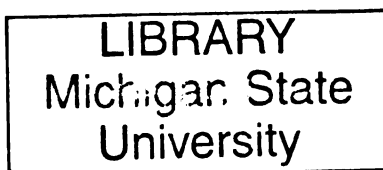


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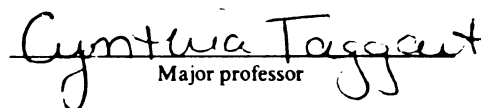
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PRE-SERVICE TEACHERS' BELIEFS CONCERNING TEACHING MUSIC
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A MUSIC EDUCATION IMMERSION INTERNSHIP: PRE-SERVICE TEACHERS'
BELIEFS CONCERNING TEACHING MUSIC IN A CULTURALLY DIVERSE
SETTING

By

Donna T. Emmanuel

A DISSERTATION

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ABSTRACT

A MUSIC EDUCATION IMMERSION INTERNSHIP: PRE-SERVICE TEACHERS' BELIEFS CONCERNING TEACHING MUSIC IN A CULTURALLY DIVERSE SETTING

By

Donna T. Emmanuel

The United States is a multiracial, multiethnic, and multicultural society that is becoming more diverse every year. Educators must be prepared to work with students and families who are of different racial, ethnic, and cultural backgrounds. This study addressed the need for developing intercultural competence in the field of music education, specifically focusing on the beliefs and attitudes of pre-service teachers in the context of a short-term, immersion field experience in a culturally diverse setting.

Through qualitative data collection and analysis, this study examined the way pre-service music teachers talked about teaching music in a culturally diverse setting. This was in the context of a course that combined academic work with a short-term immersion field experience in Detroit public schools.

The results of this study showed that the combination of academic coursework and a well-structured immersion field experience under the guidance of an informed instructor who could guide reflection would provide the best possible opportunity for pre-existing beliefs and attitudes of pre-service teachers concerning cultural diversity to be challenged.

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My husband and best friend, Michael, opened my eyes to new ways of seeing the world, supported and loved me unconditionally during this process, and continues to make my life truly magical.

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CHAPTER ONE

Introduction

The United States is a multiracial, multiethnic, and multicultural society that is becoming more diverse every year. Educators must be prepared to work with students and families who are of different racial, ethnic, and cultural backgrounds. This study addresses the need for developing intercultural competence in the field of music education, specifically focusing on the beliefs and attitudes of pre-service teachers in the context of a short-term, immersion field experience in a culturally diverse setting.

Our nation's students are more racially, ethnically, and culturally diverse than ever before, while the undergraduates in our teacher preparation programs tend to match the typical profile of White, female, and middle class (Groulx, 2001). This growing mismatch between teachers and students, and the cultural conflicts that may arise out of differences in personal histories, create challenges for the educator who holds high standards for all students, regardless of background. It is essential, then, that education programs prepare pre-service teachers to address the needs, interests, and aspirations of students of diverse cultural backgrounds. The beliefs of these pre-service teachers and their commitment to intercultural competence will be critical to the success of their future students (Ladson-Billings, 1995).

Demographic Trends

Projections of the past years have estimated the growth of what have typically been identified as minority groups, including Black or African American, American Indian, Asian, and Hispanics (Dallas, Natriello, & McDill, 1989; Olson, 2000; U.S.

Bureau of the Census, 1998). Recent information from the 2000 Census released by the United States Census Bureau reveals that these “minority” populations appear to have grown much faster than was expected (Schmitt, 2001). According to Census 2000, “281.4 million people resided in the United States, and 35.3 million, or about 13%, were Latino”(U.S. Bureau of the Census, March, 2001). This total for Latinos, or Hispanics, is about three million more than previously estimated by the Census Bureau. The Hispanic population grew by about 60% between 1990 and 2000 (U.S. Bureau of the Census, May, 2001). The growing Hispanic population is a “major reason that for the first time since the early 1930’s, one of every 10 Americans is foreign born” (Schmitt, 2001). The number of Blacks, or African Americans, rose by 16% to 34.7 million from the 30 million counted in the 1990 census. Blacks, or African Americans, make up 12.3% of the total population. Remaining figures for population by race indicate that American Indians make up 0.9% of the population, Asians were 3.6% of the total, Native Hawaiian, 0.1% and other races were 5.5% of the total.

More proof of the growing demographic diversity is found in the figures for immigration. As of March 22, 2001, the Census Bureau estimates that as many as 12 million immigrants came to the United States in the past decade (Armas, 2001). This new estimate surpasses previous projections by at least 2.6 million. In 1999, one out of five elementary or high school students had at least one parent born abroad. “About 88% of the Asian and Pacific Islander students and 65% of Hispanic children had at least one foreign-born parent” (Schmitt, 2001). In years past, immigrants came primarily from European countries, but today’s immigrants come primarily from Asia and Central and South America.

Student population

The most recent figures on school age children can be found at the National Center for Education Statistics (National Center for Education Statistics, 2000). Those figures indicate that one out of every three students has a racial or ethnic background that has been typically identified as minority. It is predicted that the percentage of students who are non-Hispanic White will drop to 56 % by 2020 and to under 50 % by 2040 (Olson, 2000). The largest growth has been seen among the Hispanic population. Of the total kindergarten through twelfth grade student population in 1972, Hispanics comprised 6.0%. In 1999, the Hispanic student population made up 16.2% of public school students enrolled in grades K-12 (National Center for Education Statistics, 2001). Historically, there have been five states in which Hispanic populations have been concentrated: California, Texas, Illinois, New York, and Florida. Even though these states will probably handle the majority of growth, other states are beginning to see an increase in the Hispanic population in their communities as well. North Carolina led all other states in Hispanic growth, up 394 % since 1990 (Armas, 2001). Midwestern states such as Minnesota, Nebraska, Michigan, and Iowa all reported greater growth rates among their Hispanic populations than in past years. In Providence, Rhode Island, the public schools have an enrollment of 26,300 students, 50% of whom are Hispanic (Zehr, 2000).

Observable growing diversity is not exclusive to race and/or ethnicity. One out of five children under the age of eighteen lives in poverty; more than one out of seven children are non-English speakers in their homes; and over one out of three have limited abilities speaking English (National Center for Educational Statistics, 2000).

Teacher population

Unlike the growing diversity among our student populations, the diversity among educators in the public schools has been relatively unchanged. "Of the present teaching professionals, only about 10% consist of ethnically distinct minorities" (Taylor & Sobel, 2001). These figures indicate that most of the individuals teaching in our schools today have cultural backgrounds that are very different from many of the students they teach. Many researchers have acknowledged this mismatch between the teachers in the United States and the students they teach (Artiles, Barreto, & Pena, 1998; Banks, 2001; Fry & McKinney, 1997; Grant & Secada, 1990; Groulx, 2001; Ladson-Billings, 2000; Melnick & Zeichner, 1998; Olmedo, 1997; Schultz, Neyhart, & Reck, 1996; Sleeter, 2001; Taylor & Sobel, 2001; Terrill & Mark, 2000; Wiggins & Follo, 1999). The large number of studies that focus on changing demographics and the growing mismatch between teachers and students is an indication of the level of concern among researchers and educators. The reason this mismatch is problematic is that teachers often rely on their own personal experiences in trying to discover what their students know and can do (Bullough, 1991). What is relevant for a White, female, middle class teacher is not necessarily relevant for her culturally diverse students. Taylor and Sobel (2001) point out that each one of us is diverse, having varying components of language, ethnicity, race, gender, socio-economic level, religion, age, and sexual orientation. These components surely impact our individual identity, and, ultimately, the way we teach. Our students are also amalgams of these components. "If we overlook the contributions of these factors to one's life, we risk overlooking the uniqueness of the whole individual" (Taylor & Sobel, p. 488).

The task becomes one of educating the typical pre-service teacher to effectively teach an “increasingly diverse student body composed of many poor students of color” (Melnick & Zeichner, 1998, p. 88). As Gomez (1996) points out, “... race, social class, language backgrounds, and sexual orientations of prospective teachers affect their attitudes toward ‘Others,’ their willingness to live near and be part of communities with ‘Others,’ and to expect that ‘Others’ can learn” (Gomez, p. 111).

Shortages of minority teachers have been well documented, with many studies focusing on the shortage of African American teachers (Graham, 1987; Haberman, 1987; Hawkins, 1992). Figures from the National Center for Education Statistics show that, in 1994, the teaching force was 87% non-Hispanic White, 7% Black, 4% Hispanic, 1% Asian/Pacific Islander, and 1% American Indian (National Center for Education Statistics, 1999). As the population of students of diverse cultural backgrounds, typically identified as minority, has increased dramatically, the population of teachers typically identified as minority has dropped.

Delpit (1995) expresses the high level of concern about the mismatch between students and teachers in her book, *Other People's Children*:

I have faced this fog too many times in my career in education. Is a deadly fog formed when the cold mist of bias and ignorance meets the warm fog of reality of children of color in many of our schools. It is the result of coming face-to-face with the teachers, the psychologist, the school administrators to look at "other people's children" and see damaged and dangerous caricatures of the vulnerable and impressionable beings before them... I have come to understand that power plays a critical role in our society and in our educational system. The worldviews

of those with privileged positions are taken as the only reality, while the worldviews of those less powerful are dismissed as inconsequential (Delpit, 1995, p. xiii, xv).

Even with the increase in multicultural coursework in our colleges and universities, the typical students in undergraduate programs, while realizing they will probably encounter students of diverse cultural backgrounds in their classrooms, feel uncomfortable or unprepared to effectively work with these students (Breault, 1995; Goodwin, 1997; Harrington & Hathaway, 1995; Larke, 1990).

The inclusion of more multicultural coursework in university teacher education programs and music education programs does not necessarily guarantee success, in part because of the lack of faculty who have personal experience working and teaching in culturally diverse settings. Because the faculty in teacher education programs in colleges and universities tend to also match the typical profile, it is often difficult to find faculty members who can effectively teach courses in intercultural competence. Cruz (1997) states that it is difficult for university faculty to effectively provide personal descriptions, give personal examples, or guide informed discussions on teaching in culturally diverse settings, because only five percent of university faculty have ever taught in low income or multicultural classrooms. "Of those who have taught in such environments, less than 1% have taught in a setting longer than three years. Some professors do not possess firsthand knowledge and depend on textbooks for their cultural understanding" (Burke-Spero, 1999, p. 32).

Challenges in the Classroom

The influx of students with various cultural backgrounds creates increasing challenges for teachers who want to provide an appropriate classroom environment and who hold high standards of instruction for all students, regardless of background. Because of cultural conflict, teachers may not be able to understand the needs of their students who are not like themselves. Teachers often unconsciously assume that their students have backgrounds that are similar to their own, and assume that their students will learn in the same ways that they learned.

Often the most apparent hurdle is a linguistic one. Add the problem of students who speak only their native language rather than English with the move toward higher standards, and the challenge is that much greater. Not only is verbal language a challenge, but non-verbal language can also present difficulties in communication among these students and the teacher. The meaning of a particular non-verbal expression must be perceived within the context of the student's cultural background. Raising the eyebrow is an example: "To most Americans this means surprise; to a person from the Marshall Islands in the Pacific it signals an affirmative answer, for Greeks, it is a sign of disagreement. The difference is not so much in how the eyebrows are raised but in the cultural meaning of the act" (Spradley & Rynkiewicz, 1975, p. 7). Teachers are likely to encounter students who will not make eye contact and may possibly interpret this as disinterest rather than a cultural behavior. Etiquette varies from culture to culture, as do preferences for dress and food. Different value systems will be present in the classroom and may be represented by factors such as pride, loyalty, family, honor, and religious beliefs. All these may be manifested in student behavior.

Of particular concern to teachers who desire to be culturally responsive is the need to understand how culturally diverse students learn. Gay (2000) states that this is necessary, because students from different ethnic groups might possess varying processes of learning because of the influence of their cultural backgrounds. Their cultural backgrounds, however, do not affect their intellectual ability. Not every member of a particular cultural group will learn in a specific way, and it is dangerous to generalize from an entire cultural group, but there are characteristics that can shed light on the attributes and behaviors that influence the way children learn.

This means that not only do teachers need to know what the individual knows factually and procedurally, but also how his or her individual learning systems work. Many studies have examined the extent to which learning styles vary among ethnic groups and students of diverse cultural backgrounds.

Several studies focused on culture-specific influences on improving academic achievement of minority students (Clyne, 1984; Diaz, 1983; Kelly-Stiles, 1999; Kim, 1992; Tseng, 1993). Each of these studies found learning style differences for each of the groups and discussed how culture influences learning and how knowledge of these influences can enable teachers to provide more meaningful learning experiences.

Many studies focus on cognitive style influences, and findings support and extend past research regarding learning style differences (Garza, 1998; Hudgens, 1992; Leiding, 1999; Nuby, 1995; Rice, 1999; Yong, 1991; Yu, 1991). A study that examined the learning style preferences of Southeast Asian students found not only significant differences between preferences of Southeast Asian and White students, but also found significant differences within groups of Southeast Asians (Park, 2000). The differences

found were not related to the birth location, their length of residence in the United States, or their placement in English-as-a-second language classes. Many of these students typically came from experiences in refugee camps where existence was meager, but learning was very structured. They are usually uncomfortable in American classrooms that are more flexible and in which small group activities and cooperative learning are emphasized. Southeast Asian students are more inclined to be passive, nonverbal, and accustomed to receiving instruction through lecture and rote memorization.

The problem facing teachers is that, as their classrooms look more diverse, they must become knowledgeable of the many different learning styles of their students. Specific culturally responsive teaching techniques may work with one group or one individual, but may not be transferable across cultures. For example, a project designed to boost the achievement of native Hawaiian students resulted in higher average scores on reading vocabulary and comprehension tests. Project designers adapted the curriculum based on the cultural learning styles of Hawaiian children who were accustomed to working in collaborative groups (Latham, 1997). However, when teachers tried these same methods in a different geographical location with Navajo school children, they found that the students were accustomed to working much more independently because of their cultural backgrounds. Teachers had to adapt the techniques to fit the needs of this particular group.

In addition to identifying individual learning styles, Burke-Spero (1999) identified other capabilities that teachers would need in order to effectively address the needs of a diverse student population. First is that teachers who come from different socio-cultural backgrounds than the students they teach must have a desire to learn about their students

and the communities and families to which they belong. Not only must teachers and pre-service teachers spend time in the classroom with their students, but they should also spend time in the local neighborhoods and communities, visiting families, shops, and churches. Becoming familiar with the students' socio-economic and cultural background will give insights into the behaviors the students exhibit in class and will begin to build a common vocabulary and communicative context between teacher and student.

A second capability identified by Burke-Spero that contributes to competence in teaching students of diverse cultural background is that teachers need to have a belief that all children are able and expected to succeed. It is important that the teacher be able to communicate this to the student, in a communication style that is appropriate for the student, even though it may be in an uncomfortable or novel style for the teacher. "Teachers for diversity hold their expectations high for students' success and demonstrate their belief in the attainment of that success by providing students with academically demanding work, but they are able and committed to mentoring each student toward that end" (Burke-Spero, p. 27).

Teachers must also be able to incorporate the culture of the students into their classroom. Connecting the curriculum to students' own cultural experiences must go beyond merely singing a song from their ethnic heritage, to the point where learning can be built upon the individual student's own personal history, culture, and experience.

Burke-Spero cites Nieto's (1992) recommendation that teachers need to have a general sociocultural knowledge about child and adolescent development, "second language acquisition, and ways that socioeconomic condition, language, and culture influence student performance in school. They must also have specific knowledge about

the languages, cultures, and circumstances of the particular students in their classrooms" (Burke-Spero, p. 28).

A final characteristic of a culturally competent teacher noted by Burke-Spero is the ability to build relationships between parents and other community members that are built on trust and respect.

The Complexity of Culture

Culture might be thought of as having two aspects, a subjective aspect and an objective aspect. Stewart and Bennett (1991) identify subjective aspects of culture as the "psychological features of a culture, including assumptions, values, and patterns of thinking" (Stewart & Bennett, p. 2). Objective aspects of culture are more visible, and include economic systems, political systems, arts, crafts, and literature. This research is more concerned with the subjective aspects of culture, specifically beliefs, attitudes, and ways of seeing the world.

It is beyond the scope of this study to discuss in detail the multi-layeredness of culture, but it is important to realize that the participants in this study have complex cultural backgrounds, not easily identifiable in simple terms. The impact of their religious backgrounds, the geographical location of their upbringing, the combination of ethnic heritages, their families' political practices, among many other cultural aspects, have all influenced their personal histories.

The setting for the immersion field experience was also culturally complex. Even though the primary school site is described as being predominantly Hispanic, there is no clear way to completely present all the cultural influences existing in this setting. The Hispanic students and teachers were Mexican, Mexican-American, Puerto Rican, and

Cuban. These Latino cultures have merged with the culture of the inner city, as well as with American popular culture, creating a complex blend of cultural influences.

Some objective and subjective aspects of culture in the context of this study were readily apparent, and others were not. This was evidence of the complex nature of culture. This complexity provides a context for this study in the participants' exploration of their multiple cultural identities in a cultural setting that was different from their own.

The Music Classroom

The music classroom is a unique environment in which it is vitally important that the music instructor be culturally competent. Music is an expression of cultural identity, and is intrinsic to the way that people define themselves. The nature of the music classroom is such that cultural identity might be expressed, shared, and valued through experiencing the musics of cultural others. If music teachers encourage students from diverse cultural backgrounds to share their music and honor that music, it might be possible to create an atmosphere of acceptance, tolerance, and safety in which stereotypical beliefs and attitudes might be addressed with a greater degree of comfort.

Not only does the music classroom provide an appropriate setting for exploring beliefs and attitudes concerning cultural others, but it is also a place where cultural others might have a greater opportunity to experience success. Often students from diverse cultural backgrounds face obstacles and challenges in the academic classroom for a variety of reasons. Language difficulties, social behaviors, and cultural miscommunications often impede a student's academic success. However, in the music classroom, all students have opportunities for success. Through listening, moving, singing, playing, and creating, each student has the opportunity to experience meaningful

musical expression. By sharing their own musics with their diverse classmates, students become the expert, the authority. It might be that the music classroom is the only place where a culturally diverse student experiences ongoing success, particularly for new immigrants or students who speak other languages.

For these reasons, it is crucial that the music instructor is interculturally competent in order to facilitate the exploration of beliefs and attitudes, not only of themselves, but also of the students with whom they work. In this context, the music classroom becomes much more than a place of multicultural content. It becomes a place for self-discovery, acceptance, reflection, imagination, and, ultimately, social change.

Summary

The figures presented by the latest census indicate a growing diversity with increased populations of people from various cultural backgrounds. Our nation's population is changing even more rapidly than had been predicted. Researchers have explored the learning style differences that exist among students from many different cultural backgrounds, which create enormous challenges for teachers and teacher education programs. Researchers have also made recommendations for abilities that teachers must possess in order to be successful educators in a culturally diverse setting. Our teacher and future teacher populations are becoming more mono-cultural as our student populations are becoming more varied. The interweaving of these factors has created great concern for teacher education with respect to growing student diversity, a concern that often seems to be neglected in teacher education programs. "In spite of the enormous changes that have taken place in our society, some schools and colleges of education are still functioning as if we were preparing teachers for the classrooms of half

a century ago...Typically, teacher education programs give little consideration to the fact that all classrooms in the future will have students of racially and ethnically diverse backgrounds and their first language may not be English" (Nieto, 2000, p.181, 182). Unless teacher education programs include meaningful intercultural experiences within community settings with culturally diverse populations, combined with academic coursework, under the guidance of experienced and sensitive instructors who can encourage self-awareness and self-examination among the pre-service teachers, the growing mismatch between teachers and students will continue to widen the social and educational gaps that are a "virtually impervious impediment in the teaching of our urban children, Caucasian children, ethnic minority children, poor children -- in short, any child that is not like the teacher" (Cruz, 1997, p. 396).

Statement of the Problem

Many researchers and educators have written about the need to prepare pre-service teachers to meet the challenges presented by the changes in our population (Banks, 1988, 1993; Bennett, 1979; Calderhead, 1991; Frykholm, 1997; Kagan, 1992; Ladson-Billings, 1995a; Sleeter, 2001). It is essential that all teachers, including music teachers, develop the necessary skills and knowledge to effectively work with students of diverse cultural backgrounds. The National Standards for Arts Education (1994) propose that an education in the arts benefits society because "these students learn to adapt to and respect others' ways of thinking, working, and expressing themselves" (National Standards for Arts Education, 1994). These voluntary standards recommend that every student learn about diverse cultures through the arts. Even though intercultural education has been emphasized through prior research and the implementation of voluntary national

standards, little attention has been paid to pre-service teachers' beliefs, attitudes, and understanding of what is necessary to be competent and effective in a culturally diverse classroom. It is evident that research needs to be conducted in the field of music education in order to prepare pre-service teachers better to effectively address the needs and aspirations of students of diverse cultural backgrounds.

Purpose of the Study

The purpose of this study is to examine the personal conceptualizations of pre-service music education students, by focusing on how they talk about learning to teach music in the context of cultural diversity, and to probe the relationships among these conceptualizations prior to, during, and after a short-term immersion internship experience in a culturally diverse setting. The following questions will be specifically addressed:

- 1) How do pre-service music teachers talk about their beliefs concerning teaching music in a culturally diverse setting?
- 2) How do pre-service music teachers' personal histories inform or influence their beliefs about teaching music in a culturally diverse setting?
- 3) Are the beliefs of the pre-service music teachers challenged or altered during the immersion internship, and if so, how do the pre-service music teachers talk about any new awarenesses?
- 4) What aspects of the immersion internship experience do pre-service teachers identify as most valuable or that contribute to the development of new perspectives?

- 5) As a result of the immersion internship, do pre-service teachers feel more knowledgeable and/or confident about teaching in a culturally diverse setting?
Do they express more interest in teaching in a culturally diverse setting?

Definition of Terms

Pre-service music education teacher - a student enrolled in an undergraduate or graduate teacher preparation program prior to employment as a music teacher in the public or private school system.

Intercultural education –an educational approach that has the goal of empowering all students from diverse cultural backgrounds while being aware of one's own cultural background and its impact on teaching. Intercultural education also promotes a school culture that reflects perspectives of all students and teachers, and allows groups to maintain their identities (Knight, 2000, p. 8). Intercultural education in the music classroom goes beyond the inclusion of musics from diverse cultures and is "not considered an end in itself, but rather an interrelated way to work toward greater social justice" (Finney & Orr, 1995, p. 330).

Intercultural competence - based on what Bennett (1990) describes as developing "the ability to interpret intentional communications (language, signs, gestures), some unconscious cues (such as body language), and customs in cultural styles different from one's own, as well as building an understanding of how one is shaped by the values, priorities, language, and norms of one's own culture" (Bennett, p. 293). It is based on the premise that in order to be able to move toward some kind of common ground with their diverse students, pre-service teachers must confront and examine their personal beliefs toward "others."

Field experience - opportunities in which pre-service teachers observe and/or teach in a school or community center in an attempt to put theory and knowledge gained from academic coursework into practice.

Immersion experience - programs or courses in which pre-service teachers actually live in communities that are culturally different from their own while they engage in observation and practice teaching (Sleeter, 2001).

Cultural diversity - the presence of differences not only in the context of particular races or ethnic groups, but also differences in religion, language, social class, age, gender, learning styles, abilities, sexual orientation, social behavior, disabilities, languages, and/or socioeconomic level.

Guided Reflection - engaging in and developing a set of skills that "allow a person to accurately see themselves and their relationship to the social and physical environment" (Buckley, 2000, p. 143) while being monitored and guided by an experienced, sensitive instructor. In the context of this study, reflection is an opportunity for the participants to think through their roles as prospective teachers, their values and assumptions about teaching and learning, and question those assumptions in light of new information and opportunities for interaction with students of diverse cultural backgrounds (Olmedo, 1997).

Assumptions and Limitations

I made several assumptions that apply throughout this study. First, I assumed that the five participants were honest in sharing their perceptions, beliefs, and experiences throughout the coursework and the immersion field experience. Second, I assumed that, like many other pre-service teachers, these participants came to this experience with a

pre-existing set of beliefs about teaching and learning in a culturally diverse setting.

Third, I assumed that the combination of coursework with an immersion field experience that allowed for guided reflection under the constant supervision of an informed instructor would provide the best possible chance for pre-existing beliefs to be challenged.

This study has a number of limitations. First, it is limited by the small number of participants from one university in the Midwest. The small number of participants, however, was a conscious choice. A small number of participants is typical of case study methodology, as a desired outcome is a rich, thick description of discourse and events. Because the participant number was small, I was able to engage in many one-on-one conversations with the participants. The size of the group also factored into the speed with which they established trust among themselves. Because the group was small, we were able to observe in various school settings in a more unobtrusive way than would have been possible with a larger group. Having a small number of participants also meant that we always traveled from site to site together and were able to live together in one apartment during the immersion field experience. Being in close proximity with one another encouraged many group discussions, often immediately after an observation or critical incident.

The study was also limited because the experience occurred over a short, three-week period of time. However, the three weeks of the experience were an intense three weeks. Because we lived together as a group during the immersion field experience, we were able to spend many hours in discussion, reflection, laughter, self-

examination, support, and preparation. The course was offered for credit, but was not required, so the participants were self-selected, further limiting the study.

Theoretical Framework

This study is framed within the theory of intercultural competence. Intercultural competence refers to the ability of counselors, social workers, teachers, and administrators to “respond optimally to all children, understanding both the richness and the limitations reflected by their own sociocultural contexts, as well as the sociocultural contexts of the students they are teaching” (Craig, Hull, & Haggart, 2000, p. 6). The concept of intercultural competence is vitally important in the field of teacher education, because pre-service teachers’ experiences within their own cultures, as well as their personal histories that form from those experiences, influence the formation of knowledge, attitudes, beliefs, and values. In turn, teachers’ knowledge, attitudes, beliefs, and values influence their perceptions of students’ behaviors and actions, and their interpretations of both verbal and non-verbal communications.

Milton Bennett (1990) was one of the first to define intercultural competence: developing “the ability to interpret intentional communications (language, signs, gestures), some unconscious cues (such as body language), and customs in cultural styles different from one’s own, as well as building an understanding of how one is shaped by the values, priorities, language, and norms of one’s own culture” (Bennett, p. 293). According to Bennett, teachers must recognize and understand their own worldviews in order to understand the worldviews of the students, and thus be effective in working with students from diverse cultural backgrounds. Educators and researchers in teacher

education have also supported this premise (Banks, 1988; Gillette & Boyle-Baise, 1995; Nieto, 2000; Sleeter, 2001; Villegas, 1991).

According to Kang and Dutton (1994), in order to develop intercultural competence, students and teachers need approaches, techniques, and activities that will help them attain: 1) awareness that things may not always be as they first seem, and that their own background knowledge and experience filters their perceptions; 2) awareness of the potential for different interpretations based on different cultural perspectives and tolerance for different perspectives; 3) the ability to critically evaluate interpretations and perceptions of non-verbal and verbal behavior, both in terms of what is known, and the context, both immediate and extended; 4) the ability to recognize when previously made inferences or interpretations are inconsistent with other information; and 5) effective strategies to deal with inconsistencies and contradictions.

Much of the research focused on intercultural competence is based on the work of Derald Wing Sue who, along with Arrendondo and McDavis, developed a set of multicultural competencies that could be used to define a culturally competent counselor (Sue, Arrendondo, and McDavis, 1992). The researchers formed a matrix in which these competencies could be structured and organized. First, cross-cultural competencies are categorized into three dimensions of beliefs and attitudes, knowledge, and skills. Then, the characteristics of a culturally competent counselor are categorized into three dimensions: 1) development of counselor awareness of his or her own assumptions, beliefs, and biases; 2) understanding the world-view of the culturally different client; and 3) developing appropriate intervention strategies and techniques. These counselor

characteristics can be described as each having the three dimensions of beliefs and attitudes, knowledge, and skills.

Significance of the Study

This study focused on the beliefs and attitudes of pre-service music teachers before and after an immersion field experience. Given the increasing diversity among students in the public schools and the growing mismatch between students and teachers, it is imperative to better prepare future music educators to effectively work with the students in their classrooms.

Previous studies in the field of teacher education have called for more research on the topic of immersion field experiences, because these types of experiences seem to be the best at challenging pre-service teachers' beliefs and attitudes. This study will possibly add to the body of research on developing intercultural competence among pre-service teachers.

Even though studies have been conducted in the field of teacher education, little research has been done in the field of music education in the context of intercultural competence. Music educators, perhaps even more so than teachers in academic classrooms, should be given opportunities to examine the beliefs and attitudes that emerged from their personal histories, how these impact their teaching, and how to become culturally competent educators.

This study would also provide teacher educators in higher education with an example that could be adapted or adopted, for coursework and an immersion field experience that might be implemented in other colleges and universities.

CHAPTER TWO

Review of Related Literature

This review addresses the issues crucial to the needs and interests of both teachers and students in the context of a growing cultural diversity. The review is divided into five main sections. Section One examines the concept of intercultural competence and its necessity to student and teacher success. Section Two explores teacher beliefs, how those beliefs develop, and if or how they may be changed. Section Three examines the importance of field experiences in teacher preparation. Section Four focuses on one particular type of field experience, the immersion experience, and Section Five focuses on teacher preparation programs specific to music education.

Intercultural Competence

The concept of intercultural competence is based on the premise that in order to be able to move toward some kind of common ground with their diverse students, pre-service teachers must confront and examine their personal beliefs toward “others.” Moule (1997) expressed how crucial it is to challenge original assumptions:

The dividing line between successful and unsuccessful multicultural educators may be the same as that between those who are willing to challenge their assumptions and those who are not, regardless of their own background. For instance, one pre-service teacher may clearly understand that she has much to learn in the area of diversity. She will listen openly in a course on multicultural issues in education, engaging the course content and her own biases. She has a willingness to recognize the possibility that her assumptions may be rooted in a

worldview that is not shared and valued by others and vice versa. Another pre-service teacher may be intelligent and capable of critical analysis, yet sees the world through a singular lens. Not able to recognize and value other perspectives, he may not be able to engage the content during a course on multicultural issues; he may not recognize his limited perspective; and defending his position, he may be resistant to come to multicultural awareness (Moule, 1997, p. 48-49).

Because the principle of intercultural competence has emerged from the fields of counseling, social work, and psychology, more studies have been conducted in these areas than in the area of teacher education (Abdullah, 1996; Gingras, 1991; Garcia, 1995; Lum, 1997; Manoleas, 1994).

Edwards (1997) developed an educational model for use with graduate social work students for the purpose of improving cultural competence. She conducted a quasi-experimental study made up of 48 students. She presented the Multicultural Awareness, Knowledge, and Skills Survey as a pretest and a posttest to both the experimental group that received instruction through her model, and the control group, which received traditional instruction. The experimental group showed significantly greater improvement in the competency area of awareness than the control group. Her study was one of the first in social work that used empirical research to determine the effectiveness of a non-traditional teaching strategy, and she concluded that effective teaching strategies should include classroom activities that promote self-awareness.

Sue (1996) presented a comparison of assessment tools for multicultural competence for multicultural counseling and therapy practitioners. The following quantitative assessment tools were included in the study: 1) the Multicultural Counseling

Inventory (Sodowsky, Taffe, Gutkin, & Wise, 1994); 2) the Cross-Cultural Counseling Inventory (LaFromboise, Coleman, & Hernandez, 1991); 3) the Multicultural Awareness/Knowledge/Skills Survey (D'Andrea, Daniels, & Heck, 1991); and 4) the Multicultural Counseling Awareness Scale (Ponterotto, Rieger, Barrett, & Sparks, 1994). Sue noted the limitations of these instruments and proposed how a portfolio method of assessment may overcome these limitations.

A few studies have been conducted in teacher education that addressed the importance of intercultural competence (Jairrels, 1993; Rodriguez & Sjostrom, 1995; Thomas, 1993). Craig (2000) discussed the importance of Teacher Assistance Teams in public schools. Teacher Assistance Teams typically identify any changes or arrangements that would support a student's academic success. These teams may also be used to examine the role culture plays in the student-teacher relationship and the teaching-learning process. Teachers that are striving to become more culturally competent might use these teams during the pre-referral process. The pre-referral process occurs when a classroom teacher becomes concerned with the academic progress and/or social behavior of a student. Before any formal recommendations are made, such as psychological testing, teams of teachers and administrators may informally reflect on the cultural background of the child in order to address questions on behavior and academic learning. A Teacher Assistance Team might address issues such as the cultural contexts that might effect learning; for instance, the differences between the home environment and the school environment. Other issues include cultural behaviors, such as eye contact. In some cultures it is considered impolite to make direct eye contact. A teacher may construe a lack of eye contact for boredom, disinterest, or lack of understanding. Craig defined

culturally competent teachers as ones who “lower defenses, take risks, and practice behaviors that may feel unfamiliar or uncomfortable” (Craig, p. 7) in terms of accepting one’s own sociocultural context and the student’s sociocultural context. She used the developmental stages of Isaacs & Benjamin (1991) to describe the process in which a Teacher Assistance Team might engage. These stages include 1) Cultural incapacity; 2) Cultural blindness; 3) Cultural pre-competence; 4) Cultural competency; and 5) Cultural proficiency. Craig presented specific strategies for building cultural competence into Teacher Assistance Teams that included questions that might guide the Teacher Assistant Team in addressing a student’s academic and social success in view of his or her cultural background.

Summary

Most research that has been conducted in the area of intercultural competency has occurred in the fields of social work and counseling. In the past few years, researchers in teacher education have recognized the value of developing intercultural competency in pre-service and in-service teachers. It is unfortunate that, in the field of music education, researchers have been more interested in the content of instruction than in the process of instruction in the terms of cultural issues. The lack of research in this area provided the impetus for this study.

Teacher and Pre-service Teacher Beliefs

In order to be able to move toward some kind of common ground with their diverse students, pre-service teachers and current teachers must confront and examine their personal beliefs toward “others.” It has been well documented that pre-service teachers have a well-developed set of personal beliefs before they even enter teacher

education programs (Calderhead, 1991a, b; Holt-Reynolds, 1992; Zeichner & Gore, 1990). These beliefs, particularly in the context of cultural diversity, are often naive and stereotypical (Larke, 1990; Schultz, Neyhart, & Reck, 1996). This section examines the related literature on how beliefs are influenced by personal history, and if beliefs and attitudes about teaching can be changed.

Beliefs Pre-service Teachers Bring with Them

The process of teacher preparation is an intricate one, weaving together strands of cognition and training that can become tangled by pre-service students' prior beliefs about teaching and learning. Because their life histories as students have lasted 14 years or more, prospective teachers have developed beliefs about what teaching should look like, how students learn and behave, and which strategies work and which do not (Lortie, 1975). It has been well documented that pre-service teachers have a well-developed set of personal beliefs before they even enter teacher education programs (Anderson, Blumenfeld, Pintrich, Clark, Marx, & Peterson, 1995; Calderhead, 1991a, b; Holt-Reynolds, 1992; Zeichner & Gore, 1990). These beliefs are based on what has been referred to as personal, history-based lay theories (Holt-Reynolds, 1992). What pre-service teachers learn in teacher education programs is dependent on the cultural and cognitive knowledge acquired earlier (Brookfield, 1995; Flavell, 1984; Weinstein, 1990). These preconceived beliefs are formed in the contexts of not only educative experience, but also family structure, social groups, religious beliefs, and even geographic location and, according to Nespor (1987), beliefs derive much of their power from memories of specific events. The beliefs that teachers and pre-service teachers have about learning and teaching will vary across individuals because of personal histories, experiences, and

situations (Holt-Reynolds, 1992). Hewson (1985) described that the intellectual environment “in which a person lives (including cultural beliefs, language, accepted theories, as well as observed facts and events) favors the development of some concepts and inhibits the development of others” (p. 154). This can explain at least partially why different people learn different things from the same experience.

These beliefs have been described as a “screen” (Whitbeck, 2000) or “filter” (Joram & Gabriele, 1998; Kagan, 1992), through which all new information and experience concerning teaching passes. If pre-service teachers do not become aware of the beliefs they bring to the teacher preparation process, then information presented in undergraduate classes and gleaned from observations are woven into their own schemas, resulting in possible miscommunications. For instance, Holt-Reynolds (1992) discovered a difference between pre-service teachers’ and their instructor’s conceptions of what the teacher’s role was in the classroom. Pre-service students believed that a teacher’s role was to convey information to students, while the instructor viewed the teacher’s role as helping students become producers of knowledge. This led to a misunderstanding of terms like “active” and “passive” in the context of learning. The instructor believed that listening was strictly a passive occurrence, while the pre-service students believed that listening could be an active event. Because of differences like these, any potential changes in perspective were hindered.

Because the majority of pre-service teachers in education programs tend to fit the typical profile of White, middle-class female, and because they have few experiences with persons of cultural backgrounds different from their own, they are often not aware of their beliefs and attitudes that are based on their personal histories, and are unaware of

their membership in the White, privileged, dominant culture. “Due to their [White students] own limited experiences with people of diverse backgrounds, they seldom question their racial, native language, or social class privilege. One consequence of this way of thinking is that culture and identity themselves are defined as problems. Yet, teachers also have cultural identities, even though many of them may have learned to forget or deny those identities” (Nieto, 2000, p. 184).

Maher and Thompson (1997) discussed how this inability of middle-class, White students to see themselves as members of the dominant, privileged class inhibited their ability to understand Black culture.

Whiteness is unconsciously constructed and relied upon here as the social glue normalizing their connection to other, ‘higher-up’ Whites, thus stabilizing an inherently unstable situation. The professor could not get her White students to understand the position of Blacks because they didn’t understand their own position as Whites. Although they understood something of class privilege, through their lack of it, they could not see themselves as privileged within the social relations of race (Maher & Thompson, 1997, p. 9).

Beliefs that pre-service teachers bring to the preparation process fall into several categories. In a study conducted by Joram and Gabriele (1998), the authors described four categories of beliefs held by pre-service teachers, then redesigned an educational psychology course so that these beliefs were addressed during the course. The first belief was that field experience is more valuable than course work. Pre-service teachers often believe that they will learn all they “need to know about becoming a teacher from the field experience they complete concurrently” (Joram & Gabriele, p. 179). Another belief

was that they could become excellent teachers by modeling a past teacher (or teachers). They had a specific image in mind of what a good teacher looks like based on teachers they had in the past. A third belief was that learning and teaching are non-problematic. Many pre-service teachers hold the notion that teaching is not particularly difficult, and that one does not need to learn specific information about teaching in order to be a teacher. The fourth belief cited was that classroom management was a bigger issue than student learning. "Pre-service teachers often assume that once classroom management is taken care of, students will automatically learn" (Joram & Gabriele, p. 180).

Goodwin (1994) found similar categories in a study that examined pre-service students' conceptions and definitions of multicultural education. One hundred twenty pre-service teachers completed an open-ended questionnaire that asked them to talk about the goals of multicultural education, to identify practices they had observed in field placements, and to list questions about multicultural education. Goodwin (1994) presented four categories into which the responses fell: knowing others, affective behaviors, the individual child, and social change. The majority of participants identified multicultural practice as a consequential action rather than a primary activity. The respondents tended to view multicultural education as an add-on. Banks (1988) called this the "ethnic additive approach." These participants tended to treat multicultural education superficially, rather than engaging in any kind of critical inquiry. Their action in a classroom seemed to be dependent on external concepts, such as how much control they would have, the kinds of students in the classrooms, and available materials. These respondents preferred to deal with the individual student when addressing multicultural

issues. Over all, these pre-service teachers seemed to view multicultural education as the education of “other,” the culturally different.

A component of a study conducted by Lois Gould (2000) revealed student beliefs held at the beginning of an introductory teacher education methods course. She reviewed 34 student portfolios for the use of metaphors in identifying and characterizing the pre-service teachers’ beliefs of what teaching was about. Sixteen portfolios were used for the study. Some of the beliefs expressed by the participants concerned the view of teaching as a science. Many viewed the role of the teacher as a presenter of material for the students to absorb. They tended to view teaching as a singular method. “I didn’t know that teaching means there are more ways than one to teach effectively...I felt that I would be taught the ‘right way to teach’” (Gould, 2000, p. 96). When pre-service teachers ascribe to a “teaching as science” viewpoint, they assume that a good teacher can always find the right answer in a methods book, and that teaching is a one-way activity, from teacher to student.

Beliefs in the Context of Cultural Diversity

Others have examined pre-service teachers’ beliefs in the context of cultural diversity. Many prospective teachers believe that there are children of diverse cultural backgrounds that are capable of learning basic skills in reading and math, and there are some that are not (Brousseau & Freeman, 1988; McDiarmid & Price, 1990). They also tend to believe that students of various cultural backgrounds may require different standards and objectives (Freeman & Kalaian, 1989). Another trend is that pre-service teachers believe that poor academic performance of students from diverse backgrounds is due to either a cultural deficit or cultural difference (Burstain & Cabello, 1989) and that

they lack either “the right home environment, the right attitude, or the right ability” (McDiarmid, 1990, p. 13).

In another study by Goodwin (1997), participants were asked to write about their experiences in the form of vignettes, or narratives, in which they encountered a multicultural issue or dilemma during their student teaching experience. This occurred in the middle of their student teaching semester, during which, through seminar activities, the students had been exposed to multicultural curricula models and materials, although “issues of diversity had not yet been explicitly discussed” (Goodwin, p. 118). Goodwin reported that their narratives centered around nine specific variables: race, language difference, sexuality, gender, religion, socioeconomic classes, curriculum, exceptionality, and equity. Fifty percent of the narratives focused on race as a key defining variable, with class and language differences far behind, at 9%. The remaining variables were discussed only briefly in the narratives, between 7.5% and 2.5%. These figures seem to indicate that race and racial issues are primary concerns of student teachers, perhaps because race is one of the most visible aspects of cultural diversity.

After conducting a second level of analysis, the researcher was able to make some generalizations about the questions pre-service students asked. The first generalization was that the student teachers were surprised to see racist behavior. A second generalization, one that is typical of many pre-service teachers that do not have a background in cultural diversity, was that they felt concern or pity for the “victim” in the incidents. A final generalization was that students were concerned about how they should react and respond to multicultural incidents. The researcher presented overarching themes that emerged from the analysis of the narratives. The participants in the study expressed

hopelessness and seemed to doubt their own abilities to deal with issues in the classroom. They also seemed to define these issues as "classroom" concerns rather than issues of the school culture or of the students' culture. They felt that they had to come up with individual solutions to individual problems. These participants also seemed to view these problems as "minority" concerns that could be solved by making sure that the students of culturally different backgrounds were assimilated into the mainstream.

The researcher concluded that providing field experiences in urban classrooms in an attempt to encourage multicultural competence is often naive and ineffective. This seems to support Haberman's viewpoint. Also, merely providing pre-service teachers with multicultural content, materials, and strategies may be ineffective. Goodwin stated that a key implication "of this study is that teacher education programs must help teachers-to-be examine their own assumptions, expectations, and perceptions of children of color. Enabling teachers to examine their own understandings about diversity, invisible privilege, the culture of power, and racial identity is necessary if misconceptions, hidden assumptions, and prejudices about the competencies and capabilities of visible racial/ethnic children are to surface" (Goodwin, p. 143). This study is one of many that pointed to the importance of combining coursework with field experiences in a guided way so that pre-service teachers are encouraged to examine their own beliefs and attitudes and the context of cultural diversity.

Artiles, Banderreto and Pena (1998) used a case study approach to examine in detail the beliefs and attitudes of two pre-service teachers through the exploration of concept maps created by the participants and through in-depth interviews. Results of data analysis supported findings from similar studies in that pre-service teachers tended to

address multicultural issues when the opportunity presented itself, which is often termed as the “incidental” approach (p. 78). One of the participant’s concept maps was heavily influenced by the “problems” associated with teaching diverse learners, and she constructed a view of teaching that was related to technical aspects, such as instructional methods and curriculum issues. She also indicated that she attributed student success and failure to their home life and socioeconomic status. Results also showed that both participants compartmentalized teaching content and multicultural education. “I feel like I’m holding all this information in this little compartment in my head. And every so often I open the door. Okay, [multicultural education] time! Okay, close the door. And I do something that [my coursework] taught me” (p. 80). This participant also viewed multicultural education from the “tourist” perspective; the role of a teacher was to celebrate diversity in the context of holidays, food, and customs. These researchers summarized their findings in stating that “consistent with what has been reported elsewhere, we found that teachers’ prior beliefs were central in how they learned to teach” (p. 85).

