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Abstract: Due to the multicultural nature of society and the failure of some of the educational models adopted to respond to cultural diversity, there is a need to pay greater attention to teachers' training. This study examines Teacher Education students' beliefs about cultural diversity and their relationship with pre-service teacher training as key aspects in designing intercultural teacher training proposals and improving educational practice. This quantitative, descriptive study was carried out with 1464 participants enrolled in teacher training programs. The results show that future teachers have positive beliefs about cultural diversity in general terms, but their positions diverge when dealing with specific aspects and transferring them to professional practice. These beliefs vary depending on the year group, with students who are finishing their training process having more intercultural beliefs.

Introduction

Teacher training is a complex process mediated by previous experiences, interests, attitudes, and beliefs. The latter are lenses that help to interpret reality, and indicators of the decisions made and individual opinions formulated (Pajares, 1992). What future teachers are going to experience and the decisions they will make during the training process (choice of subjects, way of studying, willingness, and lessons finally learned) are strongly influenced by their beliefs. Once they are teaching, many decisions are made instantly, unconsciously, and sometimes driven by implicit routines or beliefs, as the line of research on teachers' thinking has shown (Korthagen, 2010). Teachers' thinking and their understanding of culture and diversity are reflected in their actions, planning and evaluation, and their expectations about the students and their academic and personal development. Recent studies (OECD, 2009; Dedeoglu & Lamme, 2011; Yang & Montgomery, 2011) verify this complex correspondence between knowledge, beliefs, and teaching practices in the classroom. Therefore, the consideration of the teacher and his/her perceptions, beliefs, and attitudes seems to be a key factor in teacher training, especially in the case of cultural diversity.

In this regard, numerous studies have criticized the low level of commitment to cultural diversity and the resistance to encouraging more inclusive training practices linked to an intercultural approach (Colectivo IOE, 2006; Leiva, 2008; Nelson & Guerra, 2013). However, the transition from positions that have shown low efficacy and been widely questioned (assimilation, multiculturalism, or integration) to an intercultural education requires committed teachers with intercultural competences, beliefs, sensitivity, and values (Marx & Moss, 2011; Santoro, 2014; Tarozzi, 2014; Hunter, Pearson & Gutiérrez, 2015). Among the traits that characterize these professionals, we can highlight the following: having

a positive assessment of cultural diversity; recognizing silenced cultures and making them visible (Torres, 2008); defending social justice as a path that guarantees equity; paying attention to the needs of students without forgetting their initial inequalities and the disadvantages stemming from socioeconomic factors (Cochran-Smith, 2010); making joint, consensual, and dialogued curricular decisions; and strengthening and practicing solidarity and cooperation as alternatives to competition and individualism. According to Tarozzi (2014, 139), there is a need for professionals who are not only technicians, but also intellectuals who 'embrace human passion, with public commitment, ethical responsibility, and awareness of their mission in building a better, more equitable, and diverse future'. From this perspective, quality teaching for all resides, to a large degree, in the more human characteristics and qualities of the teacher: ethics, imagination, caring for people, commitment, and social responsibility (Hargreaves & Shirley, 2012).

Teacher education that is coherent with this intercultural approach to education promotes the adoption of broader perspectives that contemplate not only the more technical and rational functions of the person. These perspectives include emotional, affective, and other less rational aspects that operate tacitly but are always active in human relationships and behaviors. For Loughran (2007) and Ford and Quinn (2010), this proposal translates into understanding teaching as a problematic activity that must be based on the analysis of implicit theories of future teachers and critical reflection about their beliefs. In the opinion of Santoro (2014) and Peiser and Jones (2014), different factors would have to be considered, such as personality, interests, and life experiences. Nieto and McDonough (2011) go a step further and appeal to the need to be aware that the construction of these elements is situated in a context where different power relationships intervene. Fomenting intercultural educational processes goes beyond knowing other cultures or participating in their folkloric expressions, speaking another language, or adopting a charitable attitude or a romantic, idealistic, and ingenuous view of cultural diversity (Leite, 2005; Tarozzi, 2014). It involves a positioning that contemplates individuals and socio-political contexts and orients teaching toward social justice and critical thinking (Cochran-Smith, 2010).

However, from the area of teacher training for cultural diversity, there is a clear imbalance between the relevance given to the topic from a theoretical point of view (Grant & Gibson, 2011; Hunter, Pearson & Gutiérrez, 2015) and by international organizations (European Commission, 2010; OECD, 2010), and the scant attention paid by the research (Essomba, 2010; Bhopala & Rhamie, 2014; Moloney & Saltmarsh, 2016). As Morrier, Irving, Dandy, Dmitriyev and Ukeje (2007), Tarozzi (2014), and Hinojosa and López (2016) recognized, research focused on teachers' intercultural training is a relatively unexplored, marginal research field with few empirical studies, and so we do not have enough information about its impact.

