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PERCEPTION OF PRESERVICE TEACHERS ON THE IMPLEMENTATION OF
MULTICULTURAL EDUCATION

An Abstract of a Thesis
Submitted
In Partial Fulfillment
Of the Requirements for the Degree
Master of Arts Education

Winnie Esther Akinyi
University of Northern Iowa
May 2019

ABSTRACT

The purpose of the study was twofold:

- (1) To examine perceptions of preservice teachers on the implementation of multicultural education; and
- (2) To investigate the extent to which preservice teachers are willing to implement multicultural education.

Snowball sampling method was used to find the participants for this research study because part of the sample for the study was very rare or limited to a very small subgroup of the population (minorities and seniors). Three preservice school teachers participated in the interview process, the results were audio recorded.

The results indicated preservice school teachers of different demographic characteristics held different beliefs about the implementation of multicultural education in schools today. The data showed that all three preservice school teachers would prefer to use the additive approach to the integration of multicultural content into the curriculum. The additive approach is often the first phase of curriculum restructuring. This one allows the teacher to put content into the curriculum without restructuring it. It takes little time, effort, planning, or training. The additive approach however fails to help students understand how the dominant and ethnic cultures are interconnected and interrelated.

Based on the findings of the study, implications for educators and future research are offered.

PERCEPTION OF PRESERVICE TEACHERS ON THE IMPLEMENTATION OF
MULTICULTURAL EDUCATION

A Thesis

Submitted

In Partial Fulfillment

Of the Requirements for the Degree

Master of Arts Education

Winnie Esther Akinyi

University of Northern Iowa

May 2019

This study by; Winnie Esther Akinyi

Entitled: Perception of Preservice teachers about implementation of multicultural education.

Has been approved as meeting the thesis requirement for the
Degree of Education Psychology (Professional Development of Teachers)

Date

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Date

Dr. Jennifer Waldron, Dean, Graduate College

DEDICATION

“Air, I want air, and sunshine, and blue sky,

the feeling of the breeze upon my face,

the feeling of the turf beneath my feet,

and no walls but far-off mountain tops.

Then I am free and strong, once more myself.”

Beltran Cruzado

From: *The Spanish Student. A Play in Three Acts*

Henry Wadsworth Longfellow, 1843

ACKNOWLEDGEMENTS

This journey would not have been possible without the support of my family, professors, mentors, and friends. To my father Joshua Omolo Otula, mother Janet Omolo Otula, Uncles Peter Owuor Otula and Paul Agali Otula thank you for your support, encouraging me in all of my pursuits and inspiring me to follow my dreams. To my brothers, sister and the entire extended family, I always knew that you believed in me and wanted the best for me. Thank you for teaching me that my job in life was to learn, to be happy, and to know and understand myself; only then could I know and understand others.

I must thank all of the Department of Education Psychology members whom I have worked with over the last two years for showing me what it means to be dedicated, each in their own unique way. Each of you have given off your time, energy, and expertise and I am richer for it. Debra Jacobs, thank you for being kind and supportive to me through my years in the department and for your guidance in my journey.

I would like to give special thanks to my thesis committee for their time and careful attention to detail. To Professor. Suzanne Freedman, thank you for challenging my thinking by helping me question assumptions and view issues from multiple perspectives. To Professor. Elana Joram, who has given me a deeper understanding that has helped complete this research, to my academic adviser Professor. Radhi Al-Mabuk, thank you for modeling great teaching and for furthering my thinking about identity and learning. To my three participants, thank you for sharing your life stories with me and for your friendship.

I would like to thank the Sovereign God for protection, love, providence and wisdom throughout this master's career.

TABLE OF CONTENTS

| | PAGE |
|--|------|
| List of Tables | ix |
| CHAPTER 1. INTRODUCTION | 1 |
| Perception of Preservice Teachers on Implementation of Multicultural Education | 1 |
| Purpose of the Study | 2 |
| Statement of the Problem..... | 2 |
| Significance of the Problem..... | 4 |
| Research Questions..... | 7 |
| Definition of Terms..... | 7 |
| Organization of the Study | 10 |
| CHAPTER 2. LITERATURE REVIEW | 11 |
| Goals of Multicultural Education..... | 11 |
| Some Practical Ways to Implement Multicultural Education..... | 16 |
| Dimensions of Multicultural Education..... | 19 |
| Approaches to Implementation of Multicultural Education | 23 |
| Challenges to Implementation of Multicultural Education..... | 27 |
| Conclusion | 31 |
| Summary | 32 |
| Implications of Research..... | 35 |
| CHAPTER 3. METHODOLOGY | 38 |

| | PAGE |
|---|------|
| Research Questions..... | 38 |
| Participants..... | 39 |
| Snowball Sampling Procedure..... | 40 |
| Instruments..... | 40 |
| Interview Protocol Development..... | 41 |
| Interview Questions..... | 42 |
| Procedures..... | 43 |
| Data Management..... | 43 |
| The Audio Recording..... | 44 |
| Data Analysis..... | 44 |
| Saturation..... | 46 |
| CHAPTER 4. RESULTS AND DISCUSSION..... | 47 |
| Part One..... | 49 |
| Part Two..... | 52 |
| Part Three..... | 60 |
| CHAPTER 5. CONCLUSION AND RECOMMENADTION..... | 63 |
| Recommendations for Future Research..... | 64 |
| Limitations..... | 65 |
| Summary..... | 65 |
| REFERENCES..... | 67 |
| APPENDIX A: INFORMED CONSENT FORM..... | 74 |

| | PAGE |
|---|------|
| APPENDIX B: INTERVIEW DEMOGRAPHIC QUESTIONS | 76 |
| APPENDIX C: RECRUITMENT SCRIPT | 77 |
| APPENDIX D: EMAIL TO PARTICIPANTS..... | 79 |
| APPENDIX E: INTERVIEW QUESTIONS AND ANSWERS | 80 |

LIST OF TABLES

| TABLE | PAGE |
|--|------|
| 1. Responses by each Participant and Common Words..... | 49 |

CHAPTER 1

INTRODUCTION

Perception of Preservice Teachers on Implementation of Multicultural Education

The history of implementation of multicultural education can be traced to The Civil Right Movement of the 1960s which arose to counter discrimination in public housing, jobs, and education (Banks & Banks, 2013). The civil right activists concentrated mainly on educational institutions, which approached education from a singular hence narrow historical viewpoint. Activists called for curricular reform and insisted on a reassessment of hiring practices to represent the racial diversity of the United States.

The idea of implementing teaching practices that foster a cultural diverse understanding of school educators generates disagreement of opinions throughout general society (McCray, Wright, & Beachum, 2004). Personal beliefs and perceptions are considered to be “powerful filters that shape how an individual sees the world, sees other people, and sees oneself” (Nelson & Guerra, 2014). Specifically, educators’ and school leaders’ perceptions towards multicultural education has been identified to be key factors that can determine the success or failure of its implementation in schools (Alviar-Martin & Ho, 2011; Sleeter, 2001; Schoorman & Bogotch, 2010).

Multicultural education includes but is not limited to practices and theories that support unbiased prospects and academic achievement for every student (Brandt, 2007). Preservice teachers have particular perceptions about the implementation of multicultural education that could potentially influence how they teach their students.

This study should at the very least allow the participating preservice teachers to reflect on the influence and privileges of the dominant culture on education, to both determine their own place within these systems and to attempt to deconstruct them to create social equality through teaching practice.

Purpose of the Study

The purpose of the study is twofold: (1) to examine perceptions of preservice teachers on the implementation of multicultural education; and (2) to investigate the extent to which preservice teachers are willing to implement multicultural education.

Statement of the Problem

The field of multicultural education can be criticized for turning away from its preliminary critique of racism in education (Sleeter & McLaren, 2000). The desired outcome for implementation of multicultural education has somehow been lost through the years since now, the superficial exposure of cultures is what is viewed as multicultural education.

As previous research has shown, educators' misinterpreted biases and stereotypes associated with all forms of 'difference' can influence teachers' interactions and relationships with their students (Ladson-Billings, 2009; Nieto, 1996; Valenzuela, 1999; Sleeter, 2001). Despite these findings, with the exception of some teacher preparation programs, educators are rarely asked to examine how their experiences, background and/or beliefs (conscious and unconscious) with respect to their own and others' cultural practices might affect instructional choices and interactions with students (Picower, 2009).

The manner in which preservice teachers' view and understand issues related to socially diverse students in the nations' classrooms is therefore vital to encouraging, cultivating, and making a positive impact in the education of students regardless of their gender, ethnicity, class, age, religion, language, sexual orientation or exceptionality. Students, by and large tend to trust teachers who take their time to understand them and tend to learn more from them.

Occasionally, teachers' instruction styles are very different from the learning styles of socially diverse students (Gollnick & Chinn, 1991) perhaps due to teachers' limited knowledge about the implementation of multicultural education.

Graham (1990) explains that "not only have teachers failed to gain a deeper understanding of student diversity and incorporate this diversity in teaching and learning, but they have used these differences as justifications for students' success and failure and as guidance for instructional teaching practices that disadvantage the very students they expect to protect" (p. 34). Due to teachers' seeming inability to comprehend, embrace, and appreciate these students, they feel that the school situation is unwelcoming and intimidating to them. They slowly but steadily reject this 'painful environment.' This situation can lead to truancy, eventually graduating to achievement gap. Everyone, including culturally diverse students, work best when they feel that they are safe and accepted as to who they are.

According to Costa (1997), formal education is influenced by the assertiveness and professional readiness of teachers.

Being able to stand up for your own or other people's rights in a composed and positive way, without being either violent, or inactively accepting 'wrong' are skills all teachers should have. Gorski (2010) emphasized the point that teachers have a double responsibility to engage in the critical and continual process of examining their prejudices, biases, and perceptions” because they affect students’ ultimate learning experiences.

Significance of the Problem

With the shifting cultural texture and demographics of the United States, Dr. Grey (2018), Professor of Anthropology at the University of Northern Iowa discussed the changing demographics in Iowa schools. The growth in Iowa’s minority population has risen with the Asian/Pacific Islander population rising by 72.8% during the year (2000-2013), which is equivalent to 62,291 total in the year 2014. Black/African American growth rate is 154.4%, in the years (1980-2014) which is equal to 106,073 total in the year 2014. Hispanic/Latino population growth rate is 110.5%, (2000-2014) which is a total of 173,594 in 2014. Native American/American Indian 64.0%, (2000-2013) total of 14,742 in 2014. The growth of the Latino population has increased in Iowa schools. In the year (2015-16), 54,955 Latinos were in Iowa schools. The growth of non-Latino population is also very elevated which led him and his research team to use the concept “micro plurality.” By the year 2030, just 12 years from now, researchers predict that half of the population in Iowa schools will be what we call “the ethnic minority groups.”

Martins (2008) points out that “the awareness of one’s own assumptions, prejudices and stereotypes is a first step to be able to positively interact and learn from others. In this process lies the essence of intercultural learning” (p. 203).

Preservice teachers, have a vital role when they learn and gain more awareness about other cultures so they can understand their students better thereby enhancing the learning environment for all students. Culture has become an instrument for social understanding, expressive and communicative action in every life setting and if the role of a teacher is to prepare learners to be competent citizens, then they should be leading by example.

