EXPLORING MULTICULTURAL CONSCIOUSNESS IN
CULTURALLY RESPONSIVE NOVICE TEACHERS

A DISSERTATION SUBMITTED TO THE GRADUATE SCHOOL OF BALL STATE
UNIVERSITY IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE
DEGREE OF DOCTOR OF PHILOSOPHY

BY

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BALL STATE UNIVERSITY
MUNCIE, INDIANA
JULY 2012
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JULY 2012
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Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.

Philippians 4:6-7
ABSTRACT

**DISSENTATION:** Exploring Multicultural Consciousness in Culturally Responsive Novice Teachers

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**DEGREE:** Doctor of Philosophy

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This qualitative, multisite case study, framed by a constructivist perspective, addresses a deficit in the literature regarding multicultural consciousness of culturally responsive novice teachers. Existing studies identify the importance of culturally responsive pedagogy and the impact of the field of multicultural education on pedagogy that considers teaching and learning of nonmainstream student populations. These studies are inadequate due to their: lack of specific strategies for gaining and sustaining multicultural consciousness in P-12 schools, quantitative nature, or emphasis on preservice teacher education as opposed to in-service teachers in contact with nonmainstream students in the school context.

The significance emphasized was the impact of culturally responsive pedagogy and its impact for narrowing the achievement gap regarding nonmainstream students. The themes that emerged, dimensions of multicultural consciousness, led to implications for: education, an ethic of care, “Otherness,” intrinsic motivation, advocacy, and reflexivity. It was concluded that the
sustainability of a multicultural consciousness in context is less persuasive than the case findings for gaining consciousness for culturally responsive pedagogues, yet, all dimensions should be expounded upon for further study and better understanding of the relevant and persisting concern for nonmainstream student achievement.

*Keywords:* multicultural consciousness, culturally responsive pedagogy
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CHAPTER ONE: INTRODUCTION

Efforts to improve multicultural awareness in the educational system embody particular perspectives about multicultural education and teachers' classroom pedagogy. This study for dissertation is concerned with more fully explicating the aspects of multicultural education as related to instruction and pedagogy and, specifically, exploring culturally responsive teachers' manifestation of a multicultural consciousness in classroom practice.

This study developed from a personal curiosity about the case of multicultural consciousness in seemingly effective teachers in a diverse or multicultural society. Specifically, how teachers gain awareness of culturally responsive behaviors and attitudes and the cultural interaction between teachers and their students while practicing in schools is of interest. These teachers, now practicing teachers in the educational system, are from a teacher education program with a required multicultural education course and clinical practice experiences in diverse settings. The teachers are considered to be culturally responsive teachers by the researcher's use of a framework for culturally responsive pedagogy (Irvine, 2003; Banks, 2006). How do culturally responsive teachers gain and sustain a multicultural consciousness?
In order to obtain information about this question, a research design that permits exploration of teachers’ perspectives of their behaviors and attitudes in the classroom was needed. After assessing various research designs, it was apparent that the use of case study and its techniques would be appropriate. The use of analytic induction in a multisite case study of multicultural consciousness assisted in revealing aspects of culturally responsive pedagogy manifesting in practice. In this study, case study methodology, a qualitative research technique, was used to study three to five culturally responsive teachers’ perceptions of what a multicultural consciousness is, how it is gained, and how it is sustained in the school setting. At the present time, the literature lacks case studies of multicultural consciousness of culturally responsive teachers. Even though there is a variety of research of culturally responsive teaching and pedagogy (Gay, 2000; Irvine, 2003; Ladson-Billings, 2004), there are voids regarding the case of multicultural consciousness for in service teachers in diverse contexts (Banks & Banks, 2004b). Lowenstein (2009) claims studies of perceptions of teaching and learning about diversity “are largely absent” (p. 164). With a paucity of case study research of multicultural consciousness, use of the method has potential to contribute to the field of education (Castro, 2010). Knowledge for the study was extrapolated from research about multicultural education and culturally responsive teachers and pedagogy (Irvine, 2003; Gay, 2000; Banks, 2006; Bennett, 2007; Hanvey, 1975). Understanding more about multicultural consciousness of teachers may influence teaching and learning effectiveness.
Statement of the Problem