To address this deficiency, some authors have begun research processes designed to analyze the beliefs of future teachers. These studies highlight the existence of attitudes and beliefs that are generally favorable toward cultural diversity. However, in different percentages, contradictory beliefs continue to be found (Silverman, 2010), and even negative attitudes toward specific aspects related to multiculturality (Matus & Infante, 2011). Teachers' knowledge about diversity and what it implies at a social, epistemological, and economic level, etc. is at times scant and superficial (Jaber, 2009; Tarozzi, 2014), and they do not seem to feel prepared to work in multicultural classrooms (Rodríguez, 2005; López & Hinojosa, 2012; Moloney & Saltmarsh, 2016). Other studies, such as those carried out by Dedeoglu and Lamme (2011) and Marx and Moss (2011), point to the need to contemplate new variables that influence teachers' beliefs about cultural diversity, highlighting the following: contact with people with other cultures, immersion experiences in other cultures, and prior knowledge about cultural diversity, religion, and ideology.

This study aims to further this line of research, extending the existing knowledge and analyzing the relationship between pre-service teacher education and future teachers' belief systems about cultural diversity.

Method

The research problem focuses on the study of future teachers' beliefs about cultural diversity at the beginning and end of their training process. This problem is specified in the following research objectives:

(1)   Describe the beliefs about cultural diversity of teaching candidates who are beginning and ending their training period.
(2)   Compare the beliefs about cultural diversity of future teachers in the first and last year groups of the teacher training program.
(3)   Explore whether future teachers' beliefs about cultural diversity vary depending on the Teacher education specialization studied.
(4)   Analyze whether there are correlations between the future teachers' beliefs about cultural diversity.

The questions that have guided the research process are:

•   What are the beliefs about cultural diversity of future teachers studying at the University of Granada at the beginning of their teacher training?
•   What are their beliefs about cultural diversity at the end of the training process?
•   What similarities and differences are observed?
•   Do the beliefs of the teaching candidates vary depending on the specialization they study?
•   Are there any correlations between the beliefs about cultural diversity expressed by the future teachers?

This is a descriptive, cross-sectional study based on a survey. The survey is an existing and validated questionnaire. This choice made it possible to describe all of a population at a certain point in time, establish differences between population subgroups, and find relationships among the study variables.

Study context and Sample

At the time the study was carried out, teacher training in the School of Educational Sciences at the University of Granada (Spain) had a duration of three years and was structured around seven specializations (Early Childhood Education, Elementary Education, Foreign Language, Physical Education, Music Education, Hearing and Language, and Special Education). Although there are various subjects in the study plan that address the topic of diversity, all of them are directed toward students with special educational needs who present learning difficulties, and none of them address the question of cultural diversity. However, the data offered by the Spanish Ministry of Education and Sciences (MECD, 2016) reflect a growing evolution in recent years of foreign students enrolled in non-university studies, totaling 715,409 foreign students in 2016. According to the Permanent Andalusian Observatory of Migrations (2016), 83,561 correspond to Andalusia and 7,965 to Granada. Of them, 34% come from Africa, 33.36% from other European countries, 21.33% from America, especially South America, and 7.72% from Asia. In addition, it is important to include the students belonging to the gypsy ethnic group, located in Spain for hundreds of years and

currently representing a population of 45,000 people in Granada (Gypsy Secretariat Foundation, 2010).

The study considered all of the students enrolled in the first and third year groups of all of Teacher Education specializations in the School of Educational Sciences at the University of Granada (Spain) at the time of the research (1822 students), although finally 1,464 completed the questionnaire (702 from the first year group and 762 from the third year group), representing 80.35% of the total population. This is a cross-sectional study because the students enrolled in the first and third year groups belong to different cohorts. The majority are women (70.80%), and their ages range from 18 to 22 years (68.40%). The distribution of the students according to specialization shows that the largest percentage are enrolled in Primary Education (PE, 28.60%), followed by the specializations of Early Childhood Education (ECE), Foreign Languages (FL), and Physical Education (PhE), ranging between 17.40 and 15.30%. Finally, the specializations of Music Education (ME), Special Education (SE), and Hearing and Language (HL) had percentages between 8.10% and 6.90%.

Considering the cohorts separately, the demographic and academic data are similar, except for age, as would be expected. In the first year group, 74.9% of the students are between 18 and 22 years old, and 16.1% are between 23 and 27 years old. However, in the third year group, the average age is higher; 63.3% are between 18 and 22 years old, and 28.1% are between 23 and 27 years old.

Instrument

The instrument used to collect information was the *Inventory of Future Teachers' Beliefs about Cultural Diversity* (López & Hinojosa, 2016), a questionnaire with 79 items rated on a four-point Likert-type scale that rates the degree of agreement or disagreement with each question (1=strongly disagree; 2=disagree; 3=agree; and 4=strongly agree). The set of items refers to five aspects: culturally diverse society, education in multicultural contexts, teachers, students, and educational practice. Likewise, its structure is based on the theoretical or practical nature of the item (blocks) and the positioning that underlies each variable (dimensions). The contribution by Hill-Jackson, Sewell and Waters (2007) describes the development of the constructs in the dimensions. These authors argue that it is possible to group pre-service teachers' dispositions about cultural diversity into two profiles: those who present a vision of cultural diversity as a problem (*resisters*) and those who hold a favorable position (*advocates*). Resisters show low cognitive complexity, a uni-focal world view, apathy towards students, ethical faults in understanding the moral imperative of multicultural education, and low self-efficacy (little ability to reflect on and revise their practices). By contrast, advocates present high cognitive complexity, a multi-focal worldview, empathy, ethical sensitivity (moral values) towards multicultural issues, and high self-efficacy. In agreement with these findings, a four-dimensional structure was developed, where dimensions 1 and 4 were linked to dispositions of the resister profile, and dimensions 2 and 3 to advocate dispositions. Thus, the dimensional structure of the instrument was the following:

- Block I: Theoretical models
  - Dimension 1: Approach to cultural diversity as a problem.
  - Dimension 2: Positive approach to cultural diversity.
- Block II: Degree of commitment of the training practice (both what is currently carried out and beliefs that indicate what would be desirable)
  - Dimension 3: Training practices that favor cultural diversity.
  - Dimension 4: Training practices that do not favor cultural diversity.

