broadened, dealing with discomfort of how to handle social injustices, partnering with colleagues, and interacting with students.

The third area of results indicates that participants learned how to meet the goals of multicultural education and reform their teaching to meet these goals. Specifically, participants learned how to incorporate diverse content into curriculum and teaching style. They participated in creating and empowering social justice within schools and working to teach in ways that honor equity among learners. Teachers also gained

knowledge of how subject content can be discriminatory and that there is a need to offer several ways of “knowing” subjects. Finally, teachers learned skills that meet the goals of reducing prejudices by decreasing discrimination in schools and education and students’ learning.

Teachers also showed ways that they learned how to change their curricula in order to meet these goals. Some teachers began to include multicultural celebrations into their content. Others added specific lessons and examples from multicultural perspectives that enriched their curriculum. Still others taught their student specifically about social issues and worked to equip the students with ways to participate in social justice

The fourth major finding of this study was information about what keeps teachers from integration multicultural educational goals and making changes to their curriculum to integrate social justice. These obstacles ranged from person prejudice and fears to outside pressures and administrative leadership that was not supportive to multicultural education.

## CHAPTER V: IMPLICATION OF RESEARCH FINDINGS

*I mean we're always students, we are always learning, but when we talk about social justice, many times it falls on jaded ears. And, I'm wondering, I'm just curious for my own sake, how this won't become jaded to those academic type conversations reserved for the academic circle? As a student or as a researcher or as you're in this doing it day in and day out, how does it evolve into something still worthwhile. Do you know what I mean? So, that's what I'm curious about.*

– Colorado High School Teacher

The purpose of this research was to expand the understanding of educators' development toward teaching more effectively in a multicultural society. Specifically, the study sought to gain insight into how educators broaden their knowledge and enhance skills to teach multicultural education. The findings of this study are understood through the lens of Banks' (2003) model of characteristics of effective multicultural teaching. This model suggests that there is necessary knowledge and skills that educators must possess in order successfully carry out multicultural education in a way that will meet the goals of diversity education.

The results of this study offer explanations of and implications for training educators to increase their efficacy of multicultural education. These findings are significant and relevant for several contexts of multicultural education training and supporting teachers to address the needs of a growing diverse population. In this chapter, I discuss the findings as they relate to four primary areas of multicultural education. First, I discuss the knowledge and skills participants gained through the FAIR training. In doing so, I outline the areas in which teachers developed characteristics to teach multicultural education as well as the areas of ineffective pre-existing knowledge that did

not change. Second, I summarize the processes by which teachers enhanced knowledge and skills for teaching multicultural education. In this section, I show how teachers in this study worked to meet the goals of multicultural education. And in doing so the teachers create curricular changes that offer students skills and knowledge to engage in the diversity of their communities, enhance their multicultural sophistication and work to increase social justice. Third, I offer implications for teacher educational programs. I suggest how both in-service and pre-service teacher-training programs can enhance and support teachers' abilities to engage effectively in multicultural education. Lastly, findings can provide insight to teachers, school districts, and administrators to overcome the barriers that impede the integration of multicultural education. A significant finding of this study relates to several factors that hinder teachers' abilities to teach multicultural education. In the final two sections of this chapter, I address ways to enhance the FAIR training program to help teachers become more effective multicultural educators- including recommendations for continuing research in the area of training teachers to integrate multicultural education into their educational settings.

#### Discussion and Implications of Findings

In order to appreciate the full impact of the findings, it is important to recognize the limitations of this study and the contextual applicability of the findings. This study can provide exploratory insight into the processes of how teachers can enhance their abilities to teach multiculturally and what factors are important for these processes. The generalizability of the findings is limited due to the qualitative nature of studying the personal processes of only thirteen teachers. Additionally, the method of how these participants become involved in the study, limits the generalizability. First, the

participants of this research self selected on two levels. The participants choose to attend training on integrating social justice into their teaching. Therefore, the participants were interested and motivated to acquire skills and knowledge about social justice education. Also unique to this sample is an even deeper level of commitment. The participants in this study volunteered to be part of the interviews over an 8-12 month period. Thus, the extent to which these participants were poised to integrate changes and take time to explore their personal pathways toward more effective multicultural teaching was high. Not all teachers have time to engage in such a process, nor do some have the support or interest in learning about social justice. Therefore, the results of this study have implications on how we support teachers to make time and find their interest.

The second context of limitations is concerning my overlapping roles as trainer, interviewer, researcher, and interpreter. I am a stakeholder across all relevant contexts of this study. It is essential to be transparent about these roles, as it has shaped the lens used for my analysis (Hollins & Guzman, 2005). Over the past six years, I have developed FAIR, written and received grants, and worked to evolve the trainings into meaningful and influential experiences. Second, I developed relationships with the thirteen participants over the course of our discussion. They shared with me their struggles and accomplishments in dealing with very sensitive matters. I hold their trust as well as their positive regard to do well with what they said. Finally, I have the goals of completing my research and interpreting the data from perspectives that are limited by my own experiences, reading of the literature, and the understanding I have for my participants' experiences.

These roles are not necessarily in conflict. However, it has been important from the beginning of this project for me to remain transparent to my participants, in my research findings, and to myself. I acknowledge that I am one person trying to accomplish many goals, and that I may have had shortsightedness because my multiple roles in this project. Still, engaging in all of these roles meant that I had intimate knowledge of the many processes of how a multicultural educational training is created, how it is received and integrated, and its outcomes, and I can offer implications from the experiences that are informed by theory and other empirical work. In this way, I discuss the findings in a manner in which potentially many educators and trainings can relate.

