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ACCOMMODATING DIFFERENCES: MULTICULTURAL EDUCATION COURSES IN MICHIGAN'S TEACHER PREPARATION PROGRAMS

By

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ABSTRACT

ACCOMMODATING DIFFERENCES: MULTICULTURAL EDUCATION COURSES IN MICHIGAN'S TEACHER PREPARATION PROGRAMS

By

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In spite of the amount of multicultural education literature in teacher education, little is known about the content and approaches of courses designed to prepare teacher candidates for diversity. In this dissertation, I describe findings from a study of 14 multicultural education courses required in 13 teacher preparation programs in Michigan. I examined 31 course syllabi to determine the explicit curricula of the courses. I also drew on findings from a survey of course instructors to understand instructors' beliefs about multicultural education courses.

Among the findings in this study, Michigan's multicultural education courses were designed to increase teacher candidates' understanding of foundational topics about schools and schooling and pedagogy. I also found that the primary objective of multicultural education courses was to cultivate teacher candidates' dispositions, particularly empathy and self-awareness. I found little evidence to suggest that the cultivation of social activism was a course objective. In contrast to the existing literature about the types of skills teacher candidates need to develop teach diverse groups of students, course materials did not emphasize developing teacher candidates' instructional skills. Courses primarily aimed to facilitate students' abilities to engage in critical analysis and reflection.

The multicultural education courses in this study reflected three diverse course approaches. Courses aligned the dispositional approach focus almost entirely on preparing teacher candidates for diversity through the cultivation of empathy and self-awareness. The critical course approach provided teacher candidates an understanding of how schools reflect social inequality. In these courses, teachers' pedagogical choices were identified as a way for teachers to challenge structural inequality. The third and final approach described diversity preparation in pedagogical terms. These courses mostly consisted of materials documenting effective pedagogical techniques and strategies for helping minority student learn.

This dissertation concludes with a discussion of the knowledge, skills, and dispositions important for preparing teacher candidates to teach diverse groups of students. I argue, by drawing on findings from the exiting literature, that dispositional objectives are important, but preparation programs should also help teacher candidates acquire the knowledge and skills necessary for meeting the social and academic needs of minority students.

DEDICATION

FOR ALL WHO WERE NOT EXPECTED TO ACHIEVE

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Chapter 1

Why Study Multicultural Education Courses?

Despite the rhetorical claims made by educational scholars about the importance of multicultural teacher education, there is not a lot known about the curricula that have been designed to prepare teacher candidates to teach diverse groups of students. As the United States becomes increasingly more diverse, there is an even greater need for the teacher education community to understand existing curricular designs. In the state of Michigan, all teacher preparation programs must account for the ways in which programs prepare teacher candidates to work with diverse students. In the majority of programs, this curricular requirement has been addressed with a multicultural education courses [1]. This also appears to be the case nationwide. Most teacher preparation programs have incorporated diversity content through the addition of a multicultural education course (Sleeter, 2001). Studying the explicit curriculum of such courses is, therefore, the appropriate place to begin this work. Typical titles of multicultural education courses include "Schools in a Multicultural Society," "Education in a Multicultural Society," "Diversity in Education," and "Perspectives in Education."

When I turned to the existing literature to learn about the courses specifically designed to help teacher candidates learn about diversity, I found very little information about the types of materials teacher educators used in these courses. Instead of descriptions about course purpose and overall approach, teacher educators mostly write about specific curricula topics and instructional strategies they find to be particularly effective with the predominately White students enrolled in their courses.[2] Asher's (2007) article exemplifies how the existing literature positions teacher candidates and

how multicultural education courses serve as an intervention. Asher drew on her experiences teaching multicultural education courses to theorize about a pedagogical approach that enabled White teacher candidates the opportunity to "rethink" how they see themselves and to help them overcome their own "resistance and related emotional struggles" (pg. 71). Asher argued that the approach, which is mostly based on self-reflexivity, is a valuable method for helping teaching candidates learn about themselves and diversity. In the article, Asher provided specific accounts of how the White teacher candidates in the course she taught "outed" themselves or revealed their personal experiences with and relationship to race, religion, and sexuality to convey the value of this pedagogical strategy.

In this study, I examined the explicit curricula of multicultural education teacher preparation courses in the state of Michigan. I use the term explicit curriculum to refer to the types of materials represented on the syllabi of these courses. My analysis of the explicit curriculum contrasts with understanding the enacted curriculum because I do not study how teachers actually teach the materials. I also don't investigate the null or hidden curriculum. These forms of curriculum refer to the "unintended" learning that occurs in schools and classrooms (See Eisner, 1994; Bowles and Gintis, 1977). My data sources included publicly available information about teacher preparation institutions (population, demographic, economic, and programmatic data). Syllabi of multicultural education courses and surveys of the instructors of these courses provided the bulk of the data for this study. I also drew on program documents and information about institutional and departmental contexts to situate the 14 multicultural education courses.

The findings in this study suggest that the materials used in multicultural education courses and the approach of courses varied considerably; however, there were notable patterns among course materials and approaches. For example, I found that courses were designed to increase teacher candidates' understanding of the experiences of people from some minority groups more than others. Courses were also developed to help teacher candidates acquire information about schooling processes and the context of schooling. The course materials, such as how topics were presented and contextualized, also suggest that another objective of these courses was to alter the dispositions of teacher candidates. Such strategies focused on developing empathetic teachers and teachers who were self-aware. One notable pattern across these courses is that the development of pedagogical skills, learning how to teach diverse groups of students, was not a priority among the courses I studied. I also did not find much evidence indicating that social activism was an objective of the courses in this study.

Personal Motivation for Studying Courses

My motivation for conducting research on multicultural education courses stems from my personal experiences teaching a multicultural education course. As a graduate teaching assistant, I taught the diversity course in a teacher preparation program for five semesters. Through teaching and the interaction I had with instructors teaching the same course, I developed a deeper understanding of the complexity of teaching multicultural content. When I began teaching this course in the fall of 2003, I knew very little about teaching, and I had little teaching experience. What I did know I had learned from being a student for more than two decades, my apprenticeship of observation (Lortie, 1975). Since I had no formal preparation to teach I lacked the knowledge and language to

understand and interpret many of my pedagogical choices. This first became evident to me during my initial interactions with the other instructors of the course. The instructors talked about various instructional techniques and strategies to facilitate student learning that I had never heard of, and I knew even less about how to implement these strategies in my own class. Even though their jargon made me feel unprepared to teach, my feelings were intensified because I was unable to understand and relate to their perspectives and choices. I also believed some of them questioned my legitimacy since, unlike most of them, I had never gone through a teacher preparation program or become certified as a teacher.

As a result of my experiences as a teacher in this undergraduate teacher preparation course, I quickly discovered that teaching was about much more than understanding specific instructional strategies. Teaching was also not just about helping students acquire subject matter knowledge. What I learned most from my first experiences as a teacher was that teaching is both complex and challenging. I also discovered it was a task with a great deal of uncertainty (Cohen, 1988). I found teaching to be unpredictable for many reasons but mostly because I could not control how my students interpreted course materials and what they learned. The students brought with them a wealth of knowledge and experience that influenced course materials and the direction of the course. I believe the complexities of teaching were increased by the curriculum I taught because this course asked students to reflect on their own personal beliefs and values. However, I don't have any way of knowing whether my particular difficulty is specifically tied to this curriculum.

Findings in the literature do not necessarily suggest that multicultural education courses are harder to teach, but the literature does suggest that teacher candidates resist learning about diversity issues. The literature equates resistance with Whiteness. Students are believed to resist diversity and multicultural content because it conflicts with their experiences and their perceptions about the causes of inequality. In essence, they are not able to recognize inequality, because they themselves have not experienced it. Teacher candidates are also described as not willing to consider how socio-cultural factors influence people's opportunities for learning and societal success. Learning about diversity and multicultural education is assumed to require teacher candidates to reassess their own experiences and how they see themselves. It is also assumed to require them to reconsider why people succeed and fail in school.

There are a number of studies in the teacher education literature about how to minimize teacher candidates' resistance to multicultural content. Brown (2004) found, for example, that instruction aimed at encouraging students to explore their own cultural background was effective in minimizing resistance if students did not perceive the instruction as challenging and threatening to their prior knowledge. Another strategy found to be effective was cognitive dissonance theory (McFalls and Cobb-Roberts, 2001). Researchers compared students' responses to a series of questions about a lesson on White privilege to determine if teaching students about cognitive dissonance theory affected their interpretation of this concept. By comparing the responses of the experimental group to the control group, researchers found that students who received the lesson on cognitive dissonance were better able to articulate responses about White privilege in ways aligned with the course than students who had not received the lesson.

Rather than provide specific curricular strategies for minimizing White resistance, there are findings in the literature suggesting that resistance is mediated by factors beyond race. Among these findings, there is evidence indicating that teacher candidates' responses are mediated by their cultural-based experiences, including their prior exposure to diversity. Cockrell and her colleagues (1999), for example, conducted an action research study to determine the factors that influenced how receptive their students were to learning about the transformative role of schools. Results from their research indicated that not all teacher candidates interpreted the purposes of the course similarly and some students were reluctant to understand schools in transformative terms. The authors attributed the differences in students' responses to students' experiences and exposure to diversity. The authors also found that the race and gender of teacher candidates mattered because female and racial minority students were more likely than White males to identity transformation as a primary purpose of schooling. Findings from a study conducted by Bullock and Freedom (2006) were similar. They studied students' perceptions of a diversity course after they made curricular changes to the course. Through the administration of pre- and post-surveys and interviews, Bullock and Freedom found that students had different beliefs about the relevancy of the course to their future work as teachers. While some students reported that the course was important and relevant to their future teaching practices, others saw it as irrelevant. Bullock and Freedom also found that students did not resist all curricular topics similarly. The students in their course were much more resistant to race, social class, and gender than to disability issues.

Although I did not—from a researcher's perspective—systematically study the prospective teachers in the classes while I was teaching them, I did study this course from a teacher's perspective. My students taught me a lot about the multicultural materials included in the course I taught. They helped me rethink some of the materials I used and increased my understanding of the curriculum by how they responded to it, as illuminated by the following two examples. During the first semester I taught prospective teachers, I designed an in-class activity to help them consider the importance and principles of culturally relevant pedagogy. I placed my students in groups based on their subject matter preferences. Each group was assigned a hypothetical classroom serving different types of students. For the assignment, prospective teachers were asked to discus and develop a lesson for teaching subject matter using a culturally responsive approach. The group assigned a classroom with a racially diverse groups of students (Whites, Asians, Blacks, and Hispanics) struggled with the assignment because they were not able to determine how to develop a culturally relevant lesson for a class with several different racial groups. This group's response led me to realize how culturally relevant teaching was conceptualized in course readings and how our discussions of culturally responsive pedagogy were essentializing race. I also realized that my assignment did not adequately capture the complexities of this type of teaching.

During the last semester I taught the course I used clips from three movies—*Blackboard Jungle*, *Teachers*, and *Dangerous Minds*. Each clip represented teaching and learning in an urban context at a different historical period. I wanted these clips to help my students examine and deconstruct how they understood urban schools and communities. Instead of helping students see how the movies were perpetuating myths,

this activity reinforced the stereotypes many of the prospective teachers held about urban schools, racial minorities, and poor students. I believe the assignment was ineffective because I did not design it to account for my students' prior knowledge and, for some, their lack of exposure to diversity. I also had not helped students develop the skills they needed to critically engage with this lesson.

Similarly, my experiences teaching about diversity led me to believe that most of the prospective teachers I taught found it difficult to interpret course curriculum in ways that did not involve drawing on their own experiences. As a result, I saw this as an important way to help them consider ideas they had not previously engaged with and to help them learn about diversity. I also found that most of my predominately White and female students wanted to learn course materials because they thought the course would help them become good teachers. Unlike findings in the literature, I didn't find that most of my students were reluctant or resistant to course content. For the most part, they exhibited a willingness to try on these (sometimes new) ways of thinking or at least attempted to consider perspectives they had not previously considered.

I'm not sure why I did not find that the prospective teachers I taught were resistant to my course and the materials I taught. Most, if not all, of the other instructors teaching the same course discussed and described resistance from their students. As part of our weekly meetings, several course instructors repeatedly expressed their frustration. about students' reluctance to engage with the themes of the course. Some also complained about students who challenged the legitimacy of their knowledge and course materials. Instructors' responses supported the findings I've described from the literature. They believed prospective teachers didn't accept the course because the materials

contrasted with their experiences and how they thought about social and educational inequality. Course instructors saw their students as White and middle class and, therefore, privileged.

Initially I agreed with my colleagues' opinions about the prospective teachers enrolled in the course. I had no reason to disagree with them since what they believed was also evident in the literature. I soon, however, found that some of my colleagues teaching this course were making unfair generalizations about their students and marginalizing them. I wondered if these assumptions might be undermining their abilities to relate to and, possibly, teach their students. The assumptions they made about the privilege of White students was, for the most part unfounded. Although most students were White and some had privileged lives, there was a great amount of diversity among the White prospective teachers who enrolled in the course sections I taught. Some of the prospective teachers grew up in poor and working class families and others had been disadvantaged in ways not directly related to their social and cultural characteristics. I also came to believe that even if students were White and middle class they did not all interpret course materials by resisting them. Some of the students who were most resistant to the course were working class and racial minorities, while some of the students most willing to consider course content had been advantaged by their race and social class.

I also thought about how their assumptions contrasted sharply with the content of the course we taught. In our weekly meeting many instructors talked about how they designed activities and assignments to help prospective teachers consider their assumptions about racial minorities and other minority groups. They saw these activities

as important because they believed that if future teachers could learn how to recognize their assumptions they would be better able to minimize unfair and unconscious treatment of minority students. Course instructors might have thought it was not harmful for them to think and talk about their White students in discriminatory ways because they were members of the dominant group rather than racial minorities. They might have also thought of themselves as experienced teachers who understood the implications of their assumptions on their classroom practices. Either way I did not feel comfortable generalizing about my students, particularly in light of the fact that I would have been modeling behavior that contradicted the course.

There could, of course, be a variety of reasons why my experiences teaching predominantly White prospective teachers contrast with the literature's findings about student resistant and my fellow instructors' experiences. It could have been the group of students I taught each semester. Or maybe it was the materials. Each semester I varied materials and assignments to reflect what I had learned from the previous group of students. It is also plausible to assume that the prospective teachers I taught were resistant to the materials and I was not able to detect their resistance. Another reason for the apparent lack of resistance among my students could have been my approach to both my students and the course. I remember several instructors describing how they thought it was essential for them to challenge their students in ways that made the students become angry and vulnerable. I was not willing to do enact such an antagonistic critical stance because I felt that it was not my job to marginalize students in order to teach them.

Although I can't draw definite conclusions about how my students' social and demographic differences influenced their interpretations of course materials, I did see

patterns among how course instructors prioritized course topics. During the weekly instructor meetings, I noticed differences among how our differences shaped our teaching strategies and how we approached the course. Most instructors had been trained as teachers and had taught K-12 students. A minority of course instructors were similar to me because they had discipline-based education and no or little teaching experience prior to teaching this multicultural education course. It didn't appear that there was a lot of variation among how instructors thought about the students they taught. It was, however, evident that some instructors were more willing to voice their experiences with oppositional students than other instructors.

An obvious difference between course instructors was their commitment to demographic topics. These commitments appeared to relate to instructors' social and culturally based experiences. Course instructors, including myself, mostly preferred to teach about the demographic categories we had personally experienced. In our weekly meetings, instructors of color, who were a minority, talked more about race and admitted a stronger commitment to race than other course topics. White, middle class instructors also talked about race in terms of privilege more than their working class counterparts. White instructors who came from poor or working class backgrounds, like me, tailored the course around issues related to class. I also found that White female instructors were more likely to talk about and emphasize gender than male instructors. Several male instructors expressed discomfort about teaching gender issues because of their lack of knowledge. They apparently also lacked the interest to learn more about the topic. Perhaps because of my personal background, I often felt that social class was a topic marginalized by most course instructors. But I also know that other instructors felt that

race and gender were not discussed as much as they should have been. Our interpretations might have been more related to our personal commitments more than the reality of our discussions and course curricula.

For my dissertation research, I wanted to understand if the knowledge I had acquired as a result of my teaching a multicultural education course and conversations with fellow course instructors was unique. My motivation for pursuing this study was also fueled by the lack of information in the literature about multicultural education courses. When I turned to the literature to learn about how teacher educators taught courses like the one I was teaching, what kinds of texts they used, and to learn about how they thought about multicultural education courses, I found very little information. The information I did find was mostly about student resistance and strategies for minimizing resistance. I also found, instead of finding answers to the questions I had developed, literature focused broadly on why multicultural education should be a necessary component of teacher education and various definitions and forms of multicultural education. I describe this literature in Chapter Two.

Although the literature is limited, the few studies about multicultural education courses suggest that the content and materials of multicultural education courses vary. For instance, Sheetz and Chew (2002) studied the content of diversity courses taught at San Francisco State University. They found that the topics covered in the courses and course materials varied by individual instructor. Sheetz and Chew argued that the one common characteristic of these courses was that they targeted White prospective teachers while marginalizing and silencing racial minorities. Through a review of the literature, Sleeter (2001) described diversity courses as using a variety of pedagogical strategies to

help teach students about diversity, including autobiographies, simulations, and debates[3]. Sleeter's review also revealed that most people who study and write about multicultural education courses are the teacher educators who teach them

There was also evidence in the existing literature about the effectiveness of multicultural education courses. Multicultural educators are convinced that a single course on diversity is not a sufficient intervention for preparing teacher candidates to teach diverse groups of students (Villegas and Lucas, 2002; Sleeter, 2001). I did not, however, find a lot of evidence in the literature about how multicultural education courses affected teachers' knowledge, their teaching practices, and their abilities to form relationships with their students. Empirical findings about the short-term effects of how courses altered teacher candidates' attitudes and beliefs about diversity were not conclusive. The findings indicated mixed results (Sleeter, 2001; Weisman and Garza, 2002; Garmon, 2004). Sleeter (2001) argues that there are more positive findings about the impact of multicultural education courses in studies based on case study and narrative research designs than experimental designed studies. Sleeter claims the positive results are a function of teacher educators studying their own course. Teacher educators are more likely to use qualitative methods and write up positive rather than negative results because the research reflects their ability to teach. Other studies focused on effectiveness, described earlier in this Chapter, provided evidence about whether strategies used in multicultural education courses for minimizing student resistance were effective.

In sum, there are two fundamental reasons why I decided to study multicultural education courses. For one, my experiences as an instructor of a multicultural education course led me to want to understand how others taught multicultural education courses

and to learn about the attitudes and beliefs they held about their courses and the students they taught. I, initially, wanted to find ways to improve my own teaching and, I thought learning about multicultural education courses and course instructors might help me. I also thought it would give me the opportunity to discover some of the assumptions I held about diversity, multicultural education, and teaching and was not able to recognize. Second, since the existing literature provided so little information about multicultural education courses, I thought it was important to begin to address some of the existing gaps in the literature. This research would, therefore, have the potential to inform the work of teacher educators engaged in preparing teacher candidates for diversity.

The Theoretical Focus I Bring to this Study

As in all research, the development and design of this study was influenced by my academic background, theoretical preferences, and contextual setting. Prior to entering a doctoral program in teacher education, I had studied and developed a commitment to sociology. As an undergraduate student in sociology, I had been taught to think in structural deterministic ways about social inequality. The theory I learned identified social structure as the primary force behind societal problems. This led me to view human action as the result of social forces rather than individual initiative and choice. If I were to translate my undergraduate experiences into the educational arena, my perspective would have reflected critical educational theorists, such as Paulo Freire and Peter McLaren. I did not become interested in studying educational phenomenon until I began pursuing a master's degree in sociology and education. As part of the master's degree, my coursework mostly focused on institutional theory, which identified education and schools as social institutions. This type of theory explained the factors that shaped

internal schooling processes and how educational policy shaped schools (Weik, 1976; Meyer and Rowan, 1977). I also learned what different institutional theories revealed about the purposes and processes of American schools.

My experiences as a doctoral student were much less discipline specific, and one result of this interdisciplinary preparation was my ability to recognize some of the assumptions I had developed as a result of my background in sociology. Through my coursework, I soon began to recognize that understanding human behavior and action in structural terms limited the contributions individuals made to their lives or individual agency. Although not directly related to subject matter, I also learned that it was difficult for me to separate myself from my initial understandings about inequality and the role social institutions played in the cause and reproduction of inequality.

I approached this study with a perspective that bridged my foundation in sociology with my doctoral preparation. At the point I engaged in this study, my theoretical preferences focused on how people's beliefs and actions were mediated by a multi-layered context[4]. My thinking is best captured by the work of French sociologist Pierre Bourdieu (1984). Bourdieu studied how people, in this case the French middle class, made decisions about lifestyle preferences. Bourdieu's work illuminated how individual preferences and judgments reflected social factors and that people's choices derive from and reinforce "distinctions" between social class groups. According to Bourdieu (1984; Bourdieu & Wacquant, 1992) the habitus or the matrix of dispositions, preferences and perceptual schemes structure how people see and interpret their social environment and, as a result, how they interact within that environment. The habitus is formed by a person's formative experiences which is why the family and one's class

background is central to the person's preferences and life choices. The habitus serves as a mediator between individual choice and the larger social structure because it structures the choices people make and it influences the type of cultural capital or resources, such as knowledge and skills, people bring to the field. A person's habitus also helps position her/him within a particular field. The field, as defined by Bourdieu, is the social space or arena in which individuals act. The field is an arena that is "relationally defined and hierarchically positioned" (Olneck, 2000). If, for example, a person possesses the cultural capital valued by a particular field, that person is advantaged because the person can more readily interact with others in that field and exchange their capital for additional resources. People who possess the valued capital within a particular field have the knowledge and traits to effectively navigate and negotiate that space.

I did not directly draw on Bourdieu's work to design this research and to interpret this study's findings. Bourdieu's theory does, however, inform my thoughts about teacher preparation and multicultural education more broadly. Bourdieu's theory suggests that education is a field comprised of people who interact with one another and within a space that is structured and defined in particular ways. People enter the educational field when they begin school. They bring to school cultural capital that was shaped by their habitus and the forces that influenced it. Within the context of school, a person's habitus mediates how she/he experience school and the knowledge and skills they acquire from their schooling experiences. A person's habitus also influences how she or he not only sees the educative process but her or his interactions with others. As students interact within the educational field they begin to develop conceptions of teaching and ways of thinking about good teaching that correspond with their own "distinctions." This theory

could be used, for example, to explain why Lortie's (1975) "apprenticeship of observation" is such a powerful force that shapes how people teach. Bourdieu's theory can also be used to interpret why the course instructors I worked with valued the demographic topics that corresponded with their own socio-cultural characteristics. Instructors were better able to recognize the significance of these categories and discuss them because they were part of their habitus. As instructors of diversity courses, their habitus interacted with course curricula and contextual factors in ways that made them feel most comfortable, most at home, with the topics they had personally experienced.

More specific to this study, Bourdieu's theory suggests that course instructors engaged in multicultural education shape and also are shaped by the multicultural education courses they teach. As a result of their prior experiences, instructors bring to multicultural education courses ways of thinking and acting that have been mediated by social factors and also by their personal experiences. Instructors' thoughts and actions have also been shaped by their schooling experiences. This study does not directly draw on Bourdieu's theory, but rather I examine multicultural education courses and how such courses are a reflection of course instructors' preferences and interests and how the current context in which they teach shape course curricula.

Organization of the Dissertation

At this point I have explained my rational for studying multicultural education courses. I chose to study such courses because of my personal experiences teaching a diversity course and the lack of information in the existing literature about multicultural education courses. I also described how my thoughts about this study were influenced by knowledge and prior experiences.

In Chapter 2, I provide an overview of the teacher education and multicultural education literature that informed this study. This chapter also includes a description of how I identified multicultural education courses in Michigan, the courses represented in the study, and the methods I employed to generate and analyze data. To conclude the chapter, I describe the types of information I am able to report based on the methods I employed and the limitations of this research.

The findings of my research are reported in the subsequent three Chapters, 3-5. In Chapter 3, I describe the explicit curricula of the 14 multicultural education courses involved in this study. This chapter provides an overview of the types of topics included in course syllabi, the density of these topics, and the kinds of assignments included in multicultural education courses. In Chapter Four, I identify the strategies reflected in course materials to cultivate teacher candidates' dispositions. These two dispositions are empathy and self-awareness. The range of multicultural education courses in Michigan are represented in Chapter Five. I describe the explicit curricula of three multicultural education courses to illustrate the differences among course approaches.

My dissertation concludes with Chapter 6. This chapter provides a summary of the study's findings. It also includes a discussion about the content absent from the multicultural education courses in this study. More specifically, I describe what the explicit curricula and the materials not included in courses reveal about Michigan's multicultural education courses and preparing teacher candidates for working with diverse groups of students.

Chapter 2

Background Literature and Research Methods

The Literature Informing this Study

In Chapter One I described the terms of the literature as a factor motivating me to study multicultural education courses. Although this literature provided a basis for this study, it did not necessarily influence its design. In this Chapter, I provide an overview of the background literature that informed the objectives of my study. This literature, which lies at the intersection of scholarship on teacher education and multicultural education, conveys why multicultural education is an important area of study for future teachers. I also describe literature about how teacher preparation programs account for multicultural education and why programs fail to account for diversity preparation. Since I was not able to find typologies that characterize the variation among multicultural education designed for teacher preparation, I describe two widely cited typologies, namely Banks (1993b) and Sleeter & Grant (2004), that document the various approaches to multicultural education used in K-12 schools and classrooms.

Multicultural Teacher Education Literature: Two Strands

Educational scholars who advocate for integrating diversity and multicultural content into teacher education programs are attempting to alter how teacher candidates are prepared for their future work as teachers. Since the inception of programs developed to prepare people to teach, there have been debates about the content and character of teacher education. Historically, the literature suggested a tension between preparing teachers in technical terms and preparation that mirrored academic training grounded in the liberal arts (see, e.g., Borrowman, 1956). Multicultural education did not begin to

surface in the United States as a curricular objective until after the Civil Rights Movement; it began to become a more prominent force in the teacher education literature in the mid 1980s. The relationship between teacher preparation and multicultural education is a central concern in the contemporary literature (Cochran-Smith, 2004; Dilworth, 1998; Gay, 2005, 2002, 1997; Ladson-Billings, 2005, 2000; Villegas and Lucas, 2002). Descriptions about why teacher education programs should prepare teacher candidates for diversity are most prominent. The literature also documents how programs can best account for multiculturalism.

Multicultural education is identified by its advocates as an important component of teacher preparation programs due to the demographic differences between teachers and their students. Banks (2005) used the term "demographic imperative" to signify the urgency of finding ways to bridge demographic differences. Teacher candidates are predominately White and female, whereas the students they teach are racially diverse. The most recent data provided by the U.S. Department of Education (2007) indicates that in the 2003-04 school year, more than 83% of teachers were White, nearly 8% Black, 6% Hispanic, 1% Asian, and 1.4% Pacific Islander, American Indian/Alaskan Native and more than one race. About 75% of teachers were female and 25% male. In contrast, the student population was 57% White and 43% of students were racial minorities, according to the most recent data provided by the Department of Education. Appendix A includes a table illustrating the race of public school students nationwide and by state.

The demographic differences, particularly the racial differences, between teachers and students, are described in the literature as harmful to the educational experiences and opportunities of minority groups. Multicultural education is positioned as an intervention

or a way to help teacher candidates overcome their deficiencies as a result of their culturally based experiences. It is assumed that the experiences of White teachers did not prepare them for teaching diverse groups of students. As stated by Gay (1997), most teacher candidates "lack cross-cultural and interethnic group interactions" and as a result students from minority groups are disadvantaged (p. 154). Hollins and Guzman (2005) argue that the existing literature suggests that this lack of exposure causes teacher candidates to enter preparation programs with "negative or deficit attitudes and beliefs about those different from themselves" (p. 511). It is the overall position of teacher education literature that such beliefs and attitudes cause teachers to think and act in ways that prevent minority students from receiving an equitable education.

Multicultural education was designed to compensate for the characteristics of teacher candidates and to prepare them for teaching diverse groups of students. In the teacher education literature, there are two primary objectives of multicultural education: 1) increase the academic achievement and educational learning opportunities of elementary and secondary students from minority groups, and 2) create a more equitable and socially just society. These two goals are not necessarily mutually exclusive, but there are differences between them. The first goal rests upon the assumption that the key to increasing students' learning and opportunities to learn depends on how teachers were prepared to teach. Hollins and Guzman (2005), who are supportive of this approach, identify teacher preparation as not providing teacher candidates with the understanding and skills needed to teach all students. Hollins and Guzman argue that if teacher candidates were prepared differently, the discrepancy between the educational performance and attainment rates of racial minorities and low-income students and their

White and higher income counterparts would decrease. An example of one popular pedagogical strategy identified in the literature as important for improving students' educational opportunities is culturally responsive or relevant pedagogy (Delpit, 1996; Gay, 2002; Ladson-Billings, 1997; Villegas and Lucas, 2002). Even though the definition of cultural responsiveness varies, it basically refers to aligning curriculum and pedagogy with students' racial and cultural experiences. Advocates of this pedagogical approach argue that K-12 students are more likely to relate to and understand subject matter if teachers use culturally relevant techniques and strategies. Such methods are also described as allowing students to maintain their cultural differences rather than conforming to the White, middle-class standard that is reflected in most school curricula and instruction.

The alleviation of social inequality is the other primary objective of multicultural teacher education. Multicultural education aligned with this tradition is described as a tool for achieving a more egalitarian and democratic society. This approach to teacher preparation is most often supported by critical educational scholars because it prepares teachers to critique and transform society. The philosophy of George Counts (1932) is integral to this approach because he was one of the first educational scholars identifying teachers as having a responsibility to the "social order." He argued that teachers should be prepared to engage in social transformation. More contemporary critical educational theorists, such as Giroux and McLaren (1995), advocate for a similar approach. Teacher preparation that promotes social change is based on the assumption that multicultural teacher education can inform teacher candidates understanding of inequality. It is assumed that the acquisition of this knowledge will facilitate teacher candidates' ability

to act on behalf of racial minorities and low income students, in particular, but also on behalf of minority groups. This approach also assumes that teachers who operate from a critical perspective will educate their students to recognize and challenge racism and other forms of discrimination. In essence, multicultural teacher education will change society because teachers will become social activists and teach their students to also engage in activism.

Multicultural Education within Teacher Education Programs

Teacher education programs are based on different conceptualizations about how best to prepare future teachers. One of the most comprehensive typologies that capture these differences was developed by Feiman-Nemser (1990). Feiman-Nemser used the term "conceptual orientation" to refer to "a cluster of ideas about the goals of teacher preparation and the means of achieving them" (p. 1). Since she defined the five orientations as "espoused rather than enacted" her categorization described philosophical distinctions among preparation programs rather than examining individual program practices. The first orientation identified by Feiman-Nemser is the *academic orientation.* This orientation emphasizes the preparation of teachers by increasing their knowledge of subject matter or the liberal arts. This teaching orientation is primarily identified as an intellectual task. Rather than develop teachers' understanding of abstract and concrete materials, the *personal orientation* focuses more specifically on developing the teacher. Based on this approach, "learning to teach is construed as a process of learning to understand, develop, and use oneself effectively" (p. 4). The orientation most commonly associated with the goals of multicultural education is the *critical orientation.* Feiman-Nemser described the critical approach as the combination of "a progressive social vision

with a radical critique of schooling" (p. 6). This approach assumes that the primary goal of teacher education is to promote a democratic society by fostering the development of teachers. The critical orientation positions the teacher as both "an educator and a political activist" (p. 6). Feiman-Nemser's fourth orientation identified teacher preparation in technical terms. The *technological orientation* values scientifically-based and proven strategies for the preparation of teachers. This form also prepares teachers to use evidenced-based curricula and pedagogy in their future classrooms. In contrast to the technical orientation, the *practical orientation* emphasizes what teachers learn from their direct engagement and involvement with the practices of teaching. This knowledge and understanding, as stated by Feiman-Nemser, included the "elements of craft, technique, and artistry that skillful practitioners reveal in their work" (1990, p. 10).