The corresponding validation and reliability tests were applied to the questionnaire in the same context where this research was carried out (López e Hinojosa, 2016). The reliability coefficients obtained (α= .761) and the construct validity, with a structure coherent with the baseline theoretical model explaining 34.078% of the variance, show that the instrument is valid and reliable.

The questionnaire was administered through direct contact with the interviewees. This procedure, as León and Montero (2004) indicated, improves the percentage of questionnaires collected (between 80 and 85%) and offers the chance to clarify any doubts related to the comprehension and interpretation of the items that might arise during the instrument application process.

Data Analysis

Different types of analysis have been performed on the data: descriptive, bivariate correlations (Spearman's correlation coefficient), and contrasts of differences in means (Student's t test on the year group and unifactorial variance analysis on the specialization). Previously, Levene's F test was administered to check the homogeneity of the variances. Likewise, the effect size was estimated using Cohen's *d* statistic. The SPSS 19.0 statistical packet was used to perform the set of statistical analyses.

Results

The results section is structured in the following way: first, the data from the descriptive analysis are shown, referring to both the means and standard deviations and the response percentages. In the case of the percentages, the data presented display an analysis that has aggregated the responses into agree and disagree categories throughout; second, contrasts of means are situated according to the year group and specialization; finally, correlational analyses between items are included.

Dimension 1: Approach to Cultural Diversity as a Problem

This dimension has a general mean score of 2.33 (SD= .580) and a median of 2, showing a certain general tendency, although not very strong, toward disagreement. This finding is also seen in the response percentages. Of the 22 items that make up the dimension, only 7 have accumulated percentages (taking together "strongly agree" and "agree" or "strongly disagree" and "disagree") above 75%.

Item	$\bar{x}$	SD
3. *Being a full-fledged citizen should only be for people born in the country.*	1.79	.921
5. *The immigration phenomenon gives a multicultural flavor to social contexts*	2.86	.674
6. *The presence of people from cultures different from the native culture is a threat to social stability*	1.74	.814
9. *There are cultures that cannot be integrated into a democratic society*	2.36	1.000
11. *The diversity of religions and ethnic groups is an obstacle to coexistence in a democratic society*	1.94	.892
13. *In periods of economic crisis, the first priority should be to take care of the social and job needs of the native population*	2.59	1.016
15. *The entrance of people from other countries must be regulated according to their contribution to the general well-being of the host country*	2.60	.931
42. *The presence of students from different cultures in the classroom requires teachers to be more up-to-date pedagogically*	3.13	.739
61. *Working with culturally diverse students complicates the teacher's work*	2.31	.901
63. *The majority of the students from cultures different from the native one come from marginal contexts*	2.42	.759
64. *The students from cultures different from the native one present high levels of school failure*	2.51	.758
65. *Handling cultural diversity in classrooms is easier when the students come from western countries*	2.31	.857
66. *Students from different cultures have difficulties with social integration*	2.57	.761
68. *Students are usually reticent about relating to students from cultural groups different from their own*	2.59	.761

Note 1: $\bar{x}$=mean; SD= standard deviation
Note 2: Due to space considerations, Descriptive statistics are only included for items that have been highlighted in one of the statistical analyses performed

Table 1: Descriptive statistics. Dimension 1

As Table 1 shows, the highest mean scores are found on items 5 and 42. These scores reveal that the majority of the future teachers agree or strongly agree that the phenomenon of immigration is what gives a multicultural nature to social contexts (75.8%), and that the presence of students from different cultures in the classroom requires the teacher to be more pedagogically up to date (83.1%). The strongest disagreement can be seen on items 3 and 6, where more than 75% say they disagree that being a citizen with full rights should only be for native people (78.5%), and that the presence of people from different cultures other than the native one is a threat to social stability (83.6%). More polarized positions are found on items 63 and 64. Thus, 46.7% of future teachers consider that most students from cultures different from the native one come from marginal contexts, and 50.8% believe that students from different cultural origins from the native one present high levels school failure.

The means comparison indicates that, of the 22 items that make up dimension 1, on 7 of them the "t" statistic yielded significant differences (p<.05) depending on the year group, and 9 items vary depending on the specialization (the Tables only show the differences with a significance level p<.01).