Moreover, as the researcher in qualitative inquiry, I am the main instrument by which information is obtained, assessed, and discussed (Boyatzis, 1998). Therefore, my vantage point and beliefs on this subject limit my choices of what information gets through my lenses. Likewise, the content and inquiry of this research is influenced by the contextual and theoretical frameworks that align with my thinking and ways of being, thereby shaping my lenses. Additionally, any shortcomings that I may have in understanding the participants' experiences, language, or identities may have restricted the scope of the study. Consequently, my own viewpoints, understanding of language and discourses, and assumptions of identities also affect my interpretation of the data. While I made effort to avoid limiting myself as a researcher by being conscientious in my practices as well as using sound qualitative method and interpretative techniques (e.g., triangulation, participant feedback, thematic analysis, etc.), there is always a residue of unfiltered information (Patton, 1990).

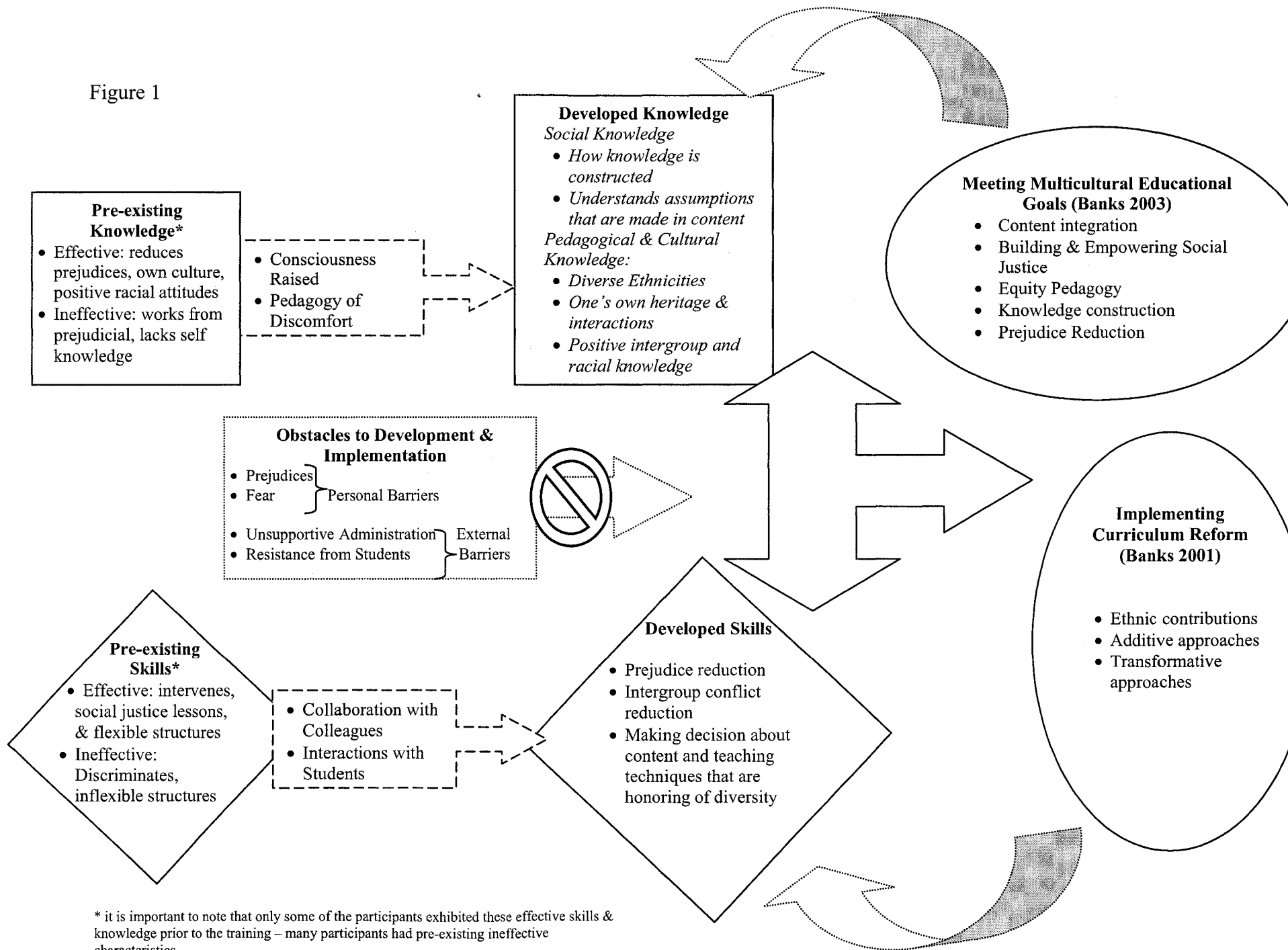
Despite these limitations, the results of this study are rich and meaningful, providing valuable insights into the development of multicultural educators and the benefits and struggles associated with this development.

*Acquisition of Knowledge and Skills for Effective Multicultural Education*

Participants in this study experienced a broadening of their multicultural knowledge as well as a deepening of their skills. The findings indicate that participants gained knowledge and skills in all four areas of Banks' (2003, 2006) model of characteristics for effective multicultural teaching (see Appendix B). The most profound development was the enhancement of multicultural educational skills. In the context of participants' pre-existing knowledge and skills, I summarize the development of effective multicultural education characteristics, relating the findings to Banks' model.

Additionally, I discuss the processes that facilitated participants' attainment and enhancement of these educational tools. Figure 1 is an overall picture of participants' development, how they made changes to their teaching, as well as the hindrances participants experienced in their development as multicultural educators.

Figure 1



### *Knowledge Acquired and Enhanced to Teach Multiculturally*

The findings indicate that most participants had some pre-existing knowledge in areas of effective multicultural teaching. This pre-existing knowledge falls into the Banks' (2003) categories of social science knowledge and pedagogical knowledge. This means that teachers had a sense about how they influenced students through encouragement of certain discourses and cultures. hooks (1994b) asserts that this type of knowledge is helpful in knowing where to start to make changes among school communities.