Despite my efforts, I was not able to find any evidence in the literature about how the conceptual approach and frameworks described by Feiman-Nemser (1990) directly influenced how teacher preparation programs account for diversity. It seems that the critical orientation is most directly related to the principles of multicultural education, but none of the approaches would preclude preparing teacher candidates for working with diverse groups of students. I suspect that some approaches are more conducive to the inclusion of multicultural education and specific orientations would support particular goals and objective of multicultural education more than others, but I do not have any evidence to substantiate my speculations.

Forms of Multicultural Education

To understand the various forms and approaches of multicultural education, I describe two of the more commonly cited taxonomies of multicultural education in K-12

schools and classrooms. Banks (1993) identified five different dimensions of multicultural education. The development of his taxonomy was based on research findings, observation, and Banks' involvement in the field for more than 30 years. The dimensions are described by Banks as "conceptually distinct" and "highly interrelated" because each dimension captures differences and nuances and multiple dimensions could be reflected in an intervention. *Content integration* is the incorporation of materials about individuals and groups with various social and cultural demographics to teach students school content such as academic and subject matter. The second dimension identified by Banks is the *knowledge construction process*. This dimension focuses on how socio-cultural factors including race and social class influence how knowledge is "created." *Prejudice reduction* is Banks' third dimension. It refers to materials for altering students' attitudes and values. *Equity pedagogy*, the fourth dimension, consists of "approaches, theories, and interventions" reflected in the literature and research for increasing the academic achievement of minority students. He labeled the fifth and final dimension as *empowering school culture and social structure.* This form of multicultural education encompasses efforts to alter school culture and social structure to facilitate and ensure educational equality.

Sleeter and Grant's (1988, 1999, 2003) multicultural education typology was initially developed in the mid 1980s through a review of more than 200 publications and 60 books about multicultural education. This classification system, like Banks' taxonomy and the conceptual orientations of teacher preparation (Feiman-Nemser, 1990) was not developed by analyzing curricula and teachers' practices. Sleeter and Grant's *Teaching the exceptional and culturally different*, which is similar to Bank's equity pedagogy,

accounts for multicultural education consisting of strategies and approaches for effectively teaching minority groups and the disabled the academic knowledge and skills valued by the school. Rather than focusing on knowledge and skills, the *human relations* approach helps individuals develop "positive relationships" with people who are different from themselves. This approach mostly focuses on altering people's beliefs, attitudes and feelings in ways that reduce stereotypes and helps people learn to communicate more effectively with one another. It also encompasses materials for helping people develop a positive understanding of their own socio-cultural characteristics. The third form, *single group studies*, is different from the previous forms because it isolates a specific minority, such as a racial minority group, rather than being inclusive of minority and marginalized groups. The single group studies approach to multicultural education is also different from the previous forms described, according to Sleeter and Grant, because it recognizes the structural forces and factors that cause inequality. For the fourth approach, Sleeter and Grant drew on the work of Gollnick to identify five goals supportive of the approach they label *multicultural education*. These goals are: 1) Promoting the strength and values of cultural diversity; 2) Promoting human rights and respect for those who are different from oneself; 3) Promoting alternative life choices for people; 4) Promoting social justice and equal opportunity for all people; and 5) Promoting equity in the distribution of power among groups. Sleeter and Grant's final approach is *social reconstruction*. This approach to multicultural education is similar to *multicultural education*, but it encompasses objectives and materials that place a greater emphasizes on "oppression" and "structural inequality."

Banks' (1993) and Sleeter and Grant's (1988, 1999, 2003) typologies of multicultural education consist of some similar dimensions and types, but there are also differences among how the authors categorize multicultural education. These differences appear to result from the different types of information and processes captured by each of the typologies. It appears that Banks' five dimensions are a mix of content about multicultural education and processes for achieving equity. As an example, content integration is a process by which multicultural education is taught and the knowledge construction process is a content-specific issue. Sleeter and Grant's (1988, 1999, 2003) typology, however, describe each of their five dimensions as consisting of both content and delivery in the forms of curriculum and instruction.

These multicultural typologies provide further evidence about the need to study the diversity and multicultural content in courses designed to prepare teacher candidates for teaching diverse groups of students. Both typologies are relevant to this study because they illuminate the differences among how people think and write about multicultural education used in K-12 classrooms. If nothing else, the existence of these typologies, conveys the need to examine how teacher education programs account for multicultural education and the extent to which courses reflect (or not) these various approaches and dimensions. Since both of the taxonomies were developed by examining the existing research and literature on multicultural education, and the authors' personal engagement in education, they also suggest the importance of studying the curricular designs of multicultural education courses.

The Research Design of this Study

Michigan's Multicultural Education Courses

This study examines the multicultural education courses included in teacher preparation programs in the state of Michigan. Michigan has 31 state certified teacher education programs[5]. A list of these programs can be found in Appendix B. Twenty-three, or 74%, of the programs included a multicultural education course as part of the undergraduate teacher preparation program requirements. I defined courses as multicultural if the course descriptions located on websites and program documents included the terms "multicultural," "diversity," or referenced specific demographic categories, such as race and social class. I included a wide range of courses to account for the contextual differences of how information about diversity and multiculturalism was taught in teacher education programs. The most common course titles included the terms "multicultural" or "diversity." There were also courses meeting these criteria that were foundations courses and one course focused on "exceptional students." I did not include elective courses and methods courses in this study. Each of the 23 programs had one course meeting the established definition criteria except one program. This program had two multicultural education courses.

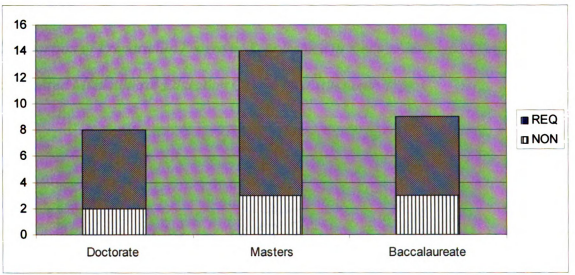
I examined program websites and documents of the eight teacher preparation programs that did not have a multicultural education course to determine how the programs were addressing the state's diversity requirement. For five of the eight programs I was not able to find any references in program and departmental documents about diversity and multicultural education. In the remaining three programs,

multicultural education was described as a program priority. Programs were described as integrating multicultural content across requirements rather than relegated to one course.

The institutional context of the teacher preparation programs in Michigan varied. Teacher education programs are located at a variety of higher education institutions. I used the Carnegie Classification System to determine institutional type.[6] Figure 2.1 illustrates the institutional type of the 31 Michigan institutions with a state-certified teacher education program. It also compares the 23 programs with a multicultural education course (REQ) to the 8 programs without a required course (NON).

Figure 2.1

Number of Michigan's Preparation Programs by Institutional Type



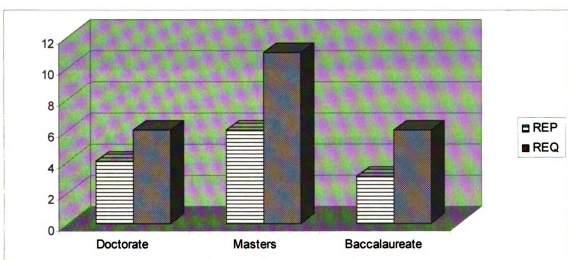
As displayed by the Figure, most of the 31 state approved teacher certification programs in Michigan are located at master's granting universities (14). Nine programs are at baccalaureate granting colleges and eight at doctorate granting universities. More master's degree granting universities and a larger percentage of them have a multicultural education courses than the programs located at other types of institutions. Of the eight

programs without a course, an equal number are located at masters and baccalaureate colleges. Two of the six programs at doctoral universities do not have a multicultural education course.

Of Michigan's 23 teacher preparation programs with a multicultural education course, 13 are represented in this study. Each of the represented programs had at least one course instructor teaching the course as a study participant. Turning to these 13 programs, they also cut across all three institutional types. Figure 2.2 compares the number of programs represented in the study (REP) with the 23 programs with a required course (REQ). As displayed below, the distribution of represented programs is similar to the total number of programs.

Figure 2.2

Comparison of Preparation Programs Represented in Study to Michigan Programs with a Required Multicultural Education Course by Institutional Type

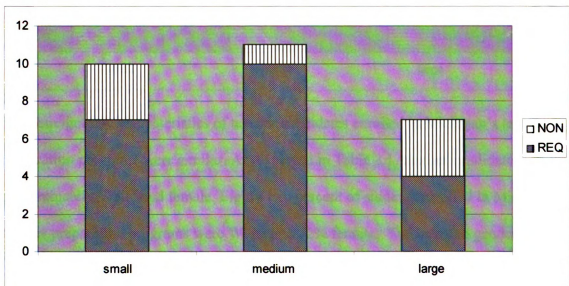


Besides variation among the context of programs there are also differences among programs in the number of students enrolled in teacher preparation programs. The program at one institution prepared as few as 20 undergraduate students; the school with

the largest number of students served about 6000 teacher candidates in 2004.[7] Figure 3.3 displays the range in the undergraduate student population across Michigan's 31 teacher preparation programs, both programs with a required course (REQ) and programs without a course (NON). I designated programs as small if they served 300 or fewer students. Medium-sized programs served between 301 and 900 students and large programs had more than 900 students.

Figure 3.3

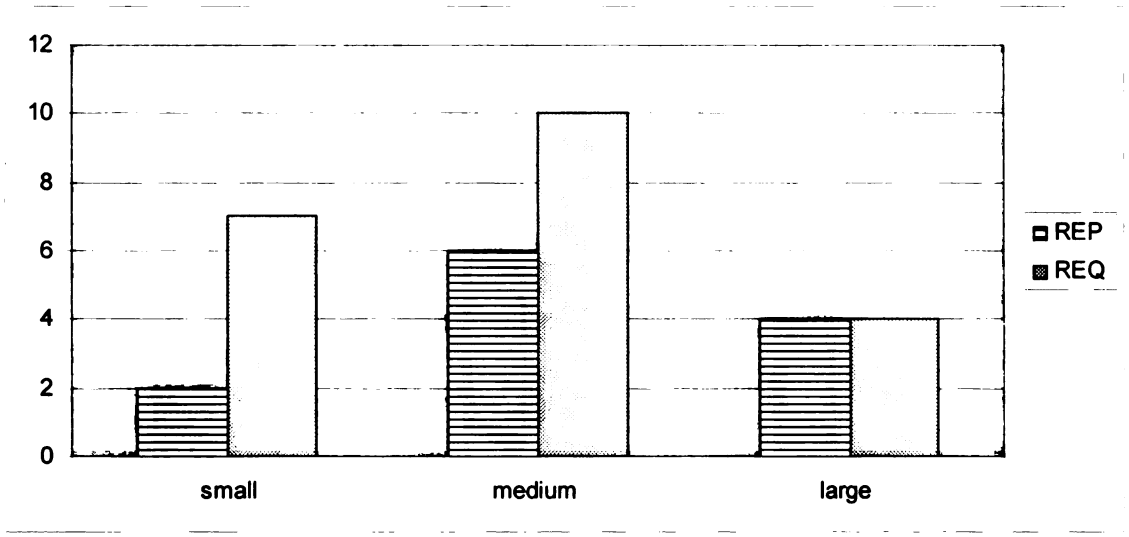
Number of Michigan's Preparation Programs by Student Enrollment Population



The majority of Michigan institutions (10) had programs serving between 301 and 900 undergraduates. Seven of the programs served 300 or fewer students; 4 of the 31 programs served more than 900 students. There are also differences among the size of the programs represented in this study. The multicultural education courses included in programs with fewer students are less represented in the study, displayed by the Figure below.

Figure 2.4

Comparison of Represented Programs to Programs with a Required Multicultural Education Course by Student Enrollment Size



The demographic characteristics of teacher candidates enrolled in Michigan's teacher preparation programs were similar. As displayed in Table 2.1, teacher candidates were predominately White and female. Eighty-two percent of students enrolled in Michigan teacher preparation programs were White and 72% female. The race and gender of Michigan teacher candidates were similar to the characteristics of candidates nationwide (AACTE, 2001). The programs that did not have a multicultural education course (NON) had a higher percentage of White students enrolled than programs with a multicultural education course (REQ). Programs without a multicultural education course, on average, had more male students than programs with a course, 35% and 25% respectively.

Table 2.1

Percent of Michigan's Preparation Programs by Race

	REQ	NON	Michigan
White	79	92	82
Black/African American	10	3	8
Hispanic	2	.7	2
Asian/Pacific American	1	.3	1
Other or Unknown	7	4	7

Table 2.2 indicates that the percent of White teacher candidates was slightly higher, among the programs represented in the study (REP) than all 23 programs with a course (REQ). The percentage of male and female students in these programs was similar.

Table 2.2

Percent of Teacher Candidates in Programs Represented in Study Compared to Michigan Programs by Race

	REP	REQ
White	86	79
Black/African American	5	10
Hispanic	2	2
Asian/Pacific American	2	1
Other or Unknown	5	7

Based on the data presented about teacher preparation programs in Michigan, it is evident that the institutional and program-level characteristics of programs with a course are, for the most part, similar to the programs represented in this study. There are more teacher preparation programs at master's granting institutions than other institutional types. Programs at master's granting institutions are also more likely to have a required

multicultural education course. There are more medium-sized teacher education programs (301-900) in the state than small (less than 300) or large programs (more than 900). Medium-sized programs are also more likely to have a required multicultural education course. Preparation programs, despite their differences, serve demographically similar students—White and female.

Course Instructors

I determined the instructors engaged in the multicultural education courses at the 23 teacher education programs by reviewing course schedules. Since the courses in this study had to be taught during the spring 2007 semester, I examined the on-line course schedules provided by the institutions for that semester. I found the course schedules on the university, college, or department website. There were a total of 68 instructors teaching the 23 courses in the spring semester. The number of instructors per course ranged from 1 to 16. As expected, programs with a large student population had more course sections and, therefore, more instructors than programs with fewer enrolled students.

While obtaining the complete list of course instructors, I also collected information about each course instructor through university and college directories and departmental websites. I located contact information and job titles for each of the 68 instructors. The majority of instructors were tenure stream (28). Seven instructors were full professors, 9 Associate, and 12 Assistant Professors. Twenty-five instructors were graduate students and 15 were adjunct/lecturers.

To recruit instructors to participate in this study, an email invitation consisting of a description of the study and entailments of participation was sent to instructors in mid-

March. Instructors who agreed to participate were asked to email the course syllabus they were currently using for the multicultural education course they taught directly to me. Instructors were also asked to reply to the request if they did not plan to participate. Due to the low response rate after the initial email was sent in mid-March, follow-up emails were sent at the beginning and end of April. I also sent email requests once per month from May to August. By the end of May, 54% (37) of the instructors had consented to participate in the study and 25% (17) had replied to my email with a written response indicating their desire to decline participation. Course instructors who did not participate were from 10 institutions. Five instructors were from a single institution. Not all instructors who declined provided a reason for their decision. Of the instructors who did, the most common response was lack of time. Other reasons ranged from "possible career change" to differences among the goals of the study and instructors' teaching philosophy and practices. One instructor, for example, self-identified as a "constructivist pedagogue" and, as a result, did not feel that the research methods would capture the materials she used in her course. Fourteen or 21% of the 68 instructors contacted did not respond to any participation requests. Appendix C includes a table displaying the number of participants and non-participants from each of the programs with a required multicultural education course.

The 37 participating instructors represented 14 multicultural education courses and 13 teacher education programs. I received a total of 31 course syllabi. The number of syllabi is less than the total number of instructors because six instructors teaching the multicultural education course at one of the universities used exactly the same syllabus.

Data Generation and Analysis

This study had two distinct phases of data collection. Phase I consisted of the collection and analysis of course syllabi. Findings from the first phase were used for the development and administration of the course instructor survey, the second phase. Although not a separate phase of research, I also collected data to understand the context of multicultural education courses. Context refers to institutional and departmental structures and policies. Program websites and documents were examined to understand the following:

- Courses required to fulfill program requirements
- Departmental and program mission
- Inclusion of programs designed to specifically target specific groups of students (e.g. urban program)
- Other diversity requirements and programs for both department and institution

Phase I: Course Syllabi

The primary purpose of the first phase of data generation and analysis was to determine the content of multicultural education courses. I examined course syllabi to understand the purposes of multicultural education courses, course topics and themes, and the activities and assignments required by the courses. I used course syllabi to understand course content because the syllabus is the primary text used to represent course curriculum. Rather than identifying the syllabus as an indicator of student learning, I understand the syllabus as a discursive and administrative educational practice. The text and materials on the syllabus are not necessarily indicators of what students learn about diversity multicultural education. Understanding how courses affect students, including their understanding of multicultural issues and how to teach are important, but neither is examined in this study.

Prior to data analysis the readings included on each of the 31 course syllabi were entered into an excel spreadsheet organized by course instructor. The fields on the spreadsheet included the number of sessions devoted to the reading and the session number or course session of the required readings. The latter allowed me to determine at what point in the course the reading was included. I noted the title; if the reading was from another source, such as a book, that title was also entered. The text type (book, book chapter textbook chapter, journal article, other article) of each course reading was the final information recorded for course readings.

I analyzed each component of the course syllabi differently. To determine course topics, I examined assigned course readings by developing codes using a method between deductive and inductive coding (Miles and Huberman, 1994). I started coding texts with a general idea about course topics (deductive), but I also wanted to be flexible in my approach to allow for changes and additional codes to develop from the course readings (inductive). Each course reading was assigned between one and three codes depending on the number of topics it covered. Readings were coded twice. I recoded the readings, after the initial round of coding, to ensure that the codes were accurate and consistent. The list of primary codes can be found in Appendix D.

I also developed secondary codes for several of the primary codes. The secondary codes are also listed in Appendix D. These codes were used to identify how the primary codes, primarily the social and demographic categories, were represented and contextualized in course readings. These codes were developed through a coding process similar to the development of the primary codes. For race, as an example, the secondary codes included pedagogy, race groups, and descriptions of race. Pedagogy captured

readings about race within the context of teaching. I identified readings that spanned five racial groups: White, African-American, Hispanic, Asian, and Native American. The race descriptions code was used to signify readings that illuminated how race influenced social inequality and schooling process and practices.

In addition to identifying individual course topics, I wanted to understand which of the course topics were most valued in multicultural education courses. I measured value by topic density. The density of topics was determined by adding the number of course sessions devoted to each topic. In one course, for example, readings about gender were included in one course session and readings about social class in two sessions. As a result social class is a higher density topic than gender in that specific course. I computed the density per course and also across the 14 courses.

I also analyzed syllabi to understand course purpose. I primarily relied on course descriptions provided on the first page of syllabi to determine the objectives and goals of the multicultural education courses in this study. I categorized course goals and objectives into three broad categories: knowledge, skills, and dispositions. I then used an inductive coding method to determine the types of knowledge, skills, and dispositions teacher candidates were expected to learn or acquire from each of the multicultural education courses.

Finally, the course assignments and activities were examined to ascertain the types of skills teacher candidates were expected to develop from their involvement in multicultural education courses. After determining the types of required assignments, including papers, exams, presentations, and service learning assignments, I looked at the

weight of the assignments to understand the types of assignments that were a higher percentage of students' overall grade.

Phase II: Course Instructor Survey

The second phase of the study consisted of administering an on-line survey to course instructors. The survey was developed to understand the characteristics of course instructors, how course instructors thought about the multicultural education courses they taught, and their thoughts about multicultural education courses more broadly. A copy of the survey can be found in Appendix E.

The instructor survey consisted of both Likert-scale and open-ended questions. Questions on the survey solicited information about study participants. More specifically, the survey asked course instructors to describe their social and cultural background, prior experiences with and exposure to diversity, and their education and work experiences. Survey questions also required respondents to reflect on the content and curriculum of the course they taught. Course instructors were asked to indicate their level of satisfaction with the content and materials they used in their course and to list those they would like to either add or remove. To gain some insight about the factors that influence course content, instructors were also asked to describe what has prevented them from making their desired changes. Survey questions requested course instructors to rank the degree to which people (students and faculty) and institutional units (department and Michigan) valued the course they taught. They were also asked to describe how teacher candidates were exposed to diversity during their teacher education program as another way to gauge the value of multiculturalism among the faculty and department.

Finally, the survey sought to capture respondents' thoughts on multicultural education more broadly. Survey respondents had to rank how valued specific multicultural education course themes and topics. Most of these topics were drawn from the analysis of course syllabi, Course instructors were asked to rank the importance of eight social and demographic categories (race, social class, gender, sexual orientation, disability/special education, language, religion, urban) and to share their beliefs about the importance of several key multicultural concepts and themes, such as social and educational inequality, social justice, and pedagogy to name a few. Survey questions required them to indicate their level of agreement with several key statements about the texts and assignments used in multicultural education courses. Questions asked course instructors about the types of characteristics and qualifications instructors thought described effective teachers of multicultural education courses.

The web-based survey was hosted by Survey Monkey. An email containing a link to the survey was sent to research participants at the beginning of July. At this time an email was also sent to the instructors who had not responded to email requests to encourage them to respond to the survey. To increase the number of survey respondents, reminder emails were sent approximately every two weeks prior to the close of the survey at the end of August. Sixty-two percent (n=23) of the instructors who submitted a course syllabus responded to the survey. Instructors represented 9 of the 13 institutions.

For the initial round of survey analysis I wanted to develop an understanding of course instructors' thoughts about their courses and their beliefs about the purpose and role of multicultural education courses. I also wanted some insight about the characteristics of course instructors. Basic statistical techniques were performed on

Likert-scale questions. Open-ended questions were analyzed using inductive coding to identify the key themes among the responses of each question.

Second Round of Data Analysis

In Phase I and Phase II of this study data were analyzed to gain a general understanding of multicultural education courses and the instructors who teach them. This analysis yielded information about course content, such as the type of topics included in courses, the density of these topics, and courses assignments.

For the second round of data analysis, I analyzed data differently and, in some cases, I combined data sources to gain more contextual understanding of courses. Even though I had developed a general idea about the type of knowledge and skills reflected in the required course readings and assignments in Phase I, I wanted to understand if courses materials reflected dispositional objectives. I began this process by examining the readings that included social and demographic categories to determine if there were patterns among specific demographic topics. I relied on the secondary codes to see if there were similarities among how each of the demographic topics was represented in materials. Since I did not find specific distinctions by topics, I examined the readings differently. Instead of depending on the primary and secondary codes I had developed, I looked across the readings about social and demographic categories to determine the strategies reflected in course readings. By examining across topics, I identified several strategies suggestive of two dispositions. I also examined course assignments to understand if course activities supported dispositional objectives.

Since very few studies in teacher education examine program phenomena across institutions and institutional types, the design of this study was ideal for understanding

institutional effect. I analyzed course topics and themes to determine if there were specific patterns among diversity content and institutional type. I report some of the patterns and differences I found in Chapters 3 and 4.

Findings from Phase I and II were merged to construct event and effects matrices (Miles & Huberman, 1994). These matrices were constructed to determine the factors that shaped and influenced the content of multicultural education courses. I examined course content in relation to institutional factors and the characteristics of course instructors. Since the write up for the dissertation did not focus on how contextual factors influenced course content, most of the findings from this level of analysis were not reported.

Case Study Approach

The more I became engaged with the data and acquainted with the courses, the more the nuances and differences among the 14 multicultural education courses became evident. Even though all the courses were designed to prepare teacher candidates for diversity, I knew courses reflected different approaches to multicultural education. I systematically selected three courses to represent the range of multicultural education courses in this study. Range refers to variation in course approach and difference in institutional context. My first step in the selection process was to eliminate the extreme cases or the courses that were vastly different from the other courses in the study. I eliminated the course at a small baccalaureate college that mostly focused on disability and the course at a mid-sized university that included very few readings about schooling. I also eliminated the program with the greatest number of course sections, which was one of the courses located at a large research university. This had narrowed my possibilities

down to ten programs and 11 courses. In the second step of the selection process, I examined the remaining programs and courses to find variation among the topics covered and how topics were presented and organized. Based on these criteria and my desire for institutional diversity I selected one course representative of a dispositional focus. It was located at a small liberal arts college. The course also dedicated the second half of the semester to disability topics. A total of three courses were structured similarly. The next case I selected contrasted sharply with the initial case because the materials used in this course were much more specific to pedagogy. This course was located at a large research university. It was the only course at a doctoral institution that had a pedagogical focus, but it was the course that best illuminated this approach. Since I wanted the courses to reflect differences among institutional context, the final case I selected was the course at a master's granting institution that reflected the third approach. The materials used in this course had a critical theoretical and pedagogical approach rather than focusing on dispositions and pedagogy. Table 2.3 illustrates the number of courses aligned with each of the approaches.

Table 2.3

Number of Multicultural Education Courses by Course Approach

Course Approach	Number of Courses
Disposition	5
Pedagogy	5
Theory	4

The three case study sites are similar to the sites with the same approach but they are also different from these courses. Each approach, as represented in course materials, is fully developed in the three courses I selected. Rather than a limitation of the selection process,

I see this as a strength since it enabled me to provide a richer presentation of the three approaches

To describe the approaches of multicultural education courses—disposition, critical theory and pedagogy, and pedagogy as teacher's work—I relied on findings from both Phases of data generation and analysis and the second round of data analysis. While writing-up the cases, I also had to draw on materials to make connections between the course and course approach. Information from program documents and websites and institutional data were used in the write-up to contextualize individual programs and courses.

Limitations of Research

This study, which examines multicultural education courses, is valuable to educators engaged in multicultural education courses and teacher educators because it begins to provide some initial insight about the content of multicultural education courses. As described in Chapter One, the existing literature on multicultural education courses provides very little information about the course materials used in these courses and what the materials suggest about course strategies and approaches. Another benefit of the study's design is that it encompasses many course syllabi from 14 different courses and 13 teacher education programs. In teacher education there are few studies that examine curriculum across institutions and institutional types despite evidence indicating that such factors are influential (Levine, 2006). This study, unlike most of the research on multicultural education, examines the explicit curricula of designated courses rather than relying on existing research articles and publications about multicultural education, which is strength of the study's design.

Despite this study's assets, there are also several limitations I would like to acknowledge. First I want to reiterate that the purpose of this study was to examine the explicit curricula of multicultural education courses as represented by course syllabi. As a result of this purpose, I cannot make any claims about how course curricula was enacted or what teacher candidates learned about diversity and multicultural education and the skills they developed due to their participation in these courses. Since course syllabi are the primary means for determining course materials, the presentation and discussion of materials, and the instructional methods used by course instructor are not known. This, therefore, is a limitation of the study that results from the number of courses and instructors participating in the study. I hope to investigate dimensions of the enacted and implicit curricula of multicultural education courses in the near future.

A second limitation is that the findings reported cannot be generalized to teacher education programs as a whole. I did not feel comfortable making broad claims about Michigan's multicultural education courses due to missing data. In some senses, the findings cannot even be generalized to individual programs. Since not all course instructors from the 13 institutions agreed to participate in the study, I cannot draw definite conclusions about the content of multicultural education courses at institutions that included more than one section. I do not generalize findings to Michigan's 23 teacher education programs despite the similarities I reported among the 14 courses represented in the study and the state's programs with a course because there are differences among the programs not captured by the departmental and instructional characteristics described in this chapter.

The instructor survey was not very helpful. One obvious reason is that not all course instructors who submitted a course syllabus responded to the survey. As a result of this discrepancy I did not have comparable information about all participating course instructors. Of the instructors who did respond to the survey, a few of them did not address the entire survey or provided partial responses to some of the questions. The survey also did not illicit the type of information that would have been most helpful for interpreting and understanding multicultural education courses. This is, therefore, a weakness of the survey design. Due to the number of respondents, missing data, and the design of the survey, I decided to use the data cautiously rather than generously. I mostly used the survey findings to illustrate trends among the course topics and to complement the findings about the case study sites.

Chapter Three

The Curricular Topics of Multicultural Education Courses

In this chapter, I describe the explicit curricula of the 14 multicultural education courses in this study. I examined the course readings, assignments, and activities of the 31 course syllabi submitted by course instructors to determine curricular topics and themes. All of the course syllabi consisted of readings about a variety of multicultural and educational topics. Foundational topics about schools and schooling, social and demographic categories, and pedagogy were the three broad types of information included in courses. The topics included in each category were not mutually exclusive. In some cases, for instance, demographic topics intersected with pedagogical themes in course readings. Many of the social and demographic categories were often discussed within the context of pedagogical approaches and strategies.

I integrated findings from the analysis of course syllabi with course instructors' survey responses to illustrate the variability among curricular topics. Some topics were more prevalent, or dense, than other topics. I determined the density of individual topics by summing the number of course sessions with readings about each of the topics. The higher density topics were included in a greater number of sessions than lower density ones. The density of topics across this set of courses was based on the presence of the topic and the sum of the total number of sessions in all 14 courses. The density of some topics varied by institutional type, but overall there were few patterns among course topics and institutional characteristics.

Foundational Content about Schools and Schooling

Multicultural education courses consisted of topics suggestive of the foundations of schools and schooling. Topics included definitions, frameworks, and theories of schooling and education and descriptions of school structures. There were, however, differences among the number and range of topics included in each of the courses. In some course syllabi only a few topics were represented in course readings and on the syllabi of other courses readings spanned the range of topics related to schools and schooling. Differences among the density of foundational topics both within and across multicultural education courses are displayed in Table 3.1.

Table 3.1

The Distribution of Foundational Topics Among Multicultural Education Courses and Course Syllabi

Topic	Number of courses	Number of syllabi	Range of sessions by syllabi
Policy	11	27	.5 – 4.5
Multicultural education	11	15	.33 – 2.25
Purposes of schooling	8	23	.5 – 5.98
History	6	8	.33 – 2.83
Philosophy	3	4	1 – 2.5

Policies that Shape Schools and Schooling

Multicultural education courses consisted of readings about school- and national-level policies. Policy was the densest foundational topic among the courses at large research or doctoral-granting universities. Course instructors' responses to the course instructor survey reveal instructors think policy is an important foundational topic.

All 11 courses inclusive of this topic had readings documenting how policies shape schools and schooling. State and school-level policies ranged from school reform and school choice to testing, tracking, and school funding. Of the policies included in courses, Table 3.2 illustrates that tracking and school funding are densest and school choice is the least dense policy topic.

Table 3.2

Policy Topics by the Number of Course Syllabi

Policy Topic	Number of Course Syllabi
School Funding	18
Tracking	16
Federal policies	15
Accountability	8
School reform	6
Choice	4

Virtually all readings on school funding and tracking identified how these policies created inequitable schooling conditions. Anyon (2001b) and Biddle and Berliner's (2002) work are typical. They described the impact of school funding policies on different types of students; poor and racial minorities were disadvantaged and white, middle class students advantaged. An example of an author whose work describes these discrepancies is Jonathon Kozol, a well-known writer and advocate for altering funding policies to increase the educational opportunities of low income, racial minorities.

Readings about tracking describe how students from traditionally marginalized groups, racial minorities and low-income, are more likely to end up in the lower tracks than White, middle class students (Oakes, 1985, 1997). Placement in the lower tracks is identified as harmful to the educational opportunities of students because students in the lower track receive different types of course materials and are taught differently than

upper tracking students. The result of these differences, according to Oakes (1985), is that lower tracked students are unchallenged, perceived by teachers and others as incapable, and develop negative perceptions of their own abilities.