Teachers play a critical role in the education of nonmainstream students (Irvine, 2003; Ladson-Billings, 2004). Oftentimes, teachers face challenges with classroom behaviors and student learning when pedagogy does not relate to students' cultural lives (Grant and Sleeter, 1999; Gay, 2000). As a teacher and teacher educator, I have witnessed these challenging moments. The teaching force is comprised of mainly White females while the demographics in our schools become increasingly diverse (Zeichner, 1993, Spradlin, 2012). In a report for the U.S. demographics and diversity of children it states that in the U.S., "65% of children identify as White; 16% Latino/Hispanic; 14% African-American; 4% Asian Pacific; and 1% as Native American" (Earick, 2009, p. 20; Moule, 2012). Lowenstein (2009) states "[T]he typical teacher candidate is White, female, in her 20s, a monolingual speaker of English, and from a lower middle to middle income background" (Lowenstein, 2009, p. 166). The U.S. Department of Education (2004) projects Latino, African-American, and Asian populations as increasing and creating important implications for educators. There is significant research based on teachers' cultural backgrounds differing from those of their students and relating to issues of an achievement gap in student learning (Moule, 2012; Grant & Sleeter, 2007). Researchers adhere to a sense of urgency in educating teachers, especially White teachers, for preparedness when teaching in increasingly diverse contexts and have penned the terms “demographic divide” or the “demographic imperative” (Ladson-Billings, 1999; Lowenstein, 2009). Teachers in multicultural teacher
education programs often express that they have had little experience with diverse student populations. These teachers are not only learning about content delivery in teacher education programs, but also about the development and cultures of students (Vavrus, 2002). Though it is not always clear how teachers’ backgrounds and experiences in teacher education affect their pedagogy in the classroom, it is assumed that teacher education and socio-cultural influences do have an impact (Castro, 2010; Ladson-Billings, 1999; Gay, 2000). Schools with diverse student populations are often equated with the term urban. Ladson-Billings (1999) describes the implications of urban contexts:

The context of the urban setting creates a challenging environment – issues of limited school funding, more inexperienced and under qualified teachers, greater teacher turnover, and more students assigned to special classes and categorical programs are endemic in urban schools (p. 233).

The school context (policies, culture, history, etc.) affects how teachers interact with culturally responsive pedagogies. Pollack et al. (2010) reveal that teachers have ongoing struggles regarding issues related to cultural responsiveness such as power and inequities in education. As more in depth study of the topic of culturally responsive pedagogy is conducted, I hope to inform the field regarding how to gain the ability to implement culturally responsive practices in schools through professional support as well as apply the strategies within multicultural teacher education curriculum that help sustain such practices.
Purpose of the Study

This study explores the case of multicultural consciousness as perceived by teachers who have experienced a preservice teacher education program at a single institution that involves a required multicultural education course. This study explores how culturally responsive behaviors and attitudes operationalize into pedagogy. The study explores the influences involved in teachers’ perceptions of teaching that epitomize cultural responsiveness. The purpose of this study is twofold involving the obtainment of one’s multicultural consciousness and the ability to retain that posture in schools for the betterment of student achievement. This study traces connections among classroom practices and pedagogy, teachers’ personal accounts and the influences toward multicultural consciousness that enable or disable sustainability of such behaviors and dispositions within the school setting.

Research Questions

This study is designed to contribute to the current research on aspects of culturally responsive pedagogy and multicultural education. The purpose of studying multicultural consciousness directly with teachers is to achieve an accurate perspective of the manifestation of this consciousness in practice. Specifically, the present study explores answers to the following research questions in order to guide the study:
1. How do culturally responsive teachers gain multicultural consciousness?

2. How do culturally responsive teachers sustain culturally responsive pedagogy in the school context?

Since one of the characteristics of this qualitative, multisite case study approach is to enter research without predetermined expectations, an inductive approach will be used. An inductive approach allows for the emergences of critical incidents and unanticipated, but important, emergent themes (Stake, 1995).

**Theoretical Basis for the Study**

The philosophical underpinnings of the theories used in a study have a lasting impact on the process, the participants and the researcher (Brooks & Brooks, 1993). Constructivism and “Teachers as Culturally Responsive Pedagogists,” as introduced by Irvine (2003), guide the design and implementation of this study. From teacher education to inservice teaching in the classroom, teacher educators expect theories to translate into practice according to learning styles, needs and interests of students. How teaching is constructed to address learner needs varies according to individual teachers and school cultures. By inquiring into inservice teachers’ practice, authentic pedagogies have potential to emerge as the teachers are reacting to their students and the context in the moment and without guidance from a supervising teacher. “Once practicing, teachers have an even richer context in which to develop and apply their newly emerging theories and methodologies”
(Brooks & Brooks, 1993, p. 121). Constructivism contends “knowledge as constructed by the individual through his or her interactions with their environment, stressing one’s right to liberty in learning environments” (Earick, 2009, p. 53). “Constructivism stresses process and construction of new knowledge relevant to the learner” (Earick, 2009, p. 37) The knowledge gained in multicultural teacher education courses, clinical practice, and the first years of the teaching experience can contribute to the practice of this study's participants as well as the researcher. Pedagogical content knowledge gained from participating in this study has potential to influence participants' knowledge and practice as well. In constructing knowledge, ideas, perspectives, judgments and evaluations are explored and implemented (Banks and Banks, 1995). In constructivism, the individual processes stimuli from the environment, which results in cognitive structures that produce adaptive behavior (Earick, 2009; Dewey, 1933). Thayer-Bacon (2007) relates this theoretical basis of constructivism as knowing that is “involving personal knowledge (the inner, intuitive voice) and expert knowledge (the voice of reason)...” (Thayer-Bacon, 2007, p. 62) similar to the functioning of consciousness related to pedagogy. It is how teachers have used their experiences, their multicultural teacher education and how they are currently practicing while immersed in diverse school cultures that contribute to the constructivist view for teaching and learning incorporated in this study.

