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School of Education

**TEACHING STRATEGIES AND ADAPTATIONS OF TEACHERS
IN MULTICULTURALLY DIVERSE CLASSROOMS IN
SEVENTH-DAY ADVENTIST K-8 SCHOOLS
IN NORTH AMERICA**

A Dissertation

Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Education

by

Annabelle I. Lopez

June 2001

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ABSTRACT

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ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

School of Education

**Title: TEACHING STRATEGIES AND ADAPTATIONS OF TEACHERS IN
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ADVENTIST K-8 SCHOOLS IN NORTH AMERICA**

Name of researcher: Annabelle I. Lopez

Name and degree of faculty chair: Shirley Ann Freed, Ph.D.

Date completed: June 2001

Problem

The rapid growth of diverse populations is affecting the educational system, and teachers often have not received training in multicultural education. The goal of this study is to document the multicultural teaching experiences of elementary Seventh-day Adventist (SDA) teachers in the United States and Canada.

Method

Survey questionnaires were sent to elementary school teachers to ascertain training, goals, paradigms, and challenges in teaching students from diverse cultures. Through a purposive sampling process, three teachers were chosen for in-depth interviews and observation.

Results

Seventy percent of the 1,780 questionnaires sent out were returned. Many teachers reported receiving training in their formal education or during in-service training while 40% reported never having any training. Five multicultural paradigms describe the strategies used by the teachers. The self-concept development paradigm and the ethnic additive paradigm were used by the majority of the teachers. The least used paradigm was the language awareness paradigm. Observations and interviews corroborated the data from the survey. The various paradigms (Banks, 1994) were not closely related to goals (Nel, 1993).

The greatest challenges experienced by teachers were language related. Other challenges included teachers' sensitivity to students' needs, difficulty in dealing with parents, and several learning barriers. Learning barriers included students' low self-esteem; lack of academic preparation or motivation; fear of failure, lack of role models; race rivalry and prejudices.

Conclusions

The teachers in this study tend to primarily utilize the human relations approach in their multicultural classrooms rather than the social reconstructionist approach.

To the special persons in my life: Dad and Mom who always believed that I could be an instrument in God's hands, my Aunt Emmy and Uncle Eli who initially invested financially for my higher education and future, my husband Ernie who reminds me of humility and sacrifice, and my two children, Ron and Miracle, who provide inspiration and reason to overcome insurmountable challenges.

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CHAPTER 1

INTRODUCTION

Background of the Problem

American educators are being challenged to train an increasingly diverse student body. Due to changing demographics, it is predicted that student representation of different groups will change radically in the near future. Goff (1999) states,

Close to one-third of the U.S. population is non-white today. By 2025, that percentage will grow to 48 percent, according to the Census Bureau. Several major American cities and about 200 U.S. counties already have a “minority majority”—their combined non-white and Hispanic populations exceed their non-Hispanic white population. (p. 7)

The Association for Supervision and Curriculum Development (ASCD) is aware of the rapid change in the population of its schools as they become more global and diverse. During its meeting in 1999, the organization addressed the issues through the globally focused lens of the new millennium (ASCD, 1999).

With the new millennium, educators will face a generation of children larger than the Baby Boom generation. Representing diversity in ethnicity, culture, religion, and language never before seen, these children will place an unprecedented demand on schools. (ASCD, 1999, p. 2)

Baptiste (1992) stated:

Today’s schools are ill-equipped and ill-designed to accommodate today’s students. Although almost every aspect of U.S. society has entered into technological age, the U.S. school system remains in the industrial age. The programs, curriculum, and even

buildings are essentially the same as they were 100 years ago. Probably the only thing that has changed is the learner. Because of the social conditions that exist for youth, they bring to the schools a completely different set of problems and concerns that schools need to address. (Baptiste, 1992, p. 13)

Educators are beginning to see the results of these predictions and are experiencing greater diversity in their classrooms. What does that mean for teachers? If we accept that teaching is primarily an act of communication, then we can anticipate the challenge of teachers and students trying to communicate from very different perspectives, world views, and life experiences. Adler (1993) says that “there is a reciprocal relationship between culture and communication: One cannot exist without the other; one cannot change without causing change in the other” (p. 40). This reciprocal relationship means that culture affects communication, in that the perception of the recipient of the message will be affected by his culture, and the message may not necessarily be interpreted correctly. When both persons communicating know each other’s culture well, there is less need to use elaborate verbal interaction to clarify meaning. However, if one does not understand the other’s culture, there is a greater need to clarify meaning.

For effective communication to take place, it is important that there are enough cultural similarities between the sender and the receiver for the latter to decode the message adequately. Even when one is familiar with a word or phrase, comprehension of the intended meaning may not be possible unless there is similarity in cultural backgrounds. (Gollnick & Chinn, 1998, p. 230)

Ghosh (1996) defines multiculturalism as “an ideology, a system of beliefs determined by the existence of many cultures” (p. 4). She extends this definition by adding that “multiculturalism involves understanding multiple realities, creating a new level of consciousness that includes, but advances beyond a monocultural frame of

reference through interaction with other cultures” (p. 3). Multiculturalism is a concept that empowers individuals “to confront oppression and inequality, and advocates the progress of all people, irrespective of race, class, creed or birth” (Bassey, 1993, p. 202). Bassey also suggests that multiculturalism can promote “suitable learning environments for the free and complete development of mind and emotions” (p. 207).

Multiculturalism emphasizes the importance of understanding culture--the way groups of people respond to their environment and their cognitive, emotional, and behavioral ways of seeing the world. Therefore, it becomes a means whereby individuals learn to get along in a diverse world. “As our society has grown in cultural and ethnic diversity, and become more socially and politically complex, the need for the development of multicultural educational environments that reflect equity in learning opportunities has become critical” (Waxman, de Felix, Anderson, & Baptiste, 1992, p. 138). Understanding this diversity is especially necessary in schools so that conflicts may be minimized. With an understanding of multiculturalism, teachers are aware of diverse backgrounds of students. Because these students think and communicate differently as they construct meaning, culturally sensitive teachers feel the need to create classroom climates that respect these differences. These teachers begin to sense the need to reach their students, and considerations of cultural and language differences become an essential element of the teachers’ reflections thereby enabling them to develop better teaching strategies. Multicultural education, therefore, encourages multiculturalism in schools and enables educators to be aware of different cultures and to actively incorporate teaching methods and content that make the school experience productive for all students.

Lack of Preparation and Training in Multicultural Education

Research indicates that teachers are not prepared for the sudden demographic changes affecting schools. Darling-Hammond (1999) commented that “education schools have been variously criticized as ineffective in preparing teachers for their work, unresponsive to new demands and remote from practice” (p. 13). Haycock (1998) from the American Association of Higher Education said, “Dealing with a range of kids is a complicated task for which many teachers are not well prepared” (p. 1). “The gender and ethnic composition of the teaching force does not come close to matching that of the K-12 student population” (Latham, Gitomer, & Ziomek, 1999, p. 23). Wardle (1999/2000) states that “professors who teach multicultural courses often lack knowledge about multi-racial and multi-ethnic students and do not recognize their unique needs” (p. 2). Because of the complexity of today’s society and economy, much greater numbers of students need to be prepared for more challenging forms of learning.

In order to meet the ambitious standards for student learning currently being developed by states and professional associations, teachers must learn to teach for understanding and to teach for diversity—that is to teach in ways that enable a wide range of learners to succeed at very demanding intellectual tasks. (Darling-Hammond, 1999, p. 13)

Cross (1995) suggests that in order to meet ASCD’s goal toward a coherent curriculum to serve the present and future populace in America, there is a need to improve the teachers’ knowledge and skills along with the development of a curriculum organized around culture. She states that “the multicultural practices now used in many schools fall short of ensuring that the curriculum does not result in the miseducation of minority

children” (p. 84). McInerney (1987) observes that “effective in-service education for teachers in multicultural curricula developments has not been extensive” (p. 140). Davis’s (1993) survey attempted to understand the competencies needed by teachers. Teachers in that study said that there was a need to gain ability to develop instructional curriculum for diverse students. They also felt that a knowledge of instructional methods in teaching English to non-English speakers is important and they wanted to learn methods to deal with parents of culturally diverse students. In Delpit’s (1995) study, Black and White teachers struggled to “find effective ways to teach children of color but discovered current popular education practices to be inadequate” (p. 8). This concern among educators brings about the need to examine the curriculum and to suggest ways to accommodate the pressing need. Ineffective teaching strategies become cause for students dropping out of school (Grant & Sleeter, 1998). Hoover and Collier (1991), Schulman (1992), Boyle-Baise and Grant (1992), and Clarken and Hirst (1992) suggest that teachers currently lack preparation for engendering multicultural perspectives in students.

Clarken and Hirst (1992) awaken our educational institutions by their statement:

We know much about diverse cultures, but our schools of education teach little to help teachers understand these cultures. When students from diverse cultures enter school, they face not only new academic tasks, but also the school’s culture, and must master both. Teachers must have a knowledge base that will assist these students in successfully overcoming both barriers. (p. 8)

Educators are clear that the need in schools is to help teachers understand different cultures. Yet this need is confounded by the different levels of teachers’ awareness of multicultural issues and ethnic identities. Overbay (1996) found that many teachers were not capable of implementing multicultural education since “teachers’

potential to implement multicultural education appears to rely on their level of awareness of ethnicity” (p. 104). Overbay (1996) found ethnicity as a factor influencing ethnic awareness levels. “The higher the level of ethnic awareness, the higher the concern of the teacher” to implement multicultural strategies (p. 107). She also found that the amount of multicultural professional development the teachers received does make a difference in their level of ethnic awareness.

Few Studies Addressing Multicultural Teaching Strategies

Garcia (1994) stated that “there is a lack of research and knowledge regarding the constructs that define good teachers in general, and good teachers of culturally diverse students in specific. That knowledge base is developing, but is presently not substantive in nature” (p. 29). One possible reason for this lack of documentation in teaching strategies is that “the evaluation of effectiveness of programs serving students of minority status has been consumed by an empirical concern for multicultural representation in the content of the curriculum at the expense of examining teaching strategies themselves” (Garcia, 1994, p. 25).

Sleeter and Grant (1987) reviewed the literature regarding multicultural education in the United States. They were alarmed by the disturbing gap in the literature they reviewed.

We have not been able to locate research studies of any kind on multicultural education in the classroom for grades K-12. So far, most of the literature in this category stresses advocacy, discusses issues, and recommends courses of action. . . . There needs to be research on what happens when teachers work with multicultural education in their classrooms, what forms it takes and why, how students respond, and what barriers are encountered. (p. 438)

Garcia (1994) suggests it is time we get past our preoccupation with multi-cultural representation in the content and focus on teaching strategies that work in multi-cultural settings. Johnson (1994) believes that little research has been undertaken on multicultural education especially in considering the teachers' points of view. "One of the gaps in understanding multicultural education in the classroom is the lack of research into the practitioners', the teachers', definition of the term and how their conceptions of multiculturalism affect their classroom behavior and lesson development" (Abstract).

In the past, studies have tended to clump exceptional students and those identified as at-risk with students of other cultures (Buzzell & Piazza, 1994; Davis, 1993; Dyer, 1992; Gollnick & Chinn, 1998; Hoover & Collier, 1991; Slavin, Karweit, & Madden, 1989; Waxman et al., 1992). There is a need for more documentation of multicultural strategies that are specifically for students who do not have learning challenges except their cultural difference.

Statement of the Problem

The demographics of the United States are changing dramatically. The rapid growth of diverse populations is affecting the educational system and teachers have not received sufficient training in multicultural teaching strategies. The research base for effective teaching of multicultural students is limited. A clear articulation of effective teaching strategies is needed.

Purpose of the Study

The purpose of this study is to describe the experiences of multicultural teachers—their training, their use of instructional strategies and adaptations, their needs in multicultural settings, and the challenges they encounter when teaching students of different cultures.

The Context of the Study

Using quantitative and qualitative measures, this study describes the experiences and perceptions of teachers in one school system, the Seventh-day Adventist system of education in Canada and US—the North American Division (NAD). This system was used because of its historically diverse student body and the assumption that teachers in such a system would have developed ways to accommodate for the needs of multicultural students.

The Research Questions

Specifically, the study investigated the following questions:

1. In what ways were NAD teachers trained to teach multicultural students?

What is their perception of the adequacy of their training?

2. How do NAD teachers accommodate for the needs of students from other cultures? What strategies and adaptations do they make? Why do they teach multicultural students in the way they do?

3. From the teachers' point of view, what are the challenges of teaching multicultural students? How can the local educational system assist teachers in their multicultural teaching?

Definition of Terms

The following terms are defined as used in this study:

Instructional Strategies: The teaching methods (Henson, 1993), approaches, (Banks & Banks, 1993), or programs and activities (Tiedt & Tiedt, 1990; Wright, 1988) used by teachers which have been identified by research and practice as effective in classrooms. Page, Thomas, and Marshall (1977) define instructional or teaching strategies as teaching techniques which are “specific ways of presenting instructional material or conducting instructional activities” (p. 339).

Instructional Adaptations: Various modifications or changes made on the methods, materials, lesson formats and classroom structures (Dyer, 1992) which teachers use for various purposes to suit the needs of individuals in the classroom. Husen and Postlethwaite (1985) explain instructional adaptation as curriculum adaptation. They define this as involving “the modification of a course of study for groups of students different from those for whom the course was originally designed. It applies to all kinds of curricular changes a teacher decides on” (p. 135). In this study, the term instructional adaptations refers to the modifications or changes intentionally made by the teacher to curriculum or instruction to meet the needs of multicultural students.

Culture: Is man's way of life. "It provides the blueprint that determines the way we think, feel, and behave in society" (Gollnick & Chinn, 1998, p. 4). "A system of values, beliefs, notions about acceptable and unacceptable behavior, and other socially constructed ideas characteristic of a society or a subgroup within a society" (Garcia, 1994, p. 285).

Multicultural Education: Has three elements: (1) students from many different cultures learning together, (2) teachers searching for effective strategies so all students can successfully achieve, and (3) classroom settings encouraging the universal principle of acceptance and respect for another person who may be culturally different.

Self-Concept: "How a person sees himself" (Rowntree, 1981, p. 276). This may differ from other people's views of him though it would have been influenced by them. A psychologist defines it as a "personal perception of one's own personality traits; a collection of beliefs, ideas, and feelings about one's own identity" (Coon, 1995, p. G-18).

Self-Esteem: "How a person judges and values himself" (Rowntree, 1981, p. 276). According to Rowntree, people who have little self-esteem are likely to be depressed and apathetic, while those who may have a great deal may be bumptious and unsympathetic to others. Coon (1995) defines it as a "positive evaluation of oneself" (G-18).

Paradigm: "Refers to a type of cognitive framework—an 'exemplar' or a set of shared solutions to substantive problems used by a very well-defined specific community of scientists both to generate and to solve puzzles in their field" (Kuhn, as cited in Schwandt, 1997, pp. 108-109). Also "a 'disciplinary matrix'—commitments, beliefs,

values, methods, outlooks, shared across a discipline” (p. 109). In this study a paradigm is a theory or belief with its own major assumptions. It influences what goals are chosen.

Banks (1994) suggests a number of multicultural educational paradigms.

Following are the definitions of those in my study:

Ethnic Additive Paradigm: A teacher-belief where teachers try to add ethnic content to the curriculum without re-conceptualizing it. Here, teachers integrate into their curriculum special units, lessons, and ethnic holidays.

Language Awareness Paradigm: A belief of educators whose major assumption is that ethnic and linguistic minority students do not achieve as well as others because of the lack of use of their mother tongue. Those who believe this paradigm try to provide initial instruction in the child’s mother tongue.

Cultural Pluralism/Cultural Difference Paradigm: The main focus of cultural pluralism is to create positive cultural attitudes in the minds of teachers, students, and administrators. The teachers’ goal is to help their students develop respect, appreciation, and tolerance for individuals who may be different from themselves (Davidman & Davidman, 1994).

This paradigm believes in giving value to ethnic identifications and allegiances, language, behavior, and learning styles to enhance relationships in the classrooms and to encourage cooperation and working together.

Race Awareness Paradigm: Focuses on reducing personal and institutional racism in the schools and society. Race awareness is facilitated through prejudice-reduction programs among students, teachers, and other staff.

Self-Concept Development Paradigm: Educators who advocate for this paradigm believe that the self-concept of minority students can be increased by developing self-esteem and academic achievement.

Delimitations of the Study

The study is limited to elementary school teachers (K-8) in the North American Division (NAD) Seventh-day Adventist system of education during the school year 1997-99.

CHAPTER 2

LITERATURE REVIEW

Introduction

Since the enrollment trends in schools are rapidly changing in many places from predominantly White to increasingly non-White, the concern to meet the demands of diverse populations is great (ASCD, 1999; Bauer & Shea, 1999; Goff, 1999). Because there is a great need for cultural awareness in the schools, many believe that multicultural education may be the answer to the demands of schools in the next millennium. Because teacher influence, beliefs, and expectations have been found to influence success or failure in the schools, many of the multicultural issues center around the classroom teacher. I have organized this chapter in the following manner. First, I discuss the history and definitions of multicultural education. Next, I demonstrate how teachers' roles influence multicultural students and then I present multicultural teachers' conceptual understandings. Lastly, I discuss specific strategies teachers use to improve classroom cross-cultural relations.

Definition of Multicultural Education

The idea of multicultural education and its movement in America is not new (Fullinwider, 1993). It began in the 60s during the Civil Rights and Women's movements

and continued to influence other groups like Asians and Hispanics in the 70s. In the mid-70s multicultural education began growing in other countries like Canada, Australia, the United Kingdom, and Southeast Asia (Fullinwider, 1993).

Although multicultural education has existed for over 30 years, Oliver (1991) still believes it is “a relatively new educational practice for which standardized terminology is still evolving” (p. 4). Up to about 1979, there was no universal or common definition of multicultural education. Baptiste (1979) wrote,

There is not at this point a scholarly consensus as to a universally understood or accepted definition of multicultural education, but most statements that attempt to delineate its nature and purpose have as central tenets ethnic legitimacy and cultural diversity. (p. 2)

In the standards developed in 1986 by the National Council for Accreditation of Teacher Education (NCATE; 1986), the following statement serves as an appropriate definition for multicultural education:

Multicultural education should include but not be limited to experiences which (1) promote analytic and evaluative abilities to confront issues such as participatory democracy, racism, sexism and the parity of power (2) develop skills for values clarification including the manifest and latent transmission of values (3) examine the diverse cultures and the implications for developing teaching strategies and examine linguistic variations and diverse learning styles as a basis for the development of appropriate teaching strategies. (p. 14)

A few years later, Tiedt and Tiedt (1990) said that “multicultural education has been the source of controversy and confusion” (p. 3). So in defining multicultural education they suggest to “define culture and then move to the broader concepts of multiculturalism” (p. 3). Nieto (1992) defines multicultural education in a sociopolitical context:

Multicultural education is a process of comprehensive school reform and basic education for all students. It challenges and rejects racism and other forms of discrimination in schools and society and accepts and affirms the pluralism (ethnic, racial, linguistic, religious, economic, and gender, among others) that students, their communities, and teachers represent. Multicultural education permeates the curriculum and instructional strategies used in schools, as well as the interactions among teachers, students and parents, and the very way that schools conceptualize the nature of teaching and learning. Because it uses critical pedagogy as its underlying philosophy and focuses on knowledge, reflection, and action (praxis) as the basis for social change, multicultural education furthers the democratic principles of social justice. (p. 208)

Other educators define multicultural education as a process. One example is that of Richards (1993). He defines multicultural education as “the process that honors the multicultural nature of the society in which we live, and as an agent of change, examines the connections between power and knowledge” (p. 48).

Fullinwider (1993) observes that there are “many and often incompatible ideas and aims that people try to lump together to either attack or defend multicultural education” (p. 3). He proposes a base definition for multicultural education which summarizes what many authors are trying to stress.

We can extract a base definition of multicultural education in a culturally mixed setting. Multicultural education is education responsive to cultural differences with the aim of (i) promoting individual student achievement and (ii) promoting mutual respect and tolerance among students. (Abstract)

Davidman and Davidman (1994) define multicultural education as a change-oriented strategy that is aimed at six interrelated goals.

These goals are (1) educational equity; (2) empowerment of students and their parents; (3) cultural pluralism in society; (4) intercultural/inter-ethnic/intergroup understanding and harmony in the classroom, school, and community; (5) an expanded knowledge of various cultural and ethnic groups; and (6) the development of students, parents, and practitioners (teachers, nurses, counselors, principals,

curriculum coordinators, etc.) whose thoughts and actions are guided by an informed and inquisitive multicultural perspective. (p. 2)

Multicultural education, as a change-oriented strategy, can be defined in the way that it helps to develop global perspectives. Willis (1998) suggests that “multicultural education should permeate the curriculum. . . . Rather than adding separate units about various cultural groups, educators should transform the curriculum as a whole to affirm diversity and honor multiple perspectives” (Willis, 1998, p. 1). Schools can play a major role in helping to eliminate personal and institutional racism by empowering students and their parents. Not only are students empowered to gain global perspectives but the teachers themselves enhance the global perspectives in the students and act as model global educators. When this happens, empowerment among students and teachers results.

Merryfield (1995), in her review of literature, found essential elements used by educators in developing global perspectives.

Global educators, in teaching about cultures, focus on cross-cultural understanding, open-mindedness, anticipation of complexity, resistance to stereotyping or derision of cultural difference, and perspectives consciousness--recognition, knowledge and appreciation of other people's points of view. These are all essential in the development of global perspectives. (p. 3)

Woods (1991) described how multicultural teachers implement multicultural concepts and strategies. She suggested ways to deal effectively in culturally pluralistic settings. She suggested that teachers need to: “(1) develop an awareness of culture in themselves as individuals and teachers, (2) develop an awareness of culture manifested in their students and (3) know which socio-cultural factors influence the teaching and learning process and how they do so” (p. 6). Because the development of global perspectives is also among

multicultural education's implicit goals, we can say that global education is synonymous to multicultural education.

Ghosh (1996) defines multicultural education as

one that allows full development of the potentials and critical abilities of all children regardless of their differences. One aim of multicultural education is to provide a learning environment free of painful experiences of discrimination and inequality. As a philosophy, multiculturalism must permeate the school culture so that all students can be empowered to cope with existing realities and have a democratic vision for the future. (p. 1)

In summary each definition stresses two important aspects: (1) the development of a wider perspective and cultural understanding, and (2) the promotion, appreciation, and respect for other people's points of view. Each definition implies the importance of positive interrelationships among the different cultures with the academic achievement of individuals in mind.

Teachers' Roles in Multicultural Education

In this section I discuss the roles of teachers as supporters, promoters of cultural awareness, enhancers of self-concept and cultural identity, and motivators of high-level achievement. In order for teachers to successfully take up roles in multicultural education, they need to have a certain amount of cultural knowledge and insight to impart to their students. Woods (1991) maintained that "teachers who develop their cultural knowledge and insights, will be prepared to devise effective strategies for working with all students whatever their backgrounds and capabilities" (p. 6). Effective multicultural teachers "learn to be lifelong students of culture" (Ayers, 1993, p. 78) and continue to reflect on the future outcome of their practices in the students.

When schools focus and aim at teaching students to respect and develop better cultural understanding, positive student outcomes can be expected. Increased cultural awareness, enhanced cross-cultural understanding, positive self-concept and image, cultural identity, healthy self-esteem and respect, achievement, and optimum performance can also be expected. For these outcomes to be realized, teachers have a very important role to play. Research shows that teacher expectations can affect students in either positive or negative ways.

At-risk students, in particular, may experience either success or failure as the results of a teacher's influence. "At-risk students are those who have failed one or more grades, have been assigned to special education, or speak a language other than English" (Waxman et al., 1992, p. 3). Race and ethnicity have also been identifiers used for at-risk students (Pellicano, 1987). Brendtro, Brokenleg, and Brokern (1990) identified culturally different students as at risk. Billings (1994) found that teachers' beliefs about students, curriculum content and materials, instructional approaches, educational settings, and teacher education are the five areas that matter most in educating multicultural populations. Waxman et al. (1992) surmise that teachers have the task of "minimizing the negative effects of race, poverty, and other social, economic, and cultural variables by enhancing the quality of educational programs available for the students" (p. 12). In *Other People's Children*, Delpit (1995) cited examples of great men who became accomplished in their careers. These men attributed their success to their teachers. Recalling how their teachers were a positive influence, they said, "They held visions of us that we could not imagine for ourselves. . . . They were determined that despite all odds,

we would achieve” (p. 58). “The teacher’s values and perspectives mediate and interact with what they teach and influence the way that messages are communicated and perceived by their students” (Banks, 1992, p. 167).

Providing Positive Support Roles

It is very necessary to enhance the interaction and inter-relationships in the classroom between the students and the teachers (Casbon, Schirmer, & Twiss, 1998). This can be accomplished only when teachers take up support roles that enhance classroom interaction.

Jonathon Kozol, George McKenna, Jaime Escalante, and Marva Collins all provide positive role models for educators. These individuals believed that, for education to be effective, those charged with the task should be caring and supportive persons who have high expectations for their students. The classroom environment must be one that is non-threatening to the students, and the interactions between student and teacher and student and student should be based on respect. (Baptiste, 1992, pp. 12, 13)

Brendtro, et al.’s (1990) research on reclaiming youth suggests that teachers need to be positive roles, especially to those students who are at risk. Moreover, since students who are culturally different are among those considered as at risk, they suggest that teachers make the quality of human relationships and youth service programs more influential by employing specific techniques and various interventions. They said that “teachers with widely divergent instructional styles can be successful if they develop a positive classroom climate” (p. 58).

Campbell (1996) suggests that one of the ways in which a teacher can provide positive support roles is by being a cultural mediator. As a cultural mediator, a teacher

can facilitate “democratic relationship by respecting students’ rights and by encouraging them to display responsible behavior” (p. 141). When conflicts arise, a cultural mediator is able to “encourage students to find alternatives” and to help them “draw on their own cultures and experiences as resources” (p. 141). By providing a safe, friendly environment, a cultural mediator is able to encourage students to come for help and advice.

Simonson (1998) studied teacher training in multicultural classrooms. She found that teachers have difficulty implementing a multiethnic curriculum in their first year of teaching due to their many other competing concerns. Beginning teachers in that study voiced the need for more specific kinds of field experiences earlier in their elementary education program. Such experiences would help them to support students and address the complexities of teaching in diverse classrooms. They also felt the need for effective culturally relevant teaching practices, especially those who taught in small, rural, European-American communities. Simonson (1998) suggests that teacher educators have to be proactive in the integration of multicultural education throughout the education programs so that beginning teachers will be ready to implement multiculturalism in their pedagogy, and provide multicultural students the support they need, even during their first years of teaching.

Public school teachers in Reynolds’s (1991) study suggest several ways of fostering relationships in the schools: creating a supportive atmosphere for relationships, practicing and encouraging self-reflection, practicing support roles and guidance rather than roles of authority, mitigating exclusion among students, and teaching to widen the

world. In the teachers' view, policies and practices that create obstacles to educational outcomes include teacher expectations based on gender, race, class, and culturally biased evaluative procedures.

One of the roles of multicultural teachers is to provide a classroom environment that is "functional, flexible, and student-owned." To accomplish this role, teachers have to plan for setting up classroom environments that can "facilitate many types of activities and many kinds of student interaction and collaboration" (Enright & McCloskey, 1992, p. 242). In the planning, many things have to be kept in mind—the amount of verbal interaction, movement, space, and collaborative opportunities. Working together promotes not only collaborative interactions but also a feeling of belonging that makes students feel that they own the classroom.

Multicultural teachers play modeling roles not only inside but also outside the classroom. Their role as guidance counselor is necessary especially in making students aware of vocational possibilities and opportunities. As they open these opportunities, teachers empower their students as Vernay (1992) described it by helping them develop the ability, confidence, and motivation to succeed. Not only do teachers serve as the link between the community and the school in this way, but they serve as models of commitment to affirm diversity.

Davidman and Davidman (1994) said that a conception of multicultural education "emphasizes the teacher's role in creating educational equity at the classroom level" (p. 202). In order to provide educational equity teachers are to: (1) "maximize opportunities for the educational success of all students in the classroom, (2) analyze the results of our

educational programs to ensure that the opportunities lead to successful educational results for the wide range of students contemporary teachers work with” (p. 202).

It is the teacher’s role to provide students with equal opportunity (Henson, 1993). Teachers do this by being responsible in keeping discussions informative, challenging, and positive (Chimes & Schmidt, 1990). Erasmus (1989) suggests that it is the teacher’s role to “confirm and validate the experience and knowledge of our students. To do this we must listen to their stories and hear who they are. We must learn to listen and listen to learn” (p. 274).

Another role a teacher has is to alleviate the student’s lack of understanding. The teacher who views a multicultural classroom as a positive climate for overall student learning will help erase some of each student’s cultural ignorance (Henson, 1993, p. 218). Then the students will have no reason to be fearful of classroom situations. It is also a teacher’s role to expect multicultural students to develop to their maximum potential by providing every opportunity to gain understanding of all the lessons taught in the classroom. It is sometimes necessary for teachers to allow students to use their dialects and primary language to show support and to make sure students understand what is going on in the classroom (Casbon et al., 1998; Lucas, Henze, & Donato, 1990).

Promoting Cultural Awareness and Cross-Cultural Understanding

A teacher who is culturally aware can promote not only cultural awareness and cross-cultural understanding but also an appreciation for diversity. Teachers greatly impact the awareness and cross-cultural understandings that develop in schools. In

Astin's (1993) study of the effects of diversity and multiculturalism in the school setting, he found that when teachers emphasize diversity, the emphasis heightened cultural awareness and satisfaction. He also found that diversity increased the students' commitment to promoting racial understanding. When teachers provided opportunities for students in the study to participate in racial/cultural awareness workshops, these workshops strengthened the students' sense of personal empowerment. In the same study, when teachers provided students with diverse experiences and opportunities to socialize with persons from different racial/ethnic groups, these experiences positively influenced the students' academic development and satisfaction in college. The experiences also created a positive impact on the students' commitment to developing a meaningful philosophy of life.

There is a process that can enhance the individual's awareness of one's surroundings. Christensen (1992) suggests that cross-cultural understanding can be enhanced in multicultural settings if teachers would use a perceptual framework for their classrooms. Teachers can help students to develop cross-cultural understanding by guiding their experience through a perceptual field which includes everything that the individual has experienced. Teachers help students to start understanding their individual selves, and then move on to understanding those significant others who influence their perception of themselves—the significant others like family members surrounding them. Then the understanding is extended to the larger society and the universe. Awareness is further extended to include those persons who come from the same cultural backgrounds and then on to understanding others from another cultural background. Teachers in

training programs who use this framework witness the opportunities to heighten students' awareness of perception and their individual racial identity. Teachers can be successful in helping students develop cross-cultural understanding by connecting the cultural gulf.

Ayers (1993) sums it up very succinctly by using the term cultural bridge:

The cultural bridge is begun by responding sensitively to the deepest realities of children's lives. Children are simply allowed to love, respect, cherish, and retain what they bring to school--their language, for example, their perceptions, their values. This becomes the base for the bridge, the place from which lines will be cast and bridgework extended, the conceptual touchstone for each child's education. The bridge will hang together if there is connection between teacher and child, between family and school. (p. 79)

When teachers model respect for differences in each student's culture, students themselves learn to respond in a similar way and to treat each other humanely. This treatment of respect for one another further enhances identity.

Enhancing Positive Self-Concept, Healthy Self-Esteem, and Identity

The importance of positive self-concept and self-esteem is highlighted by Ghosh's (1996) statement: "A significant aim of multicultural education is the development of a positive self-concept and identity in students" (p. 7). This can be accomplished only through better relationships. Because multicultural education aims to build better relationships with others by gaining understanding of each other's culture and to support activities that foster respect for one another, this process enhances a positive self-image or self-concept for participants. Cross-cultural engagement is the term used by Casbon et al. (1997) to help students gain cultural understanding and feel better about

themselves. Banks (1991) studied the self-concepts of African-American children. He said that

an individual's feelings, attitudes and evaluations of self constitute his or her self-concept. Each individual has a total picture of self that is largely a product of the individual's interactions within his or her social environment. How a person views himself or herself is cogently influenced by significant persons within his or her social world. (p. 78)

Gunn's (1994) study showed that teachers can be influential in building or destroying the students' self-esteem. Self-concepts can flourish when students are encouraged to feel good about themselves, and when they feel that the teacher accepts them and respects their cultural differences. Campbell (1996) observes that, "when schools serve students well, students develop a sense of self-worth and competence and come to expect to succeed at classroom and social projects" (p. 146). Furthermore, Campbell believes that teachers have the power to promote a positive sense of self-worth among their students if they provide continuous opportunities to succeed in their schoolwork. This is possible only through planned curriculums that are geared towards the success of all students. Kohn (1994) emphasizes that when educators promote academic performance, students develop good self-esteem. "Students acquire a sense of significance from doing significant things, from being active participants in their own education" (p. 282).

Warren and Warren (1993) suggest that teachers who interact with students and gain their attention can, at the same time, "use this opportunity to build the student's self-esteem and sense of well-being" (p. 25). It is important that students feel they have a place within the classroom. This is accomplished when students gain a sense of service or

duty and they feel they have a part in contributing to make the teacher's tasks easier. The building of positive self-esteem and self-concept is greatly facilitated by assigning appropriate tasks and working together toward a common goal (Manning & Lucking, 1991).

Briscoe (1991) felt the importance of modifying and adapting curriculum and instruction to meet the needs of culturally diverse learners. This helps to build the students' self-esteem. ASCD (1995) supports the use of different strategies and techniques to enable students to be successful and thus feel good about themselves.

Teachers have an influence on a student's sense of identity. Ghosh (1996) identified several things that make up one's identity. He said,

Identity is based on several elements such as race, gender, nationality, and sexual preference. It emerges at the individual level, but each person also has several social identities for example, gender, ethnic class affiliations that have implications at the political such as being seen as a minority and social, cultural levels. Identities are always in the making--the result of one's history and culture, class, ethnicity/race as well as their experiences as male or female. (p. 7)

In multicultural classrooms, where everyone's culture is appreciated and given significance, cultural identity is enhanced. This can be seen happening as students are provided opportunities and experiences, which expose them to a better understanding of other cultures. This treatment of respect for one another continues to enhance identity.

Teachers unconsciously communicate their attitudes to their students through interaction and the effects could either be negative or positive. When positive interaction exists, students develop the capacity to engage with others in relations characterized by cooperation, fairness, and mutuality. This implies the growing awareness of individuality,

respect for individual differences, and learning to work together. Students who feel respected also learn to respect others. This is a two-way process where teachers and students both reap the benefits.

Inspiring Achievement and Motivating Optimum Performance

Effective multicultural schools have teachers who develop “strong multicultural understanding” among students and staff (Levine & Lezotte, 1995, p. 535) with goals and a commitment to enrich academic achievement. Prominent researchers agree that “a major goal of multicultural education is to improve academic achievement” (Banks & Banks, 1993, p. 4). Delpit (1995) cited experiences of teachers who help their African American students “make it” in culturally alien environments by being committed (p. 159). Some of the comments of these successful Black Americans who were interviewed talked about how their teachers encouraged them to achieve. Here are some statements from what successful Black men remember about their teachers: “These teachers put in overtime to ensure that the students were able to live up to their expectations. They set high standards and then carefully and explicitly instructed students in how to meet them. ‘You can and will do well,’ they insisted” (p. 158). “They held visions of us that we could not imagine for ourselves. They were determined that, despite all odds, we would achieve.” Another student said, “They wouldn’t let us fail.” The teachers also insisted that students achieved because they believed Black students “must do twice as well as white people to be considered half as good” (p. 158). Paredes (1993) found that the school climate variables most significantly related to student achievement were teacher expectations for student

success and teacher's instructional goals. It is through the efforts of the teachers together with their concerns and skills that the needs of multicultural students will be met.

Billings's (1994) research showed "how teachers think about education and students makes a pronounced difference in student performance and achievement" (p. 22). These findings are corroborated by Fuchs, Fuchs, and Phillips (1994), whose findings revealed that teacher expectations and beliefs of student performance effected greater achievement for student work habits.

Teachers with high classroom standards reported greater responsiveness to student performance during planning than did teachers with lower standards. (p. 340)

Teachers with high standards effected greater achievement than did teachers with lower standards. (p. 341)

These higher expectations and standards may, in turn, produce better achievement for a range of pupils in those classrooms, establishing a constructive cycle of teacher-student interaction. (p. 344)

Banks (1993) suggests that teachers should view all their students as winners, to encourage them in their high academic and career goals and help them succeed. "Both research and theory indicate that students are more likely to achieve highly when their teachers have high academic expectations for them" (p. 20).

Conceptual Understandings or Mind-Sets

Conceptual understandings are beliefs and principles that teachers of multicultural education accept. These are often ideas and insights teachers have gained through their experience, but may also be clearly articulated and researched. In this section I discuss teacher beliefs and attitudes, teacher goals, and teacher paradigms.

Teachers' Attitudes and Beliefs

Because a teacher influences the students through the curriculum, Banks (1992) asserts that

it is important for teachers to come to grips with their own personal and cultural values and identities in order for them to help students from diverse racial, ethnic and cultural groups to develop clarified cultural identities and to relate positively to each other. (Banks, 1992, p. 167)

Campbell (1996) believes that when teachers are comfortable and understand their own culture, they are more emotionally stable, well-adjusted, and confident with themselves. Consequently, they are better able to provide students a healthy classroom environment that promotes quality multicultural teaching. "Well-adjusted teachers are not over-stressed by fear of others or guilt" (p. 140). The most important concern multicultural teachers may think of is "their own mental health, biases and perceptions. Teachers need to view themselves and their students in generally positive ways if they are to establish positive relationships" (p. 141). Once teachers have established their own attitudes, then they are capable of promoting high achievement and providing educational opportunity for the students in the class.

Only through knowing their own personal and cultural values and identities will teachers be able to model the respect and cultural appreciations they expect from their students. According to Banks (1994) and Sleeter and Grant (1993), some of the things that need to be changed in order to implement multicultural education successfully are the "attitudes, perceptions and behaviors of teachers" (Banks, 1994, p. 4). Some researchers

studied teachers' attitudes in relation to multicultural education and diversity (Gunn, 1994; Jackman, 1994; McInerney, 1987; Woods, 1991).

Gunn (1994) found that teachers' attitudes about multicultural education varied. In discussing literature on the topic, she reports how teachers' attitudes and behaviors negatively affected diverse students. She also found that if teachers have unfavorable attitudes toward diverse students, differential treatments can "affect how students feel about themselves and affect their achievement. If teachers are not accepting of various groups the possibility exists that these prejudices could adversely affect students in their class" (p. 6).

Jackman (1994) studied teachers' attitudes and their preparation to teach in Afrocentric classrooms. She found that teachers from economically privileged, culturally homogeneous backgrounds are unaware of their cultural biases and not able to handle cultural diversity. She said, "The information teachers have at their command may affect their utilization of information in their classroom and their attitude toward the subject" (p. 13). She also implies that teacher attitudes are transferred to their students subconsciously. She found that these same teachers with limited knowledge use minimal information and lack creativity. Because of the significant correlation between knowledge and attitude, Jackman asserts that "increasing teacher knowledge through undergraduate, graduate or in service courses may significantly improve teacher attitude toward Afrocentric ideas" (p. 79). When teachers have a large knowledge base and develop positive attitudes, they increase their use of Afrocentric and other cultural concepts.

Woods (1991) studied teachers' multicultural attitudes, competencies, and knowledge inventory. Knowing about teachers' attitudes regarding multicultural concepts, their goals and objectives are vital for their effectiveness in providing students' needs. She emphasized the need for awareness of multicultural competencies and knowledge and suggested providing materials and training as to their varied usages. She found out that their knowledge and multicultural awareness were deficient. In her review of literature, she found in one survey that "most teachers do not employ multicultural materials and methods at all, or that their use of these techniques was negligible" (p. 34). She suggested training for teachers in multicultural teaching strategies. The essence of how teachers enhance cultural understanding can be summed up in Russel's (1964) philosophy:

The thing that a teacher should endeavor to produce in his pupils, if Democracy is to survive, is the tolerance that springs from an endeavor to understand those who are different from ourselves. Those who have never traveled either mentally or physically find it difficult to tolerate the queer ways and outlandish beliefs of other nations and other times, other sects and other political parties. This kind of ignorant intolerance is the antithesis of a civilized outlook, and is one of the gravest dangers to which our overcrowded world is exposed. The educational system ought to be designed to correct it. (p. 13)

In summary, teachers' attitudes and beliefs clearly influence what occurs in multicultural school systems. Their beliefs about curriculum and learning styles are two of the most critical areas, and I have separated these out for discussion next.

Curriculum

The two aspects of curriculum in schools are the informal and formal curriculum. The formal curriculum consists of the goals, course outlines, strategies, and materials used

by teachers to teach and evaluate lessons and skills that students have learned. The informal curriculum includes the unspoken and unwritten messages conveyed by a combination of rules, regulations, procedures, and practices including the attitudes of teachers, staff, and administrators.

Sometimes the formal and informal curriculum conflict. It is because of potential conflicts that educators must make provision for the formal and informal curriculums to complement each other. “The formal curriculum may encourage students to take a position and to defend that position with argument, but students are seldom coached and supported for taking action on controversial issues in school” (Campbell, 1996, p. 174). To assure that students are prepared for democracy, they should all be engaged in making decisions about what happens in the school. We must encourage students “by making room for more active strategies that teach democratic participation,” and then allow them to use those strategies with issues that arise both inside and outside the classroom (Campbell, 1996, p. 175).

Garcia (1994) studied effective instruction of linguistically and culturally diverse students. He found the research literature suggests that: (1) curriculum must address all categories of learning goals; (2) teachers must relate curriculum content to the child’s current experience and environment; (3) curriculum must be planned around a single theme for integrating math, science, social studies, and language-learning activities; (4) informal social activities that are flexible and involve the participation of students and teachers enrich the curriculum and make it active; and 5) teachers should provide many opportunities for students to apply what they are learning in meaningful and creative ways.

Allow hands-on interactive activities that constitute the problems students have in their community and get them involved in applying lessons to their lives (p. 275).

Jackson (1994) suggests seven strategies to support a culturally responsive pedagogy: “Build trust, become culturally literate, build a repertoire of instructional strategies, use effective questioning techniques, provide effective feedback, analyze instructional materials and establish positive home-school relations” (pp. 58-61).

Empowering students is central in developing a multicultural curriculum. By providing each child’s history in the curriculum, we are encouraging this empowerment. The curriculum then helps students understand the society and their role in it. Students are to learn that they are important, and this can be done by teaching them “skills, information, and attitudes that will protect and extend democracy and allow them to participate in the economy” (Campbell, 1996, p. 291). The curriculum can help empower students by teaching them that past struggles help make society more democratic, and they will also learn that conflict is a normal part of change, progress, and hard work (Campbell, 1996).

Banks (1992) suggests that students must be engaged “in a process of attaining knowledge in which they are required to critically analyze conflicting paradigms and explanations and the values and assumptions of different knowledge systems, forms and categories” (p. 155). He further encouraged teachers to provide students with “opportunities to construct knowledge themselves, so that they can develop a sophisticated appreciation of the nature and limitations of knowledge” (p. 155). By doing this students are then taught to understand how knowledge is formulated from the “social,

political, and cultural context.” Teachers who must implement an empowering curriculum must “have the knowledge, skills and attitudes needed to help students” to understand how knowledge is constructed and encourage students to be part of support groups in the society (p. 167). Teachers must also be keen and aware of other paradigms and knowledge systems on which the dominant curriculum is based, and they become sensitive to inequality and oppression in order for them “to become agents of liberation and empowerment” (p. 169). In summary, the curriculum in multicultural schools should help students understand themselves and the cultures they live in.

Consideration for Learning Styles

Guild (1994) says that cultures do have distinctive learning style patterns, but the great variation among individuals within groups means that educators must use diverse teaching strategies with all students. A teacher's ability to give every student a chance to succeed in school depends upon a better understanding of culture and learning styles (p. 16).

Lowaima (1995) reviewed studies on Native American Indian learning styles done by researchers in the 60s, 70s and 80s. She found cultural discontinuities between teachers and students alike. There were cultural differences that were difficult to resolve and resulted in indifference that affected the achievement of Native American Indians. Philips (1972, 1993) found the Indian children in Warm Springs, California, resistant to participating when schools and teachers dominated the discussions and forced students to recite in public. He found three kinds of sociolinguistic interference that result between

teachers and Indian students: (1) misinterpretation of intent or context, (2) value conflicts such as cooperative issues and competitive learning, (3) converged accommodation or “the degree to which participants in a conversation may shift speech styles to conform to another speaker” (as cited in Lowaima, 1995, p. 335).

Native American Indians are private learners. They have to learn and master the lesson on their own before they can perform or demonstrate in public their newly acquired learning or knowledge. An earlier study by Kleinfeld (1974) suggests that “warmth expressed by a test administrator could raise intelligence scores for Athabaskan Indians and Eskimo students” (as cited in Lowaima, 1995, p. 340).

Garcia (1995) reviewed studies on Mexican-American students. These students showed success when academic content was consistently organized around thematic units. Mexican Americans interacted more with each other in classrooms where cooperative groups were utilized. Being allowed to use their native language improved their learning performance. Teachers continually gave and received feedback. Informal, family-like social settings were preferred by Mexican Americans to large group instruction.

Nieto (1995) found that when the culture of the Puerto Ricans is recognized these students benefit. It was also found that when the students’ native language is promoted, they do better. Academic content, when closely related to the students’ environment and experience, improved the education of Puerto Rican youngsters.

A review of studies on Asian-Pacific-American students by Pang (1995) showed that many of these students suffer from low self-concept even when they are performing well academically. The researchers believe that this could be due to the very high

expectations of parents from their children. Even though, to many educators, the Asian-Pacific-American students appear to have fewer problems than other students, they have to deal with racism and conflicting cultural messages communicated by differing cultures around them. Many high performing students suffer self-esteem issues when they cannot live up to the “high achieving” stereotypes placed on them. Like other diverse groups, Asian-Americans have needs, strengths, and weaknesses. It is important to understand the great diversity among Asian-Pacific-American students so their individual needs may not be overlooked.

The learning styles of African-Americans is also closely connected to their self-esteem. Venson (1990) stressed the importance of building the self-esteem of the African-American students in order to meet their learning style needs. The first thing to do in developing their self-esteem is to teach them respect. The way to teach them respect is by giving them respect. Teachers who respect African-American students will receive respect. Another strategy is to build their ethnic pride by helping them understand their history and culture. The third strategy is to develop responsibility in the students. “When they start school, teach them that it is their responsibility to learn, to do homework, and to be the best they can be” (p. 13). Help the students experience success by giving them manageable tasks. Venson (1990) summarizes the learning styles of African Americans succinctly:

The African-American child: is feeling-oriented, uses language creatively, uses body language to express him or herself, uses non-verbal communication, learns better through speaking & listening, learns better by doing things, likes spontaneity and variety, uses strong colorful language, is people oriented, and likes to work cooperatively. (p. 15)

Mitchell (1992) studied two African-American high schools which were considered exemplary among the public schools in Chicago. The strategies used by the teachers and staff of these two high schools reflect the style highly preferred by African Americans. In both schools, faculty and staff practiced fictive kinship. This is characterized by “a warm interpersonal climate in the school between teachers and students and among faculty and administrators” (p. 25). Students choose and form linkages with staff members who become their mentors. The social atmosphere is that of support because of the feeling of brotherhood for one another. Due to this fictive kinship strategy, at risk students at Aberdeen Magnet High School and Cookman Vocational High School in Chicago feel empowered. “Students participate; they develop the ability, confidence, and motivation to succeed” (p. 34).

Reflective thinking is significant in the planning stage for teachers to devise effective teaching strategies that will work with students having different backgrounds and capabilities. Lincoln (1995) calls reflective thinking as an awareness to understand others in order “to heighten self-awareness” and “create personal and social transformation” (p. 283). Dyer (1992) and McCutcheon (1980) call reflective thinking, mental planning. McCutcheon (1980) calls mental planning the “part of teaching that has the potential for being the most professional activity for it gives teachers the opportunity to relate theoretical knowledge to particular cases” (pp. 8, 9). To Karrer (1996) it is an “active process of reconstructing or recapturing the events and emotions of a situation in a search to bring new facts and understandings to light” (p. 13). During reflective thinking a

teacher envisions students with unique problems and diverse learning styles and then plans special strategies to help each student learn.

Scarcella (1992) gathered practical strategies from different sources to provide culturally sensitive feedback to students of different cultures. (See Appendix E.) Gay (1994) advises teachers to “match the learning styles of different ethnic individual and cultural groups” (p. 47).

In summary, many teachers have discovered that meeting the distinctive learning styles of students helps to increase academic achievement in the multicultural classrooms. Lasley and Matczynski (1997) sum it up nicely, “Only those teachers who believe in the inherent abilities of all youngsters to learn and who utilize a variety of instructional models will be successful in maximizing the achievement of all students” (p. 329).

Teacher Goals and Paradigms

In this section, I discuss goals that were defined by Nel (1993), approaches to multicultural education defined by Sleeter and Grant (1993), Grant and Sleeter (1989) and paradigms articulated by Banks (1994). These are compared and contrasted for similarities and differences.

Banks (1994) outlined several goals of multicultural education. He states that the key goal of multicultural education is “to help individuals gain greater self-understanding by viewing themselves from the perspectives of other cultures” (p. 47). He mentioned another goal which is “to provide students with cultural and ethnic alternatives.” Furthermore, he explained that students have to gain skills, attitudes, and

knowledge to function in their own ethnic culture, as well as enable them to interact with other ethnic cultures. Another major goal of multicultural education is “to reduce the pain and discrimination members of some ethnic and racial groups experience in the schools because of their unique racial, physical, and cultural characteristics” (p. 47).

Nel (1993) challenged educators on the continuous failure of minority students in school and focused on the goals of preservice teachers. She believes that knowing the goals of teachers can help alter their behavior through the training they get from teacher training institutions. She suggests that teachers’ most desirable goal and perception is to “determine their ultimate effectiveness in altering school minority relationships and reversing the cycle of future” (p. 21).

Nel (1993) studied 280 pre-service teachers. She based her questions (goals) on Sleeter and Grant’s (1993) five educational approaches to race, class, and gender: “a) teaching the exceptional and the culturally different, b) human relations, c) single group studies, d) multicultural education and e) multicultural education that is social reconstructionist” (p. 122).

Nel (1993) developed one goal for each of Grant and Sleeter’s (1989) approaches. She asked the pre-service teachers if they could choose only one goal to teach, what goal would they select. The options the teachers in her study had to choose from were (the bracketed portion was not in her survey but is given here to show the relationship to Sleeter and Grant’s [1989] educational approaches):

- 1) Youngsters would learn that all people are individuals with distinct personalities regardless of their backgrounds [Teaching the exceptional and culturally different].
- 2) Youngsters would learn that we all have to learn to live together in this world

regardless of any group differences. Cooperation and tolerance are vital [Human Relations]. 3) Youngsters would learn that every person came from some ethnic group and all groups are equally fine [Single Group Studies]. 4) Youngsters would learn that the US is made up of many racial, ethnic, and religious groups and each must be protected and enhanced [Multicultural Education]. 5) Youngsters would learn that we all have a responsibility to change the discrimination and prejudice in our society against certain groups [Education that is multicultural and Social Reconstructionist]. (p. 122)

The first option reflects a multicultural approach focusing mainly on teaching the culturally different. Teachers respect distinct personalities but are not really concerned with fostering cooperation and equity between cultural groups. They view society as essentially good and healthy as long as individuals learn to get along with each other. The main goal of the teacher is to assist culturally different students in acquiring the necessary knowledge, skills and attitudes to participate in the present society. This goal is parallel to Grant and Sleeter's (1989) first approach—teaching the exceptional and the culturally different. The second goal is a position that recognizes the need for people to cooperate and communicate with each other. Society is viewed as basically good, with all students as the target, and the goal of the teacher is to promote harmony among everyone. Grant and Sleeter (1989) refer to this as the human relations approach. The third position points to the single group studies approach which focuses on the need for children and youth to recognize all cultural groups as equal. The fourth position actively seeks to protect and enhance diverse groups. Teachers make an effort to incorporate minority students' language and culture into the school program and encourage minority community participation. Here, diversity is celebrated and students are taught to value cultural differences in society. The fifth goal views teachers as having an active part through

involvement and action. They have a strong focus on equity and justice. Teachers believe in a common responsibility to work actively towards social structural equality and equal opportunity in the school.

In Nel's (1993) findings, over 60% of the respondents chose options 1 and 2, which are categorized under those viewing tolerance and assimilation of minority groups as the major goals of multicultural education in our schools. This is a limited view according to Nel, and poses much concern because, according to Cummins's (1986) theory, "students from dominated societies are empowered or disabled depending on the extent to which teachers: (1) incorporate students' language and culture into the school program; (2) encourage minority community participation as an integral component of children's education; (3) promote intrinsic motivation in minority students to use language actively to generate their own knowledge; and (4) become advocates for minority students in assessment procedures" (p. 21). If teachers focus only on goals about relationships, they would "not be inclined to incorporate minority language and culture into their classrooms, encourage minority community participation in school programs, or become advocates for minority students in assessment procedures" (p. 123). Nel (1993) believes that these teachers "may be unaware of the need to develop empathy between different cultural groups, cause positive change in the interactions between schools and minority communities, or to change intergroup power relations within society as a whole" (p. 122). For those teachers who chose number 3, the goal of recognizing distinct personalities and building bridges to help them cope with the demands of school may only focus their energies on that goal and thus not have time to work "toward altering the teacher minority

student relationship that has existed over the past twenty-five years” (p. 123). In Nel’s study, only 12% of the pre-service teachers surveyed chose the fifth goal, and appeared to have the “necessary beliefs and motivation to implement effectively Cummin’s framework for intervention” (p. 124). Because of this there is a need to direct the preparation of future teachers. “It is necessary to address intergroup power relations within society as a whole if we wish to reverse the pattern of school failure among minority students. Teachers may be the crucial agents to affect the necessary change that may lead to the empowerment of minority students” (p. 124).

In summary, teachers’ conceptual understanding about the goals of multicultural education is related to the way classroom activities are organized. Another way to view what happens in a multicultural classroom is through the idea of paradigms. Banks (1994) is foremost in recognizing a number of paradigms that describe strategies implemented by teachers in multicultural settings. A paradigm is a theory or belief with its own major assumptions. He defines it as “an interrelated set of facts, concepts, generalizations and theories that attempt to explain human behavior or social phenomenon” (p. 103). Each of Bank’s (1994) paradigms is discussed in the next section.