Schultz, Kelley, and Heck (1996) looked specifically at pre-service teachers’ attitudes toward teaching in an urban setting, using a questionnaire to which 300 pre-service teacher education students responded. The questionnaire consisted of six open-ended questions to determine how these students would respond to issues of diversity and urban education. One unusual finding was the high percentage of students that expressed an interest in teaching in an urban environment. Twenty seven percent of the respondents indicated a clear preference for teaching in the urban setting, almost twice as many as the national average. Other responses were not as surprising. Fifty-two percent identified

urban students as having different attitudes and behaviors from their own. They described these attitudes and behaviors in negative terms: “violent,” “unmotivated,” “emotionally unstable,” and “a challenge to authority figures.” Only fourteen percent of the respondents felt that there were no differences between the attitudes and behaviors of urban students and themselves. Eighty five percent of the respondents felt that a student’s cultural background affected his or her education. Their reasons varied from very negative, such as “generally whites are expected to do better” (p. 4), to stating that the differences depended on certain things, like language difficulties or learning gaps. Only five percent of the participants described culture as having a positive effect on education. Sixty five percent of the respondents felt that urban children have the same learning ability as any other children, but they added conditions to their responses. Twenty percent felt that urban children have lower learning abilities than other children, describing them as slower, limited, and not motivated. These respondents tended to answer questions about learning ability and behavior in a way that highlighted the negative aspects of difference. These beliefs were stereotypical, demonstrating their lack of cross-cultural background and knowledge.

Aaronsohn, Carter, and Howell (1992) conducted a qualitative action research study that investigated student attitudes about inner-city schools. These researchers wanted to determine if it made a “difference when opportunities are provided within teacher education courses for students to confront their previously unexamined assumptions about children in inner-city schools, especially in terms of race, ethnicity, and social class” (p. 5). The purpose of the study was to identify effective intervention strategies that would allow students to become aware of their beliefs and attitudes and to

broaden their perceptions of inner-city schools and students. Most of the subjects in this study fit the traditional model of teacher education students. Most were European-American, 90% were female, and none had traveled or read widely, having few cross-cultural experiences.

The first activity in this study was to have students do a three-minute free-write, answering the question, "What would you expect to see if you went to an inner-city school?" Their responses were anonymous, but were coded so that they could be returned to the students at the end of the course. Upon analyzing the written responses, the researchers categorized them into three groups: 1) physical descriptions of buildings, classrooms, and neighborhoods; 2) descriptions of children and parents; and 3) perceptions of teachers and other school personnel. They found the responses to be overwhelmingly negative. At least 90% felt that they would see students that were "out of control" as well as having negative attitudes towards school. Words used to describe what they expected to see in the context of student behavior included the following:

"disruptive," "disrespectful of teachers," "more talking out of turn," and "exhibiting worse behavior than suburban children" (p. 6). Other descriptors included "talking back," "aggressive," "abuse the teacher verbally," "dirtier," "neglected," "delinquents," "violent," "in gangs," "may have weapons," "rough," and "wild" (p. 6).

These teacher education students also assumed that inner-city parents would not be supportive of their children and would not take education seriously. They envisioned the neighborhood to be a slum with run-down buildings. They assumed that inner-city schools would be quite different from the schools they had attended, with over-crowded classrooms, drugs, violence, racism, and fighting.

Summary

The above literature has made evident that pre-service teachers come to their teacher preparation programs with a well-developed set of beliefs based on their personal histories and experiences. These beliefs are most often naïve and stereotypical in terms of working in culturally diverse settings. The nature of these attitudes and beliefs will most certainly have an impact on the way these students as teachers engage in the teaching process. In terms of my study, it was important that I gave the participants the opportunity to explore their own attitudes and beliefs prior to any field experience to determine if they fit the model that was presented by the literature reviewed, or if they were in some way exceptional. If the participants discovered the same types of beliefs typically held by pre-service teachers, is it possible that the immersion field experience would alter those beliefs? How susceptible are beliefs to change? The next section will present literature that explores the notion of if, and how, beliefs may be altered.

Can beliefs be changed?

Beliefs influence what we feel, know, and do, and act upon all of our perceptions.

Bullough (1992) states:

According to Parajes (1992), beliefs underlay all forms of teacher knowledge; declarative, procedural, and conditional. They also underlay habits of action and interaction. Indeed all knowledge is rooted in belief (Bullough, 1992, p. 24).

Beginning teachers base their teaching decisions upon their personal lay theories, without making a distinction between what is belief and what is knowledge. This presents a daunting challenge to teacher educators. Stokes stated that the reason beliefs might be resistant to change is that beginning and pre-service teachers view their beliefs

as knowledge. When teacher education programs challenge pre-service teachers' beliefs, they are also challenging their worldviews (Stokes, 1997).

Can beliefs be challenged to the point that they may be changed? A review of the literature found that a number of studies addressed the potential for changing the prior beliefs of pre-service teachers, although there were mixed results. These studies presented several approaches in attempts to challenge preexisting beliefs.

One approach to challenging beliefs is to attempt to develop a sense of self-awareness in the students through multicultural coursework to give them opportunities to discover the nature of the beliefs they bring with them (Bennett, 1995; Frykholm, 1997; Lawrence, 1997; Marshall, 1998). By becoming self-aware, pre-service teachers might begin to think critically about their concepts of race, ethnicity, and culture in general. This can be the first step toward understanding the ways in which these issues are related to society, education, economics, and politics in the United States (Banks, 2001). Becoming self-aware also means realizing that we all belong to cultural groups. Many White pre-service teachers tend to think of themselves as just "American" rather than as being members of a cultural, racial or ethnic group. This way of thinking "reveals the privileged position of an individual who is proclaiming his or her own unique culture as American and other cultures as non-American" (Banks, p. 12). Another tendency of pre-service teachers is to say that they are "colorblind" to the races or ethnicities of their students. Taking the stand that "kids are kids," rather than being able to see the ways in which racism and cultural differences privilege some groups and disadvantage others, will prevent teachers from addressing the needs of these students most effectively. It is critical, then, for pre-service teachers to examine their own beliefs and attitudes that have

developed from individual personal histories, in order to develop a level of self-awareness so that they can see themselves and their students as cultural, racial, ethnic people.

Narrative is one method used to develop self-awareness in the context of a course (Larkin & Sleeter, 1995; Ahlquist, 1991; Cochran-Smith, 2000). Narrative in research emphasizes experience more than data collection. Most of the studies that indicated some change in students' prior beliefs were small case studies and incorporated reflective narratives (Sleeter, 2001).

Carola Conle (2000), a professor at the Ontario Institute for Studies in Education at the University of Toronto, worked with six students to attempt to develop a theory of cross-cultural education. She conducted the study in the context of an optional cross-cultural education course for pre-service teachers. She began the course as others have done, by having students explore their own cultural background in order to "own their perceptions" (Conle, p. 368). She encouraged her students to employ a narrative form of discourse rather than adopt a more rhetorical or argumentative method of discourse. The researcher felt that this would facilitate an active involvement in the construction of knowledge. The participants in this study were students who had been members of an optional course who chose to meet as a study group to reflect further on the projects from the course. These pre-service teachers and the researcher as a participant took excerpts from their journals written during the course that were incorporated into what Conle calls a Personal Cultural Narrative. These narratives were shared, enabling the writers to begin to recognize previously ignored facets of their own lives concerning their own cultural backgrounds. The participants, including the researcher, concluded that this project led

them to consider their own cultural backgrounds, and eventually the backgrounds of their students, as an asset rather than a liability. The narrative activities brought to light the “cultural baggage” the participants brought with themselves to the educational setting. Participants reported a greater sense of self-awareness, a heightened sense of self-confidence in the context of working with students from diverse cultural backgrounds, and reduced anxiety in terms of discussing cultural differences with their students.

Studies that used experimental designs to determine the impact of coursework tended to have more conflicting results. Some report a modest positive change in pre-service teacher beliefs (Bennett, 1979; Hennington, 1981; Tran & Young, 1994). Many of these researchers did not conduct follow-up studies, and the few that have found that the positive gains did not last over time (Hennington, 1991). Some of these experimental studies that looked at the effect of multicultural coursework found no differences between the two groups studied (Guillaume, Zuniga-Hill, & Yee, 1995, 1998). These studies typically examined beliefs prior to and after a course in multicultural education. McDiarmid (1992) found that multicultural coursework may actually reinforce negative stereotypes and fail to change student teacher beliefs. Barry and Lechner (1995) found that a course that concentrated on content alone, focusing on culturally different groups, actually confirmed or even increased existing stereotypes. Grant and Koskela (1986) reported that even though pre-service teachers took multicultural education coursework, there were little differences in their actual classroom practices. From the results of these studies, it is difficult to determine if coursework alone in multicultural education makes a discernible difference in pre-service teacher beliefs.

Joram and Gabriele (1998) administered a pretest and posttest to determine if students' views of learning, and definitions of teaching and learning changed as a result of a course that targeted beliefs and attitudes. Through qualitative analysis, the researchers reported that 49% of the participants stated that a significant change had occurred in their views of learning, and 57% felt their views of teaching had undergone a significant change. However, in the quantitative analysis of the Constructivity Scale that examined the definitions of learning and teaching on the pretest and posttest, there were few notable changes, with about half of the students giving the lowest level response on both pre- and posttest. The researchers suggested that there might be some change in pre-service teachers' beliefs about teaching and learning when their preconceptions are targeted in coursework and made a suggestion that more longitudinal studies need to be conducted to determine if changes in beliefs are evidenced through practice in the classroom.

Some studies include a variety of strategies in an attempt to guide pre-service teachers through discovery and development of self-awareness and a broadening of beliefs. Aaronsohn, Carter, and Howell (1992) used several different intervention strategies in an attempt to determine which ones were most effective in helping students broaden their perspectives and beliefs about inner-city schools. Some of these strategies included pre- and post-free-writes and an infusion of materials that challenged stereotypes and expectations into the coursework. Some students examined case studies in order to role-play and imagine themselves making decisions and solving potential problems in an inner-city school setting. Other classroom activities included "student reflective writings, group brainstorming notes, and the professor's field notes taken after

class discussions” (p. 6). Instructors also used selected texts, supplemental readings, projects, videos and guest speakers. Teachers conducted the instruction not only through the traditional lecture-discussion model, but also through cooperative groups. Participants completed several worksheets that revealed stereotypes and biases, and all participants engaged in a card game designed to allow them to experience inequity. The students were required to tutor children in a diverse setting for three hours over the course of the semester and participate in field experiences in schools in urban settings.

As the researchers analyzed all the data collected throughout this study, they began to see patterns of assumptions emerge and witnessed the struggles of these pre-service teachers as they tried to understand conflicts between their beliefs and their observations. The researchers reported “significant shifts over time in self-reported perspectives toward more complexity and openness in respect to the inner city” (p. 8). The majority of participants reported a change in beliefs about inner-city schools and students, and reflected on their original reactions from the free-writes at the beginning of the semester. They noted that their original responses had been strongly influenced by stereotypical beliefs that were learned not only through their upbringing, but also through media, rumors, lack of cross-cultural experience, and lack of knowledge about the inner city. Half of the participants reported being more comfortable being around students from diverse backgrounds. The researchers noted the importance of experiences in inner-city environments and suggested the students be accompanied by an instructor to help them process the conflicts in beliefs that emerge. They acknowledged that the change in beliefs may be temporary as the students return to the environments “in which the stereotypes were originally generated and sustained.” The researchers suggested the establishment of

support systems that would allow the students to continue to explore their newly changed beliefs.

Summary

Stand-alone course work in multicultural education does not necessarily insure a broadening of beliefs and attitudes. The studies that tended to report a more consistent change in the beliefs of pre-service teachers were ones that included a variety of intervention strategies and field experiences in conjunction with academic course work. The findings of these studies had implications for my research. It was vital that I included a combination of various instructional strategies in terms of the coursework in order to encourage the participants to examine their existing beliefs and attitudes. A field experience in a diverse setting conducted in conjunction with these strategies would present a greater opportunity for beliefs to be challenged and examined.

Field experiences

Another approach to broadening beliefs and attitudes in pre-service teachers is to have them participate in some type of field experience in addition to coursework in multicultural education. Field experiences have had a long history in teacher education in United States. These experiences take place not only within the public schools but also in communities, helping pre-service teachers learn about their students and their families in the context of their communities. The National Teacher Corps, from 1966 to 1982, placed thousands of pre-service teachers in areas of high poverty, making the field experience central to teacher preparation. Zeichner and Melnick (1995) identified three types of field experiences: 1) a brief experience to fulfill a particular course assignment, called the "cultural plunge" by Nieto (1994); 2) a field experience practicum, early in the

student teacher's career before the actual student teaching placement, described by Mungo (1980); and 3) combining the student teaching experience with living in a culturally diverse community for a semester, described by Mahan (1982b).

Researchers have looked at the many forms that field experiences may take. One method is to introduce pre-service teachers to ethnographic research and have them conduct a project in a diverse setting. These have typically been done in urban areas, most often involving African American participants (Fry & McKinney, 1997; Olmedo, 1997; Sleeter, 1996).

Studies have also had pre-service teachers act as tutors for children in diverse cultural settings (Aaronsohn, Carter, & Howell, 1995; Boyle-Baise & Sleeter, 2000). Similar to studies that focused on course work alone, these studies have produced varying results. Many of these studies noted a greater interest among pre-service teachers for working in schools in diverse communities and urban areas following the field experiences. The two studies listed above noted growth in self-awareness, both concerning the pre-service teachers' own cultures and stereotypes and concerning cultures different from their own.

Wiggins and Follo (1999) found mixed results similar to the previous studies cited. They examined the teacher preparation program at Oakland University to determine the extent of student preparation for teaching in culturally diverse settings. One component of their study was to examine the impact of field experience. Pre-service teachers were grouped in either a suburban placement or an urban placement. The urban placements were divided into either a large city with school populations that were mostly African American or a medium-sized city that was more culturally mixed, although the

majority of residents were also African American. There were also Arabic, East Indian, Hmong, Hispanic and White residents. The participants in this study responded to a questionnaire presented as both pretest and posttest. The questionnaire items concerned multicultural issues including “factors fostering readiness for teaching in culturally diverse settings, factors constraining readiness for teaching in culturally diverse settings, and prior experiences relative to multicultural education” (p. 98). Their findings showed that many of the students came to this teacher education program with little or no background or experience in multicultural issues. Many of the students reported that the field experience made a difference in their views of culturally diverse classrooms. A few students who had expressed opposition to these particular field placements later requested student teaching assignments in these diverse settings, and some applied for permanent positions and were hired. In spite of students’ positive self-reports, Wiggins and Follo concluded that simply being in a setting does not guarantee cultural understanding. It also does not guarantee that pre-service teachers will complete the experience with an improved comfort level for interacting with students and parents of diverse cultural backgrounds. The researchers recommended a combination of multicultural course work, field experiences, and modeling by successful practicing teachers in culturally diverse settings. Specifically, the field experience must become more than a visit by an outsider. “Students must be immersed in a school for sufficient time to get to know the school, and the community it serves. Field experiences must become life experiences” (p. 103).

Other studies that focused on field experiences examined the development of the pre-service teacher’s “voice” (Burant, 1999) or investigated early field experiences as an instrument in altering stereotypical perceptions, (Chance, Morris, & Gunn, 1996; Doyle,

1997; Fry & McKinney, 1997; Mason, 1999). McDiarmid (1990) explored how student attitudes were confronted by observing an experienced teacher whose methods were likely to challenge assumptions and beliefs.

In order to determine the possible significance of early field experiences, Fry and McKinney (1997) conducted a study with ten White, female pre-service teachers who were enrolled in a language arts methods course. The first eight classes were conducted on campus, followed by a series of four meetings at an elementary school with a population of mostly African-American students. The researchers used the time spent in class on campus to prepare them for the field experience. Through qualitative data analysis of dialogue journals, interviews, class assignments and discussion, and surveys, the researchers reported the following findings: 1) pre-service teachers' attitudes and practices were positively affected; 2) pre-service teachers' cultural awareness and sensitivity increased through sharing of personal biographies; 3) the field experience at the urban elementary school stimulated interest in pursuing a career in an urban setting; and 4) pre-service teachers needed opportunities to actually teach in culturally different settings in order to be able to thoroughly analyze their personal philosophies and cultural attitudes. The use of personal biographies among the ten White participants in this study revealed their limited background in cultural diversity and also revealed the cultural differences that might exist among people with the same ethnic background.

Mason (1997) conducted a two-year study that specifically addressed the impact of the urban-based field experience on the attitudes of pre-service teachers. Participants in the study, junior and senior level undergraduates enrolled in the certification program at a public university in New England, completed an eight-week field experience in

conjunction with methods courses. They spent two days a week working with students in either an urban setting or a suburban, middle-class setting, under the supervision of the classroom teacher and an instructor from the university Department of Teacher Education. Mason administered a pretest and posttest questionnaire to rate the extent to which the pre-service teachers were interested in pursuing a career in an urban setting and also to rate the extent to which particular issues would present problems for teachers in urban schools. Mason compared the findings between the two groups of pre-service teachers, noting that 55% of the urban group "indicated that they were more inclined to pursue inner-city teaching versus 20% of the suburban group" (Mason, 1999, p. 12). He also noted that the participants in the urban setting reported gaining more knowledge from their methods courses than the participants in the suburban setting concerning students from diverse cultural backgrounds. Mason attributed these changes in attitudes to three crucial elements: 1) having the field experience integrated with a teaching methods course, which encouraged applying theory to practice; 2) the duration of the actual teaching experience lasting for 96 hours, two days a week, over an eight week period, during which a large portion of time was spent actively engaged in teaching; and 3) requiring regular meetings, both individual and group, with the field experience supervisor, who also observed teaching segments in the field placement. Contact between the student and the supervisor was described as "continuous."

Olmedo (1997) also focused her study on the ways that early field experiences combined with course work might affect pre-service teachers' attitudes and beliefs about teaching in an inner-city school with a culturally diverse student population. The majority of the 29 participants in this study were White, middle-class, and mostly

suburban. Olmedo consciously related the readings in the course work not only to the field experience, but also to the students' writing, which included journal entries, essays, and personal biographies. The experience consisted of a weekly class session over a period of fifteen weeks, and one full day a week observing and helping a teacher in an elementary classroom for eight to ten weeks. The researcher analyzed the students' journals and essays, noting several recurrent themes. Themes emerging early in experience were typical of beliefs of pre-service teachers who have little experience in culturally diverse settings. These themes included: 1) inner-city students of color are not motivated to learn; 2) inner-city students of color have so many problems that it is virtually impossible for them to learn (pity the victim); 3) teachers should be colorblind in order to be fair; and 4) the system is the problem. "Even if children wanted to learn and teachers wanted to teach, they feel they are constrained from doing so by institutional barriers..." (Olmedo, p. 250). As the course continued, Olmedo identified themes emerging in the journal entries and essays that appeared to challenge the participants' original assumptions. These themes included: 1) children want to learn; 2) good teaching can take place even in inner-city schools; 3) even within ethnically and racially similar groups, there can be a great deal of diversity; and 4) being colorblind is not good pedagogy. Olmedo emphasized the importance of reflection and self-questioning under the guidance of an instructor who could encourage the students to make connections between course work and field experiences. She also suggested small group discussions in which it was easier to develop a sense of trust in order to encourage students to share personal experiences. In addition, the researcher noted other reasons for successfully challenging pre-service teachers beliefs, which included carefully selecting the reading

materials and assignments, and using texts written by authors in a biographical format, particularly by authors with backgrounds similar to the participants. She did caution, however, that just because these pre-service teachers expressed that their beliefs and attitudes changed, this may not necessarily be an indicator of genuine attitude change. Even though students may have become more self-aware, it is only by observing them in their actual teaching settings that one can determine if changes in attitudes and beliefs have become permanent and are translated into practice.

In spite of the studies that reported that students' attitudes and beliefs have been changed in significant ways, there are other studies that report the opposite, leading some researchers and educators to question the benefit of early field experiences. An often-cited study by Haberman and Post (1992) found that, in spite of completing a field experience in an urban setting, students' pre-existing beliefs and attitudes, whether positive or negative, were not altered. Other researchers (Tabachnick & Zeichner, 1984; Goodman, 1986) argue that simply placing pre-service teachers in urban or culturally diverse settings does not mean that we can expect them to develop more positive attitudes toward culturally diverse students, particularly if the practicing teachers in the settings use ineffective teaching practices. Mason (1999) suggested that in order to make field experiences more beneficial, they must be properly supervised. When the structure and content of pre-service teachers' field experiences are more controlled by an informed, experienced instructor, it has been found that their abilities to teach in culturally diverse settings are improved (Burnstein & Cabello, 1989; Gomez & Tabachnick, 1991).

Summary

Research focusing on field experiences in culturally diverse settings has produced mixed results. However, common throughout these studies were calls for change in teacher education programs in the context of multicultural training or intercultural competence. These recommendations tended to center around a combination of strategies that include coursework and concurrent field experience. Field experiences should allow time for reflection, preferably under the guidance of an experienced instructor. Several studies have suggested that in order to have a greater chance of positively affecting pre-service teachers' attitudes and beliefs, it would be vital to have the experience led by an informed, sensitive instructor who has experience working and teaching in culturally diverse settings. Crucial to changing negative perspectives is the exploration of pre-service teachers' self-awareness and the broadening of constrictive beliefs and attitudes. Time to develop these reflective skills should be a consideration in teacher preparation programs (Doyle, 1997, p. 529). Groulx (2001) supported this recommendation, noting that only surveying student beliefs and not allowing for reflection on field experiences was a definite limitation to her study. Students need to situate their developing beliefs concerning teaching in culturally diverse settings in the broader social context in order to discover how culture functions in education (Ladson-Billings, 1995b). Studies are also necessary that follow pre-service teachers into practice to determine if changes in beliefs and attitudes are temporary (Sleeter, 2001, p. 100). Based on the findings of research that focused on field experience, it was essential in this study to challenge the participants' beliefs both through course work and field experience in a culturally diverse setting, allowing time for guided reflection. Because several of the participants were continuing

their program in the next year(s), there would be opportunity to follow-up the findings from the initial study. Also essential to this study was my own participation throughout the experience, as an informed and sensitive instructor who had experience working and living in culturally diverse settings.

Immersion experiences

Immersion experiences are those in which pre-service teachers actually live in culturally diverse communities while they engage in observation and practice teaching (Sleeter, 2001, p. 96). Most of the studies that focused on immersion experiences reported considerable learning from the community and a powerful impact on pre-service teachers, although many of these studies were of limited scope (Aguilar & Pohan, 1998; Canning, 1995; Marxen & Rudney, 1999). Zeichner, Melnick, and Gomez (1996) identified several types of immersion community field experiences, including brief experiences known as the “cultural plunge” (Nieto, 1994) and experiences that focus on community service (Mahan, 1982), or, more specifically, on classroom implementation of these experiences. Immersion experiences also vary in the amount of structure for pre-service teachers. Some experiences were quite explicit in the placement, number of hours per week, and activities. Others were quite unstructured, relying on the pre-service teacher to arrange his or her own projects. These experiences may be well supervised by instructors in the teacher education program or may rely on information from the unsupervised pre-service teacher.

Tran, Young, and Di Lella (1994) conducted a study that focused on pre-service teachers’ attitudes toward three specific ethnic groups: Europeans, Mexican-Americans, and African-Americans. In addition to multicultural course work, the participants were

required to immerse themselves in a cultural activity that would allow them to begin to understand diversity from first hand experience. These activities were identified as “cultural plunges” and included attending church services and participating in cultural festivals. The combination of course work and immersion experience resulted in significant changes in stereotypes toward African Americans, Europeans, and Mexican Americans. All changes were in a positive direction. The researchers concluded “multicultural courses requiring direct contact with local ethnically diverse group activities create an intimate link between students and their community” (p. 188).

Melnick and Zeichner (1998) conducted a project whose purpose was to identify and make visible the practices of exemplary teacher educators in pre-service teacher education programs. Their study contained an example of an exemplary consortium, the Urban Education Program of the Associated Colleges of the Midwest. Among the experiences offered through this consortium was an immersion student teaching component in Chicago’s ethnic communities. In addition to full-time student teaching in area schools, student teachers also lived together in the setting in order to allow for collaboration and support. A group of faculty members worked closely with the students, not only designing and structuring the experiences, but also striving to make them truly life changing experiences as well. Students regarded the immersion experience as one of the most valuable components of the teacher preparation program.

Summary

Immersion field experiences in conjunction with multicultural course work and with strong support from faculty members have been quite successful in expanding and altering pre-service teachers’ attitudes and beliefs concerning students and families of

culturally diverse backgrounds. They seemed to be particularly powerful, because the participants may find their beliefs being challenged by experiences encountered while living and working in a culturally diverse setting. They often have to confront these challenges head on, because they are unable to retreat to their familiar surroundings. However, these types of field experiences require a lot of effort to design and implement. In order to support students and guide their reflections, faculty members must commit to time spent in the setting with the students as well. It was difficult to determine exactly how long an immersion experience needed to be in order to be effective. Follow-up studies need to be conducted as well to determine if the changes in attitudes and beliefs last and have an impact on instruction once the pre-service teacher has begun teaching fulltime. The research reported here supported my decision to use an immersion experience for the participants of this study. Being immersed in a culturally diverse setting provided greater opportunities for the participants to begin to see these students not only as members of a classroom culture, but also members of families and communities.

Music Teacher Education

According to Banks and Banks (1993), multicultural education includes three important dimensions: 1) the inclusion of authentic multicultural content, 2) the exploration of cultural biases and stereotypes, and 3) equity in instruction for students of diverse cultural backgrounds. Public school music classrooms provide one of the most appropriate settings for addressing these particular components of multicultural education. Authentic content is available in the musics of various cultures. Music is one of the few universal cultural phenomena. We know that every cultural group has some

kind of music (Nettl, 1964) and that it is an expression of ethnic and cultural identity. If music educators value students from diverse cultural backgrounds by asking them to share their musics with others, it might be possible that an atmosphere of acceptance and safety can be nurtured in which beliefs, stereotypes, and biases can be addressed with a greater degree of comfort. By honoring the music from various cultural backgrounds and by understanding what diverse students value, music educators may come closer to equitable instruction for all students more readily than instructors in academic classrooms.

A major problem in the context of cultural diversity in music education programs is that when multicultural issues are discussed, they are most often in the context of what to teach, rather than how to teach, or who is being taught. The focus of most studies that addressed multiculturalism or interculturalism in music education settings, even those that address teacher attitudes, was on course content (Moore, 1993; Mumford, 1984; Okun, 1998; Quesada, 1992; Takacs, 1978; Volk, 1991; Withers-Ross, 1999; Young, 1996).

Attitudes of Music Educators

A study by Young (1996) examined music teachers' attitudes toward multicultural music education and the impact of those attitudes on their teaching strategies, and, as a result, the classroom environment. The researcher surveyed thirty-two elementary and middle school music teachers in both suburban and urban settings and interviewed ten of the thirty-two teachers. Most teachers reported believing that multicultural education was important for all children, although there were several fundamental inconsistencies in the findings. Three areas of inconsistency were reported: 1) in the definition of multicultural

education; 2) the goals of multicultural education; and 3) how multicultural education should be approached. Participants also reported believing that music is a manner of cultural expression for people of diverse cultural backgrounds, and that the ethnicity of the student should not be a prerequisite for what musics are included in the curriculum.

Moore (1993) gave two reasons why many music educators have implemented a multicultural curriculum: 1) to inspire global awareness in their students and 2) to highlight and value the cultural backgrounds of non-Anglo students. He surveyed 300 music educators to assess their attitudes toward global concepts and the teaching of world musics. He also presented questions about the kinds of music included in their programs, how often world musics were included, and personal demographics. His results showed that 86% supported global awareness in music education and 75% believed that world musics should be included in the classroom. However, there was a low correlation between teachers' attitudes toward including world musics in their programs and actual practice. Percentages were given as to the types of musics presented in music classrooms: American Folk, 27%; European Art Music, 17%; Pop/Rock, 13%; American Jazz, 13%; contemporary, 9.7%; Latin American, 9.5%; African, 8%; American Indian, 7.5%; East Asian, 5.5%; Middle Eastern, 3%; Indian, 3%; and Southeast Asian, 2%. This study only examined attitudes about the content of instruction in music education classes. It did not address attitudes toward the students who might be of various cultural backgrounds.

Teicher (1997) also examined attitudes of pre-service elementary teachers in the context of the effect of multicultural music experiences. Three different attitudes were investigated: 1) willingness to teach multicultural music activities; 2) preparedness to teach multicultural music activities; and 3) willingness to teach in a culturally diverse

setting. The participants were divided into two groups: one that prepared a lesson plan using pre-selected music content from mainstream European/American repertoire and one that prepared a lesson plan using pre-selected music from a number of cultural areas, including West Africa, China, India the Middle East, Native American, Puerto Rican, and others. The results showed no significant differences for attitudes of preparedness in teaching multicultural music or for willingness to work in a culturally diverse setting. There was a significant difference in attitudes of willingness to teach multicultural music activities, in that the experimental group made a small gain in attitude scores whereas the control group actually decreased slightly. The researcher noted that teaching about diverse cultures is different than teaching students of diverse cultures and that attitude changes regarding teaching in a culturally diverse setting require more than willingness. The researcher further commented that “teacher attitude regarding the cultural background of students is given little attention in music education” (Teicher, p. 423) and called for further research in teacher attitudes about students from diverse backgrounds and the field experiences necessary for music teacher preparation.

Preparation to Teach in a Culturally Diverse Setting

Given that the music classroom may be one of the most effective settings in which to teach for cultural diversity, and given the changing population demographics, it would seem logical that music education teacher preparation programs would focus on preparing music teachers to teach in culturally diverse settings. However, several studies report that pre-service and in-service teachers do not feel they received adequate training and preparation.

Ausmann (1991) examined several facets of teaching music in urban areas, including teacher attitudes concerning qualities and competencies of effective urban music teachers. A comprehensive questionnaire was distributed to 572 in-service music teachers in Ohio's seven largest cities. A separate questionnaire was administered to sixty-nine pre-service teachers. Respondents gave demographic information. Ausmann found no minority teachers in the pre-service group and a low percentage of minority teachers in the in-service group. Most of the pre-service teachers were from suburban and/or rural schools and reported preferring teaching positions in similar areas. Forty-four percent of the pre-service teachers felt they were not adequately prepared for teaching in culturally diverse settings, while 57% of the in-service teachers did not feel they were adequately prepared.

Robinson (1996) investigated public schools in Michigan to determine the extent to which multicultural music education was based in cultural context, cultural pluralism, and educational equity. A second aspect of the study addressed the relationship between preparation and practice. Not only did the research find that multicultural music education was superficial, simplistic, and intermittent, but also that the majority of elementary music educators felt they lacked adequate preparation and were uninformed about multicultural instructional materials and education policies. Most of their instruction was based on holidays and celebrations of different world cultures. The gap between their attitudes about multiculturalism and practice in their classrooms was based partly on lack of training in multicultural education and multicultural music education.

In a study cited earlier, Moore (1993) reported music teachers presented more European/American traditional music in their classrooms than musics of diverse cultures.

The researcher asked teachers why they did not include more world musics in their curricula and found that the primary reason was a lack of training.

Fiese and DeCarbo (1995) presented twenty successful urban music teachers with a questionnaire that included four open-ended questions regarding teaching in the urban setting. Question number one was: "Do you feel that your undergraduate/graduate education courses prepared you to teach in the urban setting?" (p. 27). Three out of twenty teachers (one with a bachelor's, one with a master's, and one with a doctorate) felt they were adequately prepared while twelve out of twenty teachers (four with bachelor's, two with master's) felt they were definitely not adequately prepared. Four of the participants felt that even though certain aspects of their education were valuable, they were not adequately prepared.

Summary

This review of the literature pertaining to multicultural issues in music education demonstrates that the focus of research is largely on the content of instruction, not on meeting the needs of students of diverse cultural backgrounds who are encountered in music classrooms. Given that the music classroom provides an appropriate setting for addressing cultural issues in the context of the larger social picture, and given that much research has been conducted in the field of teacher education concerning cultural competence and attitudes of pre-service and in-service teachers, the body of knowledge presented in the field of music education is sorely lacking.

CHAPTER THREE

Methodology

The purpose of this study was to examine the personal conceptualizations of pre-service music education students, by focusing on how they talked about learning to teach music in the context of cultural diversity, and to probe the relationships among these conceptualizations prior to, during, and after an immersion internship experience in a culturally diverse setting. A phenomenological framework is appropriate, because the focus is on the lived experiences of the participants, examining those experiences in a culturally diverse context.

Research Paradigm

Phenomenology

Phenomenology is a widely used term that can be perceived as a paradigm, a philosophy, a method of research, or a theoretical framework. In this study I use the term “phenomenology” to refer to a research paradigm that guides inquiry.

Phenomenology was first used by Edmund Husserl (1859-1938), who argued that “human consciousness actively constitutes the objects of experience” (Holstein & Gubrium, 1994, p. 263). Schutz (1899-1959) expanded Husserl’s work by focusing on the life world and the ways that life world is produced and experienced by people. Observers set aside their own orientation to the life world in order to focus on the ways that persons produce the world they regard as real, the way that their lived processes construct reality.

Phenomenology is a research paradigm that focuses on persons. Bresler (1996) quotes Satre to say that “deep knowledge of people is always based on the close scrutiny of a single case: ‘...a man is never an individual; it would be more fitting to call him a

universal singular. Summed up and for this reason universalised by his epoch, he in turn resumes it by reproducing himself in it as singularity' ” (Bresler, 1996, p. 11).

Phenomenological researchers focus on how participants make sense of the world through their experiences and, “in doing so, create a worldview. There is no separate reality for people. There is only what they know their experience is and means” (Patton, 1990, p. 69). This aspect of phenomenology impacts methodology. Even though individuals may have unique sets of experiences that determine the meaning they derive from them, it is important to determine the primary components of the experience that are common, the universal singular. Through analysis of the data collected, the researcher must seek out the “essence” of the experience that the participants share, the meanings that are collectively understood. Phenomenological research calls for the observer to seek commonalities in meanings, situations, and experiences and to find the shared patterns in the texts of the participants.

The primary means for data collection in phenomenological research are open-ended interviews and journals. Bresler stated that these methods differ from ethnographic methods in that “they are not field-oriented methods nor naturalistic: conducting interviews and eliciting journals are, by definition, not ‘natural’ activities, but strategies intended to facilitate reflection” (Bresler, 1996, p. 12). The use of open-ended interviews encourages the participant to explore streams of thought rather than try and place their experiences within pre-conceived categories.

An important aspect of a study framed in phenomenology is the participation of the researcher. Patton (1990) stated that the only way for researchers to know the lived experiences of another is to live them themselves. My role as the researcher was one of

participant-observer. The inclusion of my own personal lived experiences and the significance I derived from them would be crucial. At the same time, it would be important to set aside, or bracket, my own prior assumptions, attitudes and viewpoints in order to see the experience for itself.

The research paradigm for this study was phenomenology. Instrumental descriptive case study is an appropriate methodology, because the units of study are the five individual pre-service music teachers.

Research Method

Instrumental Descriptive Case Study

There are three prominent texts that address case study research, one of which focuses on the education setting. Merriam (1998), Stake (1995), and Yin (1994) have all published texts defining and outlining methodology for conducting case study research. Merriam noted the apparent confusion in seeking a clear definition for case study research, quoting Yin, Stake, and herself from an earlier edition. She saw the defining characteristic of case study research as delimiting the case, identifying it as a bounded system, “a thing, a single entity, a unit around which there are boundaries” (Merriam, 1998, p. 27). Stake also defined it as one among others, a bounded system, a “specific, complex, functioning thing” (Stake, 1995, p. 2). He, as well as Merriam, viewed the case study more as an end product than a research process. Yin, however, aligned case study more with a process than a product, an inquiry that investigates some phenomenon in a real-life setting.

In this research project, case study was the methodology and the units of study, the five individual participants. The operational definition for this project was that it is an

inquiry into a particular phenomenon, that of the immersion experience, and is set within a bounded context, that of the participants in the experience. The end product would be a holistic, descriptive analysis of the participants' experience.

The unit of study for this potential project would be clearly "bounded" (Merriam, 1998, p. 27) as a single entity that is clearly defined and limited. The number of individual pre-service teachers was limited to a small group with six participants involved, including the researcher. According to Merriam (1998), seeing the case as "a single entity, a unit around which there are boundaries" (Merriam, 1998, p. 27) is the single most defining characteristic of case study research. The boundaries are further defined by the particular experience of the immersion internship.

The term "descriptive" was appropriate, as the data resulting from the study would be "rich" and "thick" (Merriam, p. 29), with detailed narrative of the participants' talk about teaching in a culturally diverse setting. The use of abundant, vivid, literal narrative would provide the reader a window into what the experience itself would reveal, allowing the reader to become a co-participant.

This study was categorized as instrumental because, according to Stake, there is not so much need to understand a particular case itself, but a need for general understanding of how the case, the individual pre-service teacher, may help us understand the impact of the immersion field experience. The dominant issue was that of the effectiveness of the course and the immersion experience in terms of developing intercultural competence rather than the case itself.

Even though authors and researchers seldom agree on how case study research should be defined, and often operate under a wide range of definitions when it is actually

defined, there are several characteristics of case study research that are consistent and that appear in published research. First is that the nature of the end product is a thick, rich description of the phenomena or case being investigated. Merriam, Stake, and Yin all agree that the end product should emphasize the descriptions of the events or phenomena being studied in as complete a manner as possible, using the voices of the participants to tell the whole story. When reviewing case studies in educational research, almost every one was rich with statements from participants, descriptions of the setting and events, and dialogues that occurred.

Another characteristic of case study research that is commonly agreed on is that it is placed in a naturalistic setting. This is a characteristic of qualitative research in general, and case studies in particular are set in real-world settings with real participants in real situations. In this instance, the group of students immersed themselves in the real-world setting of teaching and observing in schools with student populations that were culturally diverse.

A final characteristic of case study research that is widely accepted is that there are no prescribed methods for data collection and analysis. Some techniques appear more often than others, including interviewing and observation, but any method of data collection and analysis could be used, including quantitative methods. The methods of data collection for this study included audio-tape, videotape, field notes, student journals, papers written by the participants, and interviews.

Case study research has been conducted in the field of teacher education to explore how student teachers develop a concept of teaching, and to understand the reflective journal as a tool in pre-service teacher training (Bolin, 1988). Case study

research has also been conducted to examine the impact of early field experiences on pre-service teachers (Burant, 1999) and to determine if an instructor's teaching strategies has affected attitudes of pre-service teachers (Fry & McKinney, 1997).

Research using an instrumental descriptive case study methodology may support whether it is possible to improve instruction in the field of music education by determining if the immersion field experience, coupled with the week of course work, would in any way challenge the prior beliefs and attitudes of pre-service music teachers. The findings might have an impact on curricula offered for these students in terms of developing intercultural competence. Because little research has been conducted on the topic of intercultural competence within the field of music education, the potential findings of this case study might have an impact not only on this specific teacher preparation program, but also on other music education programs across the country.

Strengths and Weaknesses of Case Study Research

One of the primary strengths of case study research is that it allows a researcher to go much farther into the investigation of a particular phenomenon than most other research methods. The phenomenon might contain multiple variables, making it complex. Case study research facilitates examining the complexities, making it possible to shed light on multiple realities. Another strength is that attention might be given to the individuality and the uniqueness of the case in contrast to other research that seeks commonalities. Case study research takes place in real-world settings, producing a life-like account of the event and the interactions of the participant(s). The write-up may then be more pertinent and understandable to the reader, and, if the researcher's ability allows, may draw the reader into the study in a dynamic and interactive way. The researcher has

more power to bring his or her own subjective interpretation into play, but at the same time has a great responsibility to be sensitive and fair to the members of the case. Case study research culminates in a rich, thick description of events, members of the case, and the setting, and should reveal the values and perceptions of the participants.

Some of the characteristics that give case study research unique strengths also contribute to the weaknesses of this method. One of the primary criticisms of case study research is its difficulty in establishing validity, reliability, and generalizability. Merriam (1985) offered suggestions to improve the credibility of case study findings. These included longitudinal data collection, triangulation using a variety of sources, using member checks to authenticate data collected from the participants, and consulting with peers for corroboration.

Time and cost are other concerns. Because of the amount and type of data collected, analysis may take much more time and be more costly than expected. The rich, descriptive write-up that results from case study research may wind up being too lengthy to adequately engage the reader.

Inherent in the unique role of the researcher as a primary instrument in the case are other limitations. The integrity of the findings relies on the sensitivity and the ethics of the researcher. The researcher could possibly be selective or biased and choose from the data only what supports what he or she wants to present. Case study research relies heavily on particular data collection techniques, such as interviewing and observing. Often researchers have received little to no training in these techniques and must go by what their instincts tell them, which is acceptable after someone has gained experience, but problematic for a novice.

The flexibility of case study research also means that it is difficult to evaluate. How does a reader know if the study was done properly if there are no set guidelines or no particular methodologies to follow? For these reasons, it is important to include an operational definition, a clear definition of the case, an explanation of the particular type of case study used, a conceptual structure that brings focus to the study through the identification of issues addressed by the research questions, and a detailed description of data gathering methods and analysis techniques.

For this particular study, the operational definition was that of an inquiry into a particular phenomenon, that of the immersion experiences, and was set within a bounded context, that of the participants in the experience, resulting in a holistic descriptive analysis of the participants' experience. Case study was the methodology and the unit of study. The cases were defined as the five pre-service music teachers. The particular type of case study used was an instrumental, descriptive case study.

Selection of the Setting and the Participants

The selection of the setting for this study was made purposefully in order to provide an information-rich environment for the participants. The elementary school in which the participants spent most of their time observing and teaching was located in an urban setting and had a culturally diverse student population of approximately 60% Hispanic, 20% African American, 15% White, and 5% Arabic. The school was relatively small, with an enrollment of approximately 500 students. The music educator in this school had been teaching there for three years. It was the first position she had taken since graduating from an undergraduate music education program. It was more likely that the participants would be able to imagine themselves as teachers in a culturally diverse

setting, because the music educator was similar to them in age, education, gender, and race.

The location for the internship component was a public elementary school in Michigan similar to ones in which the pre-service music teachers might soon be seeking employment. The urban location was also a conscious decision. Even though the focus of the study was not necessarily to prepare pre-service music teachers to work in an urban or inner-city setting, but to work with culturally diverse students in any setting, the urban location provided a setting that was most divergent from what the participants had experienced in their own educational history. I intended to have the participants experience a setting that perhaps was not as comfortable to them in order to prompt self-examination and provide greater opportunity for critical incidences. Because one of the goals of the course was to experience what it is like to be an "other," this particular environment provided the most likely probability that this would occur. This urban location also provided us with opportunities to observe in a variety of school settings with a variety of student populations and teacher populations, all within a close radius.

The risk involved with the location was carefully considered. The group remained intact for the entire project. Observation was done as a group, teaching was conducted and observed as a group, transport from the housing site to the school was conducted as a group, and meals were eaten as a group. At all times the researcher accompanied the group, in addition to residing with them. Housing was specifically chosen not only for convenience to the elementary school, but for security. The entrance to the residence was monitored 24 hours a day and a security guard was on the premises. In other words, there

were no additional risks for these participants than those that a teacher living and working in this environment would experience.

Because this study was conducted within the context of a course offered for credit, the selection of participants was not made as purposefully as the decision of the location for observation, teaching, and living. The course was made available for undergraduates in the music education program with a limit on the size of the class. Five students chose to register for the class. As this was not a required course, the participants were self-selected.

Before data were collected, the researcher obtained permission from Michigan State University to conduct research involving human subjects (see Appendix A). Permission was also obtained from the Detroit Public School System to observe and teach in a local elementary school (see Appendix B). Informed consent was obtained from all participants with the knowledge that all data collected would be kept confidential (see Appendix C). Participant identities were kept anonymous at all times and individuals were referred to by pseudonym. Consent letters were also obtained from the principal of the elementary school and the music educator (see Appendices D and E).

Role of the Researcher

Because of the nature of my role in this study, it is important to share some of my own personal history and cultural background. Five years ago, I moved from the Gulf Coast of Florida to the Midwest. I had grown up in an area that is known for its cultural blunders, stereotypical behaviors, and blatant racism, all of which I had experienced in my years of teaching in the public school system. I was relieved at the time to be moving to an area where I assumed people would be more culturally knowledgeable, tolerant of

“others,” and enlightened in the context of diversity. Two critical incidents formed the foundation for what would become this study. The first December I was here, I visited a shopping mall where a large middle school choral group was singing Christmas carols. As I stood on the mezzanine and looked down at the group, I began to be uncomfortable, but didn't know why at first. Then I realized, as I scanned the faces of the singers, there were no students of color in the group. As I turned to glance over the crowd of shoppers, I realized that most of the faces I saw were white.

The second critical incident occurred at a large state university in Michigan, where I worked with undergraduate student teachers in music education. During a methods class, the instructor happened to mention the changing demographics in our country. As she relayed information about the growing Hispanic population in our public schools, there was an audible intake of breath from the all White, mostly female, middle-class students.