Additionally, teachers possessed knowledge that assisted them in having positive regard for their students' diversity (Banks, 2001). Moreover, some teachers had pedagogical knowledge concerning flexibility and were open to the influence of their students' diversity. However, the level of pre-existing knowledge supports previous findings that many in-service teachers function with only an intellectual grasp of multiculturalism (Korn & Bursztyn, 2002). This means that while most teachers are well intended, without specific multicultural education training many of them will only touch the surface of reducing prejudices and equipping their students with the tools necessary to navigate a diverse society (Banks, 2001).

The findings point to a few reasons why teachers struggle to use effectively their knowledge prior to the training. The profound negative effect of prejudice and misconceptions of students can interrupt good intentions for multicultural education (Gay, 2003). This was reinforced by the educators in this study. Their ineffective knowledge was due to a lack of diversity awareness and prejudicial views of intergroup racial identities as well limited views on their own cultural heritage. Significant

prejudices about races, sexes, and abilities based on access to resources keeps teachers from effectively actually their positive social and pedagogical knowledge (Banks, 2001).

In the context of both the effective and ineffective knowledge teachers had prior to the FAIR training, most of the participants were able to enhance and develop their multicultural educational knowledge in four areas. These include increases in: a) social science knowledge; b) enhanced pedagogical knowledge; and c) cultural identifications; and d) attitudes and understanding of racial groups.

The way knowledge is constructed and used to inform specific perspectives is important for teachers to understand (Banks, 2001; Nieto, 2004; Sleeter & Bernal, 2004). Teachers gained this knowledge by having their own practices reflected back to them through consciousness raising process and collaboration with others. Moreover, gaining pedagogical knowledge had a large impact on how teachers later described their skills acquisition. These findings signify what scholars theorize about the synchronicity between good multicultural knowledge and the ability to implement skills.

Teachers in this study also demonstrated a deepening of their own cultural identities. In doing so, they were able to reflect on how their own perspectives influence and shape how and what they teach. Banks' (2004) argues that this is a key component of being an effective multicultural education. Many pre-service and in-service teachers are not taught how to understand the influence of their own cultures and traditions on their teaching. This is especially true of teachers from European descents who often conceptualize their culture as aligning with the dominant culture (hooks, 1994a; Shor & Pari, 1999). These teachers struggled to recognize that they did have a distinct culture and that being "normal American" was not a sufficient cultural identity because it privileges

their views over those of people from ethnic minorities (Ropers-Huilman, 1999; Sattler, 1997).

The study found that in order for teachers to make great strides in implementing curriculum changes they had to work on and develop positive intergroup and racial attitudes. Many of the participants had ineffective techniques for handling racism and sexism prior to the training because they held prejudicial ideas. After the training, the results indicate that participants were better able to deal with their own prejudices. The reduction of prejudice was evident in their acquisition of affirming ideas about people of other races and identities.

#### *Skills Acquired and Enhanced to Teach Multiculturally*

The bridge between knowing something about multicultural education and actualizing in the knowledge into applicable teaching strategies and curriculum reform is not easy to cross. The findings of this study are consistent with previous research in the area of multicultural education practices that emphasize a disconnect between what teachers know they should do and what they actually do (Banks, 2001; Gay, 1995). Many of the participants in this study came to the interviews with basic intervention skills. Namely, they were able to recognize when an injustice occurred and occasionally call attention to it. Nevertheless, these teachers did not have the tools to create an empowering social justice environment nor did they know how to help their student replace prejudices.

The skills participants learned from the FAIR training offered them access to some of these tools for change. In particular, the educator learned how to consider their instructional choices in both broader and diverse contexts of their students. Banks (2003,

2006) that teachers must gain an ability to make instructional decisions that integrate more content diversity as well as the ability to accommodate academic achievement of all students. It was evident in several teachers' stories that they enhanced skills because of their FAIR experiences.

Teachers also developed skills in handling conflict and intervening on the behalf of racial and sexual prejudices. Teachers learned techniques and simple ways of interceding in order to create a space in their classrooms for students to explore their prejudices. While this was uncomfortable for many students and in fact students' resistance to these interventions was strong, teachers noted that they had gained the skill. These findings indicate that teachers were working on overcoming their hesitancy and were gaining confidence in their abilities to work for social justice. In many ways, there was indication of improved prejudice reduction.

#### *Ideas about Why Pre-existing Knowledge and Skills that did not Change*

I hypothesized that teachers, who encounter consciousness-raising activities and given time and tools for self-reflection through experiential multicultural training, would gain skills and knowledge to teach more effectively. This was not the case for all participants. As prior discussion indicates, all participants developed some area of knowledge and skills that will help them be better teachers in a multicultural environment. However, some teachers continued to struggle with prejudices and understanding how their own cultural perspectives relate to and inform what and how they teach.

There were several reasons for the lack of change or the limited changing the time of the interviews. First, the journey of true change does take time (Palmer, 1998). For many of the participants in this study, their experience with FAIR was the beginning of

their development into effective multicultural educators. Perhaps their paradigm shift had not happened during the time we were in conversation.

Another reason pre-existing knowledge and skill did not change was because teachers believed that their role was to teach students how to succeed in the dominant culture of the United States, no matter what their ethnic and cultural identities were. This idea is consistent with notions of encouraging assimilation over diversity integration (Sleeter & Bernal, 2004). In this way, teachers believed that students of minority status need to learn the skills and ways of being of the majority. Instead, multicultural education says that the ways of being of the majority need to shift to accept and integrate the ways of the minority. Teachers were not comfortable with this idea. This is a complex system to change.