According to a study of the teacher education population, 92% of the teachers were Caucasians and 85% from the middle socioeconomic class (Hinchey, 1994). In comparison, U.S. Equal Employment Opportunity Commission, data (2014) EEO-5 Survey; on new hires show that Black teachers consist of 11% of all new hires while they accounted for only 8% of the total current teaching workforce. Similarly, 10% of all newly hired classroom teachers were Hispanic. Unfortunately, in the (2012–13) school year, same-school teacher retention rates among white public school teachers were higher than same-school retention rates for black and Hispanic teachers. 85% of white teachers in (2012–13) taught at the same schools they taught at in the (2011–12) school year, 78% of black teachers and 79% of Hispanic teachers in taught at the same schools they taught at in the (2011–12) school year.

King Jr. (2016) explains that “without question, when the majority of students in public schools are students of color and only 18% of our teachers are teachers of color,

we have an urgent need to act. We've got to recognize that all students benefit from teacher diversity... The question for the nation is how do we address this quickly and thoughtfully?"

Nelson (2001) highlighted that teacher education faculty are responsible for providing preparation and training the preservice teachers to enter the teaching career with the capacity and affinity to go further than stereotypes related to education, teaching, learning, and curriculum policies and practices. If teachers are prepared, that is, they are culturally competent enough to handle these stereotypes, then they might potentially help create a favorable learning environment for all learners without discrimination or prejudices.

Bigler (2002) mentioned that all teachers (preservice and in service) need to be well trained in the history of race dealings and educational anthropology in the U.S. to make the connection with educational results. Teaching effectively and successfully in a multicultural classroom calls for culturally sensitive approaches and content to make available equal prospects for academic achievement and individual progress of all students.

It is evident that educators' and school leaders' perception of Multicultural Education play a key role in how students understand and respond to culturally responsive instruction (Assaf, Garza, & Battle, 2010) and furthermore, how they function in multicultural contexts (Nelson & Guerra, 2014; Okoye-Johnson, 2011). Hence, it is important to ascertain how teachers perceive the implementation of Multicultural Education in their classrooms.

Preservice educators need to become thoughtful practitioners and learn to apply observational, experiential, and logical skills to screen, assess, and review their own teaching methods.

They need to grow mindfulness of their own cultural viewpoints, opinions and actions and to be aware that their own cultural outlook is not the complete perception and the only right one. Preservice teachers need to acquire multicultural competence, in order to be professional at their job.

Research Questions

This study revolves around the following two research questions:

1. What are the perceptions of preservice teachers on the implementation of multicultural education?
2. What is the extent to which preservice teachers are willing to implement multicultural education?

Definition of Terms

This study will use several commonly acknowledged terms within the field of Multicultural education. The following definitions may provide clarity and comprehension of how these terms are used in this paper.

Multicultural Education

This is a set of policies and resources in education that were established to support teachers when answering to the many issues created by the rapidly changing demographics of their learners.

It provides learners with information about the histories, cultures, and contributions of diverse groups; it assumes that the upcoming society is diverse. It draws on understandings several different fields, including cultural studies and gender studies, but also reinterprets content from connected academic disciplines (Banks & Banks, 1995).

Perception

Perception is the organization, identification, and interpretation of sensory information in order to represent and understand the presented information, or the environment (Schacter, Gilbert & Wegner, 2011).

Exceptionality

The broad categories of exceptionalities set out below (behavior, communication, intellectual, physical and multiple) are designed to address the wide range of conditions that speech may affect a student's ability to learn, and do not exclude any medical condition, whether diagnosed or not, that can lead to particular types of learning difficulties (Finlay, 2011).

Social Diversity

Barker (2003) defines social diversity as “variety, or the opposite of homogeneity. In social organizations the term usually refers to the range of personnel who more accurately represent minority populations and people from varied backgrounds, cultures, ethnicities, and viewpoints” (p. 126).

To explain, this may be a successful community in which individuals of different race, ethnicity, religious beliefs, socioeconomic status, language, geographical origin,

gender and/or sexual orientation bring their different knowledge, background, experience and interest for the benefit of their diverse community.

Multicultural Competence

The ability to be functional in cross-cultural settings and be able to interact and connect well with socially diverse students and their parents (Messner & Schäfer, 2012; Deardorff, 2009; Alizadeh & Chavan, 2016).

Painful Environment

In this paper, painful environment refers to any environment that is embracing and accommodating to exceptionalities or social diversity superficially. In a school situation, it is the environment that is pretentiously welcoming the concept of multicultural education or outrageously rejecting the concept.

Achievement Gap

The observed, persistent difference of educational measures stuck between the performances of groups of learners, particularly groups defined by socioeconomic status (SES), ethnicity/race and gender.

Micro-Plurality

According to Dr. Grey's (2018) research, micro plurality describes the growth in the number of smaller ethnically and linguistically distinct groups in our communities, minimizes the relevance of racial categories in favor of ethnic populations and recognizes the central role of culture, language, religion, and immigration status.

Preservice Teachers

Also known as teacher candidates, this term is used to describe student teachers who are enrolled in a teacher preparation program and working toward teacher certification (Mehdi, 2018).

Organization of the Study

This chapter is the first of five that comprise this research thesis. The second chapter will provide a review of the related literature. In Chapter Three, the methodology that will be used in this study will be described. The data gathered will be reported in Chapter Four. The fifth and final chapter will discuss the findings and provide implications for practitioners and for future research.

CHAPTER 2

LITERATURE REVIEW

This chapter provides a review of the related literature on multicultural education. More specifically, the chapter provides a review of the following areas: (a) Goals of multicultural education, (b) Some practical ways to implement multicultural education, (c) Dimensions of multicultural education, and (d) Challenges to implementation of multicultural education.

Goals of Multicultural Education

Multicultural education is intended to reform schools so that all students, including those in the majority and minority, acquire the skills, knowledge, and attitudes needed to thrive in an increasingly multicultural society (Banks & Banks, 2004; Cummins, 2015). In order to accomplish this goal, multicultural education specialists agree that changes must occur in multiple areas of schools including course curricula; teaching materials; individual teaching styles; assessment procedures; overall school culture; and the attitudes, perceptions, and behaviors of school staff (Banks, 2004; Banks, 2013).

Cultural compatibility theorists believe that problematic interactions that occur for students are related to cultural differences. However, Phelan, Davidson, and Yu (1998) in their book 'Students' multiple worlds' bring up the fact that sometimes "cultural differences do not always cause problems for students. The meaning we attach to the differences cause problems" (p. 1-23).

To eradicate stereotypes among different groups of people, we must come to a complete understanding of each other's history and contributions to the world's development. This should begin through education institutions. Multicultural education should therefore help students come to a complete understanding of themselves and others.

Erickson (2010) is expressive of these perceptions: "In a sense, everything in education relates to culture—to its acquisition, its transmission, and its invention. Culture is in us and all around us, just as the air. In its scope and distribution it is personal, familial, communal, institutional, social, and global" (p. 35). Culture plays a very significant role in how students may label difficulties they face from day to day and how they communicate with others about these difficulties. For example, because of the influence of different cultural values and norms, some students may not reveal signs and symptoms for various mental health problems. In specific, while fear of stigma affects all students, it may be more evident among specific ethnic and cultural groups. For this reason, it is especially important to foster a school environment that respects and values diversity, while ensuring that accurate information about mental health is provided to students and their parents for this particular scenario. It is therefore important for educators to develop cultural competence. Cultural competence is knowing of one's own cultural characteristics and views about difference, and the capacity to study and build on the changing cultural and society norms of learners and their families.

Barone, Berliner, Blanchard, Casanova and McGowan (1996) notes that an increasing number of "minority students...reject whatever the schools have to bid and

slowly but surely leave that painful environment” (p. 1138). Education institutions therefore need to reevaluate what they have to offer as ‘multicultural education.’ This fact similarly remains in the stark inequalities in success between white students and students of color (Banks et al., 2005), and other minorities. These inequalities leads to loss of resources the government and other scholarship institutions has put into the education system.

Teacher quality is one of the most important influence on students’ educational successes and achievement (Delpit, 1995; Hollins & Guzman, 2005; Hooks, 1994; Ladson-Billings, 1994; NPTARS, 2005). Nevertheless, most teachers are white and middle class and have had few experiences with students who differ from themselves (NPTARS, 2005). Most teachers are not well trained to handle students who are different from themselves. This may need them to put more effort to understand these learners and their families. Teachers therefore need appropriate training to teach different learners in order for them to be successful.

Also, multicultural Education can be used to examine discrimination (Colby & Lyon, 2004). Through multicultural education, students will understand that people who look different from them are indeed just like them in several other ways. It helps to stimulate an acceptance of diversity in the classroom and helps to build respect for individuals from different cultural and religious beliefs.

Multicultural Education is vital to reducing several foundations of discrimination which after all comes as a result of ignorance; to reducing poverty, to generating a sustainable planet, to averting needless deaths and disease, and to promotion peace. In a

knowledge economy, education is the new exchange by which nations uphold economic competitiveness and global wealth (World Bank, 2003). This is why a country benefits from educating her citizens and ensuring no one is deliberately left behind. Especially the minority.

Educational equity is another goal of multicultural education. It has three basic conditions: a) an equal opportunity to learn (where equal does not always mean fair), b) positive educational outcomes for both individuals and groups, and c) equal physical and financial conditions for students to grow to their fullest potential cognitively, academically, and affectively (Ford, Howard, & Harris, 1999). The rising significance of education equity is based on the principle that a person's level of education directly correlates to their future quality of life. Therefore, a system of education that practices educational equity is a strong foundation of a society that is fair and prosperous.

Cultural pluralism is another perceived goal of Multicultural Education. When educators actually support cultural pluralism they adapt fundamental conditions that is vital to promote equitable learning. Their aim is to help students recognize and respect individuals who are different from them (Ford et al., 1999).

Cultural pluralism is a word used to refer to a scenario when minor groups within a larger culture maintain their distinctive cultural identities, and their values and practices are accepted by the broader culture provided they are consistent with the laws and values of the broader civilization.

Through multicultural education, minority students can develop a sense of self-respect and confidence for a successful future. Students have a complete knowledge of

themselves and others. Understanding about themselves and other cultural groups lays the foundation for developing cultural pluralism. Cultural pluralism which is defined as a state in which various cultures live together within a society and uphold their cultural variances, intergroup accord and the ability to think from a culturally diverse outlook (Ford et al., 1999).

Another goal of multicultural education is to teach students to respect and appreciate their own culture and tradition. Minority students from time to time feel the need to dispose of their cultural norms to fit in the dominant culture. When this happens it can easily create a substantial divide between the culture of the student's learning environment and community lives and can interfere with emotional growth and social development, this can even result in poor performance in social and academic domains (Phelan et al., 1998).

Multicultural education creates a sense of empowerment and liberation in students. Educators must help students become independent learners. Empowerment helps student take an active role in improving the lives of others (Ford et al., 1999). When students get empowered, they become stronger and confident especially in claiming their rights and standing strong for other people's rights.

Another goal of multicultural education comprises the capability to work with different groups peacefully. Educators should be responsible for providence of knowledge and skills that prepare students to work with members of their own cultural groups and other cultural groups (Ford et al., 1999). This simply means preparing your students for the diverse world that they will encounter sooner or later.

Multicultural education strives to prepare individuals to work enthusiastically towards achieving organizational equality (Banks, 1981). Organizational equity holds the confidence that individuals value impartial treatment which causes them to be motivated to keep the impartiality upheld within the relationships of their co-workers and the organization which in turn can lead to high productivity and success.

Multiculturalism in Education facilitates processes anticipated to benefit individuals in educational settings develop varied capabilities that are needed to understand and respect human differences and help them get ready for a diverse world. Also, to allow equal access of resources for each student, keeping in mind that equal access does not guarantee fairness for all students.