Ethnic Additive Paradigm

The major assumption for ethnic additive is that “ethnic content can be added to the curriculum without re-conceptualizing or restructuring it” (Banks, 1994, p. 105). Here teachers integrate in their curriculum special units, lessons, and ethnic holidays. Some examples of activities teachers do to enhance this paradigm are: displaying pictures

of leaders from other cultures who have made significant contributions to society, have an ethnic unit to celebrate each culture represented in the classroom, and studying the different ethnic foods and holidays and inviting parents to participate in a one-day ethnic fair at school. Boyle-Baise and Grant (1992) support this paradigm also.

Self-Concept Development Paradigm

For the self-concept development paradigm, the major assumption is that “ethnic content can increase the self-concept of minority students” (Banks, 1994, p. 105). The major goal of teachers is to develop the self-esteem and academic achievement of ethnic minority students. Casbon and Schirmer (1998), Briscoe (1991), Boyle-Baise and Grant (1992), and ASCD (1999) agree on the importance of the self-concept development as a factor in academic achievement. Teachers can enhance the self-concept by helping students work through problem situations caused by cultural misunderstandings. When teachers carefully monitor the progress of the students in class, and if something they are doing does not seem to work with the ethnically different student, the teacher, reflecting on current methods and strategies, would then think of trying other new strategies and techniques that work with particular individuals having problems.

Cultural Deprivation Paradigm

Proponents of this paradigm believe that many minority young people are “socialized within homes and communities that prevent them from acquiring the cognitive skills and cultural characteristics needed to succeed in school.” The major goal of this paradigm is to help these youth “compensate for the cognitive deficits and dysfunctional

cultural characteristics.” Examples of this paradigm would be “Head start and Follow Through” programs (Banks, 1994, p. 105).

Language Paradigm

The major assumption for the Language Paradigm is that “ethnic and linguistic minority” students do not achieve as well as others, because of the lack of use of their “mother tongue” (Banks, 1994, p. 105). Examples of these are schools whose teachers implement the “English as a Second Language programs,” provide “bilingual/bicultural education programs” (Banks, 1994, p. 105), allowing initial instruction in the child’s mother tongue (Casbon & Schirmer, 1998), having children’s literature available—featuring different dialects (Lucas et al., 1990), and encouraging the use of dictionaries that connect English to the child’s national language.

Racism Paradigm

Since racism is blamed as one of the major causes “of the educational problems of non-white ethnic minority groups” (Banks, 1994, p. 105) the assumption is that the school can play a major role in eliminating institutional racism (King, 1991; Omi & Wynant, 1994; Wellman, 1993). Here the teacher assumes the responsibility to model appropriate attitudes. By attending workshops and “prejudice-reduction” seminars and courses for teachers, it is hoped that teachers will develop the proper attitudes in relating with the different cultures in the classroom. Facilitating “prejudice-reduction” (Banks, 1994, p. 105) programs for students, other teachers, and staff is one of the things that can ameliorate or decrease institutional racism (Oellet, 1992). Another way to diminish racism

is to raise an awareness about issues that happen in the school (Campbell, 1996). An example of an activity a teacher can do to diminish racism is guiding students through a series of questions to experience how a person from another culture might feel. This activity is one way of reducing prejudice because one is invited to vicariously experience how someone from another culture might feel if they were in that position.

Radical Paradigm

Proponents of this paradigm believe that schools play the key role in keeping the victimized ethnic and cultural groups oppressed. They promote the “radical reform of the social structure” so there is equality for poor and minority students (Banks, 1994, p. 106). Their major goal, therefore, is to educate students so that they have a raised level of consciousness regarding the nature of capitalists and class-stratified societies. They try to help both teachers and students to “develop a commitment to radical reform of the social and economic systems in capitalist societies” (Banks, 1994, p. 105).

Genetic Paradigm

Proponents of this paradigm believe that minority young people do not achieve in school because of their genetic composition. They use “standardized” and “aptitude tests” to determine ability groups and use “IQ tests” in order “to determine career goals” and “different career ladders” for those who did not do as well as others (Banks, 1994, p. 106).

Cultural Pluralism Paradigm

Proponents of this paradigm aim “to promote the liberation” and maintenance of “ethnic groups” and educate them “in a way that will not alienate them from their home cultures” (Banks, 1994, p. 106). Davidman and Davidman (1994) believe that cultural pluralism is concerned with attitudes in the minds of teachers, students, and administrators. They are consciously contemplating on how to develop respect, appreciation, and tolerance for others who are unlike themselves. This paradigm is enhanced by establishing effective cooperative groups in classrooms. Gopaul-McNicol and Thomas-Presswood (1998) encourage cultural pluralism among educators to consider curricula and make sure that remediation is offered to meet learning needs of ethnic groups. Examples of cultural pluralism are those ethnic studies that are ideologically based. Ethnic schools focus on the maintenance of ethnic cultures and traditions.

Cultural Difference Paradigm

This paradigm assumes that minority youth come to school with their rich culture, values, language, and behavioral style that help them function in the society they are in. Proponents of this paradigm aim “to change the school so it respects” the different ethnic groups and cultures. They do this by respecting and providing for the “learning styles” of the different “ethnic groups” and “integrate ethnic content into the mainstream curriculum” (Banks, 1994, p. 106).

Assimilationism Paradigm

Proponents of this paradigm believe that “when schools foster ethnic commitments and identifications, this retards the academic growth of ethnic youths and contributes to the development of ethnic tension and balkanization” (Banks, 1994, p. 106). Their educational programs are thus “based on assimilationists’ assumptions and goals, such as cultural deprivation programs, most Teaching English as a Second language programs, and mainstream curriculum in most Western nations” (Banks, 1994, p. 106).

Banks (1994) used the above paradigms to explain interrelated facts and concepts, generalizations, and social phenomena. Each paradigm provides an incomplete explanation of social reality. These paradigms explain how the schools reacted to each phase of ethnic revitalization movements in the United States. Those who attract the most government and private support “become the prevailing voices for multicultural education within a particular time or period” (Banks, 1994, p. 107). As the concept of multiculturalism continues to evolve, the goal is to reach the ultimate social reconstructionist ideal where students are taught to be aware and know how to deal with the issues in the community and participate in political action in improving the community. This is thought to prepare them for better citizenship in the present political situation.

Grant and Sleeter’s (1989) approaches, Nel’s (1993) goals and Banks’s paradigms are related in many respects. These are highlighted by organizing them as shown in Table 1.

TABLE 1

**A COMPARISON OF SLEETER AND GRANT'S APPROACH TO
BANKS'S PARADIGMS AND NEL'S TEACHER GOALS**

Grant and Sleeter's Approaches	Teacher Goals According to Nel	Banks's Paradigms
Teaching the exceptional and culturally different involves changing the teacher's "instructional patterns and classroom procedures to fit the students and facilitate their academic success" (Grant & Sleeter, 1989, p. 12).	(1) Youngsters would learn that all people are individuals with distinct personalities regardless of their backgrounds.	Ethnic Additive - The major assumption is that "ethnic content can be added to the curriculum without re-conceptualizing or restructuring it" (Banks, 1994, p. 105).
Human Relations approach is "directed toward developing respect among individuals of various races, genders, classes, exceptionalities, and sexual orientation" (p. 57). Students are encouraged to see inner beauty and improve feelings and communication in the classroom. Interpersonal and group relations work on respecting oneself and others, develop positive student relationships, stereotypes and name calling are eliminated, and each student feels improved self-concept	(2) Youngsters would learn that we all have to learn to live together in this world regardless of any group differences. Cooperation and tolerance are vital.	For the self-concept development paradigm , the major assumption is that ethnic content can increase the self-concept of minority students. "The major goal of teachers is to develop the self-esteem and academic achievement of ethnic minority students" (Banks, 1994, p. 105).
The Single Group Studies Approach involves an in-depth study of a single group of people. This tries to counter balance the curriculum which concentrate on white, European American, male studies. The perspectives of a single group is taught to uncover codes, symbols, motifs, ideals, and values of that certain group being studied. The way of life, literature, art, music, technology, philosophy and other cultural contributions are studied. Emphasis is placed on the group's current experiences and needs so that education could be the means to better the groups current social condition. Doing this helps students view themselves as positive influences to the society.	(3) Youngsters would learn that every person came from some ethnic group and all groups are equally fine	Cultural pluralism - proponents of this paradigm aim to promote the liberation and maintenance of ethnic groups and educate them in a way that will not alienate them from their home cultures. They study their own "ethnic cultures and traditions" (Banks, 1994, p. 106). Cultural Difference "Proponents of this paradigm aim to change the school so it respects the different ethnic groups and cultures. They do this by integrating ethnic content into the mainstream curriculum" (Banks, 1994, p. 106).
Multicultural Education According to Grant and Sleeter, the goals of multicultural education are the following: a) To promote an understanding and appreciation of cultural diversity in the United States. b) To promote alternative choices for people, with full affirmation of their race, gender, disability, language, sexual orientation, and social class background. c) To help all children achieve academic success d) To promote awareness of social issues involving the unequal distribution of power and privilege that limits the opportunities of those not in the dominant group (Grant & Sleeter, 1989, p. 144).	(4) Youngsters would learn that the US is made up of many racial, ethnic, and religious groups and each must be protected and enhanced	Cultural Deprivation Proponents of this paradigm believe that many minority young people are "socialized within homes and communities that prevent them from acquiring the cognitive skills and cultural characteristics needed to succeed in school." The major goal of this paradigm is to help these youth "compensate for the cognitive deficits and dysfunctional cultural characteristics." Some of the examples of ways to help these minority are the "Head start and Follow Through" programs (Banks, 1994, p. 105). Language The major assumption for the Language Awareness Paradigm is that ethnic and linguistic minority students do not achieve as well as others, because of the lack of use of their mother tongue. So those who believe this paradigm try to provide initial instruction in the child's mother tongue. Examples of these are schools whose teachers implement the "English as a Second Language program" and also provide "bilingual/bicultural education programs, (Banks, p. 1994, p. 105)

Table 1—*Continued.*

Grant and Sleeter's Approaches	Teacher Goals According to Nel	Banks's Paradigms
<p>'Education that is Multicultural and Social Reconstructionist refers to the belief that schools in a democracy can and should prepare citizens to work actively and collectively on problems facing society' (Grant & Sleeter, 1989, p. 211) Social reconstructionists believe that political participatory skills; "conflict resolution skills" should be learned in school; "prepare citizens for participation in society. Social issues that are a concern of the society are addressed in the schools.</p> <p>The education that is multicultural and social reconstructionist approach deals with all forms of oppression as a whole. Just like the multicultural education discussed previously, this approach involves coalition building. Students are taught about issues of social equality and power, fosters an appreciation of diversity in the U.S. Population and teaches political action skills that students may use to deal actively with the issues. This is more "action oriented" than multicultural education (Grant & Sleeter, 1989).</p>	<p>(5) Youngsters would learn that we all have a responsibility to change the discrimination and prejudice in our society against certain groups.</p>	<p>Racism The goal is to "reduce personal and institutional racism within the schools and the society" (Banks, 1994, p. 105).</p> <p>Radical Proponents of this paradigm believe that schools play the key role in keeping the victimized ethnic and cultural groups oppressed. They promote the "radical reform of the social structure" so there is equality for poor and minority students (Banks, 1994, p. 106). Their major goal is to raise the level of consciousness of students and teachers regarding the nature of capitalists and class stratified societies; to help both teachers and students to "develop a commitment to radical reform of the social and economic systems in capitalist societies" (Banks, 1994, p. 105).</p>
		<p>Genetic-Proponents of this paradigm believe that minority young people do not achieve in school because of their genetic composition. They use standardized and "aptitude tests" to determine ability groups and use "IQ tests" to determine career goals and different career ladders for those who did not do as well as others (Banks, 1994, p. 106).</p>
		<p>Assimilation Proponents believe that "when schools foster ethnic commitments and identifications, this retards the academic growth of ethnic youths and contributes to the development of ethnic tension and balkanization" (Banks, 1994, p. 106). Samples of programs: Teaching English as a Second Language & mainstream curriculum.</p>

In summary, the various paradigms do seem to have overlapping features with each other as well as with the attitudes, beliefs, and goals described in previous sections. For example, it is possible that a teacher who really believes that "all people are created equal" may have a goal similar to Nel's (1993) fifth goal, that everyone must have a part in changing discrimination and prejudice. In pursuing such a goal, a teacher would likely implement aspects of the "racial" or "radical" paradigms in the classroom. While this seems logical, no studies analyzed the relationship of beliefs/goals to practices. In the next section, strategies used by multicultural teachers are reviewed.

Strategies Teachers Use

Specific techniques or teaching strategies are the actual methods, approaches, or programs teachers in multicultural classrooms use to enhance the teaching process. These often support the teacher's conceptual understandings and beliefs. Many of the teaching strategies that teachers use fall under several paradigms. Some effective techniques and strategies used by teachers include: multicultural education across the curriculum, integrated language and content instruction, cooperative learning, and building curriculum bridges.

Multicultural Education Across the Curriculum

Proponents of multicultural education suggest that multicultural ideas can easily permeate all teaching. Tiedt and Tiedt (1999) believe that multicultural education should not be presented in a single class apart from other instruction. In an older edition of a book they wrote, they suggest that

teachers planning for instruction in any subject area need to consider multicultural concepts in the context of subject specific lesson by asking themselves questions like: Who creates what in my field? Who has contributed to development in this field? What is happening in my field today? Are there specific stereotypes or biases in this field? What are the universals in this field? How does this field fit into the global village? What is the future of this field? (Tiedt & Tiedt, 1990, p. 221)

In the planning stage, a file of materials may be collected to help promote multicultural education in the classroom. Some suggestions are pictures of men and women, quotations by scholars and practitioners, clippings from newspaper about current events, publications, books, articles, art, records, and others.

Arts, music, history, and literature can be integrated where multicultural concepts are developed. Through art, historical developments can be learned. Music can be a way of sharing and expressing ideas and emotions. The study of Olympic contestants can be utilized for physical education and health to teach about the physical powers and the social graces in relating with other people.

In applied mathematics, variations around the world can be fun: *Monetary systems*--comparisons of worth of coins and metric systems, weights and measures. In science there is both fiction and non-fiction literature which can be interesting to students. Integrating social studies with multicultural education as geography and history would help provide a good foundation for the study of earth as a global village. It is hoped that through the use of these teaching strategies this will help “engage students in thinking, in making choices, decisions, and in solving problems. Multicultural teaching aims to guide students to make connections, to personalize learning in a way that will lead to greater human understanding” (Tiedt & Tiedt, 1990, p. 219-222).

Tiedt and Tiedt (1999) recommended some teaching strategies across the curriculum that can enhance multicultural education in the classroom. They described and gave examples on the use of the following: “The Venn Diagram, The I-Search Paper, Organizing a Learning Center, and Creating a Unit of Study” (Tiedt & Tiedt, 1999, pp. 88-89).

The Venn Diagram

In Mathematics, the Venn Diagram by John Venn is used to compare two sets. Another way to use this is to compare two concepts or two books for social studies, literature, or creative writing. Students draw the Venn diagram and then write a five-paragraph essay following a pattern: paragraph 1—introduction; paragraph 2—description of herself or himself; paragraph 3—description of the book character; paragraph 4—summary of how the two are alike, and then summarize the whole thing in the fifth paragraph (Tiedt & Tiedt, 1990, pp. 232, 233).

The I-Search Paper

Students choose a subject they are interested in learning more about. The teacher then guides the students through four stages: stage 1—identification of a problem to study; stage 2—conducting the study; stage 3—reporting the findings, and stage 4—the summary. At the end, sharing is done through a formal presentation of what the student has learned. It is believed that students doing this kind of research are satisfied and eager to do their own work. They can also transfer the process to other learning experiences (Tiedt & Tiedt, 1990, p. 235).

Organizing a Learning Center

A portion of the classroom is allocated or devoted to the study of a specific topic or set of skills. For example, if a teacher would like to have a new learning center every month to study each culture of the students in the classroom--then the books, pictures,

and other things related to the culture are placed in this area. All teaching materials and equipment necessary to allow students to learn the particular culture are also placed there.

Planning and deciding are the first important things in developing a learning center. A cozy corner is fixed with all the materials the children have helped the teacher to collect. Activities are also planned that will allow different students to have access to the center. A schedule will help identify which students will work at a particular learning center. The parents of students from the particular culture being studied may be asked to serve as resource persons when a need arises and whenever they are willing.

Developing task cards will describe the kind of activity which the students can choose to work on. These cards will carry more ideas for activities. Then these cards are made durable by covering them with clear contact paper or are laminated so that students can use wipe-off markers that can be erased later (Tiedt & Tiedt, 1999, p. 98).

Creating a Unit of Study

For teachers in multicultural settings, it is appropriate to introduce some units of study pertaining to the cultures of the different students in the classroom. Creating a unit of study is synonymous to the Integrated Thematic Unit. This is ideal because not only can each one have a better understanding of one another's culture but also the integration involves students in thinking, reading, writing, speaking, and listening. First, students are assembled for a brain-storming session. All the words they suggest will be put into clusters that are related. Books, magazines, pictures, and all kinds of material are collected pertaining to the culture being studied and may be used for the themes. The

more books and resources there are, the better. Modules are then created to guide the students through the study (Tiedt & Tiedt, 1999, pp. 103-127).

It was found that multicultural education is effective when it is integrated across the curriculum (Crandall, 1990; Levine, 1993; Mohan, 1990). Teachers may confer with other faculty to determine how they can best promote the understanding of diversity. In this way multicultural education can fit well in the total curriculum (Tiedt & Tiedt, 1999).

Active Strategies

Active strategies expose students to meaningful social and political choices to give them opportunities to act as responsible citizens. Provision in the curriculum should be made for “strategies to reach the isolated, alienated students who are potential dropouts. These reluctant and passive students are in greater need of participatory strategies than are the academically successful” (Campbell, 1996, p. 175).

Wlodkowski and Ginsberg (1995) are positive when they said, “We can influence the motivation of students by coming to know their perspective, by drawing forth who they naturally and culturally are, and by seeing them as unique and active. Sharing our resources with theirs, working together, we can create greater energy for learning” (p. 18).

Integrated Language and Content Instruction

In Crandall’s (1990) work with limited English-proficient students, it was found that integrated language and content instruction enables students to develop academic knowledge and skills in the content areas while they acquire the academic language in

English. Mohan (1990) agrees that language development should be integrated with content area curriculum. Levine (1993) believes that communicating to young children in ESL classrooms becomes effective only when language instruction is integrated with other content area subjects such as social studies, science, mathematics, visual and performing arts, physical education, and literature.

Snow, Met and Genesee (1992) created a conceptual framework for the integration of language and content instruction. This helps teachers who want a sample of how to integrate language and other subject areas. They suggested some reasons why the integration of language and content instruction is important:

- a) Language development and cognitive development are inseparable. The child uses language to understand everything around him.
- b) It has been found in research that language is effectively learned in meaningful, purposeful, social and academic contexts.
- c) Content is used to motivate students to learn language and it provides real meaning to make language interesting to the students.
- d) The integration of content and language instruction make the use of higher-order thinking because it stimulates the learners' interests. (Snow et al., 1992, pp. 27-33)

“To be effective, language teaching and content teaching have to be planned and coordinated carefully. The integration will help students to engage with teaching activities and pedagogical materials. Teaching provides opportunities for students to engage themselves in learning about content through language” (Snow et al., 1992, p. 37).

Both the English as a Second Language teacher and the content teacher have to plan carefully if they will be successful in using this strategy. They will use concrete materials, manipulatives, and a variety of activities to provide opportunities for students to

learn both language and content. The teachers will use pre-reading strategies so that students will have background knowledge of both concepts and language. In this model, language objectives and content objectives are taught concurrently even if it means altering the language curriculum.

According to the model, language-learning objectives in a content-based program are derived from three sources: a) The English as a Second Language Curriculum, b) the content area curriculum and the c) assessment of the learners' academic and communicative needs and the on-going evaluation of their developing language skills. From these sources two types of language objectives can be specified: content obligatory language objectives and content-compatible language objectives. (Snow et al., 1992, pp. 30, 31)

Quejada, Wiley, and Ramirez (1999-2000) cited research on well-implemented dual-language immersion programs. Research consistently shows increased student achievement for students who participate in these programs. However, other educators have found that although Bilingual Education has been around for 30 years, the goals for establishing Bilingual Education that could lead to higher achievement —such as rapid learning of English, mastery of school subjects, and higher self-esteem among students — have not been achieved. So educators and advocates in California began pushing for the integration of limited English-proficient students into English instruction classes. The English Immersion Program's philosophy seems to fit the category for integrated language and content instruction. They believe that students will have to learn English and be immersed in classes where other English speakers are. It is hoped that through opportunities to interact with English speakers the chances of learning English is better. Some school districts opted for the English Acquisition Program and started training teachers to implement it. The Californians seem to be reaping positive results.

Lapp and Flood (1994) suggest strategies based on principles that underlie effective language instruction for all learning:

1. Provide an encouraging learning environment for self-expression and deep personal involvement. Teachers do this by: being tactful in correcting second language learners, encourage free interaction with others; accept responses with grammatical deviations and modeling appropriate syntax and words in a natural way.
2. Develop children's background knowledge. Incorporate one or more of the following strategies into their teaching routines: Brainstorming, using literature, telling stories, oral previewing or paraphrasing, choral reading, partner reading, using visuals and using manipulatives. (p. 252)

Supancheck (1989) observed teachers of children from culturally and linguistically different backgrounds using affective approaches. These second-language acquisition methods allowed each one to share his or her personal experiences, values, opinions, interests, and fantasies. These same methods helped develop basic communication skills such as listening, turn-taking, initiating, and maintaining conversation. Supancheck found that these methods were used by teachers to encourage bilingual children to acquire language proficiency. The second-language acquisition methods have been designed to encourage a basic interpersonal communicative skills level of language proficiency. "These form the base upon which other approaches may be used to provide the cognitive/academic level of language proficiency needed to participate effectively in academic learning situations" (p. 114).

Cooperative Learning

The principles of multicultural education and cooperative learning support each other. A meta-analysis of studies by Johnson and Johnson (1990) supports that working together in cooperative learning increased student achievement and retention. Garcia

(1991) reviewed studies in cooperative learning. He found that cooperative learning increases the academic achievement of all the students and in particular the approach increases the academic achievement of lower-class students and minorities. Cooperative learning also fosters “positive intergroup relations among students” (p. 186). Students developed a greater use of higher level reasoning, increased perspective taking, greater intrinsic motivation, and more positive heterogeneous relationships. They also exhibited positive attitudes toward school and teachers, more on-task behavior, and heightened self-esteem. In addition they gained greater social support, more positive psychological adjustment, and greater collaborative skills. In cooperative learning, “members of a class meet to make decisions and solve problems, they get the self-esteem-building message that their voices count, they experience a sense of belonging to a community, and they hone their ability to reason and analyze” (Kohn, 1994, p. 279). When students reason and analyze, improved achievement results. This is supported by data which confirm what Matthews, Cooper, Davidson, and Hawkes (1995) found regarding collaborative and cooperative learning. They believe that “belonging to a small and supportive academic community increases student success and retention” (p. 37). Because multicultural education and cooperative learning have several similarities in promoting positive interrelationships and activities, the above benefits can also be acquired in multicultural education.

Kline (1995), Briscoe (1991), and Kagan (1992) maintained that the use of cooperative learning in classrooms benefits students in several ways. Kagan (1992) strongly believes that cooperative learning allows for improved comprehension of

language and greater access to content curriculum, as well as increases the quantity and quality of language production. According to him, it also increases cross-ethnic friendships in the classrooms, reduces self-segregation of minority students, and appeals to the preferred learning style of many language-minority students.

Cooperative learning as an instructional method is used “so all students can experience academic success, form positive and supportive relationships with classmates, and make healthy adjustments to school life” (Johnson & Johnson, 1996, p. 28).

Building Curriculum Bridges and Positive Multicultural Relations

Grant and Sleeter (1998) write about what they discovered from students they interviewed in a desegregated, working-class school environment and asked them about their perceptions of school. They were termed “turned-off” students (Grant & Sleeter, 1998, p. 2). They found out that what turns off many students is teaching that is “sterile” and “passive,” course content that is unconnected to daily life, and a lack of intellectual challenge (Grant & Sleeter, 1998, p. 3). Because of this, Grant and Sleeter (1998) suggested approaches to teaching exceptional and culturally different students and declared that it involves bridges to the curriculum that enable students to succeed and to adapt to the requirement of the traditional classroom. The following bridges to the curriculum are consideration of the different learning styles, curriculum relevant to student’s experiential backgrounds, skill levels, language, cultural capital, and expectations. Using these, Grant and Sleeter (1998) created lesson plans that are adapted to racially mixed students.

Summary

There are many definitions of multicultural education. However, they often have these characteristics in common—development of a wider perspective and cultural understanding, and the promotion, appreciation, and respect for other people's points of view. Teacher beliefs and attitudes, goals, and strategies mingle together to create classroom settings where students from diverse backgrounds experience academic success. Research supports the need to use a variety of teaching strategies. No one strategy can be the cure for all difficulties. Most of the strategies that are effective have as their principle, respect for others who are different from one's own culture.

Lasley and Matczynski (1997) summarize how a teacher can be effective:

1. Recognize that some students, based upon gender and cultural group affiliation, learn in quite unique and idiosyncratic ways.
2. Recognize that students in America's classrooms vary from one another according to their cognitive style of learning.
3. Recognize that there is a positive correlation between specific student cognitive styles and the need for teachers to expand upon their instructional model repertoire.
4. Recognize the usefulness of acquiring alternative instructional models as part of a teaching repertoire. (p. 329)

Some of the specific techniques or teaching strategies that work are: multicultural education across the curriculum, the integration of language teaching in content areas, cooperative learning, and building curriculum bridges. However, recent studies on multicultural teachers present their need for specific teaching strategies. Jackson (1998) observed that teachers in many schools are unable "to adequately address the academic needs of large proportions of US student populations" (p. 57). Administrators in schools try to provide workshops to help teachers address diverse student needs. However, as Jackson (1998) observed, "these workshops fall short in providing modification strategies.

Too little attention is given to helping teachers recognize the strengths that culturally different students bring to the class and capitalize on these strengths, especially if they do not match the teacher's pre-conceived notion of the norm" (Opitz, 1998, p. 58). So as Garcia (1994) suggests, it is time we get past our preoccupation with multicultural representation in the content and focus on teaching strategies that work in multicultural settings. Different paradigms have been identified, and teachers tend to gravitate toward one or another. However, there is a need for continual education, training, growth, and reflection so that the needs of all students may be met.

CHAPTER 3

METHODOLOGY

Introduction

While chapter 2 demonstrated a review of issues and practices in multi-cultural teaching strategies, the purpose of chapter 3 is to describe the methods that were used in this study. The main assumption of this study is that teachers in multi-cultural settings will likely develop teaching strategies to deal with their unique students.

The Seventh-day Adventist (SDA) Church is a global church whose commission is to bring the gospel to all parts of the world. Education has played a big part in the evangelism of the SDA church, and there are SDA schools in almost every part of the world. These schools provide a natural laboratory for teachers to experience the challenges of multi-cultural education, since many schools have students from different countries. For example, Andrews University has a student body representing about 100 countries. In such settings, it is likely that teachers have actively experimented to find teaching strategies that accommodate the needs of multi-cultural students.

As was stated in the purpose, this study describes the experiences of multi-cultural teachers—their training, their use of instructional strategies and adaptations, their needs in multi-cultural settings, and the challenges they encounter when teaching students of different cultures.

The study endeavored to investigate the following questions:

1. In what ways were NAD teachers trained to teach multi-cultural students?

What is their perception of the adequacy of their training?

2. How do NAD teachers accommodate for the needs of students from other cultures? What strategies and adaptations do they make? Why do they teach multi-cultural students in the way they do?

3. From the teachers' point of view, what are the challenges of teaching multi-cultural students? How can the local educational system assist teachers in their multi-cultural teaching?

Research Design

To answer the research questions a case study design using a combination of surveys, interviews, and observations was utilized. The case in this study is the multi-cultural experience of NAD teachers. Merriam (1988) states that "a case study can test the theory or build theory, incorporate random or purposive sampling, and include quantitative and qualitative data" (p. 2). Feldman (1995) supports combining perspectives. By doing this she finds "the aspects are interrelated in a way that makes the result a rich and textured interpretation of the context" (p. 3). In this study I combined survey and other methods for the following reasons: First, it is important to have a fit between research questions, data collection, and analysis techniques (Howe & Eisenhart, 1990). Bryman (1992) stated that "the critical issue is the appropriateness of a design or method for the research question" (p. 68). In other words, what is the best way to answer

the research questions? For example questions that ask ‘what’ can often be answered through a survey. However, for deeper answers or meaning, observations and interviews would be appropriate.

Second, the methods complement each other. Salomon (1991) asserts, “By complementarity I mean that each can inform the other and guide the other” (p. 16). The survey data from the majority of the teachers in this study provided descriptive data from across the United States and Canada. This information was needed to understand how teachers are managing in multi-cultural settings, what their perceived needs are, and how they might be supported by their school boards and other administrators. Yin (1989) asserts that “one may collect preliminary information from a large number of preliminary candidates” (p. 19). I sent out 1,780 questionnaires to K-8 teachers in the North American Division of Seventh-day Adventists. I collected preliminary information from the 1,246 questionnaires that were returned. The observation and interviews provided depth of understanding, or as Yin (1989) states, “Direct observation and systematic interviewing” (p. 19) will strengthen the study. Three teachers were interviewed and observed beginning December 1997 to February 1998. Contacts with these three teachers in the form of short visits extended up to June 1999.

Third, multiple data sources such as observation, interview, journal transcripts, and survey helped to triangulate the results. To Kidder and Fine (1987), combining quantitative and qualitative processes is a form of triangulation that can enhance the validity and reliability of one’s study. “The use of qualitative measures in a quantitative framework results in a reasonable likelihood of triangulation” (p. 57). I used both

quantitative and qualitative data to describe the experiences of teachers in multi-cultural settings.

Of the several types of case studies that Merriam (1988) mentions, I primarily use the descriptive type. My goal was to understand and describe the experiences of multi-cultural teachers—their use of instructional strategies and adaptations, their needs in multicultural settings, and the challenges they encounter when teaching students of different cultures. The descriptions come from the survey information, field notes, audiotapes, interview transcripts, observations, and other documents. Interaction with three informants, in the natural setting of their classroom, was another source of data. As I observed three teachers in action, I paid attention to the process, and not simply to outcomes or products (Bogdan & Biklen, 1992, p. 2). This design using survey results, observations, interviews, and collaboration with three teachers resulted in clearer understandings of ways to facilitate the learning of diverse students. The results invite teachers into a reflective dialogue concerning their own practice and yield not only specific teaching techniques, but a process whereby others might rethink their practice.

Phases of Study

1. First Phase: Survey of Multicultural Teachers. Questionnaires were developed and sent to all K-8 teachers in the North American Division of SDA. While random sampling procedure maybe the preferred method for selecting subjects in survey research, I deliberately included all K-8 teachers in North American Division of Seventh-day Adventist. This study is considered sufficiently vital, and consequently, such a

selection procedure was chosen in order to provide actual (rather than theoretical in the case of probability sampling) opportunity for every teacher to participate. I wanted to make sure that every teacher felt and knew they were part of this study.

2. Second Phase: Purposive Sampling Process. Recommendations of principals, were the basis for a purposive sampling process that resulted in choosing three teachers who were considered competent multicultural teachers.

3. Third Phase: Pilot study of one case (Rita) using participant observation and interviews, and on-going data analysis. This provided an opportunity for the researcher to fine-tune the interview protocol and observation focus (Appendix B).

4. Fourth Phase: Data collection of two other teachers using observation, interviews, interaction, and data analysis.

5. Fifth Phase: The final phase of the study was the cross-case comparison and analysis of the data gathered throughout the different phases. As I did this I was also involved in the “tidying up” process that LeCompte and Schensul (1999a) say are important to research (p. 43). (See the Appendix F for steps in tidying up.)

Data Collection

In order to answer the research questions, data were collected from multiple sources. Multiple sources of data provide an opportunity to triangulate the results—thus increasing the validity of the study. According to Krathwohl (1998), “the use of two or more sources establishes that could lead to higher achievement —factual accuracy” (p. 275). Table 2 shows the relationship between the research questions and sources of data.

Survey

After permission was granted by superintendents and directors of the unions and conferences, questionnaires were sent to all K-8 teachers in the North American Division

TABLE 2

RELATION OF THE RESEARCH QUESTIONS TO THE DATA SOURCE

Research Questions	Data Source
1. In what ways were NAD teachers trained to teach multicultural students? What is their perception of the adequacy of their training?	Survey Interviews Observations
2. How do NAD teachers accommodate for the needs of students from other cultures? What strategies and adaptations do they make? Why do they teach multicultural students in the way they do?	Survey Interviews Observations
3. From the teachers' point of view, what are the challenges of teaching multicultural students? How can the local educational system assist teachers in their multicultural teaching?	Survey Interviews Observations

of the Seventh-day Adventist Church. Sending the questionnaires to all the teachers seemed to be the most appropriate thing to do because the goal was to give every teacher a chance to be part of the study, and to make each teacher feel that he or she belongs. Since this is a multicultural study, the inclusion of everyone seemed to be an ideal goal so that each teacher had equal opportunity for participation. About 70% of 1,780 questionnaires sent out were returned.

Formulation of the Questionnaire

The questionnaire was formulated with the goal of gathering information from the population in order to understand the experiences of multicultural teachers. A survey plan guide such as the one outlined by Krathwohl (1998) was adapted to ensure that a suitable questionnaire was developed. (See appendix F for Survey Plan Guide.) The literature review helped shape the questions that would provide pertinent information for demographics and other issues.

Using Banks (1994), Grant and Sleeter (1989), and Nel (1993), similar concepts were aligned to form five major categories that describe activities teachers use in multicultural settings. (See Table 1.) Items were developed to gather information about the strategies teachers use. A draft questionnaire was formed upon consultation with two multicultural professors and the dissertation adviser. After approval, a group of doctoral students was consulted for feedback. Each person gave an opinion regarding the items in the questionnaire and analyzed the wording and usefulness of each item. Thirty initial copies of this draft were printed and administered to international teachers and administrators who were furthering their education on campus one summer. They provided feedback regarding their impressions of certain questions and whether those questions were relevant, clear, and understandable. Comments were also solicited, and the average amount of time it took each person to complete the questionnaire was recorded. All items unclear to the respondents were excluded from the final draft. Suggestions from respondents were taken into consideration. The researcher then used data taken from the

30 initial respondents to practice analysis techniques. Then the draft was taken to the dissertation committee for approval.

The questionnaire consisted of Part I—Demographic information such as gender, age group, ethnic origin, education, years taught, classroom description--single, multi-grade, or combination; work setting--rural, suburban, urban; number of years experience in multicultural setting, training in multicultural education, updating on current teaching practices, and interest in learning more about multicultural teaching strategies. Part II consisted of open-ended questions pertaining to teachers' challenges and needs. In this section the goals for teaching multicultural students were also determined. Part III of the survey questionnaire described teachers' experiences in regard to their teaching strategies and adaptations. (See Appendix B for survey.)

Process for Survey Data Collection

Permission to administer the questionnaires was requested from NAD educational superintendents or directors of each union (each region making up the NAD). Directories of each union and conference (a heirarchical level lower than the union) were collected after permission was granted. The first 300 questionnaires were administered to the Lake Union Conference during a teacher conference. The rest were mailed to the schools. The questionnaires returned within a 3 week period were entered into a drawing. Teachers whose names were drawn were given prizes of checks (five of \$10, ten of \$5, twenty of \$2, thirty of \$1) and others were given pens, stationery, children's books, and other teacher knick-knacks. No follow-up on the survey was done because there was a

return rate of 70%. McMillan and Schumacher (1993) state that “if the researchers can obtain a total return rate of seventy percent or better, they are doing very well” (p. 282).

Observations and Interviews

A purposive sampling was then made for the three teachers’ observations and interviews. Two schools were chosen on the basis of their multicultural populations. Principals were solicited for their recommendations of teachers who they felt to be experienced and competent. One principal highly recommended one teacher from his school. The principal from the other school said that all of his teachers were competent and capable and that any one of them would be perfect for observation and interview. The choice of teachers was based on the following criteria: (1) presently teaching three or more nationalities (2) have taught for at least 3 years or more, (3) distance is within 150-mile radius from the researcher’s residence, and (4) willingness to be a part of the study. Three teachers from two schools were willing to be involved in the study.

Observations

When searching for the answers to “how” questions, observations tend to provide in-depth data. This is the foundation for comprehending what multicultural teachers do and understand how and why they do what they do. Closely observing three teachers helped me understand better the strategies they used in accommodating the needs of students coming from other cultures.

I observed each teacher for 3 weeks for at least 4-5 hours a day, beginning December 1997 up to February 1998. (See Appendix B for observation/interview

schedule.) After this I visited the classrooms only once in a while, to ask questions and to get clarification. Contacts with these three teachers in the form of short visits and phone calls extended up to June 1999. I took notes on the activities and the environment of each of the classrooms. I took verbatim notes of many things the teacher said and did, and the responses of the students. I also collected materials that teachers gave me during my observations, e.g., classroom procedures, teaching ideas, lists of students, and seating arrangement. I compiled all the documents in notebooks. I also taped specific lessons where a teacher had implemented a system or strategy with specific steps that I felt would help me understand the strategy used.

In summary, my observation focused on general issues such as: classroom interaction, challenges, strategies—enhancing cultural pluralism, self-concept development, race-awareness, and acceptance; and use of popular teaching strategies—examples of which are cooperative learning and mastery learning techniques.

Interviews

To answer “why” questions and clarify “how” questions during the observations, interviews were useful. Interviews helped to clarify my perceived notions and to illuminate procedures that needed explicit explanations.

I interviewed each teacher usually right after the observation before the day ended. I wrote down questions for the teachers related to my observations and I integrated the questions in the interview process.

My interview protocol focused mainly on domains such as: teacher's background; experience; problems and challenges; adaptations; intervention and strategies to enhance multicultural teaching; and suggestions on how she can be helped in teaching diverse cultures. (See Appendix B.)

My visits and interaction with the teachers resulted in a reflective process whereby their implicit beliefs about teaching cross-culturally were brought to an explicit level. Sharing their experiences and expressing themselves to someone helped the teachers examine their own practice. The following quotes seem to suggest that sharing their experiences with someone helped them reflect on what they were doing. Rita said,

I'm sure our interactions last year had an impact on my reflections and planning this year. But I guess naturally, I always kind of take that into consideration because as long as I've been here, there was always a multicultural population. It's a joy! So I think it has become a habit already, but I'm sure that after talking to you that there's something to do with my planning, too. (Vol. 4, p. 29)

According to Susan,

I think I did a little more reflection on my planning for multicultural students this year after our interaction. And I would say basically because I'm from another culture, it almost comes naturally. I feel a natural sense of urgency in that respect.

Evelyn stated, "I just want to tell you how I appreciate being here with you, because it helps me analyze who I am and what I am doing and stuff" (Vol 4, p. 98).

Data Analysis

The data collection process was very exhilarating for me. I looked forward to receiving the questionnaires from the teachers. I was very excited and wanted to start analyzing the data immediately. I also anticipated the time when I could actually meet

with the teachers and do observations and interviews in their classrooms. When I started receiving mail by the bulk, I found that it was an overwhelming experience. According to LeCompte and Schensul (1999b), data analysis means “figuring out what to do with the mountains of data” (p. 147). “Analysis of data reduces them to manageable form” (LeCompte & Schensul, 1999a, p. 2) that permits researchers to tell a story about the teachers in the research. LeCompte and Schensul (1999a) explain further that interpretation of that story permits the researcher to “describe to a reader what the story means” (LeCompte & Schensul, 1999a, p. 2). “Analysis, then turns raw data into ‘cooked data’ or ‘results’” (p. 3). “Results are descriptions of what happened in a study and are a critical step leading to the end product—interpretations and implications for more research” (p. 3).

Survey

In order to interpret the data, I entered the survey results into the SPSS (Statistical Package for Social Sciences) program as soon as they came in. After entering all the results into SPSS, the program provided easy access to frequencies, totals, and percentages of particular items. It also helped me do some statistical analysis and tests of relationship with the data. As I entered the data from each questionnaire, I was also doing initial analysis of the data. Two survey questions were open-ended which allowed freedom for the teachers to express their thoughts and ideas. Space was provided at the end for teachers to write any comments they chose. Even though questions were open-ended (Appendix B) many teachers gave answers that were exactly the same wording as

other teachers. I quickly made the decision to tally those same answers. Eventually, as there were more descriptions, I began to make a database of everything that they wrote on their questionnaire. I made a separate database for the challenges teachers had, another database for the suggestions they made, and a separate database for the other comments they gave me. Just reading these comments and challenges made me more aware of the multicultural teachers' experiences.

After tallying those having the same answers or wordings, I separated them from other answers teachers wrote. I sorted out the beginning letters of the first lines and alphabetized them, creating databases of their responses. These responses were then printed out, cut up, and laid on the tables and on the floor in my study carrel and sorted into piles. By reading them over and over, I began to see themes that began to fit with each other. At first I did not know what to expect, but as I continued looking, things began to come together. At first I made big piles, which consisted of the bigger themes. As I sorted through the big piles, I was able to find smaller categories. In this process I found myself trying to explain why the teachers said what they said, and in my mind I began to think about the implications of this survey to my research questions. For days I was just sorting, resorting, categorizing, and analyzing. After putting the themes in categories, I still had doubts and uncertainty, so I showed my adviser and other students my data. They also arrived at similar categories. Finally, I was comfortable with the categories and took rubber bands and banded the themes together. I noticed that I could name a sub-category for each band. Then when I was quite sure of my decision to keep some things in the groups, I stapled them together. I made a rough grouping of these sets

and examined them again as a whole. As I did that, it seemed as if an outline emerged out of the themes. I then typed this outline of what the themes seemed to look like from my perspective. The themes seemingly began to look more distinct and convincing to my perception. However, even when I felt satisfied with the categories, I struggled with uncertainty. I began to notice that this procedure seemed to be another stage in a process of analysis. LeCompte and Schensul (1999a) call it “playing with ideas” and they likened it to “putting jigsaw puzzles together” (p. 5). This was a difficult process because some responses seemed to belong in more than one category. To deal with this dilemma, I left the sets sitting for some time and visited them later with a little more reshuffling and changing around. I then became more comfortable with the results. (See Appendix C.)

Observations

During the observation process, aside from making recordings of the actual situation, I was aware of myself doing some sort of inscriptions. LeCompte and Schensul (1999a) define inscription as the “act of making mental notes prior to writing things down” (p. 13). I finally wrote some of my ideas on the pages of my journal. Sometimes I wrote them on the margins of my transcriptions. To analyze my observations, I read the transcribed observations for each teacher silently. Reading and re-reading the transcriptions of the observations, I became familiar enough with the transcriptions that commonalities began to appear. As the common themes began to emerge, I used colored markers and then re-read and coded the transcriptions. I began to mark mind-sets, attitudes, or conceptual understandings in yellow; techniques or teaching strategies in

pink; and the challenges, problems, and seeming frustrations of teachers in blue. I marked in orange whatever adaptations and changes a teacher made to show consideration for a culturally different child. Tricks or things that worked for the class I marked in green; teachers' actions I marked with a red pen; and teacher talk, advice, or comments I marked with a blue pen. I organized the themes by typing them on a sheet I called observation analysis. Here I could see a better picture of the teacher. Thus began my initial analysis, being aware that my interpretation of these observations was influenced by my own "personal, professional, cultural and theoretical lenses" (LeCompte & Schensul, 1999a, p. 31).

Interviews

During the days I observed the teachers I tried to squeeze in time for interviews. Some interviews were done during recess when the teacher was not on playground duty, and some were done during the time the students were in computer class or in music class where another teacher was involved in supervising the students. At other times, Friday afternoons worked best since students usually got out of the classroom early. Interviews were usually 30 minutes to 1 hour long depending on the availability of the teachers. The follow-up interviews were usually about 1 hour long.

At the end of the day I transcribed the taped interviews. As I transcribed, I found patterns which I coded and categorized with little comments on the side of the transcripts. Categories were created and themes emerged which enlightened my understanding of adaptations teachers make when teaching diverse students. In the analysis and

interpretation I reviewed the survey information, my diary, and field notes, and endeavored to interpret their meaning on a deep level (Spradley, 1980, p. 72). I shared those thoughts with the teachers on the follow-up visits to verify my interpretations and to ascertain the accuracy of my portrayals or descriptions.

Although my observation and interview time was limited during the school year, maintaining contact with the teachers extended till the following year as I continued to review my transcriptions. I made follow-up phone calls, short visits, and had some interactions over things the teachers wanted to share with me. (See Calendar in Appendix B.)

Cross-Case Analysis

The teachers' experiences were compared across cases. To accomplish this, a grid was used to compare each experience. (See Appendix D.) Using the grid made it easier to compare the findings from the interviews and the observations in the classrooms. It also facilitated comparing the strategies used by the teachers, the challenges they encountered, and their suggestions to their local school boards. All documents were paginated for easy referencing and review for cross-case analysis. (See Appendix D.) Results of this process are discussed in chapter 6. These results were also compared with the survey results.

My Role as Research Instrument

I was the main instrument to conduct this case study and to "make sense of it" (Eisner, 1991, p. 34). I was a participant-observer (Spradley, 1980) in classrooms of three

multicultural teachers who were willing to share the practices they use with multicultural students. As a participant-observer, I had two purposes as Spradley (1980) defines: (1) “engaging in activities appropriate to the situation, and (2) observing the activities of people and the physical aspects of the situation” (p. 54). A participant observer

consciously tries to maintain the role of an observer, to be aware of the tacit rules at work and to take into account not only immediate actions but also the contexts in which they both take place; to be conscious of experiences as at once both insider and outsider; to reflect critically on his or her experience, and finally to meticulously record what he or she sees, hears, thinks, and feels. (Guthrie, 1992, p. 183)

I came into each teacher’s classroom, took a limited role in many different activities, and observed each teacher during the time I was there. My role as participant-observer was limited in the sense that I observed the teacher for the most part of the day and assisted only when the teacher requested. Sometimes I volunteered to do something. There was an understanding between us making her feel free to request my help with whatever I could do. Some of the things I did after class were correcting papers and typing some project. For another, I did supervising for short periods of time when the teacher had to leave to accomplish an errand—just about anything that could assist the teacher, usually when children were out of the classroom. During class period, I observed and took notes of the actions and statements of the teachers and conducted interviews at each teacher’s convenient time, usually during the school day. My observations covered the opening exercises, worships, field trips, parties, fire drills, chapel assembly, and academic subjects such as Bible, Math, Language Arts, Social Studies, and Science. The actions and statements of each multicultural teacher were noted over a 3-week period.

However, contacts in the form of short visits extended up to the next school year. (See Calendar Schedule in Appendix B.) I transcribed my notes and interviews at the end of each day and reread the transcriptions.

The classroom situations, the students' responses, and the teachers' teaching strategies were documented by writing comments and other notes in a log book. I transcribed my notes using a word processor as soon as the observation was done.

After rapport was established, interaction and collaboration with teachers began. Through this process I expected the instructional strategies and adaptations used by teachers of multicultural students to be brought to a higher level of awareness.

I was the "primary instrument for data collection and analysis" (Merriam, 1988, p. 52). "Humans are the best suited for this task—and the best when using methods that make use of human sensibilities such as interviewing, observing and analyzing" (p. 3). In the process, I began to notice what things were important to the teachers, although I became aware that I was interpreting activities in relationship to who I am and the experiences of my life. LeCompte and Schensul (1999b) said,

Much of the mental text of the ethnographer is a consequence of his or her past personal experiences and characteristics. However, what researchers attend to in the field and, hence what they inscribe also is very much influenced by the research questions they have asked or how the researcher has been trained to think about and conceptualize the world. (p. 15)

As the primary instrument I tried to be aware of how my own thinking was changing. Therefore, I kept a record of my thoughts throughout the process of data collection and analysis.

Trustworthiness of the Study

As a researcher I desire to ascertain that what I have found represents the experience of my participants, and that I can depend on the findings to make appropriate conclusions. Credibility has to be established in order to give credence to the study. Krathwohl (1998) believes that a study is credible “based upon the appropriateness of the data gathering and analytic processes and their resulting interpretations” (p. 694). “Validity refers to the accuracy and trustworthiness of instruments, data and findings in research” (Bernard, 2000, p. 46).

Validity of the Survey Instrument

Content validity of the survey instrument was determined in consultation with two experts, and face validity was established with the aid of the dissertation committee and a support group of doctoral students. Bernard (2000) states that “face validity is based on consensus among researchers” (p. 49). According to Krathwohl (1998) the instrument is valid when it “measures what it intends to measure” (p. 694). The purpose of my questionnaire was to describe the experiences of multicultural teachers. Certain items in the questionnaire provided demographic data. Other items elicited responses from the teachers to provide information as to the challenges they experience along with strategies and adaptations they make in their classrooms. Teachers also gave suggestions as to how they felt their administrative boards can help them in their multicultural teaching. Objectivity was present in the answers that teachers provided, especially in the strategies and adaptations section where teachers simply reported the extent of their use of certain

strategies. And even though there were open-ended questions, themes and similarities emerged among the answers. Through the questionnaire, I was able to determine the perspectives of multicultural teachers in relation to the questions I asked.

Other Measures to Increase Trustworthiness

Other measures I took to ensure the credibility of my study were:

1. *Triangulation and cross-checking of the data.* Eisner (1991) stated that “the use of multiple data sources is one of the ways conclusions can be structurally corroborated” (p. 56). I used the survey results, observations, interviews, reflections, and other documents to collect data. I also did a cross-case analysis of the data to see whether common themes emerged.

2. *Length of time in the field.* I engaged in constant interaction with the teachers for interview, observation, and follow-up beginning December 1997 to June 1999.

3. *Member checks.* After observations and interviews were transcribed, these were submitted to the teachers for member checks to see whether my portrayals were accurate. Then the document was again returned to the three teachers for review, after findings and conclusions were made.

4. *Audit trail.* I have kept all the records, transcriptions of interviews, and repeated observations, notes, and reflections so that an audit trail is available.

Generalizability

To explain external validity, I address how my findings can be applied to other

situations and the experiences of other multicultural teachers. I see how my findings fit into the whole picture of the overall data that were collected. I explained in detail the context of the study so that readers may understand the experiences described in the study. Using rich, thick description of what I observed helps the reader decide to what extent the study can be applied to one's own experience. "For qualitative research, this means that the creation of an image—a vivid portrait of excellent teaching, for example—can be used in the education of teachers or for the appraisal of teaching" (Eisner, 1991, p. 199).

Summary

The primary techniques used to answer the research questions were survey questionnaires, participant observation, and interviews. The survey helped me access a large number of teachers in multicultural classrooms and from this I learned some of their needs and challenges, and began to develop an understanding of ways they worked with multicultural students. This also helped develop a picture of the extent to which teachers have had formal instruction in dealing with multicultural issues and which strategies they perceived as effective in working with a diverse student body. Through observations and interviews, I continued to comprehend the different experiences and adaptations teachers made when teaching diverse students. I endeavored to describe what it was like for teachers dealing with students whose cultures are different from their own.

CHAPTER 4

THE SURVEY RESULTS

Introduction

This chapter presents the results from the survey in the form of descriptions, tables, and percentages. The topics covered are the demographics, training of teachers in multicultural education, cultural preparation, education, interest in training, and the teachers' experiences in training. The results of the open-ended questions regarding the challenges teachers encounter, and the suggestions that teachers make to their school board and administrators are presented. The section on teachers' goals is presented in comparison to Nel's (1993) research regarding pre-service teachers' perceptions of the goals of multicultural education in relation to Grant and Sleeter's (1998) approaches in implementing multicultural curriculum. The teaching strategies used by the North American Division teachers are described using an adaptation of Banks's (1994) paradigms. After the presentation of the demographics, the answers to the research questions are addressed in this order: (1) In what ways were NAD teachers trained to teach multicultural students? What is their perception of the adequacy of their training? (2) How do NAD teachers accommodate the needs of students from other cultures? What strategies and adaptations do they make? Why do they teach multicultural students in the

way they do? (3) From the teachers' point of view, what are the challenges of teaching multicultural students? How can the local educational system assist teachers in their multicultural teaching? This chapter reports only the survey results in reference to the research questions. A complete discussion of the research questions including survey, observations and interviews can be found in chapter 7.

Demographics

Gender, Nationality, and Age

Teachers in the North American Division (NAD) of Seventh-day Adventists are a diverse population. There are more female teachers (75%) than male teachers (25%). In my study, teachers in the NAD are of different nationalities, with Caucasians (81%) as the majority, and the rest are African American (8%), Asian and others (5%), Hispanics (4%), and Native Americans (2%). Sixty-one percent are 41 years old and above, while 39% are 40 years old and below.

Education

Fifty-three percent of the teachers hold Bachelor's degrees, 41% have Master's degrees, 3% have earned their Education Specialist and/or Doctorate degrees, and 3% do not fall under any educational category. In answer to the first research question—In what ways were NAD teachers trained to teach multicultural students?—many teachers reported receiving training in their formal education or during in-service training, while 40% reported never having any training. (See Table 3.) Observations and interviews with three teachers in chapter 5 are consistent with these results.

TABLE 3

TRAINING IN MULTICULTURAL EDUCATION

When Trained	Frequency	Percentage
At the undergraduate level	212	17
At the graduate level	126	10
Teacher in-service training	202	16
During undergraduate and graduate level	38	3
During undergraduate and in-service training	57	5
During graduate level and in-service	58	5
During undergraduate, graduate, & in-service	56	4
Never had training	497	40
Total	1,246	100

The following section endeavors to answer the second research question regarding teachers' perception on the adequacy of their training and how their education had prepared them to work with culturally diverse students. Thirty-three percent said their cultural preparation was not effective. Fifty-four percent thought they had somewhat effective cultural preparation. Thirteen percent believed they had very effective cultural preparation. (See Table 4.) There could be a slight discrepancy between training in multicultural education and cultural preparation. Teachers may have taken some cultural courses in classes but these did not have necessarily provided training in multicultural education. The teachers introduced in chapter 5 felt that they had not had formal training in multicultural education.

TABLE 4
CULTURAL PREPARATION

Preparation for working with diverse students	Frequency	Percentage
Very effective	164	13
Somewhat effective	676	54
Not effective	406	33
Total N=1,246		100

Another way that teachers gain information about multicultural issues is through the reading of professional books and articles on multicultural issues. Three percent said they update themselves by reading professional books and articles on multicultural issues as often as once a week. Eleven percent said they update themselves at least once a month and 16% every 2-4 months. Nineteen percent said they read professional books and articles on multicultural issues once every 6 months and 29% update themselves once a year. Twenty-three percent admitted they have never read professional articles on cultural practices.

When teachers were asked how interested they were in learning more about multicultural teaching strategies, 61% said they were somewhat interested. Twenty-eight percent were very interested and 11 percent were not interested. See Table 5. However, when the data were analyzed according to multicultural experience, it was clear that those who had more than ten years experience of teaching in multicultural classrooms had the highest percentage of “very interested in training.” See Table 6.