#### Implications for Teacher Training Programs: Helping Teachers Overcome Personal Barriers and Meet Goals of Multicultural Education

Most training programs offer only one or two courses in multiculturalism (Hollins & Guzman, 2005; Ladson-Billings, 1995; Zeichner & Hoeft, 1996). Rarely, is this enough to offer time to process and acquire the knowledge and effective skills to teach multiculturally. The findings of this study have three main implications for training both pre-service and in-service teachers how to participate effectively in multicultural education. First, teacher-training programs need to address the personal barriers people face when encountering multiculturalism and integrating diverse perspectives and techniques into their teaching. Second, training programs would do well to articulate and foster skills in teachers to understand and meet the specific goals of multicultural education. Clearly, the participants in this study had not been exposed to these goals.

When they were exposed, several of the teachers manifested their development skills and knowledge into working towards meeting the goals. Finally, teacher-training programs can learn from this study by integrating lessons about how to develop curricula that reach Banks' highest level of teaching for multiculturalism and social justice.

Teacher-training programs should offer educators support and tools in addressing the inevitable fears, discomfit, and other personal barriers that accompany learning about multicultural education (Sleeter & Bernal, 2004). The implications of this study illustrate that teachers need support in their discomfort as well as avenues of collaboration. In this way teachers will not feel isolated and perhaps gain boldness in actualizing their knowledge about social justice.

Moreover, teacher-training programs can support the personal growth of educators by teaching them about personal biases, how their own cultural heritage interacts and shapes what they teach. In doing this teachers may feel empowered to make helpful and social just choices for their student and curriculum (Banks, 2001).

A significant piece to helping teachers with their personal barriers is introducing them to the concept of the Pedagogy of discomfort (Bolen, 1999). Teachers would have an opportunity to engage in reflection on how their beliefs, traditions, and values are challenged by integrating a curriculum that is different. In doing so, training programs could support teachers in feeling the overwhelming emotions that emerge as they encounter issues of diversity, teaching in ways that are different than how they were taught, and acquiring knowledge about how to being more socially just.

A second area of implications for training programs is in offering clear standards and skills to meet Banks' (2003) for multicultural education. The findings in this study

indicate that many teachers understood the goals and were aware of the need for them. However, they did not know how to fit them into their existing curriculum. Teacher education programs could equip teachers with then necessary knowledge and skills by hosing them how to integrating diverse content into there subject matter. They could also have classes and reflection on how knowledge is constructed or privileged, and how certain ways of knowing are never introduced into classrooms with the consequence of oppression. Moreover, teaching programs should allow teachers to study different cultures. Specifically, the cultures of students that might be in their classrooms. As a result, teachers would learn how teach in ways facilitate the academic achievement of students from diverse racial, cultural, and social class groups. This is Banks' notion of *equity pedagogy* (McGee, Banks & Banks, 1995).

Finally, teacher-training programs can learn from this study by integrating lessons about how to develop curricula that reach Banks' (2001) highest level of teaching for multiculturalism and social justice. This is the idea that teachers can be working for social justice at the same time as teaching their content. Several of the teachers in this study understood curriculum reform to the level of offering their students glimpse of diverse cultures or ways of knowing without understanding who to influence social in ways to make it more just.

As a dominant socializing institution, education has a powerful influence on what people learn about their worlds. Therefore, if teachers were knowledgeable and skilled in integrating content, social action, and helping students take responsibility for social justice, perhaps student would be better prepared to participate in their citizenship for democracy (Sleeter & Bernal, 2004).

Implications for School Reform: Understanding and Overcoming Barriers to  
Multicultural Education Integration

*I think it stems from a lot of these underlying issues where kids are being bullied taunted picked on and teacher look the other way. Yet, teachers need to be aware. And maybe if we are aware of these gender things some of the classism and racism interactions and the importance of learning to be fair and kind and interacting appropriately, I think that that is maybe a good strategy to use make it important to administrators. This is why they need it look at what is going on in our society today that is harmful and here is a way of dealing with it and understanding kids and having teachers understand how to get at some of the root of these problems.*

*– Colorado Elementary School Teacher*

Many teachers enhanced their pre-existing knowledge and skills and learned how to manifest them into multicultural educational curriculum changes by engaging in reflective processes, having their awareness raised and having the support and encouragement of colleagues. However, some participants did not make changes or fully acquire new characteristics for effective teaching. This was due in part to personal barriers- such as fears and persistent prejudices. However, there were significant barriers to multicultural integration that were external to the teachers. These external obstacles were in the form of unsupportive administration or colleagues, and resistance from students. hooks (1994a, 1994b) describes these obstacles as ruminating in schools and forcing teachers to be who they are not, forcing teachers to conform and keep the “peace.” In many ways, that is what some of the teachers in this study ended up doing. They did not step forward or feel bold to integrate curricular changes. Even though in many cases, teachers felt like the rhetoric of their schools were pro-diversity. At the same time, they felt pressured to focus on content, preparing their students for standardized testing, and maintain the status quo.

In this way, the findings indicate that teachers can integrate at the levels of celebrating diversity or offering students artifacts to consider multicultural experiences, which are only at the first two levels of Banks' (2003) curriculum reform. The fear of upsetting people or moving away from a "safe zone" prohibited teachers from experimenting with transformative teaching or encouraging their students to social action (Banks).

Additionally, teachers felt that their students were uncomfortable talking about diversity or how people are treated differently based on their identities. Students were unreceptive to these lessons imparted due to what was being asked of them – they were being asked to change. The resistance to changing one's social attitudes and behaviors is a common reaction to initial encounters with diversity education (Palmer, 1993; Nieto, 1999).

These two student-driven forces were powerful deterrents to teachers wanting to make curricular changes. hooks (1994a, 1994b) warns against this force. She articulates how this force keeps teachers quiet and, at times, invisible. This is consistent with the finding of the present study in that some of the teachers actually were not able to intervene when racism or classism was evident in their classroom because they feared interrupting their students. The teachers did not feel comfortable to facilitate a discussion of social justice in their classroom.