The third most common policy topic in courses was national policies. National policies directly related to schooling were found among courses readings. Federal policies, such as Brown vs. Board, special education legislation, and the No Child Left behind Act were the national-level policies accounted for in required readings. There were also policies examined in readings explaining social inequality. In Massey and Denton's (1993) *The Construction of the Ghetto*, for example, federal policies were described as contributing to racial segregation and inequality.

Definitions of Multicultural Education

The syllabi of multicultural education courses included course readings about the principles, frameworks, and definitions of multicultural education. This curricular topic was in the majority of courses and in most courses in a small number of sessions. The syllabi of courses at large doctoral granting universities and masters' granting institutions were more likely to focus on theories of multicultural education than were baccalaureate granting schools. Course instructors thought theories of multicultural education was on of the most important foundational topics.

The course readings explaining multicultural education provided different interpretations of the forms and approaches to achieving education that is grounded in diversity. Across the various forms, the essence of multicultural education is similar. It is education that is about and inclusive of the experiences of diverse individuals and groups. In education, diversity, most often, refers to differences as a result of people's social and

demographic categories, such as their race, social class, and gender. Differences in the cognitive and physical disabilities of people are also included under the multicultural education label. It does not typically encompass the myriad of other factors that differentiate people.

In most of the courses and course syllabi, definitions and frameworks of multicultural education were most common. (See *Human Diversity in Education: An Integrative* Approach, 2006; *Affirming Diversity: The Sociopolitical Context of Multicultural Education*, 2004; *Multicultural Education is a Pluralistic Society,* 2005; *Exploring Socio-cultural Themes in Education: Readings in Social Foundations*, 2001). I assume, since such chapters were primarily positioned at the beginning or near the end of the course syllabi in most courses, they served to provide teacher candidates ways of conceptualizing the purpose and goals of multicultural education. Banks' work documented the purposes, various forms, and the value of using multicultural education with the nation's heterogeneous student population and minority groups, in particular (Banks, 1993, 199b).

Most readings about multicultural education described this form of education within the context of K-12 classrooms. An exception was a chapter from Cochran-Smith's (2004) *Walking the Road: Race, Diversity, and Social Justice in Teacher Education.* This chapter described multicultural education in the context of teacher education. It discussed teaching philosophies and practices supportive of multicultural education.

Purposes of Schooling and the Influence of History and Philosophy

Virtually all course instructors responding to the survey believed that examining the purpose and roles of education in a democratic society was an important topic for teacher candidates enrolled in multicultural education courses. Fewer courses had readings about the purposes of schooling than readings about policy and theories of multicultural education, but a greater number of syllabi included such readings.

Among course readings, the purpose of schooling was discussed in the majority of courses in critical terms. Such readings drew a relationship between social inequality and schooling processes. Societal needs and structures were identified as shaping schooling processes. Assigned readings suggestive of a critical approach were written by well-known critical theorists of education. These authors included Paulo Freire, Joel Spring, Chet Bowers, Jean Anyon, and Samuel Bowles.

Fewer courses linked education to the needs of a democratic society. Readings discussed the schooling practices and policies either supportive or in opposition to democracy. In three courses, readings examined the relationship between standards and systems of accountability and public education in a democratic society (See *Many Children Left Behind*, 2004; *Will Standards Save Public Education,* 2000). A book used in two courses was Hochschild and Scovronick's (2003) *The American Dream and Public Schools*. The chapters and excerpts included on syllabi examined how educational policies, including the purposes of schooling, were shaped by individual, collective, and group goals.

Two multicultural education courses were inclusive of materials that identified purposes of schooling as contentious. In one course, instructors used an article by

Labaree (1997) that described three competing purposes of schooling—democratic equality, preparation for work, and social mobility. In the other course, the syllabus consisted of readings that provided teacher candidates diverse interpretations about the purpose and roles of schooling. Two of the articles identified how the school reflected social inequality (Anyon, 2001; Bowles, 2001). The other reading was an excerpt form Emile Durkheim's (2001) "Education: Its Nature and Its Role." Durkheim, as the critical theorists, emphasized the moral dimensions of education.

Based on findings from the survey, history was one of the least important curricular topics of multicultural education courses. History was also a low density topic. Course readings aligned with this curricular topic examined the history schooling, the historical experiences of minority groups, and societal changes in historical terms. In the majority of courses, readings described schooling in terms of historical periods. Periods ranged from the Common School Movement in the mid 1700s to education in the 1990s (For example, see Patton, 2002.) The syllabus of another course included several readings about the historical experiences of racial minorities rather than specific to schooling. Readings in the remaining syllabi described the historical changes in the demographic characteristics of the U.S. population.

Course instructors identified philosophy as one of the other least important topics for teacher candidates enrolled in multicultural education courses. As history, philosophy was a low density topic. Very few readings used in courses were written by educational philosophers. One exception was the book chapter, "Wide Awakeness and the Moral Life" (1978) written by the existentialist educational philosopher Maxine Greene. In this chapter, Greene discussed how educators must recognize the dominating forces shaping

individual's consciousness, and in order to become moral beings they must overcome that domination. In one course syllabus, readings examined the "philosophical roots of education" and "pioneers" in the field of education from Levine's (2002) *Foundations of Education*. The course syllabus of two instructors teaching at the same large research university included various chapters from Weston's (2000) *A Rulebook for Arguments*. This text drew from rhetorical philosophical traditions because it provided teacher candidates descriptions and strategies for constructing arguments.

Social and Demographic Categories

I found readings in all 14 multicultural education courses accounting for social and demographic categories. These categories were also included in the readings of all 31 course syllabi. There were seven different social and demographic categories in the multicultural education courses involved in this study—race, disability, social class, language, gender, sexual orientation, ethnicity, and religion. Course readings examined how social and demographic categories interacted with schooling to influence the educational experiences and opportunities of students. There were also readings in courses examining the impact of socio-cultural factors that were not specific to schooling. Multicultural education courses did not focus on the seven social and demographic topics evenly. Race and social class were the densest topics. Religion was the least dense. Table 3.3 illustrates the number of social and demographic topics included in courses and course syllabi.

Table 3.3

The Distribution of Social and Demographic Topics among Multicultural Education Courses and Course Syllabi

Topic	Number of Courses	Number of Syllabi	Average Number of Sessions by Syllabi	Range of Sessions by Syllabi
Race	13	30	3.51	.25-9.82
Social Class	13	29	2.66	.25-7.4
Language	12	25	2.08	.2-7.5
Disability	11	26	3.23	.12-16
Gender	10	25	1.45	.25-2
Sexual Orientation	9	20	1.11	.25-2.3
Religion	7	8	.69	.12-1.8

Readings also did not focus on the experiences of minority and dominant groups to the same extent. The realities and experiences of people from traditionally marginalized groups (e.g., racial minorities, females, gay students) were most common. Race was the only demographic category that consisted of a significant number of readings focused on the experiences of the dominant group or the White race.

There is variation among the number of social and demographic categories covered by the multicultural education courses. The average number of demographic topics is five. The table below displays the variation among the number of social and demographic categories included in courses.

Table 3.4

Number of Social and Demographic Topics by Course Syllabi

Number of Topics	Number of Syllabi
More than Five	18
Five	4
Less than Five	9

I thought courses with a greater number of categories would have spent fewer course sessions on each, but that is not always the case. For instances, one of the courses located at a large research university consists of several high density socio-cultural categories among the six categories reflected in course readings. There are also several courses that dedicated more course sessions to one category than all or most of the other categories combined.

The course at a small private college consisted of six low density demographic topics and one high density demographic topic. The six topics with low density were each included in one of the course's required books, *Bridging Multiple Worlds: Case Studies of Diverse Educational Communities* by Taylor and Whittaker (2003). Each chapter of the book consisted of a case study examining one of the seven demographic categories. Disability is the course's high density topic. Disability is included in a chapter of Taylor and Whittaker's book and it is also the primary topic of the course's other required text, Levine's (2002) *A Mind at a Time*. This book does not directly target teachers or teacher candidates. Levine includes practical guidelines and strategies for helping practitioners and parents identify various forms of disabilities. The book also discusses ways to accommodate the needs of people with several kinds of specific disabilities, such as language, spatial, and motor sensory disorders.

In contrast to multicultural education courses accounting for breadth, there were three course syllabi suggestive of depth. These syllabi consist of readings about two of the seven social and demographic categories. The syllabus of a course at a small college devoted all course sessions to disability and special education issues, except for one. In this session, the course included a chapter on linguistic diversity. The other two course

syllabi, one at a master's institution and the other at a doctoral university, include readings about the same two categories—race and social class. Race and class were both low density topics of the course at the master's university. This course consisted of few readings and, as a result, only a small number of topics. The two topics that dominate the course are democratic education and the environment. The syllabi of the other courses with 2 demographic categories represented in course content had both a high and low density topic. Race had a density of 6.5 and a total of 2 course sessions were inclusive of social class in one of the courses. Compared to most courses in this study, this course also consists of very few readings. Most course sessions at the end of the semester are dedicated to students' presentations rather than assigned readings.

Course instructors' thoughts about the social and demographic categories "most important" for teacher candidates to learn about in the context of multicultural education courses reflected their presence and density. Race and social class were the demographic topics with the highest ratings by the greatest number of instructors. Course instructors' opinions about the value of religion and disability differed. Some instructors thought religion and disability were valuable, while other instructors thought they were not important or the "least important" for teacher candidates to learn about. Most instructors who did not value religion did not include readings about this topic on their syllabus. This was not the case for the disability topic. Of the instructors who thought it was least important, most of their courses covered the topic. Language, gender, and sexual orientation were ranked similarity. Overall more instructors ranked gender as "most important" compared to language and sexual orientation.

Race

Race is the densest curricular topic of the multicultural education courses in this study. It was also identified by course instructors as" most important" for teacher candidates enrolled in multicultural education courses. The density of race varies among multicultural education courses. The density is highest among courses located at large doctoral universities and lowest at master's granting universities.

Besides variation in density, there were also differences among how readings discussed and positioned race. I identified three different ways course readings contextualized the relationship between race, schooling, and society. Course readings described race or examined the impact, meaning, and implications of race and racism on minorities within schools and society. Readings also focused on the experiences of specific racial groups rather than discussed race more broadly. The third most common reading about race identified how race affected teachers' pedagogical choices. In the Table below, I identify the number of course sessions devoted to readings reflective of each type.

Table 3.5

Types of Readings about Race by Number of Course Sessions

Type	Number of course syllabi
Descriptions	56.61
Groups	27.69
Pedagogy	22.36

Race was primarily described as negatively influencing racial minorities' opportunities to succeed in school. Readings primarily identified the processes and policies of schools and societal structures as the source of inequality. The readings of several courses identified school-level policies and practices, such as tracking and school

finance, as hindering racial minorities' opportunities to learn. Readings also focused on how societal structures and policies contributed to inequality. One course at a regional university, for example, consisted of a series of readings that documented how race and racial divisions were reinforced by social institutions (See *The Social Construction of Difference and Inequality*, 2002). The readings included in this syllabus ranged from describing racism as inherent in the English language (Moore, 2002) to showing racism was manifested by societal structures and institutions, including the criminal justice system (Cole, 2002) and the media (Martinez, 2002; Lichter & Amundson, 2002). In this course, there were similar assigned readings about each of the demographic topics.

An example of the more typical type of content about race and racism included in courses is reflected in the readings of the course at a small liberal arts college. According to this syllabus, teacher candidates were required to read about racial discrimination within the context of schools. One of the assigned readings included a description about how Blacks in an all White school experienced discrimination as a result of desegregation policies (Beals, 1994). Another reading described how various school structures and processes, including teacher expectations and pedagogy, influenced the learning opportunities of racial minorities (Nieto, 2004). The primary reason I identify these readings as typical is because they focused on how schools hindered the educational opportunities of racial minorities rather than contributed to the success of racial minorities. One exception included in one syllabus was Conchas and Noguera's (2006) *The Color of Success: Race and High-Achieving Urban Youth.* This book described how racial minorities positively benefitted from their schooling experiences because schooling processes facilitated rather than harmed racial minorities' educational opportunities.

Other readings providing a description of race identified a direct relationship between race and identity. The topic of racial identity development was mostly found on the syllabi of large doctoral universities. Of the five multicultural education courses with readings about this topic, the only course not located at a research university was at a large master's granting institution. The syllabi of several different courses included chapters from Tatum's (1997) *Why are all the Black Kids Sitting Together in the Cafeteria*? In this book, Tatum discussed how the identity development of racial groups in the U.S. differed. Those differences, according to Tatum, influenced how individuals saw their own racial identity and their understanding of race. Tatum also linked the racial development of Whites to racism.

Although not as prevalent as readings that described race, the second most common type of reading I identified in course syllabi focused on the experiences and circumstances of specific racial groups. I use the term, racial groups, to capture each of the primary races of people in the U.S.—Blacks, Latinos, Whites, American Indian, and Asian. A larger percentage of course sessions were inclusive of readings about racial groups at master's universities than the other types of institutions. Neither of the multicultural education course syllabi of the courses at two of the smallest colleges included readings about a specific racial group.

Across the courses, readings accounted for each of the primary racial groups. The race in most syllabi and courses was the White race. Six multicultural education courses from both master's and doctoral universities had syllabi with readings about Whiteness. Virtually all readings about the White race discussed Whiteness in terms of privilege. In these readings, Whites were identified as the dominant race and, as a result, White people

were described as advantaged. Readings identified Whites as more likely to succeed because school and societal structures facilitated their academic achievement and success in society. McIntosh's (1990) description of the "unearned privileges" and advantages of Whites best captured the readings about Whiteness. McIntosh's work was also used in most courses inclusive of this topic. There was also a series of on-line articles from an edition of *Rethinking Schools* (2002) used in two of the multicultural education courses that focused on Whiteness and White privilege within the context of schools.

The readings included on course syllabi about racial minority groups were similar to the other types of readings about race. Some were specific to schools and pedagogy, while others focused more broadly on the experiences of racial minorities. In one of the large doctoral universities, for example, the syllabus included two assigned readings about racial minority students. One article focused on the learning needs of low-performing Chinese students and how teachers can accommodate those needs (Lee, 2001) and the other assigned reading was an excerpt from a book about the schooling experiences of Mexican and Mexican-American students (Valenzuela, 1999). The syllabi of two courses at similar institutions also had readings about minority racial groups. One course syllabus consisted of autobiographical accounts written by racial minorities and fictional stories about the experiences of minority groups. The other syllabus had a number of readings about the historical experiences of each of the racial minority groups—Native Americans, Latino, and African Americans.

Readings that identified race in relation to pedagogy were most dense among the multicultural education courses at master's granting regional universities. The pedagogical implications of race were most often discussed in texts written by teachers.

In one of the courses at a research university, for example, there were two such texts—Paley's (2000) *White Teacher* and Michie's *Holler if you Hear Me* (1999). Both accounts were written by White teachers about their experiences working with racial minorities.

Pedagogical readings about race mostly described how teachers could address the instructional needs of racial minorities. In "The Silenced Dialogue," for example, Delpit (1988) drew on her experiences as a teacher and her students' experiences to advocate for a pedagogical approach accounting for power and student's race-based experiences. Similarly, one course syllabus included a chapter from Byrnes' (2005) *Common-bonds-Anti-bias Teaching* about the importance of recognizing and appreciating students' racial background and the importance of seeing it as asset rather than a problem. Another course syllabus included an excerpt from Ladson-Billings' (1997) *Dreamkeepers: Successful Teachers of African American Children.* This chapter, "Seeing Color, Seeing Culture," as the previous ones described, emphasized the importance of recognizing the racial attributes of minority students.

Readings about strategies for minimizing racism were less evident among the course syllabi. An example of a textbook chapter used in two courses to describe the importance of teaching about racial prejudice and discrimination was "Creating Classrooms that Address Race and Ethnicity," from *Human Diversity in Education* (2006).

Social Class

Social class is a high density topic. This demographic category, as race, is most dense among research universities and least dense at four of the master's universities. Social class is a curricular topic that is often coupled with other social and demographic

categories. Many of the readings about class are also inclusive of race. The coupling of race and social class explain why readings describe similar phenomenon. In contrast to race, fewer courses had readings examining the experiences of the dominant or elite classes. In most course syllabi, readings about social class focused on the working class and poor.

The most typical texts about social class identified schooling processes as hindering the educational opportunities of poor and working class students and their abilities to achieve success, similar to the readings focused on race. Readings documented how social class interacted with schooling and society to reinforce inequality. One example is McLeod's (1995) *Ain't No Makin' It*. This book or sections from the book were included on the course syllabi of several instructors teaching the same course. Findings from McLeod's book show how various social institutions—family, school, community, and work—contribute to the reproduction of class. McLeod illustrates how social factors prevent poor White and Black adolescents men from achieving the "American Dream."

The social institutions discussed by McLeod, particularly family and community, were described in other course readings about class. Three courses, all at research universities, included readings describing a relationship between family and academic success. Two of the courses had articles and book chapters written by Lareau (1987, 2000), a well-known sociologist of education. Lareau's work documented how social class influenced parental involvement. Lareau described how differences in parental approaches advantaged middle class students and disadvantaged the children from working class families.

Seven of the multicultural education courses had syllabi with course readings describing pedagogy and instructional strategies for working with poor and working class students. Similar to race, pedagogical readings mostly identified strategies for increasing the academic achievement of the poor and working class. In one course, however, an assigned reading with a more critical approach to educating the working class was Finn's *Literacy with an Attitude* (1999). In this book, Finn described how pedagogy could enable working class students to become aware of the inequitable and oppressive conditions they faced as a result of their class status. In turn, teacher could minimize working class students' resistance to the knowledge valued by schools.

Most assigned readings about class examined and described the experiences of the poor and working class rather than being inclusive of the middle and upper class. There were a handful of readings describing how schooling structures advantaged the middle and upper-middle classes. An example was an excerpt from Cookson and Persell's (1987) *Preparing for Power: Cultural Capital and Curriculum in America's Elite Boarding School.* These authors identify how schooling practices and processes in boarding schools provided students the tools and strategies to maintain their upper class positions. Cookson and Persell's argument is similar to the article by Anyon (1981) used in five of the multicultural education courses. Anyon studied schools serving a variety of students to conclude that curriculum, instruction, and school-level policies served reflected and reproduced students' class status—elite students were being educated to maintain their elite positions and working class were being prepared for jobs aligned with their class status.

Although not directly related to schooling, two of the courses included readings about wealth. One of the courses, for instance, included a series of articles about class in economic terms. The articles in this course identified a relationship between money and power (Karp, et al., 2002).

A primary difference between readings about race and social class is that most courses' readings about class were grounded in sociological principles and theories. Several authors, such as Anyon, McLeod, and Cookson and Persell, drew on social reproduction theories to discuss class within the context of schools. Social reproduction theories are derived from Marxist critical theory. These theories are most often cited in sociological literature. Besides readings on social reproduction, readings in one course, for example, drew on the work of sociologists, including Pierre Bourdieu, to discuss the social and cultural aspects of class (McLeod, 1995; Lareau, 1987, 2000; Carter, 2003; Coleman and Hoffer, 1987).

Language

Language is the third densest demographic topic. Course readings about language minorities identified two types—students whose native language is not English and students who speak a version of English deviating from the standard form (white, middle class). Course readings primarily refer to non-native speakers as second language learners (ESL) and bi-lingual students. Students who spoke a non-standard form of English are mostly Black and speak Black English or Ebonics. The two courses without readings about language are located at a master's university and a research university. Language is a low density curricular topic in all three of the small colleges.

Language is presented and discussed in course readings similar to race and social class. The experiences of language minorities in schools and how structural factors create inequities are described and explained in course readings. The pedagogical implications of language are also discussed in course readings. In contrast to race and social class, a greater percentage of readings describe language in pedagogical terms. About half of the course sessions focused on language discussed the topic pedagogically.

For ESL students and non-standard speakers of English, pedagogical readings explain the importance of helping students learn Standard English by using "culturally responsive" and "cultural centered" pedagogy. An example of an article used by instructors at a research university was Sheetz's (1995) "From Remedial to Gifted." Sheetz described a high school program designed to teach native Spanish Speakers English and also to help them learn academic content. In "Ebonics and Culturally Responsive Instruction," Delpit (1997) advocated for a similar approach for Black students. Delpit identified Black English as a tool for helping students learn how to speak and write Standard English. Christenson (1990) drew on her personal experiences as both a student and teacher to discuss how her strategies for teaching language minorities were culturally responsive.

Overall readings about language minorities identified bi-lingual education as effective. Bi-lingual education refers to teaching students to learn English and academic material by using the students' native language. Such instruction is in contrast to immersion, which is the integration of non-English speakers in regular classrooms with few or minimal adjustments. Nieto (2000), for example, described the benefits of bi-lingual education and how it contributed to an equitable learning environment for ESL

students. In another course, research findings identified bi-lingual instruction and education programs as responsible for increasing the academic achievement and graduation rates of ESL students (Thomas and Collier, 1997).

Although not specific to pedagogy, Purcell-Gates' (2003, 1997) writings were used in two courses and multiple syllabi. Purcell-Gates described the school-based experiences of an illiterate White, Appalachian family to illustrate a relationship between language and power. Her work indicated how the negative assumptions of school personnel impacted the family's educational opportunities.

Not all readings about language minorities focused specifically on schooling. In four of the 14 courses, readings examined and discussed language more broadly. In one course, as an example, the syllabus included readings about how discrimination is inherent in the English language (Morose, 2002). In another course, the historical development of Black English or Ebonics was the primarily basis of one of the course readings on language (Smitherman, 1981).

Disability

The courses inclusive of disability dedicate, on average, a significant number of course sessions on the topic. The average number of course sessions is increased by the syllabus of a course at a small college requiring students to engage with disability issues for 16 of the 17 course sessions. The density of the topic is above average in three other courses. The department of course at a large research university mandates that 6 course sessions focus on disability. I found that most course syllabi had less than the six required sessions, but more sessions were devoted to disability issues in these syllabi than the majority of syllabi.

Readings about disabilities focus on different types of cognitive and physical differences. Most of these readings explain how students' disabilities influence teaching and learning. Teaching students with disabilities is discussed in course readings in instructional terms, including how to identify, manage, and teach students with disabilities. (See *Teaching Special Students in General Classrooms*, 2001; *Teaching Exceptional, Diverse, and At-Risk Students in the General Education Classroom*, 2003; *A Mind at A Time*, 2002.) Readings mostly described basic strategies and techniques for addressing the academic needs of disabled students. The pedagogical readings specific to the other demographic topics discussed teaching and pedagogy in more abstract terms.

Most disability readings promoted inclusion. Inclusion is the placement of students with disabilities in classrooms with non-disabled students. Textbooks used in two of the courses were written specifically for teachers working in inclusive classroom settings (Lewis and Doorlag, 2006; Vaughn, Bos, and Schumm, 2003). Both defined inclusion and its' benefits. The texts also provided teachers' strategies for meeting the needs students with various disabilities, such as behavioral and communication disorders. Not all readings advocating for inclusion focused on pedagogy. An exception is a *New York Times* article describing how a child with cerebral palsy experienced an inclusive classroom setting (Belkin, 2004).

Even though most readings discussed disability in terms of pedagogy and instruction, the experiences of the disabled were described in the readings of some courses. The syllabus of the course at a small liberal arts college, for example, included two required books about the experiences of disabled students in school (Sylvester, 2002; Abeel, 2003). Several syllabi of another course included an article described how various

disabilities were historically attributed to marginalized groups to justify discriminatory practices (Baynton, 2001). The readings links the unfair treatment and discrimination faced by minorities historically to the current prejudice and discrimination experienced by the disabled. Among other disability readings, how federal special education policies shaped schooling, particularly the treatment of disabled students, and how this affected teaching were discussed (Hewards and Cavanaugh (2000; Wang and Reyonlds, 1996).

Gender and Sexual Orientation

The low density of gender both within and across courses contrasted with instructor's ranking of gender as the third "most important" demographic topic. The assigned course readings about gender either broadly focused on the meaning of gender or more narrowly described how people's experiences are shaped by their gender. Gender, unlike most readings about the demographic categories, is identified as a socially constructed category. Gender differences are described as a function of social institutions, such as the family, media, and educational system, rather than being the result of innate differences. In two courses, for example, readings described how the media representation of women and girls was linked to the social construction of gender (Butsch, 2002; Witt, n.d.). Johnson's (2005) *The Gender Knot: Unraveling our Patriarchal Legacy*, which is a required course text, examined the implications of living in a "male-dominated," "male-identified," and "male-centered," society for both males and females was required in one course. Similarly, articles about male privilege were included in three multicultural education courses (McIntosh, 1989).

Course syllabi included more readings describing gender differences in the context of schooling than how such differences influenced teacher's work. Schooling

processes were identified as favoring male students more than females. The most typical readings conveying these differences are best represented by the Sadkers (2002; 2001; 2000; 1998). These readings provided evidence to highlight how school-level factors, such as curriculum and instruction, interactions between teachers and students, and peer-relationships disadvantaged female students' academically and also influenced their self-esteem.

In contrast to the other demographic topics, very few course syllabi consisted of readings describing how to teach students using gender equitable materials and practices. Besides a few assigned textbook chapters with descriptions of pedagogical strategies, Orenstein's (1995) *Schoolgirls* concluded with a section about gender fair curricula and classroom practices by describing the teaching practices of a single classroom teacher.

Compared to gender, sexual orientation was a less dense curricular topic. As gender, masters and doctoral universities were more likely to include readings on sexual orientation. Gender and sexual orientation were often coupled. Five of the nine courses included reading that explicitly linked gender and sexual orientation. An article used in one of the courses at a large research university, for example, identified homophobia as a result of gender identity and, more specifically, masculinity norms (Kimmel, 2000).

Readings mostly defined sexual orientation and described the discrimination faced by gay students and people. An article used in two courses about the discrimination experienced by gay students is Gordon's (1994) "What do we say when we hear 'faggot.'" Gordon described how gay students were discriminated against by other students and how teachers did very little to prevent such behavior. In another course, the course syllabus included a similar type of article. Johnson's (1998/99) "Out

Front" illustrated how pervasive homophobia is within the context of schools. Johnson drew on her own experiences as a gay teacher to provide practical advice to teachers and schools about how to challenge homophobia.

Religion

Religion is the least dense demographic topic. Instructors disagreed about whether religion was a valuable topic for teacher candidates in multicultural education courses. Some identified it as an important topic and others believed it was the least valuable of all the demographic categories. Religion was a curricular topic in all three types of institutions, but it was most common among master's granting universities.

Course readings primarily described how religious differences played out within the context of schools. Readings broadly focused on how religion and religious differences impacted students and classrooms. An example of a reading that discussed religion in pedagogical terms documented how teachers can respond to and teach about religious differences in light of the separation between church and state (Cushner, McClelland, and Safford, 2006).

In two of the coursers, readings focused on specific religions—Islam and Catholicism. The course located at a research university included three *New York Times* articles about the discrimination Muslims faced and how religion shaped their experiences (Ali, 2006; Cowell, 2006; Schmidt, 2006). Ali, for example, described how her experiences as a Muslim in rural Canada altered after the events of September 11, 2001. None of the readings about specific religions were directly related to schooling or teaching and learning.

Pedagogy and Teaching Methods

Pedagogy is integral in the readings accounting for social and demographic differences. I define pedagogy rather broadly to capture any course materials that described teachers' classroom work, work with students, or instructional strategies. Based on this definition, pedagogy and instructional strategies are not synonymous, but rather instruction is a pedagogical form. Twenty-eight of the 31 syllabi included readings about pedagogy. As illustrated in the previous section, the meaning of pedagogy varied among the demographic topics. The readings on disability, for instance, emphasized practical instructional techniques more than the readings documenting the other six demographic topics. The pedagogical readings about race, social class, and language were primarily arguments about the importance of cultural responsive pedagogy. Many of these readings were written by teachers about their work with diverse groups of students. Gender and religion were also discussed pedagogically, but not tied to teacher narratives and strategies labeled as cultural responsive.

Based on the readings included on syllabi, some demographic topics were more relevant to pedagogical discussions than others. Most of the demographic topics were dominated by readings that explained and described how demographic categories interacted with schooling and social structures. Pedagogical discussions were most common among the readings about language minorities and people with disabilities. The only demographic topic discussed in the context of subject matter was language. I did not find any course readings documenting and describing how to teach diverse students subject matter. traditional school subjects such as science and math.

Although not directly related to pedagogy or teaching methods, five of the multicultural education courses had syllabi with course readings about teaching and the teaching profession. It was a low density topic among the 3 courses located at research universities and the 2 master's granting universities. The syllabi of the courses located at the small colleges did not include any assigned readings about the characteristics of the teaching profession.

The materials about teaching and the teaching profession accounted for a variety of perspectives and themes. The course with the greatest number of readings about this topic was located at a research university. Among the readings used in the course, articles described the characteristics of the profession (Karp, 2007; Spring, 2004a) and examined the relationship between teaching and teachers' demographic characteristics (Bunce, unknown; Viadero, 2001; Sanders, 2002). In one of the other courses, which was also located at a research university, the readings included discussed the roles and rewards of teachers' work (Spring, 2004b; Cohen, 1984).

Pedagogy and the Development of Instructional Skills

Developing teacher candidates' skills is a common objective of teacher preparation programs. Typical programs expose teacher candidates to various teaching methods and helps them develop skills for teaching materials associated with disciplinary majors (math, English, science, etc.). Instructional skills are typically fostered through practices and performances. In most programs demonstrations of teaching are required in venues such as teaching labs and field-based experiences. Developing teacher candidate's skills for teaching diverse students would entail having them demonstrate their teaching. I found little evidence in my analysis of course syllabi that the 14

multicultural education courses aimed to developed teacher candidates' instructional skills for teaching diverse groups of students. Few readings identified curricular topics in terms of instructional techniques and strategies. Disability was the exception. The majority of course readings about disabilities were instructional rather than pedagogical.

Course instructor's responses to survey questions suggest differences among how they value developing teacher candidates' instructional knowledge and skills. A minority of instructors believed instructional strategies were valuable topics for diversity courses. A greater number of instructors thought culturally responsive forms of pedagogy were relevant than specific instructional strategies. Course instructors did not agree about whether course assignments should reflect traditional academic work or the practical work of teachers. Instructors who thought practical work was more important than academic were also more likely to report that the use of course materials reflecting practitioner's perspectives was important. The instructors of one course located at a research university captured the differences among instructors' thoughts about pedagogy and instruction. Two of the course instructors believed their course didn't provide teacher candidates enough practical training. These instructors wanted to alter course readings and materials to include more content about pedagogy and instruction and fewer materials for helping teacher candidates' learn about their own development, specifically the influence of their socio-cultural characteristics. The other course instructor did not share their view. He reported that the course would improve if readings reflected a greater number of demographic topics.

To understand the types of skills teacher candidates were expected to develop, I examined the course activities and assignments included on course syllabi. The majority

of course assignments reflected traditional academic assignments that assessed teacher candidates' understanding of course content. There were, however, a few different types of activities directly related to developing teacher candidates' pedagogical and instructional skills. Table 3.6 displays the type of assignments included in courses suggestive of pedagogy.

Table 3.6

Types of Assignments with a Pedagogical Link by Number of Multicultural Education Courses

Type of Assignment	Number of Courses
Presentations	6
Service learning	4
Lesson/Curriculum Planning	3
Facilitate course discussion/lesson	2

The most typical instructional activities required students to emulate the practical aspects of teachers' work. I refer to these assignments as emulating teachers' work because they targeted their classmates rather than the students they would most likely teach. They also required teacher candidates to teach course content rather than helping them develop the expertise for teaching subject matter to diverse groups of students. In most cases, based on the assessment criteria included on course syllabi, students gave presentations and taught course content with limited guidance from course instructors. This suggests that teacher candidates were not learning specific techniques for presenting materials, but that these activities primarily served to help presenters and their peers learn course content.