“Teachers as Culturally Responsive Pedagogists” is a concept depicted by Irvine (2003) as a way for teachers in diverse settings to “create and sustain
effective schools and classrooms” (Irvine, 2003, p. 73). The tenets of this reconceptualization for teaching are outlined in the review of the literature. They include instructional strategies, perception of culture, awareness of ecological factors and “the maximization of learning for culturally diverse students” (Irvine, 2003, p. 74). The foundational conceptualization of this theory adheres to effective teaching approaches and strategies in relation to the acknowledgment of students’ cultures (Irvine, 2003; Gay, 1975). The lens of culturally responsive pedagogy will be used in selecting subjects, conducting observations and interviews, and analyzing the data.

**Significance of the Study/Problem**

In order to assist with preservice teacher education and continued professional development in schools for improved effectiveness when working with diverse student populations, exploration of multicultural consciousness of inservice teachers is needed. This study has potential to bridge an understanding between the institutions of higher education and the public education system regarding culturally responsive pedagogy and amelioration of teacher beliefs and attitudes significant in achievement gap research.

While some research has been conducted on culturally responsive pedagogy, little research exists on multicultural consciousness of teachers (Castro, 2010; Banks & McGee Banks, 2004b). Many diverse schools experience an achievement gap, meaning that some groups of students achieve at a much higher level than
other groups, especially on standardized tests. It is common to see persistent patterns of underachievement for lower-income, African American, and Hispanic students on standardized test scores (State Department of Education, 2010). Disparities for nonmainstream students exist and despite efforts to change curriculum and testing, the gaps do not narrow significantly (Irvine, 2003; Leiding, 2006). According to Lee's (2012) article, *Creating an Anti-Racist Classroom*,

The truth is that, after decades of progress in closing the outcome gaps between white students and students of color, the disparities are just as profound today as they were in the 1950's when the landmark case of Brown vs. Board of Education was decided. In some school communities, like New York City, many poor and minority students are attending under-resourced schools that are not only separate and isolated, but that are also just as unequal as they were in the mid-20th century....Even well-intentioned teachers can perpetuate the structural racism built into the fabric of our education system if they are not conscious and do not take active steps to address their own biases, and recognize how those biases can affect practice and decision-making (Lee, 2012, p. 1).

A qualitative perspective of teachers in the field, as opposed to quantitative measures of student scores and gaps in achievement, contributes significantly as an effort to gain understanding of the underlying issues contributing to achievement gaps for nonmainstream students. Oftentimes the underlying issue of the context of
student learning is preempted by statistics regarding content of student learning when determining what constitutes effective pedagogies (Ladson-Billings, 1994). As it is of the qualitative paradigm, this study aims, not for statistical analyses of student achievement or one cause and remedy of this issue, but rather multiple perspectives for understanding the constructs that are contributing to disparities for nonmainstream student education.

Being conscious of culture, the lens through which one views the world, and making decisions appropriate for that perspective, is referred to as multicultural consciousness. Some studies regarding multicultural education and preservice or inservice teachers reveal a lack of such consciousness on behalf of teachers when interacting with diverse students in schools (Howard, 1999). The importance of multicultural education and culturally responsive pedagogy lies with intervening on behalf of nonmainstream students in an effort to address achievement gaps in schools (Banks, 2002; Ladson-Billings, 1994; Delpit, 2006). Students of color, low-income students, and English-language learners are often targeted for academic achievement gaps and tend to be the most disadvantaged by the education system (McDonald, 2008; Nieto, 1999). According to Frankenberg and Siegel-Hawley (2008),

These external demographic forces that produce swift and significant racial change will increasingly affect teachers’ classrooms. Racial and economic segregation—which have long been viewed as an urban phenomenon— are
spreading into areas of suburbia. Some suburban school districts are experiencing rapid racial transformation, including many formerly virtually all-white communities. Urban schools have few white or middle-class students, and as the frontier of racial change moves to the suburbs many schools and communities are grappling with how to structure successful integration or to accept spreading resegregation (Frankenberg and Siegel-Hawley, 2008, p. 8).