Item	Contrast "year group"		Contrast "specialization"		
	t	Sig.	F/Wch	Sig.	G-HW
6			2.862	.009	FL < (PE, PhE)
9	2.805	.005			
11			3.457	.002	ECE < PhE
42	-5.404	.000			
61	-3.008	.003	3.126	.005	ECE < (PE, PhE)
63			4.736	.000	PE < (ECE, PhE, HL)
65			7.515	.000	SE < (ECE, PE, FL, PhE, ME, HL) PhE > (PE, FL)
66			3.393	.003	PE < HL
68			3.225	.004	PE < (ME, HL)

Note 1: t= Student's-t statistic value; Sig.=bilateral significance; F= value of the F statistic; Wch= Welch test; G-HW= Games-Howell test

Table 2: Contrast of means. Dimension 1

In the case of the year group, the results show that there is no unified tendency in the variations toward greater agreement or disagreement. The future teachers' beliefs varied most on items 9, 42 and 61. This difference indicates that the students in the last year agree more, compared to those who are beginning their training process, that the presence of students from different cultures in the classroom requires the teacher to be more pedagogically up-to-date (d=-.29). They also disagree less that working with culturally diverse students complicates the teacher's work (d=-.16). Likewise, they present greater disagreement with the idea that there are cultures that cannot be integrated into a democratic society (d=.15).

The variation in means depending on the specialization indicates that the greatest distances are found between the Special Education, Early Childhood Education, and Foreign Language teachers (who disagree the most) and the future teachers of Physical Education and Hearing and Language. Items 63 and 65 show the greatest distances, with sizes that approach and exceed a moderate effect (Cohen, 1977). Thus, the Teacher Education students in Primary Education (d=-.49) and Foreign Language (d=-.41) disagree more than those in Hearing and Language that most students from cultures different from the local one come from marginal contexts. The Special Education students also show much stronger disagreement, compared to their classmates in Physical Education (d=-.72), Music Education (d=-.63), and Hearing and Language (d=-.57), that attention to cultural diversity is easier when the students come from the western world.

Finally, regarding the relationships between items, the results show that 14 questions from dimension 1 correlate with the items on the questionnaire. The majority are items from the same dimension (12 items), and to a lesser degree from dimensions 2 (5) and 4 (3). Items 6 and 15 reach the highest coefficients in the dimension, with items 3 and 13, respectively. These results show that when future teachers state that the presence of people from cultures other than the local one is a threat to social stability (item 6), they also believe that being a citizen with full rights should be exclusive to people from the country (3, r= .408). In addition, there is a relationship between the belief that the entrance of people from other countries should be regulated based on their contribution to the general well-being of the adoptive country (item 15) and the idea that, in periods of economic crisis, priority should be given to the labor and social needs of the native population (13, r= .407).

Dimension 2: Positive Approach to Cultural Diversity

This dimension reaches the highest mean of the entire instrument ($\bar{x}$=3.15; SD=.531) and a median of 3. These results show a tendency toward a positive and idealized approach to cultural diversity. This tendency is also supported by the percentages, where 10 of the 15 items presented accumulated percentages above 75% on the options "agree" and "strongly agree".

Item	$\bar{x}$	SD
1. *Cultural diversity enriches the coexistence among citizens*	3.41	.668
2. *The Declaration of Human Rights is a valid reference for all cultures*	3.19	.742
7. *The state should adopt measures that benefit disadvantaged groups/people from other cultures*	2.84	.845
10. *In plural societies, the best form of social organization is one that is constructed based on dialogue among the different existing cultures*	3.36	.671
18. *In multicultural contexts, it is important to allow each cultural group to organize itself with specific norms according to its uniqueness*	2.43	.831
20. *An education for everyone must accept all the existing cultural forms*	3.42	.759
27. *The families of students from cultures other than the native one are more interested in their children's education*	2.09	.802
39. *Teachers' positive beliefs about the cultural diversity of the students favorably influence the performance of their professional activity*	3.31	.753
52. *The existence of cultural diversity in the classroom enhances the teacher's professional development*	3.28	.710
55. *The presence of different cultures enriches the educational institution*	3.22	.749
67. *The presence of culturally heterogeneous students in the classroom favors learning*	2.81	.828

Table 3: Descriptive statistics. Dimension 2

The beliefs that produced the most agreement are those included in items 1 and 20, which refer to cultural diversity as enriching co-existence, and the Human Rights Declaration as a valid referent for all cultures. In both cases, the mean scores exceed the score of 3, and their accumulated response percentages are 92.3 and 87.5%, respectively.

In spite of this tendency toward agreement, there are items with lower means, such as items 27 and 18. On the one hand, item 27 shows an accumulated percentage of 73.5% between the options "disagree" and "strongly disagree" that families of students from cultures other than the native one are more interested in the education of their children. On the other hand, item 18 presents accumulated percentages of 50%, which shows polarized responses about whether, in multicultural contexts, each cultural group should be able to organize itself according to specific norms based on its unique characteristics.

Differences can also be observed depending on the year group (4 items) and the specialization (9 items).

Item	Contrast "year group"		Contrast "specialization"		
	t	Sig.	F/Wch	Sig.	G-HW
1			6.056	.000	FL > (PE, PhE, HL)
					PhE < (ECE, SE)
2			6.785	.000	FL > (ECE, SE, PE, PhE, ME, HL)
7			3.046	.006	PhE < (ECE, SE)
10			3.638	.001	FL > (PE, PhE)
20			5.650	.000	ECE > (PE, PhE, HL)
					PhE < (SE, FL)
39	-3.505	.000			
52			4.334	.000	PhE < (ECE, FL)
55			4.940	.000	FL > (PE, PhE)
					PhE < ECE
67			4.266	.000	ECE > (PE, PhE, ME)

Table 4: Contrast of means. Dimension 2

Of the four differences found, three of them (items 39, 52 and 55) indicate greater agreement in students in the third year group. Item 39 presents more significant scores, showing that future teachers who are finalizing their pre-service training believe more strongly, compared to students in the first year group, that teachers' positive beliefs about students' cultural diversity favorably influence the performance of their professional activity.