The descriptions of the activities included in syllabi reveal a range of instructional activities. Teacher candidates enrolled in the course at a small liberal arts college, for example, were asked to present on a topic about disabilities and special education. At one

of the mid-sized universities teacher candidates were assigned two different types of instructional presentations. One required them to develop a position about a topic related to diversity and multicultural education and to publicly defend their position against an alternative view. The other instructional assignment in the course asked students to present a summary of the main points of a chapter from one of the course's assigned readings to their peers.

While most of the instructional assignments were directly tied to course readings, teacher candidates in a few courses were asked to make presentations by incorporating materials that complimented course content. These assignments allowed teacher candidates and their classmates to engage with course materials in new ways rather than regurgitate class content. As the other similar types of activities, the descriptions of these assignments do not suggest that they were primarily designed to develop teacher candidates' skills for teaching. For instance, the introductory course at a large research university required groups of students to make in-class presentations about how a contemporary "media representation" of an education topic related to the multicultural content they were learning about in the course. A similar assignment in a comparable institution asked teacher candidates to conduct research on how a topic influencing and shaping U.S. schools, such as school finance and tracking, affected schooling in the context of another country.

A similar type of assignment required teacher candidates to teach a course session. At two schools, one mid-sized and the other a large university, teacher candidates were asked to teach their peers course material. In one of the courses, teacher candidates had "to develop, coordinate, and supervise class discussions and activities for

the course material for an assigned class period." In another course the assignment was positioned to students as an instructional development task facilitating teacher candidates' understanding of "content delivery" and the "manage[ment] of class learning." As stated on the syllabus, "you are all in the class so you can learn how to teach; therefore, you will have at least one, 'official' opportunity to teach the class." The guidelines of the assignment indicated that teacher candidates would be assessed by four dimensions: overall preparation, approach, creativity, depth of content/discussion, and overall use of teaching strategy."

The development of lesson plans and curriculum units are more directly tied to teacher candidates' future work than presentations and the teaching of course content. This type of assignment tied subject-matter to teacher candidates' future students. In contrast to the previous instructional activities, teacher candidates were not required to teach the lessons they developed. The activity in one of the three courses with this type of assignment, for example, required students to develop lessons for teaching multicultural literature. Teacher candidates were asked to select several multicultural books designed for the age level of the students they planned to teach. The instructional activity included in another course required students to develop a lesson about diversity that incorporated multiple academic subjects. The lesson also had to accommodate the needs of students with diverse learning abilities. The third assignment allowed teacher candidates to directly engage with the content of the multicultural education course and the subject matter teacher candidates planned to teach. For this assignment, teacher candidates developed a curriculum unit to teach environmental topics to their future students. The unit required students to integrate environmental issues with academic

content by linking the unit with Michigan's academic learning standards. The template provided on the syllabus to help teacher candidates develop the unit included the typical components of curriculum units, such as goals and objectives, concepts, activities, and assessment criteria.

The objectives of the service and experiential learning assignments varied among the four courses. Assignment descriptions included on course syllabi revealed differences among the knowledge and skills teacher candidates were expected to acquire from their experiences. It as apparent, however, that these activities were primarily designed to help teacher candidates learn about diverse groups of students and instruction. They were not designed to help teacher candidates develop instructional skills. One of the courses located at a doctoral university asked teacher candidates had to spend 15-20 hours during the semester providing academic assistance to one student or a small group of students in either a school or community-based setting to fulfill the service learning requirement. Teacher candidates were expected to journal about their experiences and write a final paper describing how their experiences tutoring and mentoring a student connected with course content. Since the final assignment was described as linking course content to teacher candidates' experiences, it appears that developing the instructional skills of future teachers was a marginal goal of the assignment because increasing teacher candidates' understanding of social and demographic differences was the course's primary objective.

The service learning assignment of a course at a small, liberal arts college had similar objectives, but targeted different types of students. The syllabus described the service learning assignment as helping teacher candidates learn about pedagogical issues

and classroom management by engaging with special education students in classroom settings. Students were required to complete three different types of assignments related to their fieldwork that mostly linked service learning to course content. Even though the assignment is described in instructional terms on the syllabus, the criteria for assessing teacher candidates is similar to the criteria used in the previous course. Teacher candidates were not assessed based on their individual practices and performances with students, but rather their abilities to interpret their experiences with course content

Besides specific activities and assignments, the assessment criteria included on course syllabi suggests that teacher candidates are learning how to teach in ways that value and promote active and cooperative forms of teaching and learning. It is well documented that people learn how to teach by observing their own teachers or through the "apprenticeship of observation" (Lortie, 1975). It is, therefore, plausible to assume that teacher candidates are also learning about pedagogy and instruction from their participation in these courses. Although I am not able to determine what teacher candidates learned from the course or how courses were taught, it is apparent that course requirements, assessment criteria, course descriptions, and the number of cooperative learning assignments included on syllabi suggest active student involvement rather than passive forms of learning. Twenty-nine of the 31 syllabi had attendance and participation requirements. Syllabi included the following terms and phrases to justify this requirement: "seminar course," "active engagement," "learning community," "not a lecture-based course," and participation as an "equity-issue." Most of the descriptions about classroom participation described a relationship between course structure and the objectives of participation. As an example, student participation in the class discussions

of one course was equated with course quality, "such discussion is open to diverse perspectives, but more than this, it depends for its success on the regular, constructive engagement of all members of the class."

Intellectual Development

Although most of the assignments included in multicultural education courses reflected traditional academic work rather than the development of teacher candidates' instructional skills, some assignments related more directly to the work of teachers than others. Based on the descriptions and assessment criteria of the more traditional academic assignments, multicultural education courses primarily seek to develop teacher candidates' abilities to identify and examine educational-related issues. Course assignments also were designed to help teacher candidates learn how to communicate their ideas and thoughts effectively. On one course syllabus, an instructor identified how written assignments were valuable for the preparation of teachers. She stated, "I feel very strongly that teachers should be able to write, and therefore think clearly and effectively, so I will push you and coach you to do so."

All 14 multicultural education courses and the 31 course syllabi included written assignments. There were three different types of written assignments—critical analysis, reflection, and inquiry-based papers. The written assignments described as developing teacher candidates' analytical skills were often identified as promoting critical thinking skills. The description provided by one course instructor signifies why critical analysis is different from other types of written work. As part of the description of the critical essay assignment, he wrote that the assignment is "not simply reflective journals, what I call 'I-papers," but rather students are required to develop a "stance" and provide evidence in

support of that stance. There was a range of analytical assignments in the course syllabi supportive of this description. Some assignments asked teacher candidates to develop a response to a question initiated by the instructor and others were dependent on student-initiated questions.

In one of the courses located at a master's university teacher candidates had to write a three part essay about the type of classroom that supported the needs of a "diverse and sustainable democratic society." In Part I, teacher candidates had to draw on course readings to articulate their "vision" of democratic schooling. The second part required them to analyze the current state of schooling in the U.S. in relation to their vision and in the final section of the paper teacher candidates had to delineate the type of social change required for the classroom to become reality.

An instructor at one of the larger schools also asked teacher candidates to engage in critical analysis. In this course, which he identified as being based on a problem-based approach, teacher candidates were provided three different problems faced by classroom teachers throughout the semester. They had to respond to the problems by drawing on course materials and their own personal knowledge. They also had to depend on their own instincts because the instructor did not provide students the information necessary to address the questions,

> First, to do so would diminish the initiative you need to become a thoroughly educated student as well as the initiative you will need to become an outstanding beginning teacher. Second, these problems have more than one acceptable response (as well as countless clearly wrong answers) and I don't know them all or all the resources you would need to craft these acceptable responses. I expect you to follow wherever your best reasoning leads in pursuit of crafting the best response to each problem.

There were also written activities promoting reflection and helping teacher candidates develop the skills to become reflective practitioners. Within the context of multicultural education courses, reflection differs from critical analysis because it is not dependent on the development of an argument. The most common type of reflective course assignment required teacher candidates to record their reaction to course readings. In most courses with this type of assignment, teacher candidates responded to texts and readings in preparation for class. As an example, teacher candidates enrolled in one of the courses located at a large research university had to write a short response to each of the assigned readings in a "reflection journal" and bring the journal to each class session. An assignment included in another course asked teacher candidates to submit weekly responses to the assigned readings. At a variety of other schools, both masters and doctoral universities, teacher candidates were asked to reflect on their peers' reflections on course readings. For instance, teacher candidates in one course had to engage in "threaded discussions" about course content. The instructor initiated the discussion by posting a question. Students had to write responses to two of their classmates' reflections after posting their own response to the question. In one of their responses they had to pose an additional question to create an "authentic" discussion. By authentic the instructor means responses based on "listening" to their classmates rather than simply recording "individual thoughts."

There were two additional types of reflective-based assignments included on course syllabi. In 18 of the course syllabi teacher candidates were required to write educational and cultural autobiographies. This assignment was different from the other type of reflective activities because students had to use course materials to interpret their

personal and educational experiences. In most cases, the assignment was positioned as requiring students to re-think or reassess their experiences in light of knowledge they acquired from the course. At one of the doctoral universities, for example, students were asked to write a paper about how their schooling experiences were shaped by their cultural characteristics and, in turn, how their schooling experiences influenced and shaped them. A similar type of reflective activity, but not dependent on students' personal experiences, was included in one of the courses at a master's universities. Teacher candidates had to reflect on the content of a movie with an educational theme to describe the educational trends and strategies used in the movie and to emphasize the role of parents and community members.

In nine of the multicultural education courses, one of the course assignments was an inquiry or research-based activity which is the third and final written type of assignment I found among course syllabi. In these courses students were asked to conduct individual and group research projects about course topics and multicultural content. This assignment was most common among courses located at doctoral and master's universities. At least one of the syllabi representing the courses at research universities required students to engage in research and half of the master's universities included this type of assignment.

The research projects varied among the nine courses. In one course teacher candidates conducted a "student study." For this project, students were asked to observe and interview a student to learn about the student's "background, knowledge, and in and out of school experiences." In other courses teacher candidates were asked to interview teachers, students, or people from a racial group different from their own or observe

classrooms with diverse groups of students. And two of the research assignments required students to engage in library research.

Multicultural Education Course Curricula, Diversity, and Pedagogy

In this chapter I've provided an overview of the explicit curricula represented by the syllabi of the multicultural education courses in this study. The readings of most courses provide teacher candidates the opportunity to learn about the contextual factors that influence schools and schooling. A greater number of readings document the intersection between social and demographic topics and schools or how such topics reflect or reinforce social inequality more than readings about contextual factors.

Based on my analysis of course syllabi, it appears that the courses in this study were primarily designed to increase teacher candidates understanding of diversity. In the context of these courses, diversity is not defined broadly. It is defined in terms of social and demographic categories, and more specifically race, social class, disabilities, language, gender, sexual orientation, and religion. As previously described, the variation among the density of demographic topics indicates that not all diversity topics were valued equally. The two topics with the highest density both within and across the courses were race and social class. These two topics also were reported by the greatest number of course instructors to be the "most important" demographic topics for teacher candidates to learn about. Religion was the least dense topic and, as a result, it is not as integral to the preparation of teacher candidates. .

It appears that courses were also designed to help teacher candidates consider the relationship between pedagogy and students' social and demographic characteristics. Rather than focus on specific instructional strategies for teaching students and subject

matter course readings mostly focused on culturally responsive approaches or principles supportive of such approaches. One exception was disability. Readings about disability were more specific to instruction. The extent to which courses focused on pedagogy varied by course and also by topic. Disability and language were the two demographic topics most relevant to pedagogical discussions in the courses in this study.

Besides objectives linked to knowledge, the content of the multicultural education course syllabi suggests developing teacher candidates' skills is also an important objective of courses. Within the context of these courses, skill development is evidenced by written course assignments emphasizing critical analysis, reflection, and inquiry. Even though most courses included some type of assignment suggestive of pedagogy, these assignments mostly relate to the presentation of course content rather than accounting for the subject matter and type of students teacher candidates will teach in the future. As a result of the type of assignments included and not included in courses it is apparent that multicultural education courses were not designed to help teacher candidates develop the instructional skills needed to teach diverse groups of students.

Chapter 4

The Cultivation of Dispositions in Multicultural Education Courses

In the previous Chapter, I described the curricular topics and assignments included in Michigan's multicultural education courses. In this Chapter, I build on those findings to describe how the curricula of multicultural education courses consist of strategies for cultivating teacher candidates' dispositions. For purposes of this study, I use the term dispositions to extend beyond attitudes and beliefs to account for the characteristics and qualities of people. I determined dispositional strategies by identifying patterns among the course readings specific to social and demographic topics.

The cultivation of teacher candidates' dispositions is based on the assumption if teacher candidates had more information about differences their negative attitudes would change to positive attitudes. This objective also assumes developing teacher candidates abilities to engage in critical analysis and reflection will enable them to recognize their beliefs and attitudes towards minorities. As a result of increasing teacher candidates' knowledge and views of differences, it is assumed that teacher candidates will engage in equitable rather than discriminatory practices. Epistemologically, the design of these courses rests on the assumption that racism and other prejudices are expressions of ignorance. If negative dispositions are expressions of ignorance, then the proper educational approach is to increase teacher candidates' knowledge and their abilities in ways that promote awareness.

I argue that empathy and self-awareness are the two dispositional qualities fostered and promoted by the curricula of the 14 multicultural education courses in this

study. This Chapter begins with a description of the four strategies used in course readings that evoke empathy and, as a result, position empathy as a valuable trait of teachers who work with diverse groups of students. The skills supportive of an empathetic teacher are also discussed. An examination of the explicit curricula indicates that the two strategies supportive of self awareness relate to increasing teacher candidates' understanding of how their own experiences have been shaped by their social and demographic characteristics. This chapter concludes with a discussion about how the assumptions underlying the strategies for cultivating empathy and self-awareness are problematic.

Cultivating Empathetic Teachers

An empathetic disposition enables people to understand and relate to people who are different from themselves. More simply, people who are able to empathize can understand what it means to walk in someone else's shoes. In the context of multicultural education courses, cultivating empathy among teacher candidates consists of preparing them to consider the experiences and realities of diverse groups of students as seen by the students themselves. An empathetic teacher would be able to bridge the socio-cultural differences between themselves and their students. Since teacher candidates are predominantly White, female, middle class and heterosexual, this disposition is a particularly important aspect of preparing teachers for teaching minority students.

The curricula of multicultural education courses promote and foster empathy to help teacher candidates understand people who are different from themselves. Since the majority of teacher candidates enrolled in multicultural education courses are White, the cultivation of empathy is dependent on helping teacher candidates understand and

identify with racial minority students. I found several different types of strategies that encouraged teacher candidates to be compassionate and sympathetic of racial minorities and also the experiences and perspectives of other minority groups. Such strategies assume that information about various minority groups, particularly the hardships and obstacles faced by them will appeal to teacher candidates' emotions and cultural definitions of fairness. This understanding is also assumed to create a foundation for teacher candidates to draw upon when they teach diverse groups of students. The cultivation of empathy is also evidenced by skills emphasizing developing teacher candidates who can critically analyze and reflect on social and educational issues. These skills support the practices of empathetic teachers because they allow teachers to learn about minority groups and identify the assumptions they hold about minorities.

Evoking Empathy through the Narrative Accounts of Teachers

Narratives written from the perspective of practicing teachers are one of the most common strategies used in course materials to evoke empathy. These narratives also convey to teacher candidates the importance of pedagogy and teaching practices derived from teachers who empathize with their students. Teachers' narratives also illustrate the struggles diverse groups of students, particularly students from minority groups, face as a result of their social and demographic characteristics. Of the 14 multicultural education courses, 9 of the courses included courses readings written by teachers about their experiences teaching diverse groups of students. None of the course syllabi with readings reflective of this strategy were located at small baccalaureate colleges. All the remaining courses, except for one located at a master's and one at a doctoral university, consisted of readings written by teachers about their work.

The characteristics of the teacher narratives included in courses are similar. Most were written by White female teachers about their experiences teaching racially and economically diverse groups of students. In most of the accounts written by teachers, empathy is an evident trait because teachers talk about how their pedagogy accounted for the cultural background and experiences of the students they taught. The experiences teachers draw on and write about are, for the most part, based on distinguishing how teaching diverse groups of students differs from working with mainstream students. Instead of focusing on typical and benign classroom experiences, course readings written by teachers emphasized the hardships and disadvantages students faced as result of their families and communities. In one of the courses at a research university, for example, the course syllabus consisted of two readings reflective of this approach. In both narratives teachers described how their pedagogical strategies were linked to the knowledge and experiences their students brought to school. One narrative was written by a teacher working with poor, racial minorities in an urban context. Johnson (1995) described how the pedagogy and instruction she used in her classroom incorporated the community-based experiences of her students. Johnson's article documented how she drew on the violence and death surrounding her students' to help them learn. Johnson also wanted her students to gain a critical understanding of their circumstances as a result of their race, social class, and geography. The other narrative included in the syllabus is similar although it is written by a teacher working in a rural environment. Stumbo (1992) writes about how her efforts to help rural, Appalachian students become literate and effective writers also aimed to help them develop a strong Appalachian identity. Rather than identifying the negative aspects of students' Appalachian community, the teacher

discussed how her pedagogy and teaching methods emphasized the strengths of the rural region to help students challenge negative stereotypes about Appalachians.

Three of the instructors teaching the multicultural education course at one of the large doctoral universities incorporated chapters from Landsman's (2005) *A White Teacher Talks about Race*. Landsman wrote about the differences between her experiences as a White, middle class woman and the racially diverse and poor students she taught at an alternative high school in an urban community. Chapter by chapter Landsman shares the injustices faced by her students due to the assumptions teachers and others have about them due to their socio-cultural characteristics. Landsman's descriptions indicate how her teaching and pedagogical choices reflect her ability to recognize the experiences of her students and to empathize with them. In one chapter she described how her students were reluctant to go to a bookstore due to fears of being accused of stealing. She respects their fears and decides to cancel the field trip. In another chapter, as a way to learn about her students' lives, she asked female students to write about their experiences as women and to share their stories with her and their peers.

Fostering empathy among teacher candidates was also displayed by the number of course readings describing how traditional teaching practices did not accommodate students' differences and, as a result, harmed their educational opportunities. This type of narrative illustrated why empathy, compassion, and sympathy are particularly important qualities of teachers who teach minority students. For instance, an article written by Delpit (1988), which was included in two of the courses located at research universities, described how teachers' pedagogy and instruction should be inclusive of students' cultural background. Delpit includes several anecdotes in the article to show

how racial minority students are "silenced" and marginalized by White teachers who use traditional pedagogical practices. Another example is a book chapter written by Purcell-Gates (2002) about the schooling experiences of a student from an illiterate Appalachian family who is struggling to achieve in school. Purcell-Gates draws on Donnie and his family's experiences with the school to describe how the assumptions made by teachers and other school personnel harm Donnie's educational opportunities. Purcell-Gates' work with Donnie illustrates how he is capable of learning if provided the right instructional strategies and a teacher who understands his needs and cares about him.

There were also narratives accounts written by teachers that focused on how language minorities and gay students were harmed by pedagogical and instructional practices not reflective of empathy. Both Christenson (1994) and Ballenger (1992), the authors of readings included in the syllabi of instructors teaching at large public universities, wrote about their experiences as teachers to discuss strategies for teaching students who speak a non-standard form of English. Christenson cites her own personal experiences growing up in a working class family to advocate for instruction that does not denigrate students who do not speak White, middle class standard English. Both Christenson and Ballenger wrote about how their efforts to accommodate for the language and communication patterns of minority speakers valued students' speech. In the same course, Gordon (1994), who is a high school teacher, discussed how students who were gay or perceived as gay faced discrimination in school and how teachers did little to prevent it. Gordon encourages teachers to prevent these types of acts by considering the effects of homophobia and discriminatory acts on gay students.

Although most teacher narratives emphasized pedagogical practices and instruction dependent on empathy, there were several narratives assigned in one course, in particular, focused more on methods than student characteristics. This course was required by one of the teacher education programs at a large doctoral university. The course syllabus labeled several course readings about teaching pedagogy and methods as "records of teaching practice." These records consisted of a series of websites, which included videos and narratives, developed by teachers about several of the topics taught in the course, such as accountability, race, curricula, and subject specific pedagogical strategies.[8] One of the sites included on the syllabus was developed by Joan Cone, a teacher in a racially and socioeconomic diverse urban high school. Cone's site consisted of a description of her efforts to improve the academic achievement of her students. She particularly emphasized her efforts as an English teacher to "construct students as achievers" and to advocate against the tracking policies in her school. Cone's site, furthermore, described and in some cases demonstrated lessons she had used with her students, including articles she had written about her work and other articles supportive of her teaching methods and philosophy. Although Cone's pedagogy recognized the cultural background of her students, her presentation emphasized teacher's work to a greater extent than the disadvantages her students faced as a result of their social and demographic characteristics.

To summarize, teacher narratives were inclusive of several demographic topics. Although there are differences among teacher's narrative accounts, the narratives inform teacher candidates about empathetic practice. Most narratives reveal the practices of an empathetic teacher or include teaching methods, such as culturally relevant or responsive

teaching approaches, based on empathetic practices. Teacher narratives evoke empathy because most of the accounts written by teachers illuminate the challenges diverse groups of students experience in schools and communities.

Evoking Empathy by Listening to Voices and Perspectives

Rather than only depending on teachers' perspectives of minority groups, multicultural education courses also had course readings written by and about people from marginalized groups. Seven of the multicultural education courses included readings aligned with the strategy for evoking empathy that required teacher candidates to learn about minorities through their personal accounts and descriptions of them. Similar to teacher accounts, this strategy appeals to teacher candidates' emotions. The types of stories and narratives included in these readings exposed teacher candidates to the experiences and perspectives of people representing a variety of social and demographic categories. Rather than encompassing all categories, readings mostly examined the socio-cultural characteristics contrasting with the typical teacher candidate—racial minority, poor and working class, and homosexual.

I found the voices and perspectives of minority groups included in course syllabi in multiple literary forms. One form was autobiographical accounts. These autobiographies and memoirs consisted of descriptions about the schooling experiences of minorities or their experiences more broadly. The syllabus of the course located at a small liberal arts college, for example, consisted of three autobiographical accounts. In the memoir, *Warriors Don't Cry,* Beals (1994) described her experiences as one of the nine students who integrated a Southern junior high school in the late 1950s. Beals' memoir focused on the adversity she faced as one of the only Black students in an

otherwise all White school. The memoir also illustrated how Beals and her Black peers coped and overcame racism. The two other autobiographical readings provided teacher candidates an opportunity to learn about the schooling experiences of students with learning disabilities. Sylvester's (2002) *Legacy of the Blue Heron* (2002) documented the impact of his undiagnosed learning and behavioral disabilities as a student during the 1950s. In contrast, Abeel's (2005) memoir, *My Thirteenth Winter*, illuminated the difficulties she faced in seventh grade as a result of her learning disability diagnosis.

The course materials included in the introductory multicultural education course at a doctoral university included a mix of literary forms that conveyed the difficulties and hardships minorities faced in a society based on White, middle class norms. This course syllabus included an excerpt from the memoir *Woman Warrior* written by Maxine Hong Kingston (1989). Kingston, a well-known writer, described how her experiences growing up as a Chinese American conflicted with her Chinese heritage. Kingston's memoir also documented the tension between what she learned in her home from her Chinese mother and American culture and social institutions. The course syllabus also consisted of several poems, essays, and excerpts from novels that reflected the voices and perspectives of racial minorities, including Native Americans, Asian and Asian Americans, and African Americans. The fictional pieces included in the courses were written about minorities by people representative of those categories. One of the assigned short stories was written by Sandra Cisneros, a Chicano and feminist writer. Cisneros wrote about how a Mexican woman's experiences were mediated by her gender, race, and social class. Cisneros' story represents the hardship faced by Mexican American women due to

culturally based values and practices. It also represents people's abilities to challenge and overcome these norms and pressures.

Across the courses, the majority of course readings directly focused on how social and demographic characteristics influenced and shaped peoples lives. In a course located at a master's university teacher candidates were required to read in a novel that expanded the type of material that is typically associated with multicultural education. In *Ishmael*, a fictional novel, Daniel Quinn (1995) presents a series of "philosophical dialogues between man and gorilla" to describe some of the "global problems" currently facing "human civilization." He ties these "global problems" to environmental and ecological issues. Although this book does not directly relate to schooling, the man represents a teacher and the gorilla his student. The book, despite its topics, is similar to many of the other course readings because it provides teacher candidates an opportunity to examine ecological and social problems in ways that reflect an inquiry-based approach to teaching and learning.

A third literary form included in multicultural education courses to evoke empathy among teacher candidates are journalistic accounts about minority groups. In contrast to the autobiographical accounts, memoirs, and other literary forms described, these non-fictional accounts represent the experiences of minority groups as sensationalized and stereotypical. The accounts are also unconnected to social and educational theory. The two books written by journalists and included in two of the multicultural education courses relied on the methods and tools of social scientists. Both authors interviewed and observed the children and adolescents they describe in their books. Neither journalistic account specifically focused on school but rather examined

how children's experiences were shaped by relationships and characteristics of their environments.

Peggy Orenstein's (1994) *Schoolgirls* is one of the two books written by a journalist. This book is used in two of the multicultural education courses and included in four course syllabi. In the book, Orenstein described the experiences of two groups of middle-school-aged adolescent girls. One group of girls is White, middle class, and suburban and the other group consists of poor Black and Hispanic girls living in a city. Orenstein documented how both groups of girls, despite the differences among them, were disadvantaged by their gender. Her findings, which are based on observations and interviews with the girls and their families, conveyed how race and social class intersected with gender to influence the disadvantages faced by each group of girls. The types of stereotypical differences claimed by the author included White, middle class suburban girls suffering from eating disorders and psychological issues and Black and Latina urban girls' experiences with gangs, drug addicted mothers, and involvement with the foster care system.

Alex Kotlowitz*'s* (1992) *There are No Children Here* is the other required reading written by a journalist. It is included in the syllabus of a multicultural education course at a master's university. This book, as the previous journalistic account, is based on interviews and observations. Kotlowitz wrote about the experiences of two young brothers growing up in a Chicago housing project by emphasizing how their context or environment disadvantaged them. Kotlowitz's description illustrated how the boys' lives were shaped by poverty and the other consequences of living in an urban community.

Violence, drugs, and neglect are identified by Kotlowitz as shaping the brothers' choices and as influencing their chances of survival.

Instead of journalistic accounts in book form, the syllabus of a course located at a doctoral university used several recent newspaper articles to supplement chapters of the required textbook. The articles, primarily from *The New York Times*, focused on a range of course topics. Most newspaper articles were specific to social and demographic groups. Very few of the assigned articles were about schools, teaching, or learning. The majority depicted how people's socio-cultural characteristics influenced how people understand themselves and how others view them. In contrast to *Schoolgirls* and *There are No Children*, these newspaper articles did not provide a sensationalist view of people's cultural based experiences nor did they focus on stereotypical characteristics and attributes of minority groups. But rather the content of most articles tried to undermine and complicate existing stereotypes. One example is Levin's (2005) "Up from the Holler: Living in Two Worlds, at Home in Neither," illustrated the tension experienced by a rural native of Kentucky whose current position as a lawyer contrasted sharply with her childhood class status. Another *Times* article used in the course described the experiences of a women who was raised by lesbian mothers (Dominus, 2004).

Course readings inclusive of the perspectives and voices of minority groups suggest the cultivation of empathy because they increase teacher candidates understanding of differences. Since these types of readings are being used in a teacher preparation course they send the message that teachers need to learn about minorities in order to teach them. Learning about difference and being open to that understanding is fundamental to an empathetic disposition. This goal is particularly evident by the number

of course readings, non-fiction and fiction, not focused on teaching and learning but rather providing teacher candidates insight about how race, gender, and social class matter. Even the readings focused on schooling do not specifically relate to pedagogy and teaching methods, which further suggest dispositional objectives rather than only aiming to increase teacher candidates' knowledge. As teacher narratives, many of these readings provided evidence about how discrimination limits people's opportunities. One difference between readings written by minorities and the teacher narratives included in multicultural education courses is that the former readings are more likely to show how people cope and overcome obstacles rather than fail because of them. Another difference is that the success represented in the readings written by minorities is not dependent on external intervention, such as effective teachers and equitable schooling process, but result from individual agency and initiative.

Evoking Empathy through Social Science Research

Another type of reading I identified in the syllabi of multicultural courses that is suggestive of the cultivation of empathy is based on social science research methods and findings. The readings aligned with social science research principles also support the assumption that more information about why people fail will lead to teaching practices based equity rather than prejudice and discrimination. Since research is often equated with reality, the readings reflective of this strategy might be interpreted as more legitimate by teacher candidates than narratives and anecdotes. There are differences among the social science research texts and the other types of strategies that evoke empathy. Whereas the other strategies are primarily based on descriptions either written by or about individuals from minority groups, books and articles derived from social

science research are expository. These readings identified the features of schools and society as responsible for the inequitable conditions faced by individuals and groups from traditionally marginalized groups. More concisely, instead of learning about discrimination and its consequences, social science texts explain the cause of discrimination. The findings presented in course readings based on social science methods primarily identify the school and various other social institutions as the source of the problems facing minority groups and, therefore, minorities are portrayed as the victim of such institutions.

Five multicultural education courses had a syllabus with at least one reading based on social science methods. This type of reading was more common among courses at doctoral universities than the courses located at other types of institutions. Rather than consisting of a broad array of methodologies, course readings were primarily based on qualitative methods. Readings were also dominated by ethnographic research, which is a particular qualitative method that provides more in-depth and story-like representations of individuals and groups. These representations are not only presenting teacher candidates with information about minority groups, but they also explain the sources or causes of inequality for the particular group being studied. As an example, several chapters from Heath's (1983) *Ways with Words* were required in one of the courses at a large research university. Heath's ethnographic study of how Black and White working-class children developed language and literacy skills indicated that the school does not value the cultural based knowledge and experience they acquire from their homes. The school reflects White and middle class norms and, as a result, minority students are disadvantaged.

Another book guided by social science research principles is McLeod's (1995) *Ain't No Makin' It.* In this book, McLeod concludes that the interaction between structural factors and individual characteristics are responsible for social inequality. Rather than focus solely on the school as many of the course readings, McLeod described how various social institutions (e.g. family, community, school) interacted with individual choice to reinforce or reproduce social reproduction. His ethnographic study focused on poor White and African-American males residing in an urban housing project. McLeod reported findings about how the opportunities of the boys he studied were limited by their immediate environment, including how people perceived them as a result of their socio-cultural characteristics. The boy's opportunities were also negatively affected by their interaction with family and peers and the schools they attended. Even though many of the boys in the study were motivated to achieve in school and had a work ethic conducive to success there were, according to McLeod, too many factors against them. McLeod argued, based on the findings in the book, that social reproduction is a legitimate theory that should be expanded to focus on how race, gender, and social class influenced the reproduction process.

Although in fewer courses, there were also readings in some syllabi about foundational topics that were not based on ethnographic methods but a number of other qualitative methodologies. The course syllabus used by an instructor at a master's university included a chapter from Oakes' (2005) *Keeping Track: How Schools Structure Inequality.* Oakes studied the implications of tracking on high school students' learning. She also wanted to understand what tracking taught students about their place or role in society. She found that racial minorities and lower class students were overrepresented in

the lower tracks, while middle class and the majority of students in the upper tracks were White, wealthier students. Oakes argued that tracking serves to reinforce class status because it discriminates against racial minorities and poor students. In another syllabus of a course at a similar institution, teacher candidates were required to read excerpts from the social foundation textbook, *Socio-cultural Themes in Education: Readings in Social Foundations* (2001). The findings in several assigned chapters were based on qualitative methods. Two articles, for example, examined how students' social class influenced their schooling experiences. Both Rist's (2001) "Student Social Class and Teacher Expectations: The Self-Fulfilling Prophecy in Ghetto Education" and "Social Class and School Knowledge" by Jean Anyon (2001) documented how teacher expectations and school-based practices contributed to the disadvantages experienced by poor and working class students.