TABLE 5
INTEREST IN TRAINING

	Frequency	Percentage
Very Interested	343	28
Somewhat Interested	762	61
Not Interested	141	11
Total	1,246	100

TABLE 6
YEARS IN MULTICULTURAL CLASSROOM
AND INTEREST IN TRAINING

Years in Multicultural Classroom	Not Interested	Somewhat Interested	Very Interested	Total Number <i>N</i>
> 10 years	10%	55%	35%	270
5-10 years	10%	61%	29%	339
2-4 years	10%	66%	24%	244
1 year	11%	57%	32%	112
0 years	16%	65%	19%	278

Experiences

Twenty-seven percent of the teachers in the NAD have taught under 7 years, 13% have taught for 7-10 years, and 60% have been more than 10 years in the teaching profession. The North American Division (NAD) schools in this study are unique and

different from other schools in America in a number of ways. Twenty-five percent of the teachers taught in single-grade classrooms. Twenty-seven percent taught in combination classes of two grades, and 48% taught in multi-grades of three to eight levels per classroom. Teachers also taught in diverse settings—suburban (39%), urban (27%), and rural (34%) areas.

Many of the schools consist of diverse populations with about 100 countries in the world represented in the NAD. Seventy-one percent of the teachers said that their class is composed of students who are ethnically different from them. Twenty percent had no experience with a culturally diverse classroom while 9% had at least 1 year of teaching experience in a culturally diverse classroom. Twenty-two percent had 2-4 years of teaching experience in a culturally diverse classroom, and 49% had 5 or more years of teaching in a culturally diverse classroom.

Chi-square tests showed significant relationships between years taught, cultural preparation, years in multicultural teaching, training in multicultural education, and interest in training. Multicultural teaching experience had significant relationships with updating oneself on multicultural teaching strategies. These relationship suggest that those who had taught from 1-6 years had the highest percentage of very interested in training. Those who have taught 7-10 years had the lowest percentage of not interested in training. Teachers who identified cultural preparation as not effective had the highest percentage of not interested in training. Those teachers who had very effective cultural preparation had the greatest percentage of very interested for training. Those teachers who had educational training (BA, MA, etc.) had the highest percentage of somewhat interested in

training. Teachers who had no experience in multicultural classrooms had the highest percentage of never updating in current practices. Age and gender have no significant relationship to interest in training. Neither is there a significant relationship between age and updating oneself in multicultural teaching practices. There were no significant relationships between educational training and updating oneself with current multicultural practices. (See Table 7 and Appendix F.)

TABLE 7
RELATIONSHIPS USING THE PEARSON CHI SQUARE

	Value of Pearson Chi Square	Probability Asymp. Sig. (2 sided)
Years Taught and Interest in Training	25.85	.001*
Cultural Preparation & Interest in Training	21.50	.000*
Years in Multicultural Teaching & Interest in Training	25.03	.002*
Training in Multicultural Education & Interest in Training	69.02	.000*
Multicultural Teaching Experience & Updating On MC strategies	50.08	.000*
Age and Interest in Training	5.54	.852
Age and Updating Oneself in MC practices	34.97	.089
Gender and Interest in Training	5.96	.051
Educational Training and Updating Oneself on Current MC practices	20.41	.433
Educational Training and Interest in Training	5.85	.664

* $p \leq 0.01$.

It is important to note that age has no significant bearing on whether teachers have an interest in training or updating themselves on current multicultural teaching strategies.

There is a greater lack of interest in training among those who have never had any training in multicultural education than those who have had some training in whatever level of their educational career. (See Table 8.)

TABLE 8
TRAINING IN MULTICULTURAL EDUCATION
AND INTEREST IN TRAINING

	Not Interested	Somewhat Interested	Very Interested
Undergraduate	17%	16%	19%
Graduate	4.3%	9%	15%
In-service	13.5%	16%	18%
Undergraduate and Graduate	.7%	3%	4%
Graduate & In-service	1.4%	5%	4%
Undergraduate & In-service	1.4%	5%	5%
Undergraduate, Graduate & In-service	1.4%	4%	8%
Never had Training	60.3%	42%	27%
Total <i>N</i> = 1245	<i>N</i> =141	<i>N</i> =761	<i>N</i> =343

This suggests some value in “awareness training” and could imply that awareness in multicultural issues plays an important part in the teacher’s interest and willingness to be involved in teaching multicultural classrooms or diverse populations. A majority of the teachers somewhat interested in training are aware of multicultural issues either through their training in school and in-services, or have taught students who were culturally different from them.

Teaching Strategies and Paradigms

The following section discusses the answer to research question 2 regarding how teachers accommodate for the needs of students from other cultures. Feedback from teachers in the NAD indicate that they accommodate their multicultural students in various ways. The strategies these teachers use and the adaptations they make reflect the paradigms that Banks (1994) defines. The paradigms I adapted in this research to describe teaching strategies are Ethnic Additive, Cultural Pluralism/Cultural Difference, Self-Concept Development, Language Awareness, and Race Awareness.

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pluralism with cultural difference since the major focus of these two paradigms is to enhance the different cultures. These paradigms sometimes serve as the basic beliefs that get fulfilled as the teachers use different strategies to try accomplishing their goals or objectives. (See Appendix E and chapter 1 for definitions of each paradigm.)

Ethnic Additive

To survey the prevalence of the ethnic additive paradigm, I listed 3 activities that teachers may do as examples of ethnic additive. These are listed in Table 9. Of the 1,246 respondents in the North American Division, 65% of the teachers display pictures of leaders from other cultures who have made significant contributions to society, and 38% of the teachers experienced having ethnic units to celebrate each culture represented in their classrooms. Forty-seven percent study the different ethnic foods and holidays and invite parents to participate in a 1-day ethnic fair at school.

TABLE 9
PERCENTAGE OF USE OF THE ETHNIC ADDITIVE PARADIGM

Strategy	Never done	Unlikely do	Might do	Have done
Display pictures of leaders from other cultures who have made significant contributions to society	9	2	24	65
Have an ethnic unit to celebrate each culture represented in the classroom	13	5	44	38
Study the different ethnic foods and holidays and invite parents to participate in a one-day ethnic fair at school	10	3	40	47

Self-Concept Development

The major goal of this paradigm is to develop the self-esteem and academic achievement of ethnic minority students. Sixty-one percent of the teachers have experienced helping their students work through problems caused by cultural misunderstandings. Sixty-five percent of the teachers tried new strategies and techniques when something is not working with an ethnically different student. This finding supports the main assumption of this dissertation that teachers who have had multicultural children in their classrooms would likely have developed strategies to teach them. Fifty-two percent of the teachers have modified, adapted, or simplified their curriculum and instruction to meet the needs of culturally diverse learners.

TABLE 10
PERCENTAGE OF USE OF SELF-CONCEPT DEVELOPMENT PARADIGM

Strategy	Never done	Unlikely do	Might do	Have done
Help students work through problem situations caused by cultural misunderstandings	8	2	29	61
When something is not working with an ethnically different student, try new strategies and techniques	7	1	27	65
Modify, adapt, or simplify curriculum and instruction to meet the needs of culturally diverse learners	9	4	35	52

Language Awareness

Schools implementing English as a Second Language programs and bilingual/bicultural education programs believe that students who have a good grasp of their own language usually perform better. Nineteen percent of the teachers in the NAD have allowed initial instruction in the child's mother tongue. Forty-two percent of the teachers in the NAD had children's literature featuring different dialects available to their students. Twenty-six percent of the teachers encourage the use of dictionaries that connect English to the child's national language.

TABLE 11
PERCENTAGE OF USE OF THE LANGUAGE AWARENESS PARADIGM

Strategy	Never done	Unlikely do	Might do	Have done
Allowing initial instruction in the child's mother tongue	38	16	27	19
Have children's literature available—featuring different dialects	15	7	36	42
Encourage the use of dictionaries that connect English to the child's national language	17	5	52	26

Cultural Pluralism/Cultural Difference

Thirty-eight percent of the teachers have formed heterogeneous groups around cultural differences to raise achievement, to develop positive attitudes, and to respect differences. As teachers realize that their communication patterns are not working or that they are not communicating well, they alter their communication patterns to

harmonize with those of a different ethnic group. Thirty-one percent of the teachers have altered their communication patterns to accommodate those of the different ethnic group. Thirty-three percent of the teachers have allowed students to work together and present their analysis of problems and perspectives together to form a global view in solving problems. Forty-six percent of the teachers felt their duty to help build on the non-academic strengths of the culturally diverse students to help them attain their potential.

TABLE 12
**PERCENTAGE OF USE OF THE CULTURAL PLURALISM/
CULTURAL DIFFERENCE PARADIGM**

Strategy	Never done	Unlikely do	Might do	Have done
Form heterogeneous groups around cultural differences to raise achievement, develop positive attitudes, and respect differences	16	8	38	38
Alter my communication patterns so they will harmonize with those of a different ethnic group	15	13	41	31
Allow students to present their analysis and then bring all the perspectives together to form a global view	14	4	49	33
Build on the non-academic strengths of the culturally diverse students to help them attain their potential	9	2	43	46

Race Awareness

In this paradigm the teacher assumes the responsibility to model appropriate attitudes towards race. By attending workshops and prejudice-reduction seminars and courses, teachers acquire awareness and thus develop positive attitudes in relating to the

different cultures in the classroom. In my questionnaire I recognized facilitating prejudice-reduction programs for students, other teachers, and staff as one of the things that can ameliorate or decrease institutional racism. Eighteen percent of the teachers have facilitated prejudice-reduction programs for students, other teachers, and staff. Another way to diminish racism is by having an awareness of mind about issues happening. In other words one has to be observant of situations, be open-minded, and take action to reduce prejudice. Fifty-six percent of the teachers claim they examine the total environment to determine ways of reducing prejudice. Twenty-nine percent of the teachers attend culturally sensitive workshops and courses for teachers. Forty-seven percent of the teachers have guided students through a series of questions to experience how a person from another culture might feel. This activity is one way of reducing prejudice because one is invited to vicariously experience how someone from another culture might feel if they were in that position.

TABLE 13
PERCENTAGE OF USE OF THE RACE AWARENESS PARADIGM

Strategy	Never done	Unlikely do	Might do	Have done
Facilitate prejudice-reduction programs for students, other teachers and staff	26	11	45	18
Examine the total environment to determine ways of reducing prejudice	8	1	35	56
Attend culturally sensitive workshops and courses for teachers	14	7	50	29
Guide students through a series of questions to experience how a person from another culture might feel	9	2	42	47

In summary, the most common paradigm used by most teachers is the self-concept development paradigm which had the highest average percentage of use among all the teachers' rankings. The paradigm used the least was the language awareness paradigm.

Teacher Goals and Priority

Nel (1993) developed a research question to identify pre-service teachers' goals for multicultural teaching. Her rationale was that the strategies teachers use are influenced by the perceived goals of multicultural education. I patterned my questions after Nel's (1993) research. However, instead of trying to find only one goal teachers felt was most important, I asked them to rank the items from 1—the most important goal, to 4—the least important goal. I also deleted the third goal that youngsters would learn that every person came from some ethnic group and all groups are equally fine because it is very closely tied in to the first goal.

The following are the goals and the percentages of teachers who ranked them as number 1: (The number totals more than 100% because some teachers ranked all the goals the same number indicating that the goals are of equal importance.)

Goal a: Students would learn that all people are individuals with distinct personalities regardless of their backgrounds ($N=663$, 53%).

Goal b: Students would learn that we all have to learn to live together in this world regardless of any group differences. Cooperation and tolerance are vital ($N=470$, 38%).

Goal c: Students would learn that the US is made up of many racial, ethnic, and religious groups and each must be protected and enhanced ($N= 201$, 16%).

Goal d: Students would learn that we all have a responsibility to change the discrimination and prejudice in our society against certain groups ($N= 250$, 20%).

My findings in this area are similar to those of Nel in that she found most of the responding teachers emphasizing the (1) distinctness of personality of learners and (2) human relations as the most important goals. The majority of the teachers in NAD also chose to focus on the distinctness of personality of learners and on human relations as the more important goals. This may be one underlying reason why teachers teach in the way they do, which addresses the second part of research question 2. More clarification on why teachers teach in the way they do are discussed in chapter 5.

However, several teachers protested that it was not right for me to ask them to rank the goals. They felt the goals were equally important (227 teachers, 18%), and that in teaching they should not be taught separately, but that each goal should be interwoven with each other. Someone commented, "It is much better to focus on the golden rule, the mission of sharing the gospel with every nation, tribe, tongue and people and being all things to all men." (Vol. 2, p. 140). Another teacher recorded, "I believe we need to move beyond the tolerance level to the caring level. I believe we can do this in Jesus. My emphasis is our wonderful uniqueness and God's wonderful ability to give us genuine love and caring for those vastly different than we" (Vol. 2, p. 143). Another comment read, "I guess if kids are kids, and I am teaching them to be ready for heaven, then the differences between races and culture will become quite unimportant" (Vol. 2, p. 143). These kinds

of comments remind me that SDA education has a holistic goal to prepare students to reconstruct society to better serve not only the interest of minority groups but all of the needs of the world. Many Seventh-day Adventist teachers believe that in preparing their students for a kingdom beyond this earth, they are already preparing their students for better citizenship in this world.

It may be expected that the strategies teachers use are related in some way to the goals they set. In the previous section, it was noted that the teachers in the NAD used the self-concept development paradigm the most often. However, the strategies under this paradigm were used about the same amount regardless of whether the teacher had goal a, b, c, or d as their primary goal (Appendix E). The second highest usage were the ethnic additive strategies. One might expect that when teachers want to emphasize the distinctiveness of each other's culture (goal a), that the ethnic additive strategies would serve them well. And this was true. However those who checked goal b, c, or d were just as likely to choose "ethnic additive" strategies as those who chose goal a. It appears that there is some alignment between the goals and the strategies that were chosen the least often. The strategy under language awareness, allowing initial instruction in the child's mother tongue, would seem to be related to goal c—the protection and enhancement of different groups. In this case, 24% of the teachers who checked goal a would encourage the use of dictionaries whereas 34% who checked goal c and 34% who checked goal d would encourage the use of dictionaries. Also only 16% of those who chose a as a priority goal would facilitate prejudice-reduction programs whereas 27% who checked

goal d as a goal would do that. It does appear that since strategies are related to goals, multicultural training would need to address more than just strategies.

Open Ended Questions

To answer research question three, — From the teachers' point of view what are the challenges of teaching multicultural students? — teachers in the survey were asked to share some of the challenges they have had in teaching students from other cultures and to make suggestions as to how their local boards might help them in their teaching of multicultural students. (See Appendix C.) More teacher challenges are described in chapter 5.

Challenges of Teachers

In response to an open-ended question concerning the challenges of teaching multicultural students, the third research question is addressed. NAD Teachers identified issues in language, sensitivity to students' needs, relationships with parents, and learning barriers as challenges they encountered. Teachers stated that language issues (39%) were their greatest challenge in teaching diverse students. Teachers' sensitivity to students' needs (20%) came second in rank, and difficulties in dealing with parents (18%) ranked third among the challenges. Learning barriers (17%) ranked fourth. About 6% of the NAD teachers said they had no challenges in their classroom. The three teachers discussed in chapter 5 also mentioned these challenges.

Language Difficulty

Sub-categories under this theme were: communication and social interaction, academic difficulty, and challenges of language learning. Teachers who spoke a language different from parents and students encountered a communication barrier. One teacher pointed to “word connotations, taboos, and cultural perspectives that are foreign” (Vol. 2, p. 24) as a cause for miscommunication. Teachers find that “meanings of words and expressions vary greatly” (Vol. 2, p. 24) and thus students often misunderstand their intent. The “inability to communicate in another language is my greatest challenge,” said one teacher (Vol. 2, p. 24).

Although teachers are not expected to communicate in another language, they felt that being able to speak the language of the parents would be very useful. Language differences cause problems with parents during parent-teacher conferences. As one teacher pointed out, “The students spoke and understood English well enough but the parents couldn’t.” Teachers had to be careful that they were “communicating in a way not to offend them” (Vol. 2, p. 25).

Academic difficulty is another subheading under language difficulty. The examples of what teachers wrote on this topic were classified under ‘academic difficulty.’ Situations may sometimes involve a “child not willing to learn English” (Vol. 2, p. 40). Sometimes the children who seemed to resist learning English actually felt inadequate due to poor reading, writing and spelling skills.

Both students and teachers alike encountered challenges of language learning. Not only do students struggle to learn another language, but teachers also struggle to communicate. Many teachers tried to learn the language of the majority of the non-English-speaking students, even taking course work locally. Sometimes the miscommunication involved variation of the teacher's native language. "I encounter pronunciation problems with the Black students," one said. "I've also had difficulties in having to translate all materials, all conversations, and all curriculum." "It has felt like I am teaching two distinct classes" (Vol. 2, p. 25).

Teachers' Sensitivity to Students' Needs

The teachers in the study expressed the desire to be culturally sensitive as a challenge. In order to be accepting and understanding, they seek to show respect and tolerance for students' different experiences, feelings and personalities. Examples of their comments are:

Making sure that I am sensitive to the particular needs of an ethnic group and not making the children feel uncomfortable or unappreciated.

Understanding and relating to their value systems.

Learning about and understanding their background without sounding ignorant and stereotyping.

Convincing them that their cultural heritage was valid.

Reaching them in ways of their culture. Teaching them cross-cultural values that apply to all cultures.

Knowing what issues are sensitive to them. Being careful not to use terms that will hurt their feelings. (Vol. 2, p. 25)

Teachers want to be knowledgeable about students' cultural backgrounds, customs, and appropriate and inappropriate behavior. Often these are interrelated. Sometimes apparent misbehavior in a student is really the teacher's observation of "mere differences from Anglo culture." One teacher points out that "knowing what was the mind-set of the culture in general would have helped [her] to understand why children behaved the way they did" (Vol. 2, p. 26).

Thinking about how they as teachers can be well equipped to meet the needs of diverse students is also a concern to teachers. Being well equipped to meet diverse students' needs fell into three sub-categories. They want to be equipped with: (1) both human and financial resources, (2) teaching strategies in reaching academic needs, and (3) materials and teaching devices. In terms of human and financial resources teachers often found that they cannot afford to purchase multicultural materials and hire extra help (Vol. 2, p. 27).

Under the sub-category for teaching strategies in reaching academic needs, teachers do not always have adequate knowledge of ways to present materials that various ethnic groups could relate to. "I run out of ideas," explained one teacher (Vol. 2, p. 27). Under the sub-category for materials and teaching devices, one teacher complained that "there aren't units prepared or available for the different cultural groups in my class, for example, Filipino culture." The textbooks often lack depictions of diversity with other peoples and cultures. Teachers find themselves "using textbooks that are designed for students familiar with American culture with students who are not familiar" (Vol. 2, p. 27).

Another challenge for teachers is to encourage their students to develop and portray “tolerance, respect and openness” toward people of other cultures. “When behaviors due to their perceptions of the world or how they are treated crop up, I try as hard as possible to reflect God’s love. I try hard not to tolerate prejudice. I try very hard to help each child get treated with respect, honesty and trust” (Vol. 2, p. 28).

Sometimes teachers feel inadequate and inefficient with what they are doing. “I had not had enough information on the expectations that various cultures have in terms of education and educating their child,” said one teacher. “I have not been able to fully identify if the child’s non-verbal communication is due to a lack of respect, or if that child does not understand me fully” (Vol. 2, p. 29).

Sometimes teachers recognize their personal struggles with cultural issues. However, the intensity of the challenge varies from teacher to teacher. Some teachers struggle with difficulties in developing sensitivity, laying aside biases, and recognizing cultural equality. “The challenge of my own limitations is great,” explains one teacher. “I often make wrong assumptions on how much background knowledge multicultural students bring into the classroom” (Vol. 2, p. 29).

Because of multiple learning styles and other differences among students, a lot of things are involved which complicate the teachers’ problems because of “differing interpretations of instructions.” Another concerned teacher said, “Finding teaching styles that reach all students, and finding examples that each culture can relate to” was a challenge. “Learning about differences in learning styles, having students work in cooperative situations,” was another challenge (Vol. 2, p. 30).

Another concern multicultural teachers have is in the area of discipline.

Sometimes parents are involved in making this area a problem to teachers. Conflicts often arise over such misunderstandings. "Sometimes discipline procedures in other cultures are different from what I use," said one teacher. "When discipline is necessary, not having it become a racial issue, and keeping those lines of demarcation" is also a complaint (Vol. 2, p. 31).

The least mentioned sections of concerns by teachers are in the area of time management and religion and morals. The most significant concern in terms of time management is "the need for a lot of individualized help" (Vol. 2, p. 30). Religious differences among students and teachers was also a serious concern. For example, one teacher said that, "My biggest culture gap is not by ethnicity but rather religious rearing" (Vol. 2, p. 31).

Difficulty in Dealing with Parents

Difficulty in dealing with parents is the third greatest challenge mentioned by teachers, and they described this challenge in several contexts. I have separated them into sub-categories such as: parent/teacher expectations, cooperation and parent involvement, and differing viewpoints.

Family/school relationships are at stake due to differences in parent/teacher expectations. Expectations of parents and teachers for the students often conflict. Parent expectations regarding homework is one example. Some parents believe that their children should have homework every night while others think that teachers assign too

much homework. One teacher notes that “expectations of Asian parents that I’m not demanding enough from their children,” stand in opposition to the “expectation of Latino parents that I’m demanding too much from their children.” Other teachers expect that parents have to be responsible in guiding their children in completing homework. One teacher believes “other parents would rather not have their students pushed as hard, thus homework becomes a ticklish issue, since to assign a customized plan to each of my students would be overwhelming to them” (Vol. 2, p. 32). There are also areas of conflict in parent and teacher expectations for how children are treated. “Paranoid parents believe students from other ethnic backgrounds are being treated differently from other students” (Vol. 2, p. 32). Concerns may also revolve around the sensitivity of teachers toward the children’s heritage and cultural values.

Cooperation and parent involvement is another issue to some teachers. One teacher commented, “It is difficult to motivate parents of many Latino students in the inner city to urge their children to strive for excellence.” Another teacher is challenged by the “parents’ lack of trust and cooperation.” “Participation from parents, I believe parent, teacher and students are to work as a team in the child’s education” (Vol. 2, p. 32).

Under the category ‘differing viewpoints,’ the teachers’ challenges generally concerned racism, grades, and trust. One teacher said, “Parents assume I will treat their child differently because they are not white.” “Most challenges have been with parents, being accused of racism, when I wouldn’t change a grade from S+ to E-.” “Concern of parents that in the multicultural classroom their child isn’t getting a fair deal.” “Strong home attitudes, students are unresponsive to world awareness and acceptance of

diversity.” “Often it’s more personality conflict and not racially motivated. Occasionally, parents who disagree with my position with regards to their child’s behavior will accuse me of racism.” “I left one school after only one year because of the problems stemming from trying to cope with parental influence and input.” “Parents of students from other cultures concerned about their child’s grades rather than if they understand issues and world views. Grade point average is more important along with receiving a high paying job when they’re out of school than issues in multiculturalism.” Some teachers notice the “inability of parents to accept their child’s actual performance.” “Too much time spent in dealing with interrelationship problems = decrease in academic performance” (Vol. 2, p. 33).

Learning Barriers

The following sub-categories describe what seem to contribute to learning barriers: low self-esteem, self-worth, and feelings of inferiority; lack of academic motivation and interest; lack of prior knowledge and background experience; fear of failure, the unknown, and the acceptance of others; lack of academic skills such as slower information acquisition; and lack of role models. Negative and pre-conceived ideas also contributed to learning barriers. Teachers described them to be: race rivalry, prejudices and wrong assumptions, interaction, individual differences and gender roles, negative comments and belittling others, and the misunderstanding of attitudes and motives.

Low self-esteem, lack of self-worth, and feelings of inferiority are classified as one of the barriers to learning. Under this heading, some teachers just used short

comments to tell of their challenges. The following comments have the same wordings for many teachers: “low self-esteem,” “low self-worth of students,” and “inferiority.”

However, one comment made by one teacher stands out among the others: “In the American Indian school, my main challenge is building self-esteem in these children. They believe they are an inferior people. We hope to help them change this belief and reach their potential” (Vol. 2, p. 34).

Lack of academic motivation and interest is one of the headings under learning barriers. Some of the challenges that teachers mentioned are: “weak backgrounds of students who have been poorly motivated or not even attending school” and “Lack of interest in assignments” (Vol. 2, p. 34).

Lack of prior knowledge and background experience is another challenge under learning barriers. One teacher said, “Life experiences of some of my students make it difficult to discuss certain subjects. They’ve never experienced some of the places or things to be discussed.” “Children are not able to relate to a topic because of lack of prior knowledge—No exposure to common objects displayed in textbooks” (Vol. 2, p. 34).

Teachers are also concerned about the lack of academic skills. Some comments included the following: “slower information acquisition, ” “have learning disabilities,” “have difficulty understanding instructions and activities,” and about those who “are unable to work at grade level—often don’t have reading skills and vocabulary to complete the work” (Vol. 2, p. 35). Some teachers think that lack of academic skills among students is influenced by lack of role models for the students. The lack of role models for students seems to be a burden for the teachers as well.

Another barrier to learning is negative and pre-conceived ideas. Under this theme, there are sub-categories such as: race rivalry, prejudices and wrong assumptions, interaction, individual differences and gender roles, negative comments belittling others, misunderstanding attitudes and motives.

Teachers observed race rivalries between Black versus White, and vice versa, Hispanics versus Black, and other cultures against each other. One teacher mentioned that “some African-Americans . . . are convinced that they need special treatment due to our nation’s past.” In another school a teacher talked about some Whites who “did not allow any Black to be on the school board. The Whites did everything possible to get every Black student to leave the school. Unfortunately this year, there is not one Black student in the school.” Another teacher had difficulty “understanding the jealousy and discontent with other students against other students because of race.” The disagreements sometimes resulted in “ethnic pride at the expense of other ethnic groups” (Vol. 2, p. 36).

Sometimes individual differences and lack of understanding of gender roles become a barrier to learning. Some of the challenges some teachers met concern differences between how cultures differ in certain gender roles. A teacher wrote about her “boys who were unwilling to help with classroom jobs because in their culture that is women’s jobs. . . . These boys had the attitude that the role of man is more important” (Vol. 2, p. 37).

There is one theme different from the rest—no challenges. Some teachers felt they did not encounter any challenges in their classroom. And others believed that although they had challenges, the challenges were in no way related to the cultural aspect

of the schooling. Others who checked this no-challenge area felt that their classrooms do not have the cultural challenges because it is an all-White classroom.

Suggestions to Board Members and Administrators

In addressing the question regarding how local education systems may assist teachers in their teaching, teachers in the NAD provided suggestions for school administrators and board members. The themes from the suggestions that teachers made to board members will be discussed in order of incidence. The highest category as suggested by teachers is that their board needs to provide extra funds (31%). Funds will cover budget for: teacher conventions, in-services, and classes of which 26% of the 31% was given importance by teachers. About 4% of the 31% of the teachers suggested that funding be provided for such materials as “culturally sensitive literature,” “videos for multicultural education,” and “Internet access, and e-mail” (Vol. 2, p. 2) (Appendix C).

The second most common theme to emerge was: to initiate home, school, and community involvement (25%). Under this theme were the following subheadings: cultural awareness and sensitivity orientation, enrichment for individuals, celebrate holidays, promote open communication, and support.

Under the cultural awareness and sensitivity orientation category, teachers, parents, administrators, and community people would be involved. Teachers suggested that conferences help teachers to develop awareness and appreciation by providing “accessible cultural information as to how it pertains to education. . . . Local conference can help teachers understand how to successfully listen and talk to parents of other

cultures” (Vol. 2, p. 91). In the home and school category teachers suggested “more parent/school orientation for large ethnic groups newly arrived in the area as to how to best work together to achieve student success.” In cooperation with the local conferences teachers will “involve and show the community ways on how to meet the needs of multicultural students” (Vol. 2, p. 102).

Along with the cultural awareness and sensitivity orientation, seminars and short classes were suggested as some ways to attain this purpose. Teachers suggested having “an in service or seminars for people in the community either live, or using video seminars and films and other means” (Vol. 2, p. 100).

Teachers suggested ways in which the boards can empower them. They could keep them “informed of the ethnic tradition, holidays, and customs.” They could allow more time for “preparation” (Vol. 2, p. 85), “planning multicultural activities” (Vol. 2, p. 94), and “individualized instruction where perceptions differ” (Vol. 2, p. 95). Cooperation is important because school leaders and board members “have such an influence on the direction and feelings expressed by their constituents” (Vol. 2, p. 91) and “they need to be sensitive to differing cultural values . . . (Vol. 2, p. 108). “Teacher collaboration is to be encouraged, we have too much teacher isolation in solving problems” (Vol. 2, p. 122).

Teachers also gave suggestions on how the school can empower parents and students. One major suggestion was that teachers and parents make time for fellowship to dialog about concerns and multicultural issues. Another suggestion includes some professional training in developing sensitivity toward other cultures, recognizing

differences in learning styles, and noting accomplishments of various cultures throughout the school year.

There was also a need to enhance, model, and encourage positive Christian attitudes. People should be treated with respect and valued for their individual backgrounds. Administrators should support teachers and students in reaching out to the community and promoting the “positive brotherhood of all humanity” (Vol. 2, p. 123).

The third category of suggestions was to provide for extra help where 19% of the teachers made the following types of suggestions: hire multicultural staff and more ethnic teachers and aides; hire bilingual personnel and aides; allow for volunteers and parents to help; hire translators or interpreters; and provide tutors for students’ difficulties.

The fourth theme was to provide professional development and multicultural enrichment (13%). Under this category teachers suggested that the following be provided: English as a Second Language classes or training courses; cultural awareness classes; multicultural conventions with in-services where teachers can do all kinds of interesting things, and foreign language classes.

Teachers suggested that colleges and conferences offer more training in multicultural awareness relations. Such training could “increase awareness of differences” (Vol. 2, p. 90) and broaden exposure to research regarding multicultural education. Classes could involve practical lessons for reaching different students.

It was suggested that conferences “provide different kinds of materials . . . and encourage participation in multicultural workshops and enrichment activities” (Vol. 2, p. 95) to aid teachers in knowing how to better handle the challenges of teaching

multicultural students. Teachers were excited about attending multicultural conventions with in-services where they can learn multicultural teaching strategies, create their resource materials, adapt projects or curriculum which encourages multicultural teaching, and exchange ideas and experiences in order to support and collaborate with other teachers while enjoying the interaction (Vol. 2, p. 137).

Curriculum support was the last theme (12%). Suggestions by teachers included the development of “multicultural curriculum,” a “handbook,” and “instructional guides” for cultural awareness, and the availability of “library and multicultural materials” (Vol. 2, p. 137).

Other Comments

Many teachers also wrote comments in their survey questionnaire that they wanted to share with the researcher. Some of the themes that I observed are the integration of faith and learning; perceptions of successful teaching, perceptions of unsuccessful teaching; frustrations that they just want to let someone know about; and others, which I classified under miscellaneous because they did not seem to fall under any of the other themes. Teachers incorporated some of the philosophy of their beliefs in teaching. For example, one teacher believed that “Christianity is made up of many different people from all over the world. It is a bowl of fruit made up of oranges, bananas, apple and others. Each fruit is unique and flavorful. God made them all” (Vol. 2, p. 140). Another mentioned, “I have always stressed that we are all the same/different in some ways but all are special to God. Some problems were not allowed to get bigger, we are all

able to do something well” (Vol. 2, p. 140). Another teacher felt it was her Christian duty to make friends with her students and their parents so that she can understand them better. She said, “ I think it is important to understand each family and know where the children live. Visiting each home and working with the parents helps the teacher and the children understand where each other comes from” (Vol. 2, p. 143). Some teachers were eager to share their success and have a counsel for others teaching diverse students. “I teach my students about God. He is coming soon and racial issues won’t matter anymore” (Vol. 2, p. 141). “It seems like if we stress cooperation and tolerance, the students would also be accomplishing the other goals” (Vol. 2, p. 139). “Discrimination and prejudice will cease to be part of our vocabulary if we respect each other to take responsibility and cease teaching children to be prejudicial. Adults must take responsibility for this” (Vol. 2, p. 139). Other teachers had feelings of frustration. One said, “I am sick of multicultural educational emphasis” (Vol. 2, p. 142). A teacher did not like honoring the African-Americans without honoring the other cultures. “I don’t believe we should single out African-Americans for a month out of the year unless we intend to do the same for all other cultures and ethnic groups” (Vol. 2, p. 141). “I am fed-up with this culturally sensitive society that has developed in America” (Vol. 2, p. 143). One teacher was very expressive:

I am very wary of the multicultural issue. I see it as being very divisive. America is a melting pot. People come here and should have an attitude of wanting to be Americans. We cannot risk dividing ourselves into ethnic groups. This stresses one group’s superiority over another and leads to hatred. We must stress being an American citizen and what that holds for the person who wants to be an American. (Vol. 2, p. 143)

Other teachers felt they were unsuccessful in teaching multiculturalism. "My first year with many cultures was the hardest, because the students were older and carried the prejudice of the parents" (Vol. 2, p. 145). "There is not much my board can do. They have invested \$24,000 in technology. . . . It is difficult to communicate with gestures" (Vol. 2, p. 145).

Summary

Teachers in the North American Division are composed of a diverse population with a majority of female Caucasian teachers. The majority of these teachers are 41 years old and above with Bachelor's degrees. Because their education did not prepare them for teaching diverse students, these teachers are very interested in training and learning more about multicultural teaching strategies. The majority of the teachers have taught for more than 10 years and taught three to eight grade levels in a one-room school.

Chi-square tests showed significant relationships between years taught, cultural preparation, years in multicultural teaching, training in multicultural education, and interest in training. Age had no significant bearing on interest in training or updating one's self in multicultural teaching strategies. There is a greater lack of interest among those who have never had any training in multicultural education. Results of the Chi-square suggest some value in awareness training and could imply that awareness in multicultural issues plays an important part in the teacher's interest and willingness to be involved in teaching multicultural classrooms or diverse populations. A majority of the teachers somewhat

interested in training are aware of multicultural issues either through their training in school and in-services, and have taught students who were culturally different from them.

The paradigm used most by teachers was the self-concept development paradigm with the ethnic additive as the second most popularly used. The least used paradigm was the language awareness paradigm with racial awareness as the second to the least used. The highest priority goal of the teachers in the NAD is that students would learn that all people are individuals with distinct personalities regardless of their background. The second priority goal was that students would learn to live together, being cooperative and tolerant with each other.

The greatest challenge encountered by the teachers is the language difficulty. The highest category of suggestions made by teachers to their boards was the need for extra funds so that training can take place. The second highest suggestion was to initiate home, school, and community involvement. Other comments by teachers included their integration of faith and learning in their classrooms. Teachers also had feelings of success and failure and frustration in their teaching of diverse students.

CHAPTER 5

THREE TEACHERS' EXPERIENCES

Introduction

My goal in this chapter is to compile actual experiences from the lives of multicultural teachers. As we read and relate our stories to one another we can “bridge the gap in our professional lives by bringing together a collective knowledge about teaching” (Ambrose, 1993, p. 276). According to Jalongo and Isenberg and Gerbracht (1995), stories of teaching that are read and told lead teachers to “recast, reframe, and reconstruct past understandings . . . and promote careful consideration of teaching’s complex nature” (p. 75). Stories evoke reflections of personal experiences that affect our actions (Coles, 1995). Teachers and other readers may use these stories to reflect on their past and present multicultural teaching experiences, and to analyze their own practices. When reflective practitioners arrive at a decision and take action, that action invariably leads to reevaluation.

Even when teachers are visibly inactive and not manifesting any external behaviors, they may be functioning as teachers. They can be reflecting on what has taken place in the classroom or thinking ahead about what they wish to happen and how they might make it happen in the future. (Spodek, 1988, pp. 161, 162)

Teachers often have to act quickly because there is little time to ponder their actions in the midst of a hectic classroom. “Teachers must, nevertheless, act on their instincts and

intuitions, because they do not have time while teaching to constantly question themselves” (Court, 1991, p. 391). Most importantly, I am sharing these excerpts and teachers’ experiences because I believe they will help “develop cross-cultural understanding, help teachers to be heard, reveal the nurturing dimension of the teaching role, characterize important changes in our professional lives, and encourage more reflective practice” (Jalongo et. al., 1995, p. 151). I would like to invite teachers to reflect on the actions of three teachers presented, in the following descriptions and to “put your feet in some multicultural teachers’ shoes” while reading the excerpts. (Pseudonyms are used throughout the descriptions.)

Three teachers contributed much to my understanding of multicultural strategies by allowing me to observe in their classrooms. I treasure the friendships that developed between us through the interactions, reflections, and exchange of stories and experiences. Each teacher was willing to interact with me with the hope that her experience might help another teacher. They unselfishly gave of themselves and their time for my study. In the following stories, each teacher is introduced with her background. The teachers’ training and teaching experiences of what goes on in each classroom—including strategies and adaptations each teacher uses—are described. Through these classroom descriptions, it is hoped that readers will see how each teacher accommodates for the needs of students from other cultures. Each teacher experienced challenges, and these challenges along with their suggestions as to how their school board may be able to help them in teaching multicultural classrooms are presented. The descriptions are based on transcriptions

which were taped from interviews and observations. These were transcribed and placed in notebooks along with notes and the author's reflections.

Rita

"You have to be the right model in all your actions, words, and behavior."

Background

Rita is a Caucasian widow over 50 years old. She was born and raised in Cuba where she studied in an American school. After finishing elementary and high school in the American school, she attended a local junior college. Later on, she was asked to teach in that same college. Then she moved to the United States. Here is Rita's story in her own words:

Back in 1964, I took Bachelor of Arts, because I had Spanish and language as minor. After finishing school here, I went to teach at Northern Line Elementary School in Chicago. I taught there for four years, grades 3-5, and I was the principal also. Then I married and moved to Michigan in 1968. I taught in Greenfield Junior Academy in Detroit for two years. First I taught grade 4 and then on the second year I taught grades 5 and 6. I got pregnant and did not teach for 8 years until both my children were in school and then I began teaching for the same school again. I taught Kindergarten in the mornings and in the afternoon I taught grade 4, 5, and 6 for 1 year. After that I taught grades 1-4 at the King Junior Academy. That's when the constituent school broke up. Each took their own school where I taught for them. I think it was close to 8 years. Then I moved here. Since 1990, I have been teaching in 5th grade in this school. (Vol. 4, p. 4)

Experience and Training in Multicultural Education

Rita has had many teaching experiences. Her Christian values are very much embedded in all that she does in the classroom. The way she acts, talks, and conducts her class says something about her beliefs, attitudes, and mind-set. She believes that when her

students learn Christian values, their self-concept is also enhanced. Much of what can be observed in Rita's classroom and teaching reflect her belief in modeling right Christian behaviors to her students. Rita believes that in order for students to learn, there is a need for orderliness and quietness before teaching and learning can take place. She believes that when students know what is expected of them, and they do what they are expected to do, they naturally feel good about themselves, and that enhances their self-esteem. Rita waits for the class to be quiet before she speaks. She often tells the students how much she appreciates it when they pay close attention to what she has to say. She has the ability to keep calm in any situation and maintain a quiet classroom atmosphere when she is talking. Her consistently soft and mellow voice commands silence when she is teaching her class.

Rita had previous experience in teaching multicultural students before coming to River Ridge School.

In the Chicago area, there were a lot of Filipinos, and there were some Koreans, and Germans. There were Polish people and a nice mixture of Spanish people, some from Peru. I had a number of families that were Spanish-speaking. In the Southfield Junior, there were quite a few Spanish people also, but there were more Black students in that school than in North Shore. (Vol. 4, p. 5)

Rita's rich experience in having taught diverse students in the past makes her confident about promoting cultural pluralism in her classroom. She believes that a teacher needs to have a kind of willingness that accepts everyone before the students can also be taught this attitude. Because Rita wants her students to model from her behavior, she is careful to make sure that everyone understands what she says and how she teaches. Rita tries her best to alter her communication patterns and makes efforts to simplify her way of

talking to ensure that everyone in her class grasps what she means. If someone does not comprehend the lesson, she takes time to clarify the issue.

Rita said that she “never had training in multicultural education,” and her education “did not prepare” her for “working with culturally diverse students” (Vol. 3, p. 74). However, she attributed her success in teaching multicultural classrooms to her experience traveling and living in another country and learning to relate to others who were different from her. She thinks that having had the opportunity to interact with other cultures in her past experience while growing up instigated her willingness and ease in promoting cultural pluralism in her classroom.

I grew up in Cuba, where I had a mixture of other cultures. Although I went to an American school, there were Cubans who went to our school after they finished their elementary school to learn English. I guess it was within me, my background, that I was so acquainted with diversity. It’s not something I had to learn, it’s just a way of life. (Vol. 4, p. 18)

Although Rita did not have formal training in multicultural education because no such classes were then available, she mentioned some things which helped make her a successful multicultural teacher:

I think there was no such course, but I think just being a Christian, considering one another as brothers and sisters. We call the people as “hermanos/hermanas.” And I think that kind of lets one feel accepted. I guess I just try to follow Jesus’s example of acceptance, and if teachers have a problem with it, they have to deal with their attitude. I guess it’s a matter of dealing with regardless of what nationality they are from, they are all God’s children, and we are all God’s children, be accepting and just do our very best for each one. Help your students see it. If you have a problem, students will have a problem, too. (Vol. 4, pp. 19, 20)

Rita's Classroom

Rita was teaching a single grade level in a suburban area. Rita had 23 students in her classroom, 11 boys and 12 girls. The following nationalities are represented in Rita's classroom: 2 African American boys and 3 African American girls, 4 Caucasian boys and 7 Caucasian girls, 1 Filipino boy who is bilingual and 1 Filipino girl, 2 Brazilian boys speaking Portuguese with one being bilingual, 1 Hispanic boy who is bilingual, 1 Japanese boy, and 1 Korean boy. Most of these students are fluent in English except 1 Brazilian boy who had just arrived from Brazil. The teacher was able to communicate a bit in Spanish with the Brazilian boy who knows some Spanish. The countries represented in Rita's classroom are Africa, Argentina, Brazil, Germany, Iceland, Italy, Jamaica, Japan, Korea, the Middle East, and the Philippines.

Decorations on Rita's walls reflect the themes being developed by the class. Colorful pictures hang on the bulletin boards regarding the different cultures the students are studying. A hanging pinata, totem pole projects, and Mexico notebooks on the ledge of the chalkboard all tell the observer that Rita is teaching the students about the Mexican culture.

As the final bell rings, Rita greets the students—"Buenos dias, Alumnos"—and the students respond "Buenos dias, Maestra" (Vol. 4, p. 121). Every morning before anything else, this kind of interaction goes on between Rita and her students. Rita believes that by doing this, she is encouraging students to become aware of other languages, making them willing to accept others who are different from themselves. After a little bit of Spanish exchange between the teacher and the students each morning, they have a

morning devotional and prayer. Here, Rita tells her students that “we all make mistakes” (Vol. 4, p. 263), “we all have prayer needs, be it attitude, character, or other problems” (Vol. 4, p. 264). Those with prayer requests raise their hands and then one student prays after which Rita prays also. Rita believes that the practice of prayer enhances the students’ awareness of their own weaknesses, and they learn tolerance when others do not meet their expectations. She believes, too, that this activity encourages the students to honestly look at their own lives and try to attain a better character through change that only God can make as they allow Him to work in their lives.

Rita’s Goals

In ranking her goals in teaching students, Rita’s first choice was to encourage students to recognize that all people are individuals with distinct personalities regardless of their backgrounds. That is the reason why she emphasizes that we need to learn acceptance for something others do for which we are not accustomed. Then her next important goal is for students to live together and learn cooperation and tolerance for each other. The only way this is learned is through modeling, and Rita also discusses these with her students whenever there is an opportunity. She also felt it was important to learn to work and cooperate with each other. Her third priority goal is to teach her students to be responsible and change the discrimination and prejudice among groups of people. Then her last priority is to teach them that each racial, ethnic group must be protected and enhanced.

Rita's Paradigms

Self-concept development was Rita's most used paradigm. This was in evidence in her classroom as well as on the questionnaire. She is adept at helping students work through problem situations caused by cultural misunderstandings. In fact, Rita takes that job very seriously. Rita believes that she tries to modify or simplify her instruction to meet the needs of all her students, not only those of the culturally diverse learners.

A lot of them come to fifth grade and don't know their multiplication tables, their addition and subtraction facts. They're counting with fingers, you know, so to each of those students, I have to give them much time. We try ways to make multiplication into games, they enjoy games every so often. (Vol. 4, p. 10)

In modifying her instructions she models for her students the procedures on how to do something and also provides retesting for mastery learning if the students choose to do so. She gives them practice first, and then gives another form of the same test.

In Math, I really want them to get at least a B in the test to pass. If they do not get the passing grade they have the opportunity to take the test again. And many of them who got B's would take the test again to get an A. I give them the highest grade they make. When I give them the opportunity to practice some more and correct their mistakes, many get A's. (Vol. 4, p. 11)

I saw how Rita was definitely trying to develop the self-concept of her students. On several occasions I witnessed how she helped students work through problem situations caused by cultural misunderstandings. She believes that by modeling the right way for her students, she is not only giving them affirmation, but is also enhancing their self-esteem when they feel good about themselves with a task well done. Another way she used a self-concept development strategy was when she altered her communication patterns by simplifying her language use in order for her non-English-speaking students to

easily understand what she meant. She does modify her instruction so as to meet the needs of her culturally diverse students. Not only does she build on the non-academic strengths of the culturally diverse, but she does this for all of her students. She believes it is a Christian's duty to do so.

Aside from the strategies that Rita mentioned, I have seen other kinds of techniques used in her classroom. She did not particularly think that they were being used just for her culturally different students. She felt that she used them because they were useful to most if not all of her students. Although it is not stated explicitly, an integration of her faith and belief is seen in the following paragraph.

We live in an area where there are many different students coming from different countries. We all want to let them know that they are all part of God's big family, and we are all God's children. We focused on that issue. As we know, especially in this country certain cultures are feeling more prejudiced against. Anyway that was our goal, to reduce that kind of feeling--racist, prejudice, or whatever you want to call it. And helping people know that they are part of God's family was our mission statement last year. So we started out the school last year on multiculturalism. We do something like T-Charts of Friendship: What does friendship look like? What does friendship sound like? (Vol. 4, pp. 22, 23)

Strategies Rita Uses

In most of the activities that Rita does in her classroom, her goals are the long-range targets to be attained and these stand as the backdrop for the strategies she uses in her classroom. Enhancing the self-concept of the child, she models the behavior and attitudes that she wants her students to emulate, believing that proper conduct and behavior will help to increase the child's feeling of acceptance which will enhance the self-concept. In consistently enforcing the rules with a composed and caring attitude, she is

observed as a dependable, well-composed and serene multicultural teacher in spite of her challenges. Rita believes in God, and being a very caring and gentle teacher is a result of living what she calls a Christian life. Her whole teaching philosophy is captured in her statement, “You have to be the right model in all your actions, words, and behavior” (V4, I22).

Awareness of different learning styles

Rita believes that every child has certain strengths, and that it is important that she discover each so as to provide for the enhancement and development of the child’s preferences within his or her learning style. She believes that the weaknesses and difficulties encountered in the classroom are related to the gift of intelligence that each student has. It is important to meet each need on an individual basis, whether it be a child with weaknesses or a child with many strengths.

You know one time we talked about the different intelligences, some are number smart, some are word smart, whatever. And I try to keep that in my mind. We are part of a student’s problems with difficulty in some subjects. But maybe they just do not have the background necessary. It depends on where they come from. So I try to give individualized time, to be sure they are understanding and they can be successful. (Vol. 4, p. 23)

Another way that shows how Rita is aware of learning styles is by allowing her students the use of multiple senses. In both my interview transcripts and observation transcripts, Rita mentioned her awareness of the use of multiple senses for the different students and their learning styles. She believes that by having different activities using multiple senses, more learning-style needs can be met. One instance was a discussion she had with the students:

Many of you cannot learn it without seeing because you are a visual learner. Many of you are also auditory learners, so I want you to say it out loud. And many of you are kinesthetic—and by writing it out you learn it better. So I use a lot of senses in teaching something. (Vol. 4, p. 147)

In talking about some students who have learning problems, Rita mentioned that one of her students has dyslexia. She believes that the use of multiple senses helps this child.

The person who is dyslexic has a spelling problem. And then some other students just find it hard to spell. And again I encourage them to use anything that will help them to learn the words. The use of as many senses as possible will help them learn to spell. (Vol. 4, p. 147)

There are students in Rita's class who are more kinesthetic. Rita provides activities that are hands-on to help these students excel in something. They also enjoy the hands-on activities that Rita provides. For example, during the Christmas season, Rita provided her students with a Christmas tree needle craft. The students who were hands-on enjoyed the needle work. When students lose interest and focus in the classroom, Rita implies that the lack of interest or focus on a certain learning task may be related to an individual's learning style and preference. There are certain students who are more interested with hands-on tasks than other tasks that require cognitive processing.

They're more kinesthetic learners, and if everything is hands-on like right now the one student with Ms. Ramires, he does not want to do his school work, but boy, give him that little string art, and he could not get enough of it, he just kept doing this and that, and the other, I mean I just did not have the heart to say, don't do that anymore," I know he is enjoying it so much, so I think that a lot of times it's the kind of learner they are, and we have to address these situations. (Vol. 4, p. 20)

Activate prior knowledge and promote mastery learning

Rita knows that it is important to activate prior knowledge before a new concept is introduced. She activates prior knowledge by reviewing the past lesson. One such time was during a math class while math directions were being given: “Before we continue with our exercises, let’s review yesterday’s lesson and make sure we have them right. We came to the mid-section of the chapter, and so we are going to do a checkpoint to see if you understood” (Vol. 4, p. 144).

Rita also makes sure there is enough time to practice a skill that was learned. After explaining the concept well, she explains it again. “In my opinion, I want to make sure that they understood. I let them do the practice after using manipulatives to explain the concept. Once they’ve learned the concept, I like to direct them in the practice” (Vol. 4, p. 36).

Another way Rita activates prior knowledge is by having the children correct their own mistakes. Her reason for this is that whatever has become past knowledge needs to be mastered. “I think mastery is very important” (Vol. 4, p. 21).

Cooperative learning

Group activities are commonly used to help students learn some concepts. Through role playing, the students are able to learn to cooperate with each other. It is also during these times when students interact more that consideration for others and acceptance of someone different is usually learned. It is during these activities that some

differences of opinions arise and students are taught how to negotiate. Students also spend time learning how to reflect upon their own thinking processes.

Rita refers to these group activities as cooperative learning.

Once some visitors came into the classroom. They did a demonstration to see which teams worked well. The lesson was of non-verbal communication and teams were divided into “receivers” and “senders.” No one in the groups could talk nor use sign language. This was to see how each can could be successful in sending messages without talking. (Vol. 4, p. 129)

Rita believes that she is encouraging heterogeneous (a mixture of abilities, nationalities, age groups, and genders) grouping when she has students interact in small groups. However, the procedure for planning the heterogeneous groupings was not really present because the students were allowed to choose whomever they wanted to work with. I did not see a group which was really heterogeneous (a mixture of abilities, nationalities, age groups, and genders) in the real sense of the word. One instance of a grouping was when Rita asked the students to do charades for their Bible class. Students did their skits: a group of all boys was racially diverse—2 African Americans, 1 Spanish, and 1 Caucasian. But the other groups did not reflect such variety. Two Caucasian girls were in another group with no other nationalities in their group. Most of the groups were made up of students of only one gender.

Use of encouragement or praise and freedom to choose activity

In an interview with Rita, she mentioned that she does not like to use incentives that serve to bribe the children. She said that she would rather refrain from giving external

rewards, and instead cultivate internal motivation in the students because she wants to develop in them the natural desire to do the right things for the right reasons.

I try to use encouragement, you know, praise. Give them incentives but I don't like the idea of bribing. Because I think they should know it is their responsibility. I have found encouragement to be very effective. I have tried it over the years. Of course I give them rewards occasionally or I give them extra recess, those kinds of things, in a positive way. I've always thought encouragement was the best way. And maybe because that's how I was taught. I felt and I've seen it work. It was just internally in me. You know everyone has their way. I also see responsibility being developed, not just a motivation to get something. (Vol. 4, pp. 23, 24)

Rita uses encouraging remarks such as these:

I see that many of you are copying the assignment from the board, that means you are being responsible and cooperative, and I like that. When you're finished, just put your assignment book on the right corner of your desk. (Vol. 4, p. 116)

Thank you Adam, for assisting me today. Do not let the lazy bugs get into your way. Very good, Heather. Melissa, way to go! Let's see how you do this Jewel, I want you to feel confident. (Vol. 4, p. 118)

Another motivating strategy that Rita uses is that she allows her students to make a choice, believing that this is an alternative to external rewards. She believes that if students are given the option to choose their own activity or project, that they will be motivated internally because of that choice. Rita believes that she motivates her students by helping them set goals for themselves, because this becomes internal motivation. Rita also used the assignment book to motivate the students to study and choose their own projects. All students in Rita's class have an assignment book in which they copy assignments off the board. When students accomplish the assigned homework, parents sign by the page in the assignment book. Then at school, a student brings it together with

the accomplished homework and shows the teacher whatever part of a larger project was accomplished.

One day, when Rita gave the students a chance to line up and take a drinking break, some boys were very active and hyper. Because it was break time, they felt they could do some teasing. Unfortunately, one of the girls, Tina, became sensitive with what they said and started crying. Rita got very close to her, and quietly and gently rubbed her back and head. Then she whispered something to her. Tina stopped crying. Rita's encouraging movements and words involve work with students one-on-one. There are also times when students do not understand the problems they are working on. Rita comes to them and explains it in a quiet and gentle way. This gives the students a feeling that they can be open to her, when they do not know how to do the problems.

Break large tasks into smaller tasks

Assignments Rita gives her students are broken down into smaller tasks. Each day students are to finish a part. Rita then signs them off.

Over the years I have taught, I have learned an effective way to divide the job into smaller tasks. I tell them, this is going to be due at such and such a time. For the last few years I taught, I had to tell them, "this must be done the first week, then this part has to be turned in the next week." That's what I did here, in this project over here. (Vol. 4, p. 8, 9)

There is a deadline. They can turn it in later, but there is a consequence of five points minus each day. And when it came to the end of the target date, then that was it. (Vol. 4, p. 8)

Another way that Rita breaks the large tasks into smaller parts is that when she applies or explains some math procedures to the students, she uses little steps to get to the

main problem. By having the explanation broken down into steps, students are able to see and understand the concepts better, especially in solving math problems.

Even though Rita follows the step-by-step procedure to teach the whole class, sometimes there are still some students who do not understand. One day Julie (African American) was stuck on a math problem she was solving on the board. Rita came to her spot, and showed her step-by-step where and why she made a mistake.