The contrast of means depending on the specialization shows that most of the differences are between Foreign Languages and Early Childhood Education (with a tendency toward greater agreement) and Physical Education (less agreement). The most significant variations, with moderate effect sizes, are found for items 1 and 2. In this regard, the future Foreign Language teachers, among others, agree more, compared to the future Physical Education (d=.51) and Hearing and Language (d=.48) teachers, that the Human Rights Declaration is a valid referent for all cultures and that cultural diversity enriches co-existence. Moreover, on this latter item, the Foreign Language students show more agreement than those in Special Education (d=.62).

Among the 15 items in this dimension, 9 are significantly related to the rest of the questions on the instrument. These correlations are found more between items from the same dimension (7) and beliefs from dimension 3 (5 items), than with items from other dimensions, where, in addition, the correlations are inverse. The highest coefficients can be observed between item 52 and items 51 and 55. This result shows the existence of an important association between the belief that the students' cultural diversity favors the teacher's professional development (52), that it enriches the educational institution (55, r=.495), and that there should be specific subjects during pre-service training that prepare teachers to work with culturally diverse collectives (51, r=.400).

Dimension 3: Training Practices that Favor Cultural Diversity

Dimension 3, with 21 items, reaches a mean of 2.82 (SD=.477) and a median of 3, showing a certain tendency toward agreement with training practices favorable to cultural diversity. The accumulated response percentages on the options "strongly agree" and "agree" also point in this direction, with 7 items that exceed 75%.

Item	$\bar{x}$	SD
23. *The educational system must generate measures that compensate for possible inequalities due to cultural origins*	3.17	.743
24. *The school must foster the learning of shared ethical values*	3.34	.693
25. *The educational system currently prepares for the complete exercise of citizenship for all students, regardless of the country of origin*	2.78	.848
28. *The schools' functioning in multicultural contexts responds to a participatory dynamic*	2.81	.690
30. *Compensation measures adopted by the educational institution and designed to remedy any possible inequalities must be transitory*	2.28	.822
33. *Teachers are qualified to develop their teaching in culturally heterogeneous classrooms*	2.43	.909
35. *The educational model proposed by the European Space for Higher Education will improve teaching training for cultural diversity*	2.70	.795
43. *Teacher training for culture diversity must be considered transversally in the Teacher Education Plan*	3.13	.758
45. *Training in attending to cultural diversity is acquired during professional practice*	2.75	.778
46. *High School teachers receive adequate initial training to attend to culturally diverse students*	2.20	.765
47. *Collaboration among teachers is indispensable for working in multicultural classrooms*	3.47	.680
48. *Teacher trainers are qualified to provide preparation in cultural diversity*	2.54	.767
50. *Schools of Education train teachers to attend to cultural diversity*	2.35	.802
51. *During the preservice training period, there should be specific courses that prepare teachers to work with culturally diverse groups*	3.16	.745
60. *Students from minority cultures receive equal treatment in the schools*	2.49	.828
69. *The current curricular proposals are adapted to the cultural differences present in the classroom*	2.50	.741
71. *The curricular contents consider the values of the different cultures represented in the classroom*	2.39	.740

Table 5: Descriptive statistics. Dimension 3

As Table 5 reveals, the highest means are found on items 24 and 47, showing that future teachers believe that the school should favor the learning of shared ethical values (90.1%), and that collaboration among teachers is necessary for working in multicultural classrooms (92.5%). In addition, lower agreement is found on items 30 and 46, regarding the idea that compensation measures adopted by the school must have a transitory nature, and that High School teachers should receive adequate pre-service training to attend to culturally diverse students. Both items have the lowest means and high percentages of disagreement (59.9% and 69.6%). Items 60 and 69, however, do not show a clear tendency, with positions divided between agreement (48.8% and 51.3%) and disagreement (51.2% and 48.7%) about whether students from minority cultures receive equal treatment in schools, and whether the current curricular proposals are adapted to the cultural differences present in the classroom.

The beliefs included in dimension 3 had the most significant variations (p<.05) depending on the year group (15 items) and the specialization (16).

Item	Contrast "year group"		Contrast "specialization"		
	t	Sig.	F/Wch	Sig.	G-HW
23			6.998	.000	PE < (FL, HL)
					PhE < (ECE, SE, FL, ME, HL)
24			5.833	.000	PhE < (ECE, SE, FL)
25			3.871	.001	PE > (ECE, PhE)
28			3.365	.003	PhE < (PE, FL)

30	3.623	.000			
33	5.936	.000	6.243	.000	SE < (ECE, PE, FL, PhE, HL)
35	2.688	.007	4.195	.000	PhE < (PE, FL)
43	-3.818	.000	4.221	.000	FL > (PE, PhE, ME)
45			2.991	.007	SE < (ECE, PE)
46	3.590	.000	4.229	.000	SE < (ECE, PE, HL)
					FL < PE
47	-3.927	.000	6.148	.000	PhE < (ECE, SE, FL, HL)
48	4.643	.000	2.860	.009	PhE < (PE, FL)
50	6.489	.000	3.091	.005	HL < PE
51	-3.396	.001	3.755	.001	PhE < (ECE, SE, FL)
60			6.546	.000	ECE y SE < (PE, FL, PhE)
71	2.907	.004	3.010	.007	PE > (SE, PhE)