As I became aware of the various kinds of intercultural incompetence, both in the South and the Midwest, and as I continued to work with student teachers who matched the typical profile of white, female, and middle-class, I felt a growing need to do something that would help our pre-service teachers be better prepared to effectively work with their students from diverse cultural backgrounds.

My interest in encouraging intercultural competence in music education pre-service teachers also emerged from the recognition of my own cultural failures in my early public school teaching experience. Both of the public schools in which I taught had a large population of at-risk students and students who have typically been identified as minority. Because my expectations were based on my own cultural background, there

were many cases of miscommunication between myself and the students, and misinterpretation of students' behaviors and attitudes. I managed to learn in these experiences through trial and error, creating an understanding of the need for better preparation in teacher education programs. Because of my experiences in working with students from culturally diverse backgrounds, I consider myself an informed researcher/participant,

My role as the researcher is imbedded within the people with whom I worked and was one of participant-observer. Quantz (1992) stated that "While culture is located in the intersubjective experiences of the participants, ethnographic 'knowledge' is located in the interactive experiences of an academically informed researcher with those participants" (p. 463). To get at this "knowledge," I planned on living the experiences in the culturally diverse setting just as the other participants would. I attempted to negotiate the boundary that separates observer from participant in order to share knowledge and structure my relationship with the participants so that I could construct a more meaningful understanding of our experiences. Because I have been a music educator for over 20 years and have spent a good portion of that time in public schools that have culturally diverse populations, I bring to this study self-knowledge of the importance of developing intercultural competence. My background in communications and my interpersonal skills were vital to the success of this study. Building relationships with the participants was of utmost importance, and I relied on my expertise in conversing, listening, and building trust through understanding and respecting the offerings of the participants. My background in music retail sales and public relations provided me with the necessary communication skills, and my own experience in the public school system provided me

with an understanding of the organization, politics, and cultural issues that would be present in the immersion community. I also speak conversational Spanish, which was important in the setting because our primary site was located in a school with a large population of Hispanic students.

Data Sources and Collection

Because this study consisted of two different components, data sources and collection are discussed here in the context of those two components.

Orientation Week

The first week of the study occurred on the campus of Michigan State in a classroom setting. The intent of the week of coursework was as an orientation to the culturally diverse setting and as an opportunity for the participants to examine the beliefs that they bring with them. In order to determine if the immersion experience would challenge or alter prior beliefs, an inventory was administered as a pretest during the week of orientation and as a posttest on the final day of the immersion experience. This inventory, the Social Response Inventory, was designed and developed by Sheridan, Anderson, and Sheridan (2000). It is still under revision but was highly recommended by a Michigan State professor who specializes in intercultural competence. The purpose of the SRI was to measure multicultural competence in American college students. This inventory consisted of 48 items that present a variety of social scenarios to which participants are asked to respond by choosing a number along a seven-point scale. Using the categories developed by Sue, this inventory was designed so that there are twelve questions for each of the categories of knowledge, attitudes, and skills. The designers of the SRI chose eight types of diversity in which multicultural competence is applicable.

These eight types are race/ethnicity, religion, gender, age, sexual orientation, disability, socio-economic status, and one they call “culture.” The authors stated that they purposefully avoided any language in the title of the instrument that would overtly indicate that the instrument specifically measures multicultural competence. They also included 20 items from the Crowne-Marlowe Social Desirability Scale in order to control for the effects of students choosing the politically correct answer. These items indicated the participant’s inclination for choosing socially desirable answers. Permission was obtained from the authors of the instrument to use the tool in this study.

Other instruments were administered during the orientation week to determine the cultural background and experiences of the participants. Included were the Cross Cultural Life Experiences Checklist (Ward, 1996) and the Multicultural Knowledge Test (Aguilar, 1992), which would provide not only demographic background but also information on the cultural experiences of the participants that may have shaped their beliefs. These are included in the Appendices.

The Social Response Inventory was administered during the orientation week and on the last day of the immersion experience. However, once I heard the richness of the participants’ descriptions of their experiences, the use of the inventory was nonessential. It became more important to let the voices of the participants tell the story. The other sources of data - transcripts of discussions, interviews, and journals would directly provide the answers to my research questions in the most comprehensive and powerful manner.

Class assignments included a variety of activities that resulted in data to be analyzed throughout the course. These assignments included a free-write answering the

question, "What would you expect to see if you went to a culturally diverse school?"

Participants were asked to write a detailed autobiography describing key life events related to education, family, religious tradition, recreation, etc. This was followed by comparing their autobiographies with a biography based on someone culturally different so that a cross-cultural analysis could be conducted determining the differences and similarities between the two. Classroom discussions were audio taped and transcribed for further analysis.

The Immersion Experience

The following two weeks were spent in the immersion experience living and working in Detroit. I collected data in a number of ways during the immersion experience. While participants were observing the music educator teaching, I videotaped their reactions to their observations. This tape was analyzed in the context of proxemics to determine if any contradictions existed between what the participants reported as reactions and what the tape revealed. I collected field notes as well as videotaped all teaching sessions in which the participants were involved. In the evenings, data were collected from focus group discussions driven by the experiences of the participants, and participants planned for teaching on the following day. These planning sessions were videotaped to determine how they began to construct meaning from their experiences and what evidence from the observations they used to talk about the experiences. As the group traveled from schools to the residence after observation, conversation was audio-taped. Because very little time elapsed since the observation, participant experiences were fresh, allowing for immediate reflection. Both the participants and I kept daily

journals that were collected for later analysis. Individual interviews were conducted with each participant, guided by the lived experiences in the setting.

Interviews.

I used two types of interviews during the study, group and individual. The group interview was in-depth, informal and open-ended, and was conducted on the last day of our immersion experience in the apartment in which we lived. The questions for this interview emerged over the course of the immersion experience. The participants were asked to answer the interview questions as a group and to agree on group responses. I also conducted the individual interviews on the last day of the immersion experience in the apartment. These interviews were also in-depth, informal, and open-ended. Each participant was interviewed one-on-one, in private, and was assured the responses to the interview questions would be kept confidential.

Each interview was audio-taped and videotaped, and then transcribed. Because of the personal nature of the experiences encountered during this study, it was important to consider not only the spoken words of the participants, but the emotional responses, physical gestures, tone of voice, pauses, and any other nonverbal communications exhibited by the participants.

I conducted follow-up individual interviews in the winter of 2001 and the spring of 2002. The participants and I met in my office to talk about if and how the experience was continuing to impact them. The questions in this interview were directed at uncovering any incidences that had occurred in the months since the immersion experience that could be identified as directly related to that experience.

Observations.

The participants had many opportunities to team-teach and solo teach in the primary setting, an elementary general music classroom. After observing the music specialist for two days working with various grade levels, each participant had the opportunity to choose whether to try a team-teaching segment the next day. As the participants planned together in the evening, I visited with each group, taking field notes and making observations about their thought processes in planning their lessons. I informally observed each of the planning sessions throughout the experience, looking to see if the participants were beginning to put any new self-awarenesses into action. I also videotaped each of their teaching segments, which we watched and discussed that evening in the apartment.

Data Analysis

During data analysis, I attempted to make meaning from all the information collected. In this study, I used a constant comparative method of data analysis (Glaser & Strauss, 1967) in which I compared one section of data with another, and prior data with data collected daily to determine any similarities or differences. This allowed for the construction of categories and overall themes that occurred in an ongoing process with the data collection. As I read through the documents from the week of orientation, immersing myself in them and asking questions of them, initial groupings began to emerge that allowed for comparison to data collected during the immersion experience.

The collected data were organized initially in a database and coded according to the categories or themes. Then data were organized in even more detail. Once cross-analysis of data was conducted, I was then able to begin to theorize about the findings.

Reliability and Validity

In order to address the issues of reliability and validity, methods of triangulation were employed. Data source triangulation required that I look at the pre-service music teacher talk in the different settings in which the study occurred. Did they use the same sort of “talk” immediately after the observation as they did during focus group discussions and in individual interviews? I was also able to use additional data sources available after several months had passed. These additional sources included follow-up interviews, papers written for other courses, and data collected from a conference presentation in which all the participants were co-presenters.

Also, methodological triangulation was used in the variety of data collection sources including interviews, examination and coding of participant journals, categorizing of videotaped planning and teaching sessions, and transcriptions of audio-tape collected during the commute from the setting to the residence.

Audibility (Lincoln & Guba, 1989) was attempted in this study to satisfy the need for reliability. As the researcher was the instrument for the data gathered during interviews, audibility was dependent on the ability and competency of the researcher’s interviewing skills. My background in marketing, sales, and public relations while working in the music retail business provided me with prior interviewing experience and assured that my listening skills were highly developed. All discussions were audio-taped, and interviews were both audio-taped and video-taped. The researcher was the only individual to transcribe these tapes and interpret the data, minimizing the possibility of errors in interpretation.

Typically, the methodology chapter includes descriptions of the participants. However, because the participants are part of the story, their introductions are included in Chapter Four.

CHAPTER FOUR

The Course, the Setting, The Participants, and Critical Incidents

Researchers and educators who consider the development of intercultural competence crucial to pre-service teacher training have recommended a combination of strategies that include both course work and immersion field experience with opportunities for guided reflection (Fry & McKinney, 1997; Mason, 1997; Olmedo, 1997; Wiggins & Follo, 1999). I have followed these recommendations in this study by designing a course whose purpose was to begin to uncover what was necessary for pre-service music education teachers to be competent and effective in a culturally diverse classroom. Based on the review of literature and the concept of intercultural competence, the initial step in this discovery process was to encourage the participants to examine and confront their own personal beliefs toward persons from diverse cultural backgrounds. This chapter discusses the organization and sequence of the course, describes the setting both on-campus and during the immersion experience, introduces the participants, and describes two critical incidences that occurred during the experience.

The Course

There were two components to this course: 1) a week of orientation on the Michigan State campus that provided an opportunity for pre-service music teachers to examine their own beliefs and attitudes concerning teaching in a culturally diverse setting; and 2) two weeks immersion internship at an elementary school in Detroit, Michigan, which involved observation, team teaching, and individual teaching.

Readings

Three texts were required for this course: *Savage Inequalities*, by Jonathan Kozol, *The Bluest Eye*, by Toni Morrison, and *The Art of Crossing Cultures*, by Craig Stortie. Complete information on these texts is included in the syllabus (see Appendix F) . We began first with *The Art of Crossing Cultures*, which examined cultural adjustment and effective cross-cultural interaction. The book was written in the context of traveling and living abroad, but it was applicable to living and working in a setting that is culturally unfamiliar. The book used the words "adapt" and "adjust" to mean "the process of learning the new culture and its behaviors and language in an effort to understand and empathize with people of the culture, and to live among and interact successfully with them" (Stortie, 1990, p. xvii). The author presented two types of problems or incidents that he identified as Type I and Type II incidents. In a Type I incident, a cultural incident occurs causing a reaction from the outsider, which prompts the outsider to withdraw. A Type II incident is one in which the outsider commits the cultural blunder, causing a reaction among the local people who then withdraw. It was important for the participants to be able to understand and recognize these two types of incidents in order to realize how ineffective the process of withdrawal is. "The more we retreat from the culture and the people, the less we learn about them; the less we know about them, the more uncomfortable we feel among them; the more uncomfortable we feel among them, the more inclined we are to withdraw" (Stortie, 1990, p. 32). This was an important first step toward developing a sense of self-awareness and beginning to understand how preconceptions can impact teaching. If each of us expects that everyone else is just like us, we expect everyone to behave as we do and learn as we do. We also tend to assume

that we behave like everyone else. These assumptions are at the heart of cultural miscommunications, misunderstandings, and discomfort, not only within communities, but also within classrooms.

I assigned *The Bluest Eye* beginning the third day of the orientation week, and the participants read this book at their own pace, continuing into the immersion weeks. Because of the intensity of the experience, and the daily assignments given during the orientation week, the participants did not begin reading the Kozol text until the immersion weeks, again proceeding at their own pace. We discussed these two texts informally during the immersion weeks.

I included two additional readings during the orientation week, “Report from the Bahamas,” by June Jordan and “Social Class and Hidden Curriculum of Work,” by Jean Anyon. I intentionally chose these two readings because their focus was not solely on race but class and gender as well. Jordan discussed her realization, during a vacation in the Bahamas, that “the usual race and class concepts of connection, or gender assumptions of unity, do not apply very well” (Jordan, p. 29). It was her belief that factors of race, class, and gender may be indicators of common conflict but are unreliable when considered as elements of connection among individuals. Even though she encountered individuals with whom she shared certain cultural aspects, she discovered she had no real connection to these individuals, in spite of her beliefs of universal solidarity due to race or gender.

The Anyon article focused on social class, defining it as the way a person relates to the “process and society by which goods, services, and culture are produced” (Anyon, 1980, p. 69). This article examined five elementary schools in contrasting social class

communities in the context of the types of tasks given to the children and in the types of interaction. The article presented examples that illustrated differences in classroom experiences, suggesting that knowledge and skills that may lead to social power, and more socially acceptable occupations are made available to the more elite social groups, but not to students from the working classes.

Activities

The activities I selected for the orientation week were critical for their content and the discussions they prompted, but equally important was the sequence of the activities. There were several goals behind the choice of activities and the order in which they occurred. The initial goal was to establish some sense of trust among the participants, as the issues involved were extremely personal and often controversial. A second primary goal was to find out as much about each other's personal history and cultural background in order to not only get to know one another, but to see the differences and similarities among ourselves. A third primary goal was to begin to develop an awareness of our beliefs and attitudes concerning cultural diversity, first from an intellectual level, and then from a more emotional level, and the origins of those beliefs and attitudes.

In order to quickly create an environment in which all participants felt comfortable and safe sharing their thoughts, feelings, and opinions, I asked them to create a set of ground rules for all to abide by throughout the experience. The ground rules generated by the participants were: 1) to be honest with how we each feel, not worrying about being politically correct; 2) to be respectful of each other's faults and cultural backgrounds; 3) to not be afraid to respectfully challenge one another by asking questions, but to refrain from personal attacks, to focus on ideas; 4) to be comfortable

enough to say, “I don’t want to talk right now;” and 5) to put trust on the table and say, in good faith, we are going to just trust one another. During the discussion that centered on creating ground rules, it became clear that the participants were quickly becoming comfortable with one another, evidenced by the freedom with which they spoke concerning issues that were important to them and how they wished to be treated by the others in the group. For example, one participant stated that if she made some type of comment that was stereotypical, she would like for the others to point it out to her. “If they don’t say that to me, I may not hear what I just said.... It would disturb me if I said something that held prejudice in it and I knew it and no one said anything, and I knew that we all went to bed at night knowing that I said that. I would rather confront it” (Whitney, group discussion, May 7). Another participant described her own cultural background and experience, admitting her own sometimes stereotypical perspectives; “Because I’m from the South, these things that you guys say to me are just completely, sometimes they’re weird. And I’m putting you guys in the same category and stereotyping everyone!” (Gail, group discussion, May 7). They also began to express concern for each other’s comfort; “Does that feel comfortable to you all? Because I know some people are not as confrontational in their personalities and that might be uncomfortable for some people, so how do you guys feel about that?” (Megan, group discussion, May 7). Through their discussion and by establishing operational ground rules, the participants began to have some level of ownership in the process, began to express what they saw as personal shortcomings, and began to express their own concerns and concerns for each other.

Additional activities during the orientation week continued to build on uncovering our own personal histories, the differences and similarities between ourselves and others, biases and stereotypes we unconsciously held, and how we viewed the word “multicultural” in general terms and in the context of music education.

In order for the participants to be comfortable with one another and to quickly get to know each other, I asked that we write our personal histories, to include our upbringing, our cultural/ethnic background, our religious history, our education, our family’s socio-economic level, and our relationships with family members. We wrote our autobiographies the evening after the first day of orientation week; then, rather than just having us read to one another, I had us talk through our histories and experiences. We spent approximately four hours sharing personal information, telling stories about our grandparents, describing particularly challenging times in our lives, and discovering some important ways in which we were all similar and different. By exploring our cultural backgrounds and life experiences, we began to reveal the roots of our beliefs and attitudes toward people unlike ourselves, leading to discussions of why we react the way we do, and how those ingrained beliefs might impact our teaching.

To explore their cultural backgrounds deeper and contribute to their own recollections and experiences, I asked the participants to interview one of their parents, asking their mother or father to share any stories or incidents they could remember about their grandparents and great-grandparents. While discussing our backgrounds, several similarities began to emerge. All of the participants had a very strong and loyal base of family and friends. Four of the participants had very strong family structures and support.

Even the one participant whose parents had divorced expressed how much she relied on the support of her father and sisters.

All of the participants had siblings, and all of their parents attended college. The parents of three of the participants hold degrees, and the other two participants had parents that attended college but did not graduate. Their families highly value education and have made sure that their children attend colleges and universities.

Each of the participants expressed how important faith was in her life. Three were Protestant, one was Catholic, and one was Jewish. Each of them regularly attended church or synagogue and expressed how important faith was in her daily life. Several participants discussed being called to teach, related being led to take this course, and predicted that faith would play a major role in the success of their future teaching experiences.

All of the participants had traveled abroad more than once, either as a tourist, to visit family, or as an exchange student. Three of the participants grew up in one place, while the other two moved often. Three of the participants had an immediate family member that was a cancer survivor.

After discussing our personal histories and experiences, we explored the word “multicultural,” discovering that culture is not necessarily synonymous with race and ethnicity. The participants were asked to generate as many dimensions of culture as they could, reflecting on the dimensions of their own culture with which they identified. After identifying aspects of culture such as food, dress, music, family structure, social etiquette, standards of beauty, and religion, we reflected on the list, discovering we had left out race, and that sexual orientation, social class, and gender appeared very late in the

process. This led to a discussion of how there could be conflict in the way we typically identify others and the ways we would like to be identified. The participants realized that the components of their cultures that were important to them centered around spirituality, morals, and values, and that the basis for cultural understanding of people unlike ourselves is typically centered around more concrete and behavioral aspects, such as appearance, language, and approaches to non-verbal communication. In the context of music education, the participants agreed that their students should go through a process in which they identify their interests and their cultures. As they proceed through a survey of different music from around the world, chosen based on the cultural backgrounds of the students themselves, they would produce a portfolio in which they address their perceptions, what they have learned, and how their perceptions possibly change. Emphasis should be placed not on a sequence of musical activities, but on “how the human spirit interacts with music.”

I administered a “Multicultural Awareness Quiz” on the third day of the orientation week. The purpose of this quiz was to illustrate how our perceptions of reality and what we learn through the media and the education system may often be incorrect. The questions related to race, gender, and socioeconomic class. Sample questions are: During what day of the year do women’s shelters report a 40% increase in call for help? What percentage of U.S. newspapers do not have any Black reporters on staff? What percentage of the 71,000 Americans employed as professional athletes are African America? According to the United Nations Human Development Report, what country has trained over 25,000 of its teachers, and as a result, over 3 million children, in human rights education? After completing the quiz, and reviewing the correct answers, the

participants engaged in a discussion about how we receive cultural information, how we process that information, how misinformation can contribute to stereotyping and oppression, and how as educators they could challenge these stereotypes.

On the third day of orientation week, we also explored aspects of culture with which we most strongly identified, and how we ourselves have been victims of bias or stereotyping. The activity required that we identify the four most important cultural attributes by which we define ourselves. The answers the participants chose reflected back on the histories they had shared through their autobiographies, so this was not necessarily new information. However, this activity revealed the characteristics that they considered most important. For example, one participant shared that she viewed herself as a Christian, a family member, a student and pursuer of knowledge, and a friend. All five of the participants included their faith or spirituality, all five included an aspect of family, four identified themselves as students, three identified themselves as musicians, two identified physical characteristics, and two recognized the importance of their cultural background. The choice of these categories by each of the participants was enlightening, not only to them as they learned more about each other, but also to me, as a researcher considering what each of the participants brought to this experience and how that might effect their perception of events during the immersion portion of the course.

Videos

I included two films during the orientation week. We watched “The Color of Fear” on the second day and “The Blue-Eyed Experiment” on the third day.

“The Color of Fear” presented an account of a men’s discussion group during a weekend seminar. The group focused on issues of culture, particularly race, that they

experienced in each of their lives. The group was culturally diverse, made up of African Americans, Caucasians, Chinese, Japanese, and Latinos. The topics that emerged from the discussion following this film included: the difficulty in viewing the world through anything other than our own cultural lenses; that this difficulty is just human nature; that members of the dominant culture do not think about racial issues because they do not have to; that the culture of America is to be accepting of all cultures; that it is difficult to think about demographic change and the possibility that the roles of majority/minority might be reversed; that racism is not necessarily the White person's responsibility; that it is easy to be ignorant; that bias is something that is deeply ingrained and can never be erased; and that even though people might consider themselves open and free of bias, it exists on a subconscious level, and there might be a fear of those biases actually being exposed.

The participants continued to refer back to this film throughout the rest of the orientation week and throughout the immersion weeks. Their reactions to this film continued to evolve, and they became aware of new perceptions concerning their own biases and how society functions in the United States in terms of cultural diversity.

"The Blue-Eyed Experiment" was a film that depicted a training program that many employers have used to help develop cultural competence among their employees. The program was developed by Jane Elliott and evolved from an experiment she conducted with her students when she was an elementary public school teacher. After the death of Martin Luther King, Sr., she felt compelled to share the concepts of tolerance and acceptance with her all White students, so she devised an experience in which the students would know what it felt like to be discriminated against. She separated the

students according to eye-color and treated the brown-eyed students as inferior to the blue-eyed. The structure of the training program was the same, with people of a particular eye color subjected to verbal taunts, derision, insults, and made to feel intellectually inferior. The topics that emerged during the discussion of this film included: members of the dominant culture do not have any idea what it is like to truly be discriminated against; being able to empathize would make people more aware of injustice and want to do something about it; all people have a responsibility in terms of cultural acceptance and social justice; prejudice and bias have been perpetuated over centuries; ignorance and non-action are as bad as negative action; people of color endure racism on a daily basis throughout their lives; rather than feeling helpless and overwhelmed by the immensity of this issue, people can make a difference in their individual lives and individual classrooms.

There were much stronger reactions in the context of social justice to this film than to "The Color of Fear." I had not consciously thought through the impact of which of the films should be seen first, but there were obvious benefits to the sequence that occurred. The first film approached the issues of cultural diversity and racial intolerance from a more intellectual viewpoint. The participants thought about this film and went through a logical process in trying to determine the impact of the film. The second film made much more of an emotional effect. One participant noted,

This video was inspiring to me, opposite the other video. After the other video ["The Color of Fear"], I think I probably even said this in our discussion, I felt really frustrated. And I saw it [the issue] as too complex. I think the difference is that this video went to the emotions, and these people's feelings directly. Instead

of like a discussion where these men were trying to grapple with it intellectually.

So after this video, I feel inspired and more anxious to dedicate my life to this issue. Whereas before I felt helpless to the issue. It's strange how I had much different reactions (Whitney, journal entry, May 10).

My own journal entry echoed what this participant felt – “Showing ‘The Blue-eyed Experiment’ close to the end is good. It is more emotional and it's good they've already begun to think through things.”

The last day of the orientation week was spent visiting Detroit, seeing where we would be living, meeting the music instructor with whom we would be primarily working, and visiting the elementary school where we would be working.

I also asked each participant to answer a series of questions. The questions were: 1) What is teaching? 2) What is learning? 3) What are the roles of the student and the teacher? 4) Describe what is needed to be a successful teacher in a culturally diverse setting, 5) Describe your thoughts concerning the possibility of teaching in a culturally diverse environment, 6) How do the attitudes and behaviors of students from culturally diverse backgrounds compare to your own attitudes and behaviors? 7) How would you characterize the learning ability of children from culturally diverse backgrounds? The first time the participants answered these questions was on the first day of the orientation week. They took time during class to write their answers to these questions. They answered the same questions again on the last day of the immersion experience, but this time I asked them the questions during their exit interview, and they talked through their answers rather than writing them. The comparison of the answers to these sets of

questions are included in data analysis in Chapter Five, not in a stand-alone section, but integrated within each of the individual cases.

The Setting

There were three primary settings in which we lived and worked during this course; one for the orientation week, one in which we lived during the immersions weeks, and one in which we worked during the immersion weeks.

We spent the orientation week on the campus of Michigan State University, in a conference room that was typically not available for classes. Because this week occurred during the break between Spring and Summer semesters, we were able to meet in a more intimate environment than that of a typical classroom. The small conference room contained a large table and several comfortable chairs. Class sessions met from nine in the morning to four in the afternoon Monday through Thursday, with a break for lunch. We spent most of the day Friday in Detroit, getting familiar with the setting.

During the immersion weeks, we lived in an apartment used for housing for a visual and graphic arts school in downtown Detroit. The building was located across the street from the Detroit Institute of Art, and two blocks from Wayne State University in an area containing museums, offices, and businesses, with a fair amount of pedestrian traffic that contributed to a feeling of safety. The apartment was large and comfortable, in an older building with high ceilings and views of downtown Detroit. There were three bedrooms, a living room, dining room, kitchen, and two baths.

The primary site for the majority of our observations and teaching was a public elementary school located in Mexicantown, an area in Detroit with a large Hispanic population. The school was small, with only around 500 students, and the student

population was quite diverse, as described in Chapter Three. The building was old and did not have a playground, lunchroom, or auditorium. A multipurpose room served as the library, the nurse's station, and office space.

Even though the participants expressed some reservations about the conditions, the building was equipped fairly well, with a computer lab, good-sized classrooms, and adequate resources and materials. The library, while small and disorganized, contained books both in English and Spanish. Even though there was no lunchroom, lunches were available and served in the classrooms. The restrooms, while needing some cosmetic attention, were clean and functional. The music room was well equipped, with a wide variety of Orff instruments, a piano, risers, percussion instruments, and a sizable collection of music books and recordings. We did not visit in the other classrooms, so the impressions of the participants were somewhat limited. Their observations and viewpoints were an indicator of potential cultural conflict and culture shock at being in an environment unlike that to which they were accustomed.

The Participants

Five individuals participated in this course. They were all female, and all music education majors. Two were masters students working toward teacher certification in music education, and three were undergraduates working toward a bachelor's in music education. This section will introduce each of the participants and give biographical information. In spite of cultural differences, the defining characteristics of all five of the participants were quite similar.

Camille

At the time of this course, Camille was 24 years old and in the second year of her post Bachelor of Musical Arts and Masters certification program. She had already taken choral methods, elementary general methods, and early childhood methods. Her other music education coursework included Teaching General Music to Secondary Students. She had experience teaching early childhood music in the Community Music School at Michigan State University.

Camille was born in Lansing, Michigan, but, because of her father's profession, moved often. Her father is a chef, and her mother went to college to be a teacher but did not graduate. Her parents divorced when she was thirteen, after moving back to Michigan, and Camille finished high school there.

Her mother grew up on a farm and is one of eight children. This family apparently was not very comforting or supportive. Her mom's side of the family is Scotch-Irish, independent and strong. Her mother traveled to Belize after finishing high school and met Camille's father there. They moved to Michigan, married, and began a family.

Camille has one younger sister and an older adopted sister from Belize. Her father was born in Belize, of Caribbean, Spanish, and Mayan descent. His mother was somewhat of an entrepreneur, making bread to sell. She was one of the first people in her village to save her money and have a washing machine and a refrigerator. Otherwise, life was fairly spartan, with no indoor plumbing. Camille experienced a closeness from her father and his side of the family, because "they (her relatives in Belize) will do anything for their children, they really will. There's nothing that could separate them from their

child, which is really wonderful. That's something that's very different from what I experienced on my mom's side of the family" (autobiography).

She felt an attraction to her Hispanic culture, but had struggled with being bi-racial and not feeling as though she really belonged in one place or another.

I always felt that there was just something special about where my dad came from. But then I never really felt like I, I don't have the typical, the stereotypical Latina or Mexican look. Here in Michigan especially, if you don't look Mexican, you're not Hispanic....and so I grew up with the music and the food, the lilt in the language of their broken English. There's just something about there that I wanted back (autobiography).

Religion had been a big part of Camille's life. She was brought up Catholic and has continued to rely on her faith during difficult times of her life, particularly during her parent's divorce and when her father was diagnosed with cancer. During her freshman year in high school, her father went to New York to be treated, and there were periods of time when she did not hear from him and did not know if he was improving or not.

"When everybody else was worried about what clothes they were going to wear, or who they wanted to go out with to the dance, I was worried about whether my dad was even alive or not" (autobiography). It was during this time that faith and prayer became a vital part of her life. As she struggled considering a career choice, whether to continue on in vocal performance or change to education, she visited one of her aunts who was a nun. She stayed at the convent and visited a music classroom where a music teacher was working with elementary students. She believed that God led her to a career in music education, although she has continued to sing.

Camille's primary personal characteristics are defined by her Hispanic culture, her strong Catholic faith, her struggles in her immediate family, her desire to work with young children, and her identity as a performing artist.

Whitney

At the time of the course, Whitney was 20 years old and in her third year of her undergraduate music education degree. She had taken elementary methods, but no other methods courses.

She was born in Ann Arbor, Michigan, and grew up in Livonia, in the same house her parents moved into when they married and where they continue to live. She grew up in a very close, supportive family, surrounded by both sets of grandparents as well as aunts and uncles. She has a brother three years younger, and a sister who is ten years younger.

She went to a small, private Lutheran elementary school, with only around 100 students. This school was affiliated with the church where her grandfather was the minister. She considered this religious affiliation to be the core of her family culture: "And that is what my family culture is, Lutheran ministers" (autobiography). In addition to her grandfather, her uncle was a Lutheran minister, as well as both great uncles and both great grandfathers. Every male born on her mother's side of the family for the past two generations was a Lutheran minister. Both of her great-grandmothers were educated, professional women, and her grandmother on her father's side put herself through college after marrying and having three children.

Whitney attended private school through fifth grade, when many changes occurred in her family life. Her grandfather passed away, so her family changed churches

to one closer to their home. That same year, her younger sister was diagnosed with cancer, a very rapid myocarcinoma, which is a rare form of cancer that affects the reproductive organs. This was a pivotal time for Whitney's family, as the treatment lasted for two years, during which they were in and out of the hospital.

Whenever you have a big emotional thing happen to a family, a big crisis, it's like the attributes and values of that family are, you know, a light is shown on them....a big value of my family is family closeness, and loyalty and honesty and openness (autobiography).

Whitney's mother and father were very open about the illness, describing in detail the symptoms, treatments, and procedures. They devised charts and diagrams to help explain things to their other children. At all times, their parents talked to Whitney and her siblings in adult terms.

They didn't ever change their vocabulary, they didn't ever change their expectations when we were kids. And that affected a lot of how I feel like I'm treated by people now. Because I hate being patronized, and I hate people speaking down to me...(autobiography).

Whitney managed to have fond memories of the whole experience because of the way her parents handled the situation. They had picnics in the hospital hallways, played with the other cancer patients, and even built a facsimile of a CAT scan machine so the younger sister could get accustomed to being in it.

Whitney's faith had been extremely important to her, particularly being reared in a family of ministers. Her family stressed the importance of the privacy of faith, as an

individual experience, and she had continued to rely on her faith for support and guidance through her life.

Whitney switched to public schools in sixth grade, and was tracked into the gifted and talented program. She became involved in choir and drama, and “became a dork. But I never knew it, and I’ve always been oblivious to the social whatever.” She became involved in many extracurricular activities, had lots of friends, went to parties, but “had really a pretty dull life. Not anything racy, I came home and did my homework.” She worked hard to succeed in high school, motivated by her parents who encouraged her to “just do your best.”

After her freshman year in college, she studied abroad in Austria for a month, then participated in an alternative spring break involving community work in Merida, Mexico.

Whitney’s defining characteristics come from her close-knit, supportive, well educated family, her strong Protestant faith, her academic background, and her desire to be the best person she can be.

Megan

Megan had just finished her senior year as an undergraduate in music education. She had already taken elementary general methods and early childhood methods, but had very little teaching experience at this time.

She was born in Michigan and is the second of five children. She and her siblings have a wide range between her ages, 18 years between the oldest and the youngest. She and her older sister grew up together, with her younger brother born ten years later.

Megan's mother is half Italian and half English, part of a close knit family that always celebrated holidays together. Because of Megan's grandfather's dominant personality, they have always celebrated their Italian heritage.

Her father's background is Western European and 1/16 Native American. Neither of her parents have a college degree, although both of them attended. Her parents married when they were 18, and her mother has always been a stay-at-home mom. Her parents struggled financially early in their marriage, but managed to provide a strong, close family life.

I have immense respect for them because of their dedication to principle and conviction. Rather than getting a job, my mother made extreme budget and lifestyle choices to make this possible. All through my childhood, I never remember going out to dinner with my parents. My parents couldn't afford to buy us any new clothes, so we purchased all of our clothes from garage sales. Everything is relative. In comparison to my friends, we were very poor. In comparison to the average world system, we were doing quite well (autobiography).

Megan was reared in a tolerant and accepting environment, in spite of her parents' backgrounds.

Both my parents grew up in prejudiced homes. My grandfathers would make derogatory comments in front of me as a child, and I have to imagine that similar comments flowed much more freely while my parents were children. My great-grandfather on my dad's side was horrible. I can remember an instance as a child. It's as plain as day. I was up north at his cabin. This was when 'crimping' your

hair was the stylish thing to do for a third grader. My great-grandfather walked by me, and made what he thought was a funny joke, ‘ you look like a G-d-Damn Nigger.’ Even just typing it makes me shudder. He was known for his foul language. We would all just laugh at him when he would swear about his daughter’s cooking, but even as a child I knew that this wasn’t funny (autobiography).

Her parents not only talked about the importance of being tolerant, but also provided an example for Megan through their actions. One of her father’s boyhood friends became openly gay as an adult. His parents died, and he developed a drinking problem. Even though his lifestyle choices were very different from her mother and father’s moral convictions, her parents gave him their support and love.

From time to time, he would call my parents, drunk and suicidal. Both of them what always drop what they were doing to help him in his darkest moments. My parents showed me, not with words but with actions, that regardless of your differences in beliefs we have a responsibility to love others and act on that love (autobiography).

Faith has always been an important part of Megan’s life, from her early childhood. Her mother was a strong influence on her and her spiritual development.

Shortly after marriage, my mother began to seriously investigate spiritual truths. She read the Bible from front to back. My mother’s relationship with God began to grow. Every day my mother would wake an hour before my sister and I, studying scripture and praying. This daily regimen would influence me more than any words ever spoken (autobiography).

Her parents valued not only spirituality but education as well. Megan was enrolled first in a Montessori school, then in a private Christian school with a strong academic curriculum. She and her sister stayed in this school until Megan was in the eighth grade, when they then transferred to a public high school.

Megan began to experience diversity at a young age, in spite of the homogeneity of her school and community. The entire student population of her school was White, except for two students, one of which happened to be one of her closest friends. This student was from Iraq, and Megan spent much time in her home through high school becoming acquainted with her culture.

Megan admitted that she had always been intrigued by people from diverse cultural backgrounds in spite of the limited ethnic diversity in her own background.

I don't ever remember considering race in high school. I never had to. I do remember my limited experiences with people of color because they were so interesting and far and few between. I worked at a local family-owned market and specialty shop for a couple of years. I can remember an African-American gentleman coming through my checkout line. I was beside myself with excitement and nerves. I was always very curious about other cultures and just 'other' people in general. I can remember trying so hard to make him feel welcome. I just wanted him to know that I was not prejudiced (as far as I knew at the time) and I wanted to encourage him to come back... after he left, I thought, 'you know, I just wish that he could come through my line and I wouldn't notice his color. Why do I have to notice it? That I would just see a customer.' It made me mad that I couldn't do that (autobiography).

Her academic life continued at a state university in Michigan, where she encountered more cultural diversity that she had ever experienced. As an undergraduate, she had the opportunity to travel to Europe for six weeks. While there, she visited Austria, Italy, Switzerland, Germany, France, England, and Spain.

This was one of the most thrilling experiences of my life. I loved the adventure. I loved experiencing the language, the food, the music, the people, the art, the tradition, and the architecture. The list could go on and on. The two weeks in Spain were definitely the furthest from my culture I had ever been. The Germanic countries have much more in common with the United States. I found myself looking different than everyone in Spain. The food was drastically different. It was very good for me to see people living in a world very different from my own (autobiography).

The summer following her junior year, she traveled to Budapest, Hungary on a mission trip with her church. This trip was a pivotal moment as far as Megan's faith was concerned. She had been very independent, and a typical, rambunctious teenager up until this point. During this trip, she got to know the man who would become her husband, and they began to explore together the importance of their faith.

I needed to make my faith my own. [My future husband] walked into my life. He had an amazing relationship with God that he showed me through his actions. His life was used to change mine. At that time we both really began to grow together in our faith. From that season on, my life has continued down this path, my faith growing in importance...This trip was especially significant because my focus

was not on myself, but on reaching out to other people and accepting them just where they were in life (autobiography).

Another life changing experience for Megan occurred during her junior year. She became a Resident Assistant, overseeing a floor in a dormitory with 46 residents. Because she interacted with people from diverse cultural backgrounds, she began to become aware of the issues and challenges that culturally diverse people face.

This experience was a huge stretch. In addition to the campus activities and college life, I was broadly trained in racial issues, sexual orientation issues, suicide intervention, anything you can imagine as an issue/possibility in the dorm. My direct supervisor who became a wonderful support and friend was half Hawaiian and a gay man. Five of my fellow staff people were people of color. These were really the first candid relationships I had had with people of color, who began to open my eyes to the issues they face every day in a White man's world (autobiography).

Megan was married the month after our experience in Detroit ended. Her husband is an assistant minister in a church in northern Michigan.

For Megan, her defining characteristics were the importance of her faith, her strong, supportive family, and her cultural experiences.

Gail

At the time of the Detroit course, Gail was 24 years old and had just completed her first year of her master's degree in music education. She had already taken elementary methods, instrumental methods, and early childhood methods. She had taught

as a substitute in the public schools in Richmond, Virginia, but had very little experience at the elementary level.

Gail is the oldest of three children. She considers herself a Southerner because she grew up in Richmond, Virginia. Her parents have lived apart for about five years but are not divorced.

Gail grew up in a very protective, sheltered environment with strict parents who valued the importance of education.

They were very strict bringing us up, and they were very protective. I wasn't allowed to watch t.v., I wasn't allowed to see R-rated movies...My parents valued education very highly. My mom, in fact, has a lot of problems because my brother did not value education. So he did not do very well in school...My mom cared, though. She pulled him out of school because he was acting out. They put him in a military academy and he still had a bad attitude. So they put him into home schooling...There were a lot of fights growing up about grades. But I didn't get any pressure at all because I was fine. And it was like, we are going to college...(autobiography).

Although she described her family as very close and important to her, she revealed that her parents were not necessarily open and communicative with her or her siblings.

I think my mom just needs to be on her own. My parents, they treat us like kids. I'm 25, I'm tired of being treated like a kid! At Thanksgiving, I sit at the kids' table! They don't really tell us what's going on with them. They have lived apart for about five years, but they are still married. My mom is hard to get along with.

My dad is great for her...I don't know what's going on with them. I don't like to think about it (autobiography).

The grandparents on Gail's mom's side were Irish but lived in the United States. Her grandmother was born in Ireland, and her grandfather in Michigan of Irish parents. The family was Catholic, so Gail's mom attended Catholic schools. She was the oldest of six children and was very close to her father, but had not kept in touch with her siblings, for the most part. Her father was in the Navy, so the family moved around often. Gail viewed this side of her family as close, but admitted they did not see each other often.

Her [Gail's mom] brothers are, from what I can gather, all of her sisters and brothers are pretty rebellious. I have one uncle who was a hermit for 20 years. He did not speak to anyone else. He did not speak to his dad: they had a falling out. He lived in Colorado, and just recently in the last ten years had decided to go back to school. And my grandfather apparently paid for it. So they have kind of come back together. My other aunts and uncles, they have a lot of issues (autobiography).

Gail's grandparents on her dad's side were from rural Pennsylvania and struggled with poverty. Gail described her dad's side of the family as very close, visiting with each other every Christmas and recently relocating to live near one another. She admired her father, not only because he had been a good provider for his family, but was also well-respected in the community.

My dad is really cool. He is somebody that I really look up to a lot. Because he is, he is just great. He is cool in that he is laid-back and he is also cool in that he provides. He goes to work at seven in the morning and leaves at seven at night.

Every day in a job that I wouldn't be able to do. Right now he is a computer analyst...But the reason I look up to him is mostly because he is such a leader in the church...My dad is well-respected among the people in my church (autobiography).

Gail described her mom as "pretty eccentric" and very opinionated.

If you think I'm opinionated, get to my mom and she will just totally be one side or the other. It's black or white. And if it's not what she says, that is wrong. No question, no argument allowed. Very autonomous...and that is still an issue with me (autobiography).

Both of her parents were educated. Her father has a master's degree in electrical engineering, and her mother has a degree in art history.

Gail married in 2000 and credited her husband for providing a balance in their relationship.

I think I take after my mom. I don't want to, but I do. And my husband is very good about kind of giving me the outside point of view of what I do and how it looks to other people, and how I act. How I affect other people. He told me many times, you know, Gail, do you realize what you just said? We have good equilibrium between the two of us (autobiography).

Educationally, Gail has always done well. She was a good student, earned good grades, and was very involved in extracurricular activities. She vacillated a bit about a career choice, first majoring in trombone performance, switching to biology at her mother's suggestion, then ending up with a bachelor's degree in music, specializing in music industry.

Religion played an important role in Gail's upbringing, and she continued to be very involved in the Methodist church. She identified herself as Christian more than Methodist. She attended a Methodist church at the time of this course, and had received scholarships from the church. Her church involvement, however, is somewhat independent.

I made a pact with myself to figure out what this whole Christianity thing was all about. I would read the Bible every night. I wanted to figure out what was going on. I read a chapter every night. And when I was 18, I kind of realized what it was all about. And I became a Christian in my heart...I still have issues and I still don't go to Sunday School because usually I either know more about it than the guy who's teaching it, or I have questions that they can't answer. And I don't want to put them in a bad situation. So I just leave it alone and do my own research. I would go to any church, not just the Methodist. I identify myself as a Christian. Right now I have the Methodist scholarship, so if I want to keep it, I have to go to the Methodist church. I'm not sure if I didn't have the scholarship if I would be there (autobiography).

Gail had the opportunity to teach a humanities class as a Teaching Assistant. She described the course as five courses in one; a history of the United State combined with a history of the arts in which she was expected to also teach the students to write, to speak in public, and to think critically. She admitted that she was not well prepared for this.

It was really hard for me to teach. I didn't do it the second year, I just did it for one year... You have to be a Renaissance woman to get it... I was a little unprepared, I will say that straight up front. I didn't know what I was

doing...Teaching the class, I'd totally researched a lot of that stuff, and learned about it...I know the Harlem Renaissance, I know Black history, I had to teach it. I know the Civil Rights movement, because I had to teach it. I feel like I know a lot now. But I kind of came into this [the Detroit course] with the attitude, like, I already know everything... I remember I got into your thing [the Detroit course] and I was like, I've done this already! And I don't want to do this for another week. I had already had to read a bunch of stuff similar to what you had us read. Teaching that has totally helped me understand a lot more about stuff, I'm very well rounded now (autobiography).

Gail's defining characteristics can be described as being reared by very protective parents, the importance of family, her faith, and her academic background.

Rachel

Rachel had just finished her junior year in the music education program at the time of the course. She was 21 years old and had taken several methods courses, including strings, band, elementary methods, and early childhood. The only teaching experience she had at that time was assisting in early childhood classes in the Community Music School.

She had lived in the same Michigan town all her life, along with her parents and two younger sisters. Her family was close-knit, even though the relatives on one side are largely in Israel. Her family tried to visit them every other year. Her grandparents on her mother's side live close by in Michigan, and she and her sisters spent many weekends with them. Her father was born in Israel, immigrating to the United States in his 20's. Her

mother was born in Pennsylvania, and her grandparents in New York. She has been able to trace her great-grandparents to Russia.

She attended public schools from kindergarten through twelfth grade and worked to earn good grades.

I always would go to school trying to do my best, and most of the time I would get really good grades. One day I came home and I think with a D. I was really worried that my parents would be upset. But they told me, just do your best, and that's all they cared about (autobiography).

Several major events occurred in 1988. Her father was hit by a car while he was riding a bicycle close to home. Rachel went to the accident scene but was not allowed to see her dad. "It was just a really scary thing, they wouldn't let me go to the hospital." Her youngest sister was born that year, and her grandfather on her dad's side died. "That was my first experience with death. I sort of grew up a little bit that year."

The summer before her senior year in high school, her sister was diagnosed with leukemia. After being in remission for some time, the cancer reappeared. After doing considerable research, her parents took her for treatment to a hospital in Minneapolis.