The inequalities within the educational system are addressed by multicultural education courses in teacher education (Vavrus, 2002). Some teacher education programs, especially the one involved in this study, are called to prepare teachers for working with, not only constructing knowledge in content areas, but also as inclusive agents of multicultural education and culturally responsive pedagogy. Oftentimes, there is a chasm between what is learned in preservice teacher education and what manifests in inservice teaching (Irvine, 2003; Ladson-Billings, 1994). Zeichner (1992) suggests that there is a need in teacher education to produce teachers able to teach in diverse settings as well as preparing them for cultural competence. Scholars suggest that once “preservice teachers leave their university programs and enter their own classrooms, their commitments sometimes collide with the realities of being novice teachers in a harrowing and unforgiving school system” (Agarwal, 2010, p. 239). This statement refers to the sociocultural or sociopolitical pressures placed on teachers in the school context and how these pressures can alter the idealized views of culturally responsive pedagogy.
manifesting in practice. Also, external influences on teachers can negate evidence of a multicultural consciousness and therefore, contribute to achievement gaps as related to teacher-student relationships. The difficulties faced by Hispanic students, for example, have been cited as including cultural conflicts between home and school, stereotypical attitudes despite claims of multicultural education, and teachers who are “ignorant about the realities faced by their students” (Sleeter & McLaren, p. 320). In an article by Sparks (2011) and based on data from the National Center for Education Statistics’ (NCES) report, Hispanic students, though improving in the areas of reading and mathematics, are still lagging behind White students, thus continuing an achievement gap. Though scores are improving, gaps in achievement for nonmainstream students remain. Culturally responsive teaching is oftentimes neglected due to sociopolitical pressures regarding curriculum, assessment, funding, and school demographics. The Sparks’ (2011) article confirms that school budget issues, curriculum and instruction contribute greatly to the effectiveness of narrowing the achievement gap (Darling-Hammond, 2012).

The issue of an achievement gap is significant in that despite increases in test scores for some nonmainstream categories of students (i.e. Black or Hispanic), a gap remains. An achievement gap, often defined as “the difference between the average score for Black students and the average score for White students” (NCES, 2009, p. 4), can be correlated to contextual factors of students including race. Other contributing factors include demographic changes and “policy changes in the schools and communities” of the students (NCES, 2009, p. iv).
While much research has been conducted on multicultural education and culturally responsive pedagogy, little research exists multicultural consciousness of culturally responsive teachers (Lynn & Parker, 2006). The need for further research in multicultural consciousness was found in the literature. Grant et al. (2004) provided support for the value of furthering the knowledge base in areas involving K-12 teachers and their curriculum and instruction approaches. Most research pertaining to K-12 teachers, according to *Handbook of Research on Multicultural Education* (2004b) edited by multicultural education experts James A. Banks and Cherry A. McGee Banks, pertains to teacher attitude studies toward others. Only three of eleven analyzed studies contained exploration of teachers' attitudes toward themselves (Banks and McGee Banks, 2004b, p. 193). Very few studies involved K-12 teachers and analysis of curriculum and instruction. A better understanding of the functions of culturally responsive pedagogy and implicit knowledge in relation to the benefits of gaining and sustaining a multicultural consciousness in teaching are in need of exploration.

Multicultural education as an infused component of teacher education has become more common (Vavrus, 2002), however, it most often included in programming as a single, or stand-alone, course. Zeichner (1992) reveals that this “segregated approach is clearly dominant in U.S. teacher education programs” (Zeichner, 1992, p. 13) How multicultural education affects teachers' consciousness of issues of race, class and gender from preservice to inservice teaching has been ambiguous. Focusing attention on the construction of a multicultural consciousness
and operationalizing it in the classroom, implications for teacher education and professional development of practicing teachers will be addressed more explicitly.

Scholars with different lenses of focus have defined multicultural education and culturally responsive pedagogy in a variety of ways. Probing into how teachers view multicultural education and pedagogy and how it is contextualized in schools are avenues of exploration for this study. Scholars have gauged the effectiveness of professional development (Irvine, 2003; McAllister & Irvine, 2001; Vaught and Castagno, 2008) and teacher education (Ladson-Billings, 2001; Howard, 1999) in relation to teacher attitudes and beliefs about issues of race, class and gender. There are fewer explicit examples of inservice teachers and the extrapolation of their perspectives, views on pedagogy, or decisions for instruction. Most examples, according to Banks and McGee-Banks (2004b), come from professional development experiences and the analysis of reactions to reading case studies. There is very little literature regarding multicultural consciousness as a term, but a variety of supporting literature for it as a concept. Primarily, its connection to cultural responsiveness or competence and the body of literature surrounding those theories will further be delineated. The operating definitions of multicultural consciousness and culturally responsive pedagogy for this exploration are outlined in the review of literature in the next chapter. It is possible that this exploration will inform the field as a unifying understanding of teacher behaviors and attitudes regarding cultural responsiveness while immersed in the school context. Though preservice teacher education and multicultural education as a field are central to the
framework of this topic, the significance of this study remains with teachers in the classroom and their interactions with students in the diverse classrooms context.

**Methodology: A Brief Description**

According to Stake (2006), researchers’ cases are of “prominent interest to them before any formal examination begins” (p. 23). Because of a lingering curiosity regarding the use of culturally responsive pedagogy by teachers, an inquiry process called multisite case study with analytic induction was used in this study to uncover aspects of the significant elements of multicultural consciousness. Teachers’ perspectives through interviews and researcher participation as observer contributed a diversity of perspectives to the inquiry. Stake (2006) suggests case studies work well when the study can incorporate diverse contexts. For this reason, three to five in service teachers were selected purposefully with criteria including participation in the teacher education program at Midwest University, completion of a required multicultural education course, and teaching experience of five years or less. To examine the behaviors and attitudes of a manageable selection of participants afforded the researcher opportunity to engage each participant in critical, more in-depth inquiry and a deeper sense of understanding of multicultural consciousness.