These findings shine a light on what theorists say can happen in schools (Banks, 2001; Gay, 1995). The notion of 'double-speak' – or the idea of a mismatch between multicultural practice and theory (Gay). So that schools' rhetoric is about embracing diversity, but in practice, legislation and school funding emphasizes academic

achievement. Therefore, the energy and foci of the schools is on preparing students for scholarly endeavors, not for being citizens of a diverse democracy. Unfortunately, legislators and administrators fail to recognize the link between social skills and academic skills.

Moreover, the current discourse suggests that academic preparation is all that schools need to do to prepare their students for a successful future (Cushner, McClland, & Safford, 2003). In this way, teachers and administrators are concentrating on supplying skills and knowledge to students for good jobs without skills and knowledge to navigate the diverse work environments in which they will inevitable be placed (Banks, 2004), this research shines a light on a significant problem feel pressures from all around them to

#### *Suggestions for School Reform*

The question these results beg is what if these teachers were in learning community that embraced social awareness equivalently as it does academic achievement? In turn, a community that not only spoke about the benefits of diversity, but actually manifested curricula that empowered and created a school cultural that enforced social justice. The findings of this study are consistent with Banks' (2001) call for more empowering school climate. The implications are that Administrators must learn how to encourage character education along with and as part of academic goals. Moreover, teachers need a strong foundation of the developmental needs of their students in order to know how to integrate and teach social justice appropriately (Krafchick, 2006).

Finally, schools can show their boldness for creating schools that work toward social awareness and justice by integrating school and district-wide initiatives to meet the

goals of multicultural education. Additionally these initiatives should strive to have transformative and social action and decision making at the core of their lessons for students and teachers. Finally, all schools can require and support teachers in becoming multicultural educators. In doing so, schools would create a culture of literate diversity that weaves throughout content, social interactions, and eventually influencing communities to be socially just (Banks, 2001).

#### Developing FAIR as a Multicultural Educational Program

*Well one of the things the kids say is, 'that's not fair.' And, it's true, life is not fair. But that doesn't mean we can't constantly be striving and struggling towards trying to make it a fair place.*

– Colorado Middle School Teacher

The FAIR program has evolved over the past six years to be a successful training tool in helping educators become aware of prejudices and learning how to replace stereotypes with a more diverse understanding of social context (Zimmerman, Aberle, & Krafchick, 2006). The current study provides insight into how the FAIR training aligns with the goals of multicultural education. In addition, the findings of this research show that the FAIR training can be enhanced to offer more in-depth understanding of how content is chosen, teaching strategies are used, to privilege or oppress students' learning and achievement.

Specifically, this study signifies that the current FAIR training program meets three of Banks' goals for effective multicultural education (Banks, 2003). The program offered adequate lessons and tools for recognizing and reducing prejudices. In this way, teachers were able to learn the subtleties of racism, sexism, and classism that exist in many social contexts. The training was also able to provide skills and information about how knowledge and the biased ways we construct what we know. In this way, FAIR

offered teachers a way to think about how they conceptualize the world and what knowledge they favor over others. Finally, FAIR gave teachers skills and knowledge for empowering and creating social justice within schools. Many of the teachers were able to go back to their schools and encourage other teachers to participate in empowering a more socially thoughtful environment. The FAIR program empowers participants to do this by understanding how they influence one another in a social context. More important, FAIR taught teachers that they have choices within social settings at any given time to empower or oppress and many of the teachers reported feeling empowered.

While many of the participants demonstrated acquisition and development of content integration and equity pedagogy, the FAIR curriculum was not as strong in providing teachers with adequate tools to meet these goals. Therefore, findings indicate that we can enhance the FAIR training in two ways. First, the program needs to offer teachers more training about how to choose content and teaching strategies that align with Banks' (2003) highest level of social justice curriculum reform, the social action and decision-making approach. In the current study, none of the teachers were practicing at this level. This means that FAIR can incorporate lessons to equip teachers to choose content and techniques that would assist them in integration curriculum reform at the highest social justice level.

The study also illustrated that the FAIR curriculum needs to develop ways to train educators how to provide equity pedagogy. In other words, the program should incorporate lesson about how students learn from diverse perspectives and abilities. In this way, the FAIR training program will incorporate and meet all of the goals of effective multicultural education.

## Recommendations for Continued Research

After completing this project and reflecting on my roles as trainer, interviewer, researcher, and interpreter, I have five recommendations for continued research in the area of helping teachers develop their multicultural educational skills and knowledge.

First, more needs to be understood about the connection between what teachers know and how they know what they know and then how it translates into their classrooms. There is little empirical data on this topic. Yet, many theorists and philosophers suggest that ways of being and knowing are intricately linked. From the current study, it was clear that when teachers had prejudices, they taught prejudices. Therefore, if we want to learn effective ways to interrupt prejudicial ways of knowing, research how these processes of knowledge construction and ways of teacher work together is important. Prejudice reduction is a critical component of teacher training.

The next area of continued research is to focus on how the intersection of identities (i.e., race, gender, class, abilities, etc.) plays out in teaching and learning. For instance, based on the results of this study, the subtle nature of class intersects with prejudices about race and gender in a way that serves to create a hierarchy of prejudices. These subtleties may go unnoticed in many classrooms. However, they have powerful effects on who has access to resources and who does not. Future research should focus on these intersections and help teachers decipher more clearly their prejudices.

Another needed area of research that is important to explore is finding ways to understand multicultural education from diverse viewpoints. This means that we need to identify how people from all different backgrounds, races, economic status, and genders consider the ideas of multiculturalism and social justice. For example, understanding how

recent immigrants from Latin America conceptualize these issues is critical to the furthering of multicultural education. One teacher in this study talked about how her students who recently moved to the United States from Mexico did not comprehend many of the messages from the FAIR activities. Her students did not have a cultural reference for terms such as sexism or classism. Yet, she was perplexed because many of the students were victims of such prejudices. This is a continuation of oppression – the fact people in privileged positions often define what is social justice and multiculturalism (hooks, 1994b). Therefore, future research should explore how people from various perspectives experience and teach these issues. In this way, teachers can learn how to better influence all of their students.