Active participation in programs and extracurricular activities

Rita engages her students in activities where they can be actively involved. This allows not only for active participation, but also for giving the students responsibilities that teach them to be responsible. Most of the activities are catered to what students can do. If a child is able to perform alone, and does well at it, Rita provides for the situation. If a child is able to perform well with a group, she also makes sure there is that opportunity. Active participation is done with either complete freedom from the teacher, with the teacher only watching, or with the teacher completely in charge. In any case, students are actively involved.

Rita organized a church program in which the students' talents were put to use. There were some who perform well with musical instruments and they were given that part. Others work well with a drama team, and they were involved as characters in the play. Some sing well, so they made up a chorus. Others who cannot sing were given parts for reciting memory verses, either in English or in Spanish. After the program is well

organized and rehearsed, Rita takes her students to a church where the students share their talents and witness for Christ.

Establish routines in the classroom and reinforce order and rules

At the very beginning of the year, certain classroom procedures are established. These are read to the students, and reviewed every so often. Rita reminds the students of a rule whenever they forget. The teacher routinely makes sure that they are reinforced. The following are some of the routines: Classroom Procedures, Morning Procedures, Worship/Bible Procedures, Recess Procedures, Procedure for Returning to the Classroom, Hallway Procedure, Bus Procedure, and End of the Day Procedure. (See Appendix F for an example of a procedure.)

Individualized instruction and immediate teacher feedback

Rita believes that individualized instruction has a big place in her classroom. Because of the many differences, learning styles, and temperaments of the students, there are instances when individualized instruction is the answer to some problems. Rita makes sure that she has opportunity to provide individual help to those who need it. When there is seat work assigned, Rita circulates around the room as a hand goes up for help with a problem not understood or a direction that needs clarification. Sometimes, there are students who seem unable to focus when instruction is given to the whole class, so they usually need a second time where the directions are explained to them individually.

There were some instances when I observed Rita give immediate feedback to her students. During a discussion, she would guide the students through the lesson by developing her questions in such a way that it leads the students to get the answer. Another way is that she gives directives right there, and the students learn whether that answer was right or wrong. For example, one time they were doing division of 3-digit numbers. One of the students blurted out the answer, “604 remainder 5.” Instead of saying yes or no, Rita asked, “What is the meaning of 604 remainder 5?” Then she invited different individuals to reason out or explain how they arrived at the answer. Then she reemphasized that “in doing math, accuracy is the most important part” (Vol. 4, p. 122).

Cultural awareness

The way Rita introduces cultural awareness to her students is primarily through the Social Studies curriculum. As they learn of others, the students get exposed to different cultures and gain cultural awareness. In the Social Studies curriculum, Rita invites visitors who come from another country to present something that will promote awareness of their culture among her students. This is often when the class celebrates those other cultures. The culmination is a meal highlighting the food from the culture they are celebrating.

Not only is this a cultural-awareness activity, but it is also a way for parents to become involved in their children’s learning. When parents are invited to participate in activities, and have a part in a presentation, they develop interest in the school and their children’s education. The home and the school then have a common interest, and this is

capitalized upon through the teacher's invitation to help out in the school activities. In this way, families tend to become involved in the students' learning.

Another way Rita promotes cultural awareness is through foreign-language awareness. In this program, Rita speaks another language to help the students gain interest in learning another language. Once the interest is there, Rita teaches the class. Everyday before school starts, Rita exposes her students to the Spanish language. She teaches them words in Spanish and makes them aware of another language as part of a cultural-awareness process she does in her classroom. Not only do they have fun but they also get to experience how persons who come from another country feel when the language is something they cannot understand.

Rita also makes sure that she talks to the new boy in Spanish, because the boy can understand Spanish but is unable to understand English. As she does that, the students in the class learn not to laugh at someone who cannot speak and understand English.

Integration of faith and learning

Rita believes that the only way she can really treat her students well is by living her Christian life in the classroom. To her, being able to model acceptance and respect is very important. It is here that she is able to model courtesy and a positive attitude. To her it is important to think about how she acts, because that is what students see and imitate. Rita believes that she is successful as a teacher because she acts as a Christian should.

There are several ways that the integration of faith and learning is manifested in Rita's classroom. One way this is manifested is with the decorations around the classroom. Christian posters that relay cooperativeness, kindness, consideration for others, and respect for diversity are displayed on the bulletin boards and the walls. Examples of some of the captions are "We can learn from each other," "We're all in this together," "So let's try to get along" (Vol. 4, p. 151). Emphasizing the meaning of the Bible verses that are being memorized and reminding students to apply them to real-life situations are two manifestation of the integration of faith and learning. Prayer and worship are regular parts of the daily classroom exercises. The kinds of books on the shelves that are made available to the students encourage Christian faith and kindness. Every day the students are asked to recite their pledge: "I am part of a family of learners growing closer to Jesus everyday. I want to be like Jesus by doing my best—respecting others—and sharing his love while waiting for him to return" (Vol. 4, p. 152). When someone in the class lost a grandmother, the teacher modeled thoughtfulness to the family and encouraged the students to do the same by making little condolence cards.

Adaptations Rita Uses in Her Classroom

Rita is sensitive to the needs of her diverse students. Making adaptations is part of her routine in class whenever there is a need for them. Adaptations are modifications or changes intentionally made by the teacher to curriculum or instruction in order to meet the needs of multicultural students. She is able to use flexibility in altering the lesson plan, the class schedule, and the teaching pattern or strategy.

Altering the lesson plan

If Rita sees that her lesson planned for the day has components that do not fit, she feels free to alter the lesson. In one of the reading lesson plans, Rita had planned and stated that the activity was to have students read the story orally and do alternate reading. However, she discovered that while she was having some of the students read aloud, she noticed that many could hardly understand what the book was saying. Instead of continuing with the alternating oral reading, Rita took immediate action to alter her planned lesson activity for the day. Instead of having students read the story alternately, she decided to tell the story using simple words, and then tried to explain certain difficult idioms that many students did not understand. The story turned out to be much more interesting, because Rita was a good story teller.

In another instance, Rita had written in her lesson plan to have the children spend time doing memorization of the verses for the program presentation. At first she wanted the children to get their assignment notebooks where the verses were written and silently memorize the verses at their seats. Upon asking them to do so, she found out that nearly one-third of her class did not bring their notebooks and did not even have the copies of the memory verses. In that case, she decided to alter the planned activity from silent individualized memorization to large group memorization, using the unison type where the students had to read the memory verse on the board. Then Rita erased some words from the verse, and children read the verse supplying the erased part. They did this

over and over until the whole memory verse had been erased and students could say the whole verse in unison, using five or six repetitions in one class period.

Another time, Rita was explaining a math lesson to the students and she had originally planned a quiz after the review. As they continued the review, and she was asking the students to answer the questions, she realized that some parts of the lesson were quite difficult and many seemed to have difficulty doing the examples. Rita altered her lesson plan. Instead of a quiz, she had students break up into pairs and make up questions of their own out of the lesson book, and then find and write the answers to the questions they made up. Rita postponed the quiz and gave it 2 days later.

Altering the class schedule

Rita has her class schedule hanging on the wall of the classroom. A specific amount of time is set aside for each subject area. It was Bible time, and this was the time that the students usually practiced their parts for the program which they would be presenting in church the next weekend. But it was also Wednesday, and several of Rita's students were in the orchestra, and so there were only a few students present for Bible. Rita decided that because of this, she would put Bible time during the third period, Math time—when all of the students were in. Rita decided to exchange Math time with Bible time, so that the slow ones who had to catch up with any work they had not finished for math could do it at this time. That was one day where there would be no Math time for the students who were in the orchestra, since they did not really need catch up time.

Another time, Rita promised that if the students were cooperative during the entire week they would have a longer recess on Friday. On Friday the children were very quiet, working without disruption. Ruben's father (Korean) came in and explained to Rita that Ruben needed to be excused for a while to perform at the academy with his siblings. Ruben plays his cello while his sister plays second violin and his brother plays first violin. Ruben came to Rita and said, "Teacher, I will miss the extended recess because I will be gone. I don't want to miss it." Rita knew this was very important to Ruben and he had been looking forward to this day, so she assured Ruben. "Do not worry, we will wait till you come back and then we'll have recess." Rita rescheduled to accommodate the extended recess all the students deserved (Vol. 4, p. 129).

One day a new Portuguese student came to Rita's class. This child did not know any English. Because she had to find some meaningful activity for this child to do, Rita had to extend the length of her English period. She had to help this student in a special way in order to explain to him some of the things he could copy in his notebook to study at home. In order to accommodate his needs Math was a little shorter than usual because English time had extended into the Math time.

Altering teaching pattern or strategy

Three days before Christmas vacation the children were restless. They did not want to do Social Studies and were not focusing anymore. It appeared that Rita was also becoming aware that the students were really getting to her. So she raised her hands, quit her explanation of the lesson, and utterly changed the subject matter completely by making

an announcement. "Tomorrow, I would like you to come ready for a Mexican get-together." The kids were surprised—they all looked up eagerly, ready to listen to whatever Rita had to say. "Tomorrow, our youth pastor is coming to tell us something about salsa, as part of the Mexican tradition." Now students were excited because they had been studying about Mexico for the past week, but now all they could think of was the coming vacation. "Tomorrow, let's bring some tortilla chips, salsa, and some drink, and we will celebrate a Mexican tradition." Then with that she said, "Let's go out and take a good deep breath of fresh air." "Teacher," one little Spanish boy interjected, "can we take a little recess right now, please?" Then all the other students chimed in, "Please?" Rita pushed back her chair, stood straight and said, "Let's do that" (Vol. 4, p. 131).

It has been a week now since this Portuguese child, Aldo, came in. Rita had him seated beside Christian who knew some words in Portuguese so he could translate for him and her whenever she had something she wanted to explain to Aldo. Although Christian was translating, it appears that there were terms for which Christian could not find the right words to tell Aldo in Portuguese. This would take place in the middle of a lesson, and Christian would tell the teacher, "I don't know how to say that in Portuguese." Then Rita would slow down and simplify it for Christian to be able to find another term to get it across to Aldo. Everyone in the class was trying to wait patiently. They wanted Aldo, their new classmate, to get what the teacher was saying. Of course Rita had to make accommodations for Christian because he could not finish all his work at once due to helping translate for Aldo. One day Rita was teaching some Spanish to the class and she observed Aldo beaming as he told her, "Yo intiendo Espanol." "Tu entiendes?" she

inquired. "Poquito," Aldo replied. And from then on, Rita used some Spanish in talking to Aldo, who knew a little bit of Spanish (Vol. 4, p. 139).

Rita's Challenges

Lack of focus

Rita has challenges in her fifth-grade classroom. She felt that there was some sort of lack of awareness on the part of her students about their strengths. She felt, too, that many were a challenge not because of inability but because of lack of focus. Some of them lack interest.

To be able to focus because of their preoccupation with other problems they have, not because of their lack of ability. There might be some cases once or twice, you know, but I can basically tell their emotions are so involved in their problem, that they cannot focus. Those are cases when there is a problem. At other times, I don't think there is interest. (Vol. 4, p. 16)

This lack of focus is displayed in lack of attention in the classroom. Some students display their inattentiveness or lack of interest by talking and visiting even when the teacher is in the middle of a lesson. The problem is that Rita has girls who are more interested in socializing than in studying. This makes Rita very uncomfortable and she usually cannot help but talk to the students about paying attention. When the students did not want to pay attention, Rita stood up and said, "When I am discussing, please don't stand up and go somewhere. It is important that you get this" (Vol. 4, p. 26).

Lack of responsibility

Rita is challenged when students who are supposed to bring their finished assignments to school to meet a certain deadline make up all kinds of excuses, especially

that the assignment or project was left and forgotten at home. To Rita, this lack of responsibility and interest to remember to bring the project to school is frustrating. But Rita believes that she just has to encourage students over and over to become responsible.

If you really want to teach responsibility you cannot just let them go, go, go, either. You want to give them a deadline. Another way to teach responsibility is the use of the assignment book. (Vol. 4, p. 9)

Rita related an example of irresponsibility that she had to deal with in the case of a girl in her classroom who did not seem to have any difficulty with language or any other learning problem except getting her projects done.

This individual here, I asked, "Have you got it done?" She said, "I have only one page, I'm not finished yet." And she knew she was missing 5 points each day from the deadline. And now, I said, "It's too late now. I have given you the weekend and another couple of days to get it done." But it does not really bother her that much. She wanted more time, but she's not gonna do anything more with it. But it is just from lack of responsibility. It's not like there's anything lacking, except the enthusiasm. (Vol. 4, p. 8)

Disrespectful students

One challenge Rita encounters is the disrespect of some students. Rita tries to model respect and a positive attitude, and so when that modeling is being challenged, it is really annoying to her. Rita is frustrated when she is misunderstood, especially when being accused that she is prejudiced when she is not.

That always bothers me, when others are disrespectful because I was trained to respect others. That's the kind of challenge that would really make me feel negative about teaching. Not the profession, but maybe the incident where you know you want to make a difference. Because it happens, either their personality or maybe this child has behavior problems, and when you try to correct them they try to demonstrate that they don't like you. It is also when they were accusing me that I was prejudiced, when in fact I was not. (Vol. 4, p. 14)

When students do not want to do what they are supposed to do, Rita would say, “Come up here and please cooperate while we read, you have not been very cooperative this morning.” “Class I’m really disappointed that you are not cooperating at this time. We cannot finish what we are doing if you continue to do this” (Vol. 4, p. 155).

Disruptions during lesson time

Aside from the challenges that Rita mentioned, I have observed that there are some frustrating situations in the classroom that disrupt the lessons. For example, when someone’s feelings are hurt, because of teasing, Rita has to stop her teaching to correct the problem. “We do not hurt anybody’s feelings, we do not snicker to hurt anyone” (Vol. 4, p. 127). She uses her low, soft tones, and goes on with the lesson. There are times when talking and noise get out of hand. Rita says in her usual low tone and calm voice, “I don’t like interruptions” (Vol. 4, p. 128). When students become irresponsible and forget their things at home, and they tend to be inattentive because they cannot write their assignment, Rita comments, “Don’t focus your attention on anything else just because your book is at home” (Vol. 4, p. 130). “Ken, we need order for a while” (Vol. 4, p. 131). While correcting her students’ behavior, she always uses a low, calm tone of voice. With her multicultural classroom, Rita does not consider separating the challenges she experiences with her diverse students. In her mind, all these challenges are part of the diversity and should be considered as such, not challenges she experiences with certain cultures only. Some other disruptions are when Rita finds out that the students have not

mastered a certain basic skill. She has to stop and do some kind of review and much more activating of prior knowledge.

There are different challenges in the multicultural classroom that can make the teacher somewhat frustrated. Rita has a way of coping with the challenges through a low tone of voice, which is really a strategy she uses. She follows through on the rules. For example, some girls knew that they were not supposed to be noisy upon entering the classroom. But after recess they came in rowdy and out of control. Rita just firmly but calmly said, "Please come out of the door and tell me how you are supposed to be acting when you enter the classroom" (Vol. 4, p. 126). In another instance, the students were going to the sixth grade room to have joint worship. Rita requested that everybody form their lines. But as they were going to form their lines, the students kept talking, even after Rita had asked them to stop talking. Rita raised her hand, without saying a word, hoping to get them quiet. Still others ignored her raised hand, trying to push her patience further. Adam continued talking and ignoring her. With a low, quiet voice, she asked Adam to move to the end of the line. That did it. Everyone was suddenly quiet.

Lack of challenge for some students

Oftentimes in the classroom, I observed some students' lack of challenge. I talked to Rita about it. She said that she just tries to understand that there are times when students do not get challenged, and she just lets them be without being much concerned about it, because she believes it is part of their personality and sometimes is also linked to their learning-style differences. "Consider that situation right here with this boy [points to

(Hispanic) Ken's desk], I think he gets bored because he is unchallenged. So that's why I give him extra things to do. I try to give him something that challenges him" (Vol. 4, p. 25).

Rita then mentions another child who she felt was a challenge to her because she had to keep reminding her of the deadlines and about her grade is affected when she is unable to meet the required deadline. In Rita's mind, this is a child with a different learning style.

Language difficulties

In multicultural classrooms, teachers have to deal with language difficulties, especially when a child has just come to the United States and has limited English proficiency. This is a common challenge that each teacher has to face. This year, Rita has a male student who knows nothing but Portuguese. The new student in Rita's class did not understand what was going on in the classroom. Rita had to find time out of her busy schedule to help this child, and she has to force herself to find a way to communicate with him. In one instance, during a break, there was a little time while the students were getting a drink for Rita to communicate with this Portuguese boy. She went right up to him, smiled sweetly at the boy who did not know English; the smile was a language the child could understand. He smiled back. Rita had to find someone who spoke Portuguese, and she had him translate for the boy.

Difficulties with parents

Rita had instances when dealing with parents had become a challenge for her.

She relates:

It was because on the first day of school, I allowed everyone to choose their desks. I don't always do it that way, but that year I did. But I tell them right away, "You may choose today where you are going sit, but if there's a problem I see, then you will be moved." On this particular day the child chose to sit right in the front. And I don't recall what happened after that, but one day, the mother came to pick the child up at the end of the day; and she was seated way in the back. She accused me that it was because I was prejudiced. (Vol. 4, p. 16)

Rita also feels bad when she tries to be the best teacher she can be, and the parents do not understand her point of view.

Rita's Suggestions to the School Board

Rita feels that multicultural issues need to be addressed in teacher seminars. She feels that it would be very helpful if these seminars provided training on how to teach students in diverse populations. Rita also feels that boards should provide for multicultural resources. "Simulated activities and cooperative learning activities made available and easy to access when needed would be valuable" (Vol. 4, p. 7). Simulations could be used "in situations where students really have to cooperate nicely together in groups" (Vol. 4, p. 35). "I think it is important that kids learn to work with other people, not just by themselves; because when they go out into the work world, they would have to deal with a lot of personalities" (Vol. 4, p. 136).

Year-End Reflections

There are times when teachers do some reflecting of their practice more deeply than at other times. Then they realize that they have days when they feel fulfilled and satisfied with their efforts, and days when they feel either successful or unsuccessful with their students at school. Rita shared some of these reflections with me.

About feeling successful, Rita said:

I've learned from one particular family how thankful they were to be able to be in a Christian classroom. I guess it made an impact on me that made me realize that it is necessary for us to focus in on our real mission here. This boy came from the public school and he did not have a good experience. And so while here, I was really focusing in on any situation that arose to make sure that we ended the little problem we might have in a Christian way. I think that's probably one area. There were situations with the student where he was kind of picked on. Even with our students, he's always picked on, and so that's where I worked very hard on trying to have the students demonstrate a Christian attitude toward him. This boy came from Africa, and so he was kind of sad. Sometimes, I kind of wonder, 'how does he feel?' He's already here and yet he still feels very sad. So that's the kind of situation that really comes to my mind that has to do with multicultural issues. Most of the kids really seemed to fit right in. And his parents were very nice. They never complain. (Vol. 4, p. 33).

About feeling unsuccessful, Rita said:

Well, I think we all have times of lows, and feelings of failure, due to some things going on in our own personal lives. These have made us preoccupied. The problem I had was that I feel I would have done better if I did not feel as tired. You feel overwhelmed and frustrated. You know you feel like you have to be the right model in all your actions, words, and behavior, and then you lose it, makes me feel I have failed as a model. (Vol. 4, p. 25)

Rita realizes that her feelings of failure come when she has had much stress or has overworked herself. She also felt the frustration with her students whenever she has a problem in her life that she is dealing with. Then she feels that her whole goal of being a model and setting the right example in all her demeanor is gone.

Summary

Rita's multicultural teaching profile is basically focused on emulating Christian values. This is also closely tied to her paradigm of self-concept development among her students. She believes that living a Christian life will help her students see and model her behavior. Her ideas and beliefs focus much on how a teacher should conduct herself and how she treats others because she believes that the students will imitate her example. She believes that when students are able to behave properly, they are accepted by others, feel good about themselves, and this will build their self-esteem or self-concept. When one feels good about oneself, it is easier to get along with others. Rita encourages her students to recognize that all individuals have distinct personalities, and she tries to promote acceptance and tolerance for someone who is different from oneself. Rita tries to set an example to her students, hoping that this exposure to positive examples will allow them to observe such attitudes and thus provide them another option. Rita's preferred strategies are adaptations of cooperative learning and she is a believer of individualized instruction. Through these strategies she believes she can easily integrate the Christian modeling values she wants her students to emulate.

Susan

"I always want to go back to improve the situation."

Background

Susan is an unmarried woman between 50 and 60 years old. She identifies herself as having Caribbean-American origin. Here is Susan's story:

When I went to a Caribbean College, there was not much choice, it's either teacher, minister or Bible worker. For a long time, I thought I wanted to be a Bible worker. For one semester I started taking courses to be a Bible worker. I saw one lady who was a Bible worker, and she made some bad choices. All of a sudden I thought I did not want to be like her. And when I came here to America where I have more choices, I decided I wanted to be a teacher, it was not just because of the three choices there. It was not because my other three sisters who were teachers, when they came here changed. I had one sister that became a nurse. I had one that became a dietician, you know, but I still wanted to be a teacher. I don't really know why but I just wanted to be a teacher. (Vol. 4, p. 41)

After finishing her bachelor's degree at Columbia Union College, she got her master's degree at Bethel Missionary College.

Experience and Training in Multicultural Classrooms

Susan had taught in multicultural classrooms for more than ten years when I met her. The first year I observed Susan she had 28 students—9 boys and 19 girls. During the second year I observed her, she had 21 boys and 6 girls. Students in Susan's classroom the first year came from Africa, America, the Philippines, Korea, Samoa, and Yugoslavia. During the second year when I observed Susan, she had students who came from Denmark, Haiti, Hungary, Korea, Puerto Rico, and Romania in addition to her African and European students.

Susan believes that she had training in multicultural education when she attended a teacher in-service on multicultural teaching. However, she does not believe that her overall education prepared her for working with culturally diverse students. She attributes her success in teaching multicultural classrooms to her previous experience in being able to travel, live in another country, and learn to relate with others who were different from her. She thinks that being a Christian helped her to stick to the principle of acceptance of

others who came from cultures different from hers. She tries to update herself on cultural issues by reading books and articles, but these are not always satisfying.

I used to like those magazines like the *Grade Teacher*. They had things like art, and they had things on writing. But now, I don't see anything like that in this magazine I'm subscribing to. They'd talk about the issues in education. This group versus this; this group fighting for their rights. Some of them are educational issues, you know but mostly it's everything. Like one day, I was reading an article. "Why do all the black students sit at one table?" So I said, "maybe I should read this, because I've heard people say that all minorities seem to like to sit at the same table. And I have never seen it in writing, but I've heard it verbalized so I read a little bit. And it's basically what we've always been thinking. People want to be with people they like. You speak the same language, same lingo. (Vol. 4, pp. 43, 44)

Susan's ideas and thoughts regarding issues about multicultural education and diversity tend to be realistic and usually relate to how she perceives what is going on around her and what interests her. She encourages cultural pluralism and race awareness.

Well, I think about people who complain about not being understood. You know, I would say, there's always a feeling that we are not understood. And there are questions in our minds, if we understood each other better and how people are feeling that we would deal differently with them. By and large we treat people wrong because we have not walked in their moccasins. . . . You know I think of myself as a Black person. I have not really been discriminated against. And so it is easy for me to think or say that someone who complains may be picky, you know. I look at somebody like Rosa Parks. I know what I would have done, if they have asked me to go to the back of the bus. I'm by nature, that kind of person, who would have gone to the back of the bus and I'd have fumed and fussed, and complained. You know, and maybe all the Black people would still be in the back of the bus. But Rosa Parks decided she was not going to go do it. I mean we can't criticize her. Because if she didn't stand up then maybe, reforms would not have taken place, so everybody has to go about it feeling comfortable. . . . I would say that is a major issue on cultural understanding. People just seem like they're looking for those whom they feel understand them. My own observation has been that one way to get around regardless of how sensitive people are, if they have a relationship with you, they will trust you, and you know you can go about doing your job with ease. Through this action of trust barriers are broken down. (Vol. 4, p. 41)

Susan believes that in order for students to have no time for nonsense things such as prejudice and discrimination, she wants the students always occupied, going on and on. She believes that by keeping them engaged, there is no time for fooling around. She has activities and things to fill the gaps and transition from one subject to another. She chooses activities that are interesting to her students and also challenging to those who need the challenge.

Susan's Classroom

The decorations on the walls of Susan's classroom emphasize the self-esteem of her students. Susan celebrates individual differences, not just the ethnic minority but also the majority. A picture of each student is up on the wall, and things that students excel in are written under their name. The flags of the nations represented in Susan's classroom are also displayed to motivate race awareness. Life skills are also displayed on the bulletin board: integrity, initiative, flexibility, perseverance, organized, sense of humor, effort, common sense, problem solving, responsibility, patience, friendship, curiosity, cooperation, and caring faith.

Susan provides for each student to excel in something. One student plays the piano for song service, while other students lead out in choosing the songs. Susan praises the students with comments such as, "I want to thank you very much for singing nicely" (Vol. 4, p. 165).

Susan believes that students have to be taught proper morals, because it is part of helping students develop a positive self-concept to know that they choose to do the right

thing. Susan emphasizes that each student has a choice to obey or disobey the rules. She models good morals and provides opportunities where they can exercise their choices.

Susan's Goals

Susan ranked her most important multicultural goal to be that students learn to live together in this world regardless of any group differences, and that cooperation and tolerance are vital. Her next important goal was teaching students that all people are individuals with distinct personalities regardless of their backgrounds. The way Susan ranked her goals was congruent with how she organized her classroom. She hopes for harmony and appreciation for diversity among her students. She starts out with making every person feel special and gives them a basis to feel good about themselves. When they feel good about themselves, they are able to appreciate someone else's uniqueness, so when they have activities where they need to learn to work together, they learn to cooperate and thus it is expected that they would learn tolerance for one another as well. Once the second goal is met, she begins to teach her students the responsibility of changing discrimination and prejudice in our society against certain groups, because these groups have to be protected and enhanced. To find the exact procedures on how to do this is a challenge, and so she expresses her desire to learn more about multicultural teaching strategies. Learning multicultural strategies would enable her to help her students perform better.

Susan's Paradigms

Susan's answers in her survey questionnaire showed that she is using the ethnic additive and self-concept development paradigms more than any other paradigm. In Susan's classroom, the decorations on the walls may suggest the ethnic additive paradigm. Susan displays pictures of leaders who made significant contributions to society. She uses ethnic units to celebrate the cultures represented in her classroom, having a 1-day ethnic fair where parents bring in different ethnic foods. Susan also modifies and simplifies her instruction to meet the needs of diverse students. Another way Susan develops the students' self-concept or self-esteem is by trying new strategies and techniques. When problem situations arise from cultural misunderstandings, Susan helps students work through the situations.

Strategies Susan Uses

Allowing students to develop naturally and model right attitudes

There are strategies in Susan's classroom which she believes can be useful not only to her culturally different students but also to every other student. She believes that students develop naturally and that she should allow for that development as time goes on.

Susan believes in modeling the right attitudes. She believes that if she uses the words she wants her students to say and learn, then they will imitate her. When they know they are doing the right thing, they develop better self-concepts. For example, she wants her students to be polite and grateful at all times. She often said, "Thank you" for whatever the students did right or for something she appreciates about what they do.

Susan uses the words “please” and “excuse me” at appropriate times. For example, she would say, “Monitor, please distribute the Math quiz” (Vol. 4, p. 170). Sometimes she would say, “Now, excuse me, don’t start until I tell you to.” Oftentimes she would say, “May I see the hands of those who are finished?” (Vol. 4, p.170). Whenever she requests someone to do something, she says “thank you.” For example, she said, “Thank you for praying, Siara” (Vol. 4, p. 170). You could tell that Siara was pleased about that and she felt really important.

Susan also modeled acceptance, respect, and consideration for others, courtesy, positive attitudes, and appropriate behavior in school. When teachers model these types of behavior, they are also carrying the influence of their faith which is integrated into what the students learn.

Celebrate individuals and special holidays

Susan loves to celebrate every individual as a special person, and also celebrate each person’s cultural holidays. She plans special activities to celebrate special holidays and occasions for each child. Birthdays are also special events when each child is given importance. For example, the name of the celebrant would be written on the board. When the principal comes in to bring a balloon for the birthday child, everyone sings a birthday song. This makes the celebrant feel special. They then invite parents to come and have a good meal together. Because of many celebrations for individuals and their special holidays, not only is culture enhanced but also keeps the class motivated and actively moving on.

Use of cultural issues from TV and magazines

Susan has a unique interest in cultural issues which she gathers from the television and from magazines and newspapers she reads. In the morning, at school, she opens up discussion regarding a cultural issue that she saw on TV the previous night. By doing this, she is not only encouraging cultural pluralism but also race awareness. Through this activity she engages her students in discussion with one another about what they think about the issues. Oftentimes Susan brings an article or a news column and reads it to her students, and again they engage in discussion. She encourages her students to bring articles and news columns to the classroom, and she gives students extra credit for doing so. Susan believes that by exposing her students to reading materials that have values in them, she is helping to shape their attitudes.

An incident 1 day involved a discussion the class had because of an article in *Time* magazine.

Teacher: "Why do you think this article on racism is in this magazine at this time of the year?"

Carolyn: "Because of Martin Luther King."

Teacher: "Anyone who watched the film on Ruby Ridge? What is it about?" (Vol. 4, p. 172).

Kyla and Siara talked about what they watched. Then Susan commented on the fact that even though we come from different places and have individual differences, we still need to treat people nicely. Susan said, "If you find people who are bad, and not nice, surround them with kindness because you can render them harmless" (Vol. 4, p. 173). Susan also read the quote of the week from the *Time* magazine. "Buddy and Socks do not like each other but learn how to get along" (Vol. 4, p. 173). Wrapping up the lesson, she

use of “I-messages,” while others suggested honesty to say when their feelings are hurt, and someone else suggested that they listen attentively to whomever is talking.

Use of encouragement and praise

Susan has a way of making each person feel important and feel good, and that is why the students love Susan. She has a way of recognizing each student. Each student know that she loves and cares about him or her by her unique way of finding opportunities to do so.

It is very easy for Susan to recognize students who are on task, who obey, and do what they are supposed to do. But even with the worst student who gives Susan frustrations, she has a way of recognizing him or her, and making that student feel loved by her. Siara and Susan often have encounters, because Siara does not obey if she can get away with it. But in spite of all the problems that Siara causes Susan, Susan still loves her, and tries to find every opportunity to develop her self-esteem.

The students had an Adventist Youth program one Friday. Leaders who planned the program assigned other students to take part. There was someone assigned to play the piano, another to lead the song service, someone to lead the prayer, and another to announce the parts. There were also those who were assigned the special music, and the students themselves took the initiative to invite the guest story-teller. After all the preliminaries were done, it was time for the special music. Achlee (Korean) was the one who was supposed to play the special music on the piano. Achlee stood and bowed, and everybody gave her enthusiastic applause. Achlee was an advanced piano student and played a very complicated piece. She did a very good job, and so was again applauded.

Susan then asked if anyone else would like to play the piano, because she had many good piano players in that class. Many raised their hands, and she called on them one by one. Each did a very good job, and everyone received applause. Some of the students were just learning how to play, and so they played simple pieces. But Susan would begin to applaud, and the students would follow in imitation. Most of the good players had finished playing the piano, and most of the beginners had also played when Siara raised her hand and wanted to show something she could do on the piano. Susan knew that Siara did not know much about piano playing and the look in her eyes showed that she was struggling to make a choice on whether to let Siara play the piano. Every eye was on the teacher to see whether she would grant Siara this special request. The students knew that often Siara just wanted attention, and to prevent trouble the teacher often said, “No, Siara.” However, this day was different. Susan said, “One last performance—Siara’s turn.” Everyone was all eyes and ears as they looked with anticipation as Siara went to the piano and mustered all she knew. Siara played the scale, with her left hand first and then her right hand. Then when she was finished, she stood up, and took a bow. With that, the teacher began to applaud, and finally all the students joined in. Siara felt very pleased. And with the boost to her self-esteem that day, she did not cause as much trouble (Vol. 4, p. 281).

For John, who was always wanting his own way, and who wanted recognition, be it in a negative or positive way, Susan had a way of boosting his self-esteem. Once, when everyone was finishing with a test and all the papers had been checked, Susan asked,

“Who got everything right?” John raised his hand and said, “I did.” She gave him a positive reinforcement, by saying, “You did a good job, John” (Vol. 4, p. 282).

Susan cares for Nick, although he gets into a lot of controversies with the other students. One day, students were picking on Nick. Susan raised her hand, motioning for Nick to come up front. She held Nick’s shoulders and gave a hand signal to everyone that she was going to say something. Everyone quietly listened to what Susan had to say: “Class, I have something to tell you. Last Friday, you came in with a complaint about Nick. Yesterday I asked Mrs. Perez exactly what happened. And she told me the name of whoever started it. It was not Nick.” That quieted everyone so they quit picking on Nick (Vol. 4, p. 179).

Susan has a way of making comments to make people feel good. To Kayla (Spanish) she says, “Here’s one person whose book is looking quite nice.” To Erika (Canadian) she would say, “Here’s one coming along fine.” Whenever the class gets out of control, and makes more noise than expected, Susan raises her hand and waits until the students see it and then they raise their hands as well to make the teacher know they recognize her desire for silence. To Darlene (Caucasian, she is often inattentive) she said, “Thank you, Darlene, for being the first to recognize my raised hand.” And to others who raised their hands, too, she said, “Thank you,” until everyone was silent and ready to listen to what she had to say. Of others she asked “How many of you will follow my expectations today?” Many raise their hands. Susan comments, “Boy, I really appreciate it” (Vol. 4, p. 283).

Engaging students in activities at all times

Susan wants her students to be engaged in activities all the time. If they are not singing, discussing, or doing seat work, students are either playing games, running drills, telling jokes, or simply reciting rules. Susan engages them in all kinds of activities. She thinks of activities that each one can participate in and do well. Her class is a bustle of activities. She is on the go at all times. In spite of her being busy, she sometimes feels unsatisfied with the results for the year. She always has the feeling of doing better the next time. She believes that by having a variety of activities going on during the day, she is giving her students more opportunity for their learning style preferences and developing their strengths in diverse ways.

Enhancing cultural knowledge through the curriculum

In the Social Studies class, in particular, Susan is engaged in discussion with her students regarding the history of the United States. Here she exposes her students to stories about slavery. And through the study of the past the students learn about culture. They also get to know the leaders who were instrumental in beginning the changes that took place in America. Martin Luther King's story and the Ruby Ridge story fit well into the study of that week. An article was brought to school for the students to learn about. "Let's see what this article talks about. Let's read the story of the Boston students who fight racism with the leadership of the First Lady" (Vol. 4, p. 172). At the conclusion of the lesson, after reading the current events they read from the newspaper, the teacher asked the students how they could make peace with one another.

Cooperative learning

Susan has arranged her classroom in such a way that the desks are grouped into twos and fours. This makes it convenient for the cooperative groups to work together. Susan usually pairs students up during math time. When there are drills that need to be practiced, Susan asks her students to pair up and they do math games together. The pairs also drill each other on facts.

At times students are also paired up to do spelling drills together. Each member of the pair tests the other. They also play games together—games that aid them in learning math facts. In cooperative learning students are taught to get along. One of the tasks of cooperative learning is to teach students to be aware of their own thought processes and reflect on what they do. This is also the goal when Susan provides books and magazine articles that somehow help students think.

Establish routines in the classroom and reinforce order and rules

At the beginning of the school year, rules were established in different classrooms. Most of the rules used in River View School are the same for this part of the wing. In fact they are usually reinforced and students are constantly reminded when they forget. Whenever a new student comes in, the rules are again read and emphasized so that the new person can fit right in and know what to expect.

A rule in Susan's classroom is that students must be quiet so that they do not disturb others who are working. Susan asks a monitor to distribute papers so that there is

order in the way it is done. It is a known rule that when the teacher is quiet and raises her hands she wants her students to pay attention. These rules had been set up at the beginning of the year, and reinforced throughout the school year. There are several ways in which routines are established and rules are followed. There are classroom procedures, morning procedures, bus procedures, recess procedures, procedures for returning to the classroom, hallway procedures, and end-of-the-day procedures (Appendix F).

An example of a routine observed in Susan's classroom is when 1 day Susan was giving a spelling test. She usually has different levels of students, but when they take the test, she does them all together but specifies the level of the word dictated. It is a routine that when the teacher is dictating the words, everyone should be quiet and not talk. On this particular day, some boys and girls could not help talking even while the teacher was giving the words to another level. She got irritated. Susan stood from her seat, and came as quickly as she could to the place where the boys and girls were talking and disturbing, and looked at them sternly, saying, "I would like to ask you boys and girls not to talk between the words, while I talk. If you do, you would not be able to hear the words I say, and you would miss it when your turn comes" (Vol. 4, p. 169). Then she returned to her spot at the front. After the test is over, the monitors collect the papers. Students just do the things automatically because they are routinely done in the classroom.

One day parent/teacher conferences were supposed to begin, so students were having only a half day of school. Susan then began reviewing her expectations with the students, making sure they remembered the rules regarding the dismissal procedure. The above strategies that Susan uses in her classroom for immediate feedback usually become

routines that students become used to. Many of them easily recognize the routine signals and do what is expected of them. When students do not adhere to the routine signals, the teacher reminds them by either using positive or negative consequences.

Break tasks into smaller parts

Although Susan does not necessarily have large projects, she still follows the principle of breaking tasks into smaller parts. One example is when the students were being introduced to solving multi-step problems. First, a review of the last lesson was done just to *activate prior knowledge* and also to make sure that the students are alert and able to remember the last lesson. Then they are introduced to the new lesson, a concept at a time, by steps. It appears that students learn better when it is done this way. When reinforcement and practice are provided, they learn even better. Smaller chunks are easier to remember and easier to understand. The lesson for the day involved going through the previous day's lesson—steps of long division. This gives the slower students opportunity to catch up on late assignments. Each step was explained to make it clearer and easier for the students to understand. Susan feels that teachers must express excitement so students can catch the enthusiasm and be involved in the lesson being taught. Susan displays excitement even when doing drills on flash cards.

Foreign language awareness

Susan believes that when students are exposed to a different language, they are more understanding of others who do not speak English. Susan does not speak a language other than English, but she invites some parents or presenters to teach a different

language to her students. This year, Susan had a parent teach Spanish to her students.

While talking to Susan regarding how she might facilitate more foreign language awareness in her school, she made a suggestion:

I would like to see a class in another language taught here. They have done it before, we had a class in Spanish, and I know someone who teaches her Kindergarten French, and parents give compliments regarding that. And I think it will be another positive thing if students experience another language class which they go to, just like going to a computer class or choir. I think it will create a better appreciation for the language and culture of that nation. We can't do every nation seeing that we are strongly multicultural here, but at least show a desire to accommodate other cultures.
(Vol. 4, p. 63)

Active involvement and participation giving students responsibilities

Susan creates responsibilities for her students, and these are distributed and assigned to each one every week. This makes the children feel that they are a part of the classroom. They like the responsibility because it is their teacher's way of recognizing them in the classroom. There are several responsibilities that Susan assigns her students. When the telephone rings during class, someone stands up to answer the phone. A different person has this responsibility each week. Students are also given the chores that need to be done at the end of the day. Some students are assigned buddies with whom they can work. They are responsible for helping with seat work so that the teacher does not necessarily have to be available at all times to answer all the questions asked. Classmates are encouraged to help one another. Students are also asked to collect papers and pass out corrected work to help the teacher. Each one is assigned to lead out at least once in the Adventist Junior Youth programs done once a week. Active participation is encouraged in as many opportunities as possible, be it individual chores, group chores,

programs, or extracurricular activities. Susan believes that engaging students at all times keeps them out of trouble. She not only uses opportunities inside the classroom, but certain types of activities that involve learning through service are done as well. The students are grouped and scheduled to visit and perform for the elderly in the nursing homes to make them happy. This is one way that Susan makes it fun for the students when they get involved and feel useful.

Another example of active participation is when Susan invites a guest story-teller; the students are all engaged in active listening. They are all eyes and ears to the story-teller. Students also seem to enjoy one activity that Susan occasionally does in her class.

Another activity Susan uses that involves active participation is whenever she asks students to get something out of their desks. For example, when she wanted them to work on the shell folder, she said, "If you have your shell folder on your desk, please stand on your chair. Let's see if you can come down without flying" (Vol. 4, p. 181). Students love doing this together. Another time that active participation was evident was when the students had just finished a unit on health and exercise. Susan played the tape recorder, and she had music on the tape. She assigned an exercise leader to lead the calisthenic exercises up front. Students do the exercises together, and so everyone is involved .

Individualized instruction and immediate teacher feedback

Susan provides individualized instruction to anyone who needs it. Any student who asks for help gets that one-on-one attention. The structure of the lessons allow for one-on-one teacher interaction with the student. Any time a student has a question,

especially during seat-work time, the teacher is available to give immediate feedback and individualized instruction. Children who have English as a second language often have questions regarding directions. Susan made it clear that if they need any help, raising one's hand is the signal for the teacher to come help them. Susan helps by coming to the child by either clarifying a concept or giving more examples on the board.

Susan uses different ways to give immediate feedback to her students. She can immediately let the students know whether she is pleased with the actions by using certain verbal and non-verbal signals to give feedback to her students. For example, while looking at the students, Susan would motion with her hand for them to come while nodding her head once to mean she wants students to come close to her. When she raises her two arms and her palms are up, and she nods her head, this is to beckon her students to come closer to her to do some activity together. She does these movements often non-verbally and her students understand. For example, when she is telling a story, and the students at the back complain, "We cannot hear," (Vol. 4, p. 166) Susan would make a non-verbal motion and then the students at the back automatically come forward, and sit on the floor, very close to Susan. At another time when the students were so involved with telling the story line after line, Susan used an encouraging motion of her eyes and her hands, motioning them to go on, do more of it, especially when she is pleased with the answer. A smile was also an immediate feedback. A continuous nodding is also a sign of approval that students' actions please her. For example, Susan is pleased that most of her students sing for worship. When she wants some students to come closer to the piano to sing, she motions for them to come closer. Susan does not say a word, but just continues

singing and smiling at the same time, and students know that she is recognizing their singing. Another example of immediate feedback is when she wants everyone to stop talking because she wants to say something. She raises her hand and waits until someone sees her raised hand and raises his or her own hands. When she sees a raised hand, she smiles at the student, makes eye contact, and then gets close to the individual and says, “Thank you, Dianna” or “Thank you, Andy” (Vol. 4, 176). When she has made eye contact with everyone and everyone is quiet, then she tells them what to do. When students are independently doing their work, Susan comes close to the ones who are on task, taps their shoulders, smiles, and nods her head in order to affirm them. Sometimes, Susan asks everyone to clap for the students who do well.

Integrate faith and learning

Aside from the worship routines where students are exposed to stories that are morally uplifting, aspects of Christian character building are integrated into the lesson. Whenever an opportunity arises, whatever class or lesson is being taught, Susan makes use of it to enhance learning by emphasizing the moral lessons learned. When children are doing an art activity or a hands-on-project, Susan would turn on the tape recorder and play some stories that have moral lessons. One time, the teacher played “Your Story Hour.” After the tape was over, and the children had not yet finished their projects, Susan played another tape— “Adventures in Odyssey.” Students love these stories. While Susan takes a break, the students are quietly doing their work with their hands because they want to listen to the stories. As part of a health lesson, some health principles regarding Adventist lifestyles were discussed and implemented. Parents were also asked

to cooperate by signing the space provided regarding how their children respond to the assignments. The health message is one of the most important parts of a Christian's faith and is integrated into the students' curriculum. As part of the temperance lessons, some students signed a commitment form where they promised to stop watching TV for an entire week. Parents signed a form certifying that their children did not watch TV that week. Not only are faith lessons integrated into the class, but study skills are also integrated as part of the subject of health (Vol. 4, p. 184). One study skill being taught and integrated in the health class involved a writing activity on how to organize ideas, write thoughts on paper, and use punctuation marks.

Cultural awareness

Guest presenters are usually invited to the classroom at least once a week. Students invite their parents when they have the chance of organizing the AJY program each Friday. Parents who come from different countries usually make a presentation which exposes the students to different cultures. Through this program, Susan feels that students become aware of other cultures they interact with. Often parents carry with them some paraphernalia from their country and display them in the classroom for a period of time. Other parents tell stories of things that happened in their countries. Sometimes the cultural fairs established by the school also help with cultural awareness. In enhancing cultural awareness, Susan gives her students books and magazines that have cultural issues. On certain occasions, the students are requested to master the themes in the books they read and are asked to recite them in a celebration. As students do this, their ability

to memorize is sharpened so that this one study skill is also reinforced. When the students are able to recite the speech over and over, the piece reaches mastery. Memory is enhanced and becomes a useful study skill that can also be useful in remembering facts for a test.

Adaptations Susan Used in Her Classroom

Altering the lesson plan

In Susan's lesson plan for Bible class on 1 particular day, she had written, "Discuss the events that would take place before the second coming" (Vol. 4, p. 166). She had intended to just ask questions and encourage participation. She did not anticipate that many children would be absent due to illness, and she felt that the class was a little too slow that particular morning. For some reason, the students seemed inactive and unwilling to answer the questions. Susan thought her questions were a little too complicated. Yet she really wanted to know if the students had mastered the events that would take place before the second coming of Jesus. Right at that moment she seized the opportunity to do the review in a story-telling-style format, and she knows this was the children's favorite activity, which they always wanted to participate in. In this activity students were asked to add the parts to the story, and several children get the chance to retell certain parts. When Susan began with her made-up story in relation to the lesson, one by one the students became interested. Hands shot up in the air eagerly awaiting to be chosen to relate the next parts of the story. In the end, Susan ended up having more of the children participate than she had anticipated.

One time in Susan's lesson plan she wrote, "Do exercises #10-20, on page 15" (Vol. 4, p. 168). As she had written these instructions on the board, she noticed some girls not minding their work but doing all kinds of other things at their desks. When Susan realized that they were not doing the exercises, she asked the girls why they were not doing the tasks. She called upon Diana and Davina individually. After talking to them, she found out that these inattentive ones were unable to explain to her the task when she asked them individually what they were supposed to do. So she asked the rest of the class if they understood how to follow the directions. "Raise your hand if you understand how to do the exercises on p. 15" (Vol. 4, p. 168). Nobody raised a hand. Susan came to realize that the reason why the two students were not doing the exercises she had assigned was that they did not know how to follow the directions and do the problems. Susan decided that instead of requiring the seat work which they were supposed to do, she would call each child in the room to go to the board and one at a time she would walk them through the problems step by step right there on the board for the other children to see as well.

Altering the class schedule

In Susan's class, several students were not up to their grade level in reading. And yet there were others who were reading above their grade level. Although one particular day was scheduled to be a special day for the groups to plan their plays by talking about costumes and parts, the time had to be cut short for the planning because the Intermediate School District Special Education teachers had come to do one-on-one

lessons with at least six students from Susan's class. So Susan sent all the children who needed the special assistance to the room across the hall. Those who were left in the classroom had their own reading groups. There were some who had to do seat work and workbooks, and there was a group who had to be with Susan discussing a lesson different from the other groups. Susan had to accommodate the Intermediate School District teachers who did not come in very consistently.

Altering the teaching pattern

Susan had Ayana, a Black-American girl transferred from Washington, D.C., in her classroom. Ayana came from a divorced home. Her mother had difficulty handling her, so she was put in the guardianship of her aunt. Ayana's aunt was very strict and consistent with Ayana. And the aunt regularly communicated with Susan. Susan had her hands full when Ayana gave her problems. Not only was Ayana not performing at the fourth grade level, but she was fond of getting attention. She was very spoiled brat and easily picked arguments with boys, or sometimes girls, and even with the teacher at times. Ayana was not able to organize her thoughts on paper, and many times she was out of her seat, often challenging the rules of the classroom. Although Ayana was a constant source of disruption, Susan loved her and would do all she could to help her learn to speak and act the right way by modeling it to her. Ayana spoke a dialect, sometimes spoke slang, and she used a lot of unacceptable language in school. Often the students would tattletale and complain to the teacher about Ayana cursing or saying something unacceptable. When that happened, Susan would stop teaching and call Ayana aside to correct her. When

Ayana did not finish her work, Susan would come to her and carefully explain it. Because Ayana's attention span was short and she would pick fights, Susan would have to alter her teaching pattern just to address certain situations when they arose. Susan would also sometimes give Ayana a different assignment or a different book because she could not handle the reading level in the classroom. Ayana's math books and reading books were in a lower level to accommodate Ayana's needs. Whenever Susan found appropriate time to praise Ayana, she would do so to help Ayana feel that she was valuable and that her name was not called only when she was causing trouble.

Susan's Challenges

Susan is particularly concerned about her students who come from dysfunctional homes becoming an issue of home influence. "Anytime you have kids from broken homes, there is a great discontent. I have a lot of kids this year from dysfunctional homes" (Vol. 4, p. 56). Susan's challenge with the active boys and how to occupy them kept her hands really full. She also had some active fast learners who were sometimes difficult to keep engaged with learning at all times. Although Susan has many challenges, she believes the following challenges affect her more than anything else.

Lack of responsibility

In Susan's classroom, she expects her students to do their seat work and finish it at the end of the class period. However, there are students in her class who just do not seem able to accomplish the task at hand. Finally 1 day she decided to watch closely to see why Derby was not finishing her seat work when everybody else was.

Look, here's why Derby (White South African) is not finished with her work. She is occupied with sharpening her pencil and doing all these fancy things. This is what I am frustrated with, seeing how I can get some of these kids going on and working. If I don't keep an eye on Derby and Dina (South American) they will not get things done. (Vol. 4, p. 180)

To Susan, this was simply a lack of responsibility, not recognizing what was important. Students would quit right in the middle of their work and do other things completely outside the lesson. If she was not watching them, their schoolwork would not get accomplished. On another day, Susan found Dina not doing her work again, and she kept prodding her to finish. When she could no longer hold her peace, she said, "I have asked you several times today to do your work and finish it" (Vol. 4, p. 194).

Sometimes when there is a test, and Susan asks her students to get out pieces of paper, students would have no paper or pencils because they were irresponsible and did not plan ahead. Then and only then will they start asking others for paper or a pencil. This is irritating to Susan because it took up time.

Lack of focus and interest

Some students lose their focus on the lesson. After their interest wanes, they start visiting in the classroom, even though there are things to be done. At this time the classroom becomes a little noisy. Sometimes Susan's silence and non-verbal glances are enough to quiet them down. In some instances, however, Susan has to get their attention by turning the lights off. Then she says, "Excuse me. It's getting noisy, OK? I need to see everybody working quietly, please" (Vol. 4, p. 178). One of the African American male students in Susan's class had a hard time focusing and doing his work because he

was constantly talking. Susan took a timer and set it for 10 minutes. She then told Nick, "Do not say anything until the timer goes off" (Vol. 4, p. 280). The strategy worked perfect for Nick. He got to work right away, very quietly.

Susan's class is composed of 20 boys and 9 girls. She felt that boys had difficulty focusing more than did the girls.

Now my greatest challenge this last year is not so much the numbers because I have twenty-nine kids. But there were 20 boys and 9 girls and it's very rarely that I have a class that is as supportive as this class. They were very nice, but they were boys. It was very hard to keep them focused, learning, and involved. (Vol. 4, p. 161).

Disrespectfulness and disruptions in the class

Disrespectfulness sometimes comes up. For whatever reason students become noisy and get out of their seats. When the teacher requests that they be quiet, they disobey and continue their noise.

One girl in Susan's class would create a disturbance ever so often because she loved the attention of everyone. Susan was often frustrated, because she could be in the middle of a presentation when she would be interrupted by Siara (an African American), who is in constant need of recognition. Siara would go to every place in the room and felt free to touch anything and everything. Susan then had to say, "Excuse me, Siara. Please leave those things alone" (Vol. 4, p. 161). I could tell that Susan would get frustrated with Siara. Susan would come to me and say, "Siara is a very difficult child. She does not like to do things she's supposed to do. She would not mind her teacher, but her aunt made her mind" (Vol. 4, p. 161). It was evident that Siara could get on Susan's nerves. Whenever Susan told her not to do something, she would not feel good, and then she

would pout and fuss a lot.

Siara is not the only difficult child in Susan's room. Susan had some students who were really headstrong and disobedient. They would not want to do what the teacher told them to do. Johnny (Caucasian) is one such boy who did not want to go to keyboarding class. He was pouting because he wanted to finish what he was doing. He kept fussing and fuming, and was stalling for time. "Excuse me, Johnny. I want you to go now" (Vol. 4, p.161). Johnny was not willing to go, but finally he obeyed. Others do not listen to the teacher nor follow directions.

Starling and Fely (African Americans) were talking a lot, and they did not finish their work because they did not understand what they were supposed to do. They would not listen to directions. Susan gave a reminder: "Starling, if I see you talking again to Fely, she has to go back to the Extend-Ed room (an extra room used in the afternoon for Extended Education which is available for use in the mornings) to work on her own" (Vol.4, p. 162). After knowing that, Starling and Fely got back to work.

On another occasion, several students were not paying attention to Susan. "Carol, please write the names of those who are not listening and are talking. . . . Angel will have four laps. I hope you don't add to it anymore" (Vol.4, p. 198). Siara kept interrupting although it was not her turn, so Susan said, "please stop" (Vol. 4, p. 198). Siara was not very pleased about being asked to obey. Susan had to deal with antagonistic students every once in a while.

Another form of disrespectfulness is unwillingness to do what the teacher asks. Susan commented, "This child that sits right here, he always asks 'why?' I think it is

healthy for children to ask questions, but not in an attitude of ‘Why, I don’t want to do it so I am not going to do it’” (Vol. 4, p. 51). Susan is offended with this child, because he is acting in disrespect. Although she feels that asking questions was a good thing to do, yet in this particular instance, she has evidence that the child is just being rude.

Language difficulties

Although some students are already seemingly able to speak and converse in English, there are still language difficulties that teachers encounter. Susan speaks of one example:

I have a girl from China, and it is almost frustrating because she is very intelligent, and she sounds to me like she knows everything, but there are some things she really does not know. And like this year, I had ten new students and so what the kids knew last year, I’m not sure they know. So because you are dealing with many new persons, and so aside from maybe that habit that I need to do something about them, I feel the need to explain it at the very lowest level. So that I am sure they understand it. Many of the students over ten of them come from other countries. You know they also have many problems, and there is a great need. There are others, who like Eric, you could talk to him like he was in college, because he could fully comprehend. So I do feel some sympathy for those kids that they may not get the full impact of what they may have. This is one area worth doing more of. (Vol. 4, p. 68)

In speaking about one child who had no English background, Susan said that “there is a girl who is visiting from Korea, I have to think about her, basically because of language and so I have to get material at a lower level for her, something that she will be interested in” (Vol. 4, p. 52).

Difficulties with parents

At some point in time, Susan asked me not to record her discussion because she was not sure she could freely talk about some of the problems and challenges she had with parents.