The final perceived goal includes teaching from a multicultural perspective. This means teachers must strive to challenge biases and stereotypes. Educators can use different workable methods to challenge the stereotypes. Teachers can for example select literature that does not promote stereotypical perspectives (Ford et al., 1999).

Some Practical Ways to Implement Multicultural Education

There is common agreement held by most intellectuals and researchers in multicultural education that, for it be implemented effectively, institutional changes need to be made, together with changes in the curriculum; the teaching resources; teaching and learning methods; the attitudes, perceptions and actions of teachers and school administrators; and the objectives, standards, and culture of the school (Banks, 2010a). There are an extensive range of classroom activities that can assist learners be mindful of the significance of different natures of cultures. For example;

Preservice and in-service teachers can reflect on the influence and privileges of the dominant culture on education, to both determine their own place within these systems and to attempt to deconstruct them to create social equality through teaching practice and learning about the history of multicultural education. When students have confidence in their teachers, they become better learners since they have the feeling of self-assurance arising from their appreciation of the teacher's abilities or qualities. Marzano and Marzano (2003) studied the practices of effective teachers and determined that “an effective teacher-student relationship may be the keystone that allows the other aspects to work well” (p. 91). The ‘other’ aspect here is learning and good grades.

Educators can give students opportunities to share general stories of their home life, such as family holiday practices and or photographs. This provides other students with an opening into their peer’s cultural traditions. From this, students can hopefully learn that people who are ‘different’ from them engage in activities just like them hence fostering the understanding among students.

Inviting guest speakers into the school that originate from different societies and have made a progressive contribution to important fields can also help dismiss any preconceived and prejudiced notions that students might possess about the relative competence and value of people from different cultures and backgrounds.

Educators can provide an open chance for learners to examine unique aspects and features of their community. This is one effective way to help students gain a greater knowledge and appreciation for their own culture.

Another practical one is also when educators themselves research about the history of different cultures, traditions or political aspects of different nations and shares them with learners. Students from the minority may feel valued and appreciated when this is done.

Provide students with necessary proof that individuals that don't physically look like them are, at the core, people just like them. Educators can do this through different ways including but not limited to field trips or research tours and classroom learning.

In totaling to altering class activities and instructions toward the appreciation of various cultures, it is important for the educator to provide students with a culturally responsive education atmosphere.

Learners can mark the nations from which their lineages immigrated from on a world map, and class signs can be hung in a number of languages. Such touches in my opinion may help endorse a setting in which students from varied backgrounds feel at ease being themselves and will hopefully help protect students from the cultural and ethnic stereotypes.

Through multicultural literature, children understand that all cultural and religious groups have made a substantial influence to development of the world. Literature is a powerful method for assisting children know the world we live in. It also helps them grow into responsible people. Even before young children can read books for themselves, family, childcare providers and teachers are reading them stories about other people in far-away places, at times from the distant past, or about people whose lives are not unlike their own. Literature can be used to provide a sense of self-confidence to children and

their cultural values. When children don't find their beliefs simulated in literature books, they are given an indirect message that learning is not for people like them (Colby & Lyon, 2004). This is for the reason that children are always required to relate to the books they are reading and draw teachings they can apply to everyday life.

Dimensions of Multicultural Education

According to Banks (2010b), "if multicultural education is to be better understood and implemented in techniques more consistent with theory, its numerous dimensions must be clearly defined, hypothesized and investigated" (p. 88-89).

Content Integration

The first dimension of multicultural education is content integration. Refers to "the infusion of ethnic and cultural content into the subject area" or discipline (Banks, 2013, p. 10). This idea explains the degree to which teachers "use examples and content from a variety of cultures and groups to illustrate key concepts ... in their subject area" (Banks & Banks, 2010, p. 20).

Teachers, for example, establish content integration at the time they integrate important information and materials from a number of cultural groups when teaching concepts in their subject extents (Cole & Zhou, 2014; El-Atwani, 2015).

By tradition, content integration was anticipated in humanities, languages and arts, nonetheless concepts from a variety of diverse cultural groups can be combined into every subject, including math and science (Cummins, 2015). Research findings shows that when students learn about content reflecting their culture, they are more interested and engaged in the learning process than when their cultural backgrounds are overlooked

in their curriculum (Banks, 2015; Lee, 2007). This is also another way of arousing students' curiosity about their own and other people's cultural beliefs hence initiating learning.

Knowledge Construction

Banks (2013) explains that knowledge construction, which is the second dimension encompasses a procedure in which educators, “help students to understand, investigate, and determine how the implicit biases within a discipline influence the ways in which knowledge is constructed” (p. 17). Knowledge construction engages students in a process of studying the prejudices and ethics of the inventors of the information they are learning (Chin, 2013; Cole & Zhou, 2014; El-Atwani, 2015). These prejudices may be due to different reasons like a person's background, frame of reference, viewpoint, and/or cultural norms, and may relate to gender, race, ethnicity, and/or social class (Banks, 2004).

In order for students to become politically involved citizens, it is necessary to learn how to challenge theoretical facts and enquire how it is designated (Banks, 2015).

Additionally, knowledge construction teaches students how to analytically consider the construction of philosophies, stereotypes, and group classifications (Chin, 2013). Knowledge construction can therefore aid learners become more open minded and knowledgeable about different topics.

Prejudice Reduction

Banks (2013) defines prejudice reduction the third dimension of multicultural education as “assisting learners develop positive outlooks towards diverse racial, ethnic,

and cultural groups” (p. 17). By implementing prejudice reduction strategies with students, educators can lessen students’ likelihood of stereotyping others and hopefully that students value all persons, irrespective of multicultural physical characteristics (Chin, 2013; Cole & Zhou, 2014). Research has revealed that prejudice starts to progress in children about the ages of 4 to 5 (Aboud et al., 2012), and children have more positive attitudes to relationships with children of the similar race, than different races (Pica-Smith, 2011). Amid the ages of 6 and 18, adolescence encounter an attitude development process in which their values and beliefs are designed (Zimmerman, Aberle, & Krafchick, 2005). If children see that some individuals are treated in a different way than others, they may think that some people are less skillful or worthy and may enact this assumption into their daily lives. Teachers can address these possible misunderstandings with children early on and challenge them to critically reflect the roles of preconception and justice in the world (Zimmerman et al., 2005).

Equity Pedagogy

Banks and Banks (2010) explains that equity pedagogy, the fourth dimension of multicultural education, happens when educators “adjust their teaching in ways that will ease or aid the academic success of students from diverse ... groups” (p. 22).

The learning adjustments may include research-based procedures that positively address learning with students from different cultural groups (Banks, 2013; Cole & Zhou, 2014; El-Atwani, 2015). When educators employ equity pedagogy, studies demonstrate that students from varied racial and ethnic backgrounds progress in academic achievement (Banks, 2013; Banks, 2015). For instance, when Au (2011) studied the

behaviors of teachers of Native Hawaiian students, she found that the reading attainment of students notably improved when teachers used contribution structures in classes that were similar to the Hawaiian speech event talk story (Banks, 2015). Similarly, Lee (2007) found that African American students' achievement improved when their educators used the cultural practice of signifying, using humor and hyperbole to define others.

Empowering School Culture

Empowering school culture, the final element of multicultural education, entails reforming school cultures to encourage student equity (Banks & Banks, 2010). These types of school cultures permit learners in sidelined groups to experience cultural empowerment and educational equality by creating structural changes in a school's setting (Cole & Zhou, 2014).

Banks and Banks (2010) adds that such vicissitudes include changing “grouping and labeling practices, sports participation, disproportionality in success, disproportionality in exceptional and special education programs, and the communication of the workforce and the learners across ethnic and racial lines” (p. 22). Furthermore, enabling school culture comprises encouraging social act amongst students to improve opportunities for everyone (Chin, 2013). Even though similar to the prejudice reduction dimension of multicultural education, empowering school culture is distinguished by supporting Special learner growth through an emphasis on increasing constructive and positive experiences in a school culture, rather than decreasing undesirable experiences, which is also referred to as prejudice reduction.

Approaches to Implementation of Multicultural Education

The idea of multicultural education arose in 1960 in the USA (Banks & Banks, 2004). Numerous academic articles are enthusiastic about multicultural education approaches in a classroom situation. James Banks, one well-known scholar in the field of multicultural education, identified four approaches:

1. The contributions approach
2. The additive approach
3. The transformation approach
4. The social action approach (Banks & Banks, 2004).

The Contributions Approach

This method is frequently known as "the approach of heroes and holidays". It replicates the slightest quantity of contribution in multicultural education.

According to this approach, the educator chooses books and gears events in the classroom situation to celebrate the holidays and special events of a number of cultures (Banks & Banks, 2004). Educators using this approach deliver illustrations of the applicable influences and heroic activities of individuals from diverse races and cultures, without altering the lesson design or goals of the unit being taught. For instance, in a history course learners may possibly learn of the contributions of historians from diverse nations or American ethnicities. This approach, nevertheless, does not give learners the chance to understand the critical role of cultural groups in the society.

Rather, the persons and festivities are understood as an addition or attachment that is essentially insignificant to the principal subject areas. Also, learning about heroes and

holidays does not open any debate about real issues like social injustice, discrimination, racism and - or poverty. The heroes that are characterized in this approach tend to support the society's thought: "If you work very hard you will be successful." The outcome of this philosophy is if you are not 'successful', you are not a hard worker. People are taken out of a cultural perspective and regarded from a prevailing standpoint. This methodology therefore can hypothetically lead to the reinforcement of stereotypes by unintentionally offering an insincere concept of cultural groups.

The Additive Approach

An additional significant approach to the integration of multiculturalism in the syllabus is the adding to it of content, ideas, subjects and standpoints devoid of altering its basic organization, purpose and features.

The additive approach is frequently carried out by the adding of a component, book or topic to the curriculum without considerably altering the syllabus. This approach permits the tutor to place multicultural content into the curriculum without reformation (Banks, 1989). This approach may also require adding cultural truths that are usually left out of a program of study that emphasizes on old-fashioned holiday celebration. Telling accurate stories about how Native Americans for example were involved in the first Thanksgiving festivity would be one way to add a multicultural component. The Additive approach too does not alter the whole set of courses.

This approach is often the first phase of curriculum reformation yet, by itself presents numerous of the same complications as the contributions approach. Subjects are learned from the viewpoint of the main culture authors and issues are presented from an

overriding perception. This approach appears to challenge many of the basic beliefs of multicultural education. Minorities in society are contained within in the curriculum, but injustices or oppression are not essentially discussed.

So this approach sadly fails to aid learners comprehend exactly how the overriding and minority ethnic groups are interrelated. But because these methods are the easiest and require the minimum amount of change on the part of teachers, they are the most frequently observed in the field of multicultural education.

The Transformation Approach

The transformation approach varies profoundly from the contributions and additive approaches. This approach in fact makes visible alterations in the construction of the syllabus and inspires learners to assess ideas, subjects, themes and complications from numerous cultural standpoints and outlooks. The central challenge of the transformation approach is to alter the entire curriculum. To implement the transformation approach in a classroom situation, it is vital that educators have to change their approaches, views and principles and discuss all topics from diverse cultural viewpoints (Banks & Banks, 2004). The transformation approach pursues the alteration the approaches concerning cultural variances by means of a different curriculum, one that inspires learners to understand problems and ideas from the perspective of different cultures.

For instance, if students were studying the American Indian conflicts, they would reflect on the outlooks of the immigrants, soldiers, and also the natives.