The fourth area of research that is important to furthering multicultural education is studying the long-term effects of students and teacher who understand and work to meet multicultural educational goals in the context of a rigorous academic environment. The purpose of this research agenda is to help discern the best partnership between social and character educational programs with schools' academic goals. As discussed in the previous section, administrators and school policies are often influenced by academic achievement to the detriment of helping students gain skills to live well in a diverse society, contributing and participating in diversity. Therefore, if we want to continue to argue for the importance of integrating social justice and multiculturalism into education, we need to give schools evidence of the benefits of such integration.

The final research recommendation is to look at how teachers can best cope with their discomfort and move successfully to a place of change that includes advancement of their curricula toward Banks' (2003) highest level of social action and decision-making.

The current study clearly indicated that this is a difficult level for teacher to get to. So how can educational training programs foster support for the Pedagogy of Discomfort (Bolen, 1999). I suspect that researching in this area to find answers to help with discomfort, we would have a lot more teachers *and* student better able to tolerate and accept differences and perhaps be bold in their willingness to teach and learn about for social justice.

### Conclusion

Diversity of race, gender, and class is all around us. Learning how to recognize and appreciate how unity and diversity together work for the betterment of society is a goal of multicultural education and should be the goal of all teachers and teacher-training programs. This research sought to explore how teachers gain characteristics to teach effectively in a multicultural society. It is clear that teachers need specific multicultural educational training in addition to their content and student development training. Within multicultural education training, teachers need experiences that raise their awareness about social injustices, diverse cultural identities, and how their own culture and perspectives intersect with everything they do. Within these experiences, teachers should have support and opportunities to collaborate with colleagues through their discomfoting processes that accompany aligning with new ideas and leaving old ones behind.

As the diversity in our country continues to grow – the need for competent and sensitive multiculturally educated teachers increases. These teachers need to be flexible, who know their students' diverse needs, and have several tools in their belts from which to choose in order to assist students in achieving both academically and socially. This study demonstrated that learning to think and teach multiculturally is not easy. Yet, it is a

process that has great rewards for our abilities to accept, tolerate, and embrace differences, so that we can find our commonalities without losing our identities.

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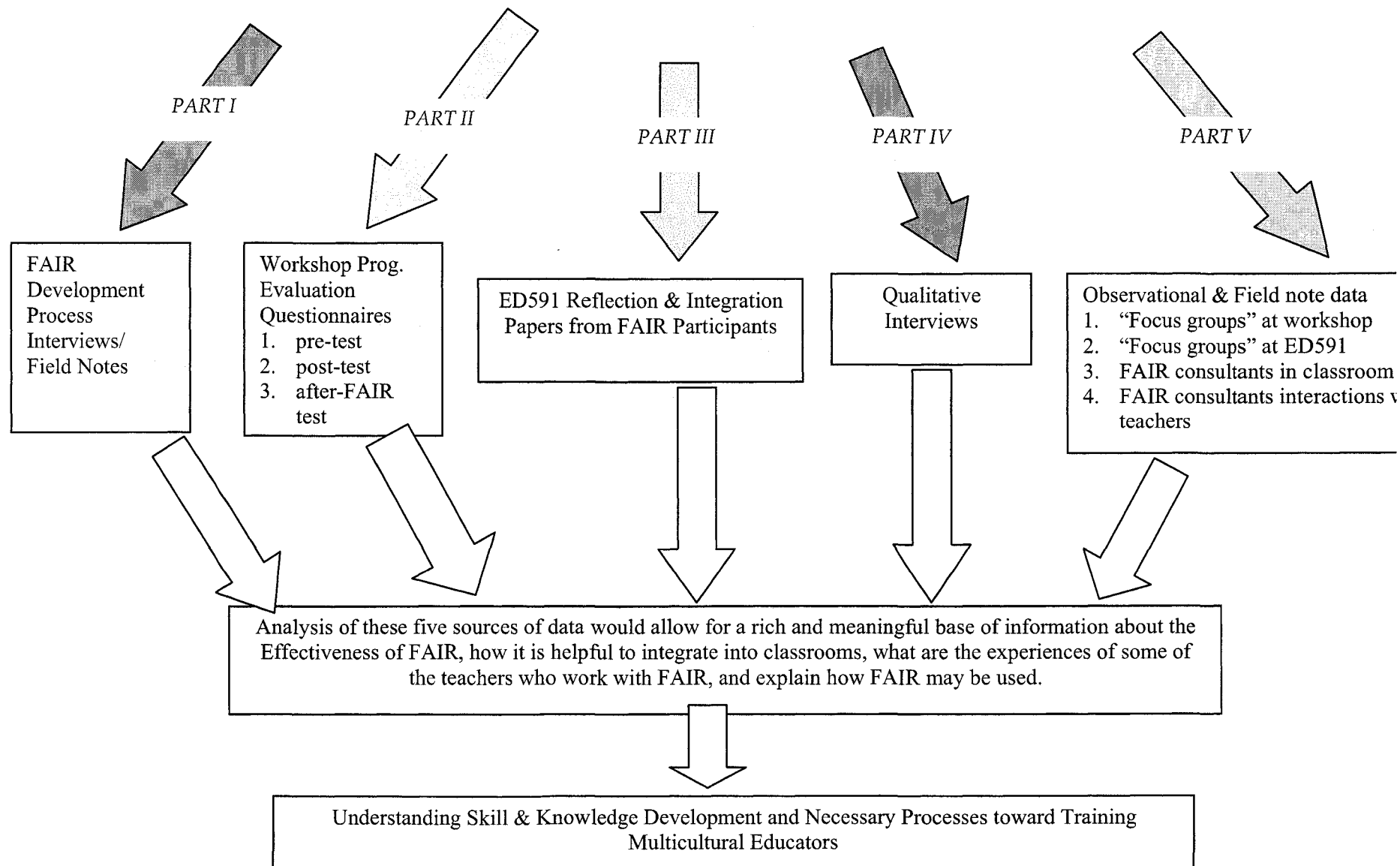
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## APPENDIX A