That was my freshman year at college. So I would go to classes, and then would drive home and take care of my (other) sister when she was home. Every weekend I would fly to Minnesota to be with my family. It was a really rough time (autobiography).

The family's Jewish faith proved to be a comfort during this trying time, and a source of healing.

There was nothing they (the doctors) could do, they had never seen anything so bad, and they said just keep her comfortable. But we all prayed and everyone around us, they all prayed. And around the world, my grandparents in Israel .. and she ended up pulling through. The doctors said they had never seen anything like it (autobiography).

Rachel's Jewish faith was very important to her, and she has continued to practice it. However, she felt a bit ostracized from her Christian school friends. "I would always feel slightly out of place around holidays just because I was the only one who was celebrating Hanukkah or Passover. No one else really knew what I was experiencing."

During her sophomore year, Rachel traveled with a group of Jewish students to Israel. "And that was pretty much the first time that I had really been exposed to other Jewish people my own age. [The town where I live] doesn't have a huge Jewish population." The following year, she decided to study in Israel for a little over a month.

Rachel began playing the piano when she was five. She comes from a musical family. Her mother played the piano, and her grandfather in Israel played the violin, once performing for the king of Egypt.

Rachel's defining characteristics have been influenced by her strong Jewish faith, her connection to her cultural heritage, her close, supportive family, and her identity as a musician.

Critical Incidents

One advantage to an immersion field experience is the opportunity for spontaneous events that would not occur in a typical classroom setting. During this

immersion experience, two incidents became critical to the development of new awarenesses for the participants.

The first incident occurred during a visit to a high school with an all African-American student population. Our purpose for visiting this school was to observe and talk with the choral instructor. As the choir had just performed their final concert for the year, rehearsals were no longer in session. The choral instructor offered to take us on a tour of some of the classrooms, allowing us to observe teachers working with students. These classroom visits were unplanned. I had only intended to visit with the choral instructor.

As we walked into the second classroom, we lined up against one wall in order to quietly observe. The instructor was a middle-aged, African American male, dressed in a three-piece suit, holding a white handkerchief. It immediately became clear that the topic of discussion was the Rosa Parks incident and the Civil Rights movement. As we walked in, we felt all eyes in the classroom on us, all African-American eyes. The instructor encouraged the students to continue dialoguing, as they had apparently been actively engaged in open discussion, but when we walked in the room the discussion ceased. He also tried to lighten the atmosphere by making a few jokes about “these White people aren’t gonna lynch you.” One of his students began to re-engage and, when asked to define the word “discrimination,” responded, “hate!”

We left the room after about five minutes, and thanked the instructor for allowing us to come in. As we went to our van, male students from the third floor of the building began shouting obscenities at us.

This incident was one of the most memorable ones of our experience. The participants discussed it at length immediately afterward, and several discussed it again

during their individual exit interviews. Three of the participants mentioned it in their follow-up interviews seven months later.

I have never felt like I felt in that classroom. Never. I felt, and I don't even know if I can put my finger on it. I felt uncomfortable. And I felt ashamed of what White people have done to Black people in the past. And I felt like I was carrying that baggage when I entered that classroom. Which is interesting because I don't think about that baggage day-to-day (Whitney, exit interview, May 25).

It made me really aware for the first time of how some African Americans view me as a White person. I've never really...it made me aware of my Whiteness and the history of White versus Black (Whitney, exit interview, May 25).

This particular experience gave the participants the opportunity to feel what it was like to be an "other." Because we were engaged in an immersion field experience, we were able to experience this spontaneous event, immediately discuss it, and continue to reflect on what it meant to each of us over the next few days. If this had been a course in multicultural education on a college campus, this event would never have occurred.

The second critical incident occurred on the next to last day of the immersion experience. We visited a magnet school with an all African American student population, with students in grades one through eight. Because it was a magnet school, there were entrance requirements, uniform requirements, and no public transportation.

We observed a choral instructor, who was White, working with a group of fifth through eighth graders as they prepared for a concert. The instructor interjected comments directed to us throughout the rehearsal, and then took time to visit with us after

her class. Some of the discussion among the participants afterward centered around comments that she made.

I was kind of struck by her comment that you just become color blind. We have been talking about really looking at differences in kids and so it was kind of contrary to everything that we have been talking about (Camille, group discussion, May 24).

This teacher also made the comment, “I like to win. I like being in control. I like being the boss of 400 kids.” Reactions to this statement ranged from “I would have loved to hear her say I love nurturing and teaching 400 kids rather than...that was funny,” to “At first, I thought she was kidding. But I think she meant that she would like to be able to mold them into what she thought was a beautiful musical product,” to “I thought it was an awfully dictator statement to make.” The consensus was that “I think it’s hard in general to try and decide what these people want, because if we meet them for half an hour, while we are trying to analyze the connotation of her statements... these are all things that we don’t know.”

The participants also commented on the school, the type of students that attend, and the families that they come from.

It is a completely different setting in that, in that environment, the kids deal with really good home life and good family structure, parental involvement. And she doesn’t deal with the same type of issues at the school that someone would at ...an average Detroit school (Rachel, group discussion, May 24).

Rather than there being so much of an issue of race, the participants agreed that socioeconomic status and social class played a large role in how the instructor was able to relate with her students.

I thought that the main difference of that school that we might be seeing was the economic difference, socioeconomic. Because in terms of having both parents at home, and that's cultural, too, but I don't know that that's necessarily related to race...So I can see how she, her, in that situation that she would say that she, her teaching is not as much about race. ...She admitted her school was more like a suburban school. Which, I thought that's what it seemed like to me (Whitney, group discussion, May 24).

Because this school seemed to be safe and more academically challenging, Gail questioned why more urban parents did not send their children there.

So why not try and send your kids there? And if that means that you have to have money, then you should work...to get to that point...What bothers me is that people don't realize that they can choose to send their students to some other school. It bothers me that people don't think that they can rise up, or that they can try and make more money if they want to try and send their kids to another school (Gail, group discussion, May 24).

She also questioned why some parents chose to have several children when they could not then afford to take care of them in what she considered an appropriate manner.

They can limit how many kids they have so they don't put themselves in the situation where they don't have enough money. And then they can send their kids

to good schools if that's what they, if they care about their kids (Gail, group discussion, May 24).

Camille chose to counter these comments, because she had a different perspective as a Catholic and a bi-racial. "There are millions of people in the United States and around the world who cannot rise above what their economic status is." This discussion continued for approximately two hours, with both of the participants offering their own viewpoints, most often conflicting and sometimes becoming quite emotional.

After some time, Whitney interjected.

I also see in the discussion a difference, a cultural difference about what success is. One culture may say success is giving an education and getting a job and rising. I see people coming from different situations where success is having your kids come home safe and alive each night...but when a person isn't worried about those things, it's easy to reach for higher things and to say that success is going to college. But if someone starts down here where success is day-to-day, and success is that you're able to go to work, I don't know that they can reach up there...it might be more of a privilege and more of a success to raise a family that takes care of itself and is strong in the community than it is to go to college and become middle-class. That might be what is valued by these people (Whitney, group discussion, May 24).

The conversation ended in rather a stalemate, with Gail maintaining her position that it was reasonable to expect that all people should take on the American value of working hard to get the best education possible.

If they [immigrants] come over to America, and they have different values and one of those values is not to value education, then when they come to America, they pick up that value of education, then okay. That means that they are assimilating into what American culture is. And if they want to do that, then they are going to have to take it upon themselves to provide better educations or the best education, is my point. I'm not saying their values are wrong, that they shouldn't have them. I'm just saying that if they're going to take these values of, the American values, or White values, then they need to follow up on it, and do something about it rather than just sit and watch...(Gail, group discussion, May 24).

This conversation continued to weigh on the two primary participants, who each exhibited fairly high levels of discomfort and withdrawal. However, the issues brought out in the discussion were pivotal. The participants discussed how people from different cultural backgrounds define success, and how traditional, American ideas of success are based on an Anglo, monetary, Protestant paradigm. They explored the idea that the American Dream, knowing that you can do whatever you want if you work hard enough, is often unrealistic and unattainable for people of other cultures. They discussed that it is often difficult for people from other cultural (ethnic, socioeconomic, religious) backgrounds to function in mainstream American society. And several of them began to realize that, as members of the dominant society, they have had opportunities that many people from other cultural backgrounds have not.

I think it's hard for us as White to identify with the struggles that they go through and how difficult it is (Megan, group discussion, May 24).

It's just hard to think in someone else's shoes...even though you think you might understand, you're still, you're not, you're not that person. You don't understand exactly what it would be like (Rachel, group discussion, May 24).

CHAPTER FIVE

Results

The purpose of this study was to examine the personal conceptualizations of a group of pre-service music education students, by focusing on how they talked about learning to teach music in the context of cultural diversity, and to probe the relationships among these conceptualizations prior to, during, and after an immersion internship experience in a culturally diverse setting. The following questions will be specifically addressed:

- 1) How do pre-service music teachers talk about their beliefs concerning teaching music in a culturally diverse setting?**
- 2) How do pre-service music teachers' personal histories inform or influence their beliefs about teaching music in a culturally diverse setting?**
- 3) Are the beliefs of the pre-service music teachers challenged or altered during the immersion internship, and if so, how do the pre-service music teachers talk about any new awarenesses?**
- 4) What aspects of the immersion internship experience do pre-service teachers identify as most valuable or that contribute to the development of new perspectives?**
- 5) As a result of the immersion internship, do pre-service teachers feel more knowledgeable and/or confident about teaching in a culturally diverse setting? Do they express more interest in teaching in a culturally diverse setting?**

This chapter will present an analysis of the data gathered during the course in which these pre-service teachers participated. The analysis of the data from all five participants suggested that three of the cases had sufficient data to point out the similarities and differences among the participants. The two remaining participants each had similar reactions and responses to the ones that are included here. Megan's responses were very similar to Whitney's, falling into many of the same categories. Rachel needed to process ideas before she could talk about them. Consequently, she did not participate as much in the discussions, needing to reflect before she felt comfortable sharing her ideas. When looking at the transcripts, Rachel's talk was minimal. The responses she did make were often similar to Gail's responses. The addition of the remaining two cases would have added no new understanding of the impact of the experience. The three cases presented here captured the full range of both similarities and differences, and their responses formed the essence of the experience. I have categorized the discussions of the research questions according to how each of the individuals addressed them.

Pre-service music teachers' talk concerning their beliefs about teaching music in a culturally diverse setting

I conducted a constant-comparative analysis of the transcripts from all audiotapes recorded over the course of the study, as well as transcripts from interviews, and individual journals. By coding the data, then refining the codes, categories began to emerge across the discourse of each of the participants. I was able to group these categories into four primary themes that were appropriate for organizing the comments of each of the participants. These primary themes were Expectations, Preconceptions, Reactions, and Impact. The categories under each of these primary themes revealed how

the participants talked about their beliefs concerning teaching music in a culturally diverse setting.

Camille

Expectations

The initial expectations that Camille expressed during the first few days of the orientation week on campus revolved around five central issues: her role as a teacher, developing self-awareness, possible bonds with the students due to her Hispanic heritage, classroom management, and apprehension of the unknown.

Role as a Teacher.

At this time, Camille identified her role as a teacher as being a positive influence on the life of her students.

We are in this field to reach kids, and we want to change their lives, and we want to be there to be a role model for them, and show them that involving their world with art and music is a way of expressing themselves, and a way of knowing who they are and where they come from, and where they can go (group discussion, May 8).

Rather than focusing on the mechanics of teaching and teaching techniques, Camille appeared to have a broader perspective as to what she expected from this experience.

I think we're all at the point where we want to learn more about ourselves. We're all looking for ways to improve our world and improve our lives and how we can help others as teachers, and not feed into the world of cynicism (group discussion, May 8).

Developing Self Awareness.

From the beginning, Camille expressed a desire to challenge her own preconceptions and attitudes, and displayed a willingness and openness to discovering new awarenesses.

This is the beginning of possibly a life changing experience. Maybe it is the thought of learning about myself and my ideas about racism. I am very excited to learn more about my prejudices and also to learn from my peers (journal entry, May 8).

She seemed trusting of her classmates and expected to learn from them as well.

I am quite confident that during these next two weeks I will be able to 'risk' breaking down my personal boundaries. I am positive that my classmates will help me learn more about the motives and/or 'cause and effects' of racism within intercultural relations (journal entry, May 7).

By the middle of the orientation week, Camille was coming to some new awarenesses about her attitudes, but continued to remain eager and willing to explore these even further.

Today I was overtly reminded that I do have certain prejudices...I hope this experience will help me get over certain prejudices that I have and will open my eyes to my imperfections. I am willing to change if given the chance (journal entry, May 9).

At the end of the immersion experience, Camille reflected back on the expectations she brought with her to this experience.

I think I came into the course wanting to develop knowledge of myself and how I truly, truthfully view others. And if I did have any prejudices or airs that made me uncomfortable, how I could overcome them and have power in exploring, and just really make myself a better person (exit interview, May 25).

Possible Bonds with Hispanic Students.

One of the issues Camille had struggled with for most of her life was her mixed-race heritage. She had expectations that were unique from the other participants due to the fact that we would be working in an area that was predominantly Hispanic. Because her father is from Belize, and because she has strongly identified with her Hispanic culture in the past, she anticipated being able to relate to the students on a cultural level.

I naively assumed I would be able to bond with some of the students to a certain extent because I believed we shared a common Hispanic heritage. As a child of mixed races, Hispanic and Caucasian, I looked at this opportunity as a chance to reach out to the Hispanic community. I wanted to be accepted as a person of Hispanic heritage. I wanted to be labeled Hispanic, Mestiza, or Latina because I thought it meant I had a chance to connect with my surroundings on a cultural level. I wanted to be one of them (paper, Fall 2001).

This issue proved to be one of the primary conflicts for Camille during this experience. As she continued to struggle with her own identity, she looked forward to making a cultural connection with these Hispanic students.

All of my life I have dealt with a desire to be accepted within the Hispanic community. This has been a point of contention for me throughout my adolescent years and beyond. Painfully, my peers never categorize me as a Hispanic...The

color of my pale skin and the 'Norteno' dialect of my Anglo speech reveal that I am the 'other,' a cultural outsider...It was within this ambiguity that I convinced myself that this experience would be different. I romanticized about the possibility of connecting with the Latino students in our fieldwork by using my cultural roots and Spanish surname to establish a path towards commonality. I held these students close to my heart and took it upon myself to attempt to personally connect with them on a cultural level (paper, Fall, 2001).

Classroom Management.

While Camille held a number of optimistic and hopeful expectations for this experience, she expressed a number of apprehensions as well. This anxiety was partially due to the fact that she was a personal friend of the music teacher at our primary observation and teaching site, and had heard about the difficulties and challenges this music teacher faced.

[The music teacher] has told me that some of these kids, you know, to get them to listen to her, she is completely not herself. You know, raising her voice, and she is not like that at all. Just a lot of things that I would never picture...
(group discussion, May 10).

She expressed concerns about classroom management and administrative issues at the very beginning of the course.

I'm looking at how you handle the discipline at schools, dealing with not having any connections to the kids [in the urban setting]. Seeing their problems and how to deal with administration, just a lot of different things. Teacher issues
(discussion, May 7).

After we moved to Detroit, and Camille experimented with a teaching segment, her apprehension centered around her lack of experience and potential classroom management issues. She was concerned about working with upper elementary children, as all her teaching experience had been with younger students. She asked her classmates for support, in anticipation that her lessons with older students might not go well.

I'm not comfortable with choir. I'm not comfortable with older kids. With my infants and stuff I'm okay, with my preschool, I'm just fine. And in this atmosphere, I need to be probably more aggressive. So if you guys see me totally blacking out, just tell me. And I'm praying that this won't happen now (discussion, May 14).

I was nervous; concerned with what might happen, how I would handle a discipline problem, and how these kids would react to me. Would they like the music? Would they participate? (journal entry, May 16).

Apprehension of the Unknown.

Traveling into urban Detroit, Camille had concerns for her safety and how she would handle potentially disruptive situations during her teaching. These fears were reinforced by her family's reactions, based on Detroit's reputation as an unsafe and dangerous environment.

You know, do you have to worry about gangs? Safety in your classroom? Do you have to worry about, you know, things like that. How do you develop your peripheral vision while you're teaching, but also, you know, mentoring the classroom. Are they going to kill each other or are they actually going to learn? (discussion, May 7).

The whole idea about going into an urban setting and teaching, I have a lot of fear. And, you know, my family members are saying, you're going into Detroit?! You're going to teach in the schools?! You're not going to be safe! ...if you grew up in suburbia, you hear about guns and we're going to walk in and you're going to come out with these kinds of things, you know? (discussion, May 9).

She was particularly concerned that violence might erupt while she was teaching.

Children who are in gangs or part of the violence, may be violent. You can never really tell what they're thinking or what they might do. And that one little time that you do something, it's always kind of scary to me (discussion, May 16).

[I was] maybe a little scared. I think I was, like, what am I getting myself into? I'm leaving everything that I know for two weeks. Throwing myself into something that was completely foreign...I never lived in an area like that (exit interview, May 25).

She expressed her greatest fear as how the students would possibly react to her as she attempted to teach.

My biggest fear is that they're going to come up and go, you don't know anything. You're not my teacher, and you don't have any right, you know? (discussion, May 14).

Summary.

From data collected early in the experience, I found that the largest number of Camille's statements concerning expectations centered on apprehensions and fears, although her expectations for the course in general were hopeful and positive. After

Camille took time to reflect on the experience, more of her expectations, as she recalled them, fell into the category of developing self-awareness and her Hispanic heritage.

Preconceptions

The categories that emerged as Camille's preconceptions included the role of human nature, discrimination as a societal problem, her empathy with students who are typically viewed as "other," her view of herself, and fears.

Role of Human Nature.

Camille's initial attitudes toward culture as it is viewed in this country had to do with the role of human nature. As we discussed the topic of racism on the first day, Camille offered that racism might be built in because of our nature as human beings.

Do you think, though, that it's part of human nature to want to be connected with people that look like you and act like you, and have the same culture? I mean, as much as it is the system, it's reinforced in human nature. So as much as we try to break the system, you know, you have to somehow break human nature to look at the diversity in wanting to look at each other as individuals rather than a group...it's part of our pack being... (discussion, May 7).

She reemphasized the role of the "pack" mentality in commenting on how difficult it is to be non-conformists.

...humans are 'pack' creatures. We follow rather than diverge off into originality.

We are always affected by what others presuppose upon our behavior. We as humans want to be accepted, and not stick out, and definitely not challenge conformity (journal entry, May 10).

In discussing whether it is right or wrong to hold prejudice based on past experience, Camille again referred to the role of human nature.

You know, we are so trying to think that this [racism] is not right. And it's the first thing that we think about, but there is so much underneath that, that goes back to that core of how we experience life that it can't be ever, ever erased. And will always determine how we view our relationships (discussions, May 9).

Discrimination as a Societal Problem.

Camille also initially viewed discrimination as a societal problem that is extremely difficult to overcome.

It's just really a part of, it's been part of society for so long and it's just ingrained. It's so full of tension (discussion, May 7).

She also viewed racism as something that everyone has to work to overcome, that it is not a White problem.

It's easier trying to...rather than thinking about changing the way we think as humans. And putting it as the White man's burden, you know? There is so much anger among diverse groups that we need to face it together (discussion, May 9).

Camille also felt, because she viewed intolerance as a societal issue, that it was not her personal problem to try to solve.

And if we walk around with our tails between our legs, making up for something that I know that I didn't have any part of, and how am I supposed to help make it better? (discussion, May 21).

The encounter at the African American high school, described in Chapter Four as a critical incident, served as a catalyst for Camille's expressions of racism as being out of her control.

His [the social studies teacher] comments about 'freedom of speech' and 'white lynching' made me feel as if I was supposed to ask for forgiveness for atrocities for which I had no part (journal entry, May 21).

It was also easy for Camille to see discrimination and intolerance from more of a global perspective, with power in society being more of an issue than race.

There are countries all around the world where people are being overtaken and being enslaved...So it's not necessarily, it's a power thing, it's not as much as color and racial differences make a difference. It's just, to think that it is only because of the White and Black, that kind of upsets me a little bit. I think it's more a power goal (discussions, May 21).

Even though Camille did not feel that pre-service teachers were taught to give instruction so that all children would become the same, she felt that the "system" encourages conformity and makes seeing cultural differences difficult, that this "sameness" is also a societal problem that is difficult to overcome.

I think it's the system, I don't think it's necessarily that you're taught that way.

Because now I would think there is more attention to looking at individual differences, and looking at different gifts that the kids bring into the classroom...But I think the system itself tries to bring out this huge enculturated glob of students who should all think the same, all dress the same, you know. It's really frightening to think about that, but then you look at the other side, and how

can you really teach a classroom of sixteen different languages and be authentic and help them flourish in their culture, but also help them survive in this country? (discussion, May 9).

Empathy with Students.

Because of her mixed-race background, and struggling with her identity, Camille initially felt that she would be able to empathize with students who have been traditionally viewed as “other.” During a conversation about the role of the teacher, and the importance of unconditional love, Camille expressed that some students may not be receptive to this because of anxieties about daily life.

It’s the survival thing, and whatever you’ve, and I know what there is in my past, and some of us who have had tragedies in our lives, or whatever. Whenever you kick into survival mode, all other things in your life take a back seat. Like, the thing you are really looking for, looking towards, is getting through the day. You don’t really think about, you know, who really loves me? You’re just really looking for how you’re going to get through the day and wake up the next morning...those desires of being loved take the back burner, and if you constantly are growing up in an environment where you’re in survival mode for thirteen years, the concept of unconditional love is desensitized, and they don’t know what it is (discussion, May 8).

View of Self.

Conflict arose that Camille had to confront as she began to become aware of her own biases, in the context of her view of herself as an accepting, tolerant person. “Yet I struggle with this idea [that she has prejudices] since I have thought of myself as an open-

mindful individual who values differences rather than mundane conformity” (journal entry, May 9).

Fears.

Some of Camille’s preconceptions were presented as fears. She expressed concern about the changing demographics in our country, and becoming the minority.

Then what you said about the demographics changing, I agree. There’s going to be a time when the tables are going to turn. It’s scary to think about. I think maybe because I just don’t, don’t like the idea that, and the, racism happening. And to think of it happening in my lifetime, and happening to me, at a level I can’t control or can’t do anything about. Researcher: Are you talking about you becoming the minority? Camille: I can see it, yeah. Did you ever see the movie, White Man’s Burden? Where the White man is the minority and the Black man is the majority. And so the film, the whole thing, it’s really amazing. He was the recipient of the African American man. I can see that happening. It [the concept] was just so foreign (discussion, May 9).

Summary.

Camille expressed preconceptions that focused on the difficulty in overcoming intolerance based on the role of human nature, discrimination as a product of society and one of global responsibility, her empathy with students of Hispanic cultures, her views of herself as an open-minded individual, and her fears that she might become a recipient of racial bias.

Reactions

Because the topics we focused on during this experience were extremely personal, and due to the controversial nature of the issues we addressed, each of the participants had a wide variety of reactions to events during this course. They reacted to activities that I had prepared, to films and readings, to each other, to observations, and to their own teaching. I sought to identify the most salient reactions and categorize them so I could determine which were the most significant out of the many that the participants experienced.

For Camille, there were four central categories of reactions: cultural conflict, helplessness, the role of the teacher, and student aptitude.

Cultural Conflict.

Camille had struggled with her own identity as a product of a racially mixed marriage. Because her father is from Belize, she was able to identify with her Hispanic heritage, but at the same time had struggled with where she belonged in society, as her mother is Caucasian.

I always kind of struggled with where do I fit. You know, do I fit in with, I was born and raised in the United States. And I look Caucasian. People think of me and the first thing they see, they don't know that I'm Hispanic until they hear my last name...and so when I was watching the video, it really angers me that our society has to be this way. And that we have to choose really, one or the other. Especially for me. It's like I always, what do I do, what do I choose (discussion, May 9).

It was this personal, cultural struggle that served as a catalyst for the cultural conflict that Camille encountered during this experience.

The first incident of cultural conflict occurred as we visited the area in which we would be working. We drove through the local neighborhoods and visited the school that would be our primary site. We had discussed that this area was one of low socio-economic status, but Camille was not prepared for what she saw.

I was speechless when shown the houses of the prospective students. The condition of the surrounding houses clearly suggests low income and low socio-economic class. I tried to mentally prepare myself for what I might see, but I didn't expect it to be that bad. Boy, was I wrong! ... how can a country that supposedly values her inhabitants and/or citizens allow such poverty in inner cities? (journal entry, May 11).

She reiterated this in her exit interview. "I remember driving around the city. I guess it reminded me of Belize, or third world countries. And I was upset" (exit interview, May 25).

Camille had time to reflect on this initial exposure to the setting and wrote about these reflections in a paper for an ethnomusicology class.

It was upon entering into the project as a naïve and relatively inexperienced educator that I tried to prepare in my mind the type of environment I would encounter in Detroit. However, the assumptions I formulated before entering the research field could not have prepared me for what I would encounter in Detroit...My field notes suggest an unexpected degree of separation from the idealism. My statements accurately reveal my lack of previous exposure with this

environment and the unsettling feelings that surfaced when encountering unfamiliar situations. Clearly, from this preliminary exposure to my research environment, my notes suggest that this was my first experience with urban poverty (paper, Fall, 2001).

The strongest cultural conflict occurred as a result of Camille feeling that she had a common cultural connection with the students in the setting. She confronted this conflict head on when watching a Cinco de Mayo celebration at our primary site. It was at this time that Camille experienced what it could be like to be an “other.”

To my surprise, the eye of a woman in her late thirties immediately caught my attention and I smiled at her with the innocent hope of establishing a connection within the communal audience. Alas, she glared at me sending a begrudging smirk my direction as if to clearly insinuate that I, an outsider to this community, was intruding. It was at this moment I realized I was not welcome. I was an outsider (paper, Fall 2001).

She was caught off guard by the content of the celebration because of her own cultural expectations.

Culturally, there were some shocking behaviors. I am very familiar with the Latin culture, and I found the movements too suggestive and inappropriate. Kids were dancing sexy and singing songs about infidelity. Totally inappropriate for school behavior (journal entry, May 16).

I was totally, I was really shocked. Part of me shouldn't have been shocked because Spanish people are very melodramatic (discussion, May 16).

Rather than experiencing any type of cultural connections, Camille experienced

only cultural conflict, which revealed her own stereotypical expectations. For Camille, this cultural encounter served as a catalyst for self-examination as to her own cultural identity and the way that she viewed others. This cultural conflict and the reflection and examination that resulted were the most significant reactions that occurred for Camille in this experience.

Helplessness.

A common initial reaction for pre-service teachers who participate in a cultural immersion field experience is a sense of helplessness in the face of what seem insurmountable problems and issues. Many of these feelings of helplessness emerged after viewing the films “The Color of Fear” and “The Blue-Eyed Experiment.”

I was upset because, it seems like, here we are trying to learn how to make things better. And there really isn't anything we can do. It's like I feel this compelling need to go and do something, but I just don't know how to reach out. And at times I feel like whatever I try to do wouldn't be accepted because... (discussion, May 11).

When discussing White privilege, Camille again acknowledged her feelings of inadequacy. “I always knew it was there. I've always seen it. But it's just...I just don't know how to fix it now. And I don't think it will go away” (discussion, May 11).

Camille also expressed feelings of helplessness and frustration in trying to imagine what it would be like to be an educator in a culturally diverse setting.

...just knowing the reality of, the reality of how long, and frustrating it is to be in education or administration. Teachers drop out, they quit, they can't take it because they're not supported. And this, I am realizing how much inner strength it

is going to take. To try and overcome whatever institutional problems we have to deal with. Personal issues and also social issues. That's why I'm probably feeling overwhelmed (discussion, May 11th).

These feelings of helplessness emerged throughout the field experience, particularly after the experience in the social studies class at the African American high school, described in Chapter Four as a critical incident. When discussing how teachers and administrators interacted with us as we visited their schools, Camille expressed frustration with how she assumed people in the setting viewed us.

I'm getting upset. I just don't see what is wrong about it if we're supposed to educate ourselves and open boundaries and open doors and get rid of all this crap that surrounds us in our society...It's just frustrating because whenever, there's like nothing that we can do...And I just even, and what can we do? It's [racism] a thing that's going to continue often (discussion, May 21).

Her journal entry for that day confirmed the frustrations she expressed in the discussion.

Today I felt very low. I think it has to do with the high school visit that we did this morning. I, as a teacher, looked at this opportunity as a learning experience, and in turn felt as if the social, racial, and economic baggage from past discrimination has placed an unreasonable barrier between myself and 'progress' (journal entry, May 21).

Role as a Teacher.

Camille's ideas about the role of the teacher evolved during this experience.

When asked at the beginning of the orientation week to express what she thought the role of the teacher in the classroom was, she replied,

[the] teacher is there to facilitate learning for students -- this involves designing formal lessons and taking informal opportunities to reach the students. [Teaching is] imparting knowledge successfully; providing experiences for students that change the way they look at things (open ended survey, May 7th).

After the first visit to our primary teaching site and talking with the music instructor there, Camille thought about her own role as a teacher, as she interacted with students during her teaching segments in this setting.

This makes it clear to me that I have to be careful when approaching situations that are different to what I am accustomed to. For instance, I cannot place any preconceived judgments on the abilities of the kids, I cannot look to what these kids do not have and pity them, and I have to be open to learn from my experiences at a firsthand account... the last thing these kids need is a naive outsider who looks at what the students do not have rather than what they can accomplish (journal entry, May 11).

Her view of the role of the teacher had already shifted from a facilitator who designs formal lesson plans, to someone who pushes herself outside her own comfort zone in order to interact more effectively. "So, I think it is clear that my mission here will be to cross personal comfort boundaries that affect how I relate to others who are different than myself" (journal entry, May 11).

Camille also expressed ideas about the role of a teacher in the context of the classroom management issues. When we arrived at our primary teaching site on the second day of the immersion week, we discovered that someone had defaced the piano keys by writing an obscene message to the music teacher. Camille reacted to this incident in a way that revealed some of her deepest initial concepts about being a teacher.

It just goes to show that as much as you lay down your heart for these kids, they can easily tear it out. I learned from this experience that as a teacher we have to be strong individually, confident, and not let issues that are out of our control get to us. But it does become hard, to ignore those types of problems (journal entry, May 15).

By her choice of words, "lay down your heart for these kids," it appeared that she saw herself making personal sacrifices in order to reach "these kids."

Close to the conclusion of the immersion weeks, Camille's perspective progressed from that of a facilitator to someone who pushes her personal boundaries and to someone who becomes cognizant and comfortable enough with the students' cultures to the degree that she can immerse herself in their cultural practices.

What gains respect for the students is the basic desire to treat each child as an individual with many gifts... if the teacher comes in with issues, prejudices, or assumptions, the experience will not be successful. Every teacher should 'assimilate' into the cultural practices of the students to a certain degree in order to see where they're coming from and to establish a practicing language between teacher and student (journal entry, May 22).

After a short time for reflection at the end of the immersion field experience, Camille's description of the teacher's role changed dramatically from a lesson planner to an enabler.

Teaching is empowerment. Giving students the emotional support to believe in themselves and then they can accomplish anything. No matter what barriers are there, you know? I don't mean that you ignore the barriers, but by working through the barriers and working towards their personal best...giving them the power to understand their potential (exit interview, May 25).

Camille's ideas about teaching and learning had evolved from a perspective based on transferring knowledge and concentrating on content to a shift in thinking that a teacher does not merely teach a subject, but a student.

After even further reflection, Camille commented on her initial goals as a teacher, and how her own beliefs and attitudes about teaching in a diverse setting could possibly impact her effectiveness.

After traveling to Detroit, I realized that my previously formulated and romanticized goals, such as showing my prospective students that life does not have to be what one is given, reaching out to marginalized children lost in the education system, giving each child encouragement and individual direction, and showing my prospective students that musical expression is a basic human need, seemed incredibly simplistic. I had to determine if my romanticized goals would accommodate these forgotten members of society. If not, I had to figure out a way to reach them by separating myself from previous stereotypes and perceptions regarding urban education (paper, Fall, 2001).

By this time, Camille was examining her own goals as a teacher and realizing that it is through awareness of her own attitudes and beliefs that she might begin to reach some sort of common ground with her students. It was through this further reflection that Camille was more fully able to articulate how she saw her own role as a future teacher.

This experience taught me that educators have a responsibility to look past prior assumptions and enter into unknown territory with a passionate intent to learn more about their surroundings, their skills, and their craft. I will possibly never fully understand other cultures, but it is the process of learning about myself that I can attempt to learn about my students (paper, Fall, 2001).

Student Aptitude.

After having been in the field setting, observing others teach, and experimenting with teaching segments of her own, Camille began to react to the students in the music classrooms and the musical abilities they demonstrated. Even though from the beginning, Camille stated that students in this setting would have the same learning potential as any other student, she felt that their levels of achievement would depend on their environment. From the first observations, Camille felt that many of the behavior problems occurred as a result of students with high musical aptitudes not being challenged.

It is easy to see that she [the music teacher] struggles with finding activities to reach all levels. It is almost as if the upper grades are not challenged. I say this simply because I think many of the behavior problems come from a lack of structure. The older kids from third to fifth grade definitely check out of activities. I wonder why? My gut tells me that these kids are bored (journal entry, May 14).

As she witnessed music classrooms in a variety of culturally diverse settings, she reacted with some surprise to the musicality exhibited by the students. “Musically these kids are right on target. There is some great musical talent among the students. Rhythmically they are excellent” (journal entry, May 15).

The band itself sounded great. The kids love to play music and it is clear that the music program is a large part of each of the members lives. I was surprised that the band sounded as well as it did. Kids share mouthpieces and the instruments are in poor condition. But, there were numerous students who show immense talent. The brass section has great sound. Some kids were playing better than high school and college students. This was very impressive (journal entry, May 22).

I was moved to tears by the maturity of musicality from her students. They sang beautifully and I felt as if the students loved music class and valued their teacher (journal entry, May 23).

They (the students) weren’t helpless kids; they were artists, musicians, and creative individuals (journal entry, May23).

These reactions reveal that, in spite of her statement that students in this setting would have the same learning potential as other students, that perhaps subconsciously she still expected them to demonstrate lower levels of achievement, evidenced by her surprise at their abilities.

Summary.

Camille’s reactions during the duration of this course centered largely on the cultural conflict she experienced as a result of her own mixed ethnicity and her desire to have some type of cultural relationship with the Hispanic students in this setting. This

reaction was unique to Camille among all the participants. Her other more typical reactions included a sense of helplessness in the context of making any kind of step toward overcoming bias and intolerance, the way she viewed the role of a teacher in a culturally diverse setting, and surprise at the high level of the students' musical aptitude.

Impact

The categories addressed as those having some sort of impact on the participants in this study concern more immediate impressions evidenced during the experience or shortly thereafter. Long term impact will be discussed in relation to research question number three.

Camille expressed the impact of the course as new awarenesses that developed throughout the experience. She talked about these awarenesses at two different levels: personal awareness and social awareness.

Personal Awareness.

Camille reached several new personal awarenesses over the course of this experience, most of which centered around her own bias and intolerance and how to overcome them. Early in her journal, she addressed her own beliefs and attitudes, and her willingness to transform them.

I do have certain negative 'prejudices' toward African Americans, gays, and other people. At some point in my life, I have been conditioned to outwardly avoid others to a certain extent in an effort to keep myself in check with what is expected of me from society and "religious" values. Yet I realize that we as a human species all have certain prejudices. There is not one person on this earth that does not have some sort of negative mental representation or conditioned

response towards people that are different from themselves. Yet it is only when we become aware of those prejudices that we are faced with the dirty truth that prejudice exists among all humans at a semi-conscious level. This in and of itself is very depressing and unsettling. (journal entry, May 15).

She confronted her biases toward African Americans when she observed what she considered an extremely successful teacher working with a group of students, all African-American, who were completely engaged, focused, and enjoying their music making. Even though she stated that she intellectually knew that African Americans have as much learning potential as anyone else, she uncovered and began to face the attitudes that she perhaps had not even been aware of.

I would say that if I have any biases or prejudices, it would probably be towards African Americans. I've never really understood the culture. I sometimes have been confused and frustrated by double standards. And not understanding why they're there or why within the culture someone could do something, if you're not inside the culture it's considered different. So it was really, really moving when you see in [the music teacher's] classroom kids which just love to learn. I don't know if it's because I was being forced to, you know, but you know, African Americans don't value an education to the extent, or they're lazy or unmotivated, I mean, I've always known that's not true. But maybe subconsciously, you know, you carry that around with you, and after seeing that, it was just like, wow, now I'm know. I knew the truth. And these kids, no matter where they come from, because that area was not a very nice area, but they were dedicated and they were very bright and very talented (exit interview, May 25).

The cultural conflicts that Camille encountered led to new awarenesses concerning her own stereotypes about the Hispanic culture and how those biases could possibly impact her relationship with her students.

In result, I ended up generalizing about a culture I thought I had connections to. I wanted to reach out to these kids, but the reality of the situation led me to realize that I held stereotypical ideas on what the Mexican/Latin American culture is. I was unfamiliar with the struggle to be categorized as Latino within a dysfunctional social system. I would never understand the cultural significance of the Cinco de Mayo celebration since I am not a member of their struggle, their community, or their urban lifestyle. I could not identify with my students...(paper, Fall, 2001).

Her new awarenesses about her biases and assumptions resulted in her considering how her teaching would look different as a result of this course.

I know I'm always going to carry it with me, whenever I see a child from a different culture, or which has low social status or color, race, sexual orientation. I would really try to give what I can to that person and really not make any assumptions. I think that is really the big issue (exit interview, May 25).

When Camille first visited the primary school site and the neighborhood, she focused on what the children did not have in terms of housing and educational resources. By the end of the experience, her focus had shifted from what the children lacked to what they were capable of and how to access those capabilities.

After this experience, it's really kind of made me think about all the other issues that I wanted to touch on and wanted to see how to incorporate into my teaching.

The fact that these children, not looking at these children as what they don't have, and when I first came in and we drove around, it was like, gosh, look at this....to want them to succeed and to want to be their personal best, and not look at social issues that will hold them back, but to really give them the opportunity to believe in themselves (exit interview, May 25).

As Camille considered what it would require to be successful in a culturally diverse setting, she expressed concerns that success could possibly be determined by the race of the teacher as compared to the race of the students. She observed that settings in which the teacher was the same ethnicity or race as the students automatically made that teacher an insider and could contribute to a certain degree of success. Conversely, if the teacher was viewed as an outsider racially or ethnically, success might be difficult to attain. These considerations were challenged as she talked with a student teacher that she considered successful based on classroom observations.

It was also encouraging to see that if a teacher walks into an urban or culturally diverse environment, what gains respect for the students is the basic desire to treat each child as an individual with many gifts. I was encouraged to see that a white teacher in a 100% black school could feel as if there were no barriers of racism and economics between the students and the teacher that [would] impede instruction. I gathered from [her] that if the teacher comes in with issues, prejudices, or assumptions, the experience will not be successful (journal entry, May 23).

Camille began to be aware that there were other more potent factors that affected success in a culturally diverse setting than sharing a common racial or ethnic background.

These ideas were reinforced after observing and talking with an African American teacher in a school that was predominantly African American.

I was struck by her [the music teacher] comment that she as a black woman had to 'learn to talk black' after coming from a highly multicultural neighborhood of Arabic culture. So her success with the students is not completely determined by her race. It is her compassion, willingness to be visible, active in her administration and with parents, and personal character that make her an exemplary teacher (journal entry, May 23).

She also came to new awarenesses concerning her own goals as a teacher and her abilities to work with older students. She had expressed doubts about even pursuing a teaching career, feeling that she should return to vocal performance. This experience appeared to alleviate her doubts and fears regarding her insecurity about her teaching ability. "I've kind of come to an understanding that I am stronger than I think I am. That I can handle, I can handle...and I really want to do this, that teaching is where I think I need to be"(exit interview, May 25).

Social Awareness.

Camille began developing a new sense of social awareness fairly early in the experience. After spending a week living and working in Detroit, she went home for the weekend because she was employed as a wedding coordinator. When she returned Sunday evening, she shared an event with the rest of the group that demonstrated a developing awareness of bias and intolerance.

I was doing the wedding rehearsal and the groom's brother started stepping, like an African American sorority. And he said, why don't we just step down the aisle.

And his brother said, not in my wedding. You can go to Zimbabwe if you want.

They were both White. He was dead serious. And I, I was like, I thought it would be really cool (discussion, May 21).

She stated that her new social awareness would possibly be a consideration when she began looking for a job as a music teacher in the public school system. As she was one semester away from student teaching at this point in time, she had already begun to think about the possibility of looking for a position in a culturally diverse setting. This comment was placed in the larger context of some type of call to action concerning social justice. "I just feel really a call to social justice now more. It will be hard for me to really look at....schools and their ignorance and have tolerance for it" (exit interview, May 25).

Camille also came to see that the problems encountered by culturally diverse students were not necessarily because of their own backgrounds or lack of abilities, but because of the challenges they face in a structured education and social system that is not sensitive or responsive to their particular needs. "What was surprising to me was the amount of kids that were held back because of the school system and the environment, or teaching strategies. But it's not the kids, it's the other factors. That upset me" (exit interview, May 25).

Because of the apparent disparity that Camille sensed between her own educational background in middle-class suburbia and these culturally diverse students, and because of the perceived lack of adequate support from the education system, she came to realize that she would have to look at teaching from a different perspective.

These kids want to learn. That, I think that's what I share with them. But I have the resources, and more resources than they have. So I think that they don't really

see what potential they have. I don't think it's reinforced for them at home or at school. So whatever values I have had about education and about development is going to be different from whatever they have. No matter if I'm Hispanic or, you know, or if I'm half Hispanic and half Caucasian, you know. I mean, they'll be different. But they want to learn, they come to school. It's just that the environment doesn't make it easy for them. And they lose their desire. And they need good teachers to help bring them back around (exit interview, May 25).

Summary.

By looking at the way Camille talked over the course of this experience, it is clear that she came into the experience willing to look at herself, and because of the experiences she encountered, she came to new understandings about herself, about others, and about teaching.

Gail

Expectations

Gail expressed initial expectations concerning the course and the field experience. These expectations focused largely on the issues of classroom management and teaching techniques. She expected to get as much teaching experience as possible over the course of the experience. She also expressed expectations concerning how participants in the group would interact with each other.

Classroom Management and Teaching Techniques.

Gail's primary expectations centered around the topics of class management and teaching techniques, and whether these were handled any differently in this particular setting than in other settings, specifically suburban. "So the reason I'm doing this is to try to see classroom management skills and to see, like, if people do things in Detroit that are ethnic" (discussion, May 7).

Desire for Experience.

Gail expressed an interest early on for teaching in a culturally diverse setting, so one of her primary expectations was that she get as much teaching experience as possible in this particular setting.

Well, um, I lived with my husband's family for the summer and they lived across the street from housing projects. Um, Hispanic. This is in Falls Church, Virginia which is right out of Washington D.C. but, it's urban, the gangs. His best friend is Black and mentally retarded. And it's just, I think that that was my eye-opener that maybe I want to try and to, um, get as much experience as I can to teach in inner city because I would like to teach in a multicultural setting. I just want that, I don't know why! So I like, um, the closer I got to the inner city the more, um, musically, um, more things were verbal, I guess? It's hard to explain, but I enjoyed it (discussion, May 7).

During her exit interview at the end of the experience, Gail confirmed her previously stated expectations that gaining experience teaching in this particular setting was the primary reason for her participation in this experience.

Researcher: what did you come into the course expecting to leave with? Gail:

Um-m-m, (5 sec. pause) experience working in inner city schools and experience teaching in the setting that would be best. Researcher: Now that we are at the end, is the outcome different from your expectations? Gail: No. Researcher: So everything that you expected out of the course, you got? Gail: Uh-huh [yes] (exit interview, May 25).

As Gail began to think more about the possibility of teaching in Detroit, she reflected that another reason why she enrolled in this course was to become familiar with the area so that she would be comfortable returning on her own.

That's kind of another reason I did this, to meet people in Detroit so I can start, you know, coming here and interning and stuff. So I may just do that for a month. Next May, if I have the time, you know, to watch somebody else (exit interview, May 25).

Expectations from Other Participants.

The only other category of expectation that emerged from Gail's dialogue concerned an expectation for the way the others in the group would interact with each other. During the activity when the participants generated ground rules for this experience, Gail offered a contribution to those ground rules, expressing an expectation for both individual and group behavior during the experience.