The Social Action Approach

The social action approach is the peak phase of integrating multicultural approaches in the classroom. This approach embraces all of the components of the transformation approach but have need of learners to take action connected to subjects or complications they have considered in the component (Banks, 1989). The social action method uses the notions from the transformation curriculum and proceeds with it a step further, where learners take action for social change.

After obtaining the essential information about something in their community that needs alteration, learners get involved in activities that may result in that adjustment, such as writing letters to politicians or taking the time to reach out and make friends with students of diverse races or ethnic backgrounds.

While the social action approach is conceivably the most interesting approach to add to the curriculum, it is the most frequently credited to by the frontrunners in the field (Nieto, 1996; Sleeter, 2001). If the main goal of multicultural education is lasting change, it will come about when learners are empowered, informed and given equitable chance to participate in education. However, teachers can wisely infuse all the approaches as an abrupt transformation may be unrealistic to ask for and can take time to effectively implement.

Multicultural education has the ultimate power to transform the education system for good. Students will feel valued and included in the learning process as it well should be. Also, it affords confidence at a period when the future is uncertain, and most essentially, it provides an opportunity for us to envision the world as a just place.

Challenges to Implementation of Multicultural Education

Lack of a definition of culture. A lot of educators may perhaps think that when they hold cultural meetings, listening to music, or sample foodstuffs associated to diverse cultures that they are suitably endorsing multicultural education. Fullinwider (2005) however proposes that these undertakings do not show the most profound values and philosophies behind cultural civilizations through which true understanding is got.

Levinson (2009) adds that practices like these could lead to “depreciating actual variances; educators end up giving emphasis to shallow differences to get at essential similarities” (p. 443).

Fullinwider (2005) also argues on the challenges which may well arise in multicultural education when educators from the mainstream culture begin to investigate into these profounder subjects. For instance, when majority of educators intermingle with minority students, the difference between “high cultures” and “home culture” needs to be clear otherwise faculty and staff could incorrectly use their rightful authority to evaluate and discipline students’ behavior and quality of work.

To explain, deprived of a strong understanding of true culture, educators may perhaps simply misattribute negative or inappropriate behavior to a minority student’s cultural background (Fullinwider, 2005) or get the wrong idea about signs that a student may need out-of-school intervention. Both would result in the student not getting an appropriate education.

One of the complications that endures the multicultural education drive, both from within and without, is the propensity of educators, administrators, policy makers, and the

public to overgeneralize the idea. Multicultural education is a compound and multidimensional concept, yet media critics and teachers alike often focus on only one of its many scopes. Some teachers view it only as the addition of content about cultural groups into the curriculum; others think of it as an effort to decrease bias; still others think it is the celebration of cultural holidays and events.

Banks (1996) reveals that it is significant to keep in mind that one of the goal of multicultural education is to create “equal educational opportunities for all students by changing the total school environment so that it will reflect the diverse groups in the society and in the nation’s schools and classroom” (p. 336). This can be an intimidating task for teachers, agreed that the world is enormous and extremely complex and diverse.

Multicultural Education especially in class settings has remained a concealed factor that affects learners from varied cultures. Even though, multicultural education has positive methods of serving students, in some ways it doesn’t completely profit everyone who needs it. There are numerous reasons on how it does not completely influence all minority learners; first, is the fact that; it commonly disregards the minority students’ individual accountability for their academic performance (Ogbu, 2016).

Learners are perceived as being responsible for their personal educational outcome. The implication is that they are the ones to be held responsible for the results even if it is affecting the student even more. A second factor is multicultural education models and programs are rarely grounded on the concrete study of minority cultures and languages. The idea of multicultural education has progressively been noted that it lacks the study of minority groups. And finally. The learners who fit to minority groups and are

competent academically are left in the same classroom setting with the ones who are struggling academically. These issues demonstrates how multicultural education has helpful purposes but also lacks features that are fundamental for the growth of minority students (Ogbu, 2016).

Levinson (2009) records that some aspects of multicultural education can potentially conflict directly with the reasons for education in the mainstream culture. One can identify these conflicts in the case of whether multicultural education ought to be inclusive as opposed to exclusive. Levinson (2009) reasons that an aspect of multicultural education (like-preserving the minority culture) would call for teaching only the beliefs of this culture while not including others. Through this example, one can see how an exclusive curriculum would possibly leave other students left out.

Levinson (2009) also brings up, alike to Fullinwider (2005), the battle concerning minority group protection and social justice and equity. Numerous cultures, for instance, favor authority in the hands of men instead of women and even oppress women in what is thought to be a culturally suitable norm. As soon as teachers help to preserve this form of beliefs, they can also be understood encouraging the preservation of gender and other forms of discrimination.

Comparable to the inclusive as opposed to exclusive education debate, Levinson (2009) goes further to propose separated schools to teach minority students in order to achieve a “culturally consistent” education. She reasons that in a uniform class it is easier to alter the curriculum and practices to resemble the culture of the learners so that they can have equivalent educational opportunities and prestige in the culture and life of the

school. Therefore, when in view of multicultural education to consist of teaching in a culturally consistent manner, Levinson (2009) supports secluded classrooms to aid in the success of this. Separation, as she discloses, deliberately goes contrary to multiculturalism consequently emphasizing the internal conflicts that this thought presents.

A different challenge to multicultural education is that the degree of multicultural content incorporation in a particular school have a tendency to be related to the cultural alignment of the student body. Educators have a propensity to incorporate more multicultural learning in schools with a greater share of cultural minority learners. There is no important explanation why only schools with ethnic minority learners should study multicultural education.

Contrary to the popular belief, in specific there is a necessity for white students, who are essentially separated from their ethnic minority peers in schools, to come to be more acquainted with ethnic diversity. Even though ethnic minority pupils learn in numerous settings about the conventional culture in which they live, for white pupils the school settings could be the only places where they can have significant chance meeting with ethnic and religious others (Agirdag, Merry, & Van Houtte, 2014).

Banks et al. (2005) presents challenges that can arise at the systemic level of learning institutions. First, it is well-known that schools need rely on educators' individual principles or an inclination to permit for their individual principles to be changed for multicultural education to be real within class. Second, it needs learning institutions and educators to know that there is an obvious syllabus as well as a hidden

curriculum that operates within the school environment; with hidden curriculum being the standards of the school that are not spoken but are assumed and anticipated by all.

Third, schools need to trust on educators to give a grounding towards students growing to become a global citizen which again, relies on educators' enthusiasm to respect other cultures in order to be able to express to and broad-mindedness to their learners.

Fullinwider (2005) also discusses the challenge of whether or not educators have confidence in the value of a multicultural education. More precisely, he points out that educators may fear raising issues within multicultural education that may well be effective for the reason that supposed matters could be similarly effective and potentially detrimental.

For instance, discussing history amid races and ethnic groups may possibly help learners to appreciate diverse viewpoints and foster understanding among groups or such a lesson could cause further division within the class and generate an unfriendly atmosphere for learners.

Conclusion

Multicultural education is an evolving discipline and is among the latest techniques being used to improve teaching and learning. Its main objective is to provide equal education opportunities for people of all races and exceptionalities so that all students will have an opportunity to learn. Educators can brainstorm and discuss different ways they can implement this field in their classrooms to make it practical. It is important

for educators to be aware of the different dimensions of multicultural education in order to come to a full understanding of the field.

Despite the challenges that multicultural education may face, it has immense advantages that cannot be overlooked because it most importantly prepares educators to handle learners from diverse backgrounds to improve learning.

Summary

Multicultural education is intended to reform schools so that all students, acquire the skills, knowledge, and attitudes needed to thrive in an increasingly multicultural society (Banks & Banks, 2004; Cummins, 2015). Multicultural education helps students come to a complete understanding of themselves and others, helps foster a school environment that respects and values diversity, help eliminate the stark inequalities in success between white students and students of color (Banks et al., 2005).

Also, it can be used to examine discrimination (Colby & Lyon, 2004). Cultural pluralism and educational equity is an additional goal of multicultural education (Ford et al., 1999). Another objective is to teach students to respect and appreciate their own culture and tradition. It creates a sense of empowerment and liberation in students. Multicultural education strives to prepare individuals to work enthusiastically towards achieving organizational equality (Banks, 1981). It simplifies processes expected to benefit individuals in educational settings develop varied capabilities that are needed to understand and respect human differences and help them get ready for a diverse world.

To implement multicultural education ; Educators can give students opportunities to share general stories of their home life, Invite guest speakers into the school that originate from different societies and have made a progressive contribution to important fields, provide an open chance for learners to examine unique aspects and features of their community.

Another practical one is also when educators themselves research about different cultures, provide students with necessary proof that individuals that don't physically look like them are, at the core, people just like them,

Provide students with a culturally responsive education atmosphere. Literature is a powerful method for assisting children know the world we live in.

There are five dimensions of multicultural education that have been identified by Banks. They are: content integration, the knowledge construction process, prejudice reduction, an equity pedagogy, and an empowering school culture and social structure

Banks has discussed four approaches to multicultural education. The contributions approach; the additive approach; the transformation approach; and the social action approach (Banks & Banks, 2004).

Five alternative approaches to multicultural education have also been discussed in this study and they are; the teaching of the exceptional and the culturally different approach; the human relations approach; the single-group studies approach; the multicultural education approach; and the multicultural social justice education approach (Grant & Sleeter, 2007).

Like any beneficial study, multicultural education has its own challenges. With these foreseen challenges, educators can find ways to make the project better. The challenges are; lack of definition of culture, the propensity of educators, administrators, policy makers, and the public to overgeneralize the idea.

It can also be a discouraging task for teachers to achieve equal opportunities for all students keeping in mind that the world is extremely complex and diverse. Multicultural Education has been noted to commonly disregard the minority students' individual accountability for their academic performance (Ogbu, 2016). The idea of multicultural education has progressively been noted that it lacks the study of minority groups. Sometimes, the learners from minority groups who are knowledgeable are left in the same classroom setting with the ones who are struggling academically. Levinson (2009) records that some aspects of multicultural education can potentially conflict directly with the reasons for education in the mainstream culture. Levinson (2009) reasons that an aspect of multicultural education (like-preserving the minority culture) would call for teaching only the beliefs of this culture while not including others. When in view of multicultural education to consist of teaching in a culturally consistent manner, Levinson supports secluded classrooms to aid in the success of this. Separation, as she discloses, deliberately goes contrary to multiculturalism consequently emphasizing the internal conflicts that this thought presents. A different challenge to multicultural education is that the degree of multicultural content incorporation in a particular school have a tendency to be related to the cultural alignment of the student body.

Banks et al. (2005) presents challenges that can arise at the systemic level of learning institutions. First, it is well-known that schools need rely on educators' individual principles or an inclination to permit for their individual principles to be changed for multicultural education to be real within class.

Second, it needs learning institutions and educators to know that there is a hidden curriculum that operates within the school environment.

Third, schools need to trust on educators to give a grounding towards students growing to become a global citizen which again, relies on educators' enthusiasm to respect other cultures in order to be able to express to and broad-mindedness to their learners.

Fullinwider (2005) also discusses the challenge of whether or not educators have confidence in the value of a multicultural education.

Implications of Research

For all concrete purposes, multiculturalism has turn out to be an unescapable sign of contemporary civilizations, and important to its success is multicultural education. The school as a small society and political system has been recognized as a significant venue for actual transmission of goals and objectives of multiculturalism. Schools are commonly perceived to have the potential of nurturing intercultural consciousness, understanding, and appreciation of cultural integration and diversity. Nevertheless, enlightening a growing ethnically and racially different group of learners establishes a main concern of schools across the nation. Today's educators' partial range of

multicultural abilities, information and approaches continues to disintegrate the efficiency of instruction and learning results of our schools.