She talked about one parent who was very nice to her when face to face. But then in the end she was not very happy because they did not honestly talk about how they felt. It happened 1 day when she visited one of her students' homes. The parents asked her for a suggestion on how they could help the child. So she suggested that perhaps the child would need a little extra tutoring help because of some difficulties in the reading area. She felt that the parents were very supportive of that idea because they even prayed before she left. She went home really satisfied with that encounter. Some days later, the mother came into her classroom to visit, and told her, "My husband was very upset after you left, because you suggested tutoring for my son. We think it is your duty to help him out" (Vol. 4, p. 60). Susan said,

I could not believe what that mother said because when I left their house they gave me an impression that things were going ok, and that they agree to that suggestion. Apparently, they thought differently but were not open with me. Those are things that I get frustrated about. (Vol. 4, p. 60)

Susan had another experience regarding a mother who would just pop into her classroom and ask her a lot of things about her child, and make many complaints. When she sent a note home regarding what the children had to pay for field trips and such, this parent would come and say, "Why do we have to pay this and that?" (Vol. 4, p. 60)

Susan felt that the mother seemed to imply that the teacher was the cause of the financial stress. I asked Susan if other parents complained that it was really expensive to send their

children to a private school. She said, “Well, it is a common complaint, but this parent tries to complain about almost everything as if blaming me for what’s going on, they don’t seem to take some responsibility at all” (Vol. 4, p. 60).

Susan’s Suggestions to the School Board

Susan felt that she needs the full support of the board, in everything she does, whether it is in material need or moral support, especially when students start feeding on each other’s misbehavior. Most importantly, Susan said that “my need is to see what the resources are, where are they and what’s available. I would like to know what activities could be done with diverse cultures. Providing me with suggestions of activities and ideas that would work would be helpful” (Vol. 4, p. 39).

Susan also request the board to “provide more resources, have a school-wide thematic unit dealing with other cultures, and have at least one foreign language taught in the school” (Vol. 3, p. 80). “I would also like to have fewer students so that I could be able to interact with them on a one-to-one basis. . . . I think we could also use more facilities that emphasize other cultures” (Vol. 4, p. 63).

Year-End Reflections

After school is out and it is time for cleaning out desks, and putting away books, teachers sometimes find various papers and assignments misplaced and left inside books, unfinished and ungraded. To Susan, she feels very concerned and becomes dismayed when she finds those things. Then she feels haunted about how she could have made it better for the particular child, in spite of all her efforts for the child during the year.

On feeling unsuccessful, Susan said:

I have felt that there are some things that did not go the way I wanted them to go. I especially feel that, when school is out, and I'm cleaning up. 'Oh, did I reach So and So? Why am I finding all these unfinished work?' You know. And I wonder if the kids learn anything. That's where it comes more forcefully to me. I feel that there is much more that I could have done, but through it all, it seems like we all keep going. And it always gives me the determination to make the next year a better one. And I always feel to want to go back to improve in the situation. But invariably, I always get to the feelings usually when school is out, and I have time to think about that year, and the kids. (Vol. 4, pp. 48, 49)

There are days when Susan's recollections are pleasant feelings. The following paragraph shows Susan feeling good.

On feeling successful, Susan said:

I have to say, I do enjoy my class. Invariably, when I have a class that is a challenge, when you come to the end, you feel very rewarded. You know the class I had last year was very easy to work with. (Vol. 4, p. 53)

Every teacher seems to feel an accomplishment having a successful year. Overall looking back at the group of students that year, she remembers the challenges, yet feels that it was a good year and her students were really smart and model students. Susan felt proud of having this set of challenging students, but she seems to be happy to have gone through the challenge.

There are both good and bad memories, and so feelings are mixed whenever teachers remember certain classes where there were both seemingly successful and unsuccessful students. In this case Susan was able to meet her previous students and then ask them about their other classmates. From the conversations with former students her feelings are often mixed.

But you know, I have had the privilege of seeing many of the kids I have taught in the previous school. Many of the kids come to college here. I still remember a girl I taught in fourth grade. I still have never really taught any kid nicer than her. But as she went from grade to grade, she always had a boyfriend. And when I later saw my other students, I asked them, 'where is she?' And they said she is expecting a baby and they're getting married. She has made some wrong choices. And all of her other classmates are in Medical school doing their residency. Now she cannot finish the Nursing course, because she has 3 children to take care of. I have also seen some kids who have given me troubles many of them are in jail or in juveniles. The ones who are doing what they are supposed to do, they are fine. I have known of one girl who comes from a very good home, where their TV was under lock and key. They have worship morning and evening. She has a mother and a father, and yet she made a wreck of her life. In all the kids that I have seen, usually it's the home that influences them. What we get from the home decides how they behave. (Vol. 4, p.57)

Summary

Susan's multicultural teaching profile is basically focused on enhancing the students' self-esteem. She believes that by recognizing the strengths of the students and encouraging them to do well the things they can will make them feel good and want to come to school. She feels that recognition of those strengths will enhance the students' self-esteem and self-concept.

Susan's most important goal is that her students would learn to live together in this world regardless of any group differences. Cooperation and tolerance are vital in her classroom. The next important goal to Susan is that her students would learn that all people are individuals with distinct personalities regardless of their backgrounds. Cooperative learning is Susan's most preferred strategy, and most activities in line with this is working in pairs or with three or four students at the most in each group. When Susan begins to sense discrimination among her students, she tries to intervene. Susan

strongly believes that each student should excel in something and have a good feeling. She believes that recognizing each ethnic contribution her students bring to her classroom will enhance their self-esteem. She believes that individualized instruction can facilitate the learning of each child in this way because each child has a different ethnic need, therefore it is worthwhile.

Evelyn

"As a teacher, I have a strong personality. I make you behave, and I make you do your work."

Background

Evelyn is the youngest of the three teachers whom I have observed. During the first year when I observed Evelyn, she was very busy with just the students from her classroom. In the second year, she shared with me that she was expecting a baby after about 10 years of marriage.

Evelyn is a Caucasian female between the ages of 36 and 40 years. She went to the same school from first grade through her master's degree in Education. Although Evelyn had been teaching multi-grade and combination classrooms in the past few years, she was now teaching in a one-grade classroom where she had just moved to teach. She had about 13 years of diverse cultures. Here's Evelyn's background story on how she became a teacher:

Well, I come from a family of teachers. My mother is a teacher, and my dad was a pastor. Their first job was down in the Bahamas. They needed a teacher and a pastor. So Dad's first teaching experience was from my mother who said, "just keep

them busy.” As I was growing up, I remember in sixth grade, my teacher did something kind of interesting. So I said, “you know, when I’m a teacher, I would do that.” I said to myself, “but who said I’m gonna be a teacher?” I hadn’t decided that or anything, but it was kind of just in me. And when I got older into college, I tried looking at other jobs, and I tried thinking of other things. I just did not want to be a teacher because of my family background or whatever. But the more I thought about it, the more I worked with it, the more I realized that I really think that’s where my talents were, and that’s how I got into it. Well, you see I spent many hours, of course, helping my mom while she was teaching; and after school, I worked for her and did teacher things all the time. And so obviously you have more chance to develop these skills and the talents you would need as a teacher. I also found myself enjoying kids when I saw them. I would always talk to them—you know, at church or in the housing. Those kids gravitate to me and I played with them even when I did not have to. So when I analyzed it and looked at myself, I said, “I bet you I could really enjoy it.” (Vol. 4, p. 72).

It was in 6th grade when I started to think about what my future would be. I finally made my choice in the third year of college, because in the first year, I was not decided for sure. My second year I went to France, because I didn’t know what to do. I thought, “well, I’ll go somewhere and wait another year before I decide.” But when I came back, I made the decision to be a teacher. And the more I worked with it, the more I enjoyed it. The more I realized that this was a good choice. (Vol. 4, p. 72)

Experience and Training in the Multicultural Classroom

Evelyn had previous experience with diverse students. She talked about her experience in different areas where she had traveled and lived.

I taught overseas in Palau, after graduation, for one year. Of course, in Palau we had Japanese and mainly Palauan people. But then there’s also Hawaiian, and some Filipinos. Basically, that would have taken care of that. It is not nearly as diverse, but that was a totally different culture from me. I have not spent a lot of time in that culture, and it was very interesting to me. Then, in Florida, there was a certain amount of diversity. There were Black Americans, and Spanish. There were Caucasians. Then when I came to teach at the school where I graduated from, it was really diverse. And I think that is one of the most rewarding experiences for me. You have some students from Africa, South America, and Europe. I had a Chinese boy who did not know any English and so all of that could probably be counted a great amount. Coming here to this school is not quite as diverse, but I have Indonesian, of course Black American, Americans, an African, and Spanish from the Republic of Puerto Rico. (Vol. 4, p. 73)

I taught overseas for my first year and things went very well. Other student missionaries came to me for advice even though I had not really taught on my own. But I was able to help them, and we would work together. It was really a very positive experience. (Vol. 4, p. 77)

Evelyn claimed to have no training in multicultural education and believed that her education had not effectively prepared her for working with culturally diverse students. However, she attributed her success in teaching multicultural students to her previous experience of being able to travel, live, and interact with other cultures in other countries. She reads about multicultural issues once a year and is interested in learning more about multicultural teaching strategies.

Evelyn's Classroom

Evelyn had 25 students—12 boys and 13 girls—the first year I observed her class. She had a mixture of students coming from Africa, the United States, Brazil, Central America, and Indonesia. The following year, when I visited her classroom, she had students who spoke Spanish and English. Some were bilingual, but there was not as much diversity as the time I had last observed her. Evelyn's classroom at present is composed of 6 Caucasian boys and 7 Caucasian girls, 3 Hispanic girls and 3 Hispanic boys, 1 African American boy and 2 African American girls, 1 South American girl, 1 Central American boy, and 1 Indonesian boy. Evelyn wants her classroom in order. She also wants the students to be quiet especially when she is presenting a new lesson. Evelyn is strict and wants everyone to be involved in the class activities.

In front of Evelyn's classroom is a long chalkboard, a white screen for the overhead projector, and, of course, the much used overhead projector. Two computers

are on the left side of the front near the door, and another computer is at the back of the room. These three computers are for the students' use as long as they give each other turns and have signed up on a schedule sheet by the teacher's desk. Evelyn has a little table and a chair in front, so she can be facing the students when doing the lessons. Her large teacher's desk is in the corner on the far right behind the students' desks by the window. On the front wall are maps that can easily be accessed by pulling down the string attached to the handle. Whatever the students are doing, they are expected to complete the assignment. They are also held accountable for their actions and behavior.

The bulletin board is decorated with pictures of Egyptian relics and other scenes. Around the room are low shelves with wide tops used as work areas and display areas for projects made by the students. On the right, shelves by the window display projects of clay, paper mache of what looked like Egyptian mummies, and clay pots and jars, along with some papyrus and some carvings on the clay which were made by the students. On the left are shelves with decorations of dioramas depicting the last days of Christ, which the students have made. The dioramas were made with colored textiles, clay figures, pipe cleaners, and other materials, real and make-believe materials to help depict in the most realistic way what the students wanted their scenes to be. On the far right of the front of the room is a filing cabinet with visual aides that Evelyn uses for her class. She has charts and pictures for rules in her grammar class. She also has a notebook of overhead projector pictures, both colored and black and white. Using the overhead allows Evelyn to be facing the students, and she has a way of getting each one to pay attention.

Before the bell rings, Evelyn encourages the students to turn in their assignments on the little table in front of the classroom where she has access to the assignments for correction and where she can return them to the students at a later time. After the second bell, Evelyn picks up a devotional book and reads aloud a chapter to the students. Then she calls on the student whose turn it is to pray, and afterwards she also prays. Evelyn believes that no matter what a person's culture is, it is important to develop a Christian character. In her teaching, she emphasizes that a positive attitude and pleasant character are needed in the world today. She believes that everything will fall into place when Christian values are developed in the students. The world will be a better place to live because people accept one another and are at peace. Evelyn encourages her students to be responsible for learning the lesson. She expects her students to study and do well. She is also strict about having her students turn in their assignment notebooks and study to get ready for their tests. Evelyn knows that she is strict, and she also feels that this is one way students will respect her expectations of them. Evelyn does not tolerate teasing or hurting someone's feelings. She emphasizes the importance of accepting one another's individual differences.

Evelyn's Goals

In ranking the goals on the survey from the most important to the least important, Evelyn's first choice was that her students would learn that they all have a responsibility to change the discrimination and prejudice against certain groups in their society. In fact, during one of the interviews, Evelyn's inclination towards this goal was

seen as we discussed some of the issues and challenges she had encountered in the other schools she was teaching in. A couple of times, during our visits, she mentioned her concern for some students in her school ostracizing those of a different culture. She cannot tolerate hearing students laughing at someone different from them. Evelyn's determination to protect someone who is being laughed at or is being ostracized makes her look like a very strict and mean teacher to some students who like to plan mischief.

Her second goal was to teach students that we all have to learn to live together in this world regardless of any group differences, and that cooperation and tolerance are vital. I know for a fact that Evelyn is concerned about how her students react negatively once she starts breaking them up into groups. She called my attention to the various negative attitudes that surface as she tried to teach them the lesson of cooperation and tolerance among each other. I observed how Evelyn tried having her class work in groups, and each time I witnessed the resistance of many students. After each group incident, I would ask Evelyn how she felt about the challenge. She said that she would keep trying and let them know that it is just part of their classroom activities and that the lesson was structured with that plan in mind. Although she felt a little apprehensive about some students' attitude towards the groupings, she said that all she needs to do is to be firm about it, and expect her students to do as they are told. The majority of the students in Evelyn's classroom are cooperative and work in groups without complaint. Only three groups had girls who did not want to cooperate with each other when they were divided into groups in which they did not want to belong. One group of boys had some members who were simply dependent upon others to do the work. This also disturbed Evelyn, but

she would just remind them to take part. Sometimes they do, and sometimes they still do not. Evelyn keeps her fortitude. She expects the students to follow directions and do as they are being asked. Evelyn feels that by being consistent despite resistance, students will then learn habits of diligence and cooperation.

Evelyn's third goal is for her students to learn that all people are individuals with distinct personalities regardless of their backgrounds, and last, she would teach her students that the United States is made up of many racial, ethnic, and religious groups and each must be protected and enhanced. Evelyn watches for opportunities to find out the individual strengths of her students and provides opportunities for these strengths to be developed. One other way Evelyn promotes this goal is by personally being aware and getting involved; she learns about differences in race by reading a variety of literature. She then shares the materials she reads with her students. Dilg (1999) knows the challenge of teaching race and culture in the classroom. Her discussions in the book *Race and Culture in the Classroom* allude to classroom dynamics by exposing students to a variety of modern literature. Evelyn uses her lunch hour time reading to the students and exposing them to various literary works.

Evelyn's Paradigms

Cultural pluralism is Evelyn's most used paradigm. One of the ways she uses this paradigm is by forming heterogeneous groups around cultural differences to raise achievement, develop positive attitudes, and build respect for differences. This was evident in her planning for cooperative groups. However, the students in her class resisted

this paradigm and did not want to cooperate whenever a lesson in cooperative learning was in process. Once, when she had organized cooperative groups, some of the girls did not want to work together. The first time they started arguing about who would be in the group, Evelyn tried to distance herself from those girls, giving them a chance to work things out. But as she observed from the corner of her eye that things were not getting accomplished and that there were glances of irritation between certain girls, Evelyn could no longer contain herself and she had to intervene.

In spite of the challenge, Evelyn continued to persist in doing what she felt was going to be useful for her students because she definitely saw the need for developing positive attitudes and respect for differences. Evelyn knew that she will have to continue to employ such strategies in spite of resistance, because she feels it is the right thing to do. Although students become a bit defiant about the activity Evelyn stands firm.

Often, Evelyn altered her communication patterns to harmonize with those of a different ethnic group. In other words, when a student from another culture cannot understand what she is explaining, Evelyn simplifies it and tries to explain the concepts in a clearer way. Whenever students have reports to accomplish, Evelyn allows them to present their analyses one by one and then bring all their perspectives together to form a global view. The above activities all help in developing cultural pluralism.

The next paradigm that Evelyn most often uses is the Self-Concept Development Paradigm. She helps students work through problem situations caused by cultural misunderstandings. Evelyn cited a situation that showed how she helped the students work through the problem situations:

Not too long ago here, a mother came to me and she was very concerned because the last two years her child had been ostracized because of where she came from. Partly they will make fun of her country and of her accent. And as I get to know the girl, part of it was culture and how she acted, and that was not accepted by the kids here, because it was partly old ways of acting—ways we may have done here years ago, where you respect people, how you act towards adults and so on, and also how she dressed. And like in 6th grade the kids here now are always looking at fashion. And she didn't. She still dressed many times like a little girl. Like on Sabbath she had this fancy, fancy dress, and had her hair on braids which was as good as can be, but to them it was not as cool. (Vol. 4, p. 74)

I had to work with that. And that's one where people don't really understand. I found it here at this school. There is more problem on cultural misunderstanding because they are not as diverse as the first school I was at. (Vol. 4, p. 74)

Well, one of the things that we have here in the curriculum of sixth grade is studying about other countries. So when the mother told me this, I really wanted to work with it and help the kids to become aware that a different culture is just as good as yours, and sometimes better in some ways and yours may be better in some ways. But how do you work with people like that? (Vol. 4, p. 74)

Then for Social Studies we study the different countries, and we just work a lot along with that. And then in the end, this particular mother came in and made a presentation on her country. Somebody could choose to present the country of someone from their group other than the United States, and if they did not have someone different from their group they can choose any country. In this presentation, each of them made presentations, and in her group they chose her country. I did not force them to do this. But I was glad for their choice. The mother came in for the presentation and so that really helped. There were times I know when they still wanted to make fun of her. But because of the direction I gave, the year turned out to be quite positive for her. And I know that because those parents came to me and mentioned during parent conference time and mentioned to me how the whole feeling of the class and the whole attitude of each other changed. (Vol. 4, p. 74)

Another strategy for the Self-Concept Development Paradigm that Evelyn uses is trying alternate techniques when something is not working with an ethnically different student. She told of an incident with a Chinese boy who did not know how to speak English. No matter what she did, it seemed like nothing was working. So she had to resort to all kinds of techniques:

I was teaching in fourth grade. By then there's a lot of language stuff happening and if you do not know anything, what are you gonna do to keep him learning and his attention cared for so that he's not doing bad things? So that was a real challenge to me, more than any kind of challenge I had. If a child is naughty, I have some things I can work with, if they misbehaved. If they're not motivated, generally we can do something to get a little motivation happening. Here's somebody I cannot work one-on-one with. There's one thing also—this particular boy was not language oriented. So every step was very hard. (Vol. 4, p. 75)

Well, I did try to make tape recordings that he could try to listen to on books and follow along. I even got some phonics books that have pictures of things. And I would just say the pictures and he was supposed to look at the pictures and say them. It was hard for him to make himself say them. That's why I taught some kids to follow along, and show them how to follow. Other kids easily learn, but it was hard for him to do it. Then, of course, I had some volunteers who would work with him. And then you can use other students. The way my classes are run, they get pretty good at helping each other. So that was one thing that I did. A lot of specifics of that. And then of course I try to pick out a few minutes everyday here and there to try to work with him. (Vol. 4, p. 76)

Evelyn commented that she tries to modify, adapt, or simplify curriculum and instruction to meet the needs of culturally diverse learners. “You know, like one boy I know who takes a test. If I tell him the question in simple language, many times he can give me the answer” (Vol. 4, p. 79).

Here is how Evelyn describes her way of modifying or adapting lessons in math:

I have been developing strategies that can help everyone at once. And the way my math program is worked out, the way the mastery tests work out, they come back and pass with me, and I can pass you at whatever level you are learning at. Though I can say specifically to you, “this is a problem you particularly have, and these are some things you can do to work on it.” And almost anybody, even my top students, can improve in some way. And so this way it kind of individualizes even though we're working in the group. That's the same way in most of the things that I do. (Vol. 4, p. 79)

Strategies Evelyn Uses

Activate prior knowledge

Evelyn believes that it is important to activate prior knowledge so that the student has something with which to connect new information. One means of activating prior knowledge is the use of advanced organizers. Advanced organizers are visual representations of the concepts which help the students understand certain things better.

Another way Evelyn activates prior knowledge is by having students correct their mistakes. This task becomes a review, going back to what was learned in the past; therefore, the prior knowledge is activated in one sense. Then there is the actual teaching time or directing of students while practicing skills they have learned for some time to gain mastery in.

Active participation and involvement in programs and extracurricular activities

When students are able to participate and actually get involved with activities and other programs in school, they learn better. Evelyn loves to use an activity which involves everyone. The more people involved, the better for Evelyn. An example of an activity where everyone is involved is called the "Reading Extravaganza," a type of sustained silent reading where everyone reads silently non-stop, until the time is up. Evelyn tries to discover the talents of her students and utilize them on different occasions. One example was of a boy who had trouble learning anything. Evelyn discovered that he had a nice voice, so she involved him in an event. "He sings with an awesome voice. We had a presentation on Italy and he sang *Love to Each One*. It was so cute. 'I told the mom, if I

were you I would capitalize on his singing”” (Vol. 4, p. 101).

Another example of active participation Evelyn uses is the Exemplary Center for Reading Instruction (ECRI) Direct Instruction method. In this program are several aspects being learned all at once. Mastery learning is promoted and time for more practice is provided for skills learned. Time for review provides the mastery of information.

Evelyn use strategies that she believes work across the board for all students of all cultures. She does not want anyone to be left out. Some of these strategies include advanced organizers and ECRI (a type of direct instruction which involves mastery learning, requiring students to use repetition and practice). When Evelyn conducted ECRI, she used the overhead projector and the chalkboard a lot. Everyone was expected to listen, and there were several steps to follow using the different parts of the body representing the different senses: eyes—everyone looks to the overhead projector screen or the board; ears—everyone listens attentively to what instruction Evelyn is trying to give; mouth—everyone recites the information that needs to be remembered once or twice; arms, hands, and fingers for kinesthetic movement—everyone is expected to point, or sky-write, or turn to a neighbor and practice the skill. Everyone does the actions consecutively until told to go on to the next step. Here is an ECRI Mastery Lesson:

Teacher: “Put your finger beside the number 10.” Students put their fingers by the word *abductor*. (Beside the words is a line with missing letters of the word).

Teacher: “What sounds are missing?”

Students: “u” and “or.”

Teacher: “Read; Spell & Read; trace one time, write one time; proof and correct; spell and read until I finish. Thank you for spelling and reading. Finish.”

Teacher: "Put your finger on Herbalists. What sounds are missing?"

Students: "Herba."

Teacher: "Read; spell and read; trace 1 time, write 1 time; Proof and correct; spell and read until I finish." (Vol. 4, p. 230, 231)

Another way Evelyn has her students participate is through involvement in service projects. These are activities done outside the classroom. They start with an idea at school and then try to implement the activity outside the classroom. This involves serving in some way to benefit another community. For example, the whole school was involved in fund raising for students in India. The class had to raise \$150.00 to buy a drinking fountain for a school in India, which allows 100 students to be served. Others were involved in fund raising for children in Trinidad and South America. Another project was helping a student from another country go through elementary school.

Encouragement and positive reinforcement

Evelyn used a lot of positive reinforcement and encouragement when her students were doing what she wanted them to do. She praised them and tried to reinforce the right action she wanted them to manifest. For example, during one of her direct teaching activities, she had to let students do certain steps. When they followed directions, she said, "Thanks for saying each letter as you write. It helps you get the letter into your head." "Proof and correct." "Thanks for being on task." "Thank you for having your eyes right on the board." "I appreciate how you had the books passed out on your rows." "Thank you. This is an excellent time for you to be practicing" (Vol. 4, p. 218).

An example of another incident was when Evelyn was really pleased with how her students worked 1 day. She did not have much trouble and everyone seemed to have cooperated. Evelyn got some candy, came close to every student, smiled at each of them, and gave them a little piece of candy. I noticed that when Evelyn is pleased with something that her students did, she usually comes close to them to say "Thank you" (Vol. 4, p. 230). She also uses her smile as a non-verbal way to show approval.

Cooperative learning

Evelyn believes that helping one another and learning to get along are important things for students. More importantly, working together really makes learning fun. At the same time, it gives students the opportunity to become aware of how they think, and they learn to become reflective. As the reflection becomes more automatic and has somewhat become a habit, students then learn to become aware of learning habits. Evelyn also believes that helping one another is a skill that needs to be taught among students. Evelyn tries to provide opportunities where groupings may help facilitate the "helping one another." "In the beginning of this year we started with groups in Bible. Actually, before Bible we started doing cooperative groups to get used to it. We had group building activities and stuff" (Vol. 4, p. 96). Evelyn not only plans cooperative activities, but she also has some on-the-spot use of cooperative structures. "I've spent some time—keep pulling out my cooperative book and trying to make myself incorporate another one or two of those structures" (Vol. 4, p. 108). Evelyn had the third-graders come in to her class while the sixth graders go to P. E. She has exchanged with the third-grade teacher

to teach her students P.E. while she teaches his third-graders direct instruction. This class works well with anything that has to do with group work and getting together. They love to do it. For example, in reading, she had the students turn to their neighbor to practice reading to each other, or to practice any new skill with each other. "Partners work in conversational-style groups of twos and threes" (Vol. 4, p. 247).

Although it appears that cooperative learning is a regular activity in Evelyn's sixth-grade classroom it was not always a pleasant experience for Evelyn, especially when her students resisted working together and did not want to cooperate with one another.

Model acceptance, respect, and consideration for others

Evelyn believes that the modeling of acceptance and respect for others needs to start with the teacher.

There's a lot of things that you can do. One is just the basic way of acting in the classroom, whether it's a different culture or something that somebody is doing that you did not like or you think that it's funny. So it's just general socialization that has to happen with me as a teacher being the leader, and then just use quiet pressure. "That's not allowed." "Here's a better thing to say." And just continuously working with them that way. (Vol. 4, p. 74)

Aside from modeling these traits to her students herself, Evelyn uses other methods in order to promote acceptance of other cultures different from one's own. She stated:

If you as a teacher are very accepting, whether it's a cultural thing or not, that is definitely a beginning; because if you are a teacher who is not very accepting, and sometimes we do it in subtle ways, then you can be on the spot. And I have noticed even in myself sometimes, you know when people are mistreating a child, and I take a little look at it, I realize I'm not always kind to that person either. Because maybe my personality clashes with theirs and so I have to sometimes take that as a matter of my

personal devotions to help me to be treating everyone fairly and same. But first of all, you have to really be a good model. I think that's why Ellen White said that not just anybody can be a teacher because we have to be willing to have that change in ourselves, and that's hard. (Vol. 4, p. 85,)

Knowing other cultures better, according to Evelyn, helps a person understand the cultures of other people. She implies that education has a lot to do with cultural awareness.

I really try to highlight the different cultures and try to celebrate it and make it look like it's fun, you know. I bring stuff in that I brought from India or from Europe and it's just fun to collect and learn. (Vol. 4, p. 85).

Break large tasks into smaller tasks

Evelyn does not think that everything teachers want their students to learn regarding a subject area can be learned or taught in a single year. She believes in team-teaching. (Grade 6-8 teachers come together to plan the curriculum they would teach their students and accomplish at the end of the year. Whatever the sixth-grade teacher did not cover, the seventh-grade teacher will cover the next year. Whatever the seventh-grade teacher did not cover, during the year, the eighth-grade teacher covered the following year.) Evelyn believes this plan helps in breaking up large areas of content into smaller tasks. For example, she mentioned the study of the world. Certain teachers in her school got together and planned for the coming year. They were able to choose the subjects they most loved to teach and thus were able to focus on a smaller task, rather than undertaking the study of the whole world. Perhaps a country would be chosen by one teacher, and then another teacher would choose another country. They are able to teach their students the areas in which their own interest lies. They can break the concepts

into smaller themes rather than tackling a very big area and barely touching the surface. This also helps the students retain smaller chunks of information and digest them rather than being presented with so much information about everything that they hardly have time for review. Evelyn said, "It's better to teach a smaller amount and have students learn them really well" (Vol. 4, p. 8).

Establish order and routine/reinforce rules

Teachers have their own routines in the classroom that the students are used to. At the beginning of the school year, Evelyn set up her own routines to make the job easier for her during the next school year. One routine was to have a time and place for turning in assignments. She also checks the attendance right at the beginning of each day, which has become a routine. Another routine is that Evelyn reads a story to her students while they eat and after she has finished eating. The students love to hear the stories that Evelyn reads for her own personal enjoyment. When Evelyn is reading, the students calm down. Instead of being rowdy, they sit still quietly without bugging each other. Therefore, discipline problems are prevented before they even start. Worship and the opening exercises are things that the students get used to doing. Prayers for safety are being answered constantly.

When students push the teacher's limit too much, Evelyn individualizes the disciplinary measures. But most of all, Evelyn involves the parents in the discipline process just as she involves them in other school functions and activities.

Another thing that Evelyn found is that the excitement of the teacher in a subject matter makes the lesson really go well, and that lessens boredom and discipline problems

in her classroom. When Evelyn is excited about the subject matter, she enjoys teaching it, and it also influences the students to be excited with the lesson.

Evelyn has learned that the more she integrates different kinds of teaching and learning methods, students learn them better. In many classes Evelyn integrates study skills in many areas. She not only teaches the students the content, but she also teaches them study skills, and gives them some test-taking strategies so that they do well on tests. Evelyn often uses practice time as opportunities when pairs and groups can work together and learn to interact with each other.

Immediate teacher feedback and individualized instruction

In multicultural classrooms, immediate teacher feedback is very necessary. Many students think of immediate teacher feedback as a form of acceptance and respect of the teacher toward them. Sometimes the diversity of the classroom creates language differences, and communication difficulties often result. Immediate teacher feedback is a way to neutralize misunderstandings and lessen frustration among the students. When students have questions, the teacher is able to provide immediate feedback or answers. Evelyn used what she called Math Cards, which were actually individualized cards that record individual progress in math. This was Evelyn's way of tracking each student's progress. This was also Evelyn's way of individualizing assignments because each student has strengths and weaknesses that need to be addressed directly by the teacher. Students then work according to their own level and speed in math. Evelyn has also incorporated in those cards the mastery tests which students must take in order to be considered ready

for the next level in math. Evelyn administers each test individually, especially when the students are on different levels. She provides an oral test and a written test as well. In regular one-on-one interactions, she is able to address the difficulties of each student.

Cultural awareness

Evelyn enhances cultural knowledge throughout the curriculum by inviting guest speakers to make presentations in the classroom. This widens the sphere of contact and also provides opportunities for interaction with persons from other cultures. Sometimes the presenters bring in some artifacts from their culture and show actual things that become much more real for the students. Ever so often Evelyn invites parents of students to come in and make presentations. They bring in some things from their country to show to the students, and many times the students have not seen those things except in pictures.

Foreign-language awareness is a strategy that helps an individual to be more culturally aware. Evelyn can speak French, and she has set aside a time in her curriculum when she actually teaches French to her students. Because of this, her students become aware and more open-minded, and they learn sensitivity towards those who do not speak English. The language-awareness class also provides opportunities for reinforcement and practice. This class also provides opportunities for the students to learn a foreign language.

Integrate faith and learning

The Christian teacher has a lot of influence over the students in the classroom. Because Evelyn wants her students to have the right kind of attitude, she models

courtesy, a positive attitude, and positive and influential behaviors. Evelyn not only tries to work on her own attitude, but she tries to embed the values in many of the stories she reads orally to her students. Evelyn believes that as students watch her and see how she acts, she will be a model they can look up to. Every day during lunch time, as she shares her interests with the students through the books she reads aloud to them, she believes they will be encouraged to read as much as she does.

As one example of how integration of faith and learning is done in Evelyn's classroom, after the study of the life of Christ from their Bible class, students were asked to reenact and present a program regarding the life of Christ.

Adaptations Evelyn Makes

Altering the lesson plan

There are days when a teacher opens the lesson plan, that it is easy to just follow through what is written there. There are times, however, when what has been planned earlier does not coincide with the situations and temperaments of most students, and the teacher has to alter the lesson plan right there on the spot. Evelyn was very skillful in altering her lesson plans.

Evelyn wanted to give a long quiz one morning to the whole class. But before any quiz, Evelyn usually makes sure that students are able to answer questions and that the concepts are understood. She soon realized that many had not really mastered the concepts. So instead of giving the quiz which she had in her lesson plan, Evelyn used the cooperative learning structure, *Turn to Your Neighbor*. Then she passed out sheets to be

done in pairs. This not only gave everyone the opportunity to master the concept being taught, but it was also a chance to participate, and to reinforce the understanding of the concept.

In Evelyn's teacher's edition book, the subject matter for social studies was so uninteresting that she felt she would be bored with the lesson. Instead of using those materials, Evelyn went to the library and did research on Egypt. Finding a lot of interesting things, she felt enthusiastic about teaching. She altered the teacher's lesson-plan book for the quarter.

One day Evelyn had written in the lesson plan that it would be the last day to discuss the study of Egyptian customs. After that she would introduce the next chapter. However, many students were interested in the discussion of the customs, and everyone seemed very tuned into the study of Egypt. So instead of introducing a new chapter, Evelyn decided to scratch off what she had written in her lesson plan and just devote more time to discussing Egyptian customs. The lesson for the next chapter was postponed for another time.

Evelyn describes how she adapts her lesson plan.

Just as I am finishing up a class or I'm working with teaching something, something comes to mind, and I'll write it on the next week's lesson right there and then. I might be teaching something, and I notice, "they're not getting this particular thing, or it would be good to do this better by doing this." I just make notes to myself, and I put it in my lesson plan for the next week, so that I don't forget. And then I start filling in around that. I just take my books and see what we would go over. My lesson plans had gotten sketchier and sketchier especially since I have more and more strategies. Take the mastery testing stuff—what is there to write? So there's really not a whole lot as far as writing stuff down on that. (Vol. 4, pp. 94, 95)

Altering the schedule

Evelyn also alters her schedule with ease. Once she had scheduled to have all her students tested by the end of each week. She does individualized check-up (testing) with each of them. Friday was the scheduled date for Evelyn's testing. One Friday she had most of the students tested but there were still others awaiting their turn to be tested. However, the principal announced that there would be a special chapel assembly right that moment, and they all had to gather in the gym. The principal instructed everyone to carry their own chairs, line up in the hallway, and walk quietly to the gym. Evelyn had to postpone her testing for another time.

Although Evelyn had her class schedule hanging on the wall of her classroom, she had to alter the schedule occasionally, due to some school activity coming up during the weekend. Because of the upcoming cultural fair that weekend the students had to help in setting up the gym. Everyone was excited to set aside lessons in math, reading, and science, because they had to help decorate the gym for the fair.

There were other instances when Evelyn had to alter her class schedule because of certain unexpected interruptions. She told me how she has worked with the challenge of altering the time schedule.

Like this morning—I did not get started until ten after. That was ten minutes late. And in ten minutes I can pass at least two people. So that was two people I did not get to. So because of this phone call, I had to get the papers ready because she was coming right then, and so it can often be extremely frustrating. So today, I just said, “well, I’m gonna keep testing until then instead of stopping at 10:30 or 10:40 like I usually do, and skip the lesson I would have taught then.” And that’s ok, because I have not skipped that time for a long time. And so I just made the choice then. Passing the people right now was more important. (Vol. 4, p. 79)

In this particular activity, Evelyn does an individual checkup of all students whether they are progressing according to her schedule. She has to meet with each student and monitor his or her progress according to a checklist she has for each lesson. Whenever the once-a-week oral exam is due, she calls them one by one and tests them, and then passes them on to be ready for the next lesson. Every time she uses the term “pass,” it means that they are ready for the next level and the students are then more free to do something other than the lesson. If a student does not come up to a certain standard, Evelyn gives the student extra time to practice a certain skill, provides more exercises or has another student work with the student so that the skill is mastered. Then she calls the student again to check if the student can pass the test.

Altering the teaching pattern

In Evelyn’s classroom, I noticed that when situations become a little tense, or when students were having a bad day, Evelyn diverts their attention from the tense situation. A funny comment can ease the tension. Evelyn has a way of finding a story or a joke to tell the class.

The day of the final test in Language, Evelyn distributed the examination papers for students to answer. Evelyn had one student who was really slow. Donna was considered dyslexic and she had always struggled with reading and spelling ever since she could remember. Evelyn called me and explained Donna’s situation, that how in the past she had allowed Donna’s test to be read to her. So she asked me if I would be willing to

read the questions to Donna. I said I would, so Evelyn sent us to another room so that I could read Donna's test to her and she answered the questions on her paper.

The first time I observed Evelyn, I was surprised that certain students were allowed to do certain things while others were not given permission to do them. When I asked her about it, I soon realized that she has to deal with every different personality. With some students she has to be strict or firm when it comes to assignments, just so the assignments will be done. But other students have a very difficult time, and she alters the way the assignments are to be turned in. Evelyn said, "There are students you have to be lenient with. There are students you have to be firm with, if they need to learn self-discipline" (Vol. 4, p. 99). During class time, sometimes there are students who want to use the hall pass frequently. Evelyn reasons with them and interrogates them very carefully before she allows them to use the hall pass. Those who are not fond of going out of the classroom are allowed to use the hall pass whenever necessary. I trust Evelyn's judgment regarding this matter because she knows her students and is definitely able to know when to be firm and unrelenting, or when to be considerate.

One way teachers alter their teaching pattern is by adapting their different ways of asking questions. Evelyn usually asks developmental questions while teaching. Instead of telling the students the answers directly, she guides them with more questions until they get the answer. This is a high level of thinking that she wants her students to develop. For example, Evelyn guided her students in the discussion by giving hints and helping the students come up with the answer regarding the substance NaCl, or salt. However, when

some students still do not get the answer by means of guided questions, Evelyn alters her teaching pattern by using simple questions that could be answered directly and easily by the students.

Evelyn's Challenges

Evelyn's challenge in her first classroom after she came back from overseas gave her second thoughts about teaching. This first teaching experience in her very own classroom in Florida gave her doubts as to whether she would continue being a teacher or whether she would change her career due to the many challenges she had encountered that first year. However, through all her challenges, she saw how God had guided her to continue being a teacher.

I had a 5th and 6th grade combination, and it was then that I discovered I did not know how to teach. I knew how to play with kids, I knew how to entertain them, but I did not know how to teach. I could present stuff, real well, because I made many lessons in college and I knew a lot of information, but as far as helping kids be motivated, as far as making sure that they are learning, I knew I was lost. I would read the teachers' guides and do them, but a lot of them do not work. I called home many nights and asked for help. Anyway, at the end of the year, I felt I had made it through the year. The people were happy with me. I had a job the next year if I wanted. The supervisor in the conference was pleased with my work, but I was not happy with what was happening. (Vol. 4, p. 77)

Evelyn had other challenges. Some challenges stem from those caused by her students. Other challenges stem from her feeling dissatisfied with what is going on and how she would like something changed. She was dissatisfied because she felt inefficient with what she was doing as a teacher. Other challenges Evelyn had concerned some of the students ostracizing a classmate due to cultural misunderstandings. Evelyn tried to intervene and tactfully intercede so that this problem would be resolved. She tried all

sorts of things, especially teaching and modeling the right attitudes. At the end of the year she began to see some breakthroughs, but then she lost the students after that year and she feels dissatisfied because she could not follow up on the issue.

Lack of responsibility and getting things done

In the classroom where I observed Evelyn, it seemed very frustrating to her when the students did not finish their work, especially when they had a group to work with. She feels that there are some students who just get by, not contributing their effort to the group.

I've known this class since third grade. I helped to teach them back then. This was the first class I helped with. And way back then, this was very much a problem. I heard in fourth grade, in fifth grade, all along the way, teachers complaining of the same thing. There are so few who are not sanguine, and who are structured. They get frustrated and complain to me. I tell them, "I know exactly how you feel." Because this class is so sanguine, and anything that has to do with group work and getting together, they love to do it. But there's not a whole lot of results. Since spring break we did medieval, and we did a get-together, made a castle, and I gave them a card to make little house and castles and all the parts to this. That was the most interesting thing to watch. (Vol. 4, pp. 109, 110).

Even in doing individual seat work, Evelyn finds that some students are unable to finish their work at the end of the period. Evelyn asks these students to stay behind and work on their assignments while the rest go out for recess. Sometimes Evelyn allows the students who did not finish their assignments to come out with the rest of the students, but she coaches them in their problem areas right on the playground while the others play. "Many of you did very well. But there are three of you who will party with me at recess time" (Vol. 4, p. 218). ("Party" here means that she has to keep in touch with those who did not do very well, or did not finish their assignments. At recess time, Evelyn gives

extra help and support with the assignments of those who did not finish, while the rest of the class play.)

Helping themselves to her things without permission

Evelyn also finds it a challenge when students help themselves to the materials in her cupboard without first asking permission. Evelyn keeps some nice materials in her cabinet that can be used for making projects. It is sometimes very tempting to just get something without permission. Evelyn tries to stress that “we have to respect others’ properties” (Vol. 4, p. 292).

Students getting out of control

Another challenge that is a little irritating to Evelyn is when students get out of control. She continued reminding the students to be quiet and cooperative, especially in the choir where there is another teacher supervising. Evelyn gets embarrassed when her students do not act the way they should. When they do not control themselves, Evelyn has to be stern in her voice and in her facial expressions. “Some of you are seemingly looking like you’re trying to work. It will be much better if you go to your seats and do them there. Matt and Naaman, you need to sit. Most people need to work in a quiet environment” (Vol. 4, p. 218).

Difficulty working together, and unwillingness to be part of a team

One challenging activity in the classroom that Evelyn has been working on for quite a while now is that of working in groups. Every time the groups are created, there is

usually one person, especially in the girls' group, who would not want to work with the others because he or she did not want to be in that group. For some reason, instead of having the cooperative spirit, such students want to work alone on the group work. Sally (Caucasian) did not want to work or even talk to her group members. She did the work herself, even though Evelyn reminded her that this was an assignment that required talking with others and working together. Because the antagonism within the group members was strong, Evelyn had to regroup the members. This time she had names on pieces of paper and there was a drawing for which girls would work together. Finally, it seemed that the groups were all final and fair, but still there was unwillingness to work with one another. Dina, Liza, and Sally were in a group, but they did not work as a team. They did not even want to talk to each other. They wore long faces, and it was very pathetic to look at. Evelyn was very frustrated. She said to me, "This has been a very big problem and I have been working on it all year, and it's now February. They have not really learned to work in unity" (Vol. 4, p. 249).

Language difficulty

Evelyn is a very perceptive teacher. However, she feels very helpless when she does not know how to speak the language of a new student in her classroom. She related an incident regarding her experience. "Language is the worst challenge I ever had" (Vol. 4, p. 75).

Miscommunication between parents and teacher, teacher and student, and sometimes the student unwilling to verbalize—all these made Evelyn feel very helpless in reaching the child.

That is the biggest problem to me. Most of the others I have been able to do it relatively successful. You know, enough that I could measure it—"hey there's enough progress." With this I had no idea where he was. (Vol. 4, p. 79)

But there's another problem. I do have one boy now whose parents don't speak English well. And I don't speak Spanish. If it was French, it would be ok. And it is often difficult to convey a message. Also, if a child comes from a home where there is no English spoken or very little, their vocabulary is much reduced. And although they may now understand the concepts you are teaching, still they can't articulate about it, or maybe don't understand the direction of things. Like one boy I know who takes a test: if I tell him what it is in simple language, and translate the question to simpler terms, many times he can give me the answer. (Vol. 4, p. 79)

Evelyn used her common sense and tried to do something about this challenge.

Evelyn used different things to help the non-English-speaking student in her class. She used the tape recorder to improvise ways of providing listening activities for the students. She also used some students to demonstrate how she wanted the non-English speaker to imitate the sounds and the words themselves. Here are some strategies she used to resolve a language difficulty with a child.

I would just say the pictures and he was supposed to look at the pictures and say them. It was hard for him to make himself say them. And so I taught some kids to follow along, and showed him how other kids learn, but it was hard for this boy to do it. Then, of course, I had some volunteers who would work with him. I used other students, too. They are pretty good at helping each other. So those are things I did. And then, of course, I try to pick out a few minutes everyday here and there and try to work with him. (Vol. 4, p. 76)

Lack of time for mastery of concepts

Evelyn wants to spend individualized time with each of her students.

Occasionally she does individualized tests to see how each one is doing. However, she became frustrated whenever she could not finish testing all of the students, especially when she was just touching base with each one, and working with those who have difficulties. She realized that more time is always a necessity, but having so many students makes it hard to give individualized attention to each of them.

But no matter who you are and what you teach, if you teach more than 20 students, the time is always a concern and always a struggle. This is one thing I know, if I meet with 5 to 6 students per day, I get through everybody in one week. And that's my goal. Sometimes I reach it, sometimes I don't. But you know, you work with it. (Vol. 4, pp. 79, 80)

Sometimes teachers find out only too late that their students have not gotten the basic foundation for mastery of certain concepts at an earlier grade level. When this happens, they go slower in their presentation of newer information and focus on the area of the difficulty and try to help students master the basics.

I keep ahead of everybody, but I keep reviewing to the lowest level and work with each individual in there. I've had two this year who did not know their times tables, so they can't go on to the next chapter until they learn them. I put a card on there where they did times tables, so you can individualize the cards to help take care of these problems. (Vol. 4, pp. 82, 83)

Evelyn has developed the above strategies to help her cope with the challenge she has at hand regarding her math program. Evelyn's commitment to mastery learning seems to coincide with her major goal that prejudice and discrimination can be eliminated. The direct instruction strategy she uses makes it uniform for her to expect all students to pay attention and be on task.

Difficulties with parents

Although teachers usually try to work well with everyone, especially the parents of their students, they do encounter challenges which sometimes become frustrating for them. Parents and teachers may seem to work perfectly well together, but sometimes there are challenges. The following are examples of Evelyn's challenges in dealing with parents.

I feel frustrated by students whose parents at the beginning of the year, when we bring them in, don't do the things we suggest to them. I share with these parents ways on how to study with their students. A lot of them won't do it. Then when the child's flunking or is not doing as well as they would like, they then come and ask me, "what can I do?" Then I say in my mind, "Well, I gave you a whole hand-out, and I've gone over this at the very beginning of the school year." (Vol. 4, p. 114)

I remember Evelyn relating another incident regarding a boy who was having trouble catching up in school. The child did not seem to function at the grade level where he was. He had been moving from one school to another and continued to fail.

He's not normal and the mother did not know what to do with him. I worked hard every day, and I tried to help him memorize words and study concepts. We would study something in the afternoon and be able to repeat it, but the next day he forgets it. He's not getting it. He cannot make sense of it. So I told the Mom, "we have to stimulate his brain." I told her to go and see this one teacher who specializes on one-one tutoring. But he did not want to go to her, and I don't want to push it. So we've tried a number of different avenues. I called a number of people I know who used to tutor in math, and I told her to take him in there at Christmas time. She did not follow up on the tutoring and so I'm trying to help him all I can. Anyway, that's why he sits there and I try to study with him at recess. (Vol. 4, p. 101)

Evelyn's Suggestions to the School Board

Evelyn was not very hopeful about making a suggestion to the school board because she was not sure that her suggestion would be feasible. Jokingly she said,

I have to tell you this. I don't think there's something much that they can do. You know many times seminars and presenters can be very inspiring to help you go back and say, "yeah I'm glad I'm a teacher. I may really work on it." But as far as teaching you very much, I don't know. I can see something which can really be helpful. It is where you can experience another culture. I know a company where they're giving teachers a trip where you want to go. That kind of thing will help (Vol. 4, p. 102).

Evelyn hesitated to make a suggestion that is on her heart, because she was afraid that schools would be unable to afford the expense. She shared her idea, however, and for her to live in another country and interact with the people there would help a person be a better multicultural teacher.

Traveling overseas is extremely expensive and they will not be able to afford it. I'd love to see the exchange teachers. They do that in college. I think they can do that in elementary schools, too. They cannot do that in all places because in some places you don't know the language, and you can't teach. But what it would take is somebody who is really interested and would make it work. And I know at this point at the conference office they are not interested. (Vol. 4, p. 102)

Year-End Reflections

For Evelyn, seeing the response and the change of attitude among her students tells her that she is a successful teacher.

I have been on the same theme all year, telling the kids, that if they don't understand, they have to ask for help. Well, I have been seeing little progress. A couple of weeks ago, now, we had a discussion again and there was a definite change of attitude. Not everyone yet, but a number who had come back to me now and say, 'OK, I don't get this,' and are willing to sit and listen to me with that higher order of thinking. I'm not giving them everything but allowing them slowly to figure it out. And so it's very exciting. But now the school year is over, so I send them off and I hope and pray that some of that will remain with them and that they will use it. (Vol. 4, p. 102)

It was good that during the last few days before school closed, Evelyn began to sense that there seemed to be little instances of progress with the things that she had been teaching her students. When she began seeing the little changes of attitude, Evelyn's

feelings were pacified. It appears that perhaps some kind of change is about to happen to her students.

When teachers see their students successful and well-known or have achieved anything special, that is enough to make teachers feel successful in their endeavors. Teachers perceive either success or failure in their efforts through their experiences and inner feelings. They measure their perception of success or failures through what they hear from parents, students, and other teachers and administrators say about them. Their perception of success or failure is measured through the years when they see the results in the lives of their students. When they see their students accomplished and fulfilled, teachers feel rewarded. There are instances when pleasant memories make a teacher smile or laugh. Evelyn remembers her first and second-grade class:

I remember when I was teaching my first-and second-graders, they would have choosing time in the afternoon and they like to play all kinds of stuff. One thing they love to do was to be teachers and they would imitate me exactly as a teacher. I would just sit there and laugh as I watch them up front. I'd say to myself, 'look that is my exact thing, and it's in their heads because I've had them for two years.' Some of them I actually have for the third year. So it was really strong. It's good to hear yourself too, through them. (Vol. 4, p. 106)

Teachers feel unsuccessful when, after the year is over, they do not see their students' acceptance of themselves. Evelyn felt inadequate, in spite of all that she had done during the year for her students.

Feeling unsuccessful, Evelyn said:

This year has been kind of that way, I've felt that at times. And I think individually, they're very happy to accept me for who I am and so on. But they traditionally have not been friends with their teacher. This class, from what I see, they picture it as 'the teacher is there, I'm here, I'll do what I have to, but I'm not really gonna interact.' So even at the beginning, I tell little stories of myself, and where most classes enjoy that,

they get into it and they laughed, this class in the beginning will just sit there silent, and not interact with me at all. You know, kind of look at each other, as if ‘why is she telling us this?’ (Vol. 4, p. 85)

Evelyn continues to be a teacher with a strong personality. She wants to be this way in order to effect change in the classroom. She knows that many students will not like her for being so. But she is determined to stand firm despite the odds. “See, part of it, too, is that I as a teacher have a strong personality. And I make you behave, I make you do your work” (Vol. 4, p. 85).

And you see, in this class too, I had a girl who had seen her stepfather kill her father. And there was a boy who was living with her grandparents because both his mother and father were in jail. And so when I’m saying cultural, I’m talking about maybe an inner-city culture. I was not used to having kids who were that hardened. And maybe they just couldn’t love somebody, I don’t know. It was maybe being afraid of being hurt again or something. (Vol. 4, p. 86)

Evelyn seemed to feel unsuccessful when her students do not develop the kind of rapport with her as she expects. It is important for Evelyn to be accepted in order for her to feel successful. As the above examples show that Evelyn felt frustrated because she tried to love all her students, and yet there seemed to be no response from many of them.

Summary

Evelyn’s multicultural teaching profile is focused on cultural pluralism. She believes in promoting the liberation of ethnic groups. She tries to educate her students in a way that will not alienate them from their culture. Whenever she notices something that counteracts cultural pluralism, she acts right away. She believes that by having students work more in cooperative groups, cultural pluralism is enhanced. So although

cooperative learning activities are resisted by some of her students, Evelyn continues to persist in planning for these activities.

Evelyn's most important goal is that students would learn that we all have a responsibility to change the discrimination and prejudice in our society against certain groups. She accomplishes much toward this goal by a mastery approach to learning. Every child succeeds. Her next stated goal is that students would learn that we all have to live together in this world regardless of any group differences. Cooperation and tolerance are vital. Using her strong personality she wants her students to know that cooperative learning can be effective and she will insist it works until they get used to it. She believes, too, that learning can take place better when students are well disciplined. Cultural pluralism will not be accomplished without students learning to work with one another.

CHAPTER 6

CROSS-CASE ANALYSIS

Introduction

In this section I present the results of an analysis across three cases of multi-cultural elementary teachers and also the survey data of Seventh-day Adventist teachers from the United States and Canada. I compare the teachers' backgrounds, the ways teachers were trained, and how NAD teachers accommodate needs—considering their priority goals and paradigms, teaching strategies, and adaptations. Comparisons of the different challenges teachers experience, and their suggestions to their local boards and how they can be helped are also presented. In comparing their experiences I found many similarities in the themes when they talked about the strategies and the adaptations they used, although they used different terms in describing their experiences. Even though there were strategies that were commonly used by the teachers, there were also differences among them.

Findings

Background

In my study, teachers in the NAD are a diverse population composed of 75% females and 25% males, whose ages range from 20-40 years old (39%) and 61% are 41

years old and above. They come from different nationalities, with Caucasians (81%) as the majority, and the rest are African American (8%), Asian and others (5%), Hispanics (4%), and Native Americans (2%).

The teachers in the study represent a wide variety of experiences and educational training. Fifty-three percent of the teachers hold Bachelor's degrees, 41% have Master's degrees, 3% have earned their Education Specialist and/or Doctorate degrees, and 3% do not fall under any educational category. Sixty percent of the teachers reported having had multi-cultural training either during their schooling or during teacher in-services and 40% have never had training. Seventy-one percent of the teachers said that their class is composed of students who are ethnically different from them. Twenty percent had no experience with a culturally diverse classroom, while 9% had at least 1 year of teaching experience in a culturally diverse classroom. Twenty-two percent had 2-4 years of teaching experience in a culturally diverse classroom, and 49% had 5 or more years of teaching in a culturally diverse classroom.

The three teachers in this study represent a wide variety of backgrounds, education, training, and experiences. All three teachers also had cross-cultural experience prior to teaching diverse classrooms.

Sixty percent of the NAD teachers have taught for over 10 years, 13% have taught for 7-10 years, and 27% have taught under 7 years. All three teachers have taught for over 10 years in multi-cultural classrooms and said that they are very interested in learning multi-cultural teaching strategies. Both Susan and Rita are more than 50 years old, while Evelyn is in her early 40s. Evelyn and Susan have Master's degrees in

Education. The exposure to multi-cultural settings for these three teachers became their training in dealing with culturally diverse classrooms since they have not had classes in the past that specifically addressed culture. Their opportunity to travel and live in another country other than the US helped them to be culturally sensitive to diverse students.