### *FAIR* Research Design Diagram

Research Study Design  
**SCHOOL-BASED SOCIAL JUSTICE INTERVENTION STRATEGY: THE FAIR PROJECT**



## APPENDIX B

### Banks' Model for Effective Teaching in a Multicultural Society

Banks' Model of Characteristics of the Effective Teacher in a Multicultural Society, (Banks, 2006).

**Knowledge**  
HAS:  
*Social science knowledge*  
(derived using process in which goals, assumptions, and values of knowledge are learned.)  
*Pedagogical knowledge*  
Knowledge of the characteristics of students from diverse ethnic, racial, cultural, and social class groups; of prejudices and prejudice reduction theory and research; and of teaching strategies and techniques

**Clarified Cultural Identification**  
HAS:  
a reflective and clarify understanding of his or her cultural heritage and experience and knowledge of how it relates to and interacts with the experiences of other ethnic and cultural groups

**Positive Intergroup and Racial Attitudes**  
HAS:  
Clarified and positive attitudes toward different racial, ethnic, cultural, and social-class groups

**Pedagogical Skills**  
HAS the skills to:  
- make effective instructional decisions  
- reduce prejudice and intergroup conflict  
- formulate and devise a range of teaching strategies and activities that will facilitate the academic achieve of student from diverse racial, ethnic, cultural, and social-class groups



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## APPENDIX C

### Letter Requesting Participation



Human Development and Family Studies

Fort Collins, CO 80523-1570

[Date]

[Participant's Names]

[Participant's Address Line #1]

[Participant's Address Line #2]

Dear [Participant's Name],

You have recently registered to attend the *Integrating Social Justice into the Classroom Teacher Training Conference* to be held on January 22, 2005. We are writing to invite you to participate in a study at Colorado State University called the *Integrating Social Justice into the Classroom Research Project*. As an attendee at this conference, you have a unique opportunity to help educators better understand what it is like for teachers to discuss gender, race, and class with their students.

The purpose of the study is twofold. Firstly, we are interested in understanding how the FAIR conference and children's curriculum meets teachers' needs in social justice education with their students. Secondly, we are interested in learning about the factors that influence teachers' comfort discussing gender, race, and class issues, confidence with the material, and rationale or motivation for addressing these issues with their students. This information will be gathered through three short (20 minute) phone interviews with the participants at three different times over the course of several months. These interviews will help us to better understand what experiences and understandings about sexism, racism, and classism teachers have prior to conference attendance, how attending the conference may have changed their outlook and awareness about the issues, and if they chose to implement the FAIR curriculum with their students, what is their experience like.

We have found that even when teachers are aware of societal injustices, there is little information available on how to effectively help children manage these messages on a daily basis. Teachers have a valuable opportunity to create a climate that teaches children how to effectively offset the pernicious effects of oppression socialization on people's lives and developing the tools for resiliency at an early age. The results of this project will empower more teachers to help children deal with sexism, racism, and classism in their current and future lives. It will also provide teacher training programs with practical information on how to incorporate social justice into their education curriculum. This project will contribute to the body of literature available to teachers and teacher educators about why to teach children about social injustice and how to be best prepared to help children resist limitations for themselves and others.

As mentioned above, we selected your name from the conference registration roster. *Participation in this study is in no way required as part of your attendance at the conference.* Participation is purely voluntary and will be conducted in conjunction with the conference. All study participants must be teachers. While other educators, administrators, counselors, etc. are invited to the conference, we are particularly interested in teachers' integration of social justice in their classrooms.

If you choose to participate in this study, you will be asked to participate in three 20 minutes telephone interviews. One interview will be conducted prior to the conference, one will be two

weeks after the conference, and one will be approximately six weeks after the conference. These interviews will be audio taped and transcribed. The interview will consist of open-ended questions concerning your thoughts and feelings related to teaching children about sexism, racism, and classism. All tapes and transcriptions will be kept confidential.

By participating in this research project, you are not just helping other teachers, but you may benefit as well. Through participation, you will have multiple opportunities to process, discuss, gain insight, and further your understanding of social justice related issues and how to effectively teach your students about sexism, racism, and classism. For example, the interview opportunities may allow you to identify any obstacles that you are facing by implementing a diversity curriculum and in the course of the interview you may develop your own solutions to these challenges. They will also have multiple opportunities to discuss the issues which can result your better understanding the material and issues.

We want you to know that it is your choice to participate. If you do participate, you may withdraw at any time. As well, we know that people have different experiences related to social justice, racism, sexism, and classism, and if you are interested, your participation in this study makes you eligible for five free therapy sessions at CSU's Couple and Family Therapy clinic. If you do take part but some of the questions make you feel uncomfortable, you can decline to answer or withdraw from the study at any time.

We would greatly appreciate your involvement, so please take some time think about it. We will give you a call in about two weeks to see if you are interested. Feel free to call us at 491-1639, if you have any questions or concerns about this project.