**Research Assumptions, Limitations of the Study and Researcher Perspective**

When conducting any study, a researcher must reply on assumptions that make the inquiry viable. An assumption in this study was that the participants were
forthcoming in the interview process and were not “performing” during observations (Merriam, 2003; Denzin & Lincoln, 2005). The method used in the semi-structured personal interviews was designed to gather knowledge from the teachers' perspectives. It was preconceived that the teachers would still exhibit multicultural consciousness at the time of the study as they did during their time in the teacher education program. Also assumed was that the process of self-questioning and self-examination on behalf of the participants may occur as a result of the topics that surface in the study. Finally, as it is a major component of the literature review, it was assumed that multicultural teacher education impacted an inservice teacher’s consciousness related to sociocultural issues and pedagogy.

The limitations of the study included my personal bias as a teacher educator, and middle class, biracial researcher. I brought my lens as a multicultural educator and as a licensed professional having experiences in both urban school contexts and the university’s teacher education program to this study. In both contexts, there are specific agendas and barriers regarding culturally responsive pedagogy, its usage and definitions. As a teacher, I engaged in several cultural programs and led a variety of professional development sessions thus relying heavily on the assumption that furthering one’s education, as an inservice teacher, is important. I also received awards for exemplary teaching and engaged in a certified mentoring program. These experiences provided me with a unique lens from which to view inservice teachers' responses in this study.
Another limitation included is that I have worked with the preservice teachers, the now inservice and practicing teachers, in a leadership role. I have experience in supervising clinical practice/field experiences, instructing teaching methods, and teaching a multicultural education course. I am experienced with the curriculum and instruction received during the teacher education program and may have certain expectations for the participants as graduates of the program. The participants selected are all from one geographic area, therefore limiting the perspectives in the inquiry to certain demographics (Bodgan & Biklen, 2007). However, it is advantageous that the diversity in school sites and content areas of the teachers can contribute to increased transferability of this study (Stake, 1995).

Finally, only teacher and student culture and race/ethnicity were considered elements of diversity in this review of the literature though the researcher acknowledged sensitivity to and awareness of other cultural aspects such as gender or socioeconomic status of the teachers and students in interviews and analyses of data.

**Definition of Terms**

Attitudes and Dispositions: “…an awareness and reduction of one's own prejudices and misconceptions about race” (Guyton & Wesche, 2005, p.21)

Behaviors and Skills: “…includes planning and implementation of effective multicultural teaching practices” (Guyton & Wesche, 2005, p. 21)
Culturally responsive pedagogy: “a pedagogy that empowers students intellectually, socially, emotionally, and politically by using cultural referents to impart knowledge, skills, and attitudes” (Ladson-Billings, 1994, p. 17-18). “…cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them” (Gay, 2000, p.29). “Changing the way (Black) children are treated in the educative process so that it will be more compatible with the culturally influenced behavioral styles they bring to school” (Hale-Benson, 1982, p.157). “responsive...incorporating elements of students’ culture into their teaching” (Irvine, 2003, p. 73).

Inservice or practicing teachers: Teachers in a K-12 setting.

Multicultural consciousness: beliefs, attitudes and actions taken regarding culture for the benefit of all students; worldview-related choices for pedagogy; an understanding of existing inequalities in society or systems; displaying cultural competence and naturally incorporating this personality trait into pedagogy.

Multicultural education: an outgrowth of the civil rights movement; a conceptualization “to reform, schools, colleges, and universities so that students from diverse racial, ethnic, and social-class groups will experience educational equality” (Banks, 2006, p. 3).

Nonmainstream or minority students: members of a group living on “the fringe of society opportunity, contributing to the resources and productivity of dominant
culture while not completely assimilated or accepted and suffering the experience of marginalization though processes of ethnocentrism, racism, classism, sexism, heterosexism, and ableism” (Spradlin, 2012, p. 19); historically marginalized groups.

Power: “The ability to set the tone, to determine who is part of the center and who is Other, exemplifies the use of power” (Zamudio et al., 2008, p. 226).

Preservice teachers: students within a teacher education program; prospective teachers; teacher candidates

Privilege: “…when one group has something of value that is denied to others simply because of the groups they belong to, rather than because of anything they’ve done or failed to do” (Johnson, 2006, p.21).

Racism: the belief in the inherent superiority of one race over all others and thereby right to dominance.