Overall the readings based on social science research principles and methods are similar. The readings identify and explain why various minority groups, but particularly the poor and working class and racial minorities, are disadvantaged. Even though social science research texts are expository, they also depict how socio-cultural characteristics relate to inequality and the unfair treatment of people in both schools and society. These findings have the potential to convey to teacher candidates the importance of recognizing how both cultural and structural factors influence student's educational opportunities. They also indicate the need for teachers to teach students in ways that are culturally relevant and that account for student's experiences to undermine inequality.

Evoking Empathy by Exposing Teacher Candidates to Differences

The final strategy suggesting the cultivation of empathy as a course objective is exposing teacher candidates to people who are different from them. In the context of this set of courses this strategy emphasized racial differences. Most of the exposure activities, such as experiential learning and research projects, were designed for White teacher candidates to interact and engage with racial minorities. These assignments are based on the assumptions that teacher candidates are White, that they have not had a lot of interaction with minorities and, as a result, that they have stereotypical beliefs about minorities. Exposing students to differences is also assumed to begin to compensate for teacher candidates' lack of experience by providing them the opportunity to directly engage with racial minorities. Exposure is, therefore, a strategy used to help teacher candidates recognize and challenge the assumptions they hold of minorities.

This activity also reflects dispositional objectives because, as with the other strategies, it emulates empathetic practice. It suggests to teacher candidates they must learn about and recognize differences in order to effectively teach minority students. In one of the courses at a large research university, the syllabus described the "real world experiences" gained by teacher candidates through their interaction with minorities as a valuable way for teacher candidates to learn about diversity and multicultural content. In this course, students were required to engage with students by participating in service learning. Service or experiential learning is the most typical way teacher candidates are exposed to difference in this set of courses. As illustrated in Chapter 3, the type of service learning experiences in the courses varied. In some syllabi the development of instructional skills and pedagogical knowledge were emphasized more than building

personal relationships with students, which was the primarily purpose in other courses. While service learning is often identified as a way to help people, in this case, teacher candidates were expected to learn how to connect "theory with practice." This ability suggests a link between the acquisition of knowledge and the creation of empathetic teachers. The description included in the syllabus of one instructor illustrates the relationship between helping teacher candidates develop a greater understanding of course content and cultivating dispositional qualities:

> Direct involvement in community service is a way to connect academic theories of diversity, power, and opportunity with the practices of the real world of education, and thus deepen one's understanding of these theories and of schooling. It is also a way to think about and enact, to some extent, a teacher-identity that includes being a public citizen.

Although being a teacher and also a "public citizen" does not directly relate to developing empathetic teachers, it does suggest that service learning provides teacher candidates the opportunity to recognize the inequalities that exist within schools and society and to act upon that knowledge. This is one of the few courses that explicitly referred to cultivating a commitment to political engagement as a course objective. In another course syllabus service learning is described as promoting "personal growth." I assume, based on course content, "personal growth" includes altering how teacher candidates understand themselves and how they interpret demographic differences.

There are a few additional course assignments included in course syllabi also dependent on exposing teacher candidates to minorities. In four of the multicultural education courses teacher candidates were required to conduct research in schools and classrooms. In one of the courses, which was located at a large doctoral university, for example, teacher candidates were asked to conduct a "student study." This study was

described in the course syllabus as helping teacher candidates gain "a more elaborate understanding of the background, knowledge, and in and out schooling experiences" of a student enrolled in their practicum classroom. The assignment of a course at a master's university required teacher candidates to interview the teacher and students in the classroom they observed. This assignment was described as helping students' understand the teacher's "major concerns, struggles, and triumphs" and to learn about students' thoughts of how their social and demographic characteristics influenced them and what they learned from school.

Instead of school and classroom-based assignments, assignments in two of the multicultural courses asked teacher candidates to learn about minorities by engaging in research. In one course, teacher candidates were required to conduct a "field study" of a racial/ethnic group that is both "different" and "unfamiliar" to them. The syllabus indicated that teacher candidates had to interview someone from a racial group they had "stereotypes or preconceived notions about." The criteria teacher candidates were provided to write up their findings mostly asked them to describe their "thoughts" and "feelings" about the interview, and particularly asked students to describe what they had learned about race. The assignment did not ask them to connect what they learned to teaching and learning or schooling processes.

In a course located at a master's institution, a similar type of assignment was included on the syllabus. In this course, the assignment was labeled as a "multicultural dialogue." Based on the description provided in the syllabus, teacher candidates were asked to have a conversation with "an individual who comes from an "ethnic/cultural background" different from than your own." In the description, "ethnic/cultural

background" was equated with the primary racial groups in the U.S. (African American, Asian American, European American, Latino, or Native American) rather than accounting for various cultural identity markers. As the other assignments described, rather than analyzing interview materials, teacher candidates had to write about their "feelings" and describe how they were both similar and different from the racial minority they interviewed. The assignment also asked teacher candidates to write about what they learned about themselves by interviewing a racial minority. They were specifically asked to describe their "comfort level," "perceptions," "bias," and "stereotypes." The focus on self-reflection and analysis supports dispositional aims rather than skill development and knowledge acquisition.

The techniques for cultivating empathy by exposing teacher candidates to differences are suggestive of empathy because teacher candidates learn about minorities by listening and engaged with them. Creating empathetic teachers is particularly evident by the activities not targeting students and schooling, but focusing on racial minorities. These activities emphasized how teacher candidates can learn about themselves and minorities by learning about minorities' perspectives and views. These assignments assume if teacher candidates learn about minorities they will overcome their stereotypes and prejudices. The two types of assignments in courses targeting students and schools were described as helping teacher candidates learn more directly about their future work as teacher. It is also apparent these activities were designed to help teacher candidates recognize their beliefs and attitudes and to understand the importance of empathetic practice.

The Four Strategies for Evoking and Cultivating Empathy

There are four strategies included in the explicit curricula of multicultural education courses that are suggestive of the cultivation of empathy. These strategies—teacher narratives, voices and perspectives of minorities, social science research, and exposure—are each dependent on helping teacher candidates learn about minorities to alter how they understand them and their experiences. These strategies to varying degrees convey how minorities' experiences are shaped by inequality and injustice rather than the result of individual ability and initiative. This type of information is assumed to contrast with White teacher candidates' knowledge about society and schooling. I argue that the curricular design of multicultural education courses emphasizes teacher candidates' recognition of hardships and inequality in the hope that teachers will draw on this information during their future work as teachers. These curricular strategies signify the need for empathetic teachers or teachers who are compassionate, sympathetic, and open and willing to learn from their minority students and care for them.

Developing Self-Awareness as a Course Goal

Self-awareness is the other dispositional trait reflected in the curricula of multicultural education courses. Based on the type of content included on syllabi, self-awareness refers to helping teacher candidates recognize how their own experiences have been shaped by their cultural identity or how their socio-cultural characteristics have influenced them. The following quote, which I found on a syllabus, captures why self awareness is an objective of multicultural education courses:

> Instead of mastering and refining methodologies, teachers and administrators should approach education by examining their own perspectives about school, society, and emancipation. Rather than attempt to escape from their own ideologies and values, educators should confront them critically so as to understand how society has shaped them as individuals, what it is they believe, and how to structure more positively the effects they have upon students and others. Put another way, teachers and administrators, in particular, must attempt to understand how issues of class, gender, and race have left an imprint upon how we think and act.

The cultivation of self-awareness is based on the assumption that teachers who are able to recognize how their thoughts and actions, including their own prejudices, are related to their social and cultural characteristics will be more effective teachers of diverse groups of students. Teachers who are self-aware are assumed to be better able to understand students' needs and how those needs relate to students' socio-cultural characteristics. Self-awareness is also assumed to relate to teachers' abilities to empathize with their students. Self-awareness facilitates teachers' effectiveness in the classroom because the skills supportive of self-awareness are also assumed to enable teachers to recognize their actions and the implications of them. As stated by a course instructor in one course syllabus, "Good teaching is built on thoughtful self-awareness."

Whereas empathy is based on helping teacher candidates understand minorities, self-awareness is directed at teacher candidates' understanding of their own culturally-based identity. Similar to empathy, developing teacher candidates' recognition of how their demographic characteristics have influenced them is reflected in the course readings and activities included on course syllabi. I found evidence in the curricula of eight of the 14 multicultural education courses to suggest that developing teacher candidates understanding of self or their self-awareness is a course objective. In the context of these courses, self-awareness and recognition are positioned as helping teacher candidates

understand how their own identity has been influenced by their social and demographic characteristics. Race is the one demographic topic most emphasized in course readings. In the following sections, I describe the two strategies linking course content and assignments with self-awareness. One strategy relates to increasing teacher candidates understanding of their race and the other is more specific to developing teacher candidates' skills.

Self-Awareness as Racial Privilege

In multicultural education courses, teacher candidates learn about self-awareness by engaging with course materials documenting teachers' attempts to understand how their lives have been shaped by their social and cultural characteristics. Course readings directly related to self-awareness do not account for the seven social and demographic categories identified in Chapter 3. Most readings suggestive of self-awareness are about racial-awareness. The readings included on course syllabi convey to teacher candidates how race influences and impacts one's experiences and worldview. These readings discuss Whiteness, and since the majority of teacher candidates are White, readings suggest self-awareness rather than increasing teacher candidates understanding of race. Course readings and texts document how White teachers and people not directly engaged in schooling have developed an understanding of the impact of their race on how they see themselves. Teachers describe the relationship between self-realization and their pedagogical choices and instruction.

Of the eighteen multicultural education course syllabi and the courses with materials about privilege, all focus on White privilege. The readings that discuss the relationship between one's race and teaching were written by White teachers about how

their race and racial identity have influenced their experiences and how they teach. Such narratives also consist of teacher candidates elaborating on their personal journeys towards obtaining self-awareness and describing how becoming conscious of their privilege has been a liberating experience. In other words, teachers' understanding of their Whiteness has led them to change how they think about themselves and others. Gary Howards' (1999) *We Can't Teach What We Don't Know* is an example of an assigned reading documenting the relationship between White privilege and teaching. This book is a required reading of one of the courses at a master's university. In his book, Howard described how his personal recognition of his racial identity, as someone who is privileged and unaware of that privilege, led him to commit himself and his teaching to the principles of multicultural education. Howard's book is geared towards helping other White teachers and teacher educators follow a similar journey. The excerpt below captures Howard's understanding of why it is important for White teachers to become self-aware:

> Too often we as White educators have seen the problems as "out there" and we have conceptualized our role as one of 'helping minority students." Seldom have we helped White educators look deeply and critically at the necessary changes and growth we ourselves must achieve if we are to work effectively with the real issues of diversity.

Howard's quote indicates that self-awareness is necessary for teachers to work with "the real issues of diversity." Furthermore, adverbs such as "deeply" and "critically" in conjunction with "changes" and "growth" conveys how self-recognition is not a simple process, but signifies substantial transformation. To convince readers about the privileges and dominance of Whites, Howard, in one chapter of his book, described how knowledge defined as legitimate is derived from White norms and values. Howard also argued that

self-awareness will facilitate teacher candidates' ability to engage in "transformationist pedagogy," a form of multicultural education defined by Howard as being based on a commitment to equity dependent on teachers' understanding and recognition of their racial and cultural attributes.

Howards' book is not the only required reading suggesting the importance of self-awareness. Several course instructors teaching the same course required teacher candidates to read Landsman's (2005) *A White Teacher Talks about Race.* Landsman juxtaposes her privilege as White and middle class with her disadvantage as a woman to the realities of her students, whom are racial minorities and poor. The examples Landsman provided illustrate how her self-awareness enabled her to empathize with the obstacles her students face due to their socio-cultural characteristics. She also equates this self-recognition with her pedagogy. Another example of a course reading about the relationship between race, teacher identity, and pedagogy is Marilyn Cochran-Smith's (2004) book, *Walking the Road: Race, Diversity, and Social Justice in Teacher Education.* Cochran-Smith identifies herself as a White teacher educator supportive of teacher education that promotes social justice. The book, which is a compilation of articles, included details about her efforts to transform her courses and teacher education programs to account for diversity and social justice. One example of how Cochran-Smith positions her Whiteness, self-awareness, and pedagogy is found in the chapter, "Blind Vision," In this chapter, Cochran-Smith described how her self-reflection led her to the realization that course texts and pedagogy were reflective of Whiteness rather than racial diversity. This realization led her to change the materials she used in her course and how

she taught teacher candidates to ensure her students were exposed to the voices and perspectives of minorities.

There were also readings in several multicultural syllabi that addressed Whiteness and privilege more broadly. Such articles, which were not written by teachers, exposed teacher candidates to materials describing how people who are White are advantaged or privileged by their race. One claim made by the authors, among many, is that Whiteness undermines individual ability and merit. The most popular author referenced in course syllabi about Whiteness is Peggy McIntosh. McIntosh, a noted feminist writer and activist, writes about the "unearned advantages" of White people. McIntosh reflected on her own realization or self-awareness about White privilege and how her Whiteness provided her a level of comfort and security not experienced by racial minorities. In the article, "White privilege: Unpacking the Invisible Knapsack" McIntosh (1989) included a checklist to illustrate the myriad of ways she has experienced privilege. To convey the relationship between privilege and power, McIntosh draws similarities between male domination and White privilege.

The types of readings included on course syllabi about self-awareness mostly described self-understanding in racial terms. The materials suggest that White teachers need to understand how their Whiteness has influenced their worldview and opportunities because their race privileges them. This privilege prevents White people from recognizing how race affects racial minorities. These readings serve as anecdotes to help teacher candidates realize the importance of self-awareness and to learn how teachers have developed an understanding of their racial privilege. In several courses self-awareness is discussed in pedagogical terms. The authors of these readings argue that

White teachers working with minority students must understand their racial privilege and the relationship between that privilege and their pedagogical choices.

Self-Awareness as Analysis and Reflection

Nearly all instructors, according to course survey responses, thought activities to help teacher candidates understand how their culturally-based experiences influenced them was an important component of multicultural education courses. As described in Chapter 3, a number of the non-instructional course activities aimed to develop teacher candidates' abilities to think in analytical and reflective ways and to learn how to communicate their thoughts effectively. Both critical analysis and reflection are skills related to facilitating teacher candidates' understanding of self. These skills relate to self-awareness because teacher candidates can utilize these abilities to interpret their own lives. Although both skills cut across several of the course assignments, there are two types of assignments that encourage teacher candidates to engage in self-examination. Such assignments asked teacher candidates to write autobiographical accounts and to develop and articulate statements about their teaching philosophy.

Assignments based on self-examination serve multiple goals. They not only help teacher candidates develop an understanding of how their socio-cultural characteristics have influenced them, but they also simultaneously reinforce students' knowledge of course content, and their abilities to analyze and reflect on multicultural topics. In two of the multicultural education courses located at research universities, for example, teacher candidates had to write a paper about how their educational experiences were shaped by their social and demographic characteristics. In one of the courses students were asked to write the educational autobiography in two parts. At the beginning of the semester,

teacher candidates wrote an essay about the factors they believed explained their educational success and their route to college. For the second part of the assignment, they were required to reinterpret and rewrite their initial essay by drawing on course concepts and themes. I can't predict what students learned from the course, but based on the topics included in courses readings it is apparent that teacher candidates were asked to reassess their schooling success to illustrate how their success was not solely based on merit, but was also a result of schooling practices and processes that advantaged them.

The other educational autobiographical assignment was similar, but was more specific to teaching. Rather than require students to reflect on their educational success, in this course teacher candidates were asked to describe their thoughts about education. In the course syllabus, the assignment was described as complementing course materials about "the history of education in America and the varying ideological forces that have influenced our ways of teaching and learning." This assignment, therefore, asked teacher candidates to reflect on the relationship between their beliefs and their future teaching practices.

In one of the other courses, also at a large research university, teacher candidates were asked to write a cultural autobiography rather than one specific to schooling and education. In one course syllabus, for example, the purpose of the assignment was to help teacher candidates "reflect" on how "aspects of [their] culture have influenced [their] schooling experiences and what [their] schooling experiences have taught [them] about [their] identity." In the syllabus, culture was equated with social and demographic topics. Teacher candidates were also asked to illustrate how their "assumptions" have been influenced by their socio-cultural characteristics and how they have been "privileged"

and "disadvantaged" by their socio-cultural characteristics. In this course there were differences among how much weight instructors placed on connecting their autobiography to their future work as teachers. In a few of the syllabi used in the course, for instance, the assignment was also described as helping teacher candidates understand their assumptions of schooling in addition to social and demographic topics. Other course syllabi placed a greater emphasis on the relationship between diversity and teaching. As stated on one syllabus, "reflecting upon how your personal experiences have shaped your own assumptions...is an essential part of becoming the kind of teacher capable of appreciating and activating the educative value of difference/diversity."

The other type of assignment related to facilitating teacher candidates' self-awareness emphasized teaching more than facilitating teacher candidates' understanding of their cultural backgrounds. This type of assignment was included in two of the multicultural education courses. One course was located at a master's university and the other at a doctoral institution. To fulfill the requirements of these assignments, teacher candidates were asked to develop and write an essay about their teaching philosophy. In one course teacher candidates were asked to draw on course materials and theories. The assignment at the other course was more clearly related to cultivating teacher candidates' self-awareness. For this assignment teacher candidates were asked to write a "practical philosophy of education." As stated on the syllabus, "I have used the term 'practical philosophy' in order in encourage you to ground your philosophy in your personal experiences, rather than abstract theory."

Multicultural education courses facilitated teacher candidates' self-awareness in two ways. Course readings included on syllabi encouraged students to understand how

their socio-cultural characteristics, particularly their Whiteness, privileged them. Several courses had course assignments that required students to analyze and reflect on their educational and cultural based experiences. Such assignments allowed teacher candidates to examine how multiple demographic topics and various factors influenced them, shaped their understanding of diverse students, and their relationship to teaching.

The Problems of Empathy and Self-Awareness

I identified various strategies in the explicit curricula of multicultural education courses that promoted and fostered empathy and self-awareness. The empathetic disposition is identified in the literature as particularly important for teachers working with racial minorities (See McAllister and Irvine, 2002.) Empathy is a dispositional quality that enables teachers to transcend their own culturally-based experiences to identity with and understand the experiences of people from marginalized groups. In the courses involved in this study, empathy was reflected in course readings by four different strategies—teachers' narrative accounts, the voices and experiences of minorities, social science research, and exposure to differences. The strategies for cultivating empathy are based on the recognition that social and demographic characteristics matter. They matter among minority groups because such characteristics create barriers and obstacles that serve to prevent minorities from achieving schooling and societal success due to societal forces, schooling policies and structures, and individual prejudices.

The other dispositional quality I identified in course materials is self-awareness. As empathy, self-awareness is a quality identified in the literature as beneficial for teachers working with diverse groups of students (Grant & Gillette, 2006). Within these courses, there were two different strategies that suggested self-awareness. These

strategies were racial awareness and assignments that required teacher candidates to engage in self-examination. Self-awareness supports empathy because they are both based on the assumption that acquisition of knowledge equals changes in teacher candidates' behavior and dispositions. As described, self-awareness is different because it requires teacher candidates to examine and evaluate themselves rather than minorities. Self-awareness facilitates teacher candidate's ability to empathize with minorities because awareness is dependent on the recognition of the role of social and demographic topics. Being self-aware also enables teacher candidates to recognize their prejudices and preferences in ways that will facilitate their ability to relate to and teach their future students.

Every educational intervention is based on assumptions about the nature of the intervention and its recipients. Within the context of Michigan's multicultural education courses, the dispositional objectives I've described are based on the assumption that teacher candidates are the same. Teacher candidates are assumed to be White and privileged. This is evidenced by the curricula used in the courses. The cultivation of empathy is dependent on helping teacher candidates learn about minorities. Most readings included in courses either describe minority groups or provide descriptions of how best to teach minority students. The readings related to helping teacher candidates develop self-awareness focus on White privilege. Teacher candidates read about White privilege and White teachers' descriptions of their Whiteness. If teacher candidates were not assumed to be White and privileged, then empathy and self-awareness would be less evident in course readings or not relevant to the content of multicultural education courses.

Although it is not surprising that multicultural education courses target White teacher education students, assuming that all teacher candidates are the same is problematic. As described in Chapter 2, multicultural education was designed to accommodate the demographic differences between teachers and the student population. In Michigan, the majority of teacher candidates are White and, therefore the majority of students enrolled in these courses are also White. If Whiteness is equated with homogeneity, then the diversity that exists among teacher candidates is ignored. Besides the small percentage of teacher candidates whom are not White, all White teacher candidates have not had privileged lives. There are differences among White teacher candidates and efforts to alter and cultivate teacher candidates' dispositions should not ignore the differences that exist. The socio-cultural factors that vary among teacher candidates, such as social class and gender, are not reflected in course readings. The emphasis on differences as social and demographic also excludes other forms of adversities that might facilitate teacher candidates' ability to learn about minorities and to learn to engage in empathetic practice. Teacher candidates might also think about self-awareness differently if they had the opportunity to engage in materials that extended beyond race.

The strategies reflected in course materials are also based on the assumption that the reinforcement of difference is an effective tool for promoting empathy and self-awareness. This assumption about difference has the potential to undermine dispositional objectives because it can intensify stereotypes and prejudices rather than alleviate them. Multicultural education courses consist of curricula that highlight differences between teacher candidates and minority students to illustrate the importance of social and

demographic characteristics. By emphasizing differences and excluding similarities, teacher candidates may develop an understanding of minority students that prevents them from recognizing the similarities among themselves and diverse students. There are findings in the literature indicating that exposing students to differences through service learning is not an effective way to help teacher candidates alter their attitudes and believes about minority groups because, and in some cases it intensifies teacher candidates' stereotypes of minorities (O'Grady & Chappel, 2000). If the content used in courses only emphasizes how differences result in marginalization, there is also the possibility that teacher candidates will be less inclined to empathize with their students, but will pity them instead. Pity, which can stem from care, can lead teachers to hold low expectations of students and, as a result, hinder their educational opportunities.

Within the context of multicultural education courses, the focus on difference might also be problematic because it encourages teacher candidates to generalize what they learned from course readings to all people with similar characteristics. If teacher candidates have limited knowledge and exposure to diverse groups of people prior to the course, they might be inclined to believe that course readings capture the realities of all minorities. For instance, research is generally identified as a more legitimate source of information than literary forms and individual narratives. Most of the findings described in the course readings based on social science research methods are primarily qualitative and, more specifically, ethnographic research. The generalization of findings from ethnographic studies to groups and individuals who have similar characteristics is generally not advisable because such studies were not conducted for such purposes. This is not only the case for findings in readings based on social science methods, but can also

be applied to other course strategies that promote empathy. If teacher candidates make assumptions and generalizations about minorities based on what they learned in a semester-long multicultural education course they can not, most likely, engage in empathetic practice. For teachers to truly engage in empathetic practice they would need to learn about how individual students' interpret their lives and not make assumptions based entirely on students' social and demographic characteristics.

Chapter 5

The Three Approaches of Multicultural Education Courses

In Chapter Three, I described the explicit curricula of multicultural education courses. Chapter Four explained how course readings and activities were suggestive of the empathetic disposition and self-awareness. As discussed in both chapters, there were patterns among how curricular topics were positioned and described. There was also variation among how individual multicultural education courses accounted for foundational and pedagogical topics. Neither chapter provided an overall description of the courses in this study, but rather findings were presented by comparing and contrasting readings and assignments across the 14 courses.

To illuminate the range of multicultural education courses in Michigan's teacher preparation programs, I describe how the courses in this study reflect three different course approaches. The three approaches —disposition, critical theory, and pedagogy— developed from my analysis of course syllabi. To highlight the approaches, I describe the context and curricula of a course that represents each approach. I also incorporate findings from the course instructor survey to reveal the characteristics and perspectives of the course instructors who teach the three courses.

The three approaches of multicultural education courses described in this chapter were determined and derived from course syllabi. I analyzed course syllabi to determine if there were patterns among how courses accounted for diversity and multicultural content. I examined, among other factors, the topics and assignments included in courses and how topics were conceptualized and presented in course readings. As a result, the three approaches capture what courses emphasize and the distinctions between courses.

There are materials suggestive of one approach replicated in courses characterized by and supportive of another approach. The dispositional approach, for example, is a distinct approach but readings suggestive of the cultivation of dispositions were found across course types. It is how dispositional content is contextualized in the course that reveals a course's overall approach. The three courses described in this Chapter were selected because the courses represent the variability among the content and characteristics of the 14 courses in this study. The courses were also selected because they provide an ideal representation of each course approach. A detailed description of the case study selection process, included the selection criteria, is included in Chapter 2. The courses represent variance in course structure and organization and also department and institutional context. In the following descriptions, I discuss how the selected courses compare to the multicultural education courses with the same approach.

A Multicultural Education Course with a Dispositional Approach

Context

Rivers College is a small private liberal arts college[9]. The campus, which is mostly residential, serves about 2000 undergraduate students. Compared to the other colleges and universities in Michigan with a teacher education program, Rivers has one of the Whitest campuses. Nearly 90% of students attending Rivers are White. There are slightly more female than male students at Rivers, which is the case among college students nationwide.

The teacher education department at Rivers appears to mirror the characteristics of the college. The department is mostly composed of White and female students. The department has one of the smallest student populations among the state's teacher education programs. In 2004, about 150 undergraduate students were enrolled in the

elementary and secondary teacher preparation programs. The programs at Rivers are described in program documents as "connecting the very best of the liberal arts tradition with the most recent research in preservice teacher education." This description suggests that the programs address the liberal arts tradition by relying on curricula and methods that are scientifically based. To meet program objectives, teacher candidates are prepared to engage in four processes: observation, inquiry, reflection, and creativity. The program are also described as preparing teachers for a student-centered approach to teaching. Such an approach is also fundamental to Rivers' educational philosophy. Rivers claims to be "devoted to the philosophy of students first." Based on institutional and program documents, student diversity is core to both the College and departmental missions. At the departmental level, preparation is described as developing teachers to teach in urban and diverse settings and providing them the knowledge and skills to meet the needs of diverse groups of students. Statements made by the instructor of the multicultural education course also suggested that diversity preparation was a central focus of the department. The course instructor described "every course" in the teacher education program as addressing "some sociopolitical aspects of education" and based on defining teaching as "a practice not discrete or divorced from communities."

The mission of the department aligns with the description of the program provided in the course syllabus. As stated in program documents, the mission of the teacher education program at Rivers is "to foster the development of morally and ethically grounded teachers who advocate for and engage with learners and communities to support positive individual growth and societal change." The departmental mission is articulated by five "Habits of Mind" As listed on the course syllabus, the five

characteristics of "beginning teachers" valued and promoted by departmental curricula and policies are:

- thoughtful and caring learner-teachers, open and eager to know and to be known and to respect self and others;
- curious, critically thinking risk-takers and problem-solvers;
- perspective-takers, seeking out, valuing and incorporating different viewpoints and positions about learners, learning, teaching and subject matter;
- youth advocates, desiring a more fair, equitable and democratic society;
- morally, ethically-grounded deliberators, living and working with integrity.

These "Habits of Mind" mostly reference cultivating the dispositional qualities of teacher candidates. Even the use of the phrase, "Habits of Mind," suggests characteristics that are beyond attitudes and skills, but relate to teachers' characteristics and qualities.

The multicultural education course at Rivers College was not unique, but included similar types of materials and strategies found in several of Michigan's multicultural education courses. The curriculum of Rivers' course mostly consisted of readings about how social and demographic categories shaped students' schooling experiences. Four demographic topics—race, special education, social class, and language—were reflected in course readings. In comparison to other multicultural education courses, this course covered fewer topics. Other types of topics included in the course at Rivers related more directly to the social, historical, and political context of education and U.S. schools, which were also covered in several other courses. Course assignments and activities reflected the range of assignments included in multicultural education courses. Teacher candidates were required to engage in service learning, write up research findings, and reflect on their work throughout the semester.

One difference between the course at Rivers and the majority of multicultural education courses in this study is that the course at Rivers was designed to discuss and support a case-study approach. This approach to educating teacher candidates about diversity and multiculturalism was included in two of the other multicultural education courses. Based on the requirements listed in Rivers' syllabus, teacher candidates engaged in readings about the purposes of case studies and why case studies were relevant to teacher preparation and the future work of teachers. They also read about strategies for developing their own case studies. The required course readings were similar to case studies because they were narrative accounts written about or by people from minority groups. Other courses had similar types of reading but such readings were not as fundamental to the course.

At Rivers, as the majority of multicultural education courses in this study, the course was not an introductory course. It was also not a course teacher candidates were expected to enroll in at the end of the program. The course was developed for students after they had officially enrolled in the teacher preparation program. Only five of the 14 multicultural education courses in this study were introductory courses that students could take prior to majoring in elementary or secondary education. Most teacher candidates enrolled in the course at Rivers during their sophomore year after they had passed Michigan's basic skills test. Students were also not able to enroll in the course until they had completed the introductory course, which provided students an overview of effective teaching practices and information about curriculum.

During the spring 2007 semester, the multicultural education course at Rivers was taught by Professor Carlyle, an Associate Professor who was also Chair of the

Department. Professor Carlyle reported that she initially became involved in multicultural education because she believed that "understanding, valuing, and hearing diverse perspectives are essential for a democratic project for an equitable society." At the time of the survey, Professor Carlyle had been teaching courses with multicultural content for eight years, which is the same number of years she had been teaching at the college level. She had more teaching experience with multicultural content than most participating instructors. As most of the instructors in this study, she had also taught K-12 students. Unlike the majority of instructors, however, her primary academic research interests were secondary education curriculum rather than topics directly related to diversity and multiculturalism. Professor Carlyle described herself as White, middle class, and female, which mirrors the demographic characteristics of teacher educators nationwide.

The multicultural education course at Rivers emphasized dispositional aims much more than pedagogy and instructional methods. The methods and processes of teaching were not a priority in the course or emphasized to the extent they were in other courses. The strategies and approaches of the course materials, particularly the readings included on the course syllabus, suggested dispositional objectives. The readings about social and demographic topics included strategies for cultivating empathetic teachers and teachers who were self-aware. Most course assignments exposed teacher candidates to minority groups and facilitated their analytical and reflection skills, which are supportive of dispositional objectives.

In Chapter 4 I described the strategies included in the readings and assignments of a course syllabus suggestive of empathy and self-awareness. The cultivation of empathy is based on the assumption that learning about the experiences and realities of minority

groups will encourage teacher candidates to become compassionate and sympathetic of their students. It is assumed that such characteristics will translate into how teachers teach diverse groups of students. Whereas the empathetic disposition is dependent on the student, self-awareness relates more directly to the development of teacher candidates. Self-awareness, within the context of diversity education, refers to increasing teacher candidates' understanding of how their culturally-based experiences have shaped and influenced them. This disposition is based on the assumption that a teacher who is self-aware is more effective with diverse groups of students because they acknowledge how students' lives are shaped by their social and demographic characteristics.

Dispositional Objectives Support Key Departmental Goals

The curriculum of Rivers' multicultural education course is described on the course syllabus as being aligned and shaped by departmental policy that is suggestive of dispositional objectives. The content of the multicultural education course is identified by Professor Carlyle as addressing two of the departments' "Habits of Mind." The two "Habits of Mind" are self as learner-teacher and preparing teachers to advocate on behalf of their students and society. Each "Habit of Mind" is linked to course content by the learning outcomes it addresses.

Based on the learning outcomes delineated in the syllabus, preparing teacher candidates to become a learner-teacher is dependent on cultivating a teacher candidate's ability to empathize and self-awareness. One learning outcome described teachers as people who "are aware of their own subjective positions and of the need to learn about people, events, ideas and perspectives that are unfamiliar and perhaps in sharp contrast with their own beliefs and experiences." Self-awareness is evidenced in this outcome

because it references teacher candidates who recognize their "subjective positions." This outcome also conveys empathy because it identifies "the need" for students to learn about people's differences and other types of differences.