Researcher: OK, who else has something to add? Gail: Respectful. Researcher: Describe it. Gail: Respecting of each other's faults and each others, um, background. Researcher: Cultural background? Gail: Yes. When I was like, smiling when you talked about that man, that Black man that came to buy stuff, I

was like laughing because that's exactly what we talked about in IAH [a humanities multicultural education course required for undergraduates in which Gail was a Teaching Assistant].... So I don't mean to be...(discussion, May 7).

The last sentence in the statement, which was unfinished, implied that Gail had concerns about how her own actions and perspectives would be viewed by the others. She, like the other participants, expected a certain level of respect in order to feel safe and comfortable sharing her comments, insights, and reactions with the group.

Summary.

Gail expressed only a few expectations concerning what she wanted out of this experience, and only expressed these expectations when asked either at the beginning of the course or during the exit interview. She wanted to gain as much teaching experience as possible, to see management techniques, to become comfortable with the area, and to feel comfortable offering her comments to the group.

Preconceptions

The majority of the preconceptions that emerged from Gail's talk over the course of the experience fell largely into the category of stereotypical comments. Other preconceptions were in the categories of discrimination as a societal problem, what it means to be American, and personal expertise. Gail also shared preconceptions in the form of prejudices that she admitted she held.

Stereotypical Comments.

The stereotypical comments that Gail made can be classified into the following categories: racial, economic, ethnic, cultural, and gender.

Gail initially expressed a belief that intolerance, and racism in particular, are problems of society at large, and not necessarily the problems of the dominant, White culture.

We are not the problem. Racism is not just the white person's problem. It is everybody's problem. I honestly believe that it is not up to the white person to bring people out of the ghetto. True, there are some things that white people do that perpetuate the system, and thus the cycle of poverty, but I also think that it is each person's responsibility to try to get out on their own. And it is the white person's responsibility to recognize the system and stop perpetuating it. Right now I think the system is law enforcement and welfare (journal entry, May 8th).

In the same journal entry, she counters her own argument that it is the responsibility of each individual to better themselves, commenting on the difficulties encountered by African Americans living in the inner city. She quotes Myron Magnet, author of *The Dream and the Nightmare: The '60s Legacy to the Underclass*.

'If you're raising your children encouraging them to be black and to identify with the mass of black people -- and you make this a crucial element in their lives -- then in fact you're conditioning them, almost, to be poor, to not subscribe to the same values that you yourself are living by.' While I don't agree fully with the statement, it may be applied to inner city blacks. The author tells the story of a young black man who went off to college on a scholarship. He learned to not be prejudiced, he was getting a degree to be able to get a good job that would get him and his family out of the ghetto. He came home, though, and was so distanced from his peers by his new worldview that he wound up trying to

make up for it by joining them in their drug deals and vandalization. He was shot a few days later (journal entry, May 8th).

By including these two entries in her journal, Gail appeared to be struggling with her own preconceptions of racism, its effects, and whose responsibility it is to see that people who are oppressed can overcome its effects. "Is it possible for people to get out of the ghetto? Is there really too much racism to let them be free? (Journal entry, May 8).

Gail attributed the actions and attributes of African Americans to possible effects of slavery, making generalizations that, to her, may be one explanation of why African Americans today are perceived the way they are, in her view.

Would these people act this way if there had not been slavery? To me, the effects of slavery are still felt today. For instance, black women are very strong: mentally, physically and emotionally. In slavery, the male figure had no reason to work hard for his family. He could not make money and provide, he could not protect his family from the whip or from pain...the whole point of this discourse is to introduce the idea that black women in general are very strong, independent, and self-sufficient today. It dates back to slavery (journal entry, May 8).

Because of Gail's view of the effects of slavery, she also expressed a preconception as a generalization of how African Americans today perceive education.

Another example is through education. Slaves were not allowed to be educated. I would argue that on a realistic level, it wasn't until only two generations ago that all blacks were getting grade school education, and about one generation ago did many blacks go to college. Not to mention that any black over

the age of 45 probably went to segregated (and inferior) schools. From slavery to segregation, the African American person has, to me, been conditioned against valuing education (journal entry, May 8).

Economic issues also formed the basis for some of Gail's preconceptions. During a discussion about voluntary segregation in the area, she pointed out that there were issues other than personal comfort that result in people from various racial and ethnic backgrounds tending to live in segregated communities.

And there's also other things though. Issues to think about, like, realtors and do they show people, Black people, the White neighborhoods, and you also have to think about poverty, and trying to rise up out of that, and normally people live in the city if they don't make as much because it's cheaper to get around. They don't have to have a car. And you just take bus transportation. So in a way there's outside, you know, the system is also a force there, too (discussion, May 8).

In the context of this conversation, in which the group was discussing why African Americans and Whites in our local area are segregated, Gail appeared to be suggesting that there was a large African American population in the city because African Americans in general do not have sufficient income to live in the suburbs. She indicated that our society perpetuated this by making it difficult to for the African American in the city to "rise up."

Because of her own cultural background, Gail had some initial preconceptions about the behavior of persons from particular ethnic groups.

Part of some of the reasons my mom acts the way she does is because

she's Irish. And so I would say that it's not necessarily coming from pride as much as it is, oh, okay, so that's why she does that. Whenever you're pure anything, you're going to be acting that type of personality. And my mom is pure. So I'm wondering if that's maybe why I personally would want to know if my husband was Scottish, okay? I don't mean to make these generalizations, or these stereotypes, but at the same time in my mind I will do that anyway. Because my mom, I think, she definitely has more of a leaning towards alcohol than my dad. It's not that she drinks or is an alcoholic, but that may be because it's something that's been passed down through the generations. So going back to the Irish thing, I mean, the Italians are known to be what, loud, confrontational? (Discussion, May 9).

During early group discussions, the participants were asked to define culture. The conversation centered around the characteristics that define a group of people, but Gail pointed out that a dictionary definition of culture could also be art, music, literature, and drama.

And that's a lot of times how, at least, nations I think other than the United States, identify themselves from each other. The United States I don't think has that. For instance, London is theater. Russia is ballet. When you think France, you think music, when you think Italy, you think opera. So each one has their own culture and the United States, when you think the U.S., you think football (discussion, May 8).

This preconception in the form of categorizing countries by which art form they are associated with may have been Gail's own personal preconception, or her generalization of how she believed people as a whole identified these countries.

Gail expressed preconceptions about the environment associated with the culture of inner city schools in terms of safety and in terms of her own teaching.

I think that is great [bussing White students to a more culturally diverse school] for the elementary age, but I don't agree with it for the high school and middle school level. There are gangs at this age level, and if it was my child I wouldn't want them to have to deal with gang recruitment. Also there is the safety factor. This is also reflected in my ideas about teaching. If I teach in a multicultural setting that is urban, I would only want to teach at the elementary level. Granted, bad stuff happens at the elementary level, but you don't have to deal with gangs, drugs, sex, and fights as much. I feel much safer in an elementary school (journal entry, May 10).

Coming from my own background, I always equate inner city schools with drugs (discussion, May 17).

Gender issues also emerged as preconceptions for Gail. In discussing a social situation during which individuals were telling racial jokes, she made the comment that to her, racism was more visible in males than females.

Gail: But the people who were saying stuff that were racial jokes were, I don't think it was really meant to be demeaning as much as it was meant to be funny. But only the males were doing it and the females were just like, laughing. And watching it. And I don't know if this guy felt like he had something to prove or

whatever, but I think it had something to do with his background. Researcher: So you're making a big generalization here that racism is perpetuated by the males?

Gail: No, but maybe that has something to do with it? I don't know. I don't think racism in general is perpetuated, but I can see it more with males than females (discussion, May 9).

Most of the preconceptions that emerged from Gail's talk were in the form of stereotypical comments that could be interpreted as forms of prejudice. By the second day of the course, Gail was sharing with the group her admission that she had certain prejudices.

I have a question for everybody. What if, so are you allowed to be prejudiced based on your experience? Should you be allowed to hold prejudice based on experience? Based on generalizations of what you have seen?...Well, I mean is it right or wrong? Because we're all talking like it's completely wrong to say...but if you have had an experience in a class where a Black man has hurt you, then is it maybe your right to have it? I was wondering. Because I have prejudices. I know what they are. I haven't said them yet, but I know exactly what they are. And I know them because I have had experience. I was wondering what you guys think. Do you guys think that's wrong? (Discussion, May 9).

Gail discussed these admissions of prejudice in the context of her experience working and teaching in a variety of environments with culturally diverse people. Rather than being influenced by the media, as most of the other group members felt they were, Gail expressed that her views about culture emerged from her own personal experience.

“I think that my basis for cultural understanding just comes from my experience rather than the media. I definitely filter out a lot of the stuff that I hear” (discussion, May 8).

She described one situation in particular that had affected how she viewed people from other racial and ethnic backgrounds.

But I will tell you, like, when I was teaching piano lessons, the people that were White and middle-class always paid on time. And the ones that were immigrants and other ethnicities, were always late. Every single time except for one person. But then, on the other hand, the people that called, the ethnic people that called, whether it be Black or immigrants, were more likely to take lessons than the White people that called. So I have come up with these generalizations in my head. That's all that I'm talking about...but I have seen certain generalizations in my mind that I have come up with since I've been in the workplace, and I am just kind of wondering if you guys thought it was right or wrong, and I know that I am always going to have it too, no matter what. No matter what I do, I will always think, if I'm going to be teaching a Black person, I will always wonder, okay, are they going to pay me this month or not? But then at the same time, I have to give them the benefit of the doubt...I don't mean to be prejudicial, but I just have generalizations in my mind (discussion, May 9).

It took a great deal of trust and vulnerability on Gail's part to share these preconceptions and admitted prejudices with the rest of the group. Not only did she admit her own biases, but it also appeared very important to her to get feedback from the group whether they viewed this as right or wrong.

Personal Expertise.

Gail initially viewed the educational process in our country as a type of Americanization. This was one of the many times when she chose to share her academic knowledge with the group as a way of expressing her own beliefs.

It's really an educational process and it's been an Americanization process from the beginning. From the 1800s. It didn't start until the 1840s. Music wasn't even introduced until after the Civil War when all the people that were playing in the bands were starting to look for jobs. So they started teaching music in the schools. And so what did they teach? They taught band, you know band music. The typical polkas, that kind of thing. While Sousa wasn't until the 1900s, but Americanization is definitely in our educational system. You talk about English as a second language, I don't know how I know this, but there are two schools of thought. You teach the student with their own language or you just immerse them. I don't teach it as a second language or anything, but, people want to be multicultural, but at the same time, it's still Americanization (discussion, May 9).

American Identity.

One of the preconceptions that Gail discussed in her journal was what it means to be identified as American. She initially did not understand why members of other ethnic or racial groups would want to be identified as something other than just American.

Why does this black man [Victor, in 'The Color of Fear'] want to be called 'African American?' What is American to him? Is it not himself? Let's say someone who is mostly Italian in descent calls himself Italian-American. If they went to Italy, they would be American. Italians would look at them and laugh,

‘Italian? You are American! You use too much water, etc., etc., you are different!’

I don’t see Latino or Hispanic dwellers of the U.S. calling themselves ‘Latino American’ or ‘Hispanic American.’ What is it about blacks and Asians that makes them want to differentiate themselves from being just ‘American?’ (journal entry, May 8).

During a group discussion about people of mixed races, like Camille, Gail noted that the way that a person is viewed racially might be based on which races are part of that person’s background or on their appearance. This discussion led to her questioning her own ethnicity, how she perceived herself.

See, if you are Chinese, half Chinese and half White, then you are Chinese. You’re not just White. Or if your mom is Black, you’re going to be considered Black. Because you have just 1/16 of it. And the same thing with Japanese. I don’t know about Hispanics. I probably have like 1/16 of American Indian in me, but I’m not American Indian. I may have 1/16 of German in me but I’m not German. I’m an American or what ever, I don’t know. Goodness gracious! (Group discussion, May 9).

This perception, that as a Caucasian person one is not a member of a particular ethnic group, but an American, is often a typical response from someone who is a member of the White, dominant culture. They identify themselves as American, thereby implying that to be an American means to be like themselves.

Summary.

Gail’s preconceptions were, in her own words, based on her personal experiences. These preconceptions were predominantly expressed as stereotypical remarks that were

race, economic, ethnicity, culture, or gender based. She was able to establish a level of trust among the other members so that she openly admitted some of her biases and why she felt she had them.

Reactions

The reactions that Gail demonstrated and expressed during this experience fell into several categories. These categories are identified as: classroom management and teaching techniques, a sense of helplessness, student aptitude, personal expertise, stereotypical comments, herself as a person, cultural differences, and the critical incidents.

Classroom Management and Teaching Techniques.

Gail appeared to be uncomfortable with the learning process exhibited by the students in an elementary music class. Their learning process was apparently much different than that to which she was accustomed. The students who were most engaged were not the ones who were quietly working on their project but were the most vocal, energetic, and rambunctious. The teaching techniques also appeared to be based more on product than process, which also may have been different from what Gail was accustomed to.

It is important that she [the music teacher] stresses the product, not the process.

In the fifth-grade class especially. The groups that were the quietest, the ones I was itching to reward, were actually the least creative. The most creative group was the six boy rowdy group. Their process to get the product was slightly unsettling to me -- they were extremely noisy and disorganized at first (journal entry, May 14).

After her first teaching experience with the third, fourth, and fifth graders, Gail expressed some initial feelings of inadequacy concerning her own management techniques in the context of the management techniques of others in the group.

Well, I taught today. I'm not sure what to think of my teaching. Some things went well, some things didn't go so well. I think that compared to the girls that taught the younger levels, I did not do well. In other words, their classroom management was perfect and mine was not nearly as good. On the other hand, they team taught for the younger grades (which was easier). So considering the challenge of my situation, my teaching went okay (journal entry, May 16).

Because Gail at this point had very little teaching experience at the elementary level, it was a normal reaction for her to question her own teaching abilities. Also, from the beginning Gail challenged herself as far as her teaching experiences during the two immersion weeks. While the other participants chose to team-teach in the younger grades, Gail made the decision to teach by herself for her very first teaching segment. Also, rather than choosing the younger grades with whom she may have been more comfortable, she chose to work with the three upper grades on her first day of teaching.

By observing and teaching in a setting different from what she was accustomed to, Gail was able to see how particular methodologies could be effective in different classroom environments with different types of students.

Giving each student individual attention is absolutely wonderful for these types of kids. That is where I think the Gordon method meets the inner city kids well. If you have a kid acting out, give them your individual attention in the form of patterns. If you teach patterns at the beginning of class, and give them individual

patterns, you'll have them for the rest of the class. I'm beginning to think that's the best way to tie them in. Each of the girls [the other participants] in the lower grades did that, and the kids hardly acted out for them after that" (journal entry, May 16).

Helplessness.

After viewing the movie, "The Color of Fear," Gail expressed a sense of helplessness when considering how one person can make any kind of contribution toward changing intolerance and bias.

Well, where is the practicality? In that discussion? There's David, you know, the beginning of the movie he is one way and at the end he sees it differently. But how is David going to go out, or how can anybody in that group go out, and you know, and not do this racism, this prejudiced kind of stuff? (Discussion, May 9).

Student Aptitude.

Even though Gail stated early on that she believed students in culturally diverse and/or urban settings have the same learning potential as students in suburban settings, she expressed some surprise at the apparent high musical aptitude of the students that she observed and worked with.

I thought she [the music teacher] was asking too much for the third grade when she asked them which phrase went up at the end of the song 'Each of Us is a Flower.' But they got it after two tries. Which goes to show that if you challenge these kids, they will rise to the challenge (journal entry, May 15).

Her [the band director] band really impressed me. Her 8th grade band sounded better than one of my high school bands. They must be wonderful kids to work with (journal entry, May 16th).

I loved that the students [middle school bands students] would start a song just for fun before and after class. That was pure genius to me. The rhythm section had a great groove for the songs. I really enjoyed listening to them (journal entry, May 22).

Personal Expertise.

Gail was the one person in the group who shared a lot of academic knowledge about cultural issues. She appeared to be well read and, because she was a teaching assistant for two semesters for a multicultural education course, she had addressed many of the specific issues before.

I teach, I taught a class called IAH 201 and one of our readings was something called *Arrangement in Black and White* and it's by Dorothy Parker... And so it's just a satire on White people trying to treat Black people with ultra respect, but at the same time it means that there is something underlying that's different, that they think is different. And so that's why I was laughing, I wasn't trying to, you know, I just, these things that you guys talk about, we've all talked about this. And I talked about it for two semesters, um, and another thing you were talking about, I can remember what, affirmative-action. I mean, we get into all that stuff, so I, all these... (discussion, May 8).

At times it appeared that Gail offered her academic knowledge as explanations of her own actions or comments. This sharing of personal expertise also seemed to be a factor that contributed to a kind of alienation from the rest of the group.

I just, the whole mentality is different from what I've been used to. That's from students that I talked to in general, that's not necessarily you guys. I don't know what you guys are thinking about that at all. It's just that I don't mean to be haughty or anything, I just, I just have different ideas or a different background (discussion, May 8).

These comments came on the first day of the course, as the participants were just getting to know one another. The use of the words "you guys" and the way Gail used these words could possibly have begun building a type of barrier that essentially isolated Gail from the other participants. This isolation was evidenced throughout the experience by Gail being a kind of loner, often walking by herself, sitting in the very back of the van, and keeping social interaction to a minimum.

Gail continued to make comments about her personal expertise over the course of the three weeks. These comments appeared to demonstrate that Gail saw herself as different from the other participants, both in experience and knowledge.

I have listened to all of you guys talking and this is exactly what we talked about this semester in IAH. And I'm actually thinking in my head, okay, so what would she [one of her African American students] say about this...but I've actually kind of already seen this as far as how they [African Americans] act (discussion, May 9).

It was apparent that Gail considered herself somewhat of an expert on issues of cultural diversity. When asked at the end of the course what was the least valuable part of the experience for her, she expressed that because of her academic background and personal expertise, much of the content of the orientation week was redundant for her.

It was frustrating when [six second pause] because I had already thought about a lot of the stuff anyways by teaching, and I had already done two of your activities, and...I'm more of a hands-on, practical person. I learn by experience rather than by talking or even writing or watching. So for the, the most...I could have probably done without a lot of the first week stuff and gone straight into the second. And that's just my background because I...I taught a class on all this, so I already had to research a lot of it (exit interview, May 25).

Stereotypical Comments.

The reactions that Gail expressed as stereotypical comments fell into similar categories as her preconceptions. The comments she made can be categorized into ethnic comments, racial comments, and cultural comments.

Many of the reactions that Gail shared with the group were a result of observing teachers working with their students in a variety of settings. After observing the music teacher in the primary setting working with a group of fifth graders, Gail raised questions about the role of the White students in the class.

Is it just me or do the white kids get the answers correct? There's always one or two in the class that 'get it' or lead -- and is it the white kids? Brandon was a leader in the fifth-grade class -- not without some struggle, but is this the white person's nature? To dominate? (Journal entry May 14).

After observing a choral instructor working with students at an all African American magnet school, Gail expressed her surprise that a magnet school for gifted and talented children could be 100% African American.

I was surprised to find a gifted and talented school all-Black. And I thought there would be more White people in it. Because I assumed, based on my experience, that there are more White people in the gifted and talented, because I taught in a school that was gifted and talented, and the gifted and talented classes were all White with maybe two Black kids. The regular classes were half and half (exit interview, May 25).

This comment refers back to Gail's belief that her perspective of culture was almost entirely based on her own experiences, not outside influences such as the media. In this conversation, Gail implied that African American students are not as bright as Caucasian students. This stereotypical assumption came out of Gail's personal history and experience. This perspective also appeared in Gail's comments after observing the music teacher at the primary setting for the first time. "Coming from a White background, I noticed that the ones that got the answers were often White" (discussion, May 14).

View of Self.

A few of Gail's reactions gave insight as to how she viewed herself as a person, and how she chose to deal with issues of intolerance and discrimination. During one discussion, one of the participants made the comment that it was easier to be ignorant than to face racism and bias and do something about it.

I don't know if I want to read it again [a disturbing book]. I remembered just having bad connotations, and just like in the movie, I couldn't watch the part

where she was getting raped because it just hurt. I couldn't watch it. So I am just offering that. As a counter argument to the fact that I'm just ignoring it, or I just don't want to have to deal with it. It's more like, psychologically, I can't deal (discussion, May 9).

Cultural Differences.

As Gail observed in a variety of settings, she began to notice cultural differences among the students in classrooms.

Henry is the boy with the braid. Why is he covering his face? This is his way of dealing with an uncomfortable situation. I wonder why his hair is so long. I wonder if he acts up a lot or not. Is it is culture to have long braided hair? (journal entry, May 15).

Not only did she notice cultural differences among the students, but also among the teachers that we observed and the way they interacted with their students. Some of the differences she observed in the way these teachers ran their classrooms could be accounted for by differences in culture, not merely differences in teaching techniques. "I think she [the band director] is going to use tough love on the students. She was really nice (always smiling, always cordial) to us, but she changed her voice for the students. She's going to be really mean and she will get results" (journal entry, May 17).

These comments followed a visit with an African American middle school band director in a school with 100% African American student population. Our visit with this teacher occurred on a day when the students were to attend only the second half of the school day. In spite of this, many students came in and out of her band room, even though they were not required to be there.

Critical Incidents.

Two critical incidents occurred during this experience that were described in detail in Chapter Four. Gail had strong reactions to both of these incidents, exhibited in her journal, her exit interview, and particularly during group discussions.

The first critical incident was described in detail in Chapter Four and involved our observation in an African American high school history class after visiting with the choral instructor.

During the group discussion concerning our visit with the choral instructor, Gail commented on the somewhat stiff interaction between this instructor and our group, and possible reasons for this.

You [researcher] are an older generation, though. You are older. And I mean older White person, no matter where they [African Americans] grow up. They're going to have a little bit of baggage. I'm not saying you're old, but I'm saying that, like, she might see you as being a threat or whatever. Since you grew up in the South (discussion, May 21).

This stereotypical comment, that the instructor, as an African American, might feel threatened because of my presence as an older White person from the South, was Gail's perspective on a possible explanation for the apparent discomfort displayed by the choral instructor.

Gail also expressed her own discomfort when some of the participants asked questions about the choral instructor's private life, and how she balanced her professional life with her life outside of school.

I was uncomfortable when you guys asked her about her private life... When I think of private, for us, it is easier to talk about because we don't really have anything that we want to hide. We don't have to worry about having husbands that beat us, or having kids that are in jail, or whatever. And I'm not saying that that's what her situation is. But for me, I wouldn't ask that just in case there was something there that I don't want to have her thinking about (discussion, May 21).

Gail's assumptions about this woman's personal life were based on stereotypical beliefs that African Americans have more violence and crime in their lives than Whites do. The use of the words "us" and "we" demonstrated that Gail viewed herself and the other participants as members of a cultural group that has fewer social problems than African Americans.

Gail expressed concern at the academic level of the teacher's presentation in one of the classrooms we observed. This caused Gail to compare what she saw in this classroom with her own experience as a student.

I was amazed to find out this was an 11th grade class -- there were words like: scared, scarred, sacred on the board for vocabulary. I knew the difference between these words in fourth grade. Is this really their level of vocabulary? I find it hard to believe, but if so, there's something wrong. It seems like having these types of vocabulary words is 1) old school 2) derogatory to those students 3) is targeted toward students that are dyslexic. His [the teacher's] vocabulary list on the board really bothered me (journal entry, May 21).

Gail appeared to feel that the reactions and responses we received from the teachers and administrators that we met were not sincere.

Every single person that greeted us in the school smiled. All the adults, that is. I got some pretty mean looks from some of the kids, though. I felt like they were all saying, 'See, we have a good school here so come and work in Detroit public schools!' Another thing I noticed was that she [the choral instructor] laughed a lot with the other teachers. Were they putting up a good front? I felt like a lot of what went on in the school was fake (journal entry, May 21).

As we left the building and moved toward our van, male students on one of the upper floors of the building began to shout obscenities at us.

A bunch of boys were yelling obscenities at us as we got into the car. I was actually used to this -- it didn't surprise me. I guess I've experienced it before in different places I've been. I've learned not to look. It was so ironic because everything we saw up to that point was just peaches and cream -- everyone was happy and learning was good and the school was a safe environment. (The metal detectors at the door made me feel much safer), the teachers laughed and had a great time (journal entry, May 21).

This comment confirmed Gail's earlier statements that the way she viewed culture was based on her prior experiences. The fact that she considered it normal for African American males to yell obscenities was itself a stereotypical perspective. It was unclear if she believed that the metal detectors at the door actually made this a safe environment, or whether they eased her initial apprehensions and fears

I felt uncomfortable at the school not because I was white and everyone else was black, but because everything was so fake. I got bad vibes from the school. It wasn't really the students as much as it was the teachers. It was actually almost

relieving to have those boys yelling at us as we left -- it let me know that these are real people. I wonder what the teachers thought of us. (Or what they thought of each other!) (Journal entry, May 21).

After observing the civil rights discussion in the second classroom, Gail commented on the manner in which the instructor appeared to present the material, and his own personal interest in the topic of the civil rights.

The second teacher we saw was discussing the civil rights movement. It's interesting to hear a black teacher talk about the civil rights movement after teaching IAH 201 [a humanities multicultural education course in which Gail was a teaching assistant]. He seemed to take it personally that black people had to fight for their freedoms. What is the point of that, other than to make white people look like the bad guy and feel guilty? (Journal entry, May 21).

As the participants continued to discuss this incident, and how they felt while standing in a classroom of all African American students who were discussing the Civil Rights Movement, Gail explained that she had not felt uncomfortable in this setting.

I didn't feel uncomfortable, but I think that's because I taught in IAH and I was listening and trying to take notes in my brain. How does he teach this differently from me? Okay, he's been there, he's done that, that would have been nice if I had been there and done that. You know, I was taking notes, of how he taught and I was looking at the people [students] and realizing that they were completely enthralled with what he had to say. And trying to think of how I would have done it. To try to make it as good a teaching experience (discussion, May 21).

This comment referred back to the primary reason Gail enrolled in this course, to gain new understanding of teaching techniques and methods. Rather than focusing on the opportunity to experience what it is like to be the “other,” or on attitudes and beliefs concerning discrimination, Gail chose to focus on the teaching strategies of the instructor, how they were different from her strategies, and what she could learn from his methods.

The second critical incident, which is also described in detail in Chapter Four, occurred after having observed a choral instructor at a magnet school with a student population that was 100% African American. Initially, all of the participants in our group contributed to a discussion that began as reactions to the teaching they observed and the choice of repertoire. It evolved into a rather emotional discussion between Gail and Camille, who each held strong views about issues that emerged in the conversation.

Because this was a magnet school, with admission requirements, uniform requirements, and no transportation system, the participants began discussing the culture of the school, and what types of families would send their children there.

Researcher: What kind of cultural values do the people hold in the school? Gail: Very Anglo. Academic. I’m just agreeing that it was...but I don’t think, okay, yeah. I would agree that yes, academics are valued and education is valued, and we automatically associate that with Anglo. Which is kind of ironic. Stereotypical of us (discussion, May 24).

It would be interesting to know how many students in that school had to have federally provided lunches. I would guess very few (discussion, May 24).

The participants agreed that the main difference between this school and others we had visited was not necessarily based on racial issues but on socioeconomic issues.

Discussion began to center around how students with high aptitudes could possibly have fewer opportunities for academic success because of socioeconomic reasons. This topic was the catalyst for the two-way discussion between Gail and Camille.

I think though, I would like to say that I would send my child to that school because it's safe, and that's what I would care about more than whether or not it was academically hard or easy for socioeconomic status. That school was all African American, and it's a safe environment. So why not try and send your kids there? And if that means that you have to have money, then you should work your butt off to get to that point, so you can send your kids to that kind of school. What bothers me is that people don't realize that they can choose to send their students to some other school. It bothers me that people don't think that they can rise up, or that they can try and make more money if they want to try and send their kids to another school (discussion, May 24).

Camille, being from a family that had struggled financially as well as being of mixed race, disagreed with this philosophy, stating that there are many families who struggle and have difficulty changing their circumstances. Gail agreed, but still insisted that there are alternatives available.

Well, that's right [that it is difficult for some to "rise above"], but they can send their kids to good schools if they want to. They can work for \$5.15 an hour, 40 hours a week at McDonald's. Actually, McDonald's is now seven dollars an hour. And they can make a living off that, not much. They can limit how many kids they have so that they don't put themselves in the situation where they don't have

enough money. And then they can send their kids to good schools if that's what they want, if they care about their kids. That's my point (discussion, May 24).

Because Camille is Catholic, she took the comment about limiting family size as a personal affront. Gail persisted in her reasoning that all families should make choices so that the parents might be able to provide for their children.

Well, then, they need to be able to provide for those kids. If they're going to have kids, they need to be able to provide for them. They need to be able to know that they can work hard enough for them. I understand that you, that people might have religious beliefs, and I know that is a Catholic thing, but when family planning doesn't work, it's a responsibility. It's the parents' responsibility, if they have those kids, to be able to provide for them, number one. And number two, to care about them enough to send them, if they, if they have a car, which most people have a car probably that live in Detroit...(discussion, May 24).

Gail expressed a view that other cultural interpretations of what is valued may be incorrect, if it means having more children than you can financially take responsibility for.

If your religion does that [prohibits birth control], then that is holding you back. From being able to provide for your family. You, these things, you may say they are cultural, but what if those things aren't necessarily, you know, culturally right? That's the problem, is, culturally, in Africa, and culturally in other places, people have too many kids who they can't provide for. Because that's their culture. Well, that is holding them back from being able to provide for their kids (discussion, May 24).

There were moments when Gail admitted that she agreed with Camille to a certain extent and even began to realize how she came across during her several monologues. But even so, she relentlessly pursued her notions about oppressed peoples being able to rise above their circumstances and better themselves. "I, somehow in a way, I kind of believe, agree with you and stuff? I know that there is White privilege in that it's hard to get out of the ghetto, it is hard to get out of your situation, it's hard to uprise, to rise up economically" (discussion, May 24).

That, to her [a Hispanic mother] is the best perception [putting her children in a community school] and I'm saying that my perception is better! [laughs] which is White, yes. Which is White stereotyping, White supremacy, Whiteness, White, Anglo, be like me, be Anglo, be like me. So, and yes, I see that I'm coming across like that. And I understand now what you are saying (discussion, May 24).

Whites have an easier time. Well, I, yeah, that's part of the problem, granted.

Whites contribute to the system. The system holds people down, of the other races. And other races have a hard time getting, you know, other races, new immigrants, and African Americans, have a hard time going upward mobility. But if they care enough, and they want it, and they work hard, I think that they can send their children to college and the cycle will be broken (discussion, May 24).

You can always do that [better yourself]. There's no law that says you have to go to whatever school your neighbor is in. They may say that that's what you're supposed to do, but you can always finagle. I've seen it done. It happens, and so my point is if you put your child in a good environment, that's academic, and that

helps them rise about their situation, then you can, they can possibly go to college (discussion, May 24).

Toward the end of this lengthy debate, several participants brought up the topic of values, and noted that different people value different things, and some see success one way, and others view success in different terms. Gail then expressed her own viewpoint about how education should be valued.

Well, if they come over to America, and they have different values, and one of those values is not to value education, then when they come to America, they pick up that value of education, then okay. That means that they are assimilating into what American culture is. And if they want to do that, then they are going to have to take it upon themselves to provide better education, or the best education, is my point (discussion, May 24).

After reflecting on this discussion overnight, Gail admitted that situations might be much more complex than she was allowing for.

About Camille's and my argument – I am surprised at a lot of what came out of my mouth, and yet, not surprised in a way. I understand Camille's side of the issue and understand that things can be a lot more complex than they may seem. But I still think that parents should be held responsible for giving the best education they can to their children IF they aspire to that. In other words, if you're going to talk the talk, walk the walk. I don't have a lot of sympathy for fakeness. It's all about accountability, and there are many factors that play in the role of living to one's full potential. Should someone be held accountable for their works, actions, mistakes? I would like to think the answer should be "yes," but

that is not for me to decide. Everyone has a different viewpoint on things and everyone approaches life differently. There are a different set of “rights and wrongs” for different people.

Yet it is this mentality that is letting so many people get away with so much. What is right for one person (or what one person values) may not be right or valuable for another person. Yet there should be, if one believes in a righteous God, one right and wrong. This may be different for different people, but they should still be held accountable for their own version of ‘right and wrong’ (journal entry, May 24).

This discussion was lengthy, lasting about two hours. It began in the van, as we were leaving the magnet school. Gail was more vocal during this time than she was at any other time during the experience, and more vocal than any other participant at any other time.

Summary.

Gail’s reactions that she shared in discussions, journal entries, and interviews fall largely into the two categories of stereotypical comments and responses to the two critical incidents. In spite of her personal expertise and academic knowledge in the area of cultural diversity, she made the largest number of stereotypical remarks of all the participants. These comments did not appear to diminish over time, and even though she appeared aware at times of how intolerant she sounded, she continued to express this perspective.

The responses and reactions that Gail expressed are typical of many pre-service teachers. As White, middle-class members of the dominant culture, we tend to view

ourselves as cultureless, making it difficult to become aware and accepting of the cultures of others. Pedelty (2001) described the influence of individualistic principles on the ability to view ourselves and others as cultural beings.

For U.S. students, thinking about other people as “others” threatens deeply-held beliefs that we are, in fact, free-thinking, acultural beings who take each person on his or her own merits, no matter what their race, creed, or color. However, that is an impossible ideal...all our thinking is at least partially crafted through enculturation, and our reality is inevitably conditioned by the stock of symbolic materials (i.e., culture) available to us. For students weaned on the ideology of individualism, this is a difficult lesson to learn. Rather than examine the cultural bases of their thinking, therefore, many students prefer to deny any sort of “cultural anchoring” and thus are controlled that much more by it” (Pedelty, 2001, p. 29).

Maher and Thompson (1997) also discussed how Whiteness often becomes the norm for “American” and may shape the culture of the classroom.

Among the most powerful mechanisms maintaining the superiority of dominant voices is the failure to acknowledge and understand how assumptions of Whiteness shape and even dictate the limits of discourse in the classroom...Whiteness, like maleness, becomes the norm for “human;” it is often the silent and invisible basis against which other racial and cultural identities are named as “other,” and are measured and marginalized...To become White has often been constructed as synonymous with becoming truly American” (Maher & Thompson, 1997, p. 323-324).

Gail, like many other pre-service teachers, had apparently not yet come to understand her own position as a member of the privileged class, and being self-admittedly individualistic, had found it difficult to think of herself as being a member of the dominant culture. This, as well as her own cultural history, had caused her to retain a worldview that was based on her preconceptions and her own experience.

Impact

This experience had a positive impact on Gail in terms of how she viewed her classroom management skills, student aptitudes, and her comfort level in a culturally diverse setting. She also gained a new perspective on the city of Detroit in general and the possibility of pursuing a teaching career there.

Classroom Management.

One of the issues that Gail focused on from the beginning of this course was to learn more about effective classroom management techniques. Through observing her fellow participants and music teachers in a variety of settings, and by experimenting with her own teaching, Gail felt that she was successful in becoming more proficient at classroom management.

“I’m really glad I took this class because it has helped me so much with classroom management. I really like how the Gordon method fits in with inner city kids. 1) The Gordon method allows students to mess up and still be valued as part of the class...They [two of the other participants] could have gotten mad at the child for not following directions, but they instead empowered the children. 2) I like how Gordon involves individual attention. That seems to be the best way to get kids to be involved. Usually the kids that act up are doing it to get attention.

ie: [sic] Dayondre: he was goofing off so I did a few patterns with him and he 1) let out all that energy with creative patterns 2) was good for the rest of the class. This doesn't always work, but it is something that is musical, is empowering, and positive" (journal entry, May 20).

Student Aptitudes.

Gail's perception of Detroit changed over the course of this experience. She previously had been primarily concerned about issues of safety, which were allayed. But she also admitted how surprised she was with the high musical aptitude of the students, implying that she had originally thought that students in the inner city would have less ability than students in the suburbs.

Detroit is like a diamond in the rough. It has such a bad reputation – nobody wants to come near here because the kids are 'so bad.' I heard about Detroit schools all the way from Virginia when I ate lunch with other teachers while subbing. It's not that bad!... These kids even though they have behavior reputations across the nations, are like a secret waiting to be found. They are talented! They're intelligent! They're musical geniuses waiting to be found! I think Detroit kids are way cool (journal entry, May 23).

But their aptitude, I think, in general, is very high." Researcher: "Is that different from what you thought before?" Gail: "Um-m, no. I knew that already."

Researcher: "So you were surprised at the music..." Gail: "Well, I was surprised that they were that high. Like, I taught in pretty much the same kind of diversity setting, and I thought those kids were high aptitude musically. But they weren't as high as the kids that are in Detroit. Like, these kids are really high compared to

what I've seen elsewhere. That's what I'm...That's what I'm thinking. So, yeah, I was surprised at how good they were, but I wasn't surprised that they were better than what I...than what I had seen with others (exit interview, May 25).

Comfort Level.

Gail's changing perceptions about the city led her to consider the possibility of possibly teaching in this setting or one that was similar.

I used to be completely against teaching band in middle or high school because of all the guns and violence (in an inner city school). Now I would be much more open to that option, especially because it gives these kids such a great sense of family and caring friends (journal entry, May 24).

Gail's apparent change in perception was so strong that, when asked to describe any changes in herself, she commented on her new awareness of the potential for teaching in the city.

Researcher: Do you look at yourself any differently as a result of this course?

Gail: Oh, yeah. It's, um-m, it's been a definitely an enlightening experience about Detroit. That's something that I, uh, came in definitely just to find out about Detroit. But Detroit has a huge reputation. To me now it's a lot better than it seems. So I'm not, you know, against moving to Detroit and teaching high school or middle school, which I was completely against before this (exit interview, May 25).

Summary.

Gail was certainly affected by this experience in the context of learning more about the city and the students there. She became more comfortable in this setting, so

much that she gave considerable thought to returning for some type of internship and considered the possibility of seeking employment in the city. She also came to realize that the students she observed and worked with were very musically talented. She was able to see how methodologies would be appropriate in a variety of settings. The experience also satisfied her expectations concerning classroom management, and becoming more skilled in a variety of teaching techniques and methods.

Whitney

Expectations

Whitney expressed a few expectations for what she anticipated gaining from this experience. Even though she did not explicitly share many of her expectations, the ones she did share can be grouped into the following categories: cultural awareness, classroom management, expectations from other participants, self awareness, comfort level, and apprehension.

Cultural Awareness.

Early in the orientation week, Whitney acknowledged her own lack of understanding of people from diverse backgrounds. One of her expectations was that she gain more knowledge about how cultural diversity impacts how families and communities operate, and how that knowledge would influence her teaching.

I really feel like that's [experience with other cultures] something missing in my life. In that I was not given, like, not like something was stolen from me, but something, I don't know, a deficit that I have...I should learn more about different family structures and different community structures and, I grew up a certain way. To be able to relate more to how another person has grown up, what

they deal with day-to-day. It's just a huge interest and a huge thing that I don't have a lot of right now. And obviously, that, that will affect my teaching (discussion, May 8).

Classroom Management.

Whitney expressed concerns about classroom management issues because this setting was so different from anything she had ever experienced. Because she was a novice teacher, these concerns were very typical.

Entering the situation, I didn't know what to expect about student behavior – I had kind of prepared myself for the worst...I'm not quite sure what I was expecting (journal entry, May 14).

I'm very nervous about management. Like, I have no techniques. Do we use her [the music teacher] techniques? What are they going to respond to, that's my big... (discussion, May 14).

Some of the management issues Whitney expressed concerned the behavior of the students. When one of the students wrote an obscenity on the piano keyboard, Whitney seemed to accept this type of behavior as typical.

She [the music teacher] looked upset, and I would have been too. But overall, as an observer, I wasn't shocked or surprised at all. I wasn't surprised that kids would use that language, or that they would destroy property. It would hurt my feelings a little as a teacher, but it didn't shock me at all (journal entry, May 15).

Expectations from Other Participants.

Whitney participated in generating a set of ground rules and expressed her personal expectations from others in the group. She expressed a desire for others to

challenge her opinions and beliefs, particularly if she said something that could be interpreted as stereotypical.

Whitney: I would say, and I don't know how to phrase this, but something about vocalizing our thoughts. I mean, obviously not all of them. I mean, we all have thoughts to ourselves. But, just in all my relations in general, I am a very, a confrontational person. I'd rather hear it than know that someone...it would disturb me if I said something that held prejudice in it and I knew it and now one said anything, and I knew that we all went to bed at night knowing that I said that. And I would rather confront it. Researcher: How can we word that? I know what you are talking about, but how can we word it? Whitney: To hold each other accountable for, does that...does that feel comfortable to you all? Because I know some people are not as confrontational in their personalities and that might be uncomfortable for some people, and how do you guys feel about that? Researcher: Okay, listen to this. Do not be afraid to respectfully challenge one another by asking questions. But refrain from personal attacks. Focus on ideas. Is that what you're talking about? Whitney: Exactly (discussion, May 8).

Self Awareness.

Whitney came into this experience with high expectations for developing new awarenesses concerning herself and her attitudes and beliefs. She appeared willing to explore her preconceptions, biases, and attitudes, and to learn from the perspectives of others in the group.

I expected to leave having had a lot of self reflection on what I thought on these issues, which happened. You're probably going to ask what actually happened,

but I expected to have a lot of discussions. I expected to be exposed to a lot of different perspective that the rest of the group brought in (exit interview, May 25). I'm so glad that I have this opportunity to explore these issues, even if they are constantly overwhelming, because as a white person, I may not have been forced to put so much of my emotion into this, through my life experiences alone (journal entry, May 9).

Comfort Level.

Because Whitney knew that this experience would include teaching and living in a setting that was different from any that she had experienced, she expected to come away with a higher level of comfort working with and being with people of diverse cultural backgrounds.

I expected to leave with a better understanding of the Detroit public school system and what it actually means to teach in an urban setting as opposed to just my stereotypes about the urban setting. I guess I, I just expected to leave with a higher comfort level with students of different cultural backgrounds (exit interview, May 25).

Apprehension.

Although Whitney did not explicitly state any fears or anxieties she held as expectations, these apprehensions emerged as she talked about her reactions throughout the experience. Most of her apprehensions concerned feelings of being safe in this setting, and not knowing what to expect. "I was expecting, I was expecting weapons. I was expecting metal detectors at the elementary schools" (exit interview, May 25).

Summary.

The few expectations Whitney shared were made during group discussions, during her exit interview, and in her journal. In addition to typical expectations, such as classroom management issues, and apprehension being in a new setting, Whitney also expressed a willingness for self-exploration and a desire to develop new cultural awarenesses.

Preconceptions

During our dialogues, Whitney revealed several preconceptions that she held concerning herself and others. These preconceptions may be sorted into the following categories: stereotypical comments, American Identity, the role of human nature, her view of herself, and discrimination as a societal problem.

Stereotypical Comments.

Whitney made only a few comments during this experience that could be viewed as stereotypical. She tried to be very aware of these types of comments and expressed a desire for the others to call them to her attention.

When discussing her personal history, Whitney explained that she attended a parochial elementary school. She revealed a stereotypical assumption that people of other cultures have less financial resources than Whites do. "I went to a parochial school. There was no diversity because there was tuition" (group discussion, May 8).

American Identity.

As a member of the dominant, White culture, Whitney had a preconception of American culture and how people from diverse backgrounds should be viewed.

As a United States citizen, I was insulted by the suggestion the movie [“The Color of Fear”] made that, as people of the United States, we have no specific culture or ethnicity. I believe that the culture of the United States is to welcome and celebrate all cultures and ethnicities – the nation was founded on freedom of speech, freedom of a religion, etc. In the video, Victor said that you have to throw away your ethnicity to become American. In contrast, I believe that you celebrate your ethnicity as an ‘American’ – as well as the ethnicities of others – and we all benefit! (journal entry, May 9).

This entry indicates that Whitney viewed American culture from her own perspective and experience as a White, middle class individual. As with Gail, Whitney’s preconception was typical, a view of Whiteness as the norm. At this point, Whitney was unable to recognize or understand her role as a member of the privileged class.

The Role of Human Nature.

During group discussion, Whitney expressed how she felt human nature plays a role in how we see ourselves and others and the difficulty in trying to overcome our own limited perspectives.

And I think it’s human nature to see the world through your own perspective, which is constructed through your experience. And I think he [David in the video “The Color of Fear] was having a hard time stepping back, and I think this is human nature that, if I’m to look at the situation, I’m looking through my lens, through my eyes. And that’s built around my culture, and I think it’s hard for people to relate to things that are different and to sit back and to say, wait. And to

say, what does it feel like to be in this person's situation (group discussion, May 9).

This discussion led to a comment about how difficult Whitney believed it is for Whites, as members of the dominant culture, to recognize and address issues concerning cultural diversity, primarily because, as members of that culture, Whites do not have to face those issues.