Table 6: Contrast of means. Dimension 3

The students in the third year group tend to show less agreement than the first-year teacher education students on 12 items (which refer to the degree of commitment of the current training practice), whereas on items 43, 47 and 51, the degree of agreement is greater (in all three cases, they refer to what training practices should be). The largest distances are observed on items 33 and 50. In both cases, the future teachers in the last year group are less in agreement, compared to those who are beginning the teacher training process, with the idea that teachers are qualified to develop their teaching in culturally heterogeneous classrooms (d=.31) and that Schools of Education train their teachers to address cultural diversity (d=.35).

The variable of the future teachers' specialization is related to their beliefs on most of the items. The specializations that show the most disagreement are: Physical Education, with 7 items (3 of them related to the commitment of the current training practices), and Special Education, with 4 items (all linked to the current training). Among all the variations, items 23, 33 and 47 present the most noteworthy sizes. This result shows that future Physical Education teachers, among others, agree less, compared to future Foreign Language (d=-.48 and d=-.45) and Hearing and Language (d=-.55 and d=-.44) teachers, that the educational system should produce measures to compensate for possible inequalities due to cultural origin, and that collaboration among teachers is necessary to work in multicultural classrooms. On this latter belief, the Physical Education student teachers also show less agreement than those in Special Education (d=-.50). Regarding whether the teachers are qualified to carry out their teaching in culturally heterogeneous classrooms, the Special Education student teachers seem to disagree more than those in Early Childhood Education (d=-.45), Primary (d=-.56), and Hearing and Language (d=-.47).

The results show that 11 items from dimension 3 correlate significantly with the dependent variables. These correlations are situated almost exclusively in dimensions 2 (7) and 3 (11), with only 3 correlations with items in dimensions 1 and 4. The highest coefficients are found on item 24, showing that the belief that the school should favor the learning of shared ethical values is related to the idea that education for all must accept all the existing cultural forms (item 20, r=.392) and that the educational system must produce measures to compensate for possible inequalities due to cultural origin (23, r=.440).

Dimension 4: Training Practices that Do Not Favor Cultural Diversity

The last dimension has 21 items that obtain a combined mean of 2.29 (SD=.491) and a median of 2, showing, along with dimension 1, a certain tendency toward disagreement.

However, the positions are not defined, as there are only 6 cases where the accumulated response percentages exceed 75% (5 of them in the "disagree" options, and one in the "agree" options).

Item	$\bar{x}$	DT
21. *It is only necessary to teach cultural diversity when there are students from other countries*	1.61	.844
34. *Teachers prefer to work in culturally homogeneous classrooms*	2.70	.917
38. *Only teachers who work with students from different cultures need to have specific training to attend to cultural diversity*	1.60	.789
40. *The training for cultural diversity is insufficient in Teacher Education*	2.93	.908
41. *The majority of the teachers who are working have prejudices about students coming from cultures other than their own*	2.58	.814
49. *Teachers must emphasize the acquisition of the values, beliefs and customs of the native culture*	2.39	.918
53. *Teachers' beliefs about cultural diversity are not modified by the initial training they receive in the university*	2.45	.810
54. *Teacher training for cultural diversity is unnecessary*	1.58	.865
56. *The presence of students from cultures different from the native one is more evident in public schools than in private and/or subsidized schools*	3.22	.843
58. *For the correct functioning of the classroom, it is necessary to group the students according to their culture of origin*	1.52	.765
73. *The textbooks reproduce cultural stereotypes*	2.82	.785
75. *Teachers do not have the necessary resources to deal with cultural diversity*	2.78	.801
76. *The presence of culturally heterogeneous students does not have to involve changes in the design, development and evaluation of the curriculum*	2.30	.887
77. *Teachers must focus their instruction on the cultural differences of the students*	2.43	.834

Table 7: Descriptive statistics. Dimension 7

The highest means are found on items 40 and 56, showing that most of the student teachers believe that the cultural diversity training in Teacher Education is insufficient (68.4%), and that the presence of students from different cultures from the native one is more pronounced in public schools than in private or semi-public schools (82.2%). In addition, items 54 and 58 present the lowest mean scores, showing that future teachers generally disagree that teacher training for cultural diversity is considered unnecessary (85.2%), and that students should be grouped by their culture of origin (88.5%).

Less clear positions can be deduced from items 53 and 77, where 46.8% of the pre-service teachers think that the teachers' beliefs about cultural diversity are not modified by pre-service training, and that teachers must focus their teaching on the students' cultural differences (45.6%).

The contrast of means shows differences depending on the year group (10 items) and specialization (8).