Social Justice- Middleton (2002) defines teaching for social justice as aiming to build upon our students’ experiences in our classrooms to promote their critical and democratic participation in society, to promote a more just world; “an umbrella term to cover projects that differ in their focus (e.g., culturally relevant pedagogy, antiracist pedagogy, intercultural teaching) but share the common aim of preparing teachers to recognize, name, and combat inequity in schools and society” (Spalding et al., 2010, p. 191).
Summary

The literature demonstrates challenges for teachers when implementing culturally responsive pedagogy in classrooms (Young, 2010). Research on how preservice teachers construct culturally responsive pedagogy is a key element in designing teacher education courses in multicultural education. Culturally responsive pedagogy is in alignment with having a multicultural consciousness, concepts many preservice teachers claim to embrace. The literature, however, shows challenges in the implementation of such pedagogy once in the school context (Ladson-Billings, 1999; Howard, 2007; Gay, 2000; Guyton & Wesche, 2005). Multicultural education course aims and school context experiences oftentimes contrast in affording teachers the opportunity to display culturally responsive beliefs and attitudes (Vavrus, 2002). Though aiming to deliver culturally responsive pedagogy, teachers in the school context may be “settling for good teaching of basic subject matter” (Pollack et al., 2010, p. 218). In order to narrow the achievement gap regarding nonmainstream students, culturally responsive teacher attitudes and beliefs (dispositions) need to be understood and shared. This investigation explored how culturally responsive teachers gain and sustain multicultural consciousness as they employ pedagogies appropriate for diverse student populations. This study has potential to fill in the gaps for how culturally responsive pedagogy can be considered an effective practice by preservice and inservice teachers.
This introduction has presented the facts that support the need for such a study. The next chapter provides detail on related research followed by a description of methodology of the study.
CHAPTER 2: REVIEW OF RELATED LITERATURE

Conducting a literature review is a vital component of the research process. The benefits of this literature review included conceptualizing the problem of this study and interpreting the findings. Previous research and theory on the topic of study offer helpful guidance in the design of the research study (Merriam, 2009).

The literature relevant to this study helps define and provide theory for culturally responsive pedagogy and multicultural consciousness. Culturally responsive teaching provides a framework within which to formulate a description of multicultural consciousness. Research that involves aspects of multicultural education, preservice teacher education and inservice teaching is also addressed in the literature review. Though this study is focused on in-practice teachers, literature and theory regarding preservice teachers is valuable. The teachers in this study will have recently been preservice teachers, now considered novices, and tend to grapple with similar concepts once in the school context (Weisman & Garza, 2002).

Multicultural Teacher Education: A Brief Overview of the Field

Multicultural education has changed as societal influences are altered. Multicultural education endeavors to acknowledge and provide proactive approaches to inequities. The civil rights movement was the impetus of
multicultural education due to schools, housing, politics and employment changing (Ladson-Billings, 1999). “The civil rights movement argued persuasively that blacks had been victimized by American schools and that prejudice of local school officials made federal and judicial intervention necessary” (Ravitch, 1983, p. 305). Decisions made for equal rights, bilingual education and equity regarding gender influenced the conception of multicultural education as a field (Ravitch, 1983; Spring, 2008; McCarthy, 1998). Multicultural education is defined broadly as practices related to educational equity regarding race, class, gender, sexual orientation, and ability (Banks, 2006).

Multicultural education is an idea, an educational reform movement, and a process whose major goal is to change the structure of schools so that students who are members of diverse, racial, ethnic, and cultural groups will have an equal chance to achieve academically in school. (Leiding, 2006, p. 51).

Multicultural education is instrumental to education due to the variety of backgrounds students can and will bring into the classroom. As the P-12 student population is growing significantly more diverse, there is a demographic imperative for preparedness of teachers to be culturally responsive with pedagogy (Lowenstein, 2009). Teachers, as civil servants and deliverers of truth in society, are charged with providing an education that is equal according to such legislation as the Individuals with Disabilities Act (IDEA) or the No Child Left Behind Act (Banks & McGee-Banks, 2004a). Just as schooling once was available as providing the
framework of values of the society (Spring, 2006), today, terms such as constructivism, equity pedagogy and multicultural education support the stance of the student exploring ways to frame his or her own values. Multicultural education originated with a focus on gender and race/ethnicity as well as issues of difference and inequality. In *Multicultural Education, Critical Pedagogy, and the Politics of Difference* (1995), Carmen Montecinos enumerates aspects of multicultural education as it relates to curriculum. Montecinos (1995) suggests a multicultural curriculum to be one that “challenges hierarchical and oppressive relations among people who belong to different social groups, not just to gain greater insights of the Cultural Others” (in Sleeter and McLaren, 1995, p. 293). She also reveals the importance of seeing one’s culture represented in curriculum and upholding the ideals of democracy. McCarthy (1998), however, criticizes the educational system, teachers and the curriculum as imposing Eurocentric values and perpetuating dominance and oppression, leaving more to be accomplished by teachers today regarding multicultural education. “The dominant curriculum exists as a powerful symbol of the contemporary American educator’s willful retreat from the social and cultural heterogeneous communities surrounding the school in every urban center in this country” (McCarthy, 1998, p. 111).