But I think it's hard for humans, just for human nature to identify emotionally with someone else. Because you just don't think...and I think that goes along with what is your culture as a White American. How David [in "The Color of Fear"] never thought about that. And it's because he didn't have to (group discussion, May 9).

Whitney began to reflect on this issue from the first day of the orientation week. Even though she felt that human nature plays a large role in how we view ourselves and others, she speculated that being able to change our perspectives would contribute to bettering our society in general.

Unfortunately, it is human nature to filter everything through our own perspectives, which are constructed through our experiences – a change in perspective and some empathy may go a long way – in all social issues, not just racism (journal entry, May 8).

View of Self

Early in the orientation week, Whitney revealed that she did not view herself as a member of a specific culture but simply as Caucasian. Through this discussion, she began to question the concept of her own culture.

While I'm a German descendent mostly, I'm pretty much a European mutt. But I don't know. I've never talked to any of my friends of different racial groups about this, but I get the feeling socially that the Black population feels that there is a Black culture. Whereas I don't know that there is a Caucasian culture (group discussion, May 8).

Whitney continued to question her own perceptions of herself as a citizen of the United States, as a member of a cultural group that had, in her view, no discernible culture.

And that's why David on the video had no concept of what it meant to be of the United States, because there is no United States, like, there is no culture. That's kind of weird. And that's actually kind of sad, that I don't have a culture connected to the country where I grew up, to relate to...To say that I'm from the United States, it doesn't mean anything (group discussion, May 9).

Whitney also considered herself a tolerant and accepting individual. This was not stated explicitly as a preconception at the beginning of the experience but emerged during a class activity and as she reflected back on how her perception of herself had changed. "I may be a Christian, but I'm not intolerant or judgmental" (group discussion, May 11).

Let me tell you a little about how I felt when I started this class: I considered myself an open and accepting person...I was curious about the culture [of others] and intrigued by people different than me (for example, evidenced by my trip to Merida, Mexico), but this was definitely not a daily thing (journal entry, May 24).

Discrimination as a Societal Problem.

After viewing the film, “The Color of Fear,” Whitney spoke about her perception of discrimination as a societal problem and not one for White people alone to solve.

And a lot of the men in the group also said this is the White man’s problem and this has to be solved by the White population. And because the White population is bigger, than other populations, that’s true. So if the Caucasians change the way they think, that would help. But I think that it is something that everyone has to look and address (discussion, May 9).

After a brief time of reflection, Whitney reiterated her view that intolerance is a societal problem, not necessarily an issue for only Whites to remedy.

I think if we all changed what there was to change in ourselves, then we could make the world a better place – but I feel like pointing fingers does just the opposite. For example, in the video [“The Color of Fear”], Victor said “racism is a white problem.” These kinds of comments come out of anger, but aren’t true. It’s everyone’s problem, and everyone’s responsibility to change...people must become accountable for their treatment of other, regardless of race (journal entry, May 9).

Summary.

Whitney’s preconceptions about herself and others came from her own perspective as a member of the dominant, White, middle-class culture, and from her own experiences. Several of these preconceptions emerged from her reflections rather than being explicitly stated during the first few days of the course. Although the number of

statements that could be labeled as “preconceptions” were few, they could be clearly grouped into the categories described above.

Reactions

Reactions began to emerge from Whitney’s dialogue and journal early in the orientation week. Her reactions were grouped into the following categories: cultural differences, culture shock, helplessness, student aptitude, student behavior, fear, American Identity, experiencing being an outsider, and moves toward new awarenesses.

Cultural Differences.

After the first day of observing in the setting, an elementary music classroom, Whitney began to notice how cultural differences between the instructor and the students could possibly create conflict.

In the fifth grade, [the music teacher] asked them [the students] about their weekend, and a girl commented ‘you ALWAYS have a good weekend.’ I wondered how she [the music teacher] felt after that. That seemed to be a reflection of how that girl sees her as an ‘other’ who does not relate to her life and culture. I think that comment had more to do with economic class than race.

While it isn’t a big deal for her [the music teacher] to have a barbecue, some of these kids may never have had that experience, and may resent her casual discussion of it. At that moment I saw her [the music teacher] and the class as two forces working against each other, instead of getting together (journal entry, May14).

Even though this was the beginning of our immersion experience, Whitney was already becoming aware of the importance of understanding more about the lives of

students and the backgrounds they come from, and how that can contribute to effective teaching and learning.

During our initial observations in the elementary music classroom, Whitney began to be aware of how the groups of culturally diverse students would separate themselves when asked to form their own groups for certain activities.

I thought that when the kids grouped themselves, there were racial tendencies between the groups and in...in the first grade, the White boys were together, and in the kindergarten the White boys were together. And in the third grade, the White girls sat together...I didn't see any tendencies with the African Americans. That they really grouped together. Really, it was the White kids...But when there were only two White girls, they went together (group discussion, May 15).

Because Whitney had only experienced suburban school settings where the majority of students were White, observing how culturally diverse groups may interact within their groups began to lead her to a new awareness of cultural differences that may exist in school settings.

Whitney also began to become aware that persons from cultural groups other than the White middle class face challenges concerning how they are viewed, how they view themselves, and how they view members of the dominant culture. During lunch-time at our primary observation site, the participants had an opportunity to talk with two fifth grade students, one of whom was African American, and the other Hispanic. One of these students asked one of our participants, a very fair, blonde-haired, blue-eyed female, what culture she was from. The student continued by saying this participant looked American.

This led to a discussion of how persons from other cultures may equate being American with being White and the difficulties they face in identifying themselves as Americans. “It was actually, it was frustrating for me to hear her say that to [the other participant] because it was the first time I heard that come out as a feeling in real life. From a real person instead of a concept in a movie” (group discussion, May 16).

This awareness of the challenges that people from diverse cultural backgrounds face in this country was reinforced for Whitney during a conversation with a parent of two of the Hispanic students that attended the elementary school in which we were working.

It struck me that the world is such a different place for her than it is for me; it made me think of a post-modern perspective – her reality has been so much different than mine. I was really touched by her story. I can’t imagine the courage it must have taken to get through the experiences she told us about...It is so amazing to me to realize how dramatically different some of our lives are, and how much we can learn from each other. What a wonderful challenge, as a teacher, to teach to all of these different personalities from different backgrounds (journal entry, May 23).

Near the end of the field experience, we observed a White choral director working with a group of all African American students in a magnet school. After the rehearsal, as we were talking with the instructor, she made the comment that “you just become color-blind.” Whitney reacted to this comment during later discussion, noting how it was contrary to the discoveries she had made concerning cultural differences.

I don't know why, I don't know what her strength is, or why she would say that. But everything that we've been talking about is recognizing differences in kids, and kids are kids, in that they all need love, and with the puberty thing they go through, and hormonally, kids are kids. And their need for attention and that. But culturally, we all come from so many different places, that you cannot ignore culture in your teaching (group discussion, May 24).

During the discussion after the second critical incident, which focused on oppressed people trying to make their world better and the challenges they face, Whitney interjected with her own observations on how cultural differences influence perspective.

I also see in the discussion a difference, a cultural difference about what success is. One culture may say success is giving an education and getting a job and rising. I see people coming from different situations where success is having your kids come home safe and alive each night...Or, you know, keeping your kids out of gangs. But when a person isn't worried about those things, it's easy to reach for higher things and to say that success is going to college. But if someone starts down here where success is day-to-day, and success is that you're able to go work, I don't know that they can reach up there...The concept of people having success in reaching above and pulling yourself up by your bootstraps is very different from, to use your [Gail] family as an example because you're talking about them...So I'm seeing just so many different factors, and I want to comment on the religion, the religious beliefs and the culture of religion. Of having a big family, or a small family, and that having a big family prohibiting success... To those people who have those beliefs, it might be more of a privilege and more of a

success to raise a family that takes care of itself and is strong in the community than it is to go to college and become middle-class. That might be what is valued by those people. So, I just think there are so many different perspectives, and I think it's hard to classify...(group discussion, May 24).

Not only had Whitney become aware of cultural differences in the classroom setting, she also began to realize the importance of the role of culture within communities and society in general.

Culture Shock.

It was not until the third day of being in the setting that Whitney expressed feelings of anxiety due to the differences in the school environment. Whitney's previous experiences were all in suburban, middle class schools, so this environment became challenging for her.

Today was a long day. It wasn't teaching for the first time that wore me out; rather, I felt in 'culture shock' as strange as that sounds when watching classes today... The noise level in the room, the constant disorder and disrespect – it became this blur of commotion which I wanted to jump in and stop, but had no control over... (journal entry, May 16).

Helplessness.

When members of the dominant, White culture finally look at issues of cultural diversity in depth, it is typical to experience feelings of frustration and helplessness. Whitney experienced this during the first discussions in the orientation week.

You know, like, I feel very overwhelmed by that. By the whole structure that we've all been talking about, human nature and social structure and everything,

and it's been existing for centuries, that I feel, like, how is it ever going to change? (group discussion, May 8).

These feelings of helplessness were enough of an issue that she continued to reflect about them, including them in her journal. "On another side of the issue, I still feel frustrated with how big this issue is! I feel like we can talk about it for decades of our lives, and still not reach all of the factors" (journal entry, May 9).

Student Aptitude.

Like the other participants, Whitney seemed to be surprised at the level of musical aptitude of the students in the music classroom where we observed and taught. "The kindergartners had a great sense of beat, of beat competency. I was impressed with them" (group discussion, May 15).

Student Behavior.

Whitney seemed to struggle a bit with the issue of the students' behavior. In her journal, she included two rather conflicting entries written after our first day observing in the setting.

But, just like [a classroom teacher we met] suggested, it seems like all the behavior problems were typical kid problems that you'd find in classes anywhere: kids speaking out of turn, disorder during transitions, some pushing, teasing, etc. That was a pleasant surprise for me. I'm not quite sure what I was expecting. It was good to see these kids, although from a different culture/socioeconomic class, being kids (journal entry, May 14).

In the next paragraph in her journal, Whitney gave a very different impression of the students' behavior, one that was quite different from what she was accustomed to.

In terms of behavior, I thought that the kids were very physical and very defiant. I was shocked in the first hour class when they were playing Orff instruments and a boy hit another boy with the mallets, instead of playing the instruments. When [the music teacher] asked a fifth-grade girl to join the group, she said No and refused – I hadn't seen that kind of blatant disrespect for authority in a classroom before. The kids were physical in general – pushing, hitting, kicking – even the girls, which really surprised me (journal entry, May 14).

Her journal entry two days later still reflected the anxiety caused by the students' behavior, behavior that was unfamiliar and unacceptable to her. "I felt like the kids had control of the room, and there was way too much disorder. Kids (mainly the upper grades) were walking around the room like they owned the place, disrespecting each other, and nothing to stop them" (journal entry, May 16).

Fear.

Rather than reacting to events and discussions by expressing fears about being in an inner city setting, Whitney shared that her fears were that she might actually be biased or prejudiced in some way.

For me, and this is kind of, I'm just laying this out on the table, but, for me it's kind of fear of what is subconscious in me. And what is deep inside that I have never stopped to think about, and really don't want people to know. It might be nasty. And there's a fear kind of, of being exposed and having to talk about these issues, and saying things just, things coming out of my mouth that I didn't intend to sound the way they did. But that because they did, it shows me something (group discussion, May 9).

Because she viewed herself as an open and accepting person, Whitney was anxious that she might discover, through this exploratory process, that she was not as tolerant as she would have liked to believe. The admission of her fear demonstrated not only her reflection on the discussions, but also her level of trust among the other participants.

It took a lot of effort for me to let my guard down and admit that I was scared of the nasty stereotypes that may be inside of me...in fact, I'm sure there are some in there – but it was so hard to take the first-step and admit that I'm part of the problem... I'm so glad that I feel so comfortable with this group – people seem genuine and caring, which I think we all benefit from (journal entry, May 9).

American Identity.

Some of Whitney's first observations about American Identity came after watching the video, "The Color of Fear."

After watching the video, I have a lot of thoughts about what it means to be a White American. I think it means an inherent social comfort that comes out of being around [people] who mostly look the same as you...Because of the comfort level, I think that many White American never stop to think what it feels like to be without that comfort. Also, because Whites view themselves as similar to so many of their peers, many don't consider race/ethnicity to be a definer of whom they are as people. I think that's one of the reasons the White man in the video, "The Color of Fear," had a hard time understanding – because he had never stopped to identify with how the other men experience being a minority, and because he never stopped to identify with how being in the majority had affected

him...I thought that those were powerful moments because they confirmed that the feeling of being 'different' was not part of his life. I think that this applies to many White Americans. Therefore, how can that man appreciate the fear, anger, etc. of the minority if it is so far from his personal experience? (journal entry, May 8).

Even though Whitney wrote about White Americans in general, her earlier comments concerning her view of the world as seen through her own lens, through her own culture, implied that she also had a difficult time identifying with "others." She also had not looked at race or ethnicity as defining who she is.

After group discussion and time for reflection, Whitney quickly realized that her own cultural lens colored her view of being an American.

The video we watched today really changed my perspective on things. I'm realizing that I look at society and history as a member of the dominant culture. As I look back on my last journal entry, it's so clear now that I was talking about America and America's values from how I've experienced them...Obviously as a white, middle-class, Christian. America (the United States) seems like an open-minded, accepting place. However, now I can see how people of minority cultures/ethnicities do not feel that the United States welcomes and celebrates them! (journal entry, May 10).

Experiencing Being an Outsider.

Several instances occurred in which Whitney realized that she was the outsider. This feeling of being in the minority was a new experience for her, one that served as a catalyst for developing new awarenesses.

I'm not trying to say that it is a make believe thing [young kids having to deal with cultural issues], but I'm just saying it is so foreign to me. That I could barely fathom how real it was for them. I understand how real it is for them. But for me, as an outsider, not even being a part of the culture at all... (group discussion, May 16).

The school that served as our primary site, an elementary school with a large Hispanic population, celebrated Cinco de Mayo with a large assembly in which students performed a variety of songs and dances. While watching this celebration, Whitney became aware how conspicuous her physical appearance was, being fair skinned and having red hair.

I also felt that it was interesting, and maybe this was the only time that happened to me, to stand out just because of the way that I look... And I felt that in people, people look at you up and down like they would on the street. But it feels different (group discussion, May16).

During our visit to the all African American high school, when we observed in the classroom during the Civil Rights discussion, described as one of the critical incidents, Whitney also became aware of her "otherness." "That was kind of like what Megan was saying, you know, as a visitor, I felt out of place, especially in the second class. When we went into, because of what they were talking about" (group discussion, May 16).

Whitney was able to take this experience of being the "other" and think about it in terms of her role as a future teacher and how her "otherness" would possibly impact the interaction between her and her students.

This encounter with being the outsider brought Whitney to new realizations about herself and her place in society as a White person, and the responsibility that goes with that.

I felt awkward when we walked into [the teacher's] classroom, mainly because of what he was teaching. Because of my skin color, I felt like a representative of the discrimination and injustice that blacks in the United States have faced. Even though I wasn't alive with Rosa Parks, I felt like part of the problem, sitting in the classroom. I think it's interesting that I'm not normally so acutely aware of my place (as a white person) in our country's history of discrimination. In that classroom, all I could think of was the injustice "my people" had caused "their people." And I was ashamed (journal entry, May 21).

Moves Toward New Awarenesses.

Whitney began shifting her perspective and moving toward new awarenesses relatively early in the experience. The video, "The Color of Fear," was one of the first catalysts for leading Whitney to new insights. She reacted to the film and to the discussion about the challenges that people of other cultures face in this country.

In reading my last entry, I feel guilty because I feel like I trivialized the loss and pain of minorities in the United States. I could imagine that many people living in the United States now and in the past, may resent the claims our government makes to be so open. I really never thought from that perspective before...I guess that the only way to learn is to dive in and try to sort it out, but as I learn more, it's still embarrassing to realize how little I know (journal entry, May 10).

Whitney was also beginning to become aware of the privileges that she had as a member of the dominant culture, privileges that members of minority groups do not have.

In the video today, I was really impacted by one of the comments from a black man in the video. He said, “we as parents spend so much time keeping his (their son) self esteem up that we lose the time he could be learning.” That blew me away – it really made me think about how many challenges minority groups face – even in parenting their children!... This just really opened my eyes to the challenges people go through, that I don’t have to (journal entry, May 10).

After viewing “The Color of Fear,” Whitney also experienced frustration and a sense of helplessness. Then after viewing “The Blue Eyed Experiment,” only a day later, she noted the change in her perspective. This shift in perspective could be attributed not only to Whitney’s initial changes in her perception but also to how she was able to better relate with the content of the second video. Being female and a prospective teacher, it was easier for her to connect with the idea of cultural intolerance and how it could impact students in a classroom. This second video also served as an important catalyst for Whitney’s shifting perception.

This same video led Whitney to the realization that she was responsible for perpetuating the problem of intolerance through her inaction. “This video was really powerful in showing how non-action can be as bad as negative action” (group discussion, May 11).

The issue of inaction emerged again after the first critical incident, the visit to the all African American high school and the classroom discussion of the Civil Rights movement.

It makes me ill. It makes me mad that our country tries to stand, self-righteous, as 'the land of the free,' when it has a history of persecuting, enslaving, and chastising almost every ethnic group to land on its soil. It really makes me sick black people are so full of hate and ignorance. And it's been a big realization to me that inactivity and ignorance allow the hate to persist. I'm humiliated that I've been both inactive and ignorant, and therefore part of the problem; I feel dirty and filthy – for ideas I've had, but mainly for my inactivity (journal entry, May 21).

Whitney had a strong academic background, tracked in gifted programs, and is a member of the honors college as an undergraduate student. She had been aware of the social injustices committed by this country and aware of the history of slavery and persecution, but until she experienced what it felt like to be an outsider, those issues were not meaningful for her. By this point in the experience, Whitney had made a dramatic shift from her previous preconceptions that the "culture of the United States is to welcome and celebrate all cultures and ethnicities" (journal entry, May 9).

Whitney began to realize that these issues, many of them new to her way of thinking, were complex and required continual effort and attention.

It's been hard for me to talk about a lot of issues, and I've been uncharacteristically quiet. I think this is because I have never thought about a lot of these issues before – so many discussions are brand new, and I'm still trying to make sense of all of it...I feel like I may be still putting the pieces of this experience together months or years from now, as I live more life (journal entry, May 21).

Summary.

Whitney shared many reactions with the group from the very first day of the course. These reactions centered not only on her view of herself, but her on view of other cultures as well. These reactions led Whitney quickly to developing new awarenesses concerning her role as a White, middle-class American, as well as discovering how cultural differences can impact teaching and learning.

Impact

As with the other participants, the categories addressed as those having some sort of impact in this study concern more immediate impressions evidenced during the experience or shortly thereafter. Long term impact will be discussed in relation to research question number three.

Whitney expressed the impact of this course in terms of both her professional life and her personal life. The categories that emerged that could be identified as those having an impact on Whitney can be grouped under personal awareness and social awareness.

As a child, my mom would say to me, “remember that the world exists outside your own little bubble.” That comment really reflects my experience in this class – a reminder of what exists outside my white, middle-class, college student ‘bubble’ of existence. And a reminder of what exists outside of the suburban school world of our typical observations and methods classes. In that way, this class performed a dual function of sorts – opening thoughts in my personal life as well as in my professional life (journal entry, May 24).

Personal Awareness.

One of the first steps in becoming culturally self-aware is to examine the stereotypes and biases that influence the way each of us views the world, as well as the way we see ourselves. Whitney admitted to having biases, and continued to explore these perceptions throughout the experience.

Just to start, this experience forced me to explore the stereotypes I hold – this was hard for me, personally, because I have a perfectionist nature. It was a challenge for me to admit to myself that I hold preconceptions, and that, if left unexplored, these preconceptions will hurt my relationships in my personal life and in my teaching (journal entry, May 24).

Realizing how ignorant I have been up to this point [has been a real challenge]. And chipping away at, opening a door in myself, and letting all the nasty out, and being able to put those on the table and open up so that I can learn more, because I could've... And I actually did it the very first week, and I said, I remember saying, we were sitting outside, and I said, you guys, this is a big trust issue for me. I have to tell you that I have stereotypes! And just saying that was very difficult for me! Because of how I look at myself to be a culturally interested, accepting, Christian woman. It's very hard... (exit interview, May 25).

She realized that the beliefs and attitudes that had been formed from her own personal history and experience influenced the way that she saw herself, as well as her world-view. "It [the course] really changed the way I look at people now, knowing that I view them through my own lens, which is made of my culture and values, which may be totally different than anyone else's" (journal entry, May 24). "I really have come to believe that understanding yourself is the first, because if you don't understand how you

fit in, how could you possibly start to relate to how anyone else feels, or feels about you?" (exit interview, May 25).

Because of the changes in her self-perception and the perception of people of diverse cultural backgrounds, Whitney looked at her role as a future music teacher from a new vantage point.

I also truly believe that children are all very different – child to child, school to school, culture to culture. I believe it foolish to treat any children the same. I think that a dedicated, effective teacher should try to relate to the culture of the students – try to understand how that child enters your classroom (their values, experience, etc.). I had never considered this before (journal entry, May 24).

But I feel like I have a start in, um, exploring a whole new, a whole other side of teaching and what it means to be a teacher. That I had not even considered before this class. And I didn't go in with that expectation because I hadn't even thought about that side. That's something, that's one of the huge things that came out of the, that, you know, here's teaching, here's what we're taught in methods classes, here's what our intuition tells us, and here's this totally other side that no one had really brought up until now (exit interview, May 25).

Because of her experiences during this course, Whitney expressed that she now had a different perspective as a music educator concerning issues of "multiculturalism," typically addressed in music education programs from a content basis rather than a process basis.

Before this class, 'multiculturalism' meant singing ethnic songs in the classroom!

Now, I see 'multiculturalism' in the music classroom as a conscious

understanding of the various cultures of one's students so that one may provide the most effective instruction and guidance possible (journal entry, May 24).

It was evident that Whitney had shifted from an emphasis on content to an emphasis on the processes of teaching and learning and how those processes may vary from student to student and teacher to teacher.

It's so clear to me that if I teach from my perspective, expecting students to learn from one teaching style and to live up to white, middle-class expectations, I wouldn't be teaching so that my students could reach their full potential. Teaching should be about adapting instruction to best meet the needs of individual students – one of the biggest needs of the student is instruction that relates to their culture and view of the world. I think it's sinful for teachers to expect students to fit into his/her mold. To celebrate students as individuals, and to best engage and teach them, you must understand where they're coming from – culture. I had never thought of any of these issues before (journal entry, May 24).

Whitney believed at the time that this experience would influence where she would choose to be employed as a music teacher.

This class, no matter where I wind up teaching, added a whole new layer to my concept of what makes a successful teacher. I would honestly feel disappointed to teach in a homogeneous school, after this experience. I feel as though a door has been opened to a whole new side of teaching, and I can't wait to walk through and apply it in the classroom (journal entry, May 24).

Whitney clearly expressed the wide-ranging impact of this experience for her as an individual.

My thoughts on culture and race and teaching have extended so far beyond these comments. This has been a learning experience for me in terms of gaining competence in teaching, in terms of developing relationships with the other girls here, in terms of challenging my philosophies of music education, and even in terms of spiritual growth. (journal entry, May 24).

Social Awareness.

Socially, Whitney became more aware of her role as a member of the dominant culture and the struggles that people from diverse cultural backgrounds may experience.

Since I started this class, I have noticed ignorant racial/cultural comments much more. I have taken an increased interest in racial and cultural issues in our country. I think I walk away from here with a more consistent interest and awareness of other cultures – and not just that they exist, but that they struggle in this country, and that my experience as a white American is very different from theirs (journal entry, May 24).

She had become aware of belonging to a culture, the White, dominant, privileged culture, not the “American” non-culture that she had previously identified with.

Whitney: Because it [the first critical incident] made me really aware for the first time of how...some African Americans view me as a White person. I’ve never really... Researcher: It made you more aware of your Whiteness? Whitney: Of my Whiteness and the history of White versus Black. I’ve been in the past aware of my Whiteness in terms of White privilege, but really not so much until I came into this class...Because I would probably be one of those people in denial about White privilege. Knowing that the concept exists, but choosing not to think about

in. Um, where now I'm very acutely aware. Which is a big change (exit interview, May 24).

I see myself as a member of the White, privileged social group. And I see myself, I am very, I am very aware of race and culture in our country whereas before this course, I, I am embarrassed to tell you how ignorant and blind I was to all these issues before I went into this course (exit interview, May 24).

Whitney felt a call to social action, brought on by her recognition that non-action and ignorance contribute to intolerance as much as negative actions.

A big realization I had from this program is the negative power of inactivity, and ignorance. Those are like my two words! It's my phrase that I read in my journal. And I, I felt very dirty and...I'm getting emotional! Very upset reflecting on it the past two weeks because I was one of those people who chose to ignore the issue. And by choosing to ignore the issue, I think you perpetuate the issue. And that really upset me! (exit interview, May 24).

Summary.

According to Whitney's talk, this course made a considerable impact on her both as a person and as a future music educator. She became aware for the first time of her own biases and prejudices, which influenced how she viewed her own goals for teaching. She also became more socially aware, both of her own place in society and the responsibility that comes with that, and also the challenges faced by persons of diverse cultural backgrounds in this country.

Pre-service music teachers' personal histories and how they inform or influence beliefs
about teaching music in a culturally diverse setting

The participants in this study came into the experience with well developed beliefs and preconceptions that can be described as history-based lay theories (Holt-Reynolds, 1992). What they have learned in their preparation programs, including this course, has been dependent on the cultural and cognitive knowledge acquired earlier (Brookfield, 1995; Flavell, 1984; Weinstein, 1990). I examined transcripts of discussions, interviews, and journal entries to uncover how the participants' personal histories affected their beliefs about teaching music in a culturally diverse setting.

Camille

Camille's cultural background was highly visible as an influential factor in shaping her beliefs about teaching in a culturally diverse setting. Camille is bi-racial as her father is Hispanic and her mother is Caucasian. She had been reared as a Catholic, and that faith continued to be a predominant part of her life. Her parents were divorced, and her family had been through some financial difficulty.

As discussed previously, the pivotal issue that emerged from this experience for Camille was the cultural conflict she encountered. She came into the experience anticipating an automatic bond with the students based on their apparent mutual Hispanic backgrounds. She expected to have insights into teaching and working in this setting, because she believed she and the students shared a cultural heritage. When conflict occurred in the form of a type of culture shock during the Cinco de Mayo celebration, she tried to explain the behaviors she observed by sharing what she knew about the Hispanic culture.

The only thing I can think of is that with this culture, physicality and religion are a large part of the Latin life style. Latinos are very passionate and sensual people. They take pride in their 'humanness!' And bodies. This is so different than Anglo-White body image issues. To pray in school also reflects the strong connection to the church. It is an odd relationship. But very visible within the culture. Very interesting to observe all of this at a public school (journal entry, May 16).

Camille not only felt a connection to the Hispanic students, but to all students who could be considered "other." This emerged after she reflected on the first critical incident. She took offense to the African American instructor's assumption that she was White.

He [the teacher] was making assumptions about my life and making light of my desire to educate myself and set a path for 'making a difference.' How dare he! He has no idea what struggles I have gone through. Just because my skin is 'white/fair,' I am supposed to be a stuck up 'white girl' who has had life fed to me by a silver spoon (journal entry, May 21).

One of the goals that Camille held as a future music teacher was to be able to touch the students and provide a way for them to find success and fulfillment in a setting where challenges and obstacles were the norm. She was able to relate to the comments a high school choral director made because she identified with students who struggle.

I realized tonight that I was that kid she mentioned about finding solace in music class. When my life became unbearable, I lived to go to music class and escape. It was hard to be in a school of kids who do not identify with my struggles, yet I can see some similarities of family dysfunction. If I had not had music, I do not know

where I would be today. Probably on the street or constantly searching for a place of peace. I think it was through music that I discovered my “gifts” and realized that through this God-given phenomenon I have the opportunity to express myself. This impacted me greatly today. It brought up many unpleasant memories and feelings. Mainly due to my past, but also a strong sense of responsibility to provide other kids a solace through music (journal entry, May 21).

This desire for empathy became a challenge for Camille as she began to recognize the differences between her life experience and the experiences of the students.

Because I felt a connection to some of these kids because I too felt that music was a solace. My home life was bad. I was uncomfortable but then the part that upset me was that as much as I wanted to agree and empathize, I have no right really comparing myself with these kids because what they experience is so, so much different, and at a deeper level than what I experienced. And not to trivialize my experience, or their experience, but it just made me feel, like I, I...I’m close to them but not. So it was kind of hard. I can understand, but then not fully. And, and, and my fear would be that the kids would not understand, how I could understand them (exit interview, May 25).

This apparent association with people who are oppressed or who struggle also was evident during the discussion with Gail after the second critical incident. Camille understood how difficult it might be for people of diverse cultural backgrounds to procure the best possible education for their children. “Overall I feel as if Gail does not have any idea what it is like to struggle or to be held back due to race or economic issues” (journal entry, May 24).

Camille's faith played a significant role in her life, in the decisions she had made, and in how she saw herself as a music teacher working with young students. After visiting with a band director who talked about the role of faith in her life as a teacher, Camille expressed what she saw as personal goals for her own teaching. "I was also impressed with how faith centered she [the band director] is. It is encouraging to see a teacher who draws from her faith. I hope I can be a strong teacher centered in faith, compassion, and skill advancement" (journal entry, May 17).

Gail

During Gail's talk in group discussions, in interviews, and in journal entries, she made comments that exemplified how her cultural background has influenced her thoughts about teaching and working in a culturally diverse setting.

Gail grew up in the South, in a relatively homogeneous setting.

I grew up in a mostly white neighborhood with mostly white friends. Sometimes I wish I had grown up in a more diverse area, but my parents chose to live in a community on the edge of the suburbs that was almost rural. I remember riding on the bus and wondering if the black girl in my neighborhood felt ostracized or different when she rode the bus (journal entry, May 7).

Because of her academic background, Gail brought certain issues and ideas into this experience. She always did well academically and, when observing in one of the high schools, made comparisons between her own academic knowledge and that of the students we observed. "I knew the difference between these words in fourth grade. Is this really their level of vocabulary? I find it hard to believe, but if so, there's something wrong" (journal entry, May 21).

Gail's personal experience also influenced the way she viewed the academic potential of students from diverse cultural backgrounds. Because she taught as a substitute teacher in a school for the gifted and talented where the student population was almost all White, she was surprised to find a gifted and talented school in Detroit that had a student population that was all African American. This surprise implied that she did not believe that African American students had the same academic potential as do White students.

Gail admitted to having certain prejudices, based on her personal experiences. When describing a time when she was teaching private piano lessons, she noted that she always received payment on time from people who were White and middle-class. However, people who were of other ethnicities were always late in paying her. This experience, among others, had led Gail to view people of particular ethnicities and races in a stereotypical manner.

But I have seen certain generalizations in my mind that I have come up with since I've been in the workplace, and I am just kind of wondering if you guys thought it was right or wrong, and I know that I am always going to have it, too, no matter what. (group discussion, May 9).

Her confidence in her own academic knowledge seemed to supersede any potential for personal development or growth in this experience. Rather than take the opportunity during the orientation week to explore her own beliefs and attitudes, where they come from, and how they might impact her teaching, she would have preferred to go straight into the immersion experience because of her prior knowledge. "I could have probably done without a lot of the first week to stuff and go straight into the second. And

that's just my background 'cause I, I taught a class on all this, so I already had to research a lot of it" (exit interview, May 25).

Gail reminded the group throughout the experience of her academic expertise on the topic of cultural diversity. By relying on her academic knowledge, Gail appeared to view herself differently from the other members of the group, resulting in a type of alienation. She also used her cultural background to justify her behavior.

So some of these things you guys talk about, it's I'm like, it's because I've already been through all that and I've heard it, and some students I had last semester were just completely culture shocked when they came to [this university] because there were Black people here. And to me this [the university] is like White, because I'm from the South, so these things that you guys say to me are just completely, sometimes they are weird (group discussion, May 8).

Gail described her home life as strict, where good behavior was always expected. She also described herself as a well-behaved child. Being reared in this environment meant that Gail had certain expectations about student behavior, even though these expectations might not be realistic for students from a culturally different background.

Does she [a Hispanic parent] realize Detroit's reputation? Now I realize I have just gone from 'Detroit is not so bad' to 'Detroit public schools are not the best thing for her children.' The former has to do more with teaching -- I feel much more comfortable teaching in Detroit because now I know it's full of talented and wonderful kids. The latter statement has more to do with the question "are Detroit public schools the best place for certain children?" My answer would be

no, I do not think so. Not if your child is a behavior problem. If that's the case you should keep them at home and home school them (journal entry, May 23).

It was at times difficult for Gail to cope with student behavior that was so different from that what she was accustomed to, different from her own behavior as a student.

Well, when I grew up, I was a pretty good kid. I mean, I didn't really, on the outside I was not very mean. I didn't have an attitude toward my teachers for the most part. And I was a, I didn't really act out. I was pretty quiet, pretty studious, pretty individualistic. So, the fact that I was quiet and individualistic and not really...part of any social strata took me apart from the students because this is a very talkative, sociable, very socially active group of people. And the students are socially very, very talkative (exit interview, May 25).

Gail expressed a tendency to view people from other cultural backgrounds as having typical behaviors. She admitted that this was a stereotype and used her mother's cultural background as an example. "Whenever you're pure anything, you're going to be acting that type of personality. And my mom is pure... I don't mean to make these generalizations, or the stereotypes, but at the same time in my mind I will do that anyway" (group discussion, May 9).

Whitney

Whitney was brought up in a nurturing, open, and honest family environment, one in which her parents treated her and her siblings with respect. Her parents always spoke to her as though she was an adult, evidenced by how they handled Whitney's sister's illness.

Because of the environment in which she was brought up, one in which education was highly valued and one in which she was encouraged to always do her best, Whitney always had high expectations for herself. At the same time, even though she considered herself a perfectionist, she was willing to explore her attitudes and beliefs in order to uncover any bias or intolerance.

Because Whitney had always attended middle-class suburban schools, both public and private, she had certain expectations about student behavior. At first, Whitney noticed the similarities between the students in our primary site and herself and her younger sister. "The fifth grade girls reminded me of my sister, and watching the students interact brought back a lot of my elementary school memories" (journal entry, May 14).

But in the same journal entry, Whitney expressed her shock at the physical and defiant behavior of the students. Because of her background, she was not accustomed to this type of student behavior, and contradicted her earlier observation that the behavior problems were "typical kid problems that you'd find in classes anywhere."

Because of the closeness and openness of her family, in the way that love was expressed, Whitney recognized a potential problem that she might encounter as a future teacher.

And it's interesting as a teacher what you set up to do, what are your goals. Is it our job to love the kids and educate the kids, or just educate the kids, or predominantly love the kids, and the education is secondary? That's a struggle I know that I'm going to have. I wear my heart on my sleeve. And I can see myself getting very emotionally attached to kids. Are we there to love them? Or educate them, or both? (group discussion, May 9).

Whitney did not make any additional comments that could be explicitly linked to her personal history and/or her cultural background. She was incredibly open to self-exploration and quickly developed insights that grew out of her self-examination. I can only infer that this growth might be partially attributed to the openness, honesty, and support that she received during her upbringing.

Summary

The analysis of the data revealed that the personal histories of these participants influenced the way they viewed themselves and the way they viewed others. These ranged from empathy with others, to stereotypes based on personal experience, to expectations concerning student behavior. The results in this study confirmed what previous researchers have found concerning the powerful influence of pre-service teachers' personal histories (Cole & Knowles, 1993; Zulich, Bean, and Herrick, 1992).

If Beliefs of Pre-Service Music Teachers are Challenged During the Immersion Internship, and Their Talk about Any New Awarenesses

In order to determine if any of the participants' beliefs had been challenged or altered, I examined the transcripts for the exit interviews conducted at the end of the immersion experience. I was also able to examine some additional data sources that, while not part of the initial study, provided further insights into new perspectives that had developed over time. There was no evidence in the literature of any long-term impact of immersion field experiences such as this one, and using these additional points of data collection, even though this was not a longitudinal study, added to the richness of the data, providing a window for examining possible impact over time.

These additional data sources included transcripts of interviews conducted at least seven months after the end of the immersion experience, as well as papers the

participants had written for other courses, and data that I was able to gather during a conference presentation eight months later in which all the participants were co-presenters. Again, this analysis is presented by individual participant.

Camille

This course had a significant impact on Camille in terms of her own cultural awareness as well as awareness of the culture of others. She came into this experience anticipating some type of cultural bond with the Hispanic students that we would be working with. Her cultural expectations were challenged as she observed a Cinco de Mayo celebration in the elementary school.

I remember standing in the hallway waiting for that Cinco de Mayo, that whole event was just a cultural disillusionment for me. Because I was expecting to see snippets of my nostalgic Mexico that my grandmother talked about, that my dad talked about. They would go into Mexico, and the old world charm. And I saw urban reality. And I saw a new culture that I never, the Mexican-American, and Americanized culture. And the feeling like I didn't really have any connection with them. (follow-up interview, December, 2001).

Her desire for a cultural connection, generated by her own identity struggle as a bi-racial, resulted only in cultural conflict, revealing her stereotypical expectations.

I expected to see a traditional celebration of Mexican heritage at the student assembly. Instead, I witnessed an urbanized American Mexican culture that did not have any connection to the nostalgic memories told to me by my Yucatan grandmother...I opened myself up to disillusionment by raising personal expectations and attempting to connect to my surroundings based on treasured

cultural memories. I was in for a drastic shock (paper, Fall, 2001).

Being able to reflect on this incident and the conflict it created enabled Camille to recognize the stereotypical beliefs that she held about her own culture as a Latina and the Hispanic culture in general. "I wanted to reach out to these kids, but the reality of the situation led me to realize that I held stereotypical ideas on what the Mexican/Latin American culture [should be]" (paper, Fall, 2001).

Because her cultural beliefs were challenged, Camille took the opportunity to explore herself and her feelings about cultural diversity. Over time, Camille came to believe that the primary benefit of this experience was new awareness, both of herself and of others.

But for me, the self-actualization as a teacher within this project was a lesson in self-awareness and cultural awareness. That's what it was. I think that I can walk into, I would have a different perspective as a teacher walking into a classroom now than I did if I hadn't participated in this. It's more about being open to what other, what my students have to deal with. And what they, you know, how can I expect myself to be a good teacher if I can't, at least attempt to understand. And I think that comes out of awareness, of awareness of myself and also of them. It's a marriage between...that's why diversity is, it's a really hard word to really tackle...I really feel strongly about this. It has been a lesson... in self-awareness. In cultural awareness. My own culture, the cultures that were surrounding me in that moment, and how I now here in East Lansing look at culture and see different culture. Seeing the culture of my family, the things that happen today, what I do

really isn't that different from other people. It really is a lesson in self awareness (interview, Winter, 2001).

As a result of these new awarenesses, Camille developed new perspectives on her responsibility as a future music educator.

As an educator, my experience in Detroit helped me to see that cultural awareness and self-discovery are one in the same. This experience taught me that educators have a responsibility to look past prior assumptions and enter into unknown territory with a passionate intent to learn more about their surroundings, their skills, and their craft. I will possibly never fully understand other cultures, but it is the process of learning about myself that I can attempt to learn about my students... I now have the desire to transcend what I thought were personal "cultural disabilities" and use my "in between status" to learn how I can educate Hispanic children without biases. I now better understand that culture is subjective and dependent upon environmental elements and it is largely dependent upon personal history (paper, Fall, 2001).

Camille also realized that these new perspectives, of herself as a Latina and as a music educator, and others' cultural backgrounds, were not finalities but open doors that would lead her to further personal growth.

And the most important lesson learned from this ethnographic experience is that I have a long way to go before I will fully discern my mission as a music educator, as a citizen looking for social justice, and as an inquisitive ethnographer. In reality, I am on my way towards enlightenment. I simply just have to let myself dance (paper, Fall, 2001).

Camille's overall view of diversity in general also took on a new perspective.

I guess I'm, the whole word diversity has a whole different meaning for me now.

Before I just really was in this box thinking of diversity as being race and ethnicity. Because that's what I was struggling with personally at the time. But right now, diversity is so much bigger than I ever gave it credit for (interview, Winter, 2001).

By looking at how Camille talked about her beliefs and attitudes at the end of the immersion experience and also how she talked about these perceptions seven months after the experience, it was clear that this course challenged and altered her beliefs about herself, helping to resolve some of her own identity conflict. She became aware of some of her own biases, how her beliefs could impact her teaching, and became much more culturally aware, so much so that she felt a call to social action.

Gail

The beliefs that Gail held that were altered or challenged centered around her preconceptions about working and teaching in an urban, culturally diverse setting. These beliefs were focused on Detroit in particular, her role as a teacher, and the students in Detroit schools. After time, Gail also demonstrated a change in how she viewed "multiculturalism" and the way she interacted with people from cultural backgrounds different from her own.

Gail had typical beliefs about Detroit concerning safety that she based on her previous experience. After the immersion weeks, those preconceptions had changed.

I remember I had a friend go to Wayne State for an interview last year for medical school. I remember being very concerned for her safety -- she was traveling alone

to a city with a large reputation for crime. Now I wonder why I made this assumption. It seems so foreign to me, to think that inner city people are bad (journal entry, May 24).

I have been to Detroit public schools, and seen no violence and no guns. Nobody confronted me as I walked halls -- nobody gave me a hard time as I walked the streets. Over all, it's been a positive experience (journal entry, May 24).

Because of Detroit's reputation and because of the preconceptions that Gail held about students' reported behavior, she initially believed that she would never consider teaching in a middle school or high school in a setting like Detroit. After visiting and observing in many schools and after gaining teaching experience in one particular setting, Gail changed her views about teaching at the secondary level. "I used to be completely against teaching band in middle or high school because of all the guns and violence (in an inner city school). Now I would be much more open to that option," (journal entry, May 24).

Gail also developed a new perspective about the term "multiculturalism." After several months had passed since the experience, she realized that she would have to be clear when she used the term in conversations, particularly with other educators. To Gail, the term "multicultural" now held a broader meaning, one that went beyond race and ethnicity, but she realized that for many people, multicultural means multiracial.

For instance, this word multicultural, to you and I, I think it means the values, the beliefs of somebody when they're growing up. So I told this to [a band director]. I would love to teach in a multicultural setting. And he went on for 20 minutes about how it doesn't matter what color skin you are, what matters is the

socioeconomic background and how that is what he has had to deal with on a daily basis. He was just trying to tell me that it's not really multicultural here [in his school]...I was thinking after that, I have to be careful. I cannot use that word multicultural without it meaning multi-race to the human, average person (interview, Winter, 2002).

As discussed earlier in this chapter, Gail reacted with surprise to the high musical aptitude of the students we observed. This surprise indicated that, in spite of what she said during orientation week, she did not expect the students in Detroit to be musically skilled or have as much potential as students in the suburbs. This preconception was clearly altered after having spent time observing and teaching.

First of all, the students in Detroit are like a diamond in the rough. They have so much potential, so much desire to learn. Musically, they are light years ahead of most suburban and rural schools. Their culture (whether it be African American, Hispanic, Asian, or Muslim) is saturated with music and dance. The students grow up with music all their lives, which helps give them great musical potential by the time they reach elementary school. Indeed, the quality of playing in [a middle school in which we observed] astounded me. Their instruments were held together with duct tape, but they sounded great (paper, Fall, 2001).

This experience had also apparently affected the way that Gail interacted with people from diverse cultural backgrounds in her daily life. This was also something that had developed over time, something that she had spent time reflecting on since the immersion experience. There were two African American twins that were members of a jazz ensemble that Gail belonged to. There had always been tension and conflict in their

interactions, but after having spent time thinking about her experience in Detroit, Gail was more proactive about trying to understand their cultural background, realizing that in the past, she had offended them by saying things without thinking.

I talk about different cultures, they are African American. They are completely different from me. And I've had problems, I think, because of that...And we tried to work through these things. I actually talked to them, I said, your culture is different... So I have to be careful how I say these things because I don't want to offend anyone. And I find that if I say it just without thinking, I will offend people. So I have to be really careful (interview, Winter, 2001).

For Gail, the immersion experience was just the beginning of a long-term process of looking at herself and others who are culturally different from her. The impact of the course had been such that she had begun to work on the relationships that she had with others, particularly African American musicians with whom she had regular encounters.

I told you this, I told you this a couple of weeks ago, but everyday things are different. Every day I learn something new. So, if you take a whole year after that [the immersion experience] happened, I learned a lot since then. Dealing with the twins, that has been something I've been trying to work through. Dealing with [the leader of the jazz ensemble], his culture is different... Every day I learn something (interview, Spring, 2002).