Item	Contrast "year group"		Contrast "specialization"		
	t	Sig.	F/Wch	Sig.	G-HW
21			4.887	.000	FL < (PE, PhE)
34	-3.484	.001			
38			5.403	.000	FL < (PE, PhE, ME) PE > SE
40	-6.597	.000	3.567	.002	PE < (ECE, SE)
41			3.030	.006	FL < (ECE, SE)
49			3.878	.001	ECE > (SE, FL)

54			4.077	.001	SE < (ECE, PE, PhE, ME)
58			5.788	.000	ECE > (SE, FL)
					PhE > (SE, FL)
73	-3.299	.001			
75	-2.830	.005			
76	4.828	.000	3.036	.006	SE < PE

Table 8: Contrast of means. Dimension 4

The differences based on the year group do not indicate a general tendency. On 6 items, there is greater agreement among the future teachers in the third course, and on 4 items, agreement is more evident in the first-year students. Examples of both tendencies can be found on items 40 and 76, which, in addition, combine the largest variations. In this regard, the third-year students agree more than the first-year students that the training they receive in cultural diversity is insufficient (d=-.35), and the first-year students show more agreement with the idea that the presence of culturally heterogeneous students does not have to imply changes in the design, development, and evaluation of the curriculum (d=.26).

In the case of the specialization, the future Early Childhood Education, Primary, and Physical Education teachers show a greater level of agreement, whereas the Special Education and Foreign Language groups disagree more. The greatest variations are found on items 21, 54 and 58, showing that the future Foreign Language teachers disagree more than their Physical Education counterparts that educating in cultural diversity is only necessary when there are students from other countries (d=-.44). In Special Education, they show greater disagreement than in Music Education that teacher training for cultural diversity is unnecessary (d=-.44), and the future teachers of Physical Education disagree more than the Special Education (d=.49) and Foreign Language (d=.43) specializations that the students must be grouped according to their cultural origin.

The correlational analysis shows that 7 items in dimension 4 present a noteworthy correlation with the set of dependent variables. These correlations are mainly found with dimension 2 (4 items) and with dimension 4 itself (6), whereas the correlation with dimension 1 was on 3 items and 2 items in dimension 3. The strongest relationships are found on item 58, indicating that the responses about whether it is necessary to group the students according to their cultural origin for the good functioning of the classroom are related to the belief that it is only necessary to educate in cultural diversity when there are students from other countries (item 21, r=.409) and with the belief that teacher training for cultural diversity is unnecessary (54, r=.421).

Discussion

As the results reveal, future teachers begin and end their training with positive beliefs about cultural diversity. These beliefs are mainly found in declarations of a general nature, related to a culturally diverse society and to education in multicultural contexts. These findings show the considerable discursive progress made in the importance of recognizing cultural diversity at a general social and educational level (Taylor, 1994). However, this recognition has not produced an equally strong parallel development in the relationships and personal, academic, and institutional practices that can modify the unequal power relations between cultures (European Union Agency for Fundamental Rights, 2009). This situation is consistent with findings from the studies by Ford and Quinn (2010) and Nelson and Guerra (2013). These authors argue that future teachers and practicing educators tend to show positive beliefs about more general and superficial aspects of cultural diversity. However, they warn about the lack of more critical and rigorous analyses that contemplate less visible

aspects and the link between cultural diversity and inequality. In this regard, according to our study data, a high percentage of future teachers continue to link cultural diversity to immigration, school failure, and marginal contexts. In general, as Jaber (2009) and Silverman (2010) pointed out, the results confirm that teachers usually have a restrictive, naïve, and superficial view of cultural diversity and interculturality.

The restrictive and superficial view of cultural diversity finds its roots in the historic construction of the conception of the subject and its evolution until the present day. This conception of the subject, characterized by the superficiality of citizens' freedoms, disenchantment, ethical disorientation, and the vulnerability of individual beliefs, fosters the fear of encounters between cultures (Estrada, 1997). The other implies a continuous and uncomfortable questioning of one's personal view of the world, breaking up the categories of the established social order (Beck, 2007).

Perhaps for this reason, the majority of the participants in our study believe that quality education for everyone must accept all the existing cultural forms, without reflecting on or questioning whether there are cultural manifestations that are not acceptable from an ethical point of view. These beliefs denote a lack of critical thinking and the adoption of a relativism that, fostered by postmodernism, seems to have entered the beliefs system of future teachers. This lack of reflection has also been highlighted by Rodríguez (2005), who defines this attitude as optimistic multiculturalism.

This study has also shown variations in the beliefs related to the year group and the specialization. In the case of the year group, differences can be noted that, although not free of contradictions, can indicate the emergence of a line of thinking that is more favorable to cultural diversity and critical of the current educational reality, as it questions the response to cultural diversity offered by teachers, schools, and the administration itself. Along the same lines, Sharma (2012) or Szecsi et al. (2010) found that training had a positive influence on their beliefs, developing a more critical awareness of culture itself, cultural diversity, and inclusion in future teachers. The differences found in our study, however, are smaller than in these studies, where the teacher training analyzed was focused explicitly on educational attention to cultural diversity. These discrepancies could be due to the fact that, as mentioned above, the training program for our future teachers does not contain specific courses addressing cultural diversity. However, the differences are significant and indicate that a more rigorously documented analysis in the knowledge areas, the use of reflection, and the adoption of more holistic and complex perspectives, among other aspects, could also influence the view of culture and cultural diversity.

Noteworthy differences are also observed between specializations. Significant divergences are especially observed between Special Education, with more favorable attitudes toward cultural diversity, and Physical Education, with less conclusive positions. This finding supports the conclusions presented by Rodríguez (2005), who points to a tendency toward greater distance from the intercultural approach among future teachers of Physical Education. These differences between Teacher Education specializations lead to new questions about other social and personal variables (school trajectories, contact with culturally diverse people, ideology, religion, etc.) that could be related to beliefs about cultural diversity and their modification.