It becomes imperative for schools to respond to the multicultural reality of the schools that they serve. A critical challenge relates to the adjustment of multicultural strategies that will well assist all learners in the contemporary monoculture and or bicultural school structures. This study tries to examine the perception of preservice teachers on the implementation of multicultural education.

De Vita (2001) observes that having knowledge of an individual's (and your personal) learning style allows learning to be positioned according to a desired technique. Everybody responds to and desires the motivation of all learning styles to one extent or another - it's a matter of using emphasis that fits best with the assumed circumstance and a person's learning style preferences.

In simpler words, sometimes multicultural education cannot be taught or studied from a textbook. It has to be developed by each educator based on a particular group of learners that they are dealing with.

Educators can assist students learn their academic strengths by assisting them find out their personal learning style. Fullinwider (2003) describes a technique for multicultural teaching that raises a debate: teaching to “culturally distinct” learning styles. Here, learners find out what technique of intellectual capacity works best for them grounded on their own upbringings and dispositions. If teachers make this education style pursuit of a class project, an inherent lesson in multiculturalism is taught.

Also, it is important to note that the challenges to multicultural education are not completely detrimental to the project, but rather they act as an eye opener for educators who would like to practice multicultural education in their schools and classroom.

CHAPTER 3
METHODOLOGY
Research Questions

In this chapter, the methodology that was used in the study is described. The chapter consists of a description of participants, instruments and data collection procedures. This study employed a qualitative research, which was used to provide “a better understanding of perceptions, attitudes, and processes” (Glesne, 2006, p. 29). In keeping with the qualitative approach, the research questions in this study were therefore “open-ended, progressing, and non-directional” (Creswell, 2007, p. 107). This study investigated two major research questions:

- What is the perception of preservice teachers on Implementation of multicultural education?
- To what extent are the preservice teachers willing to implement multicultural education?

The central purpose of this study was to examine what preservice teachers from a mid-size University in the Midwest believed, thought and felt about the implementation of multicultural education in schools and classrooms, and also, how this looked like for them. For the preservice teachers to answer this question, they at least had to understand the definition and or description of multicultural education.

Also, this study explored how multicultural education could be successfully implemented.

Thus, there was a focus on what preservice teachers considered as potential barriers to successful implementation of multicultural education in classrooms and schools, as well as finding out what their current level of involvement with multicultural activities was. Also, it was important to know the degree of their receptivity to some aspects of multiculturalism compared to others and why. Self-reported perceptions of preservice teachers about implementation of multicultural education were gathered through interviews.

Participants

The research was conducted with three volunteer preservice teachers from a mid-size University in the Midwest. Preservice teachers are not licensed as teachers yet but are looking forward to being licensed classroom teachers after they complete their course of study. The participants in this study completed the following courses; diverse learners in the classroom, multicultural education or the Human relations which prepared them to handle material related to diverse learners. This was important because they presumably would have some knowledge of this topic. The purpose of selecting a sample of preservice teachers was to examine their beliefs about the implementation of multicultural education in schools and classrooms.

I informed the three participants that the purpose of the study was to explore the perception of preservice teachers on the implementation of multicultural education. There was no predictable risk that notifying them about the actual topic might interfere with the results. Through snowball sampling, the preservice teachers who were willing to take part in this study gave their contact information which I used to schedule the interview time.

I asked them to read and then sign the IRB informed consent form, which clearly explained the purpose of the study, description of the procedures, potential risks, potential benefits, confidentiality, voluntary participation, and the contact information of the researcher.

Snowball Sampling Procedure

I used snowball sampling method because part of the sample for the study was very rare or was limited to a very small subgroup of the population (minorities and seniors). This type of sampling technique works like chain referral. After observing the initial subject, I asked for assistance from the subject to help identify people with a similar trait of interest. All participants were in their senior year.

Instruments

The interview questions were created by the researcher and typed into word documents. I wrote down the larger research questions of the study, shaped the broad areas of awareness that were pertinent to answering these questions, developed questions within each of these major areas, shaping them to fit particular kinds of respondents. The goal here was to tap into preservice teachers' thoughts, beliefs, feelings and general perceptions about the implementation of multicultural education. Finally, I was careful to word questions so that respondents were motivated to answer as completely and honestly as possible.

Creswell (2007) notes that the examination of preservice teachers' understanding of implementation of multicultural education requires a research methodology that

enables the researcher to develop a “complex, detailed understanding of the issue” (p. 40).

More specifically, this qualitative research study was descriptive (Marshall & Rossman, 2006) particularly, since it aimed at providing evidence of and described preservice teachers’ understanding of the implementation of multicultural education.

This study entailed an in-depth, semi-structured interview. Semi-structured interviews are in-depth interviews, and are often called a conversation with a purpose. They plough a path between the two other types of interviews - structured and unstructured. With a semi-structured interview, the interviewer and the interviewee are equal partners. Basically, the interviewer knows the areas he or she wants to cover with the interviewee, but allows the interviewee the options to take different paths and explore different thoughts and feelings.

The interviewer, nevertheless, can then bring the interviewee back to the subject under discussion by the means of prompt questions, before allowing the interviewee to explore that particular aspect of the research problem- it is very much a two-way-dialogue. At the same time, however, it is important for the interviewer to maintain a balance between flexibility and control. A semi-structured interview involves many open-ended questions, although they may also contain some closed questions (i.e. yes-no answers).

Interview Protocol Development

The interview began by asking participants to provide demographic information which also served as warm up questions. These were followed by nine open-ended

questions concerning the topic. The interview protocol was piloted on one participant, who was purposefully selected.

The interview took roughly 45 minutes, and I met only once with the participant. The three participants in the study were also informed that they were being recorded for future reference and transcription purposes.

Interview Questions

1. What would you consider to be the meaning of multicultural education?
2. Have you been in a classroom where multicultural education was being implemented? What did this look like?
3. A student comes to you and explains that their ethnicity/religion is not represented in class activities, how would you handle this situation?
4. How do you perceive the prejudices or biases of culturally diverse students?
5. How do you think the topic of multicultural education can contribute positively to the practice of teaching?
6. How have experiences you have had on campus affected your beliefs about diversity?
7. What is your current level of involvement with multicultural activities? In what setting? Do you want to be more specific?
8. Are there any aspect of multicultural education that you are more receptive of than others? Why? Or, why not?
9. How do you think that your teacher education program has prepared you to teach effectively in a culturally diverse classroom?

Procedures

The research was conducted after receiving approval from the Human Subjects Committee. All participants were volunteers, and the identity of individual respondents was concealed.

The research was conducted following an introductory letter and an informed consent form sent to the participants' email address. They were asked to read it and sign the form if they were still willing to participate in the study. A week later, we scheduled an appropriate interview time and date. During the interview with the volunteer respondents, I introduced myself, informed them of the study once again, and allowed them to sign the informed consent form that was emailed to them which I also had copies of to give to them to sign.

Data Management

Glesne (2006) discussed the significance of data organization, particularly highlighting the need for “methodical organization” (p. 151). Qualitative research studies frequently produce plentiful quantities of valuable data. Consequently, a researcher might become overwhelmed with the data. Marshall and Rossman (2006) stressed the significance for a researcher to develop a data management system that eases a simple “retrieval for analysis” (p. 152).

In this qualitative research study, the data from the interview were stored on the researcher's google documents and categorized. The interview questions were then placed in a binder. The jotted notes from the interview as well as the audio recording

were typed into word documents that were stored on google document, printed and placed in a binder. The data were stored in a secure file cabinet in the researcher's home.

The Audio-Recording

Advantages

Audio recording of interviews give an accurate summary of the interview as all the answers are captured during the interview. The comments by the researcher are saved for later reference. The interviewer can rewind and listen to the recorded interviews over and over again to get clarity on any aspects of the interview. Furthermore, the tone, pitch of the voice and speed of the speech among other variations can be assessed. The recorded interviews were transcribed so they could be used for citation throughout the results section.

Disadvantages

The disadvantage of audio recording the interviews is that one needs to depend on the equipment and if it fails to function properly then there must be a backup plan. In order to overcome the problems of potential equipment failure, I checked it beforehand and took copious notes during the interview. With this, I had some record even if the equipment failed. Interviewers initially felt self-conscious of the tape-recorders, but got used to it as the interview moved on.

Data Analysis

The data collected through interviews required inquisitive reflections and careful analysis throughout the qualitative research procedure.

To minimize potential ambiguities and difficulties, both a deductive and inductive process was used to analyze the interview. Deductive Analysis served as a means of confirming information for the researcher. It enabled me to look at what all the respondents said, thought and felt about the same question and to begin the process of identifying possible codes, categories or themes.

Another use of deductive analysis is to confirm or refute research questions or interactions within the data that were presumed. In this study, there were no hypotheses. The inductive analysis explored the data to assess what unexpected relationships or issues emerged from the data. This analysis included a line-by-line listening to the transcribed interview in order to identify relationships or issues that had not been anticipated.

To fully engage in the deductive and inductive analysis, I developed a table which had the data gathered from the three interview participants and transcribed (See Appendix E). The table had 5 columns: the first column contained the 9 interview questions and was followed by key words or descriptors taken from the participants' answers to the questions (columns 2, 3 and 4). The fifth column listed the words that were common across the three participants. In order to make sense of participants' answers, clusters of words or descriptors from the fifth column were organized into 6 central ideas or themes- referred to as focused coding.

The intent of focused coding was to eliminate, combine, and subdivide categories looking for repeated ideas.

A coding scheme based on the qualitative research question framed the qualitative data analysis phase. The process of analyzing data continued until both category and theoretical saturation was obtained.

Saturation

When a researcher reaches a point where no new data or themes are coming up, then they may have reached saturation. When no new data appear, all concepts in the theory are well-developed and no aspects of the theory remain hypothetical then I realized that I had reached my theoretical saturation point.

CHAPTER 4

RESULTS AND DISCUSSION

This chapter presents the data gathered from the interviews with the three preservice teacher participants. The chapter reports analysis from the interview data, which will help to answer the two research questions related to implementation of multicultural education, which were related to: Perceptions of preservice teachers on the implementation of multicultural education; and the extent to which preservice teachers are willing to implement multicultural education.

This chapter is divided in three main sections. The first part shows a table that has the 9 questions the 3 participants answered and selected key words given as responses by each one. The key words were used to identify the themes that are discussed in this chapter. Also there is an additional column that shows common words or phrases used by all three participants for the same question. The second part answers research question number one and the third and final part is focused on reporting data and analysis of responses to research question number two.

Participant one identified as sophomore: Senior, age: 21, Hometown: Ames, IA gender: Female, Sexual orientation: Straight, Religion: Evangelical Christian, Ethnicity: Caucasian, Race: White.

Participant two identified as a sophomore: Elementary Education with a TESOL minor. Senior with junior standing, Age: 23 Hometown: Misisi, Democratic Republic of Congo (Des Moines, IA), Gender: Female Sexual orientation: Female, Religion: Christian, Ethnicity: Congolese, Race: African.

Participant three identified as: Elementary Education Major, College level sophomore: Just finishing junior year Age: 21 Hometown: Cedar Falls, IA Gender: Female Sexual orientation: Heterosexual Religion: Christian Ethnicity: N/A Race: White.

The data gathered from the three interviews were transcribed (See Appendix E). The table below has 5 columns: the first column contains the 9 interview questions and is followed by key words or descriptors taken from the participants' answers to the questions (columns 2, 3 and 4). The fifth column lists the words that were common across the three participants. In order to make sense of the participants' answers, clusters of words or descriptors from the fifth column were organized into 6 central ideas or themes.