Two additional outcomes supportive of developing a learner-teacher reveals dispositional objectives more directly related to the work of teachers. One of the outcomes stated that teacher candidates in the course would be prepared to "operate from a capital rather than a deficit model of understanding students and students' prior knowledge and teachers would leverage students' prior knowledge rather than asking children to adapt." This outcome also reflected the department and program mission for developing teachers who teach with a student-centered approach. This type of teaching assumes an empathetic teacher because teachers must learn about their students, draw on students' knowledge, and value their contributions in order to teach them. Rather than assuming empathy, the other outcome suggests self-awareness. It refers to preparing teachers to have the "mindset of teacher-researcher." This "mindset" aligns effective teaching with "collecting and analyzing information" about their "practice" and an understanding of self. Although the fourth outcome of the "Habit of Mind" was not directly related to cultivating teacher candidates' empathy and self-awareness, it signified a commitment towards teaching "any child, regardless of race, social class, ethnicity, or exceptionality." Overall the learning outcomes supportive of learner-teacher suggest that the course fosters and promotes teacher candidates who teach by understanding their students and themselves.

Professor Carlyle described the course she taught as preparing teachers to advocate for their students and society, which was the second "Habit of Mind" the course

was identified as addressing. The four learning outcomes delineated in the syllabus as supportive of teacher advocates included skills and knowledge suggestive of cultivating teacher candidates' dispositional qualities. Advocates are teachers who are "skillful verbal and written communicators" and who are able to "utilize a variety of strategies to access resources that will help them teach diverse learners. They are also teachers, according to the learning outcomes in the syllabus, who draw on "the available assets and resources of the community." Advocates also recognize how "their day-to-day instruction is affected by a multitude of forces outside the classroom, such as national politics, state mandates, local economic booms and busts, and teachers can also develop strategies to leverage these forces for the benefit of their students." Overall these outcomes suggest that the skills and knowledge related to developing a teacher advocate are based on facilitating teacher candidates' understanding of their students so they can engage in teaching practices that account for their students' context. Among the learning outcomes, self-awareness is related to understanding the contextual forces that shape and influence teachers' work more than self-awareness as cultural or racial-awareness.

Goals and Objectives

The multicultural education course at Rivers was designed to address six goals. These goals mostly emphasized increasing teacher candidates' knowledge about the foundations of education and schooling. One of the six referred to developing teacher candidates' skills. None of the goals referenced or suggested dispositional objectives, but this is not surprising because very few courses explicitly identified dispositional objectives. The first goal listed on the syllabus identified the course as exposing teacher candidates to information about the historical foundations of U.S. public schooling.

Teacher candidates in the course, according to the second goal, would learn "multiple perspectives" about the purpose of education. The third goal described the course as helping teacher candidates consider the "complexities and tensions" of education that supports the principles of a "democratic society" with a particular focus on the importance of ensuring equal opportunity for diverse groups of people. Increasing students' understanding of political and "legal mandates" was described as the fourth goal. Goal Five identified the course as helping teacher candidates understand "learning differences and the responsibility and possibilities of teachers to make accommodations to create inclusive classrooms." The final course goal emphasized developing teacher candidates' research and communication skills.

Topics and Themes

Although the dispositional focus of the course is not evidenced by course goals, the dispositional approach is exemplified by the strategies reflected in assigned readings and its case-study format. The course readings also aligned with course goals. Readings examined and described foundational topics such as the historical context of education, purposes of education, and schooling in a democratic society. There were four demographic topics included in course readings. Three of the demographic topics in Rivers' course were taught during the first half of the semester and the fourth was the only topic in the second part of the course. For the first part of the semester, the course was described on the syllabus as providing teacher candidates "multiple perspectives about race, ethnicity and the role of culture in schooling." During the latter part of the semester, readings focused on students with learning disabilities.

Professor Carlyle's multicultural education course, as represented by the course syllabus, was based on a case-study approach. This format supports the cultivation of teacher candidates' disposition because it models the principles of empathetic practice. The course included readings that educated teacher candidates about the case-study approach, its importance and relevancy to understanding diversity, and how this approach related to the work of teachers. Nieto's (2000) *Affirming Diversity: The Sociopolitical Context of Multicultural Education* is a required course reading. This book consists of individual case studies that document the experiences, perceptions, and voices of students from a variety of minority groups. The cases complement required course materials about theories of multicultural education and the structural and cultural forces that cause inequality and influence teaching and learning. Professor Carlyle describes Nieto's book as "integral to the course and to understanding how to research, write and think constructively about culture and schooling." It is also identified as a "necessary resource" for the case study assignment because it discusses case study approaches.

The case study format and Nieto's book foster and promote dispositional objectives linked to the department's "Habits of Mind." A case-based approach, more so than other forms of inquiry, conveys information about a person or a select group of people by illuminating particular aspects of their lives. The description provided by Nieto (2000) about the value of the case study approach captures the essence of the relationship between this approach and the cultivation of dispositions. Nieto described case studies as ways to deliver "the voices of students" and "the experiences of students from disempowered and dominated communities" that are often "unheard." Nieto described the case studies she included in her book as conveying "students' pain and

conflict" and also their "determination and hope." This type of representation signifies to teacher candidates the importance of learning about their future students. In this course, it also provides teacher candidates an understanding of how socio-cultural factors shape students' educational opportunities and academic learning.

The description and purposes of case studies, as described by Nieto, are replicated by the types of readings included in Rivers' course syllabus. Such readings documented the experiences and circumstances faced by racial and ethnic minorities and students with learning disabilities in ways that fostered and promoted empathy. Three of the required books supported the strategy for evoking empathy based on learning about the voices and perspectives of minorities. One book is a memoir focused on race and racial discrimination. This book documents a Black student's experiences integrating an all-white Southern high school in the South in the late 1950s (Beals, 1994). Two of the other narrative accounts focused on the schooling experiences of the disabled. The narrative accounts illustrated how schools did not address the academic needs of students with learning disabilities (Sylvester, 2002; Abeel, 2003). Compared to the other multicultural courses in this study, few courses consisted of similar types of readings about students with disabilities. Most disability readings focused on pedagogy and instruction.

Another book used in the course similarly supports dispositional objectives is Bartoletti*'s (2005) Hitler's Youth: Growing up in Hitler's Shadow.* This non-fiction book documented how German adolescents from 1933 to 1945 engaged with and supported the goals of Hitler's Third Reich. On the syllabus, Professor Carlyle described this book as "unconventional" for this type of course, but identified it as relevant because

it made an explicit connection between schools and society. This book, as with similar types of readings, revealed how individual experiences were shaped by social context.

The majority of course readings about demographic topics reflected dispositional objectives, but there was one required reading that addressed a demographic topic pedagogically. The reading did so by describing how practitioners working with people living in poverty must be able to empathize with their experiences. This book was Payne et al.'s (2005) *Bridges Out of Poverty: Strategies for Professional and Communities*. On the course syllabus, it was described as "provid[ing] useful strategies and insights for professionals who work with youth and families within the context of generational poverty. Payne provides useful constructs and practical advice for educators." Payne's description of the book she co-authored conveys how the book is supportive of cultivating an empathetic disposition. The book is identified as helping practitioners understand "how different their world is from [people living in poverty]." The strategies for working with poor people model empathetic practice because they convey the importance of not only recognizing the effects of poverty, but describing how that recognition must be dependent on compassion and sympathy, both of which suggest the importance of an empathetic disposition.

Course topics not directly relevant to the dispositional approach were not pedagogical, but most focused on increasing teacher candidates' understanding of traditional foundational topics. One of the first few topics included in the course readings listed on the course syllabus, for example, was about the historical context of education and U.S. schooling. As another example, teacher candidates were also expected to read Meier's (2000) *Will Standards Save Public Education*? Meier's book conveys the

relationship between educational policies and the needs and purposes of the U.S. as a democratic society.

Assignments and Activities

The assignments included on Rivers' course syllabus reflect and support dispositional objectives. There were a number of assignments linking skill development to the format of the course. For the case study assignment, teacher candidates were asked to study a diversity topic. Teacher candidates were required to interview people and conduct library research on a minority group to fulfill the requirements of this assignment. Components of this assignment were based on exposing teacher candidates to racial minorities, which is one of the four strategies in course readings suggestive of the cultivation of empathy. The exposure strategy was also evidenced by the course's service learning requirement. For this assignment, teacher candidates had to spend 12 hours during the semester in a special education classroom. The two assignments related to service learning were a course presentation about a special education topic and a written paper explaining how teacher candidates' classroom-based experiences related to course materials. Rather than directly related to dispositional objectives, the other written assignments in the course helped teacher candidates develop reflection skills. Students in the course were asked to write a reflective journal about the course and course readings. They also had to reflect on course materials to write a paper about the history of education and for the final paper. For this paper, teacher candidates were asked "to articulate their emerging educational philosophy and values based upon experiences in this course."

Rivers' Course Promotes Dispositions

In contrast to most of the multicultural education courses in this study, the departmental context of Rivers' course suggests that preparing teacher candidates for diversity is a program priority. Program documents and materials describing program priorities emphasized multicultural preparation. The course instructor provided information that supported program descriptions. Professor Carlyle described how multicultural content was a thread throughout Rivers' preparation programs.

The course at Rivers College represents the courses designed primarily for dispositional objectives. The case study format of the course supports dispositional objectives. Course materials are particularly suggestive of cultivating empathetic teachers. Even though the explicit curriculum of the course is suggestive of both dispositional objectives, strategies supportive of empathy are most apparent in course readings and activities. Two of the four strategies—listening to the voices and perspectives of minorities and exposure to differences—were reflected in course content. There were very few readings in this course that discussed pedagogy and the work of teachers. The absence of such materials is additional evidence that the course aims to cultivate the dispositions of teacher candidates.

A Multicultural Education Course with a Critical Approach

Context

The institutional and departmental characteristics of the multicultural education course at Valley University contrasts sharply with the context of Rivers' course. Valley's undergraduate student population is about 10 times greater than Rivers. There are about 19,000 undergraduate students who attend Valley. Valley is a master's granting

institution meaning that it offers both undergraduate and master's degrees. The school is also more racially diverse than Rivers. About 30% of undergraduate students enrolled at Valley are racial minorities. According to program documents, about 90% of the students who attend Valley are Michigan residents and the majority of students reside in seven near-by counties.

The teacher education department at Valley is also in contrast with Rivers' department. It mirrors the institutional context of Valley. Whereas Rivers served a small number of teacher candidates, the department at Valley had one of the largest teacher candidate populations in Michigan. About 6000 undergraduates were enrolled in the program in 2004. The demographic characteristics of the enrolled students reflect the national average. The majority of teacher candidates at Valley are female (72%) and White (80%).

Valley's teacher education department is guided by a conceptual framework linking program objectives with societal needs. The framework is "[Valley] prepares caring professional educators for a diverse and democratic society." In support of the framework, faculty developed eight goals to represent their collective vision of teacher preparation. The eight goals consisted of increasing teacher candidates' knowledge and developing their skills to teach and, although, none of the goals precluded a focus on diversity, one of the goals specifically addressed how the program prepared teacher candidates for diversity:

> Students from [Valley's] Teacher Education programs are prepared to teach students with a range of needs. These include differences in gender, culture, race, class, economic level, learning style, patterns of ability and handicapping conditions. Students are prepared to address diverse needs within a classroom that recognizes and builds on the strengths in both individuality and community.

This goal suggests that teacher candidates are provided the knowledge and skills to teach demographically diverse students. I was not able to locate specific goals or objectives in program documents illustrating how Valley addressed its diversity goal. The multicultural education course is the only course and program requirement I found focused on diversity and multicultural education. The comments provided by instructors on the instructor survey reveal that there are few opportunities for teacher candidates to engage with multicultural topics besides the course they teach. Course instructors agreed that field placements might expose teacher candidates to diversity, but that was dependent on the type of schools teacher candidates were placed. Instructors disagreed about whether and the extent to which diversity was included in the curriculum of required courses and integrated across program components and requirements.

There were 8 instructors teaching the multicultural education course at Valley at the time this research was conducted. Five of the 8 instructors declined to participate in the study. The instructor who provided a reason for her decision to decline participation indicated that the study did not align with her "constructivist pedagogical approach." Whereas most of the non-participating instructors were faculty, the three participating instructors were adjunct faculty. All three were also white males. Instructors Smith and Williams were both practicing teachers with master's degrees. They also both grew up in middle class families. Instructor Edwards, who had obtained a Ph.D. in 1999, described his family's class status as working class.

There were differences among why course instructors' became involved with multicultural education courses and the length of their involvement. Instructor Edwards had taught courses with multicultural content for the past 15 years, Williams six years,

and Smith, at the time of the survey, had the least experience teaching multicultural education course content. Instructor Smith had been involved in diversity courses for three years. Instructor Edwards initially became involved in multicultural education as a graduate student. Instructors Smith and Williams began teaching multicultural education courses because they were high school teachers directly engaged in issues related to course content. Instructor Smith teaches in an urban context. He has also written about his involvement in educational reform projects.

Valley University's multicultural education course included many of the themes and topics as the course at Rivers College and the other multicultural education courses represented in this study. Even though course topics in the three courses varied by course instructor, course readings were inclusive of demographic topics and several additional foundational topics. The course also included readings about pedagogy. The course at Valley, in comparison to several of the courses in this study, approached multicultural education much more abstractly and in theoretical terms. This course examined both the causes and implications of educational inequality and social issues. Valley's course assignments, in comparison to the course at Rivers, consisted of assignments that reflected traditional academic work more than the practical work of teachers.

The amount of variation among the three course syllabi reveals that the course was structured to allow individual instructors to develop and design their own course. This type of variation is not found among any of the other multicultural education courses in this study. The course instructors of three of the multicultural education courses used either the same syllabus or very similar course syllabi. At one of the research universities where graduate students mostly taught the course, a conceptual framework developed the

purpose of the course and its objectives. Instructors of this course were given the liberty to select readings and materials that aligned with the framework, but instructors included many of the same readings and course assignments. In at least one of the courses, instructors were required by the department chair to use the same textbook but could select additional readings to supplement the textbook chapters.

Although the three course syllabi were different, the materials included on the syllabi suggested a multicultural education approach grounded in critical theory. Critical theory is evidenced by the authors of the course readings and how course topics and themes were discussed and represented in required readings. More specifically, the course conveys an approach that illustrates a relationship between the processes within schools and social inequality. Readings illuminated how schools reinforce social inequality and fail to support and reflect democratic practices and processes. The course materials signify teaching and pedagogical strategies as ways teacher candidates can accommodate social inequality. The pedagogical strategies discussed in this course were more intimately derived from critical theory than the pedagogy and instruction reflective of the two other course approaches. The critical approach was also apparent by course assignments. The assignments were described as developing teacher candidates' intellectual abilities and their skills to engage in critical analysis and reflection.

Goals and Objectives

The description of Valley's multicultural education course provided in the course catalogue suggests a critical approach to educating teacher candidates about diversity and multicultural education. The course is described as "a study of the interactive relationship between schools and society." The course description also places "special emphasis on

educational equity and the theoretical foundations of multicultural education." Both the "interactive relationship" referred to in the description of this course and the reference to theory suggest an approach that deviates from Rivers' dispositional focus. Rivers' course focused on the experiences of minorities and Valley's course is described as helping students gain an understanding of the processes linking schools with social inequality.

The objectives and goals of the course provided on the syllabi of course instructors aligned with the programs' course description. Instructor Williams described the course as providing teacher candidates information about what "[teachers] actually do in schools and classrooms." He also stated that "not all of it is good" to refer to the current teaching practices and schooling process that are harmful to minority students because they serve to reinforce inequality. Rather than only focus on the relationship between schools and society, Instructor Williams described the course as helping students learn "what [teachers] could do to change it." His rationale for examining the current state of schooling and the potential of schooling and education is to provide teacher candidates an understanding of the possibilities of education. As stated on Instructor William's syllabus, "We do this in the hope that one day we will actually do what they tell us we should be doing in schools, e.g., facilitating thoughtful citizenship and promoting social justice." The reference to social justice is another indicator of the course's critical approach. Critical educational theory is often linked to social transformation rather than accommodating differences. This course syllabus was one of a few syllabi that identified social justice as a curricular objective.

Instructor Williams drew on an excerpt from Howard Zinn's *Failure to Quit* to explain how he conceived of teaching and learning in his course section. He did not

identify the course as objective or neutral, but he instead described the content of the course as being shaped by his beliefs and values. He also referred to himself as not a "neutral teacher." As stated in the quote by Zinn included in his syllabus, "I have a point of view about war, about racial and sexual inequality, about economic injustice—and this point of view will affect my choice of subject, and the way I discuss it." Zinn also positioned students as active participants in the learning process rather than passive receipts of information. This type of learning, according to an excerpt from Zinn's quote, is based on a certain type of relationship between teachers and their students.

> I ask you to listen to my point of view, but I don't expect you to adopt it. You have a right to argue with me about anything, because, on the truly important issues of human life there are no `experts. I will express myself strongly, as honestly as I can, and I expect you to do the same. I am not your only source of information, or ideas. Points of view different from mine are all around, in the library, in the press. Read as much as you can. All I ask is that you examine my information, my ideas and make up your own mind.

This quote suggests that Instructor Williams encourages his students to engage in critique or critical analysis instead of accepting course materials and his opinions about schooling and social inequality. Instead of students absorbing and regurgitating course materials, Zinn's quote indicates that teacher candidates should critique, analysis, and question the course.

Instructor Edwards' syllabus begins with an explanation about the purposes of schooling instead of providing a basic overview of course goals and objectives. His description revealed how schools reinforce social inequality by defining five key terms—cultural capital, social reproduction, ideology, myth of merit, and social capital. The meanings of these terms were derived from books and other readings that are supportive of interpreting educational phenomenon in critical structural terms or based on theory

derived from Marxism. Instructor Edwards claims that schools reflect society and, as a result, reproduce inequality rather than alleviate it. The structural factors of schools and the types of knowledge valued by schools, according to Edwards, reflect the "cultural capital," or the knowledge and skills, for example, of the advantaged. The result is that schools contribute to "social reproduction" rather than leveling the playing field. "Ideology," is a key term used by Instructor Edwards to explain why social transformation does not occur. Ideology is defined on the syllabus as "the self-serving interpretation of reality that powerful groups use to make their dominance seem legitimate and that preserves social cohesion in the face of clear inequalities." The "myth of merit" is an example of a dominant "ideology" discussed by Edwards that contributes to the reproductive function of schools. People believe their success is based on their abilities, but it is actually a function of their social standing, according to Instructor Edward's description.

Besides the critical terms and concepts used by Instructor Edwards to explain the purposes of his course, he identifies two theses as guiding the course. The primary course thesis suggests links social forces to individual failure. The thesis from Rose's *Lives on the Boundary* is, "More often than we admit, a failed education is social more than intellectual in origin." This type of thinking is fundamental for a critical Marxist interpretation because it positions social structure rather than individual initiative and motivation as the source of inequality. In contrast to this structural explanation, the "course sub-thesis" attributes the persistence of educational inequality as the result of individual apathy. As articulated by Ron Edmonds,

> We can, whenever and wherever we choose, successfully teach all children whose schooling is of interest to us. We already know more than we need to do that. Whether or not we do it must finally depend on how we feel about the fact that we have not so far.

The sub-thesis identifies individual action as the solution to educational inequality. Within the context of a multicultural education course, this quote suggests that the behavior and actions of teachers are necessary for ending educational inequality.

The course objectives delineated by Instructor Smith were also supportive of the course description. Instructor Smith included course objectives that aimed to increase teacher candidates' knowledge about "the patterns between schooling and personal and social situation factors." He described "critical analysis" as fundamental to course concepts and the theoretical perspectives of the course. Three of the additional course objectives included on Instructor Smith's syllabus was also supportive of developing teacher candidates' skills for engaging in critical analysis. These objectives included:

- To conceptualize informed opinion about educational goals, policies and practice,
- To make informed, normative judgments about the aims of education, and practice, both orally and in writing, and
- To defend judgments with reasoned argument and evidence from the relevant course scholarship and their own experience.

Topics and Themes

The readings of Valley's multicultural education courses mostly focused on foundational topics about schooling. Within the context of this course's critical approach, inequality is demographically based and, it is explained in terms of school and societal structures. There were similar topics among the three course syllabi, but the materials used to address the topics varied. Smith's syllabus included readings about three demographic categories, whereas Instructor Williams' readings were inclusive of four

and the readings in Instructor Edwards' course accounted for five demographic topics. There was also some variation among how course instructors approached the topics in critical terms. The curriculum of Instructors Smith's course focused more on increasing teacher candidates' understanding of theory, whereas the other two course instructors had a theoretical focus, but also included a number of readings about critical pedagogy.

Course readings about social and demographic categories primarily emphasized how schooling and societal structures disadvantaged minority students and, in some readings, how such structures benefitted non-minority students. One topic included in Instructor William's course was school funding. School funding was identified in a required reading as one of the factors contributing to educational inequality. Kozol's (1992) *Savage Inequalities*, the required reading about this topic, described the impact and implications of the discrepancies in school funding between poor racial minorities residing in an urban community and their White, suburban communities. The book, according to the description in the syllabus, was used to discuss the causes of "savage inequalities" and was also described as a tool for discussing how to resolve educational inequalities.

The second part of Instructor's Edwards course was devoted to readings examining the relationship between schooling and social inequality. He described the readings in this section of his course as documenting how "students experience social inequality in school and society and the structures that perpetuate inequality." The course included several different topics to illuminate this relationship. One topic was tracking (Oakes, 1985) or the structures in school that differentiate students and instruction. In Edwards' course, tracking is positioned as a tool that perpetuates disadvantage. Teacher

candidates were also asked to read about how school structures, specifically how the curriculum of schools, prepared students in ways that mirrored and reproduced students' social class (Anyon, 1981). This was also an assigned reading in Instructor Smith's course. Instructor Edwards assigned a book describing the experiences of two Black children living in an urban housing project and the obstacles they faced as a result of their environment. Even though Kotlowitz's (1991) *There are No Children Here* did not directly focus on schooling, the descriptions included in the book signified how various social institutions, such as family and community, shaped the boys and their choices.

Instructor's Smith syllabus had similar types of readings about race and social class. Teacher candidates were asked to read about how segregation and segregated schools negatively impacting the educational opportunities of racial minorities (Applied Research Center, 2000). There were a number of other assigned articles about race and racism from the Public Broadcast Service's (PBS) website in Smith's syllabus. These articles identified race as a socially constructed category and described the myths surrounding race and the causes of racism.

Another course topic representative of the critical approach was privilege. Readings about this topic were included in all three course syllabi. Privilege was discussed in terms of Whiteness. Instructor Edwards, for example, assigned two readings about privilege (McIntosh, 1989; Wise, 2005). These readings identified privilege as a function of power. Instructor Williams included similar readings on his syllabus to reveal how existing social structure advantaged Whites.

In contrast to the other two sections of Valley's courses and all but one of the multicultural education courses in this study, Instructor Smith's syllabus included

readings that discussed the environment as a social issue. Teacher candidates were asked to consider the ecological consequences of peoples' actions and behaviors on the environment (Quinn, 1995). Also related to ecological matters, there were two articles in the course describing the principles of sustainable and democratic societies (Cavanaugh & Mander, 2006; Shiva, 2002/03).

Besides readings explaining inequality and the impact of inequitable schooling structures on minorities, there were a number of readings focused on pedagogy. A few of these readings focused specifically on pedagogical practices that harmed minority students. In Instructor Smith's syllabus, for example, readings documented how ideologies—deficit thinking and blaming the victim— shaped the educational opportunities of minority students (Ryan, 1971; Valencia, 1997). Most pedagogical readings in Valley's syllabi drew on critical theory to discuss strategies for meeting the needs of minorities, improving students' educational opportunities, and alleviating social inequality. Instructor Williams' syllabus defined critical pedagogy as an ethical teaching approach. William's course syllabus included Finn's (1999) *Literacy with an Attitude.* Finn's book builds on the work of Paulo Friere, a critical educational theorist and activist, to discuss a pedagogical approach for teaching working class students. This approach is described by Finn as facilitating working class students' understanding of their class-based oppression to minimize student resistance and social reproduction. The course also included critical pedagogical reading focusing on curricular topics. An example is Bigelow's (2000) "How Might a Teacher Encourage Students to Appreciate those Who Fought for Social Justice." In this article, Bigelow advocates for developing lessons about people who have engaged in social justice. Bigelow suggests that teachers include this

topic by using a pedagogical strategy that requires students to investigate their own families' stories and history.

Instructor Edwards' course syllabus included readings about pedagogical solutions to social inequality. Readings in this course also provided teacher candidates information about strategies not specific to teaching. Edwards linked critical pedagogy to teaching methods that corresponded with students' cultural characteristics or culturally relevant forms of pedagogy. Instructor Edwards' used narratives written by teachers about their critical pedagogical practices (Johnson, 1995; Stumbo, 1989). The course also consisted of readings about teaching and school practices there were supportive of democratic principles (Meier and Schwartz, 1995; Wood, 1992). One course reading discussed the multicultural education approaches used in K-12 schools and classrooms (Banks, 1993). Three of the course readings, which were not specifically linked to teaching and schools, documented the value of "civic action" and "social capital" (Barber, 1989; Putnam, 2000; Pappano, 2001).

Assignments and Activities

The assignments included in Valley's multicultural education course supported a critical multicultural approach because they focused on the intellectual development of teacher candidates. More specifically, course assignments primarily aimed to developed teacher candidates' analytical skill and ability to critically reflect on educational issues. The activities also aimed to reinforce teacher candidates' understanding of course curriculum. All sections of Valley's multicultural education course included a "mandatory assignment." This assignment was most likely a departmental data collection strategy for state and national accreditation. The assignment required students to

"evaluate, critique, and analyze the relationship of schools and teaching to larger social issues using current social and educational theory (as discussed in this course)." The criteria used to assess the assignment more clearly convey its purpose and illustrate how it is directly linked to the purpose of the course. These criteria include: 1) Communicates clearly and effectively in writing; 2) Articulates an informed and thoughtful position on the purpose of schools in/for a diverse and democratic society; and 3) Understands the ethical dimensions of teaching in/for a diverse and democratic society.

Even though the departmental assignment is a required component of the course, Instructor Smith tailored it to account for his inclusion of environmental content. Instructor Smith labeled the departmental assignment a "vision statement/critical analytic essay." Based on the description of the assignment included in Smith's syllabus, teacher candidates were required to reflect on course materials and to engage in critical analysis about democratic forms of schooling and inequality. Part I required students to draw on course texts to present a "vision of schooling in a diverse and sustainable democratic community." Besides basic definitions of the key terms and a discussion of how their vision would impact teachers' ethical responsibilities, teacher candidates had to address the following set of questions,

> What would schools look like in a diverse and sustainable democratic community? If we are to have a community that is biologically, linguistically and culturally diverse, sustainable and democratic, what must schools do to help ensure its success? How will they be organized? What principles will guide the curriculum and pedagogy and why? In short, what would the purposes of public schools be?

For the second part of the assignment, teacher candidates were required to "critically examine" how public schools currently operate in relation to their vision by incorporating

course readings about how inequality is justified and how school organization and practices support inequality.

Most of the other assignments included in Valley's three syllabi were also dependent on critical analysis and reflection. In Instructor William's course, for example, teacher candidates had to draw on course content to respond to the following statement:

> Education then, beyond all other devices of human origin, is the great equalizer of the conditions of men, the balance-wheel of the social machinery. . . . It [education] does better than to disarm the poor of their hostility towards the rich; it prevents them from being poor.

The other written assignments included in Instructor Williams' syllabus were based on the problem posing method. He identified this method as a tool used by "critical educators" and, as a result, an "appropriate technique for this class." The problem posing method is based on the assumption that understanding the "roots of a problem" is essential to determining the problem's solution. This method is described on the syllabus as requiring "a lot of introspection, reflection, and critical thinking."

The assignments in Instructor Edwards and Smith's syllabus were different from Instructor William's assignments. Instructor Edwards assessed students with two exams, a mid-term and final. The syllabus did not include a description about the nature or purpose of the exams. The description of another assignment suggests a relationship between reflection, self-growth, and citizenship. Teacher candidates were asked to document their reaction to course readings to prepare for class. Instructor Edwards described this task as "a large part of the course" and as providing teacher candidates the opportunity for monitoring [their] own growth and perspectives and knowledge regarding some very important issues for every citizen and teacher." Mr. Smith's course included an

assignment reflective of the practical work of teachers. Teacher candidates were asked to develop a curriculum unit. The unit on environmental content is described on the syllabus as reinforcing teacher candidates' understanding of ecology. It is also described as facilitating teacher candidates' abilities to teach their future students about the environment and crucial concepts such as "consumerism," "individualism," and "justice."

Valley's Course Conveys Critical Theory and Practice

The curriculum of Valley's multicultural education course suggest a course approach aligned with critical theory. Teacher candidates in the three course sections were asked to consider the factors that created inequitable schooling conditions for minority students. These conditions were described in terms of schooling processes, such as tracking, school funding, and curriculum and, as a result of social structures that privileged dominant groups and marginalized minorities. There were also readings included in the course about critical pedagogy. Such readings illustrated how specific pedagogy and instructional strategies, including culturally relevant and responsive forms of pedagogy, could facilitate student learning. There was also evidence to suggest that helping teacher candidate recognize their role in promoting social justice was integral to the work of teachers. This objective, however, did not appear to be a primary component of the course because there were very few readings across the three syllabi about social justice and how to prepare K-12 students to engage in social activism. Valley's course assignments primarily emphasized traditional academic work rather than activities that reflected the practical work of teachers. The type of assignments and how they were described by instructors indicate that they primarily sought to facilitate teacher candidates' critical engagement with course ideas and materials.

Not only is the approach of Valley's course in contrast to the course at Rivers' College, but the context of the course is very different. Valley's teacher education department serves far more students than Rivers. I did not find much evidence among Valley's program documents indicating diversity and multicultural education were integral to undergraduate teacher preparation programs. It was identified as a departmental goal, but my review of program documents and the responses of course instructors suggested that preparing teacher candidates for diversity was not fundamental to program requirements.

A Multicultural Education Course with an Approach Grounded in Pedagogy

Context

Oak University is one of Michigan's large doctoral granting universities. Compared to Michigan institutions with a teacher education program, Oak has one of the most racially diverse student populations. About 35% of undergraduate students are racial minorities and 65% are White. The campus also has a large international student population.

The racial diversity among students at Oak is not reflected in the race of students enrolled in the undergraduate teacher education program. The program, as for most of the preparation programs in this study, is mostly populated by White students. Eighty-three percent of the undergraduate students in education are White, 6% Black, 4% Hispanic, 2% Asian, 1% American Indian/Pacific Islander, and the race of 4% of students is unknown. The teacher education program at Oak serves fewer students than the programs located at Michigan's three other large research universities. In 2004 the program served about 350 undergraduate students.

The elementary and secondary teacher preparation programs at Oak are guided by a departmental mission that identifies preparation in terms of the characteristics of teachers and teaching. Oak's mission is to prepare "school teachers who are capable of and committed to a lifetime of inquiry in teaching and to a powerful education for all students in our diverse society." The mission's reference to the needs "for all students" suggests that preparing teacher candidates for diversity is an important objective of Oak's programs. If, as commonly believed in teacher education, teacher candidates need to be prepared for working with diverse students in specific ways, I found little evidence that multicultural education is integral to Oak's program. Diversity appears to be important rhetorically, but as for the course at Valley, I did not find much evidence suggesting that multiculturalism is a departmental priority. As was the case for the instructors at Valley, Oak's instructors identified teacher candidates' field placements as a possible source for exposing them to racial and cultural diversity. Instructors also thought teacher candidates might learn about multicultural content in method courses. One course instructor was unsure about whether teacher candidates were exposed to multicultural content throughout the program. He stated, "It is supposed to be a thread through all courses, especially methods but I don't know if this really happens." I did not find evidence among program documents and websites substantiating diversity as integral to the whole program.