Historically, when one set of values was imposed on another culture and its values, there was discrimination, the expectation of deculturalization, and, many times, actions towards civil rights (Spring, 2008). Historically, mandatory education laws and the motivation of the common school were organized to prepare citizens
to better serve society and to provide a skilled and knowledgeable workforce. The suggestion of a connection between multicultural education and values of our society is often met with dissention, but is not always verbalized, by dominant culture regarding such issues as assimilation and national identity.

A researched purpose of multicultural education (Banks, 1995), to serve the truths of the masses of citizens in the U.S. that provide the pluralistic society in which there are democracy and civil liberties, is also defined as antiracist or equity pedagogy. These terms derive from the need to challenge systemic inequities as illustrated by present and past experiences or tribulations of people outside of the dominant culture, or nonmainstream persons (Leiding, 2006). Founding scholars in the field of multicultural education, such as James Banks (2002), focus on such education for all aspects of society including higher education and its affect on K-12 schools. Multicultural education is instrumental in teacher education due to its focus on dominance, power, and privilege (Johnson, 2006; Vavrus, 2002). With a history of a prevailing, dominant culture with power and privilege in educational and societal realms, nonmainstream cultures deserve a voice in current society (Nieto, 1999). Banks provides dimensions of multicultural education including content integration, construction of knowledge, prejudice reduction, equity pedagogy and an empowering school culture and social structure (Banks & McGee-Banks, 2004a).

Race/ethnicity and racism are prevalent in society including education (Leiding, 2006). Race has long been a social construction related to one’s skin color and has remained a major focus when discussing multicultural education. Johnson
(2006) states racism means “living in a society that predisposes whites to see the worst in people of color and ignore the best, a society in which acceptance must be won anew every day” (Johnson, 2006, p. 58). Such components of privilege are often addressed in multicultural teacher education. When teachers do not grasp ways to provide equitable pedagogy or do not see the need for effective strategies for nonmainstream students, they struggle to internalize the effective dispositions for teaching diverse student populations (Bennett, 2007).

Similar to Banks (2004) yet differing slightly in terminology is Bennett’s (2007) interpretation of multicultural teacher education consisting of four dimensions: equity pedagogy, curriculum reform, multicultural competence and teaching toward social justice. It also encompasses four core values, "(1) acceptance and appreciation of cultural diversity, (2) respect for human dignity and universal human rights, (3) responsibility to the world community, and (4) respect for the earth" (Bennett, 2007, p. 12).

Nieto (2004) discusses the focus on teaching toward social justice to be considered critical multicultural education. Howard (2007), in As Diversity Grows, So Must We, identifies phases for multicultural teaching that also connect to social justice including: Building trust, engaging personal culture, confronting social dominance and social justice, transforming instructional practices, and engaging the entire school community.
Criticisms of multicultural education include that it is ineffective, not broad enough in scope and oftentimes superficial. Its inefficiency is criticized in that it views culture as a “static, unchanging, and easily categorized object when in reality culture is dynamic, constantly changing, and difficult to categorize” (Yu, Bieger, Novels, and Vold, 2007, p. 38). Critics state that multicultural education needs to be systematic reform not just curricular reform in order to broaden the affect on behalf of students. Multicultural education can be considered superficial with its attempts to engage in Banks’ additive approach to the curriculum that is also known as a “heroes and holidays” approach. Nieto (2004), however, believes this approach can be affirming and for sustaining students’ cultural identity which facilitates academic success. Finally, scholars (Nieto, 2004, Yu et al., 2007), recommend stressing cultural knowledge systemically and encouraging students to behold a contextual, non-static cultural identity.

Because of the challenges faced by nonmainstream students regarding the achievement gap and the ever-changing demographics of our nation, the issues brought forth by multicultural education are as prevalent in today’s society as they were in the establishment of the related theories, curriculum, and models for its presence in education.

Preparing Teachers, Gaining Consciousness

Teachers receive most of their pedagogical training in teacher education programs (Laczko-Kerr, 2003, p. 36). Through a multicultural education course,
Preservice teachers are able to learn about the theories underlying discrimination, historically, and gaps in achievement for nonmainstream students currently. King's (1991a) focus considers the dispositional and behavioral domains of learning about culturally responsive pedagogy. Preservice teachers “need both an intellectual understanding of schooling and inequity as well as self-reflective, transformative emotional growth experiences” (King, 1991a, p. 134). Preservice teachers may participate in cultural sensitivity activities, discuss culturally responsive teaching or engage in diverse field experiences and clinical practice. “Every element of the school experience can be seen as part of a multicultural curriculum” (Langer de Ramirez, 2006, p. 12). However, Smith-Maddox and Solórzano (2002) contest by stating, “[T]he reality is that prospective teachers typically go through courses that focus only superficially on teaching diverse populations” (Smith-Maddox & Solórzano, 2002, p. 67). Ladson-Billings (1999) critiques multicultural teacher education content as it has struggled “to meet the needs of a diverse student population” (Ladson-Billings, 1999, p. 24). This signifies a struggle in theory translating to practice or teacher education transitioning into the school context.