When analyzing Gail's talk from the transcripts of group discussions, her interview, and her journal, all collected during and immediately after the immersion experience, the only new awarenesses Gail seemed to have come to were those concerning teaching in Detroit, and student aptitude. After having several months to

reflect on the experience, Gail seemed to have developed new awarenesses about cultural differences that were beginning to impact her relationships with others. This reinforced the importance of coming back to the participants after some time had passed, particularly with experiences such as this one in which the issues involved are extremely personal and the experience itself is intense. Because the events in the setting can be quite overwhelming and because self-examination depends on time spent in reflection, the participants may need an extended period of time to process all the information they gathered from the experience.

The apparent change in beliefs that Gail expressed were perhaps the most considerable of all the participants. She appeared to begin to develop an awareness of her preconceptions and biases, both of which were quite typical, and had begun to apply these new awarenesses to her interactions with others.

Whitney

Speaking with Whitney seven months after the immersion experience had occurred, it was clear that it impacted her on a number of levels, from becoming more aware of what appears in the media, to being sensitive to racial and cultural slurs, to changing her perspective on teaching and learning, to being aware of cultural assumptions that she previously made.

Whitney had, over time, continued to reflect on the Detroit experience and the impact that had on her personal life. She had become much more aware of cultural issues as they appear in the media and expressed much more of an interest in keeping herself informed.

I just find myself much more aware of cultural debate and just in the media. Like, if there is an article in the newspaper, and this was in one of our questionnaires that we filled out, and it came out sometime before. If there are articles on racial issues or cultural issues, minority groups, like, I always read them. And it is so interesting to know what, to be aware of what's going on. And the social dynamics in this country, and before, I was just kind of oblivious to it because I didn't understand how it affected me before that experience. So that is a big change (interview, Winter, 2001).

She had also become more aware of the discourse that occurred around her in her daily life, from overheard conversations to songs on the radio.

And, I also, my ears are so trained now to hear things that I didn't used to hear. Rude racial or cultural comments, I mean, not always blatant jokes because you know, you always hear those. But kind of more undertone things, and I can't really give examples, but in people that I know or in people passing by. You know, overhearing conversations I hear a lot more negativity than I used to. Which is too bad. So, there is a distinct, in song lyrics, and I don't know. My ears are just more attuned... (interview, Winter, 2001).

Whitney began to view cultural diversity in general from a new perspective and developed a deeper appreciation for divergence and the richness that it brings.

For awhile after Detroit, I think it was on my mind so much that whenever I would be faced with talking to or passing someone from another ethnic group than myself, I would feel like, oh, Detroit. You know, it just, a bunch of stuff flooded to the surface whenever I would see someone. But as time passes it is

more like, for awhile, it was like, well, I wonder. I am such an analyzer of people. So, it was like, I wonder what that person feels like or I wonder what that person is like. I think it has developed more into an appreciation of all those different people. I just appreciate that they are here, I guess. Appreciate that I can pass someone from this culture and that culture on the street and appreciate that I have the opportunity to interact with people like that. I am happy when I see people from a lot of cultures in the union, for example. It makes me happy because I, I really think a big difference from before Detroit to after Detroit, I appreciate so much more now being around a diverse group of people. Because I think from being in Detroit and working with kids and speaking with that mother, and just in really getting a chance to talk one-on-one with people who were different from me, who aren't my friends, who aren't from the same socioeconomic group, you know. Like, there was a real, a bigger gap there. I appreciate how people's viewpoints are different. And that applies, you know, to age and to gender and to so many other things besides race. But, I just appreciate how much we all have to share with each other. I think it's a richer place if you have all those things combined (interview, Winter, 2001).

I tend to be a pessimist, and I call it being a realist! Because I try and protect myself with assuming the worst about things. But on this area, I don't know, it really made me optimistic that people just hold so much inside themselves, so much strength and so much beauty. So that has changed from appreciating different people maybe within the confines of what I'm familiar with to

appreciating different people no matter what. I think it's completely different.

(interview, Winter, 2001).

The new awarenesses that Whitney developed had affected the choices she has made in her academic coursework and had opened new doors to possible future academic pursuits.

I took Music of South Asia. And that was incredible. It was great. I visited the Hindu temple, and observed a woman teach a dance and actually wrote a paper for [the instructor] on the change of women's roles in dance because it started as a, a courtesan dance in the Hindu temples. So, what she has experienced teaching that dance. I just loved that. I am actually now thinking about doing a master's degree in ethnomusicology. The music of all the different cultures is so interesting to me, after Detroit and after [the ethnomusicology] class (interview, Winter, 2001).

For Whitney, one of the most pivotal and most painful challenges for her was in developing the self-awareness of her own stereotypes and biases and how they might impact her teaching.

I think I harbored a lot of stereotypes and preconceptions. What the neighborhood was going to be like, and my safety level in the neighborhood was what I should be concerned about. And then after seeing, you know, the kids walking to school, and the family's coming to pick up their children, I don't know. It broke down a lot of those. So there is a difference between how I felt. Like, I was terrified the first day because we were following you [the researcher] in the car. And you were driving around to show us the neighborhood. But I was like, there were stop signs,

and I was like, I have to keep up! Because I don't want to get lost in this neighborhood! I was afraid...I think if I took anything away from Detroit, too, it would also be being aware of myself and what are my stereotypes and what could be a real concern in like, weighing those. Not letting preconceptions cloud over everything, you know? (interview, Winter, 2001).

Whitney talked about how this experience had impacted her thoughts about teaching, and the choices she was in the process of making about student teaching.

So, how did the Detroit experience influence my student teaching? You wouldn't think that it did based on where I chose. But it was a big part of the mental process, and I'm not done. I'm not done setting that experience and I certainly haven't even started where I'm going to be interested in jobs, and where I want to help kids...I feel like we were given experiences that will help us even if we are in front of a homogeneous classroom. And I think what it taught us is to be aware of ourselves first, as teachers. And then aware of the culture of our students, even if the culture appears to be like ours, it may not be in a lot of ways. So I think that is the biggest lesson to me. And especially as a new teacher, going in and being so concerned about my teaching, it's just a huge aspect of your classroom dynamics, that I will be so aware of after Detroit (interview, Winter, 2001).

This experience had made Whitney aware not only of herself and her own beliefs and attitudes but also aware of the cultural backgrounds of her future students. She also looked at this whole experience as something that would continue to have an impact on her as she grows as a person and a teacher.

But it makes me more aware of looking at kids as little cultural entities. You know? It makes me look at kids different and that makes me look at myself different. And how I have to really be on top of myself, how I am responding to the culture. I think it's like, this is kind of silly, but I think I could compare it to reading a wonderful piece of literature that is going to mean something different to me as I gain more life experience. And I can always look back on it and draw more always from it. As I keep walking through life, like you would keep reflecting back on a book, and what that would mean to you. But I think that it will keep changing, and just from the onset, it influenced the way I thought of the Sept. 11th attack. It made me give more substance to what that cultural group was going through...I just can't wait to teach, and I cannot wait to meet more people every day, and all of those things. I can't even explain, that experience has its fingers in every part of my life now. I can't even articulate what it has influenced, because it has influenced so much. The way I deal with my family, the way I deal with my friends, the way I deal with complete strangers. It has influenced everything. And hopefully, the way I teach when I get there. (interview, Winter, 2001).

Whitney talked about the intensity of the immersion experience, how there was too much to process in the moment, and how important it had been for her that she continue to reflect on the issues and experiences as they began to integrate themselves into her life.

I know I said this before, but I was so quiet during it, and just, as opposed to reflection, I really didn't know how to sift through everything that I was

experiencing. And even, like, my journals and what I said on tape, and what I even said at the end of the experience, I just felt overwhelmed. It's like when you have a very intensely emotional experience. This is kind of an extreme comparison, but recently I went to the funeral of a friend's father. And it is like when someone is under a lot of emotional stress, they are kind of glazed. You can tell they are trying to process it, but they are kind of under a cloud. And that is how I felt. Actually, not to that extreme, but I just felt kind of in a daze. And I wanted to make sense of everything, but I felt like when we were there, there was something coming at me like every second. Every second. And I just didn't have time just to sort it all out. And so, the best thing for me has been to just keep living, and seeing how that experience integrated itself, just more naturally overtime. Because I had no idea, how that, like, you probably asked that same question that last day. 'How has this experience impacted you?' Are you kidding?! Like, I didn't know! (interview, Winter 2001).

This experience has meant so much to me that I know I'll be reaching back to these experiences years from now, reevaluating my perspectives and continuing to stretch myself. Overall, I feel so blessed to have had the opportunity to challenge my view of myself, of others, and if teaching, in such intense ways. Somehow I know that this is just the beginning... (journal entry, May 24).

Whitney began to quickly move toward new awarenesses from the beginning of the orientation week and throughout the immersion experience. After exploring how Whitney talked about the impact of the experience seven months later, it was clear that her beliefs and preconceptions were continuing to be challenged as she spent time

reflecting on what happened during those three weeks. She continued to make new discoveries about herself, her worldview, and her views on teaching and learning. She also recognized that the experiences she encountered during our time in Detroit influenced her thinking not only in that moment in time but would be an invaluable resource that she could draw from in continuing to challenge her perspectives about herself, her relationships with cultural others, and her effectiveness as a music teacher.

Summary

The power of these statements made by the participants was evidence of the importance of allowing them time to process their experiences. This has also been suggested by other researchers as vital to determining if changes in beliefs are permanent (Doyle, 1997; Olmedo, 1997; Willard-Holt, 2001); however, the true test of permanent belief change would be to observe these participants in the classroom, in actual practice. The fact that they continued to be influenced by the internship several months later might be an indicator of permanent belief change, but further observation would validate that change.

Aspects of the Immersion Internship Experience that Pre-service Teachers Identify as Most Valuable

In order to address this question, I directly asked each of the participants, both individually and as a group, to identify the components of the course that were most valuable to them. I asked this question during the individual interviews and a group interview conducted on the last day of the immersion experience.

During the group interview I conducted with all five of the participants together, I asked them to "agree on the five most valuable parts of this course and rank them, first most valuable, second most valuable, third most valuable..." After some discussion, the

participants were able to agree on the five most valuable components for them as a group, but were having difficulty ranking them in order of importance. The group identified the five most valuable components as observations of teachers, their own teaching experience, group discussions, videos, and autobiographies/interview with a parent. They encountered difficulty trying to choose between either observations of teachers or their own teaching experience as the most valuable component. At this point in the discussion, which had lasted about 20 minutes, I interjected that it seemed that these two issues in particular appeared to be equally important for all of them. After they all agreed, I suggested that it might not be so important to rank them.

I also asked each individual participant, during the exit interview on the last day of the immersion experience, to share with me what were the most valuable parts of the course for them personally. In order to remind them of all of the activities that had been included during the orientation week and the immersion weeks, I prepared a list that included these activities in chronological order. Each of the participants then scanned the list in order to identify the most valuable components for each of them as an individual.

Camille

Camille first identified one of the readings, Toni Morrison's *The Bluest Eye*, as being particularly valuable to her. This text was assigned during the orientation week; however, most of the participants continued to read it throughout the immersion experience.

I've always enjoyed Toni Morrison, so *The Bluest Eye* was something that I enjoyed reading. It's obviously a little bit because, I don't know if it's really...I don't want to have that...it's upsetting to make me think of African Americans

that way. And I know it was an exaggerated and very symbolic book. But I thought it was really good.

Camille next identified another one of the required readings, *The Art of Crossing Cultures*, by Craig Stortie, as also being particularly valuable in preparing us for living and working in a culture very different from what we were accustomed to.

The Art of Crossing Cultures I really, really think is valuable for this situation. For anyone who was going to be traveling abroad, and I think it was done at the right time. I thought it was really, it kind of helped us to figure out what, what type of fears we might have and how we might react. And actually some of those reactions came out and we saw others have them. So I thought that was really excellent.

The most valuable part of the experience, for Camille, was the reality of being in the setting, being able to watch a variety of teachers working with their students.

I think the most valuable thing has been the experience of coming here. You could talk about it as much as you want. But if you don't come and experience it, you'll never truly know. So, I mean, the observing the other teachers and how they react, the different styles, was excellent. They are all so different, you know, the different teaching styles, but, and all the different diverse situations, so it's hard to say what I liked better than others. But as a whole, that's been wonderful.

The group discussions were also particularly valuable for Camille, not only to be able to hear different points of view, but also to develop the necessary social skills that would enable her to express her own opinions in a respectful way.

And all of the discussions have been really, really interesting because there have been different viewpoints. To try to learn how to, how to relate to others without offending, but then at the same time expressing my opinion strongly. And if I do cross the line, finding a way to apologize.

Gail

At this point during the immersion experience, about three hours before we would leave and go back to our homes, Gail was still processing the discussion that she and Camille had the day before, the discussion that occurred in the van after visiting the African American magnet school. After this rather heated discussion, Gail had pulled herself almost completely away from the rest of the group, walking at a distance behind everyone else, not talking with anyone, and isolating herself in the apartment. Regardless of the fact that she still appeared uncomfortable talking, she was able to identify the components of the course that were the most valuable for her.

I liked the multicultural awareness quiz. *Savage Inequalities* [by Kozol], I think we could have done more with. We never talked about it. I'm reading it now and it's very interesting. Um-m-m, and not all of the internship stuff was (3 second pause) great. Um-m-m, (3 second pause) while that... I wouldn't take any of that away. [The music teacher at our primary site] was great, visiting her and observing. Visiting others was good and getting experience teaching and, um-m-m, I probably would have wanted more experience teaching, but, you know, you can only do what you can do. So, I liked "The Color of Fear" video. That was good. I didn't like the *Art of Crossing Cultures* very well, that's just my opinion... The most valuable would be the internship, and "The Color of Fear," and the...

uh-h-h...multicultural awareness quiz.

Whitney

It was difficult for Whitney to isolate just a few things that were the most valuable for her personally. As she scanned the list of all the activities that were included in the course, she considered almost all of them valuable for her. As she described why each of these things were valuable, she would elaborate, describing the impact that it had on her, which would then prompt me to ask spontaneous questions for clarification.

After reading the whole list, Whitney noticed that I had left out one of the readings, one that was particularly valuable for her.

You don't have the handout on social class on here [by Jean Anyon]. Because I didn't just read the Bahamas one [by June Jordan]. But there was some stuff that you need to have, and I didn't get to it all. I read *Savage Inequalities* before, so I would say it's a very useful part of this even though we didn't delve into it very much. And just on a side note, this is very funny. The girls and I were talking last night. And we said, Camille said that she, what her reactions were to driving through the neighborhood of Mexicantown at first, that she was surprised how bad they were. And I had the opposite reaction. I was expecting something much worse. And I think this is because the only exposure I had to an urban, and discussion of urban settings was *Savage Inequalities*. So, that was really interesting. I thought the social class one [by Jean Anyon] was really important because I think we went really heavy racially, and I really had not thought about that aspect of it, and it opened that up for me.

Whitney continued to scan the list, commenting on why each aspect of the course was valuable for her.

I think *The Art of Crossing Cultures* in that the type one and type two [types of incidents of cultural conflict described in the book], I thought that was a good way to decide why you feel uncomfortable in the situation. I thought that was good.

Um, "The Blue-Eyed Experiment" video, oh, keep it! That was, that was really powerful. That was probably the most powerful of everything on this list.

Um, most valuable... I thought the autobiographies were really good. Not so much the writing of them, but the talking about them. Because that came up so much here. There were so many times in this two weeks where we were like, well, this person, you know, you may feel that way because this has been your experience and we knew that. That was on the table. So we can help each other, and that was really important.

I think the group discussions [during the orientation week] were the foundation for the whole next two weeks. I don't think you could have done it any other way. And I really liked how it was really free. And we were able to open out and, what ever we started talking about... I'm trying to think of specific discussions... Specifically talking about our past was really important. If only to show me that this group of women, middle-class, White, with some ethnic background, religious, but there is so much difference.

The group discussions [during the immersion weeks] were really...I was really uncharacteristically quiet. I know I told you this, but the whole experience

was, I just loved the discussions. And the discussions I loved the most were the spontaneous ones. Like the one we had just yesterday [in the van between Gail and Camille]. So I can't necessarily say a discussion, but I would say if you were to do it again, what ever comes up, even to the people listening, is very, very important.

I really thought that the visits were really important because we didn't get stuck in that one classroom template, you know, different people do different things well, and I really liked that we discussed what culture that teacher was coming from every place we observed. You know, okay, this works for a particular teacher, why? This works for another teacher, why? And I thought it was really good instead of just saying a particular teacher is a great teacher, I thought that was really cool... It gave me a model that this actually happens. And teachers think about this, and that works, you know, instead of just an amorphous idea that I've never seen applied anywhere, so that was really cool.

Going to the high school and the classrooms was one of the most powerful visits. And I don't know if that can happen again, if you could arrange it. That day, I was so frustrated that day. And I, I have never felt like I felt in the classroom...Because it made me really aware for the first time of how some African Americans view me as a White person. I've never really...[it made me more aware] of my Whiteness and the history of White versus Black. Researcher: so would you say that experience in that social studies class was a pivotal moment? Whitney: absolutely. Absolutely.

I would have to say that talking with [a parent of one of the Hispanic students] was really valuable in terms of hearing someone's story, and not just seeing how it is with the kids, but seeing it from a whole different perspective. You know, a more adult perspective.

Um, social interaction was really important for downtime between us. But, especially, since, and I was really surprised that there wasn't any tension [among the participants] earlier, and if tensions were to have occurred earlier, we really needed something away from these issues, because I could see it really happening. It really surprised me that it didn't happen earlier.

I just walked away with so much from all the observations really. It's so much about the teacher. And it's so much about the teacher's comfort level, and the teacher's level of awareness, and there is no formula. There is no... It's all about the teacher. So, it's just all these observations depend on the teacher you're watching. I feel really empowered going out into the field as the teacher, you know, that I have the power to be like this teacher we observed...

Summary

The comments made by the participants revealed that they considered almost every aspect of the course valuable. This validated the recommendations made by other researchers that a combination of a variety of activities with an immersion field experience that would offer opportunities for guided reflection would provide the most beneficial experience (Mason, 1997; Ross & Smith, 1992; Wiggins & Follo, 1999).

Comfort, Competency, and Interest in Teaching in a Culturally Diverse Setting

By living, teaching and observing in a variety of settings during the immersion experience, each of the participants expressed a higher level of comfort teaching in a culturally diverse setting. They each also grew in their confidence and knowledge as a future music teacher potentially working with students from diverse cultural backgrounds.

Camille

Camille felt that this experience prepared her for the possibility of working in culturally diverse settings far beyond any other coursework she had received in her academic program. She now had a much better perspective of the reality of being a music teacher, working with students with backgrounds different from her own.

It seems like universities up north treat us with so much academia, so much theory, that when you get out of your methods classes, or you get out of philosophy, or you get out of anything, it's what you're supposed to know, but it's so far removed from what reality is, and I think this experience has been...Um, we've had a chance to get our feet wet in an environment we're not used to.

Because, I mean, let's face it, universities want their students to be comfortable and they don't take risks like this. So, I never really thought I'd honestly know what it would be like in this setting, if I hadn't been here (exit interview, May 25).

Because of her own cultural heritage, Camille felt that she would be more comfortable working in a school with a Hispanic population but admitted she would not allow her own discomfort to be a barrier to working in a school with other cultural populations.

I would probably be more inclined to teach in a Hispanic school or, um, may be less inclined in an African American school because I'm more uncomfortable a little bit about that, that's not really where I feel comfortable in my culture or, but if that was the case then, yes, I would teach there, if I, you know, needed to. You know, I don't want to carry assumptions that I've had into the situation. Here I feel like I've had a little bit of experience crossing the line and crossing barriers. But I would definitely consider it [teaching in a culturally diverse setting]. But even though I would be uncomfortable, I would try, I wouldn't let my uncomfortable, I wouldn't let whatever barriers I would have about it keep me away from it (exit interview, May 25).

Camille's confidence about teaching in a culturally diverse setting certainly improved from her original feelings that she would never consider teaching in a setting different from what she was accustomed to, particularly an inner city school.

I think it's now easier for me to take risks. With people who are going through the risk with me. That might be a cop-out but, if I had to teach in an inner city school, I would do it, if I had to. I know I could do it. From this experience. Before I wouldn't have even thought about it (interview, Winter, 2001).

When asked to describe her thoughts concerning the possibility of teaching in a culturally diverse setting, Camille replied that in spite of the difficulties, she believed that it would be satisfying for her. "I think it would be a challenge, but, you know, I think it would be very rewarding. Something that I would enjoy (exit interview, May 25).

Camille's confidence and comfort levels improved so much that she chose a site for her student teaching based on their inclusion of special-needs students. She had

previous experience working with special needs students and this experience reinforced her desire to continue working with them. This demonstrated that her perspective on diversity had expanded beyond merely race and ethnicity, although the lack of ethnic diversity in this school troubled her. "The student teaching, I chose to go out to [this particular school] because of the teacher that I was with. And because she was working with special-needs students..." (interview, Winter, 2001).

As I write this, Camille had completed her student teaching and had accepted a position as an elementary music teacher in a school district with a large population of African American students. This was a conscious decision for Camille, as she had more than one job offer and was evidence of her continued risk-taking based on her increased comfort levels. She expressed at the end of the immersion experience that she was most likely the least comfortable with African Americans. Her choice to begin her teaching career in this particular setting is evidence of the possible long term impact of the experience and particularly meaningful in the context of her new perspectives concerning her views of diversity.

Gail

As a result of this experience, Gail explicitly stated in her journal, interviews, and in a paper written later for another course, that her comfort level concerning teaching in a culturally diverse setting, and particularly teaching in urban Detroit, had improved so much that she was considering further work experience in the city.

It's been a definitely, an enlightening experience about Detroit. That's something that I, uh, came in definitely just to find out about Detroit. That Detroit has a huge reputation, to me now it's a lot better than it seems. So I'm not, you know, against

moving to Detroit and teaching high school or middle school, which I was completely against before this (exit interview, May 25).

In fact, I feel so good about this that now I would feel comfortable coming to Detroit on my own and doing an internship like [the student teacher we met]. I mean, now I know people. That's kind of another reason I did this, to meet people in Detroit so I can start, you know, coming here and interning and stuff. So I may just do that for a month (exit interview, May 25).

Gail felt more prepared to work in a culturally diverse setting but pointed out that this experience also revealed to her that she needed more preparation to work in an elementary setting, in which she had little previous experience.

I feel more comfortable teaching in an inner city setting or Hispanic setting. Also more comfortable teaching people of different cultures, and I know more about Hispanic cultures, and I will feel more comfortable about teaching those people, and I want to learn Spanish. I know what I need to do now to prepare myself for elementary school. That's another thing that I got out of it, that I know I need to take piano lessons again. I need to learn to play every instrument well if I'm going to teach middle school. I need to learn Spanish. These are not things that are in our curriculum, but I need to do to be able to teach in this setting. And I need to observe more even, I think (exit interview, May 25).

When describing her thoughts concerning the possibility of teaching in a culturally diverse setting, Gail expressed some hesitation about teaching in an urban setting but certainly had a strong desire to teach in a setting that had a culturally diverse student population.

I'd love to teach in a culturally diverse environment. I'm not sure if I want to teach urban. We'll see. I want to apply everywhere and wherever I get a job is where I'll go. I'm not afraid to apply in the city. I'm not afraid to apply in Detroit inner city, I'm not afraid to apply at all. So if I get a job in there, then that's fine (exit interview, May 25).

East Lansing would be an awesome place [to be a music teacher]. You have so many different, you have a lot of professors, and then you have inner city, and low socioeconomic, and a lot of different international students (interview, Spring, 2002).

Gail had come to recognize what would be needed in order to be successful teaching in a culturally diverse or urban setting and shared strategies that she would use herself when working with students and families who were different from herself.

What have I learned that encompasses all of this? I have learned that as a teacher in the inner city, you have to get to know the community. Get to know the parents, visit their houses, attend their community functions, eat at their restaurants. Shop at their stores. The more comfortable someone is with the community they teach in the more comfortable that community will be with that person, and the better that person can educate their children. If you teach in a Hispanic community, then incorporate their culture into your teaching. For instance, I would have incorporated Caribbean, Spanish, Cuban, and Mexican culture into my music class. Learn their language. If you teach in an all-black community, learn their culture. You should be able to understand them and communicate with them without feeling like an outsider. Most of all:

communicate with their parents. Let them know if their child has a good day in class. Let them know if their class has accomplished something astounding or revolutionary. Help their children fulfill their potential by believing in each child and giving each child the opportunity they need to succeed (paper, Fall, 2001).

Gail expressed a much stronger desire to teach in a culturally diverse setting, and expressed an interest in working in an inner city environment. She had become much more comfortable with not only the setting, but also with her own abilities. This reaction was not typical. Several studies have shown that in spite of interventions designed to encourage pre-service teachers to work in inner city settings, often the participants did not develop the comfort level necessary for them to consider teaching in the urban environment (Aaronsohn, Carter, & Howell, 1995; Bollin & Finkel, 1995; Wiggins & Follo, 1999).

Whitney

The improved comfort and confidence levels that Whitney described seemed to have developed out of her new-found self awarenesses as a person and as a teacher.

I feel like I'm more capable because I'm actually starting to understand myself better. And the way I, as the White woman, middle-class woman, fit into this whole picture. So regardless of the teaching and the pedagogy, I feel more comfortable because of that... I feel, I do, I feel more comfortable (exit interview, May 25).

When asked to describe what specifically about this course helped better prepare her for working in a culturally diverse setting, Whitney emphasized the importance of teaching experience in the setting.

Working intimately with one classroom, one main teacher's classroom, and giving to know the kids. Like getting to know their names. And getting a taste, because I haven't really had this in any of my methods courses or anything. Getting a taste of trying to understand where kids are coming from even for two weeks... So realizing that it's possible to understand students that way. And being in a place that is very different from my culture, and [lesson] planning differently to that situation. Teaching differently to that situation, and just relating to those kids for two weeks made it seem like it is possible, really possible, and it is just an awareness and effort issued to relate to someone (exit interview, May 25).

Whitney also shared her thoughts concerning the possibility of teaching in a culturally diverse environment.

My interest is definitely piqued. I would be disappointed not to teach in a diverse setting. I feel like I would be missing out on something big, after this experience. And I don't know that that's necessarily the urban [setting], because I see the urban as carrying a whole different set of cultural issues. So I don't how that's going to work out [teaching in an urban environment]. I wouldn't be, I wouldn't write it off. And I wouldn't, and I definitely won't carry the stereotypes of my family into my decision as I've done before! You know, that's not a part of my decision at all, it's now about me and the kids and me and my personal plans, and what I'm thinking about [teaching in a diverse setting] is just as much an option for me now as suburban teaching was before (exit interview, May 25).

I feel like through having this experience, I feel much more comfortable, and I could go into, I feel like I could go into an urban school pretty much anywhere,

and that might be a fault sense of confidence after this experience, but I feel like I could, I feel like I have a start in, and I wrote this in my journal, but I feel like I have a start in exploring a whole new, a whole other side of teaching and what it means to be a teacher. That I had not even considered before this class. (exit interview, May 25).

Whitney explained the benefits of teaching in a culturally diverse setting in terms of not only what the students would learn, but in the context of what she would learn from the students.

And I wrote in my journal that I had so much to learn from the kids in [the music teacher's] classroom. Because they live in such a different place than me. Not geographically, but their life is... And I think that's how it would be such an amazing part of teaching in a diverse setting. There is so much, there is all... Each kid has a whole different life to learn about, something that I have never experienced. So I feel like the teacher learns from the students, and it's a give-and-take thing (exit interview, May 25).

Summary

Each of the participants in this study expressed an increased level of confidence, and an increased level of interest in teaching in a culturally diverse setting. Whereas most of them questioned whether they would choose to teach in an urban setting, it was very clear that, after this experience, they considered the prospect of working with students with diverse cultural backgrounds as something that would be rewarding and fulfilling. The purpose of this study was not necessarily to prepare the participants so that they would consider the possibility of teaching in an urban setting, but to prepare them for any

setting in which there would be students of diverse cultural backgrounds. Because the internship was set in an urban environment, chosen intentionally for its contrast to the participants' backgrounds, an unanticipated result was that the participants felt more prepared and more attracted to the inner city setting.

CHAPTER SIX

Findings and Implications

Presented in this chapter is a cross-case analysis of the three participants' data in order to identify the commonalities and differences in the way that pre-service music teachers might talk about their beliefs concerning teaching in a culturally diverse setting.

I also include a section on the role of faith in the lives of the participants. This issue was not addressed by any of the research questions but emerged as a significant link among all the participants, as well as with many of the in-service teachers we observed and talked with. A third section addresses the impact of this course on the world-views of the participants, examining any possible shifts in altered beliefs. In the next section, I present a retrospective of the course itself, what elements were critical for success, and how it could be improved. The final sections contain implications for the field of music education and recommendations for further research.

Cross-case Analysis

In Chapter Five, I presented data in the context of each individual case in order to provide a window into the depth of this experience for each of the participants. A cross-case analysis would permit a closer look at “processes and the outcomes across many cases, to understand how they are qualified by the local conditions, and thus to develop more sophisticated descriptions...” (Miles & Huberman, 1994, p.172). Cross-case analysis in this study resulted in categories that conceptualize the data from the three

individual cases that was earlier presented as emergent themes, in categories of talk, that included expectations, preconceptions, reactions, and impact.

Expectations

All three of the participants presented in this study expressed expectations in the following two categories: classroom management and expectations from others.

Classroom management.

It is no surprise that classroom management was an important issue for each of the participants. Woolfolk (1996) administered a survey to in-service teachers in which they assigned a rating to important topics in teaching and learning. Management was among the highest rated topic in importance. Joram and Gabriele (1998) identified classroom management as one of four primary beliefs that pre-service teachers in their study had about learning and teaching. The researchers stated the belief that classroom management is necessary, and that once it is taken care of, students will automatically learn is consistent with a “transmission model of learning in which the teacher gives knowledge to the students through telling or showing; once the classroom is quiet and orderly, the scene is set for the transmission to occur” (Joram & Gabriele, 1998, p. 180).

When asked at the beginning of the orientation week to define teaching, each of the three participants viewed teaching as a transmission of knowledge from teacher to student.

What is teaching?

“Imparting knowledge successfully.”

“To me, teaching is imparting some of one's knowledge and experience to another person who is interested in learning”

“Sharing knowledge either informally or formally.”

The comments shared by the participants expressed their concerns about the classroom management issues they expected to face. “I’m looking at how you handle the discipline at schools, dealing with not having any connections to the kids [in this setting]” (discussion, May 7). “So the reason I’m doing this is to try to see classroom management skills and to see, like, if people do things in Detroit that are ethnic” (discussion, May 7). “I’m very nervous about management. Like, I have no techniques. Do we use her [the music teacher] techniques? What are they going to respond to, that’s my big...” (discussion, May 14).

Expectations from others.

Each of the participants expressed specific expectations from the others in the group, although the functions of these expectations varied from expecting to learn from the others, expecting respect for opinions expressed, to expecting to be challenged.

Camille’s focus was more about becoming aware of herself and how her fellow classmates would facilitate that process. “I am very excited to learn more about my prejudices and also to learn from my peers” (journal entry, May 8).

I am quite confident that during these next two weeks I will be able to ‘risk’ breaking down my personal boundaries. I am positive that my classmates will help me learn more about the motives and/or ‘cause and effects’ of racism within intercultural relations (journal entry, May 7).

Whitney was also interested in becoming aware of her own biases, and her expectations concerned being challenged by her peers if she unknowingly made a stereotypical comment.

I'd rather hear it than know that someone...it would disturb me if I said something that held prejudice in it and I knew it and no one said anything, and I knew that we all went to bed at night knowing that I said that. And I would rather confront it. (group discussion, May 8).

Gail was interested in knowing that her opinions and comments would be respected, expressing concerns about how her own actions and perspectives would be viewed by the others.

It was evident from these comments that Whitney and Camille also shared expectations concerning a developing self-awareness. Both of them expressed a desire to challenge their own preconceptions and attitudes and displayed a willingness and openness to discovering new awarenesses.

Preconceptions

Under the theme of Preconceptions, two categories emerged across all three cases, the category of viewing discrimination as a societal problem and the participants' views of themselves. Two other categories appeared across two of the cases, the role of human nature, and American Identity.

Discrimination as a societal problem.

All three participants shared a common preconception, a category that was identified in Chapter Five as viewing discrimination as a societal problem and not necessarily a responsibility of the White, dominant culture. The comments made by all three participants clearly demonstrated that they believed, early in the orientation week, that society in general should take responsibility for addressing the problem of discrimination.

It's easier trying to, rather than thinking about changing the way we think as humans. And putting it as the White man's burden, you know? There is so much anger among diverse groups that we need to face it together (discussion, May 9).

We are not the problem. Racism is not just the white person's problem.

It is everybody's problem. I honestly believe that it is not up to the white person to bring people out of the ghetto. True, there are some things that white people do that perpetuate the system, and thus the cycle of poverty, but I also think that it is each person's responsibility to try to get out on their own (journal entry, May 8).

I think if we all changed what there was to change in ourselves, then we could make the world a better place – but I feel like pointing fingers does just the opposite. For example, in the video [“The Color of Fear”], Victor said “racism is a white problem.” These kinds of comments come out of anger, but aren't true.

It's everyone's problem, and everyone's responsibility to change...people must become accountable for their treatment of other, regardless of race (journal entry, May 9).

View of Self.

All three of the participants expressed preconceptions about how they viewed themselves as human beings. Camille and Whitney both saw themselves as individuals who were tolerant, accepting, and open-minded. “Let me tell you a little about how I felt when I started this class: I considered myself an open and accepting person...” (journal entry, May 24). “Yet I struggle with this idea [that she has prejudices] since I have thought of myself as an open-minded individual who values differences rather than mundane conformity” (journal entry, May 9).

Gail expressed that she viewed herself as a person with biases that, in spite of her desire to be open-minded, would always exist.

So I have come up with these generalizations in my head. That's all that I'm talking about...but I have seen certain generalizations in my mind that I have come up with since I've been in the workplace...and I know that I am always going to have it too, no matter what (discussion, May 9).

The role of human nature.

Both Camille and Whitney held preconceptions concerning the role that human nature might possibly play in racism and discrimination. Both of them made explicit comments concerning the difficulty in trying to overcome perspectives that grow from individual cultural experience.

And I think it's human nature to see the world through your own perspective, which is constructed through your experience. And I think he [David in the video "The Color of Fear"] was having a hard time stepping back, and I think this is human nature that, if I'm to look at the situation, I'm looking through my lens, through my eyes (group discussion, May 9).

Do you think, though, that it's part of human nature to want to be connected with people that look like you and act like you, and have the same culture? I mean, as much as it is the system, it's reinforced in human nature (discussion, May 7).

While Gail did not make any explicit comments concerning the role of human nature, one of her early observations seemed to imply that she believed voluntary segregation could be a natural, group response. "I think it's ...you go to a mall and it's all Black people, and you go to another mall and is all white. It's voluntary segregation,

because of comfort, you know, to hang out with people like themselves” (group discussion, May 8).

American Identity.

In order for teachers to function effectively when working with students from diverse cultural backgrounds, they must become aware of their own cultural identity. Because most of the nation's teachers and teacher education students tend to fit the typical profile of White, middle-class, and female, and have most often had little experience with other racial, ethnic, or social class groups, they consequently tend to view themselves as non-cultural, or as “just American.” Toni Morrison (1992) explained that “Race has functioned as a ‘metaphor’ necessary to the ‘construction’ of ‘Americanness:’ in the creation of our national identity, ‘American’ has been defined as ‘White’” (Morrison, 1992, p. 47).

Ladson-Billings also pointed out the common reaction of most White teachers to not be able to identify with a particular culture but to consider themselves Americans.

In almost every place I've been, most of the preservice and inservice people that I've worked with have been European American monolingual women, whose culture, to them, is invisible. They tend to believe that culture is that thing ‘all you other nice people have.’ But if you were to turn around and say to those people, “Tell me something about your culture,” they're likely to say, “Well, you know, I don't have any culture. I'm just an American.” Someone saying they're just an American really says you're not; it says that the kids are not. (Ladson-Billings, 1998, p. 63).

The comments made by both Whitney and Gail revealed that they were unable to identify with a particular culture and viewed themselves as Americans. These responses were typical, as described by Morrison and Ladson-Billings. "I probably have like 1/16 of American Indian in me, but I'm not American Indian. I may have 1/16 of German in me but I'm not German. I'm an American or what ever, I don't know. Goodness gracious!" (group discussion, May 9).

Because there is no United States, like, there is no culture. That's kind of weird.

And that's actually kind of sad that I don't have a culture connected to the country where I grew up to relate to... I feel like I've always been deprived or something because here I am like the only country of the whole globe that I don't, that I do not have a culture... to say that I'm from the United States, it doesn't mean anything (group discussion, May 9).

According to Banks (2001), pre-service teachers must come to understand how statements such as "I am just American" reveal "the privileged position of an individual who is proclaiming his or her own unique culture as American and other cultures as non-American" (Banks, 2001, p. 12).

Reactions

Two categories that were identified as reactions appeared across all three of the cases. These two categories were a sense of helplessness, and student aptitude.

Helplessness.

It is not uncommon for pre-service teachers, when first confronted with issues of diversity, racism, and intolerance, to be overcome with a sense of helplessness and

feelings of frustration. All three participants expressed these feelings of helplessness as reactions to activities during the orientation week.

I was upset because, it seems like, here we are trying to learn how to make things better. And there really isn't anything we can do. It's like I feel this compelling need to go and do something, but I just don't know how to reach out. And at times I feel like whatever I try to do wouldn't be accepted because... (discussion, May 11).

Well, where is the practicality? In that discussion? There's David, you know, the beginning of the movie he is one way and at the end he sees it differently. But how is David going to go out, or how can anybody in that group go out, and you know, and not do this racism, this prejudiced kind of stuff? (Discussion, May 9).

You know, like, I feel very overwhelmed that. By the whole structure that we've all been talking about, human nature and social structure and everything, and it's been existing for centuries, that I feel, like, how is it ever going to change? (group discussion, May 8).

Student aptitudes.

On the first day of the orientation week, the participants were asked to answer the following question - how would you characterize the learning ability of urban children? Each of the three participants described in the study expressed that urban children have the same potential as children anywhere else, but each added qualifiers to their statements. "Urban children have the same intelligence and mental potential as any child; however, I anticipate that life challenges unique to the culture of an urban area (higher crime rates, for example) may interfere with students desire to learn." "The learning

ability of urban children is the same as everywhere else. The learning processes, though, are different.” “The same potential but different levels of achievement depending on the environment.”

Researchers have identified these typical preconceptions as themes that have emerged in studies focusing on pre-service teacher preparation (Gomez, 1994; Olmedo, 1997). It is common for pre-service teachers to view diversity as a problem, identifying “children's problems of learning and achievement not as outcomes of teachers’ beliefs about and behaviors towards children in school, but as consequences of children's outside-of-school lives -- beyond the purview of teachers, schools, and schooling” (Gomez, 1994, p. 321).

These preconceptions held by the participants were demonstrated by the degree of surprise they expressed at the high musical aptitudes of the students we observed.

I thought she [the music teacher] was asking too much for the third grade when she asked them which phrase went up at the end of the song ‘Each of Us is a Flower.’ But they got it after two tries. Which goes to show that if you challenge these kids, they will rise to the challenge (journal entry, May 15).

I can tell that I’m going to have a set curriculum in mind from kindergarten through fifth-grade that centers on improvisation. These kids are musically extremely high aptitude (journal entry May 16).

The band itself sounded great. The kids love to play music and it is clear that the music program is a large part of each of the members lives. I was surprised that the band sounded as well as it did. Kids share mouthpieces and the instruments are in poor condition. But, there were numerous students who show immense

talent. The brass section has great sound. Some kids were playing better than high school and college students. This was very impressive (journal entry, May 22).

Additional reactions were shared by two of the three participants. These reactions included the categories of experiencing being an outsider, a teaching shift from content to process, and culture shock.

Experiencing being an outsider

Camille and Whitney both encountered situations in which they were the cultural other, the outsider. Each of these situations involved some type of ethnic or racial incident. Camille had experienced being viewed as an outsider previously because of her mixed race. "I feel that this is mainly due to the fact that I do not physically show attributes that are stereotypically 'Latina.' The color of my pale skin and the 'Nortefio' dialect of my Anglo speech revealed that I am the 'other,' a cultural outsider" (paper, Fall, 2001).

During the immersion experience, at the Cinco de Mayo celebration, Camille's expectations of having some type of cultural bond were dashed when she unexpectedly became identified as an outsider.

To my surprise, the eye of a woman in her late thirties immediately caught my attention and I smiled at her with the innocent hope of establishing a connection within the communal audience. Alas, she glared at me sending a begrudging smirk my direction as if to clearly insinuate that I, an outsider to this community, was intruding. It was at this moment I realized I was not welcome. I was an outsider (paper, Fall 2001).

The same incident also provided Whitney with an opportunity to recognize what it would feel like to be identified as a cultural other. "I also felt that it was interesting, and maybe this was the only time that happened to me, to stand out just because of the way that I look. And I felt that in people, people look at you up and down like they would on the street. But it feels different"(group discussion, May16).

The first critical incident, when we walked into the Civil Rights discussion provided both Whitney and Camille opportunities for experiencing what it feels like to be in the minority. "I was [uncomfortable], but you can't always be comfortable (group discussion, May 21)." "That was kind of like what [another participant] was saying, you know, as a visitor, I felt out of place, especially in the second class. When we went into, because of what they were talking about" (group discussion, May 21).

Teaching shift from content to process.

Camille and Whitney demonstrated shifts in their ways of thinking about teaching and learning as reactions to observing and teaching in the setting. Their perceptions changed from those of transferring knowledge, to an awareness that rather than just teach subject material, teachers teach students. "[the] teacher is there to facilitate learning for students -- this involves designing formal lessons and taking informal opportunities to reach the students" (open ended survey, May 7th).

Teaching is empowerment. Giving students the emotional support to believe in themselves and then they can accomplish anything. No matter what barriers are there, you know? I don't mean that you ignore the barriers, but by working through the barriers and working towards their personal best...giving them the power to understand their potential (exit interview, May 25).

Before this class, 'multiculturalism' meant singing ethnic songs in the classroom!

Now, I see 'multiculturalism' in the music classroom as a conscious understanding of the various cultures of one's students so that one may provide the most effective instruction and guidance possible (journal entry, May 24).

I also truly believe that children are all very different – child to child, school to school, culture to culture. I believe it foolish to treat any children the same. I think that a dedicated, effective teacher should try to relate to the culture of the students – try to understand how that child enters your classroom (their values, experience, etc.). I had never considered this before (journal entry, May 24).

Culture shock.

Two of the participants shared the experience of feeling a type of cultural collision; however, the context for each of them was different. Camille's culture shock came as a result of her desire to be recognized as a member of the Hispanic community when, in actuality, she did not share their cultural background.

I remember standing in the hallway waiting for that Cinco de Mayo, that whole event was just a cultural disillusionment for me. Because I was expecting to see snippets of my nostalgic Mexico that my grandmother talked about, that my dad talked about...And I saw urban reality. And I saw a new culture that I never, the Mexican-American, and Americanized culture. And the feeling like I didn't really have any connection with them. (follow-up interview, December, 2001).

Whitney's experience with culture shock was a result of a realization that the setting we were working in was very different from that which she was accustomed to, specifically in terms of student behavior.

Today was a long day. It wasn't teaching for the first time that wore me out; rather, I felt in 'culture shock' as strange as that sounds when watching classes today. The noise level in the room, the constant disorder and disrespect – it became this blur of commotion which I wanted to jump in and stop, but had no control over... (journal entry, May 16).

Impact

Three categories emerged across all three cases that could be identified as ways in which this course impacted the participants. The three categories include awareness of racial slurs, new views of diversity, and goals as a teacher. Other categories shared by two of the participants include awareness of bias, struggles of the oppressed, and a call to social action.

Awareness of racial slurs.

The first category was a type of social awareness in the form of being more sensitive to language containing racial slurs or discriminatory remarks. All three participants talked about this specific awareness. "Well, I definitely agree that I've become much more aware. Especially to what my husband's friends say and do. You go to a party and all of a sudden every joke is racial" (group discussion, May 21). "Since I started this class, I have noticed ignorant racial/cultural comments much more. I have taken an increased interest in racial and cultural issues in our country. I think I walk away from here with a more consistent interest and awareness of other cultures" (journal entry, May 24). "I guess I'm more aware now of things that I see that I don't agree with as been politically correct. Or I'm more apt to notice they are all White, or racial slurs now really affect me more" (interview, Winter, 2001).

New views of diversity

It is quite common to view diversity solely in terms of race and ethnicity.

Whitney, Camille, and Gail each came to view the term diversity from a new perspective.