Based on my review of program documents I did, however find that Oak University's teacher preparation program had two courses aligned with this study's definition of a multicultural education course. It is the only program in Michigan that had two multicultural education courses. The presence of two such courses signifies a greater

program commitment to diversity than most programs Rather than describe both courses, in this Chapter I focus on the multicultural education course designed for teacher candidates after they've been officially admitted to the program. The other course was an introductory course. I made the decision to focus on the former course and not the latter because it better illuminated the range of course approaches. The introductory course was reflective of the dispositional approach.

I found no evidence in Oak's syllabus or among instructors' survey responses indicating that the content of the multicultural education course was influenced by departmental requirements, as for components of the course at Rivers and Valley. The structure of Oak's course was different from most courses in this study because course instructors engaged in the course used exactly the same syllabus. This was the only course with multiple sections in which instructors appeared to have little individual control over the explicit curricula of the course they taught. But it is not apparent whether the department mandated a shared syllabus or whether the decision was made by the faculty advisor and course instructors. The instructors of two other multicultural education courses had very similar course syllabi because one of the instructors of each course had not previously taught the course.

The organizational structure of Oak's course might be related to the characteristics of the instructors teaching the course. Of the six instructors teaching during the spring of 2007, five were graduate students and the sixth was the faculty member who advised the course. Only one other course in this study, which was also located at a research university, had a similar course structure. The majority of courses represented in this study with multiple sections were taught by adjunct or tenure-stream

faculty. A shared syllabus might also reflect the department or program's commitment to ensuring that teacher candidates across the program were exposed to similar curricular topics and themes.

There were differences among how instructors at Oak interpreted the construction of the course syllabus. The instructors who were not satisfied with course content reported that they had little control over materials in the course. One instructor, for example, described herself as not being the courses' "decision maker" to explain why the course did not better align with her understanding of the types of materials she believed should be used in multicultural education courses. Both instructors dissatisfied with course materials thought the course should focus more on the practicalities of teaching. The instructor stated that the course should include "more work on what the work of teaching is, and how equity concerns intersect with attempts to teach academic content." The instructor satisfied with the course described the construction of the syllabus as a collaborative process. He did not express similar sentiments about the purpose of the course, but instead believed the course would improve if course readings accounted for a greater number of demographic topics.

Three of the six instructors of Oak's course responded to the instructor survey. All three instructors who responded had recently been awarded master's degrees and were, as all but one course instructor, doctoral students. Compared to most instructors involved in the study, the three participating instructors had less college teaching experience. Demographically these instructors were similar to the characteristics of the instructors involved in this study. Two of the instructors of Oak's course were white females, Instructors Napier and Jones. Instructor Napier self-identified as working class and

Instructor Jones upper middle class. Both Instructors became involved in courses with multicultural education content because course content related to their academic interests. Instructor Knapp was a white middle class male. He reported that he taught the course because he believed it was important for the preparation of teachers.

Oak's multicultural education course included course materials about social and demographic topics and schooling processes. The course covered three demographic topics—race, social class, and language. Several readings in the course examined how the demographic categories interacted with schools and schooling. Most course materials focused on teaching and including pedagogical strategies for addressing the needs of racial minorities, the working class, and language minorities. Oak's emphasis on pedagogy contrasts with the course approaches represented by the courses at Rivers and Valley. The focus on teaching is best exemplified by Oak's required readings titled "records of teaching practices." These records consisted of descriptions of practicing teachers working who worked with diverse groups of students. This is the only course that systematically included readings and texts written by teachers or about teacher's work for discussing most course topics. Course assignments were more relevant to teacher development and teaching practice than to the development of intellectual skills. The course also consisted of readings and activities suggestive of empathy and self-awareness.

The course at Oak represents a multicultural education course approach that emphasizes pedagogy and teachers' work. Even though pedagogy was a curricular theme in the two other course approaches, within the context of this course, most readings conceptualize social and demographic topics in terms of pedagogy and teaching methods.

I use the term teacher's work in conjunction with pedagogy to discuss this approach because it conveys a focus on teachers rather than schools and society. In comparison to the multicultural education courses with this approach, the course at Oak represents a more balanced approach to teacher's work than the other courses. Readings in one course reflective of a pedagogical approach, for example, almost entirely focused on instructional strategies for disabled students. This course included content addressing how to identify, manage, and meet the needs of students with disabilities. An example of a course with more foundational information about teaching was located at a master's university. The readings in this course primarily discussed teaching and pedagogy, but did not include examples of pedagogical and instructional strategies as the course at Oak.

Goals and Objectives

The objectives and goals of Oak's multicultural education course suggest the course is intimately tied to preparing teachers for working with diverse groups of students. In the syllabus, the course is described as helping teacher candidates learn how to "act" and "think" in ways beneficial to the educational experiences and opportunities of students from traditionally marginalized groups. The course description also indicates that teacher's actions are not always beneficial to diverse students. As stated in the syllabus, "teachers can work in ways that either exacerbate or ameliorate... children's opportunities to learn." To facilitate teacher candidates' ability to work with diverse students, the course provides teacher candidates the opportunity to engage with materials indicative of the "teaching dilemmas" faced by teachers working with minorities. The course also asks teacher candidates to "configure their professional realities in ways that allow them to recognize, take advantage of, and build upon the varieties of cultural

knowledge and resources they and their students bring to school." The reference to both "they" and "their students" suggests course materials aim to help teacher candidates understand both themselves and the students they will teach. This goal points to strategies suggestive of self-awareness and the empathetic disposition. The course is, furthermore, positioned as helping teacher candidates recognize the "complexities of teaching" and to consider the professional aspects of the teaching profession.

In support of the course objectives, the five primary goals delineated on the syllabus focused primarily on increasing teacher candidates' understanding of key educational and multicultural education topics. The first and second goals referred to helping teacher candidates learn about the historical and political contexts of schooling, how school structures, such as tracking and curricula, affect students' learning opportunities and how the "culture and organization of schools" are informed by the "socio-historical context." A "working understanding" is a phrase used in conjunction with the descriptions of each of these goals. The use of this phrase suggests that teacher candidates should acquire knowledge that informs their practice or the practicalities of teaching.

The relationship between the course and the pedagogical approach is further exemplified by the subsequent three course goals:

- To examine how the context and the internal culture and organization of schools produce structured differences in students' opportunities to learn and, moreover, analyze via records of practice how teachers might intervene in ways that reduce these differential opportunities and maximize all students' opportunities to learn;
- To develop a preliminary sense of how successful interventions rest, in part, on teachers' abilities to learn from and build upon the differences that students bring to school – in essence, how teachers can use students' knowledge, backgrounds, networks, and referents as central instructional resources;

- To elucidate how the ability of teachers to act as described in #4 above is not only linked to key elements of teachers' work but to how teachers think about that work, their students, and themselves.

These goals explicitly convey course objectives pedagogically. Teacher candidates will learn about ways to teach diverse groups of students by studying the practices of teachers "via records of practice." Appropriate pedagogical strategies are identified as student-centered and culturally relevant. The sixth and final course goal listed on the syllabus identified a relationship between teachers' conceptualization of their work and how they see their students and themselves or dispositional objectives.

Topics and Themes

The pedagogical approach of Oak's course is apparent by the course's use of "records of teaching practices" and other course materials requiring teacher candidates to examine how teachers engage with diverse groups of students. In the course, "records of teaching practices" were websites developed by teachers to describe their pedagogy and instructional strategies. The course also consisted of research-based records or journal articles written by or about teachers' work with minority students. Some course readings focused broadly on the benefits of culturally relevant pedagogy and other readings identified effective pedagogical strategies for specific minority groups. Several course readings described teachers' work as it related to and accommodated students and their cultural background (Lampert, 2001; Phelan, Davidson, and Yu, 1993). Teacher candidates were also required to read several chapters from Shultz (2003) Listening: *A Framework for Teaching across Differences*. In this book, Shultz described teachers who used listening as a pedagogical tool and examined the implications of this approach for minority students. Listening is identified by Shultz as a tool that can inform how teachers

think about and understand their students, the dynamics in their classrooms, and larger social and cultural factors that affected students. An assigned "research record of practice" is also indicative of pedagogy aligned with culturally relevant pedagogy. In this particular "record of practice," Skilton (1994) described and advocated an approach that encouraged teachers to align classroom curriculum with students' urban context.

The readings included in Oak's course syllabus illuminated how social and demographic topics influenced and shaped teacher's work. Many of the readings linking pedagogical strategies to specific demographic topics were written by teachers about their classroom practices. Readings spanned three demographic categories—race, social class, and language. These three topics were among the highest density topics in the 14 multicultural courses. In this course, readings about linguistic diversity and language minorities were densest. The readings about language minorities mostly consisted of strategies to address the learning needs of students who speak non-standard English and who were English language learners. The "record of teaching practice" used for one course session described a pedagogical strategy to facilitate the academic performance of low-performing Chinese students (Lee, 2001).

There were several other readings about language minorities that identified the benefits of bi-lingual instruction for students learning to speak the English language. The readings consisted of both empirical evidence and rhetorical claims to suggest that bi-lingual education is the most effective type of instruction for ESL students (Nieto, 2000; Thomas and Collier, 1997). One of the assigned readings, for example, described the success of a high school Spanish program developed to help Latinos learn English through their native language (Sheets, 1995). The other "record of teacher practice" used

to illustrate bi-lingual instruction was a website developed by Ms. Capitelli, an elementary classroom teacher, about the research-based program she used with the students in her bi-lingual classroom (Capitelli, 2006). On the website Ms. Capitelli described the pedagogical strategies she used with her students, including how she encouraged students to interact and learn from one another and her use of video to facilitate student's learning of English.

In contrast to the readings about language, the materials on race and social class focused more on pedagogy rather than describing specific teaching methods and strategies. Three of the six articles about race were written by White teachers about their experiences working with racial minority students (Hannsen, 1998; Michie, 1999; Paley, 2000). One of the White teacher narratives, as an example, was written by a high school teacher about her experiences teaching English in a diverse high school. The teacher reflects on how the curriculum used in the school and teachers' instructional practices reflected institutional racism (Hannsen, 1998). One of the readings not specific to the White race examined the needs of Mexican and Mexican American students attending a U.S. high school. Based on findings from an ethnographic study, Valenzuela (1999) argued that the practices of the school did not align with the academic and social needs of Mexican students. Due to students' racial and cultural heritage students needed teachers who cared for them by learning about and drawing on their cultural assets to teach them. The course also consisted of a reading about race not connected to teacher's work. This reading described how racist policies contributed to the segregation of racial minorities in urban communities (Massey and Denton, 1999).

Both readings about social class documented how schooling structures contributed to the reproduction of class status. Lareau (1987) described how the relationship between social class and parental involvement privileged middle class students and disadvantaged the children of the working class. The article written by Anyon (1981), which was also used in the course at Valley, suggested that the curriculum and structures of schools mirrored the social class background of students.

Besides readings about the implications of students' demographic characteristics on teachers' work, the course also focused on contextual and schooling factors that influenced student learning and teaching. The one structural or organizational course topic that was discussed pedagogically in course readings was tracking. Assigned readings defined tracking as a school-level policy and organizational structure with direct implications for minority students' opportunities to learn (Hallinan and Oakes, 1994). The readings used in the course also documented how tracking influenced the work of teachers (Rist, 2000; Cone, 2006). Both teachers' expectations and perceptions of their students were influenced by students track placement. Tracking was described as particularly harmful to students placed in the low-performing tracks, most of whom were racial minority and low-income students. Tracking was also a topic exemplified by one of the courses "record of teaching practice." This record provided teacher candidates a forum to read about classroom instruction in classrooms with mixed ability students (Cone, 2006). The record is a website developed by Ms. Cone, a high school English teacher, about her efforts to detrack the high school where she teaches and her reasons for advocating against tracking. Ms. Cone's website includes video, articles, and lesson plans describing the negative effects of tracking on students and descriptions of her

pedagogical and instructional strategies for teaching minority students with mixed abilities.

Another course topic identified on the syllabus as shaping teachers' work is accountability. On the syllabus, accountability is expressed in terms of "systems of accountability and the accountability of teachers." One course reading is a research article about the impact of standardized testing on urban students (Diamond and Spillane, 2004). Accountability is also a topic examined in the course by a "record of teaching practice. The website, "Negotiating the Fifth Grade Math Curriculum: Compliance and Revision," was developed by Ms. Hurley (2006) about her efforts teaching mathematics to elementary students. As part of the website, Ms. Hurley discussed how she met the demands of the school's mandated math curriculum and also tailored the curriculum to the individual needs of her students. She described her pedagogical approach in relation to her "professional stance" that was based on "reflective questioning, continual learning, and openness to not knowing."

Assignments and Activities

The assignments required in the multicultural education course at Oak were mostly written assignments developing teacher candidates analytical and reflection skills. The content of the assignments were different from those included in the other two courses because they required teacher candidates to analyze and reflect on the work of teachers and themselves. Two of the assignments also asked teacher candidates to reinterpret their initial response with course materials. One such assignment asked teacher candidates to analyze a case study description of a teacher's pedagogical practices. The students were asked to respond to the case at the beginning of the semester

and to reinterpret their initial response near the end of the course by using the information they had learned from the course. Another written assignment was inquiry-based. For this assignment, teacher candidates had to engage in a "student study" by studying one of the students in their practicum classroom. The assignment asked them to interview and observe the student in the classroom to acquire "a more elaborate understanding of the background, knowledge, and in and out of school experiences" of the student. The guidelines of this assignment described it as not only serving to increase teacher candidates' knowledge of a particular student, but as helping teacher candidates learn about themselves through the process. As stated on Oak's syllabus "You will document and analyze what you learned in the interest of learning about yourself and how you think about your future work as a teacher."

Self-awareness was also one of the objectives of the assignment requiring teacher candidates to write an educational autobiography. Based on the description in the syllabus, teacher candidates had to write an autobiography about the trajectory of their own education. The assigned asked them to identify the factors they believed explained their academic performance in primary and secondary school and their matriculation to [Oak University]. This assignment is similar to the analysis of the case study because teacher candidate wrote a draft at the beginning of the semester and reanalyzed the initial piece by using course materials and the knowledge they had acquired from the course.

Oak's Course Focuses on Pedagogy and the Work of Teachers

Oak's multicultural education course is part of a program at a large research university. The department claims to value preparing teachers for working with diverse groups of students. The course represents an approach dominated by pedagogical

materials. My description of the course highlights how the curricular topics represented in course readings and the assignments of the course emphasized pedagogy and teacher's work. Pedagogy was conceptualized in terms of culturally relevant approaches. Readings described strategies for meeting the needs of language minorities. The assigned readings about race and social class focused to a greater extent on pedagogy than specific instructional strategies. The course incorporated five "records of practice" to illuminate pedagogical aspects of teachers work. These records also illustrated factors that situate and shape teachers' practices, such as tracking and accountability.

The content of the course assignments included on the syllabus were supportive of the practical work of teachers and dispositional objectives. Teachers were asked to examine teaching by analyzing a case study, and to study a student through an inquiry-based project. Self-awareness was evidenced by the education autobiography. I did not find evidence to suggest that this course sought to develop teacher candidates' instructional skills to teach diverse groups of the students. None of the assignments asked students to engage in practices and demonstrations that allowed them to test their understanding of course materials.

Interpreting the Approaches of Michigan's Multicultural Education Course

The three multicultural education courses described in this chapter reflect the range of courses approaches in this study. The contextual differences of the courses illuminate differences among how departmental goals and objectives support and value preparing teacher candidates for diversity. The courses also reflect variation in institutional context. Rivers is located at a small liberal arts college, Valley at a large master's degree granting institution, and Oak is one of the state's research universities.

At Rivers, teacher candidates were asked to learn about various minority groups in ways that supported dispositional objectives. Valley's course presented teacher candidates multicultural content grounded in critical theory. In Valley's course, teacher candidates learned about how schools reflect social inequality and how teachers can engage in practice that mitigates inequality. The course at Oak University emphasized teachers' work, particularly how teachers' pedagogy is shaped by student's demographic characteristics and contextual factors, including school structures and policies.

The dispositional approach, as reflected by the course at Rivers and similar courses, primarily sought to expand teacher candidates' understanding of difference to challenge their racist and discriminatory attitudes and beliefs. Such courses aimed to cultivate empathetic teachers and teachers who possessed self-awareness. Courses with dispositional objectives included few readings directly related to teaching and pedagogy, whereas the pedagogical course approach was dominated by such readings. In these types of courses, teacher candidates learned about diversity by examining how teachers have accommodated the needs of diverse students. Courses dominated by the pedagogical approach mostly discussed the benefits of culturally responsive forms of teaching, except for courses with readings focused on students with disabilities. Readings about disabilities were more specific to instruction. The pedagogical course approach did not include providing teacher candidates information about how they could teach their students in transformative ways. The course approach most aligned with social justice was the critical course approach. Even in these courses, however, few readings focused explicitly on social justice and activism. The critical course approach identified the school as a mechanism that reinforced inequality and teaching was identified as a way to

accommodates and compensate for inequality. The critical and pedagogical approaches differ because the former emphasizes theory and the latter practice.

The distinctions among the course approaches become more apparent by highlighting how race was represented in the readings of the three courses. Race was a curricular topic in all three courses. It was also the densest course topic. In the context of the dispositional approach, teacher candidates enrolled in the course at Rivers were asked to read a memoir about the discrimination experienced by racial minorities as a result of desegregation. In this course, therefore, students were asked to learn about the experiences of racial minorities. At Valley, teacher candidates engaged in a variety of course materials about race. They were asked to learn about the relationship between power and White privilege and how Whites are advantaged by their race. Other course readings about race were mostly specific to how race interacted with social and schooling structures, such as tracking and school finance, to create disadvantages for racial minorities. In contrast to the course at Rivers, Valley's course positioned race in terms of power and social inequality. As for the readings included in the course at Oak, which reflected the pedagogical approach, teacher candidates were asked to read narratives written by White teachers about their experiences teaching racial minorities. Readings in the course also identified pedagogical strategies for accommodating racial minorities. As expected, race in this course was primarily discussed in pedagogical terms.

The curricular approaches I described encompass the range of multicultural education approaches identified by Sleeter and Grant. Each of the courses represent one or multiple aspects of the five approaches identified by Sleeter and Grant, which are described in detail in Chapter 2. Since courses include aspects of various approaches

none of the diversity courses in this study align with any particular approach. The pedagogical approach, for instance, most closely relates to Sleeter and Grant's teaching the exceptional and culturally different approach. I argue that these types of courses were designed to facilitate teacher candidate's understanding of how to teach minority students the knowledge valued by the school. The pedagogical strategies supportive of multicultural education aligned with the exceptional and culturally different approach includes culturally relevant and responsive forms of pedagogy. Such strategies are primarily discussed in course readings as facilitating minority students' abilities to learn. Teaching the exceptional and culturally different is also evidenced by courses in this study that include readings that document instructional strategies for meeting the needs of the disabled. Overall this type of multicultural content is densest among courses with a pedagogical emphasis, but readings with descriptions of strategies for addressing the academic needs of students are found in most courses.

The multicultural education courses in this study do not only emphasize pedagogical strategies for helping minority students acquire valued knowledge, but in some courses, particularly among courses reflective of the critical approach, pedagogy is discussed in terms of inequality, and to a lesser extent social transformation. The readings of courses supportive of the critical approach draw an explicit relationship between structural factors and social inequality. Some of these readings describe specific demographic groups and other examines demographic diversity more broadly. These types of materials are suggestive of aspects of three of Sleeter and Grant's approaches to multicultural education—single group studies, multicultural education, and social reconstruction. However, I argue that that the inclusion of these types of readings and

increasing teacher candidates' understanding of social inequality is not necessarily promoted among courses in ways that reflect all the principles of each approach. There are not a lot of skill development activities included in the courses suggestive of cultivating teacher candidate's commitment to social change and transformation. One exception is written activities that emphasize critical analysis. As a result, materials reflective of these three approaches are much less common among Michigan's multicultural education courses.

Sleeter and Grant's (2003) human relations approach is also evident among the courses and course approaches I describe in this chapter. It appears that the courses in this study are most supportive of the human relations approach. Even though there are differences among how courses aim to develop teacher candidates who are receptive to differences, courses suggestive of the dispositional, critical, and pedagogical approach include materials that highlight the importance of learning to recognize diversity and how to communicate across differences. In essence, this approach signifies the importance of tolerance and acceptance. The human relations approach is the one approach that is most directly related to altering people's beliefs and attitudes toward differences by reducing their stereotypes.

The deviations among the curricular approaches of the multicultural education courses in Michigan and Sleeter and Grant's (2003) typology most likely result from the differences among the purposes and processes of our work. Sleeter and Grant studied multicultural education within the context of K-12 classrooms. I studied courses designed to prepare teacher candidates for diversity. The five approaches Sleeter and Grant documented were not based on the study of existing curriculum, but rather they relied on

existing research literature and their direct involvement in multicultural education to develop their typology. My study of the explicit course curriculum of diversity courses is, therefore, an important initial step for determining what counts as multicultural education in diversity courses and the curricular design of these courses.

Even though the three approaches described in this chapter might not be inclusive of all the curricular objectives and principles identified by Sleeter and Grant (2003), my examination of multicultural education courses reveals the importance of studying existing curricular designs. This type of endeavor can serve as a valuable resource for teacher educators engaged in multicultural education. By comparing and contrasting curriculum with Sleeter and Grant's typology, teacher educators can gain some initial insight about the structure and content of how they approach the multicultural education courses they teach Teacher educators can also begin to understand the potential limitations of their philosophy and approach and, as a result, they can develop new and different possibilities.

The identification of multicultural education courses with particular approaches also has implications for future inquiry and research. The findings from my analysis of course syllabi, including my description of the three course approaches, convey a need to understand the effects of each of the three approaches on how teacher candidates understand diversity and how that understanding does or does not translate into teacher candidates' future practice. This type of information would be valuable for teacher educators who teach multicultural education courses and the teacher education community. Researchers must also examine how the enacted and implicit curriculum alter and shape course content and approach. Finally, insight about whether the

approaches I've identified are replicable in different contexts would provide much needed information about the factors that influence and shape how teacher candidates are prepared to teach diverse groups of students. This understanding would also help educational scholars consider the strengths and limitations of Sleeter and Grant's typology of multicultural education.

Chapter 6

What's Absent from Multicultural Education Courses?

My engagement with the courses in this study has led me to critically examine how I think about multicultural education courses and, more broadly, how teachers should be prepared for teaching diverse groups of students. Prior to conducting this research, I did not see the value of helping teacher candidates in diversity courses develop skills for teaching. I thought preparation should consist of facilitating teacher candidates' ability to think critically about teaching and learning. The multicultural education course I taught was designed to cultivate teacher candidates' dispositions, and I believed that was the most appropriate curricular objective. It appears that the thoughts of many of the instructors in this study aligned with mine. I am now not so certain that my approach was the best one, but I don't have any empirical evidence about how differences among curricular design and approach impact teacher candidates' understanding and future practice.

I knew very little about multicultural education courses before conducting this study. What I knew I had basically learned from the course I taught. I was surprised by some of the study's findings because they contradicted with my thoughts and experiences. Since I assumed courses were similar to the course I had taught, I had not anticipated that the course materials and objectives would vary to the extent that they did. I also found it quite interesting to learn that race was the densest topic both within and across courses. This was surprising to me because I had often heard my fellow course instructors about how race was undervalued in our course and among preparation programs. Similarly, since courses were designed for teacher candidates I had assumed

that virtually all readings would have focused on schooling. This, however, was not the case.

Conducting this study has also helped me recognize the types of information I wish I knew more about and had been able to capture in this study. I would have liked to learn more about course instructors, including their impressions of course curricula and how they perceived the students they taught. Findings from the survey provided some insight about instructors' perceptions, but the survey did not reveal instructors' beliefs and attitudes. The findings in this study suggest that examining how instructors taught course curricula and teacher candidates' response to curricular topics and the differences among course approaches is vital.

Overview of Findings

Teacher preparation programs are designed to provide teacher candidates with the knowledge, skills, and dispositions to become effective teachers. The multicultural education courses in this study were also designed to support such goals. The explicit course curricula, as represented by course syllabi, consisted of materials for increasing teacher candidates' understanding of topics about the foundations of schooling and pedagogy. Readings on syllabi accounted for topics differently, and not all course topics were valued equally within and among the courses. Syllabi also revealed how courses sought to develop teacher candidates' skills. In this set of courses, skill development was, for the most part, related to the academic and intellectual development of teachers and not directly related to developing teacher candidate's instructional skill or abilities to use specific teaching methods. Empathy and self-awareness were the two dispositions

reflected most prominently in the content of the multicultural education courses in this study.

The findings in this study also indicate that these courses are constructed on the belief that increasing teacher candidates' knowledge of educational topics intersects with skill development to suggest dispositional objectives. Within the context of multicultural education courses, dispositional goals were not cited in course descriptions, but rather dispositional goals were conveyed by the types of information and strategies of the course readings about social and demographic topics. Dispositional objectives also derived from the types of skills multicultural education courses sought to develop. In Chapter Four, I illuminated the strategies suggestive of course materials that were supposed to foster and promote the empathetic disposition and the development of teachers who recognize the implications of their own socio-cultural characteristics.

Differences in the explicit curricula of these 14 multicultural education courses are indicative of three dominant course approaches—dispositional focus, critical theory, and pedagogy. These approaches, which are described in Chapter 5, capture different curricular designs and differences among the types of materials emphasized in courses. Even though most of the courses had components suggestive of dispositional objectives, one course approach almost exclusively focused on developing teacher candidates' dispositions. The second approach drew from critical theory to include multicultural content that addressed social inequality and how schooling structures support rather than challenge social differentiation and marginalization. The third and final approach focused to a greater extent on how teachers' work is shaped by contextual factors rather than comprised of descriptions of minority groups.

In this final chapter, I draw on teacher education and multicultural education literature to discuss the themes that were only minimally reflected in these syllabi. More specifically, I argue that the explicit curricula of multicultural education courses are not apparently focused on preparing teachers how to teach diverse groups of students. Syllabi do not include assignments in which teacher candidates are required to learn about teaching subject matter to diverse groups of students nor are they required to engage in activities that would enable them to develop the necessary knowledge and skills. Courses are also apparently not intended, based on my analysis of course syllabi, to cultivate teacher candidates' commitment to social activism. The intersection of knowledge, skills, and dispositions within the context of multicultural education courses support multicultural education types that are predominately based on understanding that differences matter and coming to terms with the implications of that knowledge; the curricular foci that are missing relate to content knowledge, pedagogical skills for working with diverse students, and dispositions for engaged in social activism.

The Impact of Teacher Preparation Programs on Learning to Teach

Existing literature about how people lean to teach typically addresses specific curricular objectives and skills teacher candidates should learn as part of their professional preparation. Wilson, Floden, and Ferrini-Mundy's (2002) examination of the exiting research literature on teacher preparation highlighted the particular aspects of preparation programs that are often discussed and debated in the literature. The review conducted by Wilson, Floden, and Ferrini-Mundy examined teacher education literature to determine, among other questions, if preparation grounded in subject matter, pedagogical preparation, and field or student teaching experiences affected teacher

quality. The authors found evidence suggesting that all three aspects of teacher preparation influenced teachers' abilities to teach. Among Kennedy's (1991) findings from a study she conducted of teacher preparation programs, she concluded that what teacher candidates learn from programs is mediated by the beliefs and knowledge they bring to their preparation. Kennedy also reported the "the content and character of programs is more likely to matter" (p. 17) than other components of teacher preparation programs. Kennedy stated, "Differences among teacher candidates at the end of their preservice programs seemed to be influenced by the conceptual orientation of the program, but not so much by the structural arrangement of the program" (p. 17). By "structural arrangements" Kennedy refers to factors such as the length of the program and the sequence of program requirements. By "conceptual orientation," Kennedy means differences among the approaches of teacher preparation programs. In Chapter 2 I described five different conceptual orientations of teacher preparation programs (Feiman-Nemser, 1990).

It appears that the characteristics of teacher preparation programs matter and they do influence how teachers learn to teach. The existing literature also reveals that the program approach or how programs position knowledge, skills, and dispositions is significant and not whether programs should address these objectives when preparing teachers. As argued by Kennedy (1991) it is not enough for teachers to understand subject matter and to have a repertoire of strategies and techniques to draw from,

> Teachers need not only understand the content deeply, but also to know something about how that content is taught and learned. If they learn of specific teaching techniques without understanding their rationale and without help in adapting them to particular students and classroom situations, they will be unable to make lasting changes in their practice. On the other hand, they do need a set of skills and dispositions that enable them to pull off new methods of teaching. (p. 17).

It is also important to note, as stated by Feiman-Nemser and Remillard (1995), that learning to teach is more than "first acquiring knowledge and then applying it in the field" (p. 1). But rather, learning to teach is a complex endeavor that results from teacher candidates' experiences prior to involvement in a preparation program, what they learn from professional preparation, and their first few years as teachers.

The Limitations of Multicultural Education Courses

Findings from my analysis of the explicit curricula of multicultural education courses suggest that courses are not providing teacher candidates with the kinds of experiences that are aligned with findings about the type of preparation needed for teacher candidates to effectively meet the needs of diverse groups of students. Due to the design of my study I cannot determine or predict what teacher candidates learned from the 14 multicultural education courses involved in this research. Findings in this study do, however, provide evidence about the explicitly stated purposes of multicultural education courses based on course syllabi and some survey data. Findings also reveal the types of information included in course readings, the skills reflected in course assignments, and what these suggest about dispositional objectives. In the following sections I draw on my findings about multicultural education course curricula to illuminate the course materials supportive of preparing teachers for diversity, as identified in the literature. More

importantly, I also draw some conclusions about the knowledge, skills, and dispositions that appear to be absent from the multicultural education courses in this study.

Knowledge

The syllabi of the multicultural education courses in this study suggest that courses required teacher candidates to read about foundational topics, demographic topics, and pedagogy. The curricular topics reflected in course readings reveal that teacher candidates were exposed to some information aligned with Grant and Gillette's (2006) description of the types of knowledge teacher candidates should acquire from preparation programs to effectively teach minority students. The syllabi did not, however, include readings describing how teachers working with diverse groups of students teach subject matter and specific strategies for teaching subject matter.

Grant and Gillette (2006) draw on findings from the existing literature to describe how preparation programs should educate teacher candidates about diversity. They claim that it is important for teacher candidates to learn about the "larger social context in which [teachers] are working" (p. 293). Grant and Gillette define context in terms of social and political forces, such as government regulations and social inequality. Eight of the 14 courses I studied included a significant number of course readings about contextual factors such as those recommended by Grant and Gillette. Within these courses, the specific contextual factors in readings varied, but context accounted for the social, historical, and political aspects of schooling. Fewer courses had readings about the relationship between schooling and education in a democratic society. More specific to schooling, five courses included several readings about how structures and policies shape schools.

Another topic important for teacher candidates to learn about, according to Grant and Gillette (2006), is culturally relevant pedagogy. Grant and Gillette identified five principles of culturally relevant pedagogy. Preparing teachers to understand minority students' knowledge and skills as resources for learning rather than barriers to overcome is one of the principles. This pedagogical approach is also dependent on helping teachers understand the importance of varying instruction for diverse students and having high expectations of students despite their demographic differences. Teachers engaged with culturally responsive pedagogy did not limit their interaction to classroom students, according to Grant and Gillette, but also interacted with families and communities, and that is therefore, another principle of culturally relevant teaching. Grant and Gillette also described culturally responsive teachers as teachers who were self-aware in terms of understanding their own social characteristics and being able to recognize the implications of their teaching practices on the students they teach. As stated by Grant and Gillette, culturally responsive teachers must be "willing to be introspective about themselves and their teaching, monitor their beliefs and actions for bias and prejudice, and be unafraid to teach about the "isms" (p. 294).