Part One

| Question | Participant1 Key Words | Participant2 Key Words | Participant3 Key Words | Words/Phrases used by all three Participants. |
|---|--|---|---|---|
| 1. What would you consider to be the meaning of multicultural education? | Different cultures, races, ethnicities, families and languages. cross-cultural curriculum, respect, incorporate | Other cultures, inclusion, more than Eurocentric | Different people, places, ideas, worlds, things, reflected | Different cultures/people, Incorporate/ inclusion/reflected |
| 2. Have you been in a classroom where multicultural education is being implemented? How did this look like? | I haven't been in something incredibly multicultural, books | Not really, Bits and pieces, books | Books, honor perspectives, learning facts | Nothing incredibly multicultural/not really, books. |
| 3. A student comes to you and says that their ethnicity/religion is not represented in class activities, how would you handle this situation? | Ask the student, look hard into the curriculum, work with student | Ask the student, know the cultures represented, research, sneak things in | Bring in literature, bring in role models, Let student come up and be expert in their culture | Ask the student Let the student be the expert in their culture/work with student, Sneak in things/bring in literature or role models |
| 4. How do you perceive the prejudices or biases of culturally diverse student? | Difficult, know their prejudices, not understanding creates stereotypes, Student need to know that they are stepping into a new culture. | Stereotypes are misconceptions, room to learn, leave misconceptions outside classroom | Blanket kind of things-made up, Not correct, Hard to overcome | Difficult/ hard to overcome, Not correct/ misconceptions |

(table continues)

| Question | Participant1 Key Words | Participant2 Key Words | Participant3 Key Words | Words/Phrases used by all three Participants. |
|---|--|---|---|--|
| 5. How do you think the topic of multicultural education can contribute positively to the practice of teaching? | Help teacher teach better, Help to understand the students. | Helps to learn about our own and other people culture, helps to see a bigger view of life, able to connect with different people. | Chance to positively interact with people that are different, fostering a sense of community in the classroom. | Help to understand the students/ Helps to learn about our own and other people culture |
| 6. How have the experiences you have had on campus affected your beliefs about diversity? | I have seen people who are different and have value in the world, Things that I hold down as values mean absolutely nothing to someone else | People talk a lot about diversity but do nothing to practice it has led me to doubt that they are serious about it. | Makes me realize more how important diversity is to a well-functioning society, without diversity we lose a lot of perspectives | |
| 7. What is your current level of involvement with multicultural activities? In what setting? Do you want to be more specific? | I go to different on campus activities like spring diversity showcase, African Union events, Islamic events, Not an active member of any organization. | I'm involved in the Centre of multicultural education, I teach people about my culture and try to eradicate stereotypes | Not very high right now | Not an active member of any organization, Not very high right now |

(table continues)

| Question | Participant1 Key Words | Participant2 Key Words | Participant3 Key Words | Words/Phrases used by all three Participants. |
|--|---|--|--|--|
| 8. Are there any aspects of multicultural education that you are more receptive of than others? Why or why not | Multicultural education confuses me in terms of my identity, my culture is valuable too, has done harm to others, people are not receptive of my culture. | Race and ethnicity is what am receptive of because that's the aspect that affects me the most | Some aspects like sexual orientation or religion are hard for me to talk about because parents lash back but I'm more receptive of race or ethnicity because I believe that people should not be racists | Race and ethnicity is what am more receptive of because that's the aspect that affects me the most. I'm more receptive of race or ethnicity because I believe that people should not be racists. |
| 9. How do you think that your teacher education program has prepared you to teach effectively in a culturally diverse classroom? | My teacher education program itself has not really done much to prepare me for diverse learners. | Sending teachers to diverse schools for training which has failed because of how the schools are already segregated. | All we talked about was autism which was frustrating for me because we could have learn about other forms of diversity too. | Has not really done much/ has failed because of how schools are structured/ All we talked about was autism which was frustrating we could have learn about other forms of diversity too. |

Part Two

In this part, 6 themes related to perceptions of preservice teachers on implementation of multicultural education are described and discussed. The 6 themes were: one-culture versus all cultures, top-down or bottom-up, not enough and could do more, willing and ready, clichés everywhere, and it's all worth it. The themes are discussed next beginning with "one culture versus all cultures.

One culture versus all cultures. It was unanimously accepted by participants that the first interpretation and the most common meaning of the concept of multicultural is the inclusion of all groups. Multicultural education was perceived as educating for inclusivity of all cultures, dominant and non-dominant cultures belonging to a common territory or country... I refer to this understanding of multicultural education as traditional because it corresponds to the original and most common meaning. When I asked the participants what came to mind when I said multicultural education, the answers were directly related to different groups ethnicities, and backgrounds. Some of the responses from the participants include: "Multicultural education is something that includes material from all kinds of different cultures, anything that includes other cultures other than white American...;" "I think it encompasses learning about all different types of people, places, ideas..." These perceptions underscore some attitudes and beliefs about multicultural education and its implementation. All three participants perceived multicultural education as something that involves different cultures especially the ones that are represented in the classroom. Also, the three participants mentioned that they

would include in their lesson plans materials from different cultures that are not already included in the curriculum in an effort to represent as many cultures as possible.

Discussion of theme one. It is possible that the responses of the three participants regarding multicultural education being inclusive of all cultures echo what they have learned in their undergraduate courses, especially *Diverse Learners in the Classroom*, *Multicultural Education and Human Relations*.

It is also likely that the participants' experiences at the university and before have contributed to their inclusive and accommodating view of multicultural education. It is a positive sign that preservice teachers will be entering the profession with positive attitudes and beliefs about the necessity of respecting adherents of all cultures, especially those represented in their classrooms.

Top down or bottom up is the second theme. The traditional perspective of multicultural education is related to the hierarchical structure of the traditional school system, where curricula and policies are transferred from experts to teachers in a top-down fashion. In this context, multicultural education is included in the curriculum as a separate entity and not a component integrated across the curriculum. As a result of viewing multicultural education as an independent component, its complexity, depth and richness are reduced to a simplistic program that teachers may add or not add to their curriculum. The common representation of this practice is in the form of isolated activities during the school year that tend to focus on trivial or ceremonial cultural activities such as celebrating Martin Luther King Holiday during Black History Month. Multicultural education needs to be a continuous, year-long initiative and not confined to

one specific period of the school year. It was intriguing that one participant mentioned that the implementation of multicultural education may be “messy” if done by a teacher in an isolated manner. Her comment was reflected in similar words by the other two participants. This participant recommended that multicultural education be implemented by those who develop the curriculum for it.

The attitude of this participant may lead her to avoid implementing multicultural education as a teacher because of how she perceives it. She thinks it would be “difficult to deal with” as a separate component of the curriculum she would be more receptive of multicultural education if it were included in the curriculum because it will be less messy.

Discussion of theme two. The question of how to teach multicultural education is similar to that posed about character education, sex education, and drug education. Should the education be done in a separate course, or would it be more effective if it were integrated in the curriculum. The other question is related to who should teach such a course? The general feeling and attitude of the participants is that multicultural education should be facilitated by a well-trained specialist if it is to be taught as a separate course. If, however, multicultural education is to be integrated into the curriculum, teachers need to be well-trained in best pedagogical methods in both their preservice and in-service phases. Continuous professional development must be provided so that multicultural education is done effectively from the bottom up—with support from the school administration.

Not enough, and could do more is the third theme. This comment from the second participant embodies the essence of this theme, “People talk a lot about diversity

but do nothing to practice it has led me to doubt that they are serious about it” This participant raised a common schism between what people profess and what they actually do. With regards to specific multicultural experiences, all three participants indicated that they did not experience something “incredibly” multicultural in the classrooms they attended in the past. They all, however, mentioned that they saw books from different cultures being used. “But this is not enough” remarked one of the participants. The three participants felt that there is more a teacher can and must do in the classroom to promote multiculturalism in the classroom.

Discussion of theme three. It is clear that the three participants’ experiences with multicultural education are limited to the observations they have made in their field experiences at different levels in their teacher-preparation program. Their general impression is that teachers can and must do more to promote multiculturalism. Reading books that are related to or reflect other cultures is a good effort and is a part of multicultural education, but it is not enough. It is hoped that with more experiences in the classroom, preservice teachers’ multicultural education repertoire will expand and deepen.

Willing and ready is theme number four. The participants in this study expressed willingness to work with students from different cultures as much as possible to ensure that their cultures are being represented in the classroom. The following comment by one of the participants shows the genuine belief in diversity and teaching for it, “Makes me realize more how important diversity is to a well-functioning society, without diversity we lose a lot of perspectives. Such beliefs allow teachers to learn more from their

students and for students to learn from each other thereby creating a true classroom community where every member feels he or she is a vital and respected member.

Discussion of theme four. It is encouraging that all three participants expressed willingness, openness, and readiness to cultivate in their classrooms a climate of respect and tolerance for all cultures. School districts will do well to capitalize on the willing spirit of teachers, especially new ones, and provide the support and encouragement needed to enact both their enthusiasm and training for implementing multicultural education. As a culture grows more diverse, its education system must reflect the values shared by all of its members. The imposition of values of the majority on all others breeds contempt and betrays its lofty democratic ideals. When students feel included and respected in the classroom and school, their sense of belonging and loyalty to the school increases.

”Clichés are everywhere” is the fifth and theme. A stereotype is a widely held but fixed and oversimplified image or idea of a particular type of person or thing (Global publishing leaders, 2014). People might for example believe that women do not play video games because it is a male dominated game. All participants agreed that there are prejudices or stereotypes associated with minority students, and all admit to have held a certain stereotype at some point. The participants also acknowledged that stereotypes are misconceptions and over-generalizations that often marginalize and denigrate people who are targeted by the stereotypes. The participants pointed out that stereotypes are often corrected when teachers learn more about students. One participant, however, noted that regardless of how much a teacher understands the student, “the student needs to know

that they are stepping into a new culture and these are the rules...” I thought that this was an interesting comment from a teacher who would want to help a student learn as much as possible. This participant also continued to remark that she would let students know that “there are certain settings where certain behaviors- (referring to language and culture) are appropriate.”

Discussion of theme five. This theme touched on one of the most troublesome aspect of multicultural education: stereotypes and how to deal with them in the classroom setting. Teachers and students alike hold stereotypes, some which are too deeply entrenched and as thus escape conscious detection. Teachers must, therefore, be always examining their assumptions, attitudes, and beliefs, and correct their erroneous and negative stereotypes. Similarly, teachers must provide ample opportunities for their students to openly discuss stereotypes, and more importantly, teach them how to confront them and deal with them effectively.

The statement expressed by one of the participants above is thought-provoking because it shows that the participant was considering a suitable balance between rules in multicultural settings. Teachers must pause and think about whose rules they are following and how best to judge the “appropriateness” of a given culture or language. Granted, there needs to be a clearly-defined code of conduct that all school community members must abide by. However, when it comes to peculiar set of cultural behaviors or ways of learning, the school must be open to them despite their deviation from the accepted norm of learning or teaching for that matter.

“It’s all worth it” is the sixth and final theme derived from respondents’ answers.