Regarding the correlations, the findings show that the beliefs are related to each other. This relationship is stronger in dimensions within the same approach, and lower and inverse in the case of opposing dimensions. Thus, the dimensions that refer to approaching cultural diversity as a problem present stronger correlations with each other than with the dimensions that have a positive approach. When this correlation exists, it is usually inverse. The same thing occurs with the dimensions related to a positive approach to cultural diversity. The relationship between them is stronger than with the dimensions that view it as problematic,

thus showing that the beliefs system is a fairly stable construct with certain coherence (Pajares, 1992).

This convergence in the belief systems of the study participants breaks down when we approach the area of educational practice. In this case, the degree of agreement about the general principles related to cultural diversity becomes disperse when transferred to professional practice and the curriculum (contents, methodology, evaluation...). This tendency of future teachers to express more agreement with general declarations and less agreement with putting them into practice and transferring them to specific situations was also pointed out by Silverman (2010). This situation denotes not only the scant convergence with regard to transferring the general principles about cultural diversity to teaching practice, but also a lack of reflection on the effects of adopting these principles on the training practice. In our opinion, both aspects, along with the complexity of the educational processes and their political, historical, and social nature (Zeichner, 2009), impede the articulation of an adequate educational response to cultural diversity, which would require, among other questions, collective consensus and commitment.

Moreover, it is not easy to respond appropriately to cultural diversity when there is a lack of qualified teachers. In this regard, the future teachers in the study recognize the deficient nature of the pre-service training offered. They think there is a lack of attention paid to cultural diversity, and they demand more and better training. This demand is commonly found in the research on pre-service teacher training and cultural diversity (López & Hinojosa, 2012; Bhopala & Rhamie, 2013; Moloney & Saltmarsh, 2016). In addition, the fact that some of these positions point to widely questioned assimilationist or multiculturalist practices (Habermas, 1999; Sartori, 2003) emphasizes the need to pay more attention to teacher education programs and the critical analysis of different approaches to cultural diversity and their effects on educational practice, equity, and social cohesion (Gay, 2010). The incorporation of measures that reassess the practical training, promote the development of critical thinking, and lead to the acquisition of intercultural competencies could represent significant progress. These measures could give future teachers the necessary conceptual and practical tools to carry out effective actions in real contexts. The bibliographical review performed recently by Hinojosa and López (2016) on teachers' intercultural training showed that the development of training practices in culturally diverse contexts through learning-service projects or mobility programs and exchanges with foreign countries are successful initiatives in this direction.

To remedy the conceptual and epistemological weaknesses in the pre-service training of teachers and increase the commitment to interculturality, it is necessary to adopt new, more comprehensive, and holistic analytical frameworks in teacher education. From a new ethics and corresponding exercise of social responsibility, teachers' training can question their beliefs system, contemplate the interrelationships existing between contexts and people, and make a firm commitment to inclusion, equality, and social justice, as recommended by Cochran-Smith (2010) and Marx and Moss (2011), among others.

Conclusions

The results obtained in the investigation allow us to draw the following conclusions:
-   The future teachers usually have a restrictive and limited view of cultural diversity, and they tend to link cultural diversity to immigration, school failure, and marginal contexts. Future teachers should change their conception of cultural diversity and conceive of it as a consubstantial feature of today's society that is not limited to certain marginal or specific scenarios.

- The future teachers begin and end with positive beliefs about cultural diversity. The majority of the participants in our study believe that all the existing cultural forms must be accepted, which denotes a lack of critical thinking and the adoption of a relativist attitude towards cultural diversity.
- The beliefs systems of the participants tend to converge when referring to superficial and general aspects of cultural diversity. Nevertheless, there is scant convergence and consensus about how to transfer the general principles of cultural diversity to teaching practice, the curriculum, and specific situations. This circumstance implies a lack of reflection about the effects of adopting these principles on the training practice, and poor practical training.
- The results of this study have shown some variations in the beliefs related to the year group. These differences indicate the emergence of a more favorable and critical approach towards cultural diversity that questions the response offered by teachers, schools, and the administration itself.
- This study has also shown variations in the beliefs related to the specialization. These divergences are especially observed between Special Education, with more favorable beliefs toward cultural diversity, and Physical Education, with less conclusive positions. It would be interesting to expand the number of studies to analyzing the variables (school trajectories, contact with culturally diverse people, ideology, religion, etc.) that might affect these variations.
- The future teachers in the study recognize the deficient nature of the pre-service training offered, and they demand more attention to teacher education programs and cultural diversity.
- The results of the study have revealed the epistemological and practical weaknesses on which future teachers will have to base their teaching work in today's multicultural contexts. Overcoming these obstacles requires, among other issues, questioning the beliefs system about cultural diversity, reforming the initial teacher training programs, and receiving a greater commitment from the institutions responsible for the training. Responding to these challenges means developing the critical thinking of future teachers about cultural diversity by: moving towards more comprehensive, holistic, and complex perspectives; revaluing practice in the initial training of teachers; providing them with the necessary intercultural competences to transfer theoretical principles to educational practice; and increasing their commitment to equality and social justice by facilitating contact with the multicultural reality.

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