I guess I'm, the whole word diversity has a whole different meaning for me now.

Before I just really was in this box thinking of diversity as being race and ethnicity. Because that's what I was struggling with personally at the time. But right now, diversity is so much bigger than I ever gave it credit for (interview, Winter, 2001).

Because I think from being in Detroit and working with kids and speaking with that mother, and just in really getting a chance to talk one-on-one with people who were different from me, who aren't my friends, who aren't from the same socioeconomic group, you know. Like, there was a real, a bigger gap there. I appreciate how people's viewpoints are different. And that applies, you know, to age and to gender and to so many other things besides race (interview, Winter, 2001).

Gail expressed a new view of the term "multicultural" that also went beyond race and ethnicity, and commented on how she would have to be conscious of this when discussing these topics with others. This awareness developed as she continued to process the experiences in the internship, and she expressed these new awarenesses in the follow-up interview in the Spring of 2002.

Goals as a teacher.

All three participants expressed new ways of looking at teaching and learning; specifically, they developed new personal goals for themselves as future teachers.

Camille, because of her new self-awarenesses concerning her cultural background, now understood the importance of understanding how her cultural past might impact her teaching, as well as the importance of learning about the cultural backgrounds of her students

As an educator, my experience in Detroit helped me to see that cultural awareness and self-discovery are one in the same. This experience taught me that educators have a responsibility to look past prior assumptions and enter into unknown territory with a passionate intent to learn more about their surroundings, their skills, and their craft. I will possibly never fully understand other cultures, but it is the process of learning about myself that I can attempt to learn about my students...I now have the desire to transcend what I thought were personal 'cultural disabilities' and use my 'in between status' to learn how I can educate Hispanic children without biases. I now better understand that culture is subjective and dependent upon environmental elements which is largely dependent upon personal history (paper, Fall, 2001).

Whitney came to similar conclusions concerning self-awareness as a first step toward understanding culturally diverse students, and that instruction, rather than being based on the teacher's paradigm, should be student centered.

And I think what it taught us is to be aware of ourselves first, as teachers. And then aware of the culture of our students, even if the culture appears to be like ours, it may not be in a lot of ways. So I think that is the biggest lesson to me. It's so clear to me that if I teach from my perspective, expecting students to learn from one teaching style and to live up to white, middle-class expectations, I

wouldn't be teaching so that my students could reach their full potential. Teaching should be about adapting instruction to best meet the needs of individual students – one of the biggest needs of the student is instruction that relates to their culture and view of the world. I think it's sinful for teachers to expect students to fit into his/her mold. To celebrate students as individuals, and to best engage and teach them, you must understand where they're coming from – culture. I had never thought of any of these issues before (journal entry, May 24).

Gail also developed new goals and possibilities for herself as a teacher that she had never considered before. These were in the context of considering a teaching position at the secondary level in an urban area.

I used to be completely against teaching band in middle or high school because of all the guns and violence (in an inner city school). Now I would be much more open to that option, especially because it gives these kids such a great sense of family and caring friends. The kids at [a middle school we visited] were really convincing to me in this way of thinking (journal entry, May 24).

Whitney and Camille shared several additional categories that could be grouped under the theme of Impact. Two of these categories were in the form of new awarenesses, awareness of their own bias, and awareness of the struggles of oppressed people. They each also came to view the term diversity in a new way and both experienced a call to social action.

Awareness of bias.

Early in experience, Whitney and Camille both struggled with developing awarenesses that they held stereotypical or biased beliefs. This was an important first step

in coming to terms with how their beliefs and attitudes, which, developed from their own cultural histories, would impact their future teaching.

Just to start, this experience forced me to explore the stereotypes I hold – this was hard for me, personally, because I have a perfectionist nature. It was a challenge for me to admit to myself that I hold preconceptions, and that, if left unexplored, these preconceptions will hurt my relationships in my personal life and in my teaching (journal entry, May 24).

It [the course] really changed the way I look at people now, knowing that I view them through my own lens, which is made of my culture and values, which may be totally different than anyone else's (journal entry, May 24).

I have to tell you that I have stereotypes! And just saying that was very difficult for me! Because of how I look at myself to be a culturally interested, accepting, Christian woman. It's very hard... But the door is open so I can keep learning and that's important (exit interview, May 25).

I do have certain negative 'prejudices' toward African Americans, gays, and other people. At some point in my life, I have been conditioned to outwardly avoid others to a certain extent in an effort to keep myself in check with what is expected of me from society and 'religious' values... Yet it is only when we become aware of those prejudices that we are faced with the dirty truth that prejudice exists among all humans at a semi-conscious level (journal entry, May 15).

Struggles of the oppressed.

Because of the experiences Camille encountered during the immersion weeks, she became more aware that marginalized people from diverse cultural backgrounds encounter many struggles in our society. One of her realizations concerned the fact that many culturally diverse students have difficulties succeeding academically in school, and that these difficulties were caused by outside factors. "What was surprising to me was the amount of kids that were held back because of the school system and the environment, or teaching strategies. But it's not the kids, it's the other factors. That upset me" (exit interview, May 25).

It also was apparent to her, after visiting an inner city magnet school with admission requirements, that there might be students with high aptitudes who are overlooked because their parents are unable or discouraged to seek a better school for them.

There are a lot of people who work hard and struggle to put food on the table. And if you can't put food on the table, well, then how can they choose where they send their child [to go to school]. I guess it, like, I have a hard time with it because a lot of people don't choose the situations that they are put in (group discussion, May 24).

Whitney's awareness of the struggles of people from other cultures came out of her recognition that as a member of the White, dominant culture, she holds certain privileges that are inaccessible to people who might be from other cultural backgrounds.

I have taken an increased interest in racial and cultural issues in our country. I think I walk away from here with a more consistent interest and awareness of

other cultures – and not just that they exist, but that they struggle in this country, and that my experience as a white American is very different from theirs (journal entry, May 24).

Call to social action.

Ortiz and Rhoads (2000) developed a theoretical framework based on exploring and deconstructing Whiteness that might be used in designing educational programs and to develop curricula addressing multicultural issues. The framework consisted of five steps which are not intended to be sequential, but which may be used individually or as a whole, even though the framework is designed so that the earlier steps begin at a more basic level. The fifth step was identified as "Developing a Multicultural Outlook." In this step, students are guided, through specific activities, to discover how the "status of one's culture in a society affects individuals" (Ortiz & Rhoads, 2000, p. 90). It is through this discovery that one may see "taking social action toward the inclusion of diverse cultural perspectives as the next logical step in their own education and liberation" (Ortiz & Rhoads, 2000, p. 90).

Camille and Whitney each expressed a call to social action because of the awarenesses that they gained by participating in this experience. "I just feel really a call to social justice now more. It will be hard for me to really look at....schools and their ignorance and have tolerance for it (exit interview, May 25).

A big realization I had from this program is the negative power of inactivity, and ignorance. Those are like my two words! It's my phrase that I read in my journal. And I, I felt very dirty and...I'm getting emotional! Very upset reflecting on it the past two weeks because I was one of those people who chose to ignore the issue.

And by choosing to ignore the issue, I think you perpetuate the issue. And that really upset me! (exit interview, May 24).

Summary

This cross-case analysis revealed that all three of the participants had expectations and preconceptions that would be considered typical of pre-service teachers. They were concerned about issues of classroom management and what type of behavior they could expect from the other participants. They all initially viewed discrimination as a problem of society rather than an individual issue, and they each had certain views of themselves as they entered the experience.

They all had similar reactions to events and experiences during the course. They each expressed a sense of helplessness at one time or another, and they each were surprised at the high level of students' musical aptitudes. They all stated that they became more aware of racial slurs as a result of the course. They each developed new goals for themselves as future teachers.

Camille and Whitney shared several commonalities that included shifts in the way they perceived the teaching process, experiencing "otherness," new awarenesses of their own biases, new awarenesses of the struggle of oppressed people, new views of diversity, and calls to social action.

The Role of Faith

I have not previously addressed the issue of faith other than as a characteristic from the participants' personal histories. This topic was not included in any of the research questions or in the presentation of the participants' talk included in Chapter Five. However, it is a significant issue, as it was an unexpected influence in not only each

of the participant's lives but also emerged as an essential characteristic of each of the in-service teachers we observed and talked with.

As the participants shared their autobiographies during the second day of the orientation week, it quickly became apparent faith was a predominant issue in each of their lives. For the ones who had an immediate family member who had survived cancer, faith was what held the family together. For the ones who went through the break-up of their family because of divorce, faith provided a solace and comfort through difficult times. For the ones who faced personal difficulties and struggles, faith was what allowed them to persevere. Each of the participants came from a family of faith and strong religious values. Each of the participants engaged in the active practice of their faith at the time of the study and have continued to do so.

As we talked with in-service music teachers before and after observing them work with their students, they each shared their own personal philosophies of teaching, which often included their dedication and devotion to their work and their students. When asked how they managed to balance the demands of how they chose to do their jobs, with their personal life, the response was often faith, prayer, and "God gives me strength."

As this issue of faith presented itself throughout this experience, from the first day when I asked the participants why they had chosen to take this course, to our group discussions in the kitchen, to our visits with in-service teachers, I wrestled with what to make of it all. How would I address this? What weight would I give it in the context of the study? What implications did this have on the behaviors of the participants, and their views of teaching in culturally diverse settings?

I still do not know how to answer these questions but present them here as topics that need to be explored. This was a completely unanticipated aspect that undoubtedly influenced each of the participants and each of the in-service teachers, and will continue to have an impact on how they view their roles as teachers.

Changes in Worldview

Research question three asked if the pre-service teachers' beliefs were in any way challenged or altered by the immersion experience. Previous research has suggested that beliefs are not easily altered, particularly when the experience is short term (Kagan, 1992b; Pajares, 1992; Nespor, 1987). By collecting data from the participants several months after the experience, in the form of interviews, papers written for other courses, informal conversations, and the conference presentation, it is more likely that any changes still apparent would be permanent. Given this consideration, it is plausible to believe that two of the participants changed their worldviews.

These two participants made comments that were indicators of a change in worldview. First were the discoveries of new self-awarenesses, in terms of their attitudes and beliefs, where those attitudes came from, and how they might impact future teaching. Second were the awarenesses of their own cultural identities, and the role they play in our society. These awarenesses were partially due to the experience of what it was like to be an "other." They also came to new realizations of what it means to be a marginalized person in our society and the challenges and difficulties that are presented to those individuals.

A primary indication of a change in worldview is one that demonstrates new insights and new perspectives concerning the term diversity, evolving from one centered

on only race and ethnicity to one that considers all aspects of diversity; gender, social class, religion, physical disabilities, socio-economic status, language, and sexual preference. These two participants not only changed their perspectives concerning diversity, but now viewed diversity, in all its forms, as a normal and necessary part of their lives.

A final significant sign of a changing worldview is to feel a call to social action, social justice, looking critically at how our schools privilege some and disadvantage others. To become socially conscious, not only must pre-service (and in-service) teachers become aware of their own cultural identities, but “also come to recognize the intricate connection between schools and society. They must come to see that, as traditionally organized, schools help to reproduce existing social inequalities while giving the illusion that such inequalities are natural and fair” (Villegas & Lucas, 2002, p. 23). These two participants were able to see themselves as agents for change, challenging the typical perception that culture is a problem for students, seeing an association between schooling and society, and, by becoming aware of the cultural backgrounds of themselves and their students, insuring equitable instruction in their music classrooms.

Retrospective of the Course

This study explored the potential impact of a course in music education that combined academic coursework with a short-term, immersion field experience under the supervision of an informed and experienced instructor. The focus was on the examination of the way pre-service music teachers talked about their beliefs concerning teaching in a culturally diverse setting, and if those beliefs might be challenged by activities and experiences within the course.

The results of this study are encouraging in that they indicate that focusing on pre-service teachers' preconceptions has some impact on their perspectives. This impact is demonstrated by the changes evidenced in the participants' talk. They came to new awarenesses about themselves and about people typically viewed as "other," they made shifts in their views of teaching and learning, and they developed new views concerning diversity. In light of these new perspectives presented in this study, this course appeared to be effective in challenging and altering beliefs. I would like to present specific components of this course that I feel particularly contributed to its success.

Desirable Course Features

Class size.

First, the size of the group of participants was optimal for quickly establishing a certain level of trust among all the participants and for encouraging frank discussion about personal and controversial issues. Because there were only six participants, including the researcher, we were able to live in one apartment, so that rent was more affordable. This also meant that I, as a university instructor, was able to be with the participants 24 hours a day. This insured that I did not miss out on crucial discussions and was able to guide reflection. We were able to commute from the housing site to all of the school sites in one vehicle, facilitating immediate discussions about what we had seen and heard.

Since there were only six of us, we were able to walk into school sites and classrooms and be relatively unobtrusive. It also meant that we caused minimal disruption during our observations at the primary site. It also afforded us the opportunity to experience what it felt like to be viewed as an outsider, particularly in schools with all

African American student populations. A larger group would certainly have created a different dynamic.

Because we lived and work together as a group, we developed a communal bond in which trust, openness, and honesty were nurtured and respected. We also developed a social bond, enjoying each other's company during necessary downtime.

Small class size, however, can be problematic when faced with minimum enrollment requirements established by universities and colleges because of financial issues. If there had been 10 participants in this course, the minimum number encouraged by this University, the whole nature of this study would have been different.

Structure of the course.

The structure of the course itself also contributed to the positive outcomes. It was important that the participants spent the 30 hours of the orientation week in preparation for the immersion experience. This provided enough time to encourage self-examination, and to present activities that would promote discussion and reflection. We also spent time preparing ourselves for the immersion portion of the experience, exploring our expectations about schools with diverse student populations, and discussing the environment in which we would be living and working.

It was also important that the immersion portion of the experience be at least two weeks in length. We were together as a group 24 hours a day, for ten days, a total of 240 hours in each other's company. Prior research has emphasized the importance of the length of the immersion field experiences (Aaronsohn & Howell, 1995; Doyle, 1997; Fry & McKinney, 1997; Wiggins & Follo, 1999; Xu, 2000).

An immersion experience might also be defined in many ways, as discussed in the review of literature. I believe what made this immersion experience so powerful was the fact that we were actually living in the setting; we were not able to escape to our homes in the evening. The fact that we lived and worked together as an intact group all day, every day, added to the intensity of the experience. Other researchers (Baker, 1977; Macias, 1986; Sleeter, 1985) have recognized the value of the intensity of a cultural experience. "The more intense the exposure and the more time spent learning the content, the more likely learning will be successful" (Grant & Secada, 1990, p. 418). Some so-called "immersion experiences" are nothing more than superficial excursions by participants who could be more accurately defined as tourists. "...our field experiences must become more than visits by an outsider. Students must be immersed in a school for sufficient time to get to know the school and the community it serves. Field experiences must become life experiences" (Wiggins & Follo, 1999, p. 103).

There are problems, however, in designing a course that requires three weeks of participation. Students must be available to devote a considerable amount of time to an experience such as this, which means they cannot be enrolled in other coursework. This requires a specific window in the calendar year, when college and university students are not in session, but public schools are. This limits the time for implementation to a few weeks in the spring, after winter classes have been completed, but before the public schools have finished their school year.

Role of the instructor.

Another component crucial to the success of this course was that of my role not only as a participant/observer in terms of the study, but also as the university instructor

who designed and implemented the course. My background teaching and working in culturally diverse settings allowed me to operate as an informed interpreter for the cultural events that the participants experienced. My comfort level working and living in inner city Detroit influenced the comfort levels of the participants. My constant presence provided opportunities for guided discussion and reflection and for adaptation dependent on my observations of the participants' behaviors, reactions, and revelations.

Because I designed the course, selected the activities for the course, and chose the readings, it was easy for me to integrate those elements into the immersion experience, drawing on that academic coursework to make connections to practice and experience.

Having an informed, experienced, competent instructor who is willing to devote three weeks to this type of experience is, I believe, one of the greatest obstacles in implementing a course such as this. In the field of music education, there are very few instructors at the college and university level who have had extensive experience working in culturally diverse settings, particularly in urban settings. Not only would this instructor have to be experienced, he or she would also have had to come to awarenesses concerning his or her own cultural background, and be able to recognize the societal role he or she plays as a member of a particular culture. This would be in addition to having developed awarenesses of other cultures, and how our society privileges some and disadvantages others. The choice of an appropriate instructor for a course such as this is crucial to the desired outcomes.

Readings.

I feel the choice of readings for this particular experience provided not only a foundation for what would occur in the immersion weeks but also provided the impetus for self-examination.

Stortie's *The Art of Crossing Cultures*, while originally written for someone who would be traveling to another country, was most appropriate for our traveling to a setting completely different from our own cultures, one that the participants had never experienced. Over the course of the three weeks, we were able to recognize and label what the author identifies as Type I and Type II incidents. This small, easy-to-read text informed us of what we could expect during the immersion weeks.

Savage Inequalities, by Kozol, is considered a classic in cultural studies. His descriptions of schools, students, and families provided the participants with the type of baseline with which to compare their own observations and experiences.

Equally valuable was Toni Morrison's *The Bluest Eye*. The concept of racial self-hate, the concept of racial beauty, set in a unique situation, and described in Morrison's vivid language, compelled the participants to read and discuss the issues that emerged from this text.

Additional readings by Anyon and Jordan focused not so much on racial and ethnic issues, but those of social class, gender, and socioeconomic status. Throughout this experience, race and ethnicity dominated the talk, as they are more visible elements of cultural diversity. It was important to include readings that would propel discussion on cultural diversity toward contexts other than race and ethnicity.

Course activities.

Several of the activities included during the orientation week were pivotal in establishing trust, bringing out similarities and differences among us, and leading us to begin to think in new ways about cultural diversity.

One of the most valuable activities was the writing of autobiographies. The participants shared their autobiographies not by reading what they had written the previous evening, but by using that text as an outline for talking through their personal histories. These autobiographies revealed striking similarities and differences among all the participants. They also provided a window into the cultural backgrounds of each of the participants and revealed experiences that shaped beliefs and attitudes. "Through personal or life history accounts,...preservice teachers are provided ongoing opportunities to make explicit for examination their preconceived ideas, images, expectations, and developing conceptions of teaching and being a teacher. [Through autobiographies] they acknowledge the primacy of experience and developing perceptions and beliefs about practice and conceptions about what it means to be a teacher" (Cole & Knowles, 1993, p. 466).

By sharing their autobiographies, the participants quickly came to know each other, sharing individual strengths and weaknesses, obstacles and successes, and personal goals. By sharing these autobiographies before the immersion experience, the participants began to develop a sensitivity toward each other, which encouraged an emerging sensitivity for those we encountered during the immersion portion of the experience.

Another activity begun during the orientation week and continued throughout the immersion weeks was that of journaling. By spending regular time in reflection,

recording reactions to activities, videos, observations, and their own teaching, they were able to work through personal and controversial issues. They were able to record their reactions to the cultural experiences they encountered and were able to see changes in their perceptions as these occurred over the three weeks.

Other researchers have also noted changes in beliefs and attitudes among the participants due to some of the same factors listed above. Olmedo (1997) attributed the success of her intervention to the use of small group discussion, journaling and written reflection, and interaction with students of color and diverse language backgrounds in the classroom. She also discussed the importance of an instructor who can guide the reflective process. "The process of reflection and self-questioning will not ordinarily take place unless students are guided to make connections between the readings, class assignments, and the field work experiences, and encouraged to react in personal ways to those" (Olmedo, 1997, p. 256). Fry and McKinney (1997) also noted the benefit of assisted, guided reflection in developing self-awareness of beliefs and attitudes.

Videos.

As was apparent in Chapter Five, videos shown during the orientation week had a tremendous impact on all the participants. This was demonstrated by the comments they made during group discussion, during interviews, and their journal entries. The choice of these particular videos, "The Color of Fear" and "The Blue-eyed Experiment," was important not only for the content presented, but also for the contexts in which it was presented. The men's retreat depicted in "The Color of Fear" encouraged a thinking-through process, one in which the participants had to logically consider and debate the issues that were brought up. However, "The Blue-eyed Experiment" was

approached from a more emotional perspective and presented the material in a way that was much more familiar to teachers and students. I had not given thought as to which of the films should be viewed first, but happened to show “The Color of Fear” first. In retrospect, this was the optimal sequence for this particular group of participants, and, in the future, I will again show these films in this order.

Opportunities for teaching.

All of the participants in this study had taken some type of methods course but had not yet engaged in student teaching. Combining observation with opportunities for teaching allowed for hands-on experience in which the participants were able to connect what they had seen and heard, what they had discussed, and what they have learned in methods courses, to practical teaching experience.

It was important to give the participants the choice in selecting the grade level with which they wished to work, if they wanted to team teach or solo teach, and how long they wished their teaching segment to last. In this study, most of the participants chose to begin working with primary grade levels and to team-teach at first. As they became more competent and comfortable in the setting, they explored working with upper grades, and taught independently. Their teaching segments, which began for the most part lasting approximately ten minutes, lengthened until they were responsible for entire class sessions, some of them, several sessions back-to-back.

When asked as a group to identify the most valuable component of the experience, the participants identified teaching experience as one of the most valuable, but were unable to choose between teaching experience and observations as the most valuable.

Observations in multiple settings.

Our primary site for observation and teaching was a small elementary school with a diverse student population. It was therefore important for the participants to be able to observe teachers working with students of a variety of settings. One of the most valuable components of this course, identified by the group, was the number of observations and the variety of those settings. We were able to observe in high schools, middle schools, and other elementary schools. We visited with choral directors, band directors, and elementary general specialists, as well as with parents and classroom teachers who were all of a variety of races and ethnic backgrounds. Student populations in these additional schools were primarily African American. We observed in traditional public elementary schools as well as a magnet school.

By seeing how a variety of teachers interacted with their students in a variety of settings, the participants did not develop one template for teacher and student behavior. These teachers had differing methods of instruction, different styles of verbal and nonverbal communication, a variety of levels of interpersonal skills, different techniques for classroom management, and different perspectives on teaching and learning.

Setting up all these observations required working with district administrators, and being flexible in scheduling. This was another obstacle to overcome in implementing this course. Because of the time of year in which the course had to be conducted, some music programs had already presented end of the year concerts, so there were no rehearsals to observe in those schools. Scheduling appropriate observations during which the participants could actually see instructors working with students was a time-consuming and frustrating task.

Improving the Course

Overall, I was pleased with the format of the course, the activities that I chose, and the results that occurred. However, in teaching this course in the future, there are two components that I would change.

Journal writing was very important and provided rich data that supplemented the group discussions and interviews. This was particularly significant for one of the participants, who needed to process information before she could discuss it. Therefore, her talk appeared infrequently on the audiotapes of group discussions, but her journaling revealed that she had important contributions to make on the issues that emerged, and her entries were detailed and descriptive.

However, I did not provide what I felt was sufficient structure for the journaling activity. I assumed that the participants would find time daily for their written reflections, either before bed, in the afternoons when we returned to the apartment, or in the morning before going to the school site. In actuality, this experience was so exhausting and intense, more so than I had anticipated, that any free time available was spent relaxing or napping.

In future courses, I would not only provide a specific time set aside each day for journaling, but I would also guide the writing by supplying specific questions or comments concerning what we had seen and heard each day.

Although the readings I selected for this course were thought-provoking and essential, the amount of reading was more than the participants could keep up with. Each of the three texts was relatively small, but when considered together and in combination

with the supplemental readings, the participants were overwhelmed. Most of them were unable to complete all of the reading, and therefore we were unable to discuss all of them.

Rather than requiring the students to read each of the texts in full, in the future I would choose salient selections from each of them in order to lessen the amount of required reading.

If time allowed, I would like to include more visits with members of the community, including families of students, community leaders, and merchants in the area. This presents a logistical problem not only in prearranging these visits, but also in finding the time to make them. Regardless, becoming more familiar with people that live and work in the community might give the students additional insights in what it means to be a person from a different cultural background.

Implications

For My Own Research

This study has been my first foray into qualitative research and has encouraged me to deepen my own understanding of qualitative inquiry. There is a well established body of research in the field of music education conducted through quantitative methods. The use of qualitative methods would broaden this body of knowledge by allowing for more naturalistic inquiry that focuses on in-depth exploration of a variety of phenomena.

This experience has also brought up issues of particular interest to me personally. I'm especially intrigued with the Hispanic culture, what it means to be a person of Hispanic origin living in this society, and what our typical music education programs mean for Hispanic Americans. I have also become interested in the role that faith plays in the lives of pre-service teachers, how it influences the choices they make, how it

influences teaching and learning, and how it influences their perceptions of themselves as teachers. These are both issues that I feel compelled to address in future research.

For Music Education

Music classrooms in our public schools provide unique environments for exploration of issues concerning cultural diversity through not only content but also through the nature of the music learning process. Music classrooms are one of the most appropriate and natural places to include diverse cultural content through the incorporation of what is identified as “world musics.” By choosing music related to the cultural backgrounds of the students in our classrooms, we would be able to make connections that are often much more difficult in the academic classroom.

Not only is the music room a place for diverse cultural content but it can also be a place for acceptance of, tolerance, respect for, and honor for cultural diversity. By sharing the music of their own cultural backgrounds, culture meaning much more than race and ethnicity, students might begin to develop respect for one another and begin to appreciate the richness that cultural diversity brings.

It may be that music teachers are more able to effectively teach for acceptance of cultural diversity than classroom teachers. Not only is the environment more conducive for the inclusion of cultural content but students who are typically considered “other” may have opportunities for success through music where they encounter obstacles in the academic classrooms.

Regardless of these issues that are unique to music education, it is a given that all teachers will encounter more and more students from diverse cultural backgrounds in our classrooms. Where the field of teacher education has given attention to teaching students

of diverse cultural backgrounds, the field of music education has been more concerned with multicultural content than with the teaching process itself. There is evidence to support the necessity for much more work that focuses not on content, but on how to teach in the field of music education. That focus should begin with our music teacher preparation programs and the instructors in those programs.

There is a need for music educators in college and university teacher preparation programs who have background and experience teaching and working in culturally diverse settings. As new instructors and professors are hired at the higher education level, priority should be given to those individuals who not only have the experience, but also the desire to help better prepare our future music educators for our changing society.

Because of the unique nature of the music classroom and because of the inevitability of the increasing number of culturally diverse students, it is imperative that immersion field experiences such as this be offered in music education programs. The results of this study have shown that immersion experiences combined with coursework with opportunities for guided reflection under the supervision of an informed instructor would likely have dramatic effects on the attitudes and beliefs of pre-service music teachers. I believe this preliminary study might be an initial impetus for encouraging change in our music education preparation programs. Intercultural competence requires that cultural knowledge be more than historical. Unless our music education pre-service teachers come to an understanding of their place within their own culture, their beliefs and attitudes, and the origin of those attitudes, they will be unable to come to an understanding of the cultures of their diverse students. This understanding must include the recognition of White privilege and how it sanctions certain groups and represses

others. If we do not reach beyond content alone and consider the process of how to teach and who we are teaching, our future music educators will be unable to reach understandings that will enable them to work effectively and equitably with all students including those of diverse cultural backgrounds.

Practically speaking, design, development, and implementation of immersion experiences such as this are challenging. Music education courses could include elements of this experience, such as autobiography and journaling. These exercises might be revealing to both instructors and students and might bring about awarenesses of the cultural similarities and differences among these groups. This could lead to reflection on beliefs and attitudes as they have been formed from our personal histories and experiences.

The more that music education instructors become aware of their own cultural beliefs and attitudes, and the more aware they are of their students' cultural backgrounds, the closer they can move to the development of intercultural competence among our future music educators.

For Future Research

This study corroborates the findings of previous research that the most effective way to facilitate a change in pre-service teachers' attitudes and beliefs appears to be through experiences that combine academic coursework with immersion field experiences under the direction of an informed and experienced instructor who can guide discussion and reflections.

Because there have apparently been no studies prior to this that address these issues in the field of music education and because of the obvious need for pre-service

music teachers to receive more effective training concerning working with students of diverse cultural backgrounds, music education researchers should conduct further studies that explore how to best prepare our teachers.

Future longitudinal studies should be conducted that follow pre-service music teachers through immersion experiences such as this one, into the student teaching experience, and ideally, into their professional placements. The change in beliefs and attitudes that were expressed by the participants in this study several months after the initial experience may not necessarily indicate permanent attitude change. It is only by observing teachers in actual practice that attitude and belief changes can be confirmed.

Other studies have reported contradictory findings, noting that even while participants may become more aware of their own perceptions of diversity, that often they are not able to understand cultural diversity within the broader social context (Xu, 2000). Others reported that few pre-service teachers are able to recognize and challenge their privileges as members of the White dominant culture (McIntosh, 1988). Because the findings of this study seemed to contradict these and others that focused on field experiences in culturally diverse settings, this type of study should be replicated in order to determine to what extent pre-service teachers might become more socially aware. It is possible, because of the small number of participants in this study, that the ones who progressed to a recognition and acceptance of White privilege and who felt called to social action were actually anomalies. Three of the five participants entered this experience with an expressed desire to explore their own biases and stereotypes. It might be that they were predisposed to making the cultural breakthroughs that they did.

Research is also needed that focuses on the career choices that pre-service music teachers make. A follow-up study to this one might examine the settings in which these participants choose as professional placements. By being in this experience, would they make conscious decisions to be in settings that have cultural diversity, or would they choose to be in settings more like the ones they were in as students?

This emphasis on developing intercultural competence in music education has understandably been overlooked. However, as the results of this study indicate, an authentic, well-structured immersion field experience under the supervision of an experienced instructor in conjunction with academic coursework may result in profound changes in beliefs and attitudes, changes that are requisite for effectively working with students from culturally diverse backgrounds.

Epilogue

The results of this study have been presented in the context of the five participants and the impact the immersion field experience had on their views of teaching in a culturally diverse setting. This experience also had a profound impact on me as a participant/observer and as the researcher.

Two incidents were particularly critical from my own perspective. The first has been previously described in detail as the critical incident in which we were able to observe in an African American high school social studies class. This observation was completely unplanned, and I had no idea that the topic of discussion would be the Civil Rights Movement. I experienced a series of reactions to this incident. First was the sense of personal discomfort when I initially walked into the room and realized all the occupants were African American and were engaged in a discussion focusing on White

oppression of the African American population. When the instructor, in trying to lighten the mood, made a comment about lynching, I was absolutely shocked that he choose that word. I was unsure whether he was actually trying to make us comfortable or uncomfortable. As the incident progressed, I realized that this was an ideal opportunity for all of the participants, including myself, to experience what it is like to be the “other.” I could not have planned a more perfect moment. As this was one of my primary goals, I was gratified that the opportunity had unexpectedly transpired. It was a pivotal moment for each of the participants, myself included.

The second incident that was transformational for me occurred during one of the participant’s exit interview. I asked the participant if she looked at herself any differently as a result of this course. She turned her arm over in front of her to look at its underside, touched her skin with her other hand, and said that she had never realized that she was a color. She spoke of her new awareness of being White, and looking at herself the way she had looked at people of other races, becoming aware of “unspoken privileges” and how strange it was to look at her skin and see herself as a White person. This was an incredibly emotional experience for me, to realize that this young woman now viewed herself differently as a result of this experience and was able to eloquently discuss her new perceptions. This incident served as a catalyst for my own self-examination, what my role will be as a teacher, a facilitator, a cultural being, a White female, and how I continue to change my own world view.

I do not consider this particular participant to be a typical university student. The majority of the participants were not typical. Most of them, for a variety of reasons, were poised to explore themselves and their cultural worlds. Most of them were eager for self-

examination and reflection. This raises concerns for me when I consider the possibility of replicating this course. How will I react if most of the students are more typical and do not progress as far as these participants have concerning cultural awareness? What should my expectations be? How will I feel if there is not as close a bond among us as there was among these participants? Will I be able to determine any degree of success in future courses and how should that success be measured?

No matter how many times in the future I am involved in an immersion experience such as this, this one will always remain exceptional, particularly because of the relationship I developed with each of the participants. Through their openness, honesty, discovery, and reflection, they encouraged and inspired me to continue to examine myself, my own attitudes and beliefs, and the way I look at the world around me.

APPENDIX A

Course Syllabus

An Immersion Field Experience in a Culturally Diverse Setting

Michigan State University

MUS 491 Section 701
An Immersion Field Experience in a Culturally Diverse Setting
Summer 2001

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Required Texts

Kozol, Jonathan. *Savage Inequalities*. New York: Crown Publishers, 1991.

Morrison, Toni. *The Bluest Eye*. New York: Penguin Books, 1970.

Stortie, Craig. *The Art of Crossing Cultures*. Yarmouth, Maine: Intercultural Press, 1990.

Additional Readings

Jordan, June. Report from the Bahamas. In Anderson, M.L. and Collins, P.H. (Eds.) *Race, Class, and Gender*. Belmont, CA: Wadsworth Publishing, 1995.

Anyon, Jean. Social Class and the Hidden Curriculum of Work. Journal of Education, 162(1), 67-92, 1980.

Course Description

This course combines class-work with an immersion field experience as an introduction to developing intercultural competence in music education. The emphasis is on the need to develop self-understanding of one's own culture as a first step to intercultural understanding. It also begins the process of building competencies that may facilitate effective teaching in cross-cultural settings.

Course Objectives	Course Activities	Type of Assessment
1. Understand the concepts of culture, multiculturalism, intercultural competence	1. Depth and Breadth of "Multicultural" 2. Free-write 3. Field activity 4. Journal entries	Class participation Portfolio

2. Develop awareness of one's own cultural assumptions and how they relate to teaching music.	1. MAKSS survey 2. Social Response Inventory 3. Multicultural Knowledge Test 4. Teacher's Inventory on Educating Diverse Students 5. Cross-Cultural Life Experience Checklist 6. Beliefs about Diversity Scale 7. Journal entries	Not assessed for grade
3. Develop an awareness of the origins of beliefs and attitudes	1. Autobiography 2. Interview a parent 3. Determine your own ethnicity 4. Journal entries	Class participation Portfolio
4. Experience what it is like to be an "other"	1. Circles of my multicultural self 2. Classroom inclusion and learning needs 3. Connecting with School Prejudice 4. Field activity 5. Journal entries	Class Participation Portfolio
5. Apply creative and critical thinking and problem solving skills to reduce interpersonal, intergroup problems	1. Write biography of someone different from you 2. Cross cultural analysis 3. Share magazine, newspaper or journal article 4. Write appropriate lesson plans 5. Journal entries 6. Teach segments of a lesson 7. Re-think free write	Class participation Portfolio

6. Develop understanding of interconnectedness and interdependence of individuals and cultures	1. View "The Color of Fear" 2. View "Blue-eyed" 3. Write reflections 4. Discuss readings 5. Observation in the setting 6. Focus group discussions 7. Journal entries	Class participation Portfolio

Course Overview

- May 7** Course overview; complete surveys; establish ground rules; free write; autobiography; Depth and breadth of "multicultural"
- Assignment: interview a parent and write a short narrative; Storti – Chapters One through Four; Begin looking for an event to attend*
- May 8** Figure out your ethnicity; Circles of my multicultural self; discuss reading; observe in field
- Assignment: interview someone different than yourself; Storti – Chapters Five and Six; Morrison – through page 93; write a short narrative about your grandparents*
- May 9** Cross cultural analysis of autobiography and interview; Diversity scavenger hunt; discuss readings; guest speaker; video – "The Color of Fear"
- Assignment: find an article that deals with a cross cultural issue to share; Morrison – pages 97-163; Kozol – "to the reader," and Chapters One and Two; attend an event and write a reflection*
- May 10** Finish discussion of video; "connecting with school prejudice;" discuss readings; share reflection of event attended; share article
- Assignment: finish Morrison; Kozol – Chapters Three and Four*
- May 11** Discuss readings; video – "Blue-eyed;" field trip to Detroit to meet music instructor on site.
- Assignment: finish Kozol*
- May 13** Move into Center for Creative Studies

May 14-18 **Observations at Beard and at other sites**

Weekend free

May 21-24 **Observations, teaching at Beard. Observations at other sites**

May 25 **Wrap-up**

Attendance: This is an interactive class in which all participants will contribute to the learning/teaching process. Therefore, 100% attendance is expected. Please let me know in advance if you must miss a class during orientation week, or must be absent at any time during the two weeks of the immersion experience.

Evaluation: Grading policy:

The course is based on a total of 100 points. The point distribution is as follows:

Attendance and participation	40 points
Written assignments	20 points
Journal entries	20 points
Portfolio	20 points

4.0 – 100 points

3.5 – 90 points

3.0 – 85 points

2.5 – 80 points

2.0 – 75 points

APPENDIX B

Cross-Cultural Life Experience Checklist

CROSS-CULTURAL LIFE EXPERIENCE CHECKLIST
Ward (1996)

The life experiences or personal background of an individual greatly influence their views of themselves, others, and the world they live in. A person's attitudes, beliefs, and knowledge about people of different cultures and races is subject to their life experiences.

Today's teachers in our nation's public schools are working with an increasingly diverse student population. Their ability to develop a strong teaching relationship with culturally and linguistically diverse students will be influenced by their life experiences with people different from themselves.

The cross-cultural life experiences of preservice teachers will impact their teacher education curricular experiences.

The Cross-Cultural Life Experiences Checklist provides a means of assessing the preservice teacher education student's previous experiences with diversity.

Mark each of the cross-cultural life experiences below that apply to you.

A. FAMILY

- ☐ 1. Have been a member of a family which included persons of different races.
- ☐ 2. Have been a member of a family which included persons of different cultures.
- ☐ 3. Members of your extended family, such as aunts/uncles or cousins, are of a different race.
- ☐ 4. You have been a live-in guest with a family of a different race or culture for six months or longer.
- ☐ 5. Your family has hosted (in your home) a person of a different race or culture for six months or longer.
- ☐ 6. You were raised in a home in which your parents valued diversity and modeled equitable treatment for all persons, regardless of their race or culture.

B. FRIENDS

- ☐ 7. Have not had a close friendship lasting five years or longer with a person from a different race or culture.
- ☐ 8. Have had at least one, but not more than two, close friendships lasting five years or longer with a person(s) from a different race.
- ☐ 9. Have had at least one, but not more than two, close friendships lasting five years or longer with a person(s) from a different culture.
- ☐ 10. Have had three or more close friendships lasting five years or longer with persons from a different race.
- ☐ 11. Have had three or more close friendships lasting five years or longer with persons from a different culture.
- ☐ 12. Have not had a casual friendship with a person from a different race or culture.
- ☐ 13. Have had only at least one, but not more than four, casual friendships with

persons from a different race or culture.

- _____ 14. Have had five or more casual friendships with persons from a different race or culture.
- _____ 15. Have been a guest for a meal in the home of persons of a different race.
- _____ 16. Have been a guest for a meal in the home of persons of a different culture.
- _____ 17. Have been an over-night guest in the home of persons of a different race.
- _____ 18. Have been an over-night guest in the home of person of a different culture.
- _____ 19. Have been romantically involved for a three month or longer period of time with a person of a different race or culture.
- _____ 20. Your regular circle of close friends includes persons of different races.
- _____ 21. Your regular circle of close friends includes persons of different cultures.

C. COMMUNITY

- _____ 22. Have lived in a racially or culturally mixed neighborhood for six months or longer.
- _____ 23. Have been in the racial minority in your town or city of residence.
- _____ 24. Have been in the racial minority in any setting for two or more weeks.
- _____ 25. Have voted in a local, state, or national election for a person of a different race.
- _____ 26. Have lived in a foreign country for six months or longer.

D. WORKPLACE

- _____ 27. Have been employed or been supervised by a person from a different race.
- _____ 28. Fellow employees have been persons of different races.
- _____ 29. Have worked closely with fellow employees of different races.
- _____ 30. Have commuted to work (carpool, subway, bus, etc.) with persons of different races or cultures.
- _____ 31. Have taken "break time" with persons of different races or cultures.

E. SCHOOL

- _____ 32. Attended racially mixed (minority population of 25% or more) schools.
- _____ 33. Have been in the racial minority in a school.
- _____ 34. Have been a member of cooperative, team-efforts, such as athletic teams, musical groups, theater productions, etc. with persons from different races or cultures.
- _____ 35. Have been a part of an imposed school desegregation plan, such as being bussed to a school in another part of town.
- _____ 36. Have not had an instructor of a different race or culture.
- _____ 37. Have had only one or two instructors of a different race or culture.
- _____ 38. Have had three or more instructors of a different race or culture.
- _____ 39. Have taken a high school or college course taught from the perspective of a person(s) from a different culture, race, or nationality.

F. CHURCH

- ☐ 40. Have attended religious worship services of distinctly different religions than your own.
- ☐ 41. Have observed or celebrated a religious holiday that is not a part of your own religion with persons for which that holiday is a part of their religious tradition.
- ☐ 42. Have been a member of a church congregation in which racial minorities comprised 25% or more of the membership.
- ☐ 43. Have been a member of a church in which an ordained religious leader was a member of a different race.
- ☐ 44. Have attended a church worship service in which your race comprised approximately 25% or less of the congregation.

G. MEDIA

- ☐ 45. Have a "favorite actor or actress from a different race.
- ☐ 46. Have a "favorite" author of a different race or culture.
- ☐ 47. Enjoy music performed by persons of a different race or culture.
- ☐ 48. Have had heroes or role models from different races or cultures.
- ☐ 49. One of your favorite TV news commentators is of a different race.
- ☐ 50. Have attended a play or musical within the past two years where the main characters were of a different race or culture and portrayed in a positive way.

H. LANGUAGE

- ☐ 51. Have studied a foreign language for one or more years in high school or college.
- ☐ 52. Can communicate effectively in more than one language.
- ☐ 53. Have relied on your "second" language as your primary means of communication for two or more weeks.
- ☐ 54. Have relied on your "second" language as your primary means of communication for six months or longer.
- ☐ 55. The first language of either of your parents was not English.
- ☐ 56. English was not the main language spoken in your home, but has become your primary language.

I. TRAVEL

- ☐ 57. Have spent two or more weeks in another country.
- ☐ 58. Have traveled in and stayed overnight in no more than four different state.
- ☐ 59. Have traveled in and stayed overnight in five or more different states.
- ☐ 60. Have traveled extensively throughout the United States including states on the Pacific and Atlantic Coasts and in the Midwestern and Southern regions of the U.S.

- _____ 61. Have traveled in three or more countries of the world.
- _____ 62. Have traveled in three or more continents of the world.

APPENDIX C
Multicultural Knowledge Test

MULTICULTURAL KNOWLEDGE TEST

(version B)

Aguilar, T.E. (1992)

INSTRUCTIONS: Circle the number which best assesses the extent of your knowledge for each topic.

None = complete unfamiliarity

Minimal = some familiarity

Average = ability to discuss topic

Extensive = ability to debate/explain/lead discussion on topic

My knowledge about ... is

none minimal average extensive

1. Multicultural teaching practices	1	2	3	4	5	6	7
2. History of African Americans	1	2	3	4	5	6	7
3. Special education services	1	2	3	4	5	6	7
4. Hispanic American groups	1	2	3	4	5	6	7
5. Civil Rights legislation	1	2	3	4	5	6	7
6. Standardized test bias	1	2	3	4	5	6	7
7. Systemic racism in public schools	1	2	3	4	5	6	7
8. Immigration laws	1	2	3	4	5	6	7
9. Asian American cultural groups	1	2	3	4	5	6	7
10. Native American tribes	1	2	3	4	5	6	7
11. Educational tracking	1	2	3	4	5	6	7
12. History of multicultural education	1	2	3	4	5	6	7
13. PL 94-142	1	2	3	4	5	6	7
14. ESL programs	1	2	3	4	5	6	7
15. Religions other than your own	1	2	3	4	5	6	7
16. Prominent people of color	1	2	3	4	5	6	7
17. Bilingual education	1	2	3	4	5	6	7
18. Lower income lifestyles	1	2	3	4	5	6	7
19. Social class educational barriers	1	2	3	4	5	6	7
20. Multicultural environments	1	2	3	4	5	6	7
21. Cultural identity development	1	2	3	4	5	6	7
22. Multicultural education resources	1	2	3	4	5	6	7
23. Gay and lesbian lifestyles	1	2	3	4	5	6	7
24. Human relations	1	2	3	4	5	6	7
25. Cross-cultural communication	1	2	3	4	5	6	7
26. Oppression in education	1	2	3	4	5	6	7
27. School funding practices	1	2	3	4	5	6	7
28. Ethnic community resources	1	2	3	4	5	6	7
29. Multicultural curricula	1	2	3	4	5	6	7
30. Women in American history	1	2	3	4	5	6	7
31. American Disabilities Act	1	2	3	4	5	6	7
32. Multicultural education scholars	1	2	3	4	5	6	7
33. Ethnic groups in America	1	2	3	4	5	6	7
34. Title IX, Education Amendments	1	2	3	4	5	6	7
35. Second language acquisitions	1	2	3	4	5	6	7

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