Seven of the 14 courses included readings aligned with aspects of Grant and Gillette's principles of culturally relevant pedagogy. Among the materials used in courses, teacher candidates were asked to read texts describing the significance of culturally responsive pedagogy or readings suggestive of themes and topics supportive of this approach. Readings highlighted several social and demographic topics, including race, social class, and language, to describe the benefits of pedagogical strategies that accounted for students' background experiences and knowledge. Courses also consisted

of readings, particularly those written by classroom teachers, with examples of teachers using a cultural relevant teaching approach based on self-understanding and recognition of their teaching practices.

I did not find any readings on syllabi that specifically addressed effective teaching strategies and methods for teaching most academic subjects to diverse groups of students despite the literature indicating the importance of helping teacher candidates understand the relationship between subject matter and diverse groups of students (Kennedy, 1991). A few of the readings written about culturally responsive pedagogy accounted for teaching students literacy skills. There were no articles in course syllabi specific to English or the range of subjects taught in school. Even readings primarily about students with disabilities, most of which were instructional-based, included general information about meeting the needs of the disabled rather than ways to help disabled students learn specific course content.

To summarize and conclude this section on the knowledge component of these courses, the findings from this study suggest that multicultural education courses aim to increase teacher candidates understanding of difference and diversity. Course readings also provide information about the contextual factors influencing schools and teaching. In the courses, for the most part, teaching methods were discussed in general and broad terms rather than specific to subject matter, and apparently not in terms of teaching diverse students.

Skills

Developing teacher candidates' abilities to teach is an important objective of preparation programs. It is also important that preparation programs afford teacher

candidates the opportunity to develop skills for working with diverse groups of students. The existing literature indicates that it is not enough for teacher candidates to learn about pedagogical strategies, but to be effective teachers of diverse groups of students; teachers must also have the appropriate skills. Kennedy (1991) claims that one of the reasons why diversity courses might not impact teachers' practices is because diversity content is discussed in one course and teaching methods in another course. I found a similar pattern among the multicultural education courses in this study. Even though teacher candidates were provided with much information about teaching diverse students in diversity courses, they were not provided opportunities to engage in instructional activities that allowed them to put the theories and information they learned from the course into practice.

The types of skills developed in courses mostly emphasized the intellectual development of teachers, several of which Grant and Gillette (2006) identified as important for teachers working with diverse students and particularly minorities. One of the most usual skills emphasized in teacher preparation is the skill of reflective thinking. Grant and Gillette claimed that programs should facilitate teacher candidates' abilities to reflect on their instruction. They defined a "reflective practitioner" as an educator who thinks about their teaching, engages in research, and alters instruction to create a "more democratic, ethical, and student-centered classroom" (p. 296). There were a number of required assignments across the courses that asked teacher candidates to reflect on course content and diversity issues suggestive of particular aspects of Grant and Gillette's "reflective practitioner." Such assignments required teacher candidates to draw on course curriculum to interpret their thoughts about diversity and their personal

experiences. Four of the multicultural education courses, for example, required teacher candidates to draw on course curricula to critically reflect on their own education and culturally based experiences. In contrast, most reflective assignments were separated from the actual work of teachers. Such assignments asked students to write their thoughts about course content rather than reflect in analytical ways about teaching and teaching methods. Even though the assignments related to students' experiential or service learning activities, did not specifically focus on teaching, teacher candidates were asked to reflect on their experiences by relaying on course content.

Developing teacher candidates' abilities to communicate effectively with different groups of people is another skill described by Grant and Gillette (2006) as important for preparing teachers to work with minority students. They argue that teachers should be able to engage with people both within and external to the school, including families and community members. I found evidence in three of the courses to suggest that developing teacher candidates' abilities to communicate with educational stakeholders was a course objective. Materials in two of the courses were designed to help teacher candidates' develop informed opinions about educational issues and learn how to effectively communicate their beliefs. This type of communication appears to emphasize advocacy to a greater extent that the ability to communicate with people across differences, as described by Grant and Gillette.

Grant and Gillette stated, "Pedagogical skill or the ability to successfully implement teaching strategies to meet the educational and social needs of students is a key factor in effective teaching" (p. 296). Based on information in the syllabi, the multicultural education courses in this study did not develop teacher candidates'

pedagogical or instructional skills. As described in Chapter 3, the instructional activities included in some of the multicultural education courses simulated teaching in diverse settings; however the settings were really not diverse. Teacher candidates presented course materials and facilitated course sessions that were not directly relevant to their future work as teachers. For example, teacher candidates taught their peers or they developed curriculum materials that they did not have the opportunity to enact. In most cases the types of skills teacher candidates were required to engage with mostly related to helping them and their peers demonstrate mastery of course materials.

As the development of pedagogical skills, there were not a lot of opportunities in multicultural education courses, based on the information provided in syllabi, for teacher candidates to engage with classrooms. Five of the courses included an experiential component, but in these courses assignments were primarily papers requiring teacher candidates to reflect on and analyze their experiences rather than help them develop specific instructional and classroom management skills. The assignments, furthermore, reflected dispositional objectives, more than skill development because such activities exposed teacher candidates to diverse groups of students to help them reassess their understanding of minorities and schooling process, as explained in Chapter 4.

Since the multicultural education courses in this study did not provide teacher candidates the opportunities to engage and experiment with instruction based on culturally relevant principles, the curricular design of multicultural education courses contradicts findings in the literature about how people learn to teach. Kennedy (1991) asserts that one reason the integration of multicultural topics and instructional methods

might not occur more readily is due to the lack of understanding about how this can be done effectively. As stated by Kennedy,

> Pedagogical research and theory is not conclusive about what teachers should do with the range of students they face in their classrooms, nor about what teachers should do when faced with children who come from remarkably different cultural backgrounds than their own (p. 15).

Based on the design of this study I can not draw any conclusions about how programs, as a whole, accounted for diversity education. It is possible that methods courses and other program components linked diversity education with teaching methods. There is also the possibility that teacher candidates had opportunities to develop skills to teach minority students as part of their field placements and practicum. I can argue, however, that the types of skills evidenced by the assignments included in course syllabi reveal that multicultural education courses do not facilitate teacher candidates' development of pedagogical and instructional skills.

Dispositions

Like knowledge and skills, dispositional objectives are an important aspect of teacher preparation. Based on the existing literature, it is difficult to understand what is meant by the term disposition. The term is often conflated with beliefs and attitudes or behavioral characteristics. Even though discussions about dispositions are not new to teacher preparation, the recent adoption of the term by the National Council for the Accreditation of Teacher Education (NCATE) in 2002 has resulted in a flurry of debates about its meaning and how preparation programs should be designed for assessing and cultivating dispositions. Borko, Liston, and Whitcomb (2007) identified NCATE's incorporation of the term as a way for them to convey the importance and their commitment to "the moral and ethical development of teachers" (p. 359) in addition to

knowledge and skills[10]. As part of Damon's discussion about how to assess dispositional qualities, he (2007) interpreted NCATE's definition to refer to the "moral beliefs and attitudes" of teachers and also teachers' tendency to be guided by them" (p. 366).

Given the evidence about how beliefs and attitudes inform how teachers learn to teach it is not surprising that dispositions are particularly important for teachers working with minority students (Kennedy, 1991). White teacher candidates are believed to enter teacher preparation programs with beliefs and attitudes about minority students that negatively impact their abilities to teach them (Talbert-Johnson, 2006). Villegas (2007) argued that teacher candidates beliefs about cultural diversity, particularly the low expectations they have of racial and ethnic minorities, negatively impacted students' learning opportunities. Villegas also claimed that even if teacher candidates had the skills to teach in culturally responsive ways, they must also have "the dispositions to teach all students equitably (that is, the tendency to act in ways that support learning for all students) and beliefs that lend support (or serve as barriers) to that disposition" (p. 375). Similar conclusions were drawn by Dee and Henkin (2002) who stated that teacher candidates working with culturally diverse student populations must exhibit dispositional traits indicating an openness for "confronting and dealing with the ambiguities and psychological risks associated with learning about their own culture and those of others" (p. 36). The claims in the literature suggest that preparation programs must alter the dispositional qualities that prevent teachers from effectively teaching minorities and to cultivate the dispositional qualities of teacher candidates that would improve the learning experiences and opportunities of minorities.

One of the primary purposes of the multicultural education courses in this study, based on my analysis of course syllabi, was to cultivate teacher candidates' dispositions. The readings included in syllabi revealed strategies for altering teacher candidates' beliefs and attitudes about people from marginalized groups. I argued that these strategies extended beyond altering individual attitudes and beliefs, to the transformation of teacher candidates. In the context of the 14 courses in this study, as documented in Chapter 4, transformation was about developing empathetic teachers who were compassionate and sympathetic of differences. Courses were also designed to help teacher candidates become conscious of their own experiences and understandings. I did not find that transformation referred to developing an activist disposition for teachers to engage in political and social change. In that sense, these courses conform mostly to Sleeter & Grant's classification of the human relations approach to multicultural education.

Empathy

Cultivating empathetic teachers is one objective of the multicultural education courses I studied. I defined empathy as an ability to relate to and understand a person's experience as that person understands and sees them. This quality allows teachers to transcend the differences between them and their students as a result of cultural differences. The readings in the multicultural education courses in this study promoted and fostered the development of an empathetic disposition through four strategies—teacher narratives, the voices and perspectives of people representing minority groups, social science research, and by exposing teacher candidates to diversity. All four strategies rest upon assumptions about how to increase teacher candidates'

understandings of minority groups by appealing to teacher candidates' beliefs and attitudes.

The existing literature identifies empathy as an important trait of teachers who teach diverse groups of students. McAllister and Irvine (2002) documented how findings in the literature reveal that empathetic teachers are beneficial to students' academic and social needs. McAllister and Irvine also identity empathy as an essential characteristic for teachers engaged in culturally responsive pedagogy. Empathetic teachers are "better able to modify pedagogy and curricula to fit their students' needs" because of their abilities to relate emotionally to their students (p. 434). McAllister and Irvine found that teachers' beliefs about empathy supported findings in the literature. The teachers they studied believed empathy was "an implicit part of being a caring, supportive, and responsive teacher with their culturally diverse students" (p. 442). The teachers in the study, according to McAllister and Irvine, also believed that empathy shaped how they interacted and taught diverse groups of students.

The teacher education literature generally agrees that dispositions are pivotal factors in teacher effectiveness, however, the literature does not identify empathy as the most important or effective disposition. There is no necessary connection between empathy and dispositional appropriateness for teaching. The literature points to attitudes and beliefs, which do not necessarily mean empathy. More nuanced research and analysis is needed to specify exactly what form of disposition is associated with effectiveness. For the moment most teacher preparation programs are designed as though empathy and self-awareness, which is discussed in the following section, are the only dispositions that are appropriate for effective teachers.

Self-awareness

Among the multicultural education courses in this study, self-awareness was a course objective evidenced by course materials. My interpretation of curricular topics and activities led me to define self-awareness in terms of understanding how cultural attributes have shaped and influenced an individual's experiences and perceptions. In these courses, self-awareness was primarily equated with racial awareness. The readings included in courses required teacher candidates to examine how their White race provided them advantages and opportunities not afforded to racial minorities. Readings in 6 courses described the implications of being White and, the direct implications of Whiteness in relation to teaching and pedagogy were discussed in the syllabi of fewer courses. I did not identify similar types of readings specifically focused on how other social and demographic categories, such as gender and social class, influenced teachers to the same extent.

The existing literature on the characteristics of effective teachers suggests that self-awareness is an important dispositional quality of teachers. Garmon (2004) found, for example, self-awareness/self-reflectiveness was one of the characteristics of a student he taught who was particularly receptive to diversity content. Garmon defined self-awareness/self-reflectiveness as an understanding of "one's own beliefs and attitudes, as well as being willing and/or able to think critically about them" (p. 205). Swartz (2003) claims that based on existing findings in the literature there is a relationship between people's ability to teach and their willingness to understand how their cultural attributes influence them. Swartz description of the literature indicates that teacher's level of self-

awareness affects their knowledge and understanding of their students and their "level of connection to students" (p. 262).

Self-awareness is also identified by Grant and Gillette (2006) as important for teachers working with diverse groups of students. Grant and Gillette claim that teacher educators must "assist teacher candidates in examining the knowledge and beliefs about the world they bring to the program and support them as they struggle with new ideas and as they are exposed to different beliefs" (p. 294) Rather than link self-knowledge to students' academic learning, as is most often the case, Grant and Gillette cited Jersild (1955) to present evidence about the relationship between teachers' self-awareness and how that understanding affects students awareness and self-acceptance.

Social Activism

Despite references in the literature to multicultural education approaches that prepare teacher candidates to engage in social activism (e.g., Sleeter & Grant, 2003; Banks, 1993), I did not find evidence among the course syllabi that courses had a curricular goal of cultivating candidates engagement in social activism. Thinking of teacher preparation in terms of social critique and activism was initially reflected in the work of George Counts (1932). Counts advocated for teacher preparation that would develop teachers to engage in activities to create a more equitable society. Multicultural teacher education that is supportive of this approach assumes that preparing teachers to critically analyze social inequality will translate into behavior that leads to a commitment toward social change and engagement in social activism

Based on my analysis of the explicit curricula included in the 31 course syllabi, there were not a lot of course materials directly identifying and addressing social change

and activism. In some courses, particularly courses aligned with the critical theory approach, teacher candidates engaged in readings about social inequality and how it shaped the processes and policies of schools. Teacher candidates were also asked to examine pedagogy for minimizing inequality. In these courses and across course approaches, courses also consisted of readings written by well-known critical theorists such as Paulo Freire. There was, however, not a lot of evidence based on the curricular approaches and designs of the courses to conclude that course objectives were linked to social activism. Social justice was not found among most course descriptions and objectives. Activities and assignments were also not supportive of facilitating teacher candidates' commitment towards social change and activism. It is possible that courses included assignments and activities not recorded on course syllabi suggestive of cultivating teacher candidates' commitment to social activism. It is also possible that course instructors discussed curricular topics and course materials in ways that promoted social change. I can not, however, draw any conclusions of the enacted and implicit course curricula due to the design of this study.

There is evidence in the existing literature that suggests social change and social activism are not typical of multicultural education in teacher preparation programs. Findings from one study suggest that very few teacher candidates thought the purpose of multicultural education was to promote social change (Goodwin, 1994). Instead most teacher candidates thought the goal of multicultural education was to increase their understanding of diversity and "affective outcomes or to change the way people feel about others or about differences" (p. 122). The type of multicultural education identified by education students is reflective of three of the approaches described by Sleeter and

Grant (1988), according to Goodwin[11]. Teaching the exceptional and culturally different is an approach based on identifying and understanding differences as a means to help minority and disabled students learn academic content. The human relations approach was the other approach most related to teacher candidates' beliefs about multicultural teacher education. The human relations approach accounts for affective outcomes. Since teacher candidates did not define multicultural education in relation to critique and social change, the other three approaches—single studies, multicultural education, and social reconstruction, did not align with the beliefs held by teacher candidates in Goodwin's study.

The findings in this study suggest similar results. Although empathy and self-awareness would not preclude developing teachers who were committed to social activism, these two dispositions are more aligned with approaches of multicultural education that are not aimed at promoting social change, but rather accommodating differences. As I've described, both empathy and self-awareness are desired dispositional traits because they enable teachers to recognize the cultural attributes of their students and teach them more effectively. Both, but particularly empathy, are dependent on a level of understanding and acceptance that challenges prejudice beliefs, negative attitudes, and discriminatory acts, which supports Sleeter and Grant's human relations approach. If courses were to prepare teachers to engage in social activism, course materials would have needed to extend beyond the classroom to account for how teacher candidates could engage in alternatives that challenged the existing status quo. The course materials and courses' dispositional objectives, to a great extent, suggest the opposite. The explicit curricula of the courses indicate that multicultural education courses promote

understanding and skill development that are grounded in learning how to survive in the existing system. This is not surprising given that teacher candidates are just learning how to teach.

From my experience as a teacher of a diversity course, I have the impression that teacher candidates interpreted the objectives of my course primarily in terms of Sleeter and Grant's (2003) human relations approach. This was not my intent nor did I realize it at the time, but as I thought about my course in light of the findings from this study, I believe students thought being nice and respectful would resolve educational disparities. I strongly believe my students wanted to help their future students learn subject matter, in spite of their differences, and my course basically indicated that minority students can learn if provided the right accommodations. The curriculum of my course didn't, however, provide students much information or skills for addressing those needs. I also believe most students in my course identified course content as suggestive of empathy and self-awareness, even though they would not use those terms. I am not too confident that students left my course identifying the relationship between these two dispositional qualities and the effective teaching practices.

In conclusion, the intersection between the knowledge, skills, and dispositions reflected in the 14 multicultural education courses in this study suggest courses were designed to broaden teacher candidates understanding of diverse groups of people and to help them understand how contextual factors influence teaching and learning. Multicultural education courses also reflected strategies of empathy and self-awareness for helping predominately White teacher candidates overcome the negative beliefs and attitudes assumed they held about minority groups. Teacher candidates were exposed to

pedagogical strategies, and they read about how practicing teachers engaged with their students and developed their practice aligned with empathy and self-reflection. The courses in this study did not, however, provide teacher candidates with the opportunities to practice skills to teach subject matter effectively to diverse students. As argued by McAllister and Irvine (2002), dispositional qualities may be necessary for teachers who teach in diverse contexts; it is, however, not sufficient for effective teaching.

Endnotes

[1] I use the terms multicultural and diversity interchangeably.

[2] I provide several examples in this chapter of readings about particular pedagogical strategies used in multicultural education. See Brown, 2004; McFalls and Cobb-Roberts, 2001; Bullock and Freedom; Cockrell, et. al., 1999; Lea, 2004; Gullavan, 2005.

[3] I found two additional instructional strategies used by teacher educators (Lea, 2004; Gullavan, 2005). Both of these strategies focus on helping teacher candidates' recognize their cultural attributes.

[4] My understanding of the theory I describe in this section was influenced by the theory that guided a study I conducted with Dorothea Anagnostopoulos and Kevin Roxas.

[5] During the fall of 2006 Michigan had 31 active certified teacher preparation programs and in the Spring of 2007 there were 33 active certified teacher preparation programs. I only include the 31 programs certified at the time of this study.

[6] The Carnegie Classification System of Institutions of Higher Education is the "leading framework for describing institutional diversity in U.S. higher education." In this study, I primarily use the classification to describe "what is taught

(Undergraduate/Graduate Instructional Program classification)." (See http://www.carnegiefoundation.org/classifications/).

[7] Data were drawn from Integrated Postsecondary Education Data System. Data from twenty-nine of the 31 programs are included because two of the programs are not represented in the database.

[8] The "record of teaching practice" websites included in this course syllabus were developed with and hosted by The Carnegie Foundation for the Advancement of Teaching and Learning. This site is located at http://gallery.carnegiefoundation.org.

[9] I do not use the name of colleges and universities to protect the identity of research participants. I also use pseudonyms for course instructors.

[10] Several articles cited in this section were included in a special series of *Journal of Teacher Education* focused on the role and meaning of dispositions in teacher education. My intentions were not to present the debate about dispositions but rather to provide a basis for why dispositions are integral to teacher education and teacher preparation. As a result of this objective, I selected to cite articles that were most helpful.

[11] The five approaches of multicultural education identified by Sleeter and Grant are also described in Chapter 2.

APPENDIX A

Race of K-12 Public School Students by State

Table A-1

Race of Public School Students by State

State	Total students reported[2]	American Indian/ Alaska Native	Asian/ Pacific Islander	Hispanic	Black, non-Hispanic	White, non-Hispanic
United States[3]	**48,610,618**	**594,663**	**2,241,809**	**9,641,407**	**8,376,855**	**27,755,884**
Alabama	739,663	5,729	7,520	20,479	266,587	439,348
Alaska	133,288	35,393	9,245	5,648	6,151	76,851
Arizona	1,094,454	67,498	27,111	426,696	56,863	516,286
Arkansas	474,206	3,089	6,558	32,132	109,144	323,283
California	6,187,782	50,758	723,097	3,003,521	494,957	1,915,449
Colorado	779,826	9,173	25,444	211,171	46,444	487,594
Connecticut	575,059	2,062	20,427	88,655	78,860	385,055
Delaware	120,937	408	3,442	11,100	39,345	66,642
District of Columbia	76,876	79	1,104	8,136	64,073	3,484
Florida	2,675,024	7,927	59,594	639,035	640,462	1,328,006
Georgia	1,559,378	2,339	43,810	135,010	611,723	766,496
Hawaii	182,818	1,085	133,133	8,163	4,323	36,114
Idaho	261,982	4,173	4,130	33,599	2,639	217,441
Illinois	2,073,990	3,948	79,264	393,070	428,207	1,169,501
Indiana	1,035,014	2,628	12,595	59,387	128,896	831,508
Iowa	483,482	2,877	9,360	28,145	24,646	418,454
Kansas	454,001	6,707	10,897	55,117	39,099	342,181
Kentucky	641,753	1,106	5,871	13,157	67,939	553,680
Louisiana	654,526	5,115	8,492	13,490	290,576	336,853
Maine	195,498	1,057	2,686	1,846	3,964	185,945
Maryland	860,020	3,487	44,956	65,613	327,968	417,996
Massachusetts	957,004	2,941	45,064	125,087	80,443	703,469
Michigan	1,733,559	16,675	42,071	75,786	352,734	1,246,293
Minnesota	839,243	17,400	47,972	45,145	71,742	656,984
Mississippi	494,954	887	3,884	6,952	253,203	230,028
Missouri	917,705	3,690	14,528	29,001	167,171	703,315
Montana	145,416	16,422	1,658	3,484	1,306	122,546
Nebraska	286,646	4,751	5,199	32,887	21,716	222,093
Nevada	412,395	6,679	30,010	138,652	45,721	191,333
New Hampshire	205,767	645	3,965	5,692	3,549	191,916
New Jersey	1,395,602	2,493	104,962	253,710	246,065	788,372
New Mexico	326,758	36,210	4,153	176,538	8,246	101,611
New York	2,815,581	13,968	195,425	566,273	557,253	1,482,662
North Carolina	1,416,436	20,463	29,812	118,505	446,279	801,377
North Dakota	98,283	8,483	931	1,673	1,523	85,673
Ohio	1,791,019	2,574	25,030	43,414	305,567	1,414,434
Oklahoma	634,739	120,122	10,622	56,375	69,090	378,530
Oregon	537,948	12,986	26,367	85,461	17,041	396,093
Pennsylvania	1,830,684	2,678	45,438	117,877	296,177	1,368,514
Rhode Island	153,422	990	4,733	26,559	13,162	107,978
South Carolina	698,349	2,205	9,119	28,216	281,395	377,414

Table A-1 (cont'd).

State	Total students reported[2]	American Indian/ Alaska Native	Asian/ Pacific Islander	Hispanic	Black, non-Hispanic	White, non-Hispanic
South Dakota	122,012	12,775	1,258	2,401	1,902	103,676
Tennessee	953,907	1,730	13,541	36,670	239,422	662,544
Texas	4,525,394	15,045	141,893	2,048,989	667,216	1,652,251
Utah	508,258	7,770	15,522	62,723	6,558	415,685
Vermont	95,822	417	1,496	957	1,424	91,528
Virginia	1,193,378	3,812	61,526	91,557	322,791	713,692
Washington	1,020,311	27,208	83,085	139,005	58,514	712,499
West Virginia	280,866	329	1,802	2,045	13,915	262,775
Wisconsin	875,174	12,692	31,104	59,012	91,606	680,760
Wyoming	84,409	2,985	903	7,591	1,258	71,672

SOURCE: U.S. Department of Education, National Center for Education Statistics, Common Core of Data (CCD), "State Nonfiscal Survey of Public Elementary/Secondary Education," 2005–06, Version 1a.

APPENDIX B

List of Michigan's 31 State Certified Teacher Preparation Programs

Adrian College
Albion College
Alma College
Andrews University
Aquinas College
Calvin College
Central Michigan University
Concordia University
Cornerstone University
Eastern Michigan University
Ferris State University
Grand Valley State University
Hillsdale College
Hope College
Lake Superior State University
Madonna University
Marygrove College
Michigan State University
Michigan Technological University
Northern Michigan University
Oakland University
Olivet College
Saginaw Valley State University
Siena Heights University
Spring Arbor University
University of Detroit Mercy
University of Michigan- Ann Arbor
University of Michigan-Dearborn
University of Michigan-Flint
Wayne State University
Western Michigan University

APPENDIX C

Number of Study Participants and Non-Participants by Institution

Table A-2

Number of Study Participants and Non-Participants by Institution

Institution	Number of participating instructors	Number not participating	Total number of instructors
A	1		1
B	1		1
C		1	1
D	1	1	2
E	2	1	3
F		1	1
G		1	1
H		1	1
I	3	5	8
J	1	4	5
K		1	1
L		1	1
M	7		7
N	1	2	3
O	1	2	3
P	12	4	16
Q	1		1
R		2	2
S		1	1
T		1	1
U		1	1
V	1		1
W	5	2	7
Total	37	32	69

APPENDIX D

Course Syllabi Primary and Secondary Codes

Table A-3

List of Primary and Secondary Codes

Primary codes	Secondary Codes
Curriculum	
Democratic education	
Multicultural education	
Environment/ecology	
Gender	Description
	Focus (male, female)
	Pedagogy
Global/international	
History of schooling/education	
Language	Description
	Pedagogy
	Type (ESL, Non-standard)
Multicultural education	
Pedagogy	
Policy	Accountability
	Choice
	Federal legislation
	School funding
	school reform
	Testing
	Tracking
Purposes of schooling/education	
Schools and schooling	
Philosophy	
Privilege	
Race	Description
	Pedagogy
	Racial groups (White, African American/Black, Native American, Asian Hispanic)

Table A-3 (cont'd).

Primary Codes	Secondary Codes
Religion	Description
	Pedagogy
	Type
Sexual orientation	Description
	Pedagogy
	Focus (Heterosexual, Homosexual)
Social class	Description
	Family
	Pedagogy
	School
	Focus (Poor, Working, Middle, Elite)
Primary codes	*Secondary Codes*
Special education	Description
	Pedagogy
Teacher education	
Teacher-self (written by teacher)	
Teaching profession	
Urban	

APPENDIX E

Survey for Instructors of Multicultural Education Courses

I. Multicultural Course Content

In this section, you will be asked a series of questions about the content (concepts/themes) of the undergraduate education course you teach with multicultural content. You will also be asked to share your own personal beliefs about multicultural education courses for teacher candidates. It is important that you answer each of the questions. The open-ended questions are particularly important to the overall goals of this research.

1. How satisfied are you with the content (concepts/themes) of this course?
   - Very satisfied
   - Satisfied
   - Neither satisfied or dissatisfied
   - Dissatisfied
   - Very dissatisfied

2. If you were able to make changes to the content of this course, what would you add?

3. If you were able to make changes to the content of this course, what would you remove?

4. What has prevented you from making these changes?

5. Rate the following categories from 1-8 (1=Most important and 8=Least important) to indicate your own personal beliefs about how important each of these categories are for teacher candidates enrolled in a multicultural education course?

	1	2	3	4	5	6	7	8
Race/ethnicity								
Gender								
Sexual orientation								
Social class								
Disability/special education								
Language								
Religion								
Urban								

6. Indicate how important you believe the following themes and concepts are for teacher candidates enrolled in a multicultural education course: (1=Very important and 5=Not important at all)

	1	2	3	4	5
Multicutluralism/ Multicultural ideas/theories (definitions, frameworks)					
Critical ideas/theory and pedagogy					
Social inequality					
Educational inequality					
Privilege					
Oppression/marginalization					
Purpose/role of education in a Democratic society					
Education for social justice					
Role of policies (state, federal, local)					
Role of school structures (such as tracking)					
Identity					
Role of culture					
Philosophy					
History					
Psychology					
Inclusion/mainstreaming of Special education students					
Culturally responsive curricula/pedagogy					
Instructional strategies					

7. Any additional comments about course content? (optional)

2. Course Materials

In this section, you will be asked about the materials you use in the course. Materials include texts, assignments, activities, and any additional resources you use with your students. As the previous section, it is important that you answer each of the questions. The open ended questions are particularly important to the overall goals of this research.

8. How satisfied are you with the texts (books, articles, videos, etc. you use in this course?

Very satisfied
Satisfied
Neither satisfied or dissatisfied
Dissatisfied
Very dissatisfied

9. If you were able to change the texts you use in this course, what would you add? (Provide specific titles, if applicable)

10. If you were able to make changes to the content of this course, what would you remove? (Provide specific titles, if applicable)

11. What has prevented you from changing these texts?

12. Indicate how much you agree with the following statements about materials for a multicultural education course that serves teacher candidates:

Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	Don't Know

Most course texts used in multicultural courses should be from a practitioner's perspective.

It is important for course texts to provide students a strong theoretical based in multiculturalism.

Teacher candidates should be required to consider how their own culturally-based experiences have influenced them.

Materials should be designed to challenge teacher candidates' prior knowledge of individuals who are different from themselves.

Materials should be designed to allow students to express a range of opinions about course content.

It is important for course assignments to reflect the practical work of teachers (such as lesson planning, development of curriculum units).

It is important for course assignments to reflect traditional academic assignments (such as critical analysis, essay assignments, research papers).

Experiential/service learning is an effective way to help teacher candidates overcome stereotypical understandings of marginalized groups.

Experiential/service learning is an effective way to help teacher candidates learn course content.

13. Any additional comments about course materials?

3. Characteristics of Course and Students

14. Indicate how the following people and institutional units regard the course you teach:

	Highly Value	Value	Under Value	Do not Value at all
Students enrolled in your course				
Faculty/other instructors in your department				
Departmental administration				
College				
University				
State of Michigan				

15. In addition to the course you teach, how are teacher candidates exposed to diversity and/or multicultural issues as part of their teacher preparation program?

16. How are teacher candidates enrolled in your course exposed to diversity/multicultural issues outside (in addition to) their teacher preparation program?

17. Any additional comments about course characteristics and/or students? (optional)

4. Instructor Characteristics

18. Based on your own personal beliefs, indicate how much you agree with the following statements about instructors of multicultural courses for teacher candidates:

Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	Don't Know

Instructors who teach about diversity/multicultural issues should have a personal commitment to social justice.

Instructors should encourage students to become social activists.

Instructors should encourage students to have diverse opinions about course topics.

Instructors of diversity/multicultural education courses face resistance form their students because of the type of content they teach.

The most qualified instructors of diversity/multicultural content are people who are members of racial minority groups.

The most qualified instructors of diversity/multicultural content are people who can relate to the students they teach.

Course instructors should have K-12 teaching experience.

Instructors may be at a personal disadvantage in their departments for teaching diversity/multicultural courses (as compared to subject and methods course, for example).

19. Any additional comments about instructors of multicultural content? (optional)

Background

20. What is your race?

21 Are you?
- Female
- Male
- Transgendered

22. What was your social class background as a child?
    Poor
    Working
    Middle
    Upper Middle
    Elite

24. How would you characterize your political views?
    Far left
    Liberal
    Middle of the road
    Conservative
    Far right

25. What is the highest degree you've earned?
    Bachelor's
    Master's
    Ed.D.
    Ph.D.
    Professional degree beyond bachelor's (M.D., J.D., etc.)

26. In what year did you receive your highest degree?

27. In what discipline/field did you receive your highest degree? (Please be specific if your degree is in Education)

28. How many years have you taught at a college/university?

29. How many years have you taught courses with multicultural content?

30. Why did you initially become involved in courses with multicultural content?

31. What are your primary academic interests?

32. Have you ever taught in a K-12 educational setting?
    Yes
    No

33. Any additional comments about your background you feel are important to share? (optional)

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