Sincerely,

Toni Zimmerman, PhD  
Professor  
Human Development and Family  
Studies (HDFS)  
Colorado State University

Jennifer Aberle, MS  
Doctoral Student  
School of Education / HDFS  
Colorado State University

Jen Krafchick, MS  
Doctoral Student  
School of Education / HDFS  
Colorado State University

## APPENDIX D

### Informed Consent Letter

COLORADO STATE UNIVERSITY

INFORMED CONSENT TO PARTICIPATE IN A RESEARCH PROJECT

TITLE OF PROJECT: *Integrating Social Justice into the Classroom Research Project*

NAME OF PRINCIPAL INVESTIGATOR: Toni Schindler Zimmerman, PhD

NAME OF CO-INVESTIGATOR: Jen Krafchick, MS and Jennifer T. Aberle, MS

CONTACT NAME AND PHONE NUMBER FOR QUESTIONS/PROBLEMS: Jen Krafchick and Jennifer Aberle (970) 491-1639

PURPOSE OF THE RESEARCH:

Your participation in this study will help us learn about the factors that influence and support a teacher in the integration of social justice issues into the classroom, what increases the teachers' confidence and comfort levels, and how to incorporate these factors into teacher training opportunities. Your experiences as a teacher, conference participant, and individual are very important.

PROCEDURES/METHODS TO BE USED:

If you would like to help us in this project, you will be asked to follow these steps outlined below.

Step 1: You will read, sign, and return a copy of the informed consent document (two copies of this document are enclosed. You read and sign one copy. The additional copy is for you to keep for your records.)

Step 2: **Program Evaluation of the FAIR Conference:** The two questionnaires (pre- and post-) should take 10-15 minutes to complete while you are at the conference. These will be two different questionnaires, but will have some similar questions.

Step 3: **Qualitative In-depth Interviews:** Each participant in this study will be asked participate in three semi-structured telephone interviews. Each interview will take approximately 20 minutes for a total study participation time for each participant of one hour. The first interview will be conducted within three weeks prior to their attendance at the conference. The second interview will be conducted in the two weeks following the conference. The third interview will be conducted six weeks after the conference after they have implemented the FAIR curriculum in their classrooms. We will schedule the interviews at a time that fits your schedule.

RISKS INHERENT IN THE PROCEDURES:

The focus of this study is on the teaching of social justice related issues (sexism, racism, and classism) to students. Because the study is dealing with issues that potentially adversely affect individuals and society as a whole, it is possible that participants may experience short-term distress regarding newly developed awareness of these issues. Also possible is a triggering of unpleasant feelings or memories of prior experiences related to these issues. However, it is anticipated that the risks will be minimal. Slight distress is a normal reaction when assessing and analyzing negative societal conditions and trying to identify strategies to mitigate the effects of injustice on the next generation.

Page 1 of 2 Participant's initials \_\_\_\_\_ Date \_\_\_\_\_

**BENEFITS:**

There are no known direct benefits that result from participation in this research project. However, participants will have multiple opportunities to process, discuss, gain insight, and further their understanding of social justice related issues and how to effectively teach their students about sexism, racism, and classism. They will also have multiple opportunities to discuss the content of the conference they chose to attend which can result in a deeper understanding of the material and issues.

**CONFIDENTIALITY:**

Your identities as participants in this research project are kept confidential in any published documents that result from this project. Pseudonyms will be used and identifying details will be changed to protect your identity. To protect your confidentiality, you will be assigned a three-character code that will be used as the only identification on the questionnaire and interview transcript (if applicable). Your name will only appear on this informed consent form and on a master list that matches your identification number with name and contact information. The consent form and master list will be stored separately from your questionnaire and interview tape and transcript (if applicable) in a locked filing cabinet.

**LIABILITY:**

The Colorado Governmental Immunity Act determines and may limit Colorado State University’s legal responsibility if an injury happens because of this study. Claims against the University must be filed within 180 days of the injury.

**Questions about participants’ rights may be directed to Celia S. Walker at (970) 491-1563.**

**PARTICIPATION:**

Your participation in this research is voluntary (by your own free will). If you decide to participate in the study, you may withdraw your consent and stop participating at any time without penalty or loss of benefits to which you are otherwise entitled.

Your signature acknowledges that you have read the information stated and willingly sign this consent form. Your signature also acknowledges that you have received, on the date signed, a copy of this document containing 2 pages.

\_\_\_\_\_  
Participant name (printed)

\_\_\_\_\_  
Participant signature

\_\_\_\_\_  
Date

\_\_\_\_\_  
Witness to signature

\_\_\_\_\_  
Date

Page 2 of 2 Participant’s initials \_\_\_\_\_ Date \_\_\_\_\_

## APPENDIX E

### Interview Questions

## Interview Questions

The interviews will be semi-structured. Each interview will be based on the following questions. Interviews will last approximately 20 minutes each.

1. Before conference (within 3 weeks preceding conference to be held on January 22, 2005)
  - What experiences and understandings about sexism, racism, and classism do you have prior to conference attendance?
  - How would you rate your awareness level about sexism, racism, and classism?
  - What is your comfort and confidence levels discussing the issues?
  - Have you implemented any social justice education with your students?
  - What do you notice about social injustices?
  - Have you had any prior training on the issues?
  
2. Immediately Following Conference (Within two weeks after the conference- by February 5, 2005)
  - How have your awareness, comfort, and confidence levels changed since attending the conference?
  - Do you notice injustices more than you did before the conference? How?
  - If you discussed sexism, racism, or classism with your students since the conference, how did the discussion go?
  
3. Following Implementation of FAIR Curriculum (Within six weeks of the conference- by March 5, 2005)
  - Have you implemented the FAIR curriculum in your class?
  - Tell me about how it went.
  - What did you notice about the students following the curriculum?
  - How were you able to incorporate the conference content into your classroom?
  
4. Following Implementation of FAIR Curriculum & Follow up after school winds down.
  - What did you notice about your skills for integrating multicultural Ed. into your class?
  - What did you notice about your knowledge for integrating multicultural Ed. into your class?
  - What has been the biggest change for you? Challenge? Ease?