Priority Goals and Paradigms

Fifty-three percent of the teachers indicated that their priority goal is to have their students learn that individuals have distinct personalities regardless of background. Thirty-eight percent of the teachers in this study chose the goal that students have to learn to live together regardless of group differences, and view cooperation and tolerance as vital. The total percentage for these two goals indicates that the majority of the teachers chose and support the use of teaching the exceptional and culturally different and the human relations approach. Nel (1993) says that teachers who tend to choose these goals focus on the goals about relationships and do not have much time left to incorporate minority language and culture in their classrooms (protecting and enhancing diverse groups) nor do they encourage minority community participation in school programs. This being the case, teachers usually are not advocates for minority students in assessment procedures, as believed by Nel (1993). The two other goals represent a deeper level of integration which may not be attained unless teachers have been exposed to training and have gained a heightened awareness of implementation. In the NAD survey, although the teachers ranked these goals by priority, some really did not feel it was right to separate the goals from each other. They believed that the goals are equally important, and that one

should not be implemented without implementing the others. Eighteen percent of the SDA teachers in the NAD are not in favor of prioritizing or categorizing the following goals. These teachers believe that the goals have to be integrated with each other and that they are equally important. In setting up training programs it would be worthwhile to take into consideration the background of the teachers and their paradigms.

Susan and Rita checked goals in a similar way as the teachers in the survey.

Evelyn, however, believed the teacher should be involved in the development of empathy between different cultural groups, and should cause a positive change in the interactions between her students and their communities, and influence their society as a whole.

Observations in the classrooms of the three teachers revealed that these teachers do spend time incorporating minority language and culture in their classrooms as well as serve as advocates for minority students. This finding is different from the survey results.

Banks's (1994) definition of the paradigm (model)—“a set of explanations, has specific goals, assumptions, and values that can be described” (p. 103)—was used in this study to explain the different teaching experiences that teachers implemented. The following are some of the paradigms Banks (1994) mentioned which I adapted in my research: ethnic additive, language awareness, self-concept development, cultural pluralism/cultural difference, and race awareness. The reported percentages represent an average of the three or four activities in each paradigm. (See Appendix E.) Sixty percent of the teachers, in the survey used the self-concept development paradigm. Fifty percent of the teachers used the ethnic additive paradigm. The cultural pluralism paradigm was used by 37% of the teachers, and the race awareness paradigm was used by 38% of the

teachers. The language awareness paradigm was the least used paradigm among the teachers (29%). In the survey, the teachers in the NAD experienced using the strategies for the self-concept development paradigm more than the other paradigms. Second was the use of the ethnic additive paradigm. (See Appendix E.)

Rita and Susan were similar to the teachers in the survey. They tended to use predominantly ethnic additive and self-concept paradigms. Evelyn used strategies in these paradigms also, but tended to advocate strongly (cultural pluralism) for students of other cultures.

Strategies Teachers Use

As mentioned in the definition of terms, teaching strategies are teaching methods, used by teachers in presenting informational material to students. These are means employed by teachers to accomplish their goals and to implement experiences for their students. The previous sections gave results of the teaching strategies organized by paradigm. In this section I discuss several that were mentioned in the literature review and by the three teachers.

Cooperative learning is promoted as a teaching strategy that supports multi-cultural education. In the survey, two strategies are similar to cooperative learning strategy in that it enhances cultural pluralism. The first is the forming of heterogeneous groups around cultural differences to raise achievement, develop positive attitudes, and respect differences. Thirty-eight percent of the teachers experienced using this strategy. The second strategy is having students work on a project or report and then present their

analysis by bringing together all their perspectives to form a global view. Thirty-three percent of the teachers experienced doing this strategy (Appendix E).

In describing the various strategies teachers used in teaching their students, all three teachers said they used cooperative learning as a strategy. In some ways they were attempting to use this strategy through group activities but these activities are only part of the whole process of cooperative learning. Though the various components of cooperative learning were observed in these three classrooms, none of the teachers facilitated processing of the cooperative activities. The importance of reflection in cooperative learning is that of making students aware of what they were thinking and helping them analyze their own experience.

Scarcella (1992) stressed the importance of teacher feedback. In the survey, two strategies are somewhat similar to teachers providing immediate feedback to the students. The first is helping students work through problem situations caused by cultural misunderstandings. Sixty-one percent of the teachers experienced doing this. The second is guiding students through a series of questions to experience how a person from another culture might feel. Thirty-eight percent of the teachers have experienced this strategy.

All three teachers interviewed and observed provided immediate teacher feedback. Teachers describe their use of this strategy by encouraging their students when they see the need for encouragement. Teachers felt the need to immediately reinforce the positive when they see it manifested by the students. They try to encourage the students to put forth their best efforts. As they provide the immediate feedback, students are able to see how teachers model acceptance, respect, and consideration for others. They also

see how their teachers model courtesy and positive attitudes. Through immediate feedback, teachers are able to monitor whether their classes and lessons are fun or difficult for the students. When teachers show excitement in teaching their subject matter, it is easier for them to deal with issues that students need and thus are able to provide the immediate feedback their students desire right at the moment. Immediate teacher feedback is also used to monitor the learning needs of the students. Immediate feedback is attainable when teachers make it a point to explain explicit procedures in breaking up large tasks into smaller pieces. Not only do teachers reach their objectives but they are able to efficiently supervise the students' learning behaviors.

After being able to identify the students' learning needs, teachers then plan for individualized instruction to meet the diverse learning demands. In the survey, teachers implied they used the one-on-one strategy when they requested the board for additional aides and helpers so they can spend more time with one-on-one instruction. In spite of the busy schedule, teachers make it a point to provide individual attention. In describing the ways on how they try to meet individual needs, teachers do one-on-one assistance when the majority of the class are occupied and busy doing their class assignments. During the observation, the teachers and the students seem to have a mutual understanding that when students need the teacher, they raise their hands so that the teacher can come close to assist them. During a busy day, teachers try to help some students during recess or a break. Sometimes, teachers help after school hours, while students are waiting to be picked up by their parents.

In the survey, some teachers expressed how their beliefs influenced their multi-cultural practices. One teacher stated that “all were created by God, and are of great value. Jesus died for each one” (Vol. 2, p. 139). Another said, “All are loved by Jesus, Jesus changes lives and attitudes” (Vol. 2, p. 139). Because of their belief in the Savior, faith is then lived inside the classroom and therefore as one teacher stated, she cannot help but “stress the importance of Christian unity and faith” (Vol. 2, p. 140). Among the three teachers observed, most of the faith principles were usually presented at the beginning of the day when classrooms have regular worships and devotionals. However, it is natural for them to be free to exercise faith whenever an incident arises where the need for Divine guidance is felt.

Among the teaching strategies in the survey, the foreign-language awareness paradigm was the least used. Twenty-nine percent of the teachers in the survey used this paradigm. The three teachers observed and interviewed indicate their application of the language-awareness paradigm by being flexible to allow students to speak another language other than English in their classrooms. The two teachers, Rita and Evelyn, who seriously want their students to be aware of another language teach Spanish and French in their classrooms. Although Susan does not speak these two languages, she supports students who speak another language other than English. She allows her Japanese and Korean students to speak in their mother tongue, and allows for translations in order for the new-comers who do not speak English to understand what is happening in the classroom.

Adaptations Teachers Made

There are indications in the survey that teachers in the NAD make adaptations in their teaching. The teachers in the survey claimed that they modify, adapt, or simplify curriculum and instruction to meet the needs of their culturally diverse learners. Fifty-two percent of the teachers in the survey said that they have done this, and 35% said they might do it. When something is not working with an ethnically different student, 65% of the teachers try other strategies and techniques. Twenty-seven percent might do it sometime if they need to. Sometimes teachers alter their communication patterns to harmonize with those of the different ethnic groups. Thirty-one percent of the teachers in the survey have altered their communication pattern to harmonize with those of a different ethnic group.

Rita, Susan, and Evelyn practiced flexibility in what they were doing in order to accommodate the various individual needs of their multi-cultural students. The adaptations the three teachers' used in their classrooms were: altering the lesson plan, altering the class schedule, and altering the teaching pattern or strategy. When problems arise, teachers evaluate the reading materials and other resources and alter them to meet the students' needs. The ultimate goal is to make students feel successful. It is during the reflection time and planning time that Rita makes decisions on what to plan for, and also an alternative way when there are students who need pressure. In Evelyn's case—others need structure so provision is made for them as well as those having language difficulties. Susan and Evelyn plan specific lessons to address needs of students who have English as a second language.

When Susan and Evelyn find it necessary to alter the schedules of the classes, they are able to squeeze in additional time to clearly explain things to the less proficient learners. Extra time is allotted for translation, for simplifying questions to get across to non-English speakers, and for instruction to volunteers and other helpers who assist in the room. The submission deadlines of projects for Susan's and Rita's classes are adjusted for the less proficient learners; the students receive empathy and they are encouraged to spend some more time on the projects at home. Evelyn provides un-timed tests for those who need additional time.

Challenges Experienced

Multi-cultural teachers encounter many challenges in teaching diverse students. In the teacher survey, language difficulty was stated as the number one problem by about 40% of the teachers. The second challenge was the teachers' sensitivity to student needs (20%). Difficulties in dealing with parents ranked third among the challenges (18%), and learning barriers ranked fourth among the challenges as mentioned by 17% of the teachers. Six percent of the teachers in the survey said they had no challenges in their multi-cultural classroom. The three teachers interviewed and observed stated that language difficulty was their greatest challenge.

Language Difficulty

Although teachers are not expected to communicate in another language, they felt that being able to speak the language of the parents would be very useful. Language differences cause problems with parents during parent-teacher conferences.

Academic difficulty is another category under language difficulty. Sometimes the children who seemed to resist learning English actually felt inadequate due to poor reading, writing, and spelling skills.

Both students and teachers alike encountered challenges of language learning. Not only do students struggle to learn another language, but teachers also struggle to communicate. Many teachers tried to learn the language of the majority of the non-English-speaking students, even taking course work locally. Sometimes the miscommunication involved a variation of the teacher's native language. All three teachers considered the language difficulty as their number one challenge. It is interesting to note that while language is identified as a challenge, the language-awareness paradigm was used the least. It may be that teachers have not been trained about possible strategies that would help them meet this challenge. In spite of the lack of training in this area, these three teachers supported the use of another language other than English in their classrooms.

Teachers' Sensitivity to Students' Needs

The teachers in the survey expressed the desire to be culturally sensitive as a challenge. In order to be accepting and understanding, they seek to show respect and tolerance for students' different experiences, feelings, and personalities.

Thinking about how they, as teachers, can be well equipped to meet the needs of diverse students is also a concern to teachers. Being well equipped to meet diverse students' needs fell into three subcategories. They want to be equipped with: (1) both human and financial resources, (2) teaching strategies in reaching academic needs, and

(c) materials and teaching devices. In terms of human and financial resources, teachers often found that they cannot afford to purchase multi-cultural materials and hire extra help.

Teachers do not always have adequate knowledge of ways to present materials that various ethnic groups could relate to. Oftentimes they run out of ideas. The need for materials and teaching devices is great. The textbooks often lack depictions of diversity with other peoples and cultures. Teachers find themselves using textbooks that are designed for students familiar with American culture because they do not have anything for students who are not familiar with American culture..

Teachers experienced several other challenges in attempting to be sensitive to students' needs:

1. It can be difficult to encourage students to develop and portray "tolerance, respect and openness" toward other cultures. (Vol. 2, p. 14)
2. Sometimes teachers feel inadequate and ineffective with what they are doing.
3. Sometimes teachers recognize their personal struggles with cultural issues in developing sensitivity, laying aside biases and recognizing cultural equality.
4. Multiple learning styles and differences among students complicate the teachers' problems because of differing interpretations.
5. Teachers find it challenging to keep discipline from becoming a racial issue.
6. Teachers struggled with time management because there is "the need for a lot of individualized help" (Vol. 2, p. 14).
7. Religious differences among students and teachers is also a serious concern.

The three teachers whom I observed and interviewed modeled tolerance, respect, and openness to their students from other cultures, but they did not seem to see this reflected in all of their students' way of treating everyone. Although the three teachers sometimes felt inadequate in training and sometimes felt ineffective with what they were doing, they did not mention having personal struggles with cultural issues. However, Evelyn mentioned that she had to face her own feelings of bias and recognize that it was not right. Susan and Rita felt that learning style differences were sometimes challenging for them to meet. Rita experienced being accused of racial issues when she had to do some disciplinary measures. All three teachers felt that their students required more time for individualized attention which they could not meet as often as they wanted to because of lack of time and enough help in their room. There were no concerns regarding religious differences among these three teachers.

Difficulty in Dealing With Parents

Family/school relationships are at stake due to differences in parent/teacher expectations. Expectations of parents and teachers for the students often conflict in such areas as homework, cultural values, and classroom management.

Cooperation and parent involvement are other issues for some teachers. Challenges can involve lack of trust, non-collaboration, and little concern for programs and activities of the schools.

Under the category 'differing viewpoints,' the teacher challenges generally concerned racism and grades. Teachers can be accused of racism when parents disagree with the ways teachers handled their children's behavior. Parents are sometimes more

concerned with grade point average than with their children's understanding of the subject matter.

The three teachers also mentioned having to deal with parents as a challenge. They told specific examples and encounters with them, and issues often centered around miscommunication on either side.

Learning Barriers

The following sub-categories describe what seem to contribute to learning barriers according to the teacher survey: low self-esteem, low self-worth and feelings of inferiority; lack of academic motivation and interest; lack of prior knowledge and background experience; fear of failure, the unknown, and the acceptance of others; lack of academic skills such as slower information acquisition; and lack of role models. Negative and pre-conceived ideas also contributed to learning barriers. Such ideas involved: race rivalry, prejudices and wrong assumptions, interaction, individual differences and gender roles, negative comments and belittling others, and the misunderstanding of attitudes and motives.

There is one theme different from the rest—no challenges. Some teachers felt they did not encounter any challenges in their classroom. And others believed that although they had challenges, the challenges were in no way related to the cultural aspect of the schooling. Others who checked this no-challenge area felt that their classrooms do not have the cultural challenges because it is an all-White classroom.

The challenges observed in the classrooms and also mentioned by all three teachers in the interview were: the difficulty of getting projects done, lack of focus,

inattentiveness, and shyness. These challenges observed in the teachers' classrooms were classified as learning barriers identified by teachers in the survey.

Suggestions to School Boards

Each multi-cultural teacher has her own preferences on how she can be helped by their school boards. Rita and Evelyn suggest to the board to provide them with multi-cultural resources. Teachers in the survey had many similar suggestions. In line with these suggestions, the number one desire of the teachers in the survey was for their board to provide extra funds so that there is funding for teacher conventions, in-services, and classes. Others wanted funding for materials, such as books, magazines, videos, and other audio-visual resources. Susan suggests that there be other nationalities represented in the faculty and staff. She also believes that having training in another language would be helpful, and that teaching another language in the school would also be useful. In the survey, teachers wanted the board to provide for extra help by hiring more teacher aides and other bilingual specialists who can assist in translating for non-English speakers, and help out in the classroom. Teachers in the survey suggested that some opportunities be provided to travel and be culturally enhanced. They felt that trips like these are beneficial for teachers' cultural awareness and growth.

Summary

This cross-case analysis revealed patterns and relationships among the experiences of teachers teaching diverse students. Many of the teachers in the survey were sensitive to the needs of the students, and were willing to make adaptations to meet

individual needs. The three teachers were observed to be sensitive to the needs of the students also. Teachers in the study, including the three who were observed, used a variety of instructional strategies with their students. They used different instructional strategies with the goal of enhancing cultural pluralism, developing the students' self-concept, and raising awareness of other cultures through such activities as cooperative learning, individualized instruction, immediate teacher feedback, and teacher modeling Christian attitudes. The activities intertwine with one another to achieve the goals.

Flexibility in their daily interaction and teaching of students was common. Adaptations to the lesson plan, class schedule, and teaching strategies fit the needs of individual students. SDA teachers' common need was to learn more about multi-cultural strategies to help with language challenges of their diverse students. Teachers in the survey felt the need for more training in multi-cultural education. Likewise, in Howard's (1999) travels around the world, when he asked teachers their opinions regarding challenges such as racism and equality in the schools, teachers implied the need for training due to "inadequate preparation of teachers to deal effectively with increasing diversity" (p. 2). In this study language issues were identified as the most challenging. The teachers who were interviewed and observed tried to incorporate language awareness as part of their curriculum. When encountering challenges, each of the three teachers interviewed said they turn to God for wisdom because they believe that He is the source of all wisdom. Each teacher desired her students to have a holistic learning experience. Many teachers in the survey, including those who were interviewed and observed believed in the integration of faith principles to the lessons they teach their students.

Many of the teachers in SDA schools who carry their faith into the classrooms influence students with their Christian lives. This faith spills over and Christianity shapes whatever attitudes they have. This influences their way of thinking, beliefs, planning, and demeanor in their classrooms. Activities revolve around what they believe to be acceptable to Christ. Attitudes of acceptance, fairness, and respect for others who are different from them become a natural part of their being. Students can feel the influence of such Christian teachers.

CHAPTER 7

CONCLUSION, DISCUSSION, AND RECOMMENDATIONS

Summary of the Study

The purpose of this study was to describe the experiences of multi-cultural teachers—their training, their use of instructional strategies and adaptations, their needs in multi-cultural settings, and the challenges they encounter in their classrooms when teaching students of different cultures. The major research assumption was that teachers develop strategies that work when they teach in multi-cultural settings. Because the Seventh-day Adventist system of education in the North American Division has students from diverse backgrounds, it was the context for this study. The 1,246 questionnaires from elementary school teachers in United States and Canada, along with observations and interviews with three teachers, are the sources of descriptions of multi-cultural teachers' experiences.

Findings in Relation to the Research Questions

Question 1

Question 1 asked: *In what ways were NAD teachers trained to teach multi-cultural students? What is their perception of the adequacy of their training?*

Currently, due to the increasingly diverse student body, a majority of the schools are faced with a generation of students representing diversity in ethnicity, culture, language, and religion. (ASCD, 1999; Baptiste, 1992; Goff, 1999). Forty percent of the teachers claimed they had not received training in multi-cultural education. The rest indicated gaining their training in multi-cultural education in the undergraduate level, in their graduate studies, and some were trained during their teacher in-service. Teachers in the NAD as well as other teachers in the United States sense their lack of preparation (Darling-Hammond, 1999; Haycock, 1998; Hoover & Collier, 1991, Schulman, 1992; Wardle, 1999/2000). Due to the increasing diversity, teachers feel the need for more training so they are able to provide the best accommodations for diverse students.

When NAD teachers were asked about how their education had prepared them to work with culturally diverse students, more than half thought they had somewhat effective cultural preparation. However, one third of the teachers said that their cultural preparation was not effective and only 13% believed they had very effective cultural preparation. The three teachers who were interviewed said they had no training in multi-cultural education. However, they felt that their living in another country and interacting with another culture helped them in their instruction of diverse students. This is an important finding. Is it possible that living in another country at a young age prepares people for greater cultural sensitivity and willingness to adapt change for those who are different in some way?

When NAD teachers were asked how interested they were in learning more about multi-cultural teaching strategies, most said they were somewhat interested. When data

were analyzed according to multi-cultural experience, it was clear that those who had more than 10 years' experience of teaching in multi-cultural classrooms had the highest percentage of "very interested in training." This was also true of the three teachers who were observed and interviewed: They were interested in getting more training.

Chi-square tests showed significant relationships between years taught, cultural preparation, years in multi-cultural teaching, training in multi-cultural education, and interest in training. The more cultural preparation, multi-cultural training, or years of experience in multi-cultural teaching, the greater the interest for training. The greater the multi-cultural teaching experience of teachers, the greater the desire to update themselves and learn more about multi-cultural strategies. Many teachers in the United States as well as the NAD teachers feel they need to learn how to implement multi-cultural strategies.

Question 2

Question 2 asked: *How do NAD teachers accommodate for the needs of students from other cultures? What strategies and adaptations do they make? Why do they teach multi-cultural students in the way they do?*

To answer these questions, I primarily looked at the goals, strategies, and adaptations used by teachers. The self-concept development paradigm had the highest percentage of use among the teachers. That was followed by ethnic additive paradigm, the cultural pluralism paradigm, and lastly, the language awareness paradigm. The most popular adaptation used by the teachers in the survey was that connected to the development of the self-concept development paradigm—When something is not working

with an ethnically different student, try new strategies and techniques (65%). Pang (1995) felt the need for self-concept development among Asians, and Venson (1990) stressed the importance of building the self-esteem among African-Americans. The next popular adaptation is also in relation to the self-concept development paradigm—Help students work through problem situations caused by cultural misunderstandings (61%). Another adaptation related to self-concept development is —Teachers modify, adapt, or simplify curriculum and instruction to meet the needs of culturally diverse learners (52%). One adaptation related to cultural pluralism is —Alter my communication patterns so they will harmonize with those of a different ethnic group. The least used adaptation among teachers in the survey is in relation to language awareness. Nineteen percent of the teachers allow initial instruction in the child's mother tongue.

In order to accommodate the culturally and linguistically diverse students, teachers continually make modifications or adaptations in their reaching. They adapt or simplify curriculum and instruction; try other techniques; and alter their communication patterns to harmonize with those of the different ethnic groups.

Among the three teachers who were observed and interviewed, adaptations were made to alter the lesson plan whenever necessary. Flexibility was very common in the multicultural classroom. Teachers altered their schedules to accommodate the needs of the students. Teachers also altered their teaching pattern or strategy depending on the situations that arose.

In answer to the question Why do teachers teach their multi-cultural students the way they do? The survey asked a question about goals. The majority of the teachers in the NAD said their primary goal was to have their students learn that individuals have distinct personalities regardless of their backgrounds. Thirty-eight percent said that students have to learn to live together in this world regardless of any group difference and that cooperation and tolerance are vital. About 18% said all goals were equally important. One would have expected to see a greater relationship between goals and strategies. However 49% of the teachers who chose goal a (teaching the exceptionally and culturally different) used the ethnic additive paradigm; 53% who chose goal b (human relations approach) used the ethnic additive paradigm. Fifty-four percent who chose goal c (protecting and enhancing diverse groups) chose the ethnic additive paradigm, and 51% who chose goal d (social reconstructionism) used the ethnic additive paradigm. This trend was indicated across all strategy paradigms. This may suggest a general lack of coherence between goals and strategies and the possibility that teachers are doing what they have learned in the school culture, e.g., displaying pictures of cultural leaders, without necessarily thinking about whether doing so supports their own goals. It may also be that the goals represent an artificial distinction. The number of teachers who refused to rank-order the goals or who gave them all the same rank indicates a general dislike for having to choose between the goals.

Yet, the goals that were ranked as number one do indicate something about this population. Fifty-three percent said that students would learn that all people are individuals with distinct personalities regardless of their backgrounds, while 16% said that

their goal was that students would learn that the US is made up of many racial, ethnic, and religious groups and each must be protected and enhanced. One wonders why this population would be so much more comfortable recognizing and appreciating differences than in protecting and enhancing the differences. Does the Christian ethic in place with this group not support social action? Or is this indicative of the wider culture? Nel's study found similar results. People were less likely to choose the goals that require social action "c" protecting and enhancing differences, and "d" taking responsibility to change discrimination, than choosing the other goals. The language awareness strategies were used the least, yet language was presented as one of the main challenges in teaching multicultural classrooms. Only 19% indicated they have ever allowed instruction in the child's mother tongue. Sixteen percent of the teachers stated they were unlikely to allow initial instruction in the child's mother tongue. This was the strategy with the highest percentage of teachers saying they would be unlikely to do this. Thirty-eight percent have never allowed initial instruction in the child's mother tongue, yet three teachers were quite proactive in allowing children to use their first language. What makes teachers resistant to this seemingly easy way to adapt to children's needs? How did the three teachers learn to tolerate and even enjoy being in rich linguistic environments? Was it because of their early experiences in other countries?

Seventeen percent of the survey respondents have never encouraged the use of dictionaries that connect English to the child's natural language. Fifteen percent do not use children's literature that features different dialects and 15% have never altered their communication patterns to harmonize with those of another ethnic group. These language

related issues seem to be coherent with the low incidence of choice of goals—protecting and enhancing ethnic groups.

The strategy in the “race awareness” paradigm, to “facilitate prejudice-reduction programs for students, other teachers and staff” was reported by 18% as “having done,” 26% as “never done,” and 11% “unlikely do.” Again, it appears that this kind of strategy would require some specific training, something which many NAD teachers have not received. Although generally the goals (reasons why teachers might do what they do in the classrooms) do not seem to be strongly related to the strategies teachers use, there were two notable exceptions. First, 34% of the teachers who chose goal “c”—the protection and enhancement of racial groups—would encourage the use of a child’s national language, while only 24% who chose goal “a”—that individuals have distinct personalities regardless of backgrounds—would encourage the use of a child’s national language. Second, 27% of teachers who chose goal “d”—to change discrimination—have facilitated prejudice-reduction programs, while 16% who chose goal “a” have been involved in this type of activity. These results suggest that greater coherence between goals and the strategies used in the classroom is possible. But, is that necessarily beneficial and, if so, what kind of training would result in that outcome?

Probably, the most consistent theme throughout the study in relationship to why NAD teachers do what they do in their multi-cultural classrooms was related to their religious beliefs. Many times, in the survey written responses and with the three teachers, I heard people say they made choices based on the beliefs that “all were created by God, and is of great value, Jesus died for each one,” “All are loved by Jesus, Jesus changes lives

and attitudes” (Vol. 2, p. 139); “Christianity is made up of many different people from all over the world. It is a bowl of fruit made up of oranges, bananas, apples, etc. Each fruit is unique and flavorful. God made them all” (Vol. 2, p. 140); “Though God made the diversity, He expects unity of His people, worldwide. We are all brothers and sisters in Christ.” “I teach my students about God. He is coming soon and racial issues won’t matter in heaven” (Vol. 2, p. 141); “I believe that we must all see each other as God’s individual children” (Vol. 2, p. 142); “I believe we need to move beyond the tolerance level to the caring level”; “I believe we can do this in Jesus” (Vol. 2, p. 143); “I feel each student deserves God’s love no matter what culture. This is the main underlying basis of all my efforts to teach these students. God saw infinite possibilities in each individual” (Vol. 2, p. 146). Teachers believed that God would provide answers and help them know how to relate to different ethnic groups. Yet, they were generally open to learning more and welcomed the opportunity for more training.

Although teachers of multi-cultural students have different awareness levels of teaching strategies to meet the needs of their students, many teachers know that teaching strategies that generally work well, also will work for culturally different students. Cooperative learning (Garcia, 1991; Johnson & Johnson, 1990; Kohn, 1994), direct instruction (Baumann, 1988; Brandt, 1990; Lehr, 1986), and individualized teaching combined with mastery learning, experiential learning, and bilingual teaching (Bennett, 1999) have been shown by research to work with multi-cultural students. Teachers who were interviewed and observed, when asked about different teaching strategies, were hesitant to name the strategies they use for multi-cultural students, but their descriptions

and demonstration of the strategy have characteristics or sometimes components that are found in cooperative learning, individualized instruction, direct instruction and mastery learning.

The results of the survey are consistent with that of the interests of teachers to be trained just like those who were interviewed and observed. Over all, NAD teachers are very eager and interested to learn new strategies for teaching their diverse students. They feel the need to learn new strategies in their teaching experience to provide for the learning needs of their students.

On the whole, all of the three teachers devised their own creative ways to deal with the challenges they have encountered in teaching diverse students. Aside from their own methods they used some strategies which they have found useful and work across the board for any nationality: Cooperative learning, direct instruction and individualized instruction.

Question 3

Question 3 asked: *From the teachers' point of view, what are the challenges of teaching multi-cultural students? How can the local educational system assist teachers in their multi-cultural teaching?*

The teachers in this study (those surveyed and the three interviewed) encountered several challenges in teaching diverse students. They stated that language issues in relation to learning, communication, and social interaction were their greatest challenge (39%). Zachrison (1992) had perceived that multiple challenges will be encountered when

diverse cultures come together. Waxman et al. (1992) are also much aware of this challenge, especially among students who are branded by educators as at-risk—the linguistically and culturally different. It is clear that language difficulty will occur among students who come from different countries. Teachers claimed over and over that it is a great challenge for them to teach someone who does not understand what is going on in the classroom. Teachers desire to learn strategies that will help them overcome the language challenge. This challenge seems associated with the lack of use of strategies in the language—awareness paradigm. One other reason why teachers in the survey may not have implemented language—awareness activities is their need for training in learning strategies for making language learning easier for their students.

Teachers' sensitivity to students needs was the next challenge (20%). Teachers in the survey were concerned about whether they were accepting and understanding of needs of their students. They seek to show respect and tolerance for students' different experiences, feelings, and personalities. They have a desire to help students deal with cultural issues. During moments of reflection, some teachers realize their vulnerability and were willing to admit that they themselves struggle with cultural issues. One teacher realized: "I have difficulty relating to students with a different culture." Another teacher revealed her challenge of "dealing with my own stereotypes." Another teacher admitted difficulty "dealing with the bias I had and others had," and one teacher conceded, "The challenge of my own limitations is great. I often make wrong assumptions on how much background knowledge multi-cultural students bring into the classroom. . . . I am learning the hard way" (Vol. 2, p. 29). These teachers' comments seem to imply how valuable

God's wisdom is for every teacher. This was probably the reason why some teachers felt their great need of God. Being sensitive to the needs of the students needs a great amount of grace that only God can bestow on everyone. As one teacher observes, "Different cultures react to certain situations in specific ways—which if not understood can cause misunderstandings." Another teacher's frustration is, "They don't always understand things, at some point, it is hard to think of another way to say something to make it understandable" (Vol. 2, p. 29) In moments like this, only God's grace can see the teacher through. Teachers in Delpit's (1995) study feel the same way. They want to have a repertoire of teaching strategies for every academic need. Woods (1991) supports the idea that multi-cultural teachers have to be prepared to devise strategies that work well with all students. The three teachers observed and interviewed were aware of what their students need and wanted to learn how they could meet them.

The third challenge of teachers in the survey was difficulty in dealing with parents due to parent/teacher expectations, lack of classroom involvement and cooperation, family/school conflicts, differing viewpoints, and many others (18%). Learning barriers caused by low self-esteem, feelings of inferiority; lack of academic motivation and interest, lack of prior knowledge and background experience; fear of failure, the unknown, and acceptance of others; lack of academic skills, lack of role models, negative pre-conceived ideas, and race rivalry were other named challenges (17%). Pellicano (1987) had identified race ethnicity as a challenge. Brendtro et al., (1990) found race rivalry as a learning barrier among the students they work with. Waxman et al. (1992) advocate teachers to minimize the negative effects of race on students. The three teachers who

were interviewed and observed had some negative experiences in their encounters with parents. They also cited positive interactions with parents, but they really felt they can learn more strategies on how they can relate with them better.

Suggestions to Board Members and Administrators

Suggestions that teachers made to board members often reflected the teacher's call for help in overcoming their challenges. First teachers in this survey requested extra funds for teacher conventions, in-services, and classes and such materials as "culturally sensitive literature," "videos for multi-cultural education," and "Internet access, and e-mail" (Vol. 2, p. 102) (Appendix C). Teachers suggested that conferences may help them develop awareness and appreciation by providing "accessible cultural information as to how it pertains to education" (Vol. 2., p. 102).

Second, teachers suggested that their administrators initiate home, school and community involvement. They believe this can enhance their students' learning and awareness of culture. Teachers often recognize their school's financial situation, and perhaps feel that by initiating such involvement the burden of financing the school may be distributed—if not lessened. Teachers felt that administrators could render important aid by providing for cultural awareness and sensitivity orientation, enrichment for individuals, celebration of holidays and open communication and support. There is a call for "more parent/school orientation for large ethnic groups newly arrived in the area as to how to best work together to achieve student success" (Vol. 2, p. 102). This two-way process involving communication and interaction may enhance teacher/parent, and home and school relationships.

Teachers suggested that boards keep them “informed of the ethnic tradition, holidays, and customs;” (Vol. 2, p. 106) allow more time for “preparation,” “planning multi-cultural activities” (Vol. 2, p. 107) and “individualized instruction where perceptions differ” (Vol. 2, p. 122); and encouraging teacher collaboration. This empowerment can then allow them the means to better interact with parents and thus lessen challenges of dealing with parents.

Teachers suggested that schools can empower parents and students by making time for fellowship to dialogue about concerns and multi-cultural issues, providing professional training in developing sensitivity toward other cultures, recognizing differences in learning styles, and noting accomplishments of various cultures throughout the school year.

There was also a need to enhance, model and encourage positive Christian attitudes. People should be treated with respect and valued for their individual backgrounds. Administrators should support teachers and students in reaching out to the community and promoting the “positive brotherhood of all humanity” (Vol. 2, p. 123).

Third teachers suggested that administrators provide for extra help by hiring multi-cultural staff, ethnic teachers, bilingual personnel, and translators. They should allow for volunteers and parents to help and provide tutors for students’ difficulties. It was implied that with more help in the classroom, teachers may focus more on students with learning and language difficulty. Multi-lingual assistants could help linguistically different children understand the required tasks.

Fourth, teachers called for more professional development and multi-cultural enrichment in the areas of English as a Second Language classes, multi-cultural conventions, and foreign language opportunities.

As a final suggestion teachers called for the development of multi-cultural curriculum, a handbook and instructional guides for cultural awareness, and the availability of library and multi-cultural materials. Billings (1994) established the importance of teachers' beliefs about curriculum content and materials in educating multi-cultural populations. With materials available, teachers do not need to invent the wheel each time. They would have more time to interact with students and help them learn to relate to those different from themselves.

The human-relations paradigm and the self-concept development paradigms are closely tied to Christian perspective. However, the actions of enhancing and protecting diverse groups and actually changing the discrimination and prejudicial practices do not come naturally, implying that training in these areas is needed.

Implications of the Study

Information gathered during this study has pointed to areas that need to be strengthened when implementing multi-cultural education principles. Listed below are suggestions for teacher training institutions, administrators of school boards, and teachers themselves.

For Teacher Training Institutions

1. Plan summer institutes for returning teachers to gain knowledge and skills along with the development of curriculum around culture.
2. Include strong modules on multi-cultural issues for pre-service teachers.
3. Address the need of teachers by providing instructional methods in teaching English to non-English speakers and parents of culturally diverse students.
4. Publish materials and resources to document useful multi-cultural practices.
5. Conduct awareness programs, prejudice-reduction programs, and train pre-service and in-service teachers to do the same.

For Administrators of School Boards

1. Allocate funds so teachers can attend conventions, in-services, and or multi-cultural classes.
2. Allocate funds for language support of multi-cultural children.
3. Plan and fund teacher trips that are culturally enhancing and satisfying.
4. Provide multi-cultural materials and other resources that are easily accessible for teacher use in the classrooms.
5. Initiate home, school, and community involvement in setting up cultural awareness programs and sensitivity orientations.
6. Provide opportunities for celebration of diverse holidays, cultural fairs, and festivals.
7. Promote open communication and support to teachers, parents, and students in spite of differing cultural values.

8. Enhance, model, and encourage positive Christian attitudes by accepting differences and work to build social gaps with other cultures.

For Teachers

1. Be actively involved in influencing minority students to succeed in school.
2. Take on the responsibility to change the discrimination and prejudice in our society.
3. Be involved in protecting and enhancing the racial, ethnic, and religious groups and not merely enhancing individual personalities, and focusing on cooperation and tolerance—these are all important goals that need to be taught and emphasized.

Recommendations for Further Research

1. Expand the study to include how multi-cultural teachers are perceived by students, other teachers and parents.
2. Expand the study to include secondary school teachers and college teachers.
3. Replicate the study in other Seventh-Day Adventist Institutions outside the United States.
4. Develop and test training models that change both beliefs and strategies used by multi-cultural teachers.
5. Develop an Inventory to Assess the multi-cultural education, attitudes, competencies, and knowledge of SDA teachers around the world.
6. Compile success stories of more multi-cultural teachers and their teaching strategies.

As demographics change, multi-cultural education training will be needed more than ever. This study shows how the NAD school system is responding to the changing demographics.

APPENDIX A

LETTERS

1. **Paul Kilgore**
2. **Mike M. Lekic**
3. **Hamlet Canosa**
4. **Gary E. Randolph**
5. **Kristi Griffith**
6. **Alan S. Hurlbert**
7. **Jim Epperson**
8. **Douglas Walker**
9. **Gaye Ozanne**
10. **Carol Axelson**
11. **Beverly Lamon**
12. **Barry D. Warren**
13. **Ron Patterson**
14. **G. E. Thompson**
15. **Human Subjects Research Request Letter**
16. **Human Subjects Research Approval**
17. **Letter to Teachers**
18. **Letter to Directors of Unions**
19. **Participant Consent Form**

Atlantic Union Conference of Seventh-day Adventists

400 Main Street, Post Office Box 1189, South Lancaster, Massachusetts 01561-1189
Telephone (508) 368-8333 FAX (508) 368-7948

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May 1, 1997

Annabelle I. Lopez
600 Beechwood Ct.
Berrien Springs, MI 49103

Dear Annabelle:

Thank you for your letter concerning your proposed doctoral study. Permission is given for you to do a survey in the Atlantic Union Conference .

With this letter I have included a copy of our current Teacher Directory. This is given to you for your use only.

I would be interested in the results of your work.

Sincerely,

Paul Kilgore
Director of Education

mtf

Enclosure

*Comprising the Bermuda, Greater New York, New York, Northeastern, Northern New England
and Southern New England Conferences*

May 8, 1997

Anabelle I. Lopez
600 Beechwood Ct. B-51 Education
Berrien Springs, MI 49103
U. S. A.

Dear Anabelle:

I am pleased to inform you that our Union Administrative Committee (ADCOM), in the role of the SDACC K-12 Board Executive, had considered and approved your request during its meeting on May 7, 1997. It was voted to allow you to mail a survey questionnaire to the Canadian Adventist K-8 teachers pertaining to issues that teachers in different NAD schools face.

Enclosed is a copy of our education directory as requested. I wish you success and God's blessings in your research.

Sincerely,

Mike M. Lekic
Director of Education

MML\ni

cc: Claude Sabot, Chairman
SDACC ADCOM

June 4, 1997

Annabelle I. Lopez
600 Beechwood Court, B-51
Berrien Springs, MI 49103

Dear Ms. Lopez:

This letter is to give you permission to contact teachers throughout the Columbia Union to assist you in your survey on issues that teachers face in the North American Division school system.

God bless you in your research.

Your brother in Christ,

Hamlet Canosa
Vice President for Education

Office of Education

5427 Twin Knolls Road
Columbia, Maryland
21045-3247 USA
Telephone: (301) 596-0800
(410) 997-3414
Fax: (410) 997-7420
<http://www.columbiaunion.org>

Lake Union
Conference of
**Seventh-day
Adventists**

"People With A Purpose"

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TO: Annabelle I. Lopez
600 Beechwood Court, B-51
Berrien Springs, Michigan 49103

DATE: May 29, 1997

RE: Research Request Approved

Ms. Lopez, your request for approval to conduct research on students in the Lake Union Conference was approved on May 13, 1997 by the Education Management Team.

Although they approved the request there were at least two concerns they expressed of which we feel you should be aware.

First, we trust that you will work very closely with your advisor in development and distribution of the research questionnaire, personal interview or whatever. We were not provided many details in how the research was to be accomplished, as has happened many times in the past. In fact, it might be advisable to send a copy of that aspect of your research, when it is finished, to the Director of Education in the Union which approved your request just to maintain confidence in the process.

Second, we would expect that you as well as we are sensitive to any issues that might tend to create discomfort or division within our schools on the issue of multiculturalism. We are striving to bring unity and the "Love of God" to all, and trust that your study will not do otherwise.

With these two suggestions, please feel free to complete your research in all or selected schools of the Lake Union as you choose.

May God bless your endeavors to bring systematic and full instruction to all students.

Sincerely,

Gary E. Randolph, Director
Office of Education

bh

xc: Shirley Freed
Jerome Thayer

P.O. Box C
Berrien Springs, MI 49103
(616) 473-8200
Fax (616) 473-8209

May 14, 1997

Ms. Annabelle Lopez
600 Beechwood Court, B-51
Berrien Springs, MI 49103

Dear Annabelle,

On April 21, I sent you a list of conference superintendents along with their address, phone number, and CompuServe number. We welcome you to communicate with them for permission to do the survey for your doctoral dissertation.

Sincerely,

Kristi Griffith
Education Secretary/Registrar

Mid-America Union

CONFERENCE OF SEVENTH-DAY ADVENTISTS

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P. O. BOX 6128
LINCOLN, NEBRASKA 68506
(402) 486-2550
FAX (402) 483-4453

April 21, 1997

Annabelle Lopez
600 Beechwood Court, B-51
Berrien Springs, MI 49109

Dear Annabelle,

Melvin Northrup requested that I send you information on all Mid-America Union superintendents. If you need further information, please contact me.

CENTRAL STATES CONFERENCE

Superintendent Alex Bryant
3301 Parallel Parkway
Kansas City, KS 66104
(913) 371-1071
CompuServe: 102555,321

DAKOTA CONFERENCE

Superintendent Ron Wham
P.O. Box 520
217 North Grand
Pierre, SD 57501
(605) 224-8868
CompuServe: 74532,1217

IOWA-MISSOURI CONFERENCE

Superintendent Ron Patterson
P.O. Box 65665
1005 Grand Avenue
West Des Moines, IA 50265-0665
(515) 223-1197
CompuServe: 74617,1644

KANSAS-NEBRASKA CONFERENCE

Superintendent Jim Stephan
3440 Urish Road
Topeka, KS 66614-4601
(913) 478-4726
CompuServe: 74617,2000 = Carol, Ed. Sec.
(Dr. Stephan will soon be moving to Topeka)

MINNESOTA CONFERENCE

Superintendent Beverly Lamon
7384 Kirkwood Court
Maple Grove, MN 55369-5200
(612) 424-8923
CompuServe: 74617,1024

ROCKY MOUNTAIN CONFERENCE

Superintendent Peggy Fisher
2520 South Downing Street
Denver, CO 80210-5875
(303) 733-3771
CompuServe: 74532,3505

Sincerely,

Kristi Griffith
Education Secretary/Registrar

May 9, 1997

Ms. Annabelle I. Lopez
600 Beechwood Court, B-51
Berrien Springs, MI 49103

Dear Ms. Lopez:

Thank you for your letter of April 23 requesting permission to involve the local conferences and teachers of the North Pacific Union Conference in your research project regarding "Instructional Adaptations Teachers Make in Teaching Multicultural Students."

This is grant you permission to send your questionnaires to our K-8 teachers. You also requested a copy of our union educational directory. We have previously sent four copies to various entities at Andrews: the Department of Curriculum and Instruction, the Lifelong Learning Center, Dr. Minder's office, and Dr. Brantly's office. Hopefully you have access to one of those. If not, please let us know.

Sincerely,

Alan S. Hurlbert
Director of Education

keb

Southern Union Conference

of Seventh-day Adventists

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June 2, 1997

Annabelle Lopez
600 Beachwood Ct., B-51
Berrien Springs, MI 49103

Dear Ms. Lopez,

This letter is to verify that you have permission to distribute surveys to teachers in the Southern Union as part of your doctoral research at Andrews University.

Sincerely,

Jim Epperson, EdD
Director of Education

sce

SOUTHWESTERN UNION CONFERENCE OF
SEVENTH-DAY ADVENTISTS

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May 1, 1997

Ms. Annabelle I. Lopez
600 Beechwood Ct. B-51
Berrien Springs, MI 49103

Dear Ms. Lopez:

This letter is in response to your request for permission to survey the teachers in my union in the fall of 1997 regarding multicultural issues as discussed in your dissertation. As I earlier stated by phone, permission is granted for this project. I believe that an address list has already been forwarded to you.

I do wish you well in you research. All I ask is confidentiality for the address list and reasonable confidentiality in the use of the data you receive from people in my union.

May God ever bless and guide you in your service to Him.

Sincerely,

Douglas Walker
Director of Education

DAKOTA CONFERENCE

of Seventh-day Adventists

DAKOTA CONFERENCE

of Seventh-day Adventists

NORTH GRAND • PO BOX 520 • PIERRE, SD 57501-0520 • (605) 224-8868 • FAX (605) 224-7886

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June 30, 1997

Annabelle Lopez
600 Beechwood Ct B-51
Berrien Springs MI 49103

Dear Ms. Lopez:

Elder Wham has granted your request to contact our teachers for your dissertation.
Listed below are our elementary teachers/addresses.

This information has been covered up for confidentiality.

Sincerely,

Gaye Ozanne
Education Secretary

KANSAS

260

NEBRASKA CONFERENCE

of Seventh-day Adventists

3440 Urish Road Topeka, Kansas 66614-4601
913-478-4726

June 10, 1997

Annabelle Lopez
600 Beechwood Ct B-51
Berrien Springs MI 49103

Dear Ms. Lopez:

You may have permission to contact our teachers regarding your survey.

Enclosed is a tentative directory for next school year. I do not have addresses for some of the new teachers coming in, but the school addresses are all correct and you can contact any teachers that way after school starts.

We have two small schools with almost completely hispanic student enrollment. Other than that, our three largest schools would be most likely to have racial or ethnic diversity: Wichita, Helen Hyatt, and Midland.

May God bless your studies at Andrews.

Sincerely,

Carol Axelson, secretary
Education Office

Enclosures

MINNESOTA CONFERENCE *of Seventh-day Adventists*

7384 KIRKWOOD COURT • MAPLE GROVE, MINNESOTA 55369 • 612-424-8923

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June 9, 1997

Annabelle I. Lopez
600 Beechwood Court,. B-51
Berrien Springs, MI 49103

Dear Annabelle:

I grant you permission to do your survey in the Minnesota conference schools for your doctoral studies. Enclosed is a list of our schools, as well as our teachers. I would ask that you not permit any other person on agency to use this list of our teachers.

I would be interested to read a summary of your findings.

Sincerely,

Beverly A. Lamon
Superintendent of Schools

Enclosure

June 26, 1997

Annabelle Lopez
600 Beechwood Ct. B-51
Berrien Springs, MI 49103

Dear Annabelle:

Thank you for your letter requesting permission to do a doctoral study on NAD K-8 teachers in the Rocky Mountain Conference. We are happy to be able to accommodate you in this study. I have enclosed a mailing list of our teachers, a few of the incoming teachers for the 97-98 year still have not arrived.

We wish you the best in this study.

Sincerely,

Barry D. Warren
Associate Superintendent

BDW/sd

Encl.

Iowa-Missouri Conference of Seventh-day Adventists

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July 14, 1997

Annabelle Lopez
600 Beechwood Court B51
Berrien Springs MI 49103

Dear Annie:

You have the permission of the Iowa-Missouri Conference Office of Education to contact our teachers to obtain the information needed for your class work there at Andrews. Enclosed with this letter is the list of the teachers and their addresses.

Sincerely,

Ron Patterson
Superintendent of Education

(cs) ✓

Enclosure

OF SEVENTH-DAY ADVENTISTS

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Box 5005, Westlake Village, CA 91359 • Telephone: (805) 497-9457 • FAX (805) 495-2644

July 11, 1997

Ms. Annabelle Lopez
600 Beechwood Court B-51
Berrien Springs MI 49103

Dear Ms. Lopez:

You are authorized to contact teachers in the conferences of the Pacific Union Conference through survey questionnaires, observation and interviews.

We are pleased to have you conduct such a study. I would request that you share the results with my office when you have completed your research.

I have enclosed a copy of the directory of educators in the Pacific Union for 1996-1997. The names and addresses should be used exclusively for your research.

Sincerely,

G. E. Thompson, Director
OFFICE OF EDUCATION

Enclosure

600 Beechwood Ct. B-51
Berrien Springs, MI 49103
July 11, 1997

The Human Subjects Research Board
Andrews University
Berrien Springs, MI 49103

To Whom It May Concern:

I would like to request approval from your board to allow me to do my research in the North American Division Elementary Schools K-8. I understand that my research qualifies as exempt under the code of Federal Regulations because it is a research to be conducted in established or commonly accepted educational settings, involving normal educational practices.

I have carefully read the Andrews University summary of the research protocol and I am aware of my responsibility to the human population on which I will be doing my research. I am enclosing a brief description of what I am doing--taken from parts of my actual proposal which has been approved by my dissertation committee in the School of Education.

The first part of my research, the survey questionnaire will be sent out in the Fall of the School Year 1997-98. The second part, observation, participation and interviews with the teachers will take place in December 1997 up to May 1998.

Thank you for your consideration regarding this matter.

Sincerely yours,

Annabelle Imperio-Lopez

ANDREW

University

July 29, 1997

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Annabelle Lopez
600 Beechwood Ct. B-51
Berrien Springs, MI 49103

Dear Annabelle:

RE: APPLICATION FOR APPROVAL OF RESEARCH INVOLVING HUMAN SUBJECTS

HSRB Protocol #: 97-98 : 165 Application Type : Original Dept : Teach/Learn/Admin - 0114
Review Category : Exempt Action Taken : Approved
Protocol Title : *Multicultural Education & Instructional Adaptations Educators Make When Teaching Students in Classrooms of Mixed Cultures*

On behalf of the Human Subjects Review Board (HSRB) I want to advise you that your proposal has been reviewed and approved. You have been given clearance to proceed with your research plans.

All changes made to the study design and/or consent form after initiation of the project require prior approval from the HSRB before such changes are implemented. Feel free to contact our office if you have any questions.

The duration of the present approval is for one year. If your research is going to take more than one year, you must apply for an extension of your approval in order to be authorized to continue with this project.

Some proposal and research designs may be of such a nature that participation in the project may involve certain risks to human subjects. If your project is one of this nature and in the implementation of your project an incidence occurs which results in a research-related adverse reaction and/or physical injury, such an occurrence must be reported immediately in writing to the Human Subjects Review Board. Any project-related physical injury must also be reported immediately to the University physician, Dr. Loren Hamel, by calling (616) 473-2222.

We wish you success as you implement the research project as outlined in the approved protocol.

Sincerely,

Human Subjects Review Board

c: Shirley Freed

600 Beechwood Ct. B-51
Berrien Springs, MI 49103
September 1, 1997

Dear Teacher:

I am Annabelle I. Lopez, a graduate student pursuing a Doctor of Education Degree at Andrews University. My study is on multicultural teaching strategies of teachers. I have been granted permission from your Union to do a survey in your conference to help me collect preliminary information pertaining to issues that teachers in different NAD schools face. The questionnaire will help identify how many cultures are represented in your classroom. The results of the survey will also help identify some of your needs and challenges as you teach diverse cultures in your classroom. This survey will aid me in gaining preliminary sources for what to look for in the adaptations teachers make. It will also offer insights and other information that can give more direction to the qualitative part of the study which is to understand the adaptations multicultural teachers make in meeting the learning needs of students from other cultures.

Your assistance in this survey will be greatly appreciated.

Confidentiality of your responses will be maintained. To ensure anonymity, participants' names will not be disclosed to anybody in whatever form or manner.

Sincerely yours,

Annabelle I. Lopez

Sample Letter to Directors of Unions

4648 Greenfield Drive
Berrien Springs, MI 49103
April 23, 1997

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Dr. Gerry E. Thompson, Director
Pacific Union Conference
PO Box 5005
Westlake Village, CA 91359

Dear Dr. Thompson,

I am a doctoral student here at Andrews University. My dissertation proposal title is "Multi-cultural Teachers: Experiences in Teaching Diverse Students." Because of the rich diversity in the North American Division, I would like to have the NAD K-8 teachers as my population for the study.

To accomplish the study, a combination of survey procedures and qualitative research methods—interviews and observations will be utilized.

Survey questionnaires will be mailed to K-8 teachers. The questionnaires will help collect preliminary information pertaining to issues that teachers in different NAD schools face. The questionnaires will help identify how many cultures are represented in the elementary schools of this division. It will also help identify how many teachers have been trained and are presently teaching in schools consisting of diverse cultures. The results of the survey will also help identify some of the needs and challenges of teachers teaching diverse cultures in their classroom. This survey will aid me in gaining preliminary sources for what to look for in the adaptations teacher make. It will also offer insights and other information that can give more direction to the qualitative part of the study. For the qualitative part of the study I will observe and interview 3 teachers who are willing to be a part of the in-depth study.

I plan to do this survey in the Fall of the 1997 school year.

I would like to request permission from this higher office the Pacific Union Conference so I can do the survey in the different conferences under your union. A copy of your letter permitting me to do this research will be submitted along with my application to the Human Subjects Research Board for approval before May 1, 1997. A directory of your conference schools and their teachers will be valuable for my research.

Your immediate and kind consideration regarding this request is greatly appreciated.

Sincerely yours,

Annabelle Lopez

ANDREWS UNIVERSITY

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PARTICIPANT CONSENT FORM

The purpose of this research is to describe instructional adaptations teachers make in their classrooms when teaching students of different cultures.

The proposed data-gathering techniques will include a questionnaire, participant observation and interviews of teachers. The researcher expects to be involved at each site for approximately 4-6 hours a day for at least 2 months.

The interviews and participant observation will be conducted and analyzed as part of the dissertation requirements using qualitative research techniques. This study will be supervised by Dr. Shirley Freed from the Department of Teaching, Learning, and Administration in the School of Education. References in the final report will be such that confidentiality will be maintained. Names of participants will be withheld in the final report, and will not be disclosed at any time, to ensure anonymity.

It is expected that the information obtained through this study will contribute to the literature on teaching strategies and their effects on students from different cultures.

If you have any questions, you are welcome to call Annie Lopez at 616-471-6422 or Dr. Shirley Freed at 616-471-6163.

Any participant is free at any time to terminate this consent, and withdraw from participating without any further obligation.

.....

I _____, hereby consent to participate in the project described above. I have read and understood this statement.

Date _____ Signature _____

APPENDIX B

DATA GATHERING INSTRUMENTS

- 1. Multicultural Survey**
- 2. Interview Focus**
- 3. Observation Focus**
- 4. Calendar of Contacts**

Multi-cultural Survey

Part I. This questionnaire attempts to determine your thoughts about teaching in classrooms with diverse students. There are no right or wrong answers. All responses will be kept confidential.

Direction. Mark the statement that best describes you.

1. I am a ☐ male ☐ female
2. I belong to an age group of
☐ 20-25 yrs. ☐ 26-30 yrs. ☐ 31-35 yrs.
☐ 36-40 yrs. ☐ 41-50 yrs. ☐ above 50 years
3. I am of _____ origin.
☐ Caucasian/Northern European/Anglo ☐ African American/Caribbean American
☐ Native American/American Indian ☐ Asian _____ specify
☐ Hispanic/Latino ☐ Other _____ specify
4. My present level of educational training is a
☐ Bachelor's degree ☐ Master's degree ☐ other _____ Specify
☐ Specialist degree ☐ Doctoral degree I obtained my degree in the year
19_____.
5. I have taught for
☐ 1-2 years ☐ 3-4 years ☐ 5-6 years ☐ 7-10 years ☐ more than 10 years
6. I teach in a classroom with
☐ A single grade level ☐ a combination of 2 grades ☐ a multigrade of 3 grades
☐ a multigrade of 4 grades ☐ a multigrade of 5 grades or more
Please indicate the grade/grades you teach at present. _____.
7. My work setting is in a _____ area.
☐ rural ☐ suburban ☐ urban
8. In the past I have taught in a multicultural classroom setting with three or more different cultures of students for:
☐ 0 years ☐ 1 year ☐ 2-4 years ☐ 5-10 years ☐ more than 10 years

9. My current classroom is composed of students who are ethnically different from me.
☐ yes ☐ no

If yes, write the name of countries or ethnic background of students in your present classroom.