All three participants thought that the topic of multicultural education is an important one. Two participants explained why by saying “because it helps students to positively interact with the world or connect with people from different backgrounds.” One participant emphasized that “it helps teachers teach better because they can understand the students.” The third participant observed that “it also helps foster a sense of community in the classroom...” all of these participants expressed the desire to implement multicultural education because of all the potential positive outcomes that are produced when implemented well. Related to this theme are also what the participants shared as their current involvement with multicultural education and how their training has prepared them to foster a multicultural climate in their classrooms

Discussion of theme six and related issues. The experiences on campus have affected all participants’ beliefs about diversity. One participant noted that instead of seeing diversity as a “button” word, she now sees it as “people who are different and have value in the world.” Another participant said that “without diversity we would lose a lot of perspectives.” Another participant remarked that “some people on campus talk about diversity but don’t really practice it.”

As might be expected, there was a range of involvement with on-campus multicultural activities and initiatives among the three participants so. The current level of involvement in multicultural activities of participant one was reasonably impressive compared to that of participant two who was slightly involved and participant three who indicated no current involvement in multicultural activities. Given that all three participants

expressed willingness and openness to multicultural education and its implementation, it is possible that the busy schedules of participants two and three allow little to no time to devote to multicultural activities on campus.

Two participants agreed that they were more receptive of race and ethnicity as an aspect of multicultural education. One participant noted that she would hesitate to talk about sexual orientation and religion in educational settings because the conversation may spark unpleasant and unwelcomed controversy. It is interesting that one participant said that multicultural education confuses her in terms of her identity. She remarked that “My culture is a valuable culture too despite the fact that it has done harm to other cultures...” Her comment seems to suggest that multicultural education invalidates or blames her culture for all the injustice that has been and continue to be perpetrated. That may explain why this participant said that “the whole concept of multicultural education in itself is really “hard” to embrace “It is natural for this participant to express such a feeling as she is a product of her culture. For a long time, education has incorporated the mainstream culture as the frame of reference for both the development and implementation of multicultural education. Still, multicultural education is in search for a truly multicultural essence and face. At the moment, it may seem like dismissing the conventional is best, which is why multicultural education has to be implemented so teachers and students can deal constructively with the messiness of multiculturalism.

“Am I prepared” is a sentiment that was expressed in different measures by the three participants regarding how prepared they feel for teaching in multicultural settings. One participant was certain that her unique teacher education program has prepared her

well to handle diverse learners. The other two felt that they have not quite been well prepared by their programs to handle diverse learners, and qualified their answers by saying that the education can only prepare you so much, but cannot possibly prepare you for every conceivable situation you may encounter in the real world.

Part Three

This part of the results and analysis deals with the extent to which preservice teachers are willing to implement multicultural education. The data analysis is situated within the context of the additive approach

Additive Approach

After reading through all of the participants' responses and carefully analyzing them, the ideas contained in their comments in one way or another align with the additive approach more than any other approaches to implementing multicultural education. The additive approach is frequently carried out by the adding of a component, book or topic to the curriculum without considerably altering the syllabus. This approach permits the tutor to place multicultural content into the curriculum without reformation (Banks, 1989). This approach may also require adding cultural truths that are usually left out of a program of study that emphasizes on old-fashioned holiday celebration Moreover, the additive approach does not alter the whole set of courses. This approach is often the first phase of curriculum reformation yet, by itself, presents numerous of the same complications as the contributions approach which is the first approach to implementation of multicultural education.

Subjects are learned from the viewpoint of the main culture, authors and issues are presented from an overriding perception.

This approach appears to challenge many of the basic beliefs of multicultural education. Minorities in society are represented within the curriculum, but injustices or oppression are not essentially discussed.

The three participants mentioned that the additive method was used and modeled in their teacher education program. The method was mainly implemented by adding multicultural books, and understood that the additive approach is not enough. Participant two, in particular, said “I will sneak in things (related to multicultural education) because the curriculum itself is not going to have that stuff.” Participant three remarked “I think this is where you start to bring in literature that embraces whatever it is (referring to culture, language, ethnicity...)”

Participant one said “I would ask the students a lot of questions like if they see their culture represented in some places but not in other places to get a framework of where they feel not represented particularly for example in the teachers they are working with. Using Martin Luther King Jr as the only representative in the black community is also a problem with our curriculum. There are other people we can talk about. I would look hard into the curriculum and see some ways I can change for the sake of the common this student. Work with the student as much as possible to ensure that they are being represented as much as possible.”

It is apparent that the participants feel that the additive method is flexible and affords them the flexibility to add what they deem is relevant to their efforts when implementing multicultural education.

CHAPTER 5

CONCLUSION & RECOMMENDATIONS

The purpose of the study was to examine the perceptions of preservice teachers on the implementation of multicultural education and to investigate the extent to which they are willing to implement multicultural education. The study also examined preservice teachers' general knowledge, current level of involvement in multicultural activities and how the campus experiences have shaped their belief about multicultural education. To better understand their beliefs and attitudes about implementation of multicultural Education, a qualitative research was used.

Audio recorded interviews were conducted with three preservice teachers. Respondents' data were reviewed and analyzed in an effort to gain an understanding of this topic. The previous chapter presented the data along 6 themes and discussed the findings. In this chapter, conclusions and implications for both practice and future research are offered.

Based on the findings and analysis of this study, if multicultural education is implemented properly and effectively it has the potential for making education a better experience for all students. Proper and effective implementation requires strong and ongoing administrative support, an all-encompassing curriculum and teachers' buy-in. The findings of this study, especially the respondents' genuine enthusiasm and readiness for implementing multicultural education in the classroom, show that the opportunity exists for administrators to welcome such willingness, encourage it, and nurture it with ongoing professional development.

Teachers need to collaborate and share best practices for multicultural education. They need to discuss difficulties and seize on opportunities so that they are able to grow both expertise and efficacy in teaching for inclusivity and diversity. The community must also join and support school multicultural education efforts so that their potential positive outcomes are maximized.

Recommendations for Future Research

Researchers are encouraged to replicate this study's findings using a larger sample size. This would provide greater insight into the perception of preservice teachers to implementation of multicultural education.

Researchers are encouraged to employ quantitative methodologies to implementation of multicultural education to give a different outlook to the study.

Researchers are also encouraged to investigate student outcomes of teachers who have participated in comprehensive multicultural teacher education compared to teachers who have not participated in such training.

Future research could also compare perceptions of preservice teachers representing different regions around the United States.

The impact of multicultural education on the attitudes of minority and majority students should be investigated to determine if it should be a factor in the implementation of multicultural education in the curriculum. .

In addition, future research should also investigate the approaches that preservice teachers prefer to use during the implementation of multicultural education. In this study, the additive approach was preferred to other approaches.

An additive approach, as its name suggests, is the adding to it of content, ideas, subjects and standpoints devoid of altering its basic organization, purpose and features.

Limitations

As with all studies, this study had a few limitations. First, two of the three participants identified as White, making comparisons with or recommendations for more racially diverse populations nearly impossible. Although a limitation, it is important to remember that approximately 84% of U.S. public school teachers are White (NCES, 2006).

Similarly, because this study engaged preservice teachers as participants, results may not generalize to the population of credentialed teachers with years of classroom experience.

Finally, this study's sample was recruited from one Midwestern, predominantly White public university, thus hindering the ability to generalize to other populations of preservice teachers.

Summary

Overall, all the participants seemed receptive and invested in their journey toward cultural competency and implementation of multicultural education in their future classrooms. It is impressive that 100% of preservice teachers who were invited to participate in the study provided informed consent. Furthermore, participants reported enjoying the opportunity to deepen their understanding about multicultural education and diversity and wished that similar opportunities had been presented earlier in their educational careers.

Participants' comments reflect their openness, honesty, and willingness to examine issues related to the critical topic of multicultural education. The respondents' answers provide important implications for practice and future directions.

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APPENDIX A
INFORMED CONSENT FORM

Research project title: **Perception of Preservice teachers on Implementation of Multicultural Education.**

The interview will take 45 minutes to 1 hour. We don't anticipate that there are any risks associated with your participation, but you have the right to decide not to answer questions, stop the interview or withdraw from the research at any time.

Thank you for agreeing to be interviewed as part of the above research project. Ethical procedures for academic research require that interviewees explicitly agree to being interviewed and how the information contained in their interview will be used. This consent form is necessary for us to ensure that you understand the purpose of your involvement and that you agree to the conditions of your participation. Would you therefore read the accompanying information sheet and then sign this form to certify that you approve the following:

- The interview will be recorded for reference purposes and a transcript will be produced. The actual recording will be destroyed after one year.
- Direct quotes without identifying information from the interviews will be used when presenting the results of the study.
- The transcript of the interview will be analyzed by Winnie Akinyi as a research investigator
- Access to the interview transcript will be limited to the research investigator.

- Any summary interview content, or direct quotations from the interview, that are made available through academic publication or other academic outlets will be anonymized so that you cannot be identified, and care will be taken to ensure that other information in the interview that could identify yourself is not revealed.

- Any variation of the conditions above will only occur with your further explicit approval.

Providing compensation \$15- Your name, contact information, and uni ID# will be sent to the Office of Business Operations and you will receive a tax form from the university at the end of the year. The business office has careful procedures in place to keep such information confidential, and you may choose not to receive payments if you prefer not to have your identifying information provided to anyone outside the research team.

If you have any questions concerning the research study, please call me at 319 512 6980] or e-mail me at otulawaa@uni.edu or my advisor at (319) 273-2609 and email address: radhi.al-mabuk@uni.edu.

If you have any questions about your rights as a subject/participant in this research, or if you feel you have been placed at risk, you can contact the Office of Research and Sponsored Programs at anita.gordon@uni.edu

Research investigator: Winnie Esther Akinyi

Sign:

Research Participant's name:

Sign:

APPENDIX B
INTERVIEW DEMOGRAPHICS QUESTIONS

Name:

Email:

Major:

College level e.g. sophomore

Age

Hometown:

Gender:

Sexual orientation:

Religion:

Ethnicity:

Race

Do you intend to be a classroom teacher?

What subjects do you intend to teach

Have you studied any of the courses; Diversity in the classroom, Human resource or

Multicultural education

(N/B There is no wrong or right answer, it's all asking your opinion)

APPENDIX C
RECRUITMENT SCRIPT

[PERCEPTION OF PRESERVICE TEACHERS ON THE IMPLEMENTATION OF
MULTICULTURAL EDUCATION]

[DATE]

Dear student,

I am a graduate student under the direction of Professor Radhi Al-Mabuk in the Department of Education Psychology at the University of Northern Iowa. I am conducting a research study to investigate preservice teachers' perceptions on the implementation of multicultural education.

I am requesting your participation in my study, which will involve a 45-minute interview. Your participation in this study is voluntary. You are free to choose not to participate or to withdraw from the study at any time. If at any time you decide to discontinue the interview, your results will be discarded. The results of the completed interviews of the study may be published, but your name will not be used.

There are no risks from this study. Multicultural education is intended to reform schools so that all students, including those in the majority and minority, acquire the skills, knowledge, and attitudes needed to thrive in an increasingly multicultural society. This is a potential benefit and aim of the study.

If you have any questions concerning the research study, please call me at 319 512 6980 or e-mail me at otulawaa@uni.edu or my advisor at (319) 273-2609 and email address: radhi.al-mabuk@uni.edu.

This research has been approved by the University of Northern Iowa's Institutional Review Board. If you have any questions about your rights as a subject/participant in this research, or if you feel you have been placed at risk, you can contact the Office of Research and Sponsored Programs

213 East Bartlett

University of Northern Iowa

Cedar Falls, IA 50614-0394

Phone: (319) 273-3217

Fax: (319) 273-2634

rsp@uni.edu

You must be 18 or older to participate. Reply of email will be considered your consent to participate. Thank you.