Attitudes toward nonmainstream student populations are key in developing multicultural consciousness. There are often negative teacher attitudes towards nonmainstream students (Gay, 2000; Nieto, 2004; Korth et al., 2007). “Without examining their own prejudices and stereotypes toward students, it is unlikely that teachers will develop high levels of empathetic understanding” (Korth, Martine &
When defining dispositions in the behavioral sciences, research in psychology ties it to personality:

“Personality is one of the grandest concepts in psychology, in the sense that it incorporates everything else. All of our ideas, abilities, habits, motives, virtues, vices, attitudes, traits, and dispositions are integrated at any one time into a unique personality that defines the special self that each of us has developed over time” (Damon, 2007, p. 367).

In an article by Diez (2007) there is a clear connection between teacher education’s ethos and dispositions. Disposition includes having skills and knowledge, but also using them for good in the classroom. Disposition assessments in teacher education can be used to make teacher education candidates conscious of what they have to work with – both as strengths to draw on and weaknesses for which to compensate. Cochran-Smith (1995) considers teacher education designed as inclusive of teachers’ probing into self-concept and individual ideologies would create more receptive attitudes toward multicultural education.

Zeichner (1992) suggests approaches for preparing teachers for diverse student populations to be inclusive of integrating issues of diversity throughout coursework and field experiences or adding on to regular teacher education programs. Scholars suggest an important aspect of a multicultural teacher education course leads to the preservice teacher disposition of empathic intelligence and
cultural competence thus enacting a multicultural consciousness (Bennett, 2007; Noddings, 1989; Zamudio et al., 2008).

Consciousness is a critical theme in a constructivist teacher education program by bringing awareness of decision-making especially regarding professional judgment through self-reflection (Diez, 2007). Most likely, preservice teachers come from the dominant culture regarding race and class (Leiding, 2006). Because they will view issues from the lens of their individual backgrounds, it is imperative that preservice teachers entering a profession within a pluralistic society be prepared by awareness of their worldview (Irvine, 2003), sharing and analyzing it with others through dialogue, and then empathizing with the worldviews of the “other”. Gorski (2003) has summarized this as: 1) transformation of self; 2) the transformation of schools and schooling; and 3) the transformation of society (Gorski, 2003, p. 13). The transformation of self includes willingness to delve into one’s own racial or ethnic identity, acknowledge prejudice, privilege and power (McIntosh, 1990). Without acknowledge of multicultural issues that affect prospective teachers personally, challenges in the teacher-student relationship may surface. Well-known multicultural scholar Gay (1975) reveals that “[M]ost Americans know very little about their own ethnicity, and even less about ethnic groups other than their own. This lack of knowledge often leads to inter-ethnic group hostilities and misunderstandings” (Gay, 1975, p. 177). The hostilities discussed are often referred to as racism in education. Preservice teachers can come to know that racism is not likely an individualistic personality flaw, but rather
deeply rendered reality within institutions everywhere (Johnson, 2006). They need
to be prepared to reach diverse students given that many new teachers are placed in
poorer schools, lacking support resources and containing the most educationally
deprived students (Ladson-Billings, 2001). Issues of racism, power, privilege and
dominance enter the dialogue in multicultural teacher education courses regarding
racism (Bennett, 1995). Dominance over others is pervasive. With a focus on
multicultural education, preservice teachers have the opportunity for personal
transformation and can be empowered to change society overall through proper
assessment of national values and individual instructional practices (Banks, 2006).

In education, the following are key areas of learning according to Howard (1999):

1. To know who we are racially and culturally
2. To learn about and value cultures different from our own
3. To view social reality through the lens of multiple perspectives
4. To understand the history and dynamics of dominance
5. To nurture in ourselves and our students a passion for justice and the
   skills for social action

In order to address the aforementioned key components of learning, multicultural
education curriculum in higher education and in the school context (professional
development) has been designed and implemented. Since 1978, there
has been mandatory training in multicultural education in teacher education
according to The National Council for the Accreditation of Teacher Education (NCATE) (Vavrus, 2002). Experts in the field have created specific approaches to multicultural teacher education (Sleeter & Grant, 1999; Banks, 2002; Bennett, 1995; Zeichner, 1992; Gay, 1975). It is assumed teacher education emphasizes equity in education for all students through offering courses in multicultural education. Multicultural education courses can work toward social transformation and education for all students on various levels such as administration, teacher instruction, curriculum writing, and counseling services (Sleeter and Grant, 1999).

Pedagogy within teacher education is a construct influencing academic achievement of students. Preservice teachers often come from White, middle class backgrounds in contrast to the diverse student populations they will influence (Sleeter, 2001). In order to not perpetuate the dominant structures currently in place in schools, teacher education programs opt for culturally responsive pedagogy focused toward equity in multicultural courses. By pursuing pedagogical methods through multicultural education courses, teacher educators hope to develop students beyond their knowledge, skills, and dispositions regarding content. Within pedagogy, teacher educators can foster an environment in which future teachers can explore their cultural identities and patterns of privilege and dominance within society (Johnson, 2006). By becoming aware of these concepts, preservice teachers can