10. Mark all that apply. I have training in multicultural education
☐ at the undergraduate level.
☐ when I took cultural/multicultural courses at the graduate level.
☐ when I attended a teacher in-service on multicultural teaching
☐ never had any training
11. To what extent has your education prepared you for working with culturally diverse students?
☐ not effectively ☐ somewhat effectively ☐ very effectively
12. I read professional books and articles on multicultural or cultural issues to update myself on current teaching practices for use with diverse students
☐ once a week ☐ once a month ☐ once every 2-4 months
☐ once every 6 months ☐ once a year ☐ never
13. How interested are you in learning more about multicultural teaching strategies?
☐ not interested ☐ somewhat interested ☐ very interested

II. Please answer the following questions according to your own experience. (If you need more space you may use the back for whatever comments you would like to share.)

1. What are some of the challenges you have had in teaching students from other cultures?
2. What would you suggest your local school can do for you to assist you in teaching multicultural students?

3. Rank the following goals from 1 - most important goal, to 4 - least important goal.

- _____ A. Students would learn that all people are individuals with distinct personalities regardless of their backgrounds.
- _____ B. Students would learn that we all have to learn to live together in this world regardless of any group differences. Cooperation and tolerance are vital.
- _____ C. Students would learn that the US is made up of many racial, ethnic, and religious groups and each must be protected and enhanced.
- _____ D. Students would learn that we all have a responsibility to change the discrimination and prejudice in our society against certain groups.

Other Comments: (Please feel free)

Please circle the items that closely describe your experience and feelings regarding the following items.

		1	2	3	4
		I have never done this	It's unlikely I would do this	I might do this	I have done this.
1.	Display pictures of leaders from other cultures who have made significant contributions to society.	1	2	3	4
2.	Allow initial instruction in the child's mother tongue.	1	2	3	4
3.	Help students work through problem situations caused by cultural misunderstandings.	1	2	3	4
4.	Form heterogeneous groups around cultural differences to raise achievement, develop positive attitudes, and respect for differences.	1	2	3	4
5.	Facilitate prejudice-reduction programs for students, other teachers and staff.	1	2	3	4
6.	Have an ethnic unit to celebrate each culture represented in the classroom.	1	2	3	4
7.	Have children's literature available-- featuring different dialects.	1	2	3	4
8.	Alter my communication patterns so they will harmonize with those of a different ethnic group.	1	2	3	4
9.	Examine the total environment to determine ways of reducing prejudice.	1	2	3	4
10.	When something is not working with an ethnically different student, try new strategies and techniques.	1	2	3	4
11.	Allow students to present their analysis and then bring all the perspectives together to form a global view.	1	2	3	4

12.	Study the different ethnic foods and holidays and invite parents to participate in a one-day ethnic fair at school.	1	2	3	4
13.	Attend culturally sensitive workshops and courses for teachers.	1	2	3	4
14.	Modify, adapt, or simplify curriculum and instruction to meet the needs of culturally diverse learners.	1	2	3	4
15.	Encourage the use of dictionaries that connect English to the child's national language.	1	2	3	4
16.	Guide students through a series of questions to experience how a person from another culture might feel.	1	2	3	4
17.	Build on the non-academic strengths of the culturally diverse students to help them attain their potential.	1	2	3	4

Interview Focus

Teacher's Background

- Family
- Nationality
- Why she became a teacher

Experience

- Education
- Training in teaching diverse cultures
- Number of years teaching
- Number of years teaching diverse cultures
- Preparation for teaching diverse cultures

Problems and Challenges Teaching Diverse Cultures

- Inside the classroom
- Outside the classroom

Adaptations

- Lesson Planning
- Subject Focus
- Curriculum
- Scheduling
- Other individual needs
- Teaching strategies

Intervention and Strategies to enhance multicultural teaching

- Cultural Awareness
- Self-Concept development
- Race Awareness
- Language Awareness
- Cooperation in groups
- Modeling right attitudes and acceptance of someone different

Observation Focus

Classroom Interaction

- *Verbal
- *Non Verbal

Strategies

- *Enhancing cultural pluralism
- *Self-concept development
- *Race awareness and acceptance
- *Language

Adaptations

- *Lesson Plan
- *Scheduling
- *Curriculum
- *Subject Focus
- *Teaching Strategies
- *Other students' individual needs

Calendar of Contacts with Teacher

Date	Teacher, Situation, and Comments
December 10, 1997	First day of observation at Rita's school; snowed so hard many kids were absent. Other kids had to be sent home; great heaps of snow everywhere.
12-11-97	Observation in Rita's classroom
12-12-97	Observation in Rita's classroom; first interview
12-15-97	Observation - Rita; second interview
12-16-97	Observation - Rita
12-17-97	Observation- Rita; third interview
12-18-97	Christmas vacation starts up to Dec. 31, 1997
January 1, 2, 1998	Christmas vacation ends
1-05-98	Observation- Rita
1-06-98	Observation- Rita; 4th interview
1-7, 8- 98	Observation - Rita
1-9-98	Observation- Rita; 5th interview
1-12-98	Observation Rita; I came along with them on a fieldtrip to South Bend Radio Station WHME; had live news report and Show Biz
1-13-98	Observation Rita
1-14-98	Observation Rita; went and contacted Susan on this day
1-15-98	Observation Rita; 6th interview
1-16-98	Observation Rita
1-17-98	Saturday- Rita's class presented a program at the Spanish Church; I was invited to come.
1-19-98	Observation- Susan; a snow storm came again
1-20-98	Observation-Susan; 1st interview w/ Susan

1-21-98	Observation-Susan; 2nd interview
1-22-98	Observation-Susan; strong storm again, class dismissed early; 3rd interview
1-23-98	Observation-Susan; 4th interview
1-26-98	Observation-Susan; 5th interview
1-27, 28, 29-98	Observation-Susan
1-30-98	No School, Susan sick; Snow storm again
February 2, 1998	Observation Susan; 6th interview
2-3, 4, 1998	Observation Susan
2-5-98	Observation Cancelled; Susan sick
2-6-98	Observation Susan
2-9-98	Observation Evelyn; 1st interview
2-10-98	Observation Evelyn
2-11-98	Observation in Evelyn's class; they had track and field day; 2nd interview
2-12-98	Observation Evelyn; 3rd interview
2-13-98	I was the substitute teacher for Evelyn, she was gone
2-16-98	Observe Presidents' day, no school
2-17-98	I was substitute teacher again; cannot observe
2-18, 19, 20, 1998	Observed Evelyn
2-23-98	Observed Evelyn; 4th interview
2-24-98	Observed Evelyn
2-25-98	Observed Evelyn; 5th interview
2-26-98	Observed Evelyn; 6th interview
2-27-98	Observed Evelyn; 7th interview
3-2-98	Phoned Rita
3-4-98	Phoned Rita

3-6-98	Visited Rita's school for a little while
3-7-98	Rita's class presented "Parable of the Shapes" in church, I was invited.
3-9-98	Visited Susan in her class for a bit
3-11-98	Visited Susan in her classroom after class
3-13-98	Phoned Susan
3-21-98	Susan and I helping each other with a class play presentation they did in church
3-24-98	Phoned Rita
3-25-98	Phoned Susan
4-2-98	Evelyn came to my office for interview
4-7-98	Evelyn and I contacted in Bell Hall
4-16-98	Phoned Evelyn
4-25-98	Evelyn's students (Pathfinder girls) had a play and I had to help in church
5-2-98	Evelyn and her husband and I visited in the afternoon
5-4-98	Phoned Evelyn
5-13-98	Phoned Rita
5-14-98	Phoned Susan
5-15-98	Talked with both Susan and Rita together
5-24-98	Interview Evelyn again.
6-13-98	Talked with Rita
6-27-98	Talked with Susan
7- 5-98	Talked with Susan
7-15-98	Talked with Rita
7-28-98	Talked with Evelyn
8-17-98	I Showed my observation transcripts to my 3 teachers

8-19-98	Visited Rita's Classroom
8-20-98	Talked with Susan
8-21-98	Talked with both Susan and Rita
8-30-98	Talked with Rita on the phone
9-14-98	Rita and I talked on the phone
9-15-98	Rita and I talked on the phone again
9-17-98	Rita and I talked on the phone
9-21-98	Rita, Susan and I visited together
10-4-98	Susan and I talked
10-21-98	Rita and I talked on the phone
10-29-98	Rita, Susan and I were in a committee meeting together
11-19-98	I came to Rita's Thanksgiving Party at school.
12-9-98	Rita, Susan and I went to a Musical Concert
12-17-98	I came to Susan's classroom for a Christmas party
1-11-99	Rita and Susan met with me at night
1-19-99	Talked to Rita on the phone
2-9-99	Went to visit Evelyn at her school
2-10-99	Rita, Susan and I were together at a Home and school meeting
3-4-99	I came to Susan and Rita's program at school
3-5-99	Talked to Rita and Susan
3-11-99	Talked to Rita on the phone
3-26-99	Talked to Rita on the phone
4-18-99	Talked to Rita and Susan at school
4-25-99	A retirement party was done to honor Susan and Rita
5-14-99	Talked to Susan on the phone

5-21-99	Talked to Rita after school
5-26-99	Interview with Evelyn on the phone
5-31-99	Last interview with Evelyn
6-2-99	I came to visit Rita at School
6-3-99	I came to visit Susan at school
6-6-99	I helped to clean Rita's classroom and talked with her later
6-7-99	Last interview with Rita
6-10-99	Visited at Rita's school and helped clean
6-13-99	Talked to Susan on the phone
6-14-99	Last interview with Susan
6-15-99	Delivered the draft for Rita to approve
6-16-99	Called Susan in Florida
6-18-99	Susan arrived from Florida, she edited the draft
6-19-99	Susan and I said goodbye, she was going back to Canada
6-21-99	I dropped off the document for Evelyn to see
6-22-99	Came to Rita's house
6-23-99	Visited Rita that night. We talked about the document
6-26-99	Rita, her daughter and grandson, visited together with me at the park
6-27-99	Picked up the document from Evelyn
6-29-99	Called Rita and talked, and we prayed together.

APPENDIX C

DATA BASES

- 1. Data Base of Teacher Challenges**
- 2. Suggestions Teachers Make**
- 3. Other Comments**

Data Base of Teacher Challenges

I. Difficulty with Language

A. *Communication and Social Interaction in School*

Misunderstanding your intent
 Students could not understand directions because they don't speak English
 Meanings of words and expressions vary greatly
 Terminologies are different
 Inability to communicate in another language is my greatest challenge
 One of the greatest challenge I had in the past has been language
 Word connotations, taboos, and cultural perspectives foreign to me or my experience
 ESL students have a hard time knowing how to use words in the right order when speaking
 Usage (some people use ginger for spice only, I use it for tea as well)
 Misinterpretation of words and phrases

B. *Academic Difficulties*

Child not willing to learn English
 Convincing students that success in US required knowledge of English
 Comprehension problems
 Biggest--vocabulary and general comprehension is very low until around 6th grade and continues to be a problem until parents speak English at home.
 Working and reading in one language, thinking in another
 Problems in reaching reading with phonics and vocabulary development
 Poor reading skills
 Spelling difficulties
 Math understanding
 Organizing writing in a second language
 Limited vocabulary and comprehension
 Vocabulary development, sentence structures/ patterns
 Their exposure to the spoken language is very limited so they have a difficult time compared to their English speaking peers
 When I teach Phonics to Spanish speaking students some of the consonant sounds are difficult for them to say
 Lack of Academic Skills - Slower information acquisition
 Misunderstanding instructions
 Dealing with learning disabilities in another language
 Teaching reading
 Ethnically some students are not ready for the work in 3rd or 4th grade.
 African Americans are slow.
 Poor math
 Learning disabilities
 Understanding instruction and activities

ESL students have a hard time keeping up in lectures sometimes because of the speed of the class and also because parenting skills and techniques of studying are different.

Lack of academic skills

Poor reading

Poor learning skills and habits

Working up to speed

Children unable to work at grade level- often don't have reading skills and vocabulary to complete the work.

Some Eskimo students had almost no training in education even in the fifth grade.

Navajo students don't try much of the time and are frequently 5 grades or more off on class work skills

The idea that they have to memorize the answers, idea that they already know it, idea that it's not wrong to cheat, only wrong if caught.

C. Challenges of language learning

Accent and dialect differences

Speech pronunciation

The challenges involved in helping Spanish background students learn English grammar

Using terms or expressions of speech they do not understand

They are very shy and don't want to be involved.

I encounter pronunciation problems with black students. They also have problems writing correctly for language arts and other classes.

Stereotypes of community words like "never"

Teaching English grammar to students who come from environments that encourage slang or regional dialects

Speaking Spanish-- I've taken 18 hours of Spanish at a local community college

Finding systematic ways to include other languages in my educational daily schedule

Learning Spanish is a challenge for me

Dialect differences, acceptance of strange customs, dealing with superiority complex

For the past two years, I have had Spanish only speakers in my classroom.

As I speak Spanish myself, it hasn't been a problem for me. But other students have trouble relating to a student that they can't communicate with. I've also had difficulties in having to translate all materials, all conversations, and all curriculum. It has felt like I am teaching two distinct classes. Fortunately, as the other students learned English this double class situation feeling is lessened.

Last year I taught in a classroom of mainly Spanish speaking 5th graders. Much of the material I had to work with was written for students proficient in the English language. It was challenging to provide students with more than the basics.

II. Teachers' sensitivity to students' needs

A. *Culturally Sensitive*

Making sure that I am sensitive to the particular needs of an ethnic group and not making the children feel uncomfortable or unappreciated

Understanding or relating to their value systems

Learning about and understanding their background without sounding ignorant and stereotyping

Convincing them that their cultural heritage was valid

Reaching them in ways of their culture. Teaching them cross cultural values, that apply to all cultures.

Teaching students from another culture is a challenge, we must be careful not to offend students when using examples or illustrations.

Knowing what issues are sensitive to them

Being careful not to use terms that will hurt their feelings

Making sure I am sensitive to their feelings

Understanding culture and values without offending anyone in anyway

B. *Accepting and understanding of others*

Understanding personality

Understanding the way they see things

Ensuring all felt comfortable in my classroom

Making sure that all my students are treated with respect

Making everyone feel accepted and wanted

Understanding how they feel

Understanding the background and mentality of another culture

Understanding students responses as they relate to their experiences

Helping them to be understanding and tolerant of those who are different

Getting students to understand and accept students of other cultures

Teaching tolerance of other's differences

Acceptance of differences

Being tolerant of behaviors that differ from our cultural background

My student population was most Hispanics, my challenge is to teach them tolerance, respect and openness towards other people in the US.

How not to offend racial differences

I am afraid I will offend anyone

I have to be careful not to offend

Sometimes dealing with social acceptance

Helping deal with social misconceptions understanding differences in various cultures

C. Providing for student's academic needs (accommodating individual differences in learning).

- Having to use a translator for Parent/teacher conferences (Hispanic)
- Having students understand certain concepts when it is present in their culture
- Dealing with negative stereotypes in textbooks as well as other material
- Recognizing ways of dealing with problem solving
- Saying things in such a way as not to offend anyone when issues in history come up
- Being sensitive to their differences and academic needs
- To make students realize it is not the culture that is the enemy-- it is themselves.
- Anyone has the ability to rise above cultural differences, some may have to work harder than others.
- Being aware and providing for those differences
- Teaching tolerance of others' differences
- Acceptance of differences
- Structuring instruction to accommodate differing skill levels as a result of differing educational skills and backgrounds.
- Being able to adapt the curriculum to make it more relevant to them.
- Being able to relate my teaching skill so as not to offend either cultures
- Knowing how to reach each child at his point of need
- Doing different things that enhance the classroom environment without causing disharmony
- Knowing the best way how to reach them individually.
- Making subject matter meaningful to these students.
- Provide ethnic students with the tools they need to succeed in today's information age.
- ESL students--making a different program for them
- Knowing what methods are successful
- Getting across abstract concepts
- Building on the low academics
- Knowing how, what to present, as well as validity of resources
- Finding examples of experiences that my students could relate to in order to enhance their learning experiences
- I try to use multicultural stories of various ethnic groups but I run out of ideas
- Being aware and providing for differences

D. Knowledgeable regarding cultural backgrounds, customs, appropriate and inappropriate behavior.

- Ethics/ Standards
- Interpersonal/cultural differences

Holidays important to cultures
 Not knowing what is taboo in other cultures
 Culture differences that impact on learning
 Understanding why they react the way they do, knowing what was the mind set of the culture in general would have helped to understand why the children behaved the way they did.
 Understanding colloquialisms, frame of reference
 Knowing what customs are appropriate for that culture group
 Exposure to sports that Americans play
 Understanding social etiquette
 Knowing the accepted behavior from other cultures
 Appropriateness, non-appropriateness of laughing
 The effects of shame/embarrassment for errors
 Understanding each other's thought processes
 Mainly understanding cultural courtesies
 Culturally related traditions or standards that prevent or hinder a student's compliance with class or school rules and regulations, religious and moral beliefs that might influence the child's behavior when playing with or relating to other children on the playground

F. Equipped with both human and financial resources

Hard to find aides that could help
 School systems which do not provide funding to support current issues or trends in multiculturalism
 Not enough resources
 Impossibility of getting more aides, no dollars
 Limited resources
 Because of the size of my school and its limited budget, I have to be responsible for purchasing multicultural materials
 Lack of room to have teaching aids organized and room to move about

G. Materials and teaching devices

There are not enough units prepared or available for the different cultural groups in my class, for example Filipino culture
 Finding materials and books at my student's levels
 Using textbooks that are designed for students familiar with American culture with students who are not familiar
 The lack of materials in textbooks to bring out the contributions of different groups to US History
 Lack of pictures in textbook depicting multi-cultures and handicapped challenged individuals
 Lack of available materials, most schools do not have adequate library materials.

Hard to get materials featuring all the diverse and numerous backgrounds to represent them all

Helps for units

No sufficient materials available to help with presentations

Being aware of the lack of materials to address the multicultural needs of the students

H. Appropriate curriculum management and adaptation

Adventist lessons which remain culturally biased

Incorporating all the cultures in the curriculum and finding literature on those cultures

I have difficulty finding material appealing to various races and cultures that would apply to the curriculum that I was required to teach

Multicultural material usually inconsistent with SDA beliefs

Multicultural ideas running out

I. Desire to help students deal with cultural issues.

Courage to tackle tough things

Willingness to change ideas of concepts

Honesty issues

Helping students get along and working well together

When behaviors due to their perceptions of the world or how they are treated crop up, I try as hard as possible to reflect God's love. Trying hard not to tolerate prejudice. I try very hard to help each child get treated with respect, honesty, and trust.

Making students realize that when speaking to them about some interpersonal relationships I only want to help keep a peaceful atmosphere, and not to stir up racial feelings.

Understanding someone's view point and reaching them in a meaningful way.

Helping students affirm their heritage without confirming something that is not good.

Getting students to see that we are all the same, we just don't speak the same language.

J. Feelings of Inadequacy and Inefficiency.

Dealing with the fear of the student that I might use his/her culture against him or her

Worrying about offending when reading stories containing info about their culture

Trying to get students from other countries to participate in some of our American traditions without making our traditions such as flag salute seem more important than that of their country.

The challenge comes when students insist on remaining separate rather than allowing themselves to become a part of the group.

Not initially understanding enough about their culture to help them thrive

Finding people in the community from other cultures to visit the classroom

Asian students who are concerned about their success in the course work.

They get frustrated when other groups are not achieving at the same rate.

Not being recognized as a professional, suggestions not followed

Lack of teaching strategies to help the child

Lack of understanding how to teach diverse needs

My own lack of understanding of other cultures particularly at first

Not knowing family customs and language

Unfamiliarity with traditional American cultural items

Not enough personal knowledge about the cultures

Somewhat less of a rapport with different cultures

Lack of experience with other cultures

Misunderstandings resulting from a lack of knowledge about other cultures.

I had not had enough information on the expectations that various cultures have in terms of education and educating their child. I have not been able to fully identify if the child's non-verbal communication is due to a lack of respect, or if that child does not understand me fully.

If I knew more about culture, what drives them and makes them tick would make me more effective.

K. Recognition of their Personal Struggles with Cultural Issues

There are also times when teachers have to face their personal struggles with cultural issues.

Acquiring sensitivity to issues affecting students, I have difficulty relating to Students with a different culture.

Dealing with the bias I had and others had.

Getting other teachers to be understanding and accepting

Getting to understand sometimes why all cultures are equally important

Getting used to the way Caucasians respond to adults. They answer with words like "what" and "yep" It seems disrespectful to me but that's just the way Caucasians have trained their children.

Some people have closed minds and they believe that there is only one culture in the world and everyone must fit into that culture.

The level of respect I receive is often different from different cultures. Some levels are low, others are high.

The challenge of my own limitations is great. I often make wrong assumptions on how much background knowledge multicultural students bring into the classroom.

Recognizing their perceptions because of their upbringing. I am learning the hard way.

Dealing with my own stereotype that Asian students have a stronger intrinsic desire to excel and then having these students underachieve instead.
 Different cultures react to certain situations in specific ways-- which if not understood can cause misunderstandings.
 Worrying about taking a stand on sensitive issues, example: illegal aliens
 The process of assimilation
 How they relate to my own background and culture. Understanding the significance of expressions and or behaviors as reflecting either personal or cultural preferences
 In a culturally diverse classroom, some cultures tend to push their students harder than others.
 They don't always understand things, at some point, it is hard to think of another way to say something to make it understandable.

L. Dealing with Multiple Learning Styles and other Differences

Differing attitudes on the part of students
 Management (noise levels seem to be higher with Afro-Americans and Hispanic students)
 Differing interpretations of instructions
 Remembering that students are having a different environment as they grow when comparing to mine so I must adjust my own thinking.
 I believe that understanding different learning styles more prevalent in different cultures has been a challenge for me.
 Some students don't see the need of obtaining education
 Different foods, diets, and difficulties
 Their concept of how the purpose of education and the educator were not what any book could prepare you for, or teach you how to deal with
 The differences in need to excel at all costs
 Students understanding my expectations. Students resistance to new methods of learning and teaching styles.
 Social differences
 Understanding their different ways of doing things
 Dealing with the differences of students and parents.
 Differences in volume of tone and expression
 Different values regarding girl/boy relationships
 Different style of communication. What may seem aggressive to me, may not seem aggressive to them
 Differences in values
 Upbringing, social differences, different levels of cultural awareness
 Finding teaching styles that reach all students, and finding examples that each culture can relate to
 Different learning styles
 Differences in importance of academic vs. Inter and intra personal

development

Different methods in Math the children were taught in

Mind sets and lifestyles

Learning about differences in learning styles, having students work in cooperative situations.

Conflict with having students to understand other cultures because of different lifestyles and values.

High energy students more vocal than their peers

Some children are very vocal

Various cultures expect various teaching strategies in my classroom. Some expect little work with little or no teacher assistance. Others expect little work with the teacher guiding every step. I have noticed that the above also applies to various socio-economic levels as well.

Differences in the way they act toward other students

Not all cultures celebrate Christmas

M. Time Management

The need for a lot of individualized help

Enough time for one on one with an urgent need of a child

Time

Extending the day, time

Need to spend one on one time as needed. Teacher has to prepare the materials

Being to school on time

Not enough time to work with students on an individual basis.

N. Discipline

Parents who attribute racism to every conflict disciplinary issues

Dealing with discipline differences. Knowing how to relate their culture to what they are learning

Varied interpretations of my voice level on disciplinary tactics, different emphasis placed on individual vs. Family.

With some parents the attitude that correcting their child had racial overtones

Sometimes discipline procedures in other cultures are different than what I use, can conflict.

Students who do not want to obey, have laid back parents

Problems with behaviors in class. They clashed with each other. Some said they were better than others.

When discipline is necessary not having it become a racial issue. Keeping those lines of demarcation.

Assuming prejudice is a factor when they are disciplined

Discipline differences

My biggest problem is disciplining students. Afro-American students did not accept discipline without reading prejudice into it.

Disciplinary methods

Students turning every disciplinary measure into a racial accusation

My classroom is comprised of well-to-do minorities, predominantly black and Hispanics and are quick to blow up just as quick to cool down, thus discipline tactics need to be different.

Expectations that the teacher is the sole authority

My children tend to be highly vocal and somewhat rambunctious

O. Religion & Morals

Finding Christian balance in cultural understanding

Religious differences

Teaching right from wrong values

We have 90% Asians and Middle East people who wear a lot of expensive jewelry for religious purposes

Helping students understand characteristics as personal identity, my biggest culture gap is not by ethnicity but rather religious rearing.

III. Difficulty in Dealing with Parents

A. Parent / Teacher Expectations

Parents' expectations that children need homework every night

Parents are illiterate in their own native language. The children are lacking in language development. It is also difficult to communicate through an interpreter.

Mexican people seem to spoil their children worse than some other cultures.

Differing family religious standards, values and expectations

Sometimes the student isn't as much informed of their own cultural background and end up telling the rest of the class they're different but don't know why. This can cause misunderstanding among the students.

It's important that parents tell their children about their culture and heritage.

Understanding where they come from and how family and guardians see life and transmit that to their children.

Parents concern that I am sensitive to their child's heritage

Meeting the expectations of the parents for their children

Understanding their habits, their parents' actions, intentions, expectations, etc.

Parent expectations regarding some values from their culture. Too aggressive or not aggressive enough on the part of the students

Understanding the parent's value systems and how to keep communicating effectively the educational needs of the children.

Differing expectations on the part of the parents

Expectations of (Asian) parents that I'm not demanding enough from their

children
 Expectation of (Latino) parents that I'm demanding too much from their children
 Family practices and backgrounds
 Parents having different opinions on what is expected of the child.
 Educational expectations

B. Language Barrier

Language differences causes problems communicating especially during parent/teacher conferences
 Language barrier of parents in communicating progress reports
 Communication with parents
 Not being able to communicate effectively with the parents. The students spoke and understood English well enough but the parents couldn't.
 Understanding their parents, their accents and their expectations.
 Dealing with parents, communicating in a way not to offend them.
 The expectation & participation of parents
 Lowering expectations, dealing with parents
 Inability of parents to accept child's actual achievement
 Most children I have now come from culturally mixed homes so it's hard to know what to expect from parents.
 Communication with Filipino parents seem one way. They were polite but said very little.

C. Family/School Relationships

Understanding parental/child relationship
 Parents believing we are treating their children in a different way because they are from a different country.
 Parents push their children beyond what should be expected for their age.
 Punish them severely if they don't live up to expectations
 Paranoid parents who believe students from other ethnic backgrounds are being treated differently from other students
 Dealing with parents and their cultural ideas, expectations, acceptance of their children's transition time. Sometimes dealing with my being female to a certain male who find that a cultural problem.
 In dealing with parents -- women in some cultures hold no position in society.
 This comes through in dealing with the father and his attitude towards me.
 The varying degrees of value students, parents place on matters like time and Responsibility
 Understanding family structure
 Understanding the different home standards
 Understanding family structure, attitudes and expectations of education
 Parental interpretation of classroom activities, discipline and humor

Participation from the parents .

I believe that parents, teachers and students are to work as a team in the child's education

Parent involvement

Parents' lack of cooperation and trust

Most students I have now come from culturally mixed homes, so it's hard to know what to expect from each parent.

D. Differing Attitudes

Parents assume I will treat their child differently because they are not white.

Inability of parents to accept their child's actual achievement. Concern of parents that in the multicultural classroom their child isn't getting a fair deal.

Lowering expectations. Too much time spent in dealing with interrelationship problems = decrease in academic performance

I left one school after only one year because of the problems stemming from trying to cope with parental influence and input

Korean father was dominating dictator of family with low regard for females.

Maybe it was cultural, I don't know.

The child explains things totally different to the parents. I find it hard to deal with Hispanic parents.

Strong home attitudes, students are unresponsive to world awareness and acceptance of diversity.

Students were more involved in homes with high rates of divorce and crime, and Anglo population has caught up with the high rates almost.

Korean students are frequently disciplined severely for lower grades. They are held to a different standards by parents

Often it's more personality conflict and not racially motivated.

Too much pressure placed on students by parents

Parent of students from other cultures concerned about their child's grades rather than if they understand issues and world views. Grade point average is more important along with receiving a high paying job when they're out of school than issues in multiculturalism.

Other parents would rather not have their students pushed as hard.

It is difficult to motivate parents of many Latino students in the inner city to urge their children to strive for excellence.

E. Assisting students with homework

Parental involvement in homework assignments

Parents unable to assist their students with assignments

Understanding the home environment better and their importance; working on home work and where they feel school fits into the big picture.

Homework becomes a ticklish issue since to assign a customized plan to each of my students would be overwhelming to them

F. Constant moving from school to school (migrants)

Families move so much, difficult for their children's learning
Migrants move from one school to another.

IV. Learning barriers

A. Low Self-Esteem, self-worth and feelings of inferiority

In the American Indian school, my main challenge is building self-esteem in these children. They believe they are an inferior people. We hope to help them change this belief and reach their potential.

Low self-esteem

Low self-worth of students

Inferiority

Helping students maintain self-esteem as they have language and cultural experience that are different from their background

B. Lack of Academic motivation and Interest

Motivation, lack of home encouragement, Special Ed needs, alcohol syndrome, no stability or continuity in their curriculum. (They move from school to school)

Motivation

Motivating some students have been very difficult

The biggest challenge was motivation

Different levels of motivation

Lack of motivation

Lack of interest in assignments

Lack of motivation, differences in cultural expectations, and lack of family support for the student academically

Weak backgrounds of students who have been poorly motivated or even not attended school

Understanding their motivation

Dealing with the lack of motivation on the part of some Native American students

Motivating learning

C. Lack of Prior Knowledge and Background Experience

Children's lack of background in some subject areas

Relating lessons to previous experience

Poor background in other cultures

Life experiences of some of my students make it difficult to discuss certain subjects. They've never experienced some of the places or things to be

discussed
 Mainly prior knowledge-understanding what they know or don't know-
 experiences
 Children not able to relate to a topic because of lack of prior knowledge
 Background or prior knowledge
 No exposure to common objects displayed in textbooks
 Lack of experiences on the part of the students
 Lack of role models

D. Fear of failure, the unknown, and acceptance of others

Fear of difference felt by students
 Too intense/ afraid of failure
 Afraid of not being accepted by others

E. Negative and Pre-Conceived Ideas

Race rivalry

Black vs. White and vise versa
 Afro-American racism
 One cultural group feeling they are more superior than other groups
 There are some African Americans who are convinced that they need special
 treatment due to our nation's past.
 Whites being prejudiced against my other students.
 Basically, the racial barrier put up by many Blacks. For some they are a
 minority would not forget slavery and its problems for anything. Many
 come to school with the idea that every white person is at fault. This part
 of the past needs to die
 Tension between the Whites and the Blacks. Whites did not allow any one
 from the Black to be on the school board. The Whites did everything
 possible to get every Black student to leave the school. Unfortunately this
 year, there is not one Black student in the in the school.
 Racism from the Blacks (mostly their uninformed parents)
 Hispanic vs. Black and vise versa
 Hispanic and Black students misunderstanding one another. Forming ethnic
 groups within the school.
 Machismo in Hispanic boys
 Tribalism
 I found more problems with Blacks ganging together
 Prejudice racism
 Racism/ prejudice
 Understanding the jealousy and discontent with other students against other
 students because of race.
 Some cultures solve problems by arguing and physically fighting.

Fighting**Dealing with fights against each other culture****Hostility/ withdrawal****Ethnic pride in the expense of other ethnic groups****I have had some racial tension though it often spings up between my Mexican and Black students.****Prejudices and Wrong Assumptions*****A. Between student and teachers*****My Black students sometimes think they are misunderstood by their White teachers****Some people have a problem with me just because I am Caucasian****Being a minority is a real challenge for Caucasian Americans****They thought I did not like certain things because of my culture****The idea that all whites are out to get anyone who isn't****Their perception of prejudice on my part****Racial prejudice being blamed for every problem that turns up, in reference to Afro American students****Using race as an excuse not to work****They wanted to be treated better than everyone else. It was a no win situation****I have some students who think that I don't understand them because they are different from me. They feel I should let them act differently from other students.****Their willingness to accept me as their White teacher. Many feel that I couldn't understand their problems.****Students saying a teacher is racist when they are not. They use this term for everything.****I have been labeled prejudice by people before, when it was far from the truth. I was the only Caucasian in my class.****Occasionally, a problem will arise between several students and it may be interpreted racially.****Whites are more sensitive than blacks. Harsh tones offend whites more than the blacks.*****B. Between parents and teachers*****One time an African American parent thought I was over emphasizing racial differences because I talked about Martin Luther King, Jr.****Many times I have had parents of Black students bring up racial prejudice as a factor when discussing problems relating to their child. Now as being related to me by another teacher or principal.**

Their assuming prejudice Prejudice, assumed prejudice

Their parents blame other students, other parents, other staff members for being racially prejudiced against black whenever there is a problem stemming from any cause.

Being misunderstood. Having them blame me and my culture for problems which are testable and identified by many sources including individuals of their same race.

Accused of showing favoritism to Whites

Tendency for families of African American students to assume that any incident stems from a racial motive.

As white male over 40 with some parents, not all, in the black community, I have been said to be prejudiced when I had to discipline a black student.

A misconception on their part that they are not understood.

Suspicious that I could not understand and appreciate their culture.

Some feel picked on when reprimanded

Felt that some students had a chip on their shoulder concerning life, society, authority and that we were out to make his/her life miserable.

The way other cultures are affected by disagreements

Most challenge have been with parents, being accused of racism when I wouldn't change a grade from S+ to E-

Being identified as "Black" to parents

Parental Prejudice

Occasionally parents who disagree with my position with regards to their child's behavior will accuse me of racism. Once again in my opinion, I feel their assessment is incorrect.

Interaction

A. Verbal and non-verbal

Black students often jive-talk and use words unacceptable in a Christian school

Some of the challenges stem from students who are not accepting of others who are different.

Children's accepting one another's differences

Body language and other behaviors

Understanding body language, eye contact, motivation

Body language

Understanding physical activity that these students would really get into.

What is acceptable in behavior of children in various cultures, ways that different cultures learn.

Body language differences

Misunderstanding body language.

Not accepting someone who is different and befriending them.

B. Gender Roles

Boys unwilling to help with classroom jobs because in their culture that is women's jobs.

Their attitude toward the role of a woman

The role of man is more important

Hispanic males, and black males don't achieve as well as their female counterparts

Students often form cliques of only those in their culture. Oriental males are often disrespectful of their female classmates.

Differences in the concepts of male--female relationships,

Dealing with differing attitudes toward the value of education-- have participation in varying gender attitudes, acceptability of aggression in conflict resolution.

Asians are more demanding to excel

Social Interaction Differences : example Laugh at things said, students and teacher felt they were laughed at but showing embarrassment for student.

They travel to their countries of origin for extensive period during the school year, they tend to be cliquish and stick to their own culture

Different ways of thinking. Indifference about other countries and cultures.

They think the world revolves around them.

C. Negative comments belittling others

Students making unkind comments about others' looks, accents, clothing, etc.

Some students make comments about their hair, style of clothing, and food they bring in their lunches. Hurt feelings surface.

A black boy who made a comment that there are good black athletes. He was making a general comment not at anyone in school.)

A Chinese student dealing with remarks about her parents being Anglo. She gets frustrated explaining her adoption

A black student making fun of a Chinese student's heritage when she didn't get her way.

My Mexican students go ballistic if they think someone is celebrating

Halloween because it is pagan.

When Black History was emphasized, all of a sudden the other children looked differently and acted superior to the other black students.

D. Misunderstanding attitudes and motives

Attitudes of parents and students

Attitudes of students toward tolerance of other races, cultures

The attitude problem among many African American students which is now popularly and mistakenly labeled as just a part of their culture

Attitudes

The American culture is different from mine. I have difficulty getting used to

their attitudes, and can't understand how much tv they watch.

V. No Challenges

No challenge, no problem

No difficulties or challenges because I relate well with them

I don't believe the challenges I meet are due to cultural differences

My problems relate to universal issues in which culture plays little if any

I have little or no problem with my South American student

Suggestions Teachers Make

I. Provide extra funds

A. Teacher Conventions, In-services and classes Funding for teacher conventions

Provide workshops, money to attend classes locally, and have literature on this subject.

Provide funds and time to attend workshops

Pay for teachers to attend multicultural seminars

Help pay for classes on teaching English as a Second Language

More funding for additional materials and in-services or workshops

Broader ESL program, budget and time

Pray when finances and donations are extremely low.

Money for school counselors

Provide funds for cultural awareness courses or time so the teacher may be adequately trained.

Fund conference attendance

B. Opportunities to travel and be culturally enhanced

Let us take sabbaticals to foreign countries

Provide continued study opportunities, for example traveling around the world

Have trips across country, and military schools; workshops

Share or engage in exchange programs with nearby schools having students with different cultures.

Allow and provide for a multicultural multi language literature budget. Fund field trips that would allow children to experience other cultures.

C. Materials and other resources

1. Books, and magazine subscriptions

Funding for materials and library books

Provide more funds to purchase more culturally sensitive literature

Most of the books I used were bought with money from my own pocket. It would be nice for the school to provide for multicultural funds.

Fund books and magazine purchases.

Subscribe to a multicultural magazine.

Provide periodicals

2. Audiovisual and technological support materials

Provide audio-visual materials presenting other cultures.

Provide funds for materials. Allow time for special projects.

Get to a financial stability where funds are available to provide needed materials:

a) videos

Provide more materials like videos and books

Provide videos on the multicultural education

Invest in videos of multicultural origin.

Fund videos, films, and tapes

b) films

c) tapes

d) computer: networking, e-mail, www, etc.

Provide Internet access, E-mail, etc.

Some type of budget to allow us to teach with multicultural materials

3. Teacher network and other professional resources

I think the assistance needs to be initiated on a union and conference level

Secure more funding for multicultural needs & professional resources

As a small school, we have a small budget. It would be great if the conference could give schools, (even on a rotation) a small stipend for purchasing additional multicultural materials or to keep a library from which we could borrow those materials.

Provide tests in the child's language

Order and subscribe professional magazines for teachers to read

4. Rooms: more space for study and storing resources

Provide a room, for listening center, and have tapes of materials to be read and listened to by students.

Provide more room and space.

Provide a language lab as well as an English room so that the teacher can organize things and teach in an effective manner, rather than walking around with one or two students.

II. Initiate Home, School, and Community Involvement

A. Cultural Awareness & Sensitivity Orientation

1. Teachers, Parents, Administrators and community people

Local conference can help teachers understand how to successfully listen and talk to parents of other cultures. Help in having awareness, understanding differences in different cultures

Incorporate on a conference level multicultural appreciation and awareness

More multicultural awareness throughout the year and not just at typical or expected times

More parent/school orientation for large ethnic groups newly arrived in the areas as to how to best work together to achieve student success.

Find creative ways to involve and show the community ways on how to meet the needs of multicultural students.

Have volunteers who will present their culture through pictures or telling about their country, dress, food, money, customs, to help teachers become aware.

Getting the faculty to use the same basic strategies in each classroom to build up a value system

Learn about different cultures in school

Provide accessible information cultural information as to how it pertains to education

Promote multicultural experiences even for single culture schools

Presentations on social awareness in talking to parents

Acquaint teachers with various cultures if they are new or different

Teach tolerance and understanding of other cultures. Parents need to be more aware and involved in assisting with planning, giving and showing artifacts for understanding.

Bring parents in for teacher/parent training

Perhaps a survey at the beginning of the year filled out by parents would give teachers an idea of what is expected.

The school could send out a questionnaire to all the different ethnic families to see who would be willing to give a presentation on their culture's food, clothing, tradition, religion, for special assemblies and school programs.

2. Seminars and short classes

Have an in-service or seminars for people in the community

Our school should have some of the students of other ethnic groups conduct informal classes teaching their own "native" or mother language to other classmates.

3. Video seminars

Have video seminars

Exposure to in-services, films, and lectures

B. Enrichment for Individuals

1. Have assemblies and invite guests to visit

Invite trained presenters to conduct home and school awareness programs.

Provide additional cross-cultural activities

Keep teachers abreast of all learning opportunities for cultural awareness

Encourage activities, reading materials, films and other things to broaden our understanding of other cultures.

Schools should schedule assemblies and have guest speakers or parent group gatherings that are inspirational with positive messages that educate and uplift. Usually there's not much time to present these things in a curriculum.

Invite influential people from other cultures to the school for a general assembly and have them talk to students and show them that not only Americans can be successful.

Share in more visible ways-- like class presentations, assemblies, background information about our students' cultural backgrounds.

Bring in multicultural speakers

Invite speakers and visitors to make students aware of other cultures.

Give opportunity for a person of the culture to speak about their cultural background

Bring in educated people who are familiar with the particular culture and give the teacher an orientation of the habits and mind set of the people.

Invite outside presenters.

Workshops for home and school nights to involve parents in the community

Education of parents on the best way to work with their child's teacher and help the child in the learning.

Provide parent classes.

More advanced information cultural backgrounds of students when possible.

2. Learning English Class : English Language learning

Parent training on the importance of English speaking.

Give a conversational English class

Provide English classes for parents.

Sponsor ESL classes for parents, purchase materials which aid ESL instruction.

Provide classes so parents can learn to speak English

C. Celebrate Holidays

1. Cultural fairs and festivals

Have culture fairs -- show where your background is from

Have cultural fairs

Have an ethnic festival

2. Food fairs

Have an international food fair.

Have cultural food

Hold fairs and exhibits, ethnic festivals and meetings.

3. Exhibit cultural paraphernalia

Bring in more about cultural artifacts of the area where the children are from or what nationality they are.

4. Cultural programs

Have an international week , broaden and focus on multicultural issues

Continue with the Black History month -- emphasize African American culture

Have Spanish cultural programs

To have an international day, which we already do. We get to see different costumes and eat different foods. We talk about family traditions.

Plan some programs recognizing different cultures

5. Multicultural assemblies

I'd like us to bring in people of other religions, and races for the programs.

Have multicultural assemblies stressing tolerance and acceptance of diversity
 Provide time for planning multicultural activities
 Offer a multicultural day, and have activities and lots of sharing

6. Cultural concerts

I'd like to see more on cultural events from different people and show how they think
 Have multicultural students perform feature activities on a regular basis.

The music instructor/director could feature multicultural music and composers throughout the school year with several special concerts
 Have vespers programs to feature religious music of different cultures.

D. Promote Open Communication and Support

1. Board to empower teachers

Leaders have to get along and work together. They have such an influence on the direction and feelings expressed by their constituents.

Be supportive

School and school board should support teacher's decisions.

Support needed changes re: methods, materials and attitudes

Keep communication lines open

We do well with a lot of support

I think my board members need to learn to be sensitive to differing cultural values

Teacher collaboration is to be encouraged. We have too much teacher isolation in solving problems.

Be tolerant and supportive of teachers.

Look for positives

Keep me informed of ethnic tradition, holidays and customs

Provide teachers information

Be sensitive to the demands on the teacher

Understand and support the teachers

Let us all be aware and open-minded.

Allow and provide more preparation time for teachers.

Be supportive and allow me to use new ideas to vary learning & curriculum

Keep my class size limited to 12 students. I appreciate having the time to spend with each student.

Provide time for planning multicultural activities.

Smaller class sizes and bigger ratio of teachers to students.

Leave us alone to group students as needed, to avoid open problems between students yet ease them into working with each other appropriately

Help teachers with strategies to meet each need.
 Help teacher gain control in assisting multicultural students learn.
 Keep classes at a manageable number.
 Provide more time for individualized instruction where perceptions differ.
 The board has to be patient with me, and not to criticize me

2. School to empower parents and students

Provide a network of support and communication for both students and staff.
 Provide fellowship time for parents and teachers without students.
 Give background of student education
 Successful people, men and women from various cultural, racial backgrounds
 need to present assemblies telling of their success, how it was achieved and
 urge all cultures and colors to work together rather than separate because
 of cultures and colors.
 Provide a list of role models in the community for students to come in contact
 with
 Have professors trained on multiculturalism or experience come to the
 School and share learning
 Make other students aware of other cultures.
 Hold high academic standards for all. Students will try to meet your
 expectations of them.
 Facilitate parent/ teacher meetings with different ethnic groups
 Provide a counselor or pastor for parents
 Sponsor dialogue sessions for members of the constituency
 Provide some way to sit down and dialogue with people to understand their
 concerns
 Discuss issues and guidelines on dealing with sensitivity toward other's cultures
 Don't make such a big issue of the problem. Treat all equally. Dealing with
 sensitivity issues.
 Provide time to work with families of multicultural students. Provide training in
 specific areas of need.
 Parental involvement in the school program is what I want to see strengthened
 Involve parents to work together.
 Address issues, don't overlook to ignore
 Recognize accomplishments of various cultures throughout the school year.
 Recognize differences in learning styles and make provision to meet those
 learning styles.

3. Enhance, model, and encourage positive Christian attitudes
 Provide opportunity to interact with teachers-- multiracial, encourage
 teachers to teach to the needs of the child.
 A mutual understanding of how to meet the student's needs
 Have programs that curtail to background information on other countries' way
 if education to help teachers in the adjustment period with students.

Share experiences with one another.
 Encourage the common moral (Christian, biblical) beliefs
 Make it clearly understood to all children that they are of value that life is wonderful if we foster a positive attitude and that the teacher is there to help support them however they need it.
 Work to build social gaps with other cultures. Often times the difficulties I see arise not because of academic issues. Rather there are sociological barriers erected on both sides that interfere with social/ academic goals.
 Try to reach the community and invite them to come to our school
 Love the people.
 Be more accepting of differences.
 Equal treatment of each group
 Accept all favor none.
 Promote the positive brotherhood of all humanity and this should snuff out racism and discrimination. Each person is unique and has a unique interesting background to share with others.

E. Miscellaneous Suggestions

Balance the ethnic level in the school
 Educate and give out standards throughout Reservation schools
 Keep enrollment as multicultural as it had been.
 Have more multicultural students enrolled.
 Make teachers aware of using grants for all education system, and how it would affect church schools.
 Take advantage of things the Public schools offer for free.
 Make the parents understand that just because their children are different does not mean they are an exception to the rule.
 Assume that everyone understands all terminology
 Provide separate schools for different cultured students.
 Make sure student has language sufficient to understand and learn materials.
 Not to allow children to be placed in the classroom if they are new to America

III. Provide for Extra Help

A. Hire multicultural staff, more ethnic teachers and aides
 Hire more multicultural staff members
 Try to find a teacher who is multicultural and try to employ them
 Hire multicultural aides
 Hire multicultural staff
 Procure more up-to-date textbooks and hire more ethnic teachers
 Hire teachers and other staff that are familiar with the students
 Hire a Spanish teacher
 More help in the classroom-- teacher's aide

Have more help available, by having more people. It's hard to do everything when alone at school

More money for extra help or teachers

Provide funding for aides

B. Hire Bilingual personnel and aides

Provide Bilingual aides

Provide more aides who speak another language spoken by other children in the class

Assistance for more one on one contact

Supply aides that would free me so I can provide more one on one time

Provide help so teachers can research on how to deal with differences

Provide qualified teacher-aides so teachers have time to spend with individual students

Have a teacher to help with content mastery, and help with what ever is needed.

Provide assistance to help provide time to assist (give extra help and time for special needs of such students).

Have bilingual specialist available for resource

Hire more aides and assistants in the classroom

Provide a bilingual aide to assist in small groups or one-on-one

Hire Bilingual Education specialists

Provide more personnel. ESL classes should not have 1 teacher to 30 students

Provide teaching assistants and have proficiency level before entering school.

C. Allow for volunteers and parents to help

Allow bilingual parents and students to give assistance when needed.

Allow relatives of the child to come and share elements of their culture in class

Have a liaison person work with Spanish families

In a multigrade classroom, my prime need is for "warm bodies" volunteers to help with routine tasks which would free me up to work with individual students who may need more of a different kind of assistance.

I've begged for years for more volunteer involvement from our largest ethnic church group, the Hispanics. Then my principal decided we don't need them. I'd change that.

Include parent involvement in the classroom, use them as a resource

Accommodate consistent volunteers

D. Hire Translators or interpreters

Provide aids or translators for an introductional period

Make interpreters or translators available

Explanations for understanding (limited Spanish vocabulary)

Supply translator

Have a translator available

Have an interpreter come and talk about a particular culture

Provide for teacher assistants who speak the language and could be my bridge to the students.

E. Provide tutors for students' difficulties

Provide tutors to work with students one on one

Provide tutors that will spend more time with the students

Provide tutoring program to assist with difficulties

IV. Provide Professional development and Multicultural Enrichment

A. English as a Second Language Classes or training courses

Provide an ESL specialist or ESL training

Provide ESL class for those who need English

Provide ESL instruction to those who need them

Have a strong ESL Program

Special education and ESL teachers have been needed in our schools for as long as I can remember

Language courses for teachers if one non-English language is dominant among students

B. Cultural Awareness classes

Increase awareness of differences, broaden exposure to research regarding multicultural education, increase support of student experiences that are designed to increase understanding of education, increase support of student experiences that are designed to increase understanding of cultural differences.

Giving practical lessons with different cultures. Show actual experience in classroom settings with different students and how to reach them.

Encourage our colleges to offer more training in MC relations. Each conference should also have training seminars on MC relations.

Opportunities to take classes on how to get along

Provide cultural training by the group you are working with to explain cultural reactions

Pay for teachers to attend multicultural classes.

Use local funds to provide teacher in-services. Use home/school association as catalyst for presentation to church and other constituents.

I am interested in addressing differences created by physical impairments as well as cultural

Have in-services that would be great benefit to teachers in gaining information regarding customs, etiquette in various cultures, helping to determine the best ways to reach, encourage, motivate and discipline such students.

Allow more time for professional growth. The Mid-American Union doesn't seem too interested in progressive issues. My mail from them this last year consisted of Xeroxed sheets, listing prices for specials from a teacher's store in Lincoln, Nebraska

Have teacher training programs that each history from different perspectives

and that as teachers we do the same.

Encourage attendance to seminars on the subject. Adapt projects or curriculum which encourages multicultural teaching.

Multicultural training

Provide classes in how different cultures relate to each other and other cultures

It might help if we were given the opportunity to study more, and have multicultural education.

C. Multicultural Conventions with in-services where teachers

1. Learn multicultural teaching strategies

Workshop on multicultural education

Provision to attend in-services or seminars on teaching strategies

Annual in-service that continues to build on previous information

More in-service training opportunities

Work with superintendent in providing a teacher-in-service

Send teachers to attend In-services

In-services

Workshop in multi cultures

Conference wide suburban wide In-services

Encourage attendance in teacher workshops

Provide free materials and seminars

In-services on how to relate with parents and students

California Conference of SDA Education department should give in-services, training and information

Provide opportunities to visit other multicultural classrooms

Have training sessions

A seminar on multicultural teaching issues and techniques would be very helpful.

Possibly a required or recommended course for professional upgrading for certification renewal.

Buy books and send me to workshops that address these issues

Workshops on the history of special times and holidays for the different cultures so that we can understand and celebrate with them.

No in-services

2. create resource materials

Provide different kinds of materials and encourage participation in multicultural workshops and enrichment activities to help us to know better how to handle the challenges of teaching multicultural students.

3. exchanging ideas and experiences

Share experiences during teacher conferences and in-services would be

profitable.

Have more in-services and talk about experiences and other ideas

More workshops and exchange experiences that would be very helpful to help with students who are very visual and have difficulty with auditory processing.

4. support and collaborate with other teachers

Support teachers who have a substantial number of multicultural students.

Collaborate with one another.

5. have fun interacting

D. Learning a Foreign Language

V. Curriculum Support

A. Modify curriculum to be relevant to multicultural population

Modify curriculum to make it relevant.

B. Handbook for cultural awareness for teachers, parents and students

Prepare a handbook written by someone of that culture that explains how the culture feels about specific issues.

C. Integration of Multicultural concepts in social studies and other subjects

Develop MC teaching as part of the World Geography sections for social studies

More materials when presenting different countries in Social Studies Units.

Develop short 10 minute lessons on specific aspects of each cultures, also some ideas for celebrating it. Example Bonfire night (England)

D. Develop Multicultural curriculum

Develop multicultural curriculums

E. Make available instructional guides and manuals for multicultural lessons

Send short synopses out regarding significance of phrases, facial expressions, cultural expectations, typical expected levels of hostility toward the dominant culture.

Have basic guidelines available regarding cultural preferences ie: Italians kiss in greeting, some shake hands, etc.

More instructional guides and manuals

F. Library and Multicultural materials

More materials when presenting different cultures

Build up a library with a larger variety of materials

Have materials readily available in the library about the different cultures.

Suggest books useful to help with the problems.

Provide more library multicultural supplies

- Provide library books in the native tongue of the children.
- Provide good literature representing various cultures for both students and teachers to read and share.
- Provide and suggest articles, books, and in-services. Invite different cultures to address these issues at teachers' meetings or in bulletins
- Have books that lend themselves to multicultural environments. I want my school board to order on a continual basis, books with this educational advantage.
- They could purchase some books for our teacher resource library that present information regarding the several cultures we would most likely have students from and important teaching techniques that might be useful and helpful.
- Obtain resource availability
- More books in the library about different cultures
- Provide materials for multiculturalism
- I need more materials that are already pre-translated.
- Provide materials aimed at the ESL student would be helpful
- Supply materials and awareness activities
- Provide a file of articles/ resources or multicultural issues
- Have a supplemental Resource box for teachers to go to.
- Provide resources and materials in the curriculum which exposes children to different cultures.
- Make materials available for teaching multicultural issues
- Provide history, music and art materials that meet each culture needs
- Have literary resources available
- Provide professional materials on the subject of multiculturalism
- Have literary resources on multicultural education available in libraries
- To provide more teaching supplies that are multicultural including books, language tapes that speak in their language and English.

Other comments of teachers in the survey

All were created by God, and is of great value, Jesus died for each one.

All are loved by Jesus, Jesus changes lives and attitudes.

Although I resisted, I was compelled to take a Human Relations (cultural diversity) course this summer as part of courses required to become Iowa State certified. I already felt I was pretty much culturally aware having taught for 7 years in New Jersey where I was a minority in my classroom. However, I soon came to look forward to the class. It was much more than learning about other cultures. In fact that was not the emphasis. The focus was looking at each individual on a wonderfully made-valuable person.