Sincerely,

Winnie Esther Akinyi

otulawaa@uni.edu

(319) 512-6980

APPENDIX D
EMAIL TO PARTICIPANTS

My name is Winnie Akinyi, I came to your class on (date) where you expressed interest in participating in my interview.

You have been selected to participate in the research Implementation of multicultural education. If you still wish to participate reply with the time you are available to participate in the 45-1 hour interview on a private location on campus.

Also note that you can choose to withdraw from the interview at any time without any consequences.

Thank you.

APPENDIX E

INTERVIEW QUESTIONS AND ANSWERS

Participant 1

1. What would you consider the meaning of multicultural education?

“Multicultural education is something that includes material from all kinds of different cultures so not only the material that you are teaching but also the way that you are riding your classroom, being aware of the different cultures of the students you are dealing with.eg Socioeconomic background, different countries, different languages, who have different set of families that they live with them...all of these are cultural things that can be spread across different races and different ethnicities as well. Multicultural education is something that respects all these things and works to incorporate all these things into the way that you are teaching so having a representation of the students in the classroom in what you are teaching for example if you are teaching history then add historical representation of different races or cultures represented in the classroom. Building a cross-cultural curriculum which is messy if a teachers does it but can be easier from the top curriculum builders.”

2. Have you been in a classroom where multicultural education is being implemented? How did this look like?

“I haven't been in something that is incredibly multicultural but I have been in a classroom where I guess she was pretty good at incorporating because she was an ESL teacher-she found books written in represented students' first languages or of different racial identities like she understood and made a point to bring books related to students’

different experiences for example reading a book about the hatchet which refugee students could relate to.”

3. A student comes to you and tells you that their ethnicity/ religion is not being represented in class activities, how would you handle this situation?

“I would ask the students a lot of questions like if they see their culture represented in some places but not in other places to get a framework of where they feel not represented particularly for example in the teachers they are working with. Using Martin Luther King Jr as the only representative in the black community is also a problem with our curriculum. There are other people we can talk about. I would look hard into the curriculum and see some ways I can change for the sake of the common this student. Work with the student as much as possible to ensure that they are being represented as much as possible.”

4. How do you perceive the prejudices or biases of culturally diverse students?
“It’s really difficult from a school setting especially if it comes from the teachers or administration. Teachers need to identify and know their prejudices they hold against their students. It has been helpful for me to identify the stereotypes I had about minority students because it has helped separate them from the truth. Understanding other people’s valuable beliefs is important in understanding them because not understanding creates a stereotypes.

I can’t base their actions out of what I believe is true. For example if a student is always late to class instead of saying they are not interested in education or their parents don’t care I could learn their culture and maybe find out that they come from a culture where

time is fluid and they don't start another activity unless they are done with one for instance. As much as I understand them, they also need to know that they are stepping into a new culture and 'these' are the rules here for example Language-wise, if they are in an English class I would encourage them to speak in English because otherwise they are inhabiting their learning. Though I know there are instances where this is not true. Also acknowledge that their language is beautiful but they can speak it at different times for example at lunch, at recess... not rejecting their language and culture but letting them know that there are different settings where certain behaviors are appropriate."

5. How do you think the topic of multicultural education can contribute positively to the practice of teaching?

"Yes, I think the topic of Multicultural education is important. I intend to help teachers understand multicultural education better because many teachers are not into it like that. Multicultural Education helps teachers teach better. Helps to understand the students for instance I would not just assume that they are not participating because they don't want to participate but maybe they are coming from a culture where a student would never raise their hand in the classroom."

6. How have the experiences you have had on campus affected your beliefs about diversity?

"There was the African American teaching sessions that I have gone to and I appreciate that conference. This has changed the entire way I see diversity. Because instead of seeing diversity as a button word I've seen people who are different than me who have value in the world. Diversity can mean many things but in regards to race, language and

culture, I think these courses I have taken and conferences has helped me see that everyone is not the same even in the most slight manner. I think the crazy thing for me is that things that I hold down as values mean absolutely nothing to someone else. It has helped me understand differences deeper. Like individualistic versus collective cultures.”

7. What is your current level of involvement with multicultural activities?

“I go to different on campus activities for instance spring diversity showcase, African union events, and Islamic events. I enjoy going to different cultural events that are put up but I’m not an active member of any of those organizations.”

8. Are there any aspects of multicultural education that you are more receptive of than others? Why? Or why not?

“I think multicultural education is hard because it confuses me in terms of my identity. My culture is a valuable culture too despite the fact that it has done harm to other cultures. It’s hard for me to recognize that;

- a) My culture and identity are valuable and important.
- b) It’s hard to share my culture because most of the time people are not receptive or they do not want to hear it but also I don't like when lack of multicultural education hurts other people.”

9. How do you think that your teacher education program has prepared you to teach effectively in a culturally diverse classroom?

“My teacher education program itself has not really done much to prepare me for diverse learners but my personal education outside the classroom has.

A lot of classes for example meeting the needs of diverse learners all we talked about was Autism which was frustrating for me because this was one of the biggest places that students could have learnt something about other forms of diversity too. I think even recognizing that diversity exists is a huge place to start from.”

Participant 2

1. What would you consider to be the meaning of multicultural education?

“I would consider Multicultural education as any education more than the Eurocentric form of education. Anything that includes other cultures other than white American.”

2. Have you been in a classroom where multicultural education is being implemented? How did this look like?

“Not really. I have seen bits and pieces like using books. In one of the classroom I attend we read a book about the bold women of African American culture but to me that’s not really much.”

3. A student comes to you and says that their ethnicity/religion is not represented in class activities, how would you handle this situation?

“I will ask the student what is your culture? I feel like from the very beginning a teacher should know the cultures that are represented in their classroom that way you can do background research and sneak in things. Because the curriculum itself is not going to have that stuff.”

4. How do you perceive the prejudices or biases of culturally diverse student?

“There’s room for learning for a lot of us to learn because stereotypes are misconceptions. The biggest problem is that preservice teachers (the ones in my

classroom) do not want to learn because they feel like it's not a problem. They don't even believe that they have these stereotypes. I have to leave my stereotypes outside of the classroom. I have personal stereotypes and sometimes I might focus on those stereotypes too much that I miss on other things like helping the student learn."

5. How do you think the topic of multicultural education can contribute positively to the practice of teaching?

"It is important because when we learn about other cultures, we get to learn about our own culture. It is not only beneficial for the student but also for the teacher because they get to see a bigger view of life and are able to connect with people from different backgrounds."

6. How have the experiences you have had on campus affected your beliefs about diversity?

"I have seen that often people would talk about diversity just to talk about it. But actually not believing in what it can actually do. So people talk a lot about diversity but they do nothing to practice it. And so it has led me to doubt that people on this campus are actually serious about diversity. It makes it really hard for me to trust."

7. What is your current level of involvement with multicultural activities? In what setting? Do you want to be more specific?

"I'm involved in the center of multicultural education and also I teach other people about my culture and try to eradicate stereotypes that had been formed about my culture."

8. Are there any aspects of multicultural education that you are more receptive of than others? Why or why not.

“Race and ethnicity is what I’m more receptive of because that’s the aspect that affects me the most. Often times I’m judged because of my skin color and ethnicity. These are things that I’m passionate about because before a person sees something that I can do they see my skin color.”

9. How do you think that your teacher education program has prepared you to teach effectively in a culturally diverse classroom?

“Our college education program has tried different ways to educate teachers on diversity for instance by sending them to diverse schools for training/ teaching practice. But they have failed because of how the schools are set up. Most schools are already segregated therefore teachers are not getting a diverse experience from teaching in those schools. There has also been a class, but it’s not really enough because it’s just one class that is once a week and that does not prepare teachers enough.”

Participant 3

1. What would you consider to be the meaning of multicultural education?

“I think it encompasses learning about all different types of people, places, ideas, and I think it has a lot to do with children and educators being able to look and see into a different worlds and also be able to look and see themselves reflected in the education. So like you want kids to see themselves in what you are teaching and also to learn about different things.”

2. Have you been in a classroom where multicultural education is being implemented? How did this look like?

“We read a lot of books that were multicultural in one of my classes and also defined multicultural education, how to bring up difficult topics to parents especially if they do not agree with that kind of stuff. In a few of the classes I have been part of, we were encouraged to honor student perspective in regards to different things. Apart from this, we have just learnt facts and not really from a multicultural perspective. Multicultural education makes kids really rounded. Like you hear about those very rural schools where it's like just a bunch of farm kids and they have never seen a picture that looks different from a white child. Another professor talked about bringing speakers into your classroom from different occupational, ethnic, religious background.”

3. A student comes to you and says that their ethnicity/religion is not represented in class activities, how would you handle this situation?

“I think this is where you start to bring in the literature that embraces their whatever is... their ethnicity, culture, language because everything will be beneficial for them and for every student in that classroom. Bring in people who represent their culture. Someone who is a role model or someone that they can look up to and learn from. And then after that you can expand further and ask the student like what else I'm I not representing. I would have the student come up and be the expert in their culture.”

4. How do you perceive the prejudices or biases of culturally diverse student?

“They are one of those blanket kind of things where someone makes up something that tries to represent a whole culture and yet it doesn't. So I don't think they are correct. But I

think it's a little bit of human nature to try and process things the best way they understand. It's hard to acknowledge those and how you pass them to individual people. So I definitely acknowledge that they exist and they are hard to overcome.”

5. How do you think the topic of multicultural education can contribute positively to the practice of teaching?

“Definitely. I think that students have a better chance of positively interacting with the world around them if they have their own ideas, opinions and ways of interacting with people who are different from them and I think if you don’t give them space to do that when they are young and impressionable, that’s when you get the hate and the prejudice and separation of people. So, I think it is incredibly important. It helps in fostering a sense of community in the classroom.”

6. How have the experiences you have had on campus affected your beliefs about diversity?

“I think that it just makes me realize more and more how important diversity is to a well-functioning society. Because we have the media who are anti-diversity, exclusive and hateful and I just think that without diversity we would lose a lot of perspectives.”

7. What is your current level of involvement with multicultural activities? In what setting? Do you want to be more specific?

“It’s not very high right now. Just in my class where I have had a chance to learn about it. I tried to do a conversation partner one time but it did not come through. A conversation partner is someone from a different culture that is learning English Language and you basically meet with them once a week for one hour just to talk to them and they can

polish their language. It's just like a relationship that helps them practice and helps you learn more from them. I have not done a lot since then."

8. Are there any aspects of multicultural education that you are more receptive of than others? Why or why not.

"I can definitely pinpoint some aspects of multicultural education that are harder for me like when you talk about sexual orientation or religion in the classroom, I think those would be hard to implement because of parents' lash back because I know that will happen. One way or the other I think someone is going to have a strong opinion on something. So I think those would be harder for me. Otherwise I don't really have issues with talking about anything.

You are also supposed to find resources that represent it well. I have a little better of a handle on talking about ethnicity or race because I very strongly believe that there shouldn't be racists or have any prejudices. Race and ethnicity don't scare me as much as some other ones."

9. How do you think that your teacher education program has prepared you to teach effectively in a culturally diverse classroom?

"It's done a good job. We read books that talked about how to encourage diversity and in my other class we talked about how to bring books in your classroom that help foster diversity. We read books about disabilities, homosexuality, adoption, Stories of an Indian part time diary... which was about a boy on an Indian reservation and it talked about socio-economic status and their culture.

But most textbooks we read were very Eurocentric and they gave only one perspective of things.

For example any history of America book only has one culture represented- the white, protestant, English American and you do not hear other people's perspective...like the Native Americans and immigrants. The curriculum basically needs to change because it is very racist.”