At first I felt intimidate taking the class with Public School teachers. But I was validated as a human being. The class was intensely spiritual for me. I would recommend the format to everyone. Every teaching in Iowa must obtain an Iowa-State teaching certificate and in the process must take this 3 credit hour Human Relations course.

As a teacher I am very tired of politically written History. Let history be a lesson, stop rewriting to fit our current needs.

As you may already sense, I am opposed to any instruction that singles out a group to provide special "cultural education" for. Learning about various cultures and customs is important, but when a person comes to America, he/she should attempt to fit their culture in an American setting, not demand that America should conform to their culture.

Being married to a Latin American has helped me to be very comfortable with the culture. We were very involved with the international club and have many multicultural friends. I minored in Spanish which I believe has been one of the most effective tools in relating to/teaching students from other cultures.

Comments for the goals: Seems like if we stress cooperation and tolerance, the students would also be accomplishing the other goals.

Discrimination and prejudice will cease to be part of our vocabulary if we respect each other to take responsibility and cease teaching children to be prejudicial. Adults must take responsibility for this.

For over a hundred years people who come to America have had to melt together. That is what America is. It is a struggle but our fathers have done it. Even without losing their heritage.

For my students I stress the importance of Christian unity and faith. Christianity is made up of many different people from all over the world. It is a bowl of fruit made up of oranges, bananas, apples, etc. Each fruit is unique and flavorful. God made them all.

Good teaching, and sensitivity to individual students need not be culturally specific.

Good luck. I once taught ESL classes, that's a true challenge with multi culture differences.

I have had a lot of children from different countries and they do not want to be anything but American.

I believe an all white Classroom is boring.

I believe children (and adults) should assimilate the culture in which they live, while still holding on to the elements that have made their other culture so meaningful, but not to the point of excluding themselves from their current cultural surroundings. For instance, if I moved to France I think it would be my obligation to learn the French language and important elements of how their culture operates, and not just expect everything to be done for me in English, just because I'm an American. Likewise, in my classroom, because we are a system set up to teach average kids and not kids who are special either above or below that standard, I expect my students to perform basic educational objective, regardless of ethnicity. I do not believe in catering to people because of their race. Assimilate, assimilate, assimilate!

I have always stressed that we are all the same/ different in some ways but all are special to God. Some problems were not allowed to get bigger, we are all able to do something well.

I have found that in second grade, generally it works better to teach tolerance and things we have in common rather than against prejudice. Spotlighting celebrations special foods, etc. works well also.

I don't think it is wise to focus on differences. It is much better to focus on the golden rule, the mission of sharing the gospel with every nation, tribe, tongue and people and being all things to all men.

I have students who bring literature in their native language for reading time. I don't have a large group that can read their dialect. Many of them speak the language only at home occasionally and have not had training to read it. Also we don't seem to have much ethnic prejudice in the class. Third graders seem to make their derogatory comments based on things like getting new glasses and the weight of classmates as opposed to ethnic slurs.

I believe our society gets into the pendulum mode on topics like this. It's all great to learn about cultures and appreciate our difference. I've lived in a lot of countries and we never expected them to cater to our needs and culture. If you come to a place you worked to fit in. We are a capitalist society not socialist and if people want to make it they need to learn how to live in this society. I don't believe we should alter our schools and things for diverse cultures. History has often been sad but it's over. We can't live in the past. We need to quit finding excuses for our problems and take responsibility for the future.

I tend to lose tolerance with the unpronounceable gender-ambiguous names included in text book exercises which attempt to give a multicultural flavor.

I am very glad to see this survey. I thought this subject was no longer important. I was on a committee to multiculturalize our textbooks and have written a research paper on multiculturalism. It's a fascinating topic the must be addressed more and more as our schools integrate so that teachers can provide timely education for all.

I feel that if a Child chooses to live in America he or she should learn the English language

I was teaching grades 5-8 at a Jr. Academy. My principal showed discrimination against blacks and Hispanics. From my 19 student classroom, I had two African Americans, 4 whites, and 13 Hispanics. This was a constant favoritism towards the white teachers and students. Many problems arose because of these. After two years I asked for a transfer. My former students continued sharing with me that the problem continues in that school. I am happy that I'm not there. But sad that other students who are not whites are still suffering.

I have learned much about other cultures, a bit from travel, but mostly by association and friendships with those of other cultures. I also ask questions a lot. I've even learned to sample durian-- an Asian fruit.

I have a position on these matters. Though I encourage my students who have ethnicity other than the US to learn their language of heritage, to both write and speak it; I also have a very firm belief that they must learn English to live in this country. If I were to go to another country to live, it would be not only a benefit but a responsibility to learn that language fluently both written and spoken, so that I would be useful to the people of that country, and add whatever good things I could to it. Though God made the diversity, He expects unity of His people, worldwide. In His church there is no multiculturalism. We are all brothers and sisters in Christ. In the methods of life, language and lifestyles from country to country, those attributes and characteristics are fine. When we cross over, however, then it is when we face the fact of knowing and following where necessary both cultures instead of one.

I taught in a Public school system. Students are urban by culture and 90% African American.

I teach my students about God . He is coming soon and racial issues won't matter in Heaven.

I believe that the multicultural strategies should be no different than any other. No one needs to be made to feel different.

I prefer the assimilation model over enhancing differences. That is what made US great. Letting each group live in their own area with their own language will tear the country up eventually.

I don't believe we should teach students in their own language-- this only inhibits their ability to learn English. I also don't believe we should single out African-Americans for a month out of the year unless we intend to do the same for all other cultures and ethnic groups.

I have taught Hispanic students, Brazilian students and students from the Czech republic in addition to Caucasian and Negro children. The students most difficult for me to work with have been Hispanic (Mexican Origin). I think the reason is more of an attitude that is sensed. I believe that self-pride and self-worth are essential in order for a person to succeed in life. The Hispanic children I have taught have on the not had this self-esteem. Some of them also seem to resent those in authority who are not of their ethnic origin. The attitudes have varied according to parts of the State. In Central Texas, Hispanic students did not have this attitude as prevalently as students in South Texas. To me teaching all student s that Jesus loves them is of supreme importance, regardless of ethnic background. I have spent time in prayer to have my character change so that I am accepting of all students.

I am sick of multi-cultural educational emphasis.

I truly felt that teaching multiculturalism is very important. Living it is also extremely important. However, everyone is unique in their own way, should be treated with respect and individualistically. Backgrounds and cultures should be uplifted but not overly so, that the focus is taken off of the individuals.

I believe that we must all see each other as God's individual children. All of us do, after all, trace our roots back to Noah. Regardless of racial mixes in an individual classroom we must share and treasure our own cultures and respect and appreciate the culture of others. Even in an all white classroom we study African and Asian customs as well as from many other areas. In fact , African, Asian, Native American, and Northern European Countries. All countries often have several rich cultural areas.

I enjoy learning about and teaching about various cultures. Unfortunately, I have also had students transferred in from bilingual programs and I am not impressed. I had third graders who could not read either language. I think multicultural is preferable at the Elementary level. As far as asking for more multicultural supplies, there are other things our school needs first. I teach at an inner city school with very limited funds. We have a parking lot for our playground, no ballfield, swings, jungle gym, etc. Two of our classrooms have to meet in the church's fellowship hall with dividers between and have to be put away every weekend. We'll be happy for current library materials and "normal" classrooms. (A classroom in California)

I appreciate your interest, I feel this is an important topic and vital for us to address.

I believe this is an issue the SDA education system need to take seriously. In my 13 student classroom only 2 students are from the same background as I am from Caucasian. This is representative of our entire school and other schools in our conference. I think that there are many teachers in this conference who could benefit from either Multicultural or global education. I would be interested in the results of your findings. Thanks for giving this important issue your attention.

I feel each family does this on their own. We need to make sure they can continue to do it, and let each child know they are special.

I had confrontations with African American students. They were not difficult to teach. They just did not get along with other students.

I think it is important to understand each family where the children live. Visiting each home and working with the parents helps the teacher and the children understand where each other comes from.

I am fed up with this "culturally sensitive" society that has developed in America.

I am very wary of the multicultural issue. I see it as being very divisive. America is a melting pot. People come here and should have an attitude of wanting to be Americans. We cannot risk dividing ourselves into ethnic groups. The stresses one group's superiority over another and leads to hatred. We must stress being an American citizen and what that holds for the person who wants to be an American.

I feel that for many teachers it is very important to have an action chapter of multicultural awareness and teaching built into the school system. For many teachers especially those who have never traveled outside of their own state, it is important to make them "aware" of other cultures through guest speakers. However, I feel it is important to have special speakers come and talk on many different topics, and not talk on culture or ethnic groups which separates that person by reason of the topic from their audience. It is much more

effective to have a person from a different ethnic background to come present a topic of expertise to the group and be able to talk with the staff about educational topics versus putting that person on the spot and having them talk about the differences. Having an “ethnic” supper together and letting the staff bring different ethnic dishes of their origin and inviting several other people to come bring a dish - emphasizes how we all come from diverse backgrounds but are similar in many ways. In other words, focus on the similarities not the differences that would help a lot of teachers with their “categorizing” students.

I am currently finishing a graduate degree in ESL and have had the opportunity to teach in ESL Programs. I have more experience than most SDA teachers, I know in dealing with multicultural students. Most of our schools in Oregon are largely if not entirely white, which is a shame. Within our school of 50 plus students, we only have 4 or 5 who are not white. All of these have a Hispanic or Asian background, we have no African Americans. I try to bring in speakers of other cultures, introduce my students to literature from other cultures, discuss prejudice, and somehow get some understanding of other cultures, instilled in my student. I have great personal interest in other cultures having lived in Africa and Spain and I think that rubs off on the students as well.

I believe we need to move beyond the tolerance level to the caring level. I believe we can do this in Jesus. My emphasis is our wonderful uniqueness and God’s wonderful ability to give us genuine love and caring for those vastly different than we are.

I treat kids like kids, I don’t see them as white, black, Hispanic, etc. I guess if kids are kids and I am teaching them to be ready for heaven, then the differences between races and culture will become quite unimportant.

I believe we should emphasize that we are all Americans, not ethnic groups. Look at what ethnic emphasis has done to former Yugoslavia.

I feel that it is the family’s responsibility to instill cultural customs and values in their children.

In response to suggestions: You really can’t call on the school until the church is diversified culturally of different nationalities. It starts with you and me all the way up to GC leaders and administration.

It is the teacher’s responsibility to expose children to a wide range of information on all cultures and help them to appreciate diversity.

It is far more important that we treat each student as unique and important-- without an over-emphasis on racial/ethnic background. It is just as much an act of prejudice to give preferential treatment to a student because of ethnic background as it is to discriminate for

that reason. Both actions draw attention to the ethnicity rather than the individual.

It seems that this could contribute to feelings of separateness more than uniqueness. I am in favor of inclusion and respect and understanding, but not separateness. This is often the what contributes to misunderstanding.

It is difficult to communicate with gestures.

Living in America makes us Americans, who must have a good command of the English language. Teaching should not be in a bilingual sense. "Immersion" is the fastest most practical way to teach our language.

Most important to me is that God sees us all as equal. We're just different and that makes like interesting.

Mostly positive experience, children from different cultures have more respect for teachers.

Multicultural acceptance is part of respect and tolerance. Believe we need to teach respect as a primary focus including respect for the young/old; varying opinions, religions, cultures, and respect for those in positions of responsibility.

My students may have various skin colors, but they have the same home environments. Their families are proud to be Americans. They don't celebrate ethnic holidays from generations ago.

One of the things I love about our country is the beauty of its cultural diversity. However, I never think we should lower our standards for a certain ethnic group. I would consider it demeaning to that culture to assume they cannot achieve the same level every other culture achieves.

Our principal speaks Spanish as well as English. It is a great help.

Our school doesn't have any problems that I am aware of-- one group being intolerant of another. We have many nationalities here, and all seem to value the others. There is no discrimination, no prejudice that I am aware of.

People are unique--skin color is minor and I think my children understand this.

Perhaps more attention needs to be directed to the opportunity for individuals to achieve personally and be responsible for their choices and actions instead of dwelling on cultural differences and disadvantages. Focus of attention on goals and goal setting, accepting responsibility for one's actions and choices should be taught and modeled more frequently.

Don't accept excuse for mediocre performance.

Sometimes only one minority ethnic group feels the need for consideration. Having

Students have asked me why we have black churches and white churches. It told them in heaven we would be together but that not everyone is comfortable with that yet. We should welcome others without pushing.

Students must learn that they are a child of God and that we are all related to God so we are related to each other.

Students feel more accepted socially and achieve higher grades if they are given time to feel comfortable with the accepted language. Time works wonders.

The above questions are prejudicial. You see, while it is good to appreciate diversity, too much is divisive. When we say that whatever I do in my culture is great, we are saying that we are our own god. I'm OK, this is an expansion of humanism.

The best two years of my career were spent in East Los Angeles teaching 6th grad. My first year was the year of the LA Riots. We got to deal with quite a few issues relating to race tolerance that year. Good luck with your work!

There is not much my board can do. They have invested \$24,000 in technology. The teachers and curriculum are dynamic and flexible. We work to maintain a good relationship with the parents-- and do all we can for the few who need financial assistance. We attempt to show the students where they fit in society-- both culturally--physically and spiritually. We strive to rise above the system and most of all, I emphasize in my classroom, each student's talents and uniqueness and the value of those contributions to society.

These are very poor questions. We need to help students and not get hung up on culture. We need to do what is best for the student apart from culture.

These students need the same respect as anyone else. Other students need to feel the responsibility to help. They usually do when they understand we are all headed for the same place Heaven. MY first year with many cultures was the hardest, because the student were older and carried the prejudice of parents.

This issue seems to be pushed on teachers too much. We have basic learning issue that get missed because of this latest educational trend. As teachers we all strive to deal with each student individually and learn about them no matter what the ethnic background.

This is an important area-- glad to see that you are doing your studies on it.

To me it doesn't matter what their appearance is like. I love people. Skin color, facial features, size, handicapped, etc. is irrelevant to how I should treat them. I feel each student deserves God's love no matter what culture. This is the main underlying basis of all of my efforts to teach these students. Children appreciate honesty and once they perceive this in a teacher. Respect and trust usually follow. God saw infinite possibilities in each individual. I try as much as I can do the same for each student under my tutelage. We are all his children no matter what culture. Prayer and communion with God is a must for dealing with racial and other "emotionally-charged" situations.

To replace Halloween, I have an International day where parents cook ethnic or cultural dishes and we eat together at noon. Then we have a chance to sing, show treasures, tell stories or give dances from their particular background or culture.

We don't draw distinctions between students along ethnic lines. Every person deserves to be treated kindly because they were created by God. When someone observes the differences in skin color we talk about pigmentation variations. We are a rural community in the Northwest. Prejudice is not an issue.

We teach all our students the following things in both English and Spanish: colors, numbers, days of the week, months in the year and greetings. This allows the Hispanic students to excel in something and really interests our American students. We make mini take home books in English and Spanish.

We are a small school and things go well here.

We are still working on trying to live together, bury our dead in the same cemetery, and worship in the same church. This area is 70% black and 30% white. Some whites have held on to the old ways of thinking and do not want to change.

When one follows Jesus' example, multicultural teaching is automatic and natural. Having a special education background has also been helpful in breaking down concepts into smaller components and individualizing.

While individuality is extremely important, I feel that we should concentrate on our united goal of witnessing for Christ. I feel that's lost when everyone struggles to assert their differences. While I am intrigued with various cultures and customs, I feel that "cultural differences implies racial differences. That to me is detrimental to Christian unity. Unique qualities should be celebrated because they were bestowed upon individuals by God.

APPENDIX D

GRIDS

1. **Strategies Index from Interviews, Observations & Notes**
2. **Suggestions Index from Interviews & Notes**
3. **Adaptations Index from Interviews, Observations & Notes**
4. **Challenges Index from Interviews, Observations & Notes**
5. **Strategies Index including Survey**
6. **Suggestions Index including Survey**
7. **Adaptations Index including Survey**

Strategies Index

Strategies	Interview	Observation	Notes	Teacher
activate prior knowledge		2, 24, 94, 101, 122	28, 29	Rita, Sue, Eve
active participation/ in programs & extra curricular activities	55, 86, 89,	1, 3, 5, 6, 7, 9, 35, 41, 53, 55, 63, 92, 97, 105, 110, 126	3, 10, 19	Eve, Rita, Sue
advanced organizers	99			Eve
celebrate individuals & special holidays	43	40	43	Sue
challenge the child	22, 29			Rita, Sue
children correct their mistakes	8, 9, 74	6, 11, 20, 23		Rita, Eve
cooperative learning	9, 10, 32, 67, 87, 88, 99, 101	3, 86, 91, 92, 100, 115, 119, 121,	3, 11, 29	Rita, Eve, Sue
direct stud. in practicing skill	33	20, 36, 116		Rita, Eve
discuss cultural issues fr. tv & magazines	40	47, 48, 52		Sue
break large tasks to smaller tasks	5, 6, 72	24	44	Rita, Eve
ECRI (type of repetition and practice) Direct Instruction	83, 89, 94,	93, 98-103, 107, 108, 116, 127,	21	Eve
encouragement/ reinforce positive/internal motivation/ motivate students to do best	5, 20, 21, 41, 42, 66,	22, 26, 27, 28, 34, 36, 37, 47, 55, 56, 57, 65, 79, 84, 85, 87, 94, 98	7, 12, 30, 41	Eve, Rita, Sue
enhance cultural knowledge through curric./ change attitude through reading	59, 65	1, 26, 40, 47, 96, 104, 114,	41	Eve, Rita, Sue
establish order and routine/reinforce rules		1, 11, 13, 16, 20, 22, 24, 25, 45, 46, 48, 66, 84, 91, 99	2, 4.2	Rita, Sue, Eve
excitement of teacher in subject matter	4, 72	42, 44, 46		Eve, Rita, Sue
explaining explicit procedures & basic steps in solving math problems	105	4, 5, 27, 28, 36, 72, 120	9	Eve, Rita, Sue
follow-up parents for discipline	11, 31, 66, 85			Rita, Eve,
foreign language awareness	56, 57,	1, 3, 5, 7, 14, 17, 21, 24, 30, 31, 38, 95, 96, 103		Rita, Eve, Sue
give students responsibilities	21, 82	7, 15, 17, 29, 45, 51, 53, 56, 68, 81	12	Rita, Sue, Eve
hands-on activities	75	4, 57, 99, 105, 110	10, 12	Eve, Rita, Sue
highlight and celebrate different cultures	76	1, 12	44	Eve, Rita
immediate teacher feedback	9, 75	6, 7, 34, 36, 43, 82		Eve, Rita, Sue
individualize discipline	11, 85,			Rita, Eve
individualize instruction/needs	9, 15, 18, 22, 25, 26, 53, 67, 71, 74, 81, 86	6, 9, 11, 15, 16, 19, 23, 36, 54, 66, 80, 94, 103,	4.2, 61.1, 41, 44	Rita, Sue, Eve
integrate culture in Social Studies/study skills with other subjects	65, 72, 82, 98	1, 22, 26, 59, 96, 97, 114, 116	101	Eve, Rita

integrate faith & Learning	2, 12, 16, 17, 19, 20, 30	18, 21, 28, 32, 38, 40, 44, 46, 52, 63, 67, 70, 71, 82, 92, 123	11, 44	Rita, Sue, Eve
invite guest speakers	56	8, 11, 49, 64, 90, 118		Sue, Rita, Eve
involve families in child's lng	6, 7, 11, 18, 28, 41, 42, 43, 73, 85,	55, 58, 59, 70,		Rita, Sue, Eve
involvement in-service projects	61, 95,		46	Sue, Eve
learning to get along	9	48, 105,	41	Rita, Eve, Sue
make learning fun/ keep students engaged all the time	42, 50, 87, 99, 100	12, 41, 42, 46, 51, 52, 56, 61, 70, 102		Sue, Eve, Rita
make students aware of how they think/reflection/make students aware of lng habits	81, 82	18, 21, 30, 71	41, 44	Rita, Eve, Sue
mastery Learning/ Test	8, 70, 71, 82, 83, 87, 94,	100, 103, 108	21	Rita, Eve
memorize speeches/verses/mnemonics	59	18, 21, 24, 35, 44, 87, 91	61.1	Sue, Rita
model acceptance, respect & consideration for others	11, 17, 18, 20, 32, 65, 75	7, 22, 41, 43, 44, 45, 47, 49, 51	21.1	Rita, Eve, Sue
model courtesy	36	22, 30, 42, 44, 45, 51, 57, 67, 74, 78, 92	12	Sue, Rita, Eve
model positive attitude	5, 20, 75,	7, 38, 40	4, 41	Rita, Eve, Sue
model reading aloud		17, 20, 31, 60, 78, 91, 96, 99, 118,	11	Rita, Eve, Sue
modelling behaviour in school	65	7	4.1, 7	Eve, Rita
more practice for skills learned, review	8, 74, 82, 83, 84,	6, 14, 16, 24, 27, 39, 50, 87, 91, 97, 99, 114, 122	29	Rita, Eve, Sue
awareness of multisensory & different learning styles	3, 27, 42	19, 26, 27	25, 39	Rita, Sue

Suggestions Index

Suggestions	Interview	Notes & Ref	Teacher
address MC issues in seminars	22	29, 41	Rita
another language taught at school	57		Sue
fewer kids in class for more 1 on 1 interact	57		Sue
need for teach. strat. seminars	23	29, 41, 43	Rita
provide MC resources	22, 105,	29, 43	Rita, Eve
provide tchrs w/ simul. or activ. on cooper.	32		Rita
separ. stud. who feed on each misbehav.	31		Rita
allow teachers to travel to another place	93	21.3, 29, 46	Eve,
have kids in my room longer than 1 yr.	102		Eve
have other nationalities represented in the faculty and staff	57		Sue
training in language be considered		31, 46	Sue

Adaptations Index

Adaptations	Interview	Observation	Notes	Teacher
address problem in lesn pln	4, 86			Rita, Eve
alter lesson plan	4, 24, 25, 45, 71, 72, 85, 86, 87	14, 16, 18, 41, 45, 92	39	Rita, Sue, Eve
alter rdg. mater. & resources & methods	14, 46, 86,	30, 102	39	Sue, Eve, Rita
alter teaching patterns or strategy	80, 81, 84, 90	18, 19, 89, 125	21.1b	Rita, Sue, Eve
alter schedule	25, 27, 44, 71	9, 19, 109, 111	39	Rita, Susan
empathize w/ students	30, 56, 66	19, 26, 54	9	Rita, Sue
encour extra study at home	27, 42	29		Sue, Rita
extra time for slow learners	7, 44			Rita, Sue
flexibility in class	25, 45, 46	102		Rita, Sue, Eve
get addit. help - tutoring	3, 4, 14			Rita
individualize expectations	7, 60, 61, 74			Rita, Eve
low lev. quests for non-English	29, 62			Rita, Sue
meet individual needs	53, 74, 86, 95,	6		Sue, Eve
make stud. feel successf.	7, 29	6		Rita,
more explanation and practice	33, 84	14		Rita, Eve
pressure those who need it	7, 14			Rita
provide structure for kids needing it.	100			Eve
provide ESL class	4, 13, 14	51		Rita, Sue
repeat and simplify explana. & language	46, 70	26		Sue, Eve, Rita
tseating positions	86			Eve
testing to find problems	3			Rita
translating in child's language allowed	14	13, 14, 15, 18, 19, 30		Rita
underst. personal. of child.	26			Rita, Sue
understanding childs boredom	21			Rita
utilize volunteers	4, 14	2, 7		Rita, Eve
zero in on child's need	95			Eve

Challenges Index

Challenges	Interview	Observation	Notes	Teacher
active challenging fast learner	22, 58, 59,			Sue
cheating	104			Eve
child ostracized by classmates	65			Eve
child unwilling to speak or verbalize	90	35	21.3	Eve
cultural misunderstandings	65, 80,		26, 37	Eve
diffic. of getting projects done	5, 101,	55, 69, 74,		Rita, Eve, Sue
disfunctional homes	50, 51,			Sue,
disrespectfulness to teacher	11	38	31, 32,	Rita
end of the year is when I only begin seeing breakthroughs in lessons taught	104			Eve
excuses, forgot at home	5			Rita
inner city cultural problem	77	51	21.1	Eve, Sue
issues in magazines not as interesting as they used to be	37, 38			Sue
lack of enthusiasm & responsib	5	55		Rita
lack of focus/inattentiveness	3, 5,	19, 20, 37, 53, 73, 122	14	Rita, Sue, Eve
lack of interest	3, 21,	23, 50, 55	14	Rita, Sue
lack time for mastery of concepts	27, 70, 74, 84		26	Rita, Eve
lack of responsibility		10, 15, 35, 37, 50, 55		Rita, Sue
language	13, 55, 56, 62, 66, 69, 70, 90,		16,19, 21.3, 22, 32, 33, 36, 39	Rita,Sue,Eve
low functioning level student	91	5183	11,14, 21.3	Eve, Sue
many don't know math facts	7, 26, 73, 75		14	Rita, Eve,
more boys than girls hard to focus	58			Sue
no established study habits	73	55		Eve
parents don't speak English	69			Eve
personality clash bet students & teacher	76, 87,101,	73		Eve, Sue
problem with parents	12, 54, 105,		26, 38, 60,	Rita, Sue, Eve
problems caused by chemicals	3			Rita
shyness	26, 88, 90,	8	3, 4,	Rita, Eve
students antagonistic towrd teacher	76	54		Eve, Sue

Strategies Index Including Survey Data

Strategies	Interview	Observation	Notes	Survey *
activate prior knowledge		2, 24, 94, 101, 122	28, 29	
active participation/ in programs & extra curricular activities	55, 86, 89,	1, 3, 5, 6, 7, 9, 35, 41, 53, 55, 63, 92, 97, 105, 110, 126	3, 10, 19	#230
advanced organizers	99			
celebrate individuals & special holidays	43	40	43	2, 4, 14
challenge the child	22, 29			
children correct their mistakes	8, 9, 74	6, 11, 20, 23		
cooperative learning	9, 10, 32, 67, 87, 88, 99, 101	3, 86, 91, 92, 100, 115, 119, 121,	3, 11, 29	3
direct stud. in practicing skill	33	20, 36, 116		6
discuss cultural issues fr. tv & magazines	40	47, 48, 52		17
break large tasks to smaller tasks	5, 6, 72	24	44	
ECRI (type of repetition and practice) Direct Instruction	83, 89, 94,	93, 98-103, 107, 108, 116, 127,	21	
encouragement/ reinforce positive/internal motivation/ motivate students to do best	5, 20, 21, 41, 42, 66,	22, 26, 27, 28, 34, 36, 37, 47, 55, 56, 57, 65, 79, 84, 85, 87, 94, 98	7, 12, 30, 41	
enhance cultural knowledge through curric./ change attitude through reading	59, 65	1, 26, 40, 47, 96, 104, 114,	41	5, 8, 14
establish order and routine/reinforce rules		1, 11, 13, 16, 20, 22, 24, 25, 45, 46, 48, 66, 84, 91, 99	2, 4.2	
excitement of teacher in subject matter	4, 72	42, 44, 46		14
explaining explicit procedures & basic steps in solving math problems	105	4, 5, 27, 28, 36, 72, 120	9	
follow-up parents for discipline	11, 31, 66, 85			
foreign language awareness	56, 57,	1, 3, 5, 7, 14, 17, 21, 24, 30, 31, 38, 95, 96, 103		15, 16
give students responsibilities	21, 82	7, 15, 17, 29, 45, 51, 53, 56, 68, 81	12	9
hands-on activities	75	4, 57, 99, 105, 110	10, 12	9
highlight and celebrate different cultures	76	1, 12	44	2, 4, #231
immediate teacher feedback	9, 75	6, 7, 34, 36, 43, 82		
individualize discipline	11, 85,			
individualize instruction/needs	9,15,18,22,25,26,53,67,71, 74, 81, 86	6, 9, 11, 15, 16, 19, 23, 36, 54, 66, 80, 94, 103,	4.2, 61.1, 41, 44	16
integrate culture in Social Studies/study skills with other subjects	65, 72, 82, 98	1, 22, 26, 59, 96, 97, 114, 116	101	4

integrate faith & Learning	2, 12, 16, 17, 19, 20, 30	18, 21, 28, 32, 38, 40, 44, 46, 52, 63, 67, 70, 71, 82, 92, 123	11, 44	
invite guest speakers	56	8, 11, 49, 64, 90, 118		#230
involve families in child's lng	6, 7, 11, 18, 28, 41, 42, 43, 73, 85,	55, 58, 59, 70,		9
involvement in-service projects	61, 95,		46	9
learning to get along	9	48, 105,	41	3
make learning fun/ keep students engaged all the time	42, 50, 87, 99, 100	12, 41, 42, 46, 51, 52, 56, 61, 70, 102		
make students aware of how they think/reflection/make students aware of lng habits	81, 82	18, 21, 30, 71	41, 44	
mastery Learning/ Test	8, 70, 71, 82, 83, 87, 94,	100, 103, 108	21	
memorize speeches/verses/mnemonics	59	18, 21, 24, 35, 44, 87, 91	61.1	
model acceptance, respect & consideration for others	11, 17, 18, 20, 32, 65, 75	7, 22, 41, 43, 44, 45, 47, 49, 51	21.1	11, #231
model courtesy	36	22, 30, 42, 44, 45, 51, 57, 67, 74, 78, 92	12	
model positive attitude	5, 20, 75,	7, 38, 40	4, 41	#231
model reading aloud		17, 20, 31, 60, 78, 91, 96, 99, 118,	11	
modelling behaviour in school	65	7	4.1, 7	
more practice for skills learned, review	8, 74, 82, 83, 84,	6, 14, 16, 24, 27, 39, 50, 87, 91, 97, 99, 114, 122	29	
awareness of multisensory & different learning styles	3, 27, 42	19, 26, 27	25, 39	9

* Survey data was taken from volume 1, Section 5
Survey Data taken from Vol. 2, Section 5

Suggestions Index including Survey Data

Suggestions	Interview	Notes & Ref	Survey #
address MC issues in seminars	22	29, 41	1, 12, 229
another language taught at school	57		230
fewer kids in class for more 1 on 1 interact	57		
need for teach. strat. seminars	23	29, 41, 43	230
provide MC resources	22, 105,	29, 43	235
provide tchrs w/ simul. or activ. on cooper.	32		
separ. stud. who feed on each misbehav.	31		
allow teachers to travel to another place	93	21.3, 29, 46	
have kids in my room longer that 1 yr.	102		
have other nationalities represented in the faculty and staff	57		233, 234
training in language be considered		31, 46	235

Suggestions were taken from Volume 2, Section 5.

Adaptations Index Including Survey Data

Adaptations	Interview	Observation	Notes	* Survey
address problem in lesn pln	4, 86			14
alter lesson plan	4, 24, 25, 45, 71, 72, 85, 86, 87	14, 16, 18, 41, 45, 92	39	14
alter rdg. mater. & resources & methods	14, 46, 86,	30, 102	39	14
alter teaching patterns or strategy	80, 81, 84, 90	18, 19, 89, 125	21.1b	10
alter schedule	25, 27, 44, 71	9, 19, 109, 111	39	#9
empathize w/ students	30, 56, 66	19, 26, 54	9	8
encour extra study at home	27, 42	29		#10
extra time for slow learners	7, 44			
flexibility in class	25, 45, 46	102		#9
get addit. help - tutoring	3, 4, 14			#9
individualize expectations	7, 60, 61, 74			#9, #13
low lev. quests for non-English	29, 62			
meet individual needs	53, 74, 86, 95,	6		10, #9
make stud. feel successf.	7, 29	6		10
more explanation and practice	33, 84	14		14
pressure those who need it	7, 14			
provide structure for kids needing it.	100			
provide ESL class	4, 13, 14	51		#6
repeat and simplify explana. & language	46, 70	26		14
seating positions	86			
testing to find problems	3			
translating in child's language allowed	14	13, 14, 15, 18, 19, 30		10, #17
underst. personal. of child.	26			
understanding child's boredom	21			
utilize volunteers	4, 14	2, 7		#12, #14
zero in on child's need	95			#9

* Survey Data taken from Volume 1, Section 5.

Survey Data taken from Volume 2, Section 5.

APPENDIX E

GOALS

- 1. Comments on Ranking Goals**
- 2. Table of Goals and Beliefs of Teachers**
- 3. Percentage of Teachers Who Used Each Goal**
- 4. Average Percent of Paradigms Done**
- 5. Most Important Goal**

Database for Teachers' Comments on Ranking the goals

All are equal
 All are equal in importance
 All are equally and rightly important
 All are equally important
 All are equally important but if they must be numbered then...
 All are equally important, can't rank
 All are important
 All are important
 All are important goals, hard to rank.
 All are vitally important
 All could be number 1
 All fit together in number 3
 All goals are of utmost importance
 All important
 All important
 All important
 All important equally
 All of the above are relevant--more important goals. Ranked judging the 4 together. I wasn't sure what you wanted.
 All of the above are very important
 All of these are important
 All of these are important!
 All of these are so interrelated
 All of these statements are important
 All seem important
 All these goals are important
 As Christians, we should count these all equally important!
 Can't rank-- all are vital concepts especially in Christian Education
 Do this and all other items will come along.
 Don't ask me to rank.
 Hard question, they are all equal
 Hard to choose, all are very important
 Hard, all are important
 How can you separate these?
 I believe all of them to be equally important
 I believe that if they are accomplished then the end product is the goal we seek.
 I believe the items are almost inseparable, so it's difficult to rank them.
 I feel that all of these ideas are very important
 I see no reason to prioritize these. They are all very important
 I see the above as equally important and don't feel comfortable ranking them.
 I think that all are valued as being most important
 IT seems all goals above are mutual and need to be taught in concert

IT seems that all four overlap to an extent and their different shades of content are all important

It is helpful to know something about the culture you are working with.

It's hard to rank these, I see them all as important.

Not much difference--all essential

Seems like if we taught and stressed cooperation and tolerance the students would also be accomplishing the other 3 goals

Should all be ranked # 1

Students must learn to accept A-C before D has any meaning.

The above goals are all interrelated and impossible to prioritize

These all seem equally important

These all seem important

These are all equally important. It is difficult to rank these items.

These are all important

These are all important

These are all important and difficult to rank

These are all important and must be interwoven when helping children be ready to live in a culturally diverse world.

These are all important and very interrelated. It's very difficult to say one is more important than the other.

These are all important if I have to choose.

These are all important, I can't rank them.

These are all part of important core concepts in cultural education

These are all very important, and it's hard for me to rank one above the other

These are not more important than the other.

These should all be ranked as number 1

These statements seem to me to be of nearly equal value

They all sound like they are about the same goal.

They are all at the top of the list

They are all equally important

They are all important, must be taught together for an effective program

This would be a teaching unit and all these goals are building upon the other.

To me the items above are equal in importance #1

Table of Goals and Beliefs of Teachers

		%age of Teachers Who Chose Each Goal			
Strategy		R1	R2	R3	R4
1.	Display pictures of leaders from other cultures who have made significant contributions to society. <i>Ethnic additive</i>	64	65	69	64
2.	Allow initial instruction in the child's mother tongue. <i>Language awareness</i>	19	18	19	19
3.	Help students work through problem situations caused by cultural misunderstandings. <i>Self-concept development</i>	61	62	61	61
4.	Form heterogeneous groups around cultural differences to raise achievement, develop positive attitudes, and respect differences <i>Cultural Pluralism</i>	40	39	43	43
5.	Facilitate prejudice-reduction programs for students, other teachers and staff. <i>Race awareness</i>	16	21	23	27
6.	Have an ethnic unit to celebrate each culture represented in the classroom. <i>Ethnic additive</i>	37	41	42	39
7.	Have children's literature available--featuring different dialects. <i>Language awareness</i>	44	40	42	42
8.	Alter my communication patterns so they will harmonize with those of a different ethnic group. <i>Cultural pluralism</i>	31	32	33	36
9.	Examine the total environment to determine ways of reducing prejudice. <i>Race awareness</i>	58	58	56	58
10.	When something is not working with an ethnically different student, try new strategies and techniques. <i>Self-concept development</i>	65	69	66	67
11.	Allow students to present their analysis and then bring all the perspectives together to form a global view. <i>Cultural pluralism</i>	32	37	35	36
12.	Study the different ethnic foods and holidays and invite parents to participate in a one-day ethnic fair at school. <i>Ethnic additive</i>	46	52	51	50
13.	Attend culturally sensitive workshops and courses for teachers. <i>Race awareness</i>	26	33	29	31
14.	Modify, adapt, or simplify curriculum and instruction to meet the needs of culturally diverse learners. <i>Self-concept development</i>	51	55	55	52
15.	Encourage the use of dictionaries that connect English to the child's national language. <i>Language awareness</i>	24	30	34	34
16.	Guide students through a series of questions to experience how a person from another culture might feel. <i>Race awareness</i>	47	51	46	51
17.	Build on the non-academic strengths of the culturally diverse students to help them attain their potential. <i>Cultural pluralism</i>	47	48	52	52

Teachers' Goals

(Approaches)

R1- Individuals have distinct personalities regardless of backgrounds *(Teaching the exceptionally & culturally different)*R2- Learn to live together regardless of group differences. Cooperation and tolerance are vital. *(Human relations approach)*R3- US is made up of many racial, ethnic, and religious groups. Each must be protected and enhanced. *(Protecting & enhancing diverse groups)*R4- We have a responsibility to change the discrimination and prejudice in our society. *(Social reconstructionists)*

Percentage of Teachers Who Used Each Goal

Groupings of Paradigms and Percentage of Use		Average %age of Teachers Who Chose Each Goal			
Questionnaire Item No.	Paradigms Used	*R1	R2	R3	R4
1.	Display pictures of leaders from other cultures who have made significant contributions to society. <i>Ethnic additive</i>	64	65	69	64
6.	Have an ethnic unit to celebrate each culture represented in the classroom. <i>Ethnic additive</i>	37	41	42	39
12.	Study the different ethnic foods and holidays and invite parents to participate in a one-day ethnic fair at school. <i>Ethnic additive</i>	$\frac{46}{\text{Ave 49}}$	$\frac{52}{53}$	$\frac{51}{54}$	$\frac{50}{51}$
2.	Allow initial instruction in the child's mother tongue. <i>Language awareness</i>	19	18	19	19
7.	Have children's literature available--featuring different dialects. <i>Language awareness</i>	44	40	42	42
15.	Encourage the use of dictionaries that connect English to the child's national language. <i>Language awareness</i>	$\frac{24}{29}$	$\frac{30}{29}$	$\frac{34}{32}$	$\frac{34}{32}$
3.	Help students work through problem situations caused by cultural misunderstandings. <i>Self concept development</i>	61	62	61	61
10.	When something is not working with an ethnically different student, try new strategies and techniques. <i>Self-concept development</i>	65	69	66	67
14.	Modify, adapt, or simplify curriculum and instruction to meet the needs of culturally diverse learners. <i>Self-concept development</i>	$\frac{51}{59}$	$\frac{55}{62}$	$\frac{55}{61}$	$\frac{52}{60}$
4.	Form heterogeneous groups around cultural differences to raise achievement, develop positive attitudes, and respect differences <i>Cultural Pluralism</i>	40	39	43	43
8.	Alter my communication patterns so they will harmonize with those of a different ethnic group. <i>Cultural Pluralism</i>	31	32	33	36
11.	Allow students to present their analysis and then bring all the perspectives together to form a global view. <i>Cultural pluralism</i>	32	37	35	36
17.	Build on the non-academic strengths of the culturally diverse students to help them attain their potential. <i>Cultural pluralism</i>	$\frac{47}{38}$	$\frac{48}{39}$	$\frac{52}{41}$	$\frac{52}{42}$
5.	Facilitate prejudice-reduction programs for students, other teachers and staff. <i>Race awareness</i>	16	21	23	27
9.	Examine the total environment to determine ways of reducing prejudice. <i>Race awareness</i>	58	58	56	58
13.	Attend culturally sensitive workshops and courses for teachers. <i>Race awareness</i>	26	33	29	31
16.	Guide students through a series of questions to experience how a person from another culture might feel. <i>Race awareness</i>	$\frac{47}{37}$	$\frac{51}{41}$	$\frac{46}{39}$	$\frac{51}{42}$

*Teachers' Goals

(Approaches)

R1- Individuals have distinct personalities regardless of backgrounds *(Teaching the exceptionally & culturally different)*

R2- Learn to live together regardless of group differences. Cooperation and tolerance are vital. *(Human relations approach)*

R3- US is made up of many racial, ethnic, and religious groups. Each must be protected and enhanced. *(Protecting & enhancing diverse groups)*

R4- We have a responsibility to change the discrimination and prejudice in our society. *(Social reconstructionists)*

Groupings of Paradigms and Percentage of Use

Questionnaire Item No.	Paradigms Used	Never done	Unlikely do	Might do	Have Done
1.	Display pictures of leaders from other cultures who have made significant contributions to society. <i>Ethnic additive</i>	9	2	24	65
6.	Have an ethnic unit to celebrate each culture represented in the classroom. <i>Ethnic additive</i>	13	5	44	38
12.	Study the different ethnic foods and holidays and invite parents to participate in a one-day ethnic fair at school. <i>Ethnic additive</i>	$\frac{10}{11}$	$\frac{3}{3}$	$\frac{40}{36}$	$\frac{47}{50}$
2.	Allow initial instruction in the child's mother tongue. <i>Language awareness</i>	38	16	27	19
7.	Have children's literature available—featuring different dialects. <i>Language awareness</i>	15	7	36	42
15.	Encourage the use of dictionaries that connect English to the child's national language. <i>Language awareness</i>	$\frac{17}{23}$	$\frac{5}{10}$	$\frac{52}{38}$	$\frac{26}{29}$
3.	Help students work through problem situations caused by cultural misunderstandings. <i>Self-concept development</i>	8	2	29	61
10.	When something is not working with an ethnically different student, try new strategies and techniques. <i>Self-concept development</i>	7	1	27	65
14.	Modify, adapt, or simplify curriculum and instruction to meet the needs of culturally diverse learners. <i>Self-concept development</i>	$\frac{9}{8}$	$\frac{4}{2}$	$\frac{35}{30}$	$\frac{52}{60}$
4.	Form heterogeneous groups around cultural differences to raise achievement, develop positive attitudes, and respect differences <i>Cultural Pluralism</i>	16	8	38	38
8.	Alter my communication patterns so they will harmonize with those of a different ethnic group. <i>Cultural Pluralism</i>	15	13	41	31
11.	Allow students to present their analysis and then bring all the perspectives together to form a global view. <i>Cultural pluralism</i>	14	4	49	33
17.	Build on the non-academic strengths of the culturally diverse students to help them attain their potential. <i>Cultural pluralism</i>	$\frac{9}{14}$	$\frac{2}{7}$	$\frac{43}{42}$	$\frac{46}{37}$
5.	Facilitate prejudice-reduction programs for students, other teachers and staff. <i>Race awareness</i>	26	11	45	18
9.	Examine the total environment to determine ways of reducing prejudice. <i>Race awareness</i>	8	1	35	56
13.	Attend culturally sensitive workshops and courses for teachers. <i>Race awareness</i>	14	7	50	29
16.	Guide students through a series of questions to experience how a person from another culture might feel. <i>Race awareness</i>	$\frac{9}{14}$	$\frac{2}{5}$	$\frac{42}{43}$	$\frac{47}{38}$

Most Important Goal

The Goals	Approaches	%age of NAD Teachers who chose this goal as most important
Individuals have distinct personalities regardless of backgrounds.	Teaching the exceptionally and culturally different	53%
Learn to live together regardless of group differences. Cooperation and tolerance are vital.	Human relations approach	37%
US is mad up of many racial ethnic and religious groups. Each must be protected and enhanced	Protecting and enhancing diverse groups	16%
We have a responsibility to change the discrimination and prejudice in our society.	Social Reconstructionism	20%

Note: All the percentage values of these goals are found in Volume 1, Section 6, pp. 8-10

APPENDIX F

MISCELLANEOUS

- 1. Survey Plan Guide**
- 2. Culturally Sensitive Feedback**
- 3. Classroom Procedures**
- 4. Steps in Tidying-Up**
- 5. Crosstabulation of Chi-Square Results for
Interest in Training, Cultural Preparation and
Updating on Cultural Practices**

Survey Plan Guide

Krathwohl, David (1998)

1. Determine the purpose of the survey; try to state it in about 25 words. Check it with colleagues and your survey sponsor, if any. For some problem areas it is worth checking with typical informants from the target population for potential hidden problems.
2. Develop a sampling plan appropriate for the survey's purpose. Determine its feasibility and the availability of required information (for example, names for sampling frame, completeness of stratifying information for all individuals, cost of acquiring, and so forth).
3. Form a representative group from the target population. Describe the purpose of the survey and get their help in formulating relevant questions. Try out questions of your own and get the group's reactions; move from broad to more specific questions. Refine questions with them until there is only one interpretation—the one you intend. (See discussion of focus groups, p.295)
4. Develop your instrument, interview, or questionnaire. Get feedback from colleagues and your survey sponsor, if any. Do a pilot-test with a small sample of the target group using a feedback technique to determine if they interpreted questions as intended, had appropriate knowledge, and, as far as possible, answered honestly. Develop a preliminary coding scheme and analysis plan and make sure that they are congruent with each other and with your goal. Reformulate the instrument and repilot as necessary. For quantitative studies, determine the needed sample size from the pilot data.
5. When using questionnaires, prenotify, then mail first class with stamped return envelopes (preferable to return postage-guaranteed envelopes). Mail reminder postcards one week later so they will arrive while questionnaires are still on the respondents' desk. For interviews, prenotify and then phone to confirm appointment. Follow up nonrespondents with second mailings, postcards, and callbacks as appropriate. Do callbacks in the early evenings or on Saturday mornings to reach weekday workers.
6. Record time of questionnaire receipt. Analyze responses in order of receipt to determine if there is a pattern; since late mailers may be like nonrespondents, this may indicate direction of nonresponse bias. Contact questionnaire nonrespondents by phone to ask the most important questions.
7. Consider interviews with key informants in the target group to determine reactions that should be taken into account in interpretation.
8. Compile, analyze, and interpret responses with computer software tools.

The following culturally sensitive feedback will be classified under attitude, teacher modeling, and procedural.

Attitude

Develop cross-cultural tolerance; be tolerant of students' feedback behaviors and avoid stereotyping.

Compliment students in a specific and sincere way.

Question students in a non-threatening manner. Use questions that are verbally less demanding. Avoid verbally demanding open-ended questions "Why?" and "How?" Use "yes/no" questions and "what" questions that demand one word response. Accept written non-verbal answers, or short answers.

Give students plenty of wait time.

Avoid embarrassing or putting students on the spot. Have students participate in small group activities. Arrange to give students feedback individually.

Teacher modeling

Encourage students to ask questions when clarification, simplification and repetition are needed or desired. Modeling appropriate interruption behavior can help some students.

Establish good rapport with your students and help them overlook misunderstandings. Patiently establish relationships.

Set ground rules and don't allow put-downs. Encourage students to help one another and ask questions when they do not understand the lessons. Do not force students to participate before others; students have the right to pass.

Be consistent with your feedback. Students will be able to interpret your feedback when used consistently.

Procedural

Explain to the students the types of feedback you use and how you interpret their feedback. Explain your system of marking papers, and openly discuss the different kinds of questions and answers that they can expect to be used in the classroom.

Gather information about the types of feedback students prefer by asking the help of students themselves, community leaders and others who speak the students' first languages.

Adapt your feedback to provide for the different feedback patterns of your students. Use some questioning strategies which your students are familiar with. Allow for group work and informal peer feedback. This is effective with African-American students.

Develop a plan that will allow all students opportunities to answer your questions. Some students may feel more comfortable answering your questions in small groups.

Organize classroom seating arrangements to maximize student opportunities to participate and to minimize discrimination. Consciously form a plan that will call for interaction with all students.

Frequently check your students' understanding (when appropriate, by questioning them using true-false quizzes or have a follow-up group activity). (Richard-Amato & Snow, 1992, pp. 137-139)

The Classroom Procedures read as follows:

- 1) Be kind in what you say and do.
- 2) Do not hinder others from learning.
- 3) Do your part to keep our classroom clean.
- 4) Stay at your desk during class time and work time.
- 5) Touch only your own things.
- 6) Raise your hand to talk.
- 7) Do not chew gum or eat between meals.
- 8) Label all your assignments with your name and date
(Vol. 3, p. 87).

Morning Procedure

1. Put things away.
2. Sharpen pencils (Have at least two).
3. Use bathroom and /or get drinks if necessary.
4. Visit quietly.
5. Got to desk when first bell rings.
6. Be ready for worship at 8:30.

Worship/Bible Procedures

1. **Dedicate this time to God.**
2. **Be reverent:**
 - Close your eyes during prayer.**
 - Keep your comments appropriate**
3. **Focus attention on speaker.**
 - Eye contact**
 - Listening**
 - All items not pertaining to worship/Bible should be put away.**
4. **Participate in worship.**

Bus Procedures

1. **Do not put anything out of the windows.**
2. **Remain seated while the bus is moving.**
3. **No loud talking.**
4. **No horseplay.**
5. **Absolutely no talking when bus comes to a railroad crossing**
6. **Get off the bus in the order that you are seated.**

End of the Day Procedure

- 1. Get things ready to go home:**
Homework
Notes/letters from teacher/office
Bookbags, instruments, lunch bags, coats, etc.
- 2. Clean your area:**
Clear top of desk
Get everything off the floor
Put all belongings inside of your desk
- 3. When lights are turned off, please sit down for announcements and prayer.**
- 4. Following prayer:**
Do not talk. (You may whisper)
Do not stand up until you are leaving.
 - A) If you are a biker or walker you may leave after prayer (exit fire door)**
 - B) If you are in special choir you may leave after prayer and go directly to choir room.**
 - C) If you are waiting for your number to be called, remain at your desk.**
 - D) If you are in intramurals when the bell rings you may be dismissed.**

Recess Procedure

- 1. Obey the adult on duty.**
- 2. Stay in assigned area:**
 - Do not cross sidewalk going to the academy**
 - Do not cross path leading to Apple Valley.**
 - Do not go into evergreens separating our playground from Apple Valley.**
 - Do not leave the playground without permission.**
- 3. Playground equipment rules:**
 - Do not walk up slides.**
 - Only one person on glider.**
 - No jumping from high areas.**
- 4. Play safely.**
- 5. Be kind to others.**
- 6. Take care of the equipment.**
- 7. Do not litter.**
- 8. Pay attention to the whistle and follow directions given.**
- 9. At the end of recess line up at assigned area quickly (60 second or less)**
- 10. Enter the building quietly. Do not bounce balls in the building.**

Procedure for Returning to Classroom

1. Enter classroom quietly.
2. Go directly to your seat.
3. Monitor will dismiss you for a drink.

Hallway Procedure

1. Walk single file or choose one friend to walk with. Keep right.
2. If you choose to talk, whisper only.
3. Do your part to keep our class together. Please do not be a straggler.
4. Keep your hands and feet to yourself.
5. Do not jump up to touch doorways, or reach to touch things hanging in the hall, etc.

Steps in the Tidying Up Process

LeCompte, M. D. & Schensul, J. J. (1999). Analyzing and Interpreting Ethnographic Data, 5 Ethnographer's Toolkit. Walnut Creek, CA: Alta Mira Press. p. 43

Make copies

Put the field notes in order

Create an instrument management system

Catalog all documents and artifacts

Label and store all data

Create a table of contents for stored data

Put copies of data in a safe, separate storage place

Check for missing data

Start reading through and reviewing the data

Years Taught and Interest in Training Crosstabulation

Years Taught	Not Interested	Somewhat Interested	Very Interested
1-6 years	(44) 14	(195) 58	(90) 28
7-10 years	(13) 8	(112) 67	(194) 25
More than 10 years	(84) 11	(454) 61	(159) 28

() Numbers in parenthesis are frequencies

Cultural Preparation and Interest in Training Crosstabulation

	Not Interested	Somewhat Interested	Very Interested
Not Effective	(61) 15	(255) 63	(90) 22
Somewhat Effective	(59) 9	(423) 62	(194) 29
Very Effective	(21) 13	(83) 51	(59) 36

() Numbers in parenthesis are frequencies

Multi-Cultural Teaching Experience and Updating in Current Practices Crosstabulation

Years in MC Classroom	Once a week	Once a month	Once every 2-4 mos	Once every 6 mos	Once a year	Never
0 year	(3) 1	(27) 11	(28) 12	(32) 13	(69) 28	(85) 35
1 year	(6) 5	(10) 9	(15) 13	(22) 20	(30) 27	(29) 26
2-4 years	(5) 2	(26) 9	(53) 19	(47) 17	(87) 31	(60) 22
5-10 years	(7) 2	(31) 9	(51) 15	(79) 23	(106) 31	(64) 19
More than 10 years	(9) 3	(39) 14	(49) 18	(52) 19	(74) 27	(47) 17

All numbers on these tables are in percentages.

() Numbers in parenthesis are frequencies

AGE GROUP AND INTEREST IN TRAINING CROSSTABULATION

	20-25 years	26-30 years	31-35 years	36-40 years	41-50 years	Above 50 years
Not Interested	(9) 6	(14) 10	(13) 9	(17) 12	(56) 40	(32) 23
Somewhat Interested	(49) 6	(83) 11	(63) 8	(103) 14	(262) 34	(201) 27
Very Interested	(25) 7	(39) 11	(31) 9	(38) 11	(109) 32	(101) 30

() Numbers in parenthesis are frequencies

AGE GROUP AND UPDATING IN CURRENT PRACTICES CROSSTABULATION

	20-25 years	26-30 years	31-35 years	36-40 years	41-50 years	Above 50 years
once a week	(4) 13	(2) 7	(1) 3	(3) 10	(12) 40	(18) 27
once a month	(16) 12	(19) 14	(9) 7	(21) 16	(33) 25	(35) 26
once every 2-4 months	(17) 9	(24) 12	(17) 9	(30) 15	(61) 31	(47) 24
once every 6 months	(19) 8	(24) 10	(22) 10	(23) 10	(89) 38	(56) 24
once a year	(13) 4	(41) 11	(30) 8	(46) 13	(137) 37	(99) 27
Never	(83) 5	(136) 9	(107) 10	(158) 12	(427) 33	(333) 31

() Numbers in parenthesis are frequencies

GENDER AND INTEREST IN TRAINING CROSSTABULATION

	Not Interested	Somewhat Interested	Very Interested
Male	(47) 14	(192) 61	(78) 25
Female	(94) 10	(569) 61	(265) 29

() Numbers in parenthesis are frequencies

EDUCATIONAL TRAINING AND INTEREST IN TRAINING

	Bachelor's	Master's	Specialist's	Doctoral	Other
Not Interested	(73) 11	(54) 11	(4) 19	(3) 21	(7) 17
Somewhat Interested	(410) 62	(309) 61	(12) 57	(6) 43	(24) 60
Very Interested	(180) 27	(144) 28	(5) 24	(5) 36	(9) 23

() Numbers in parenthesis are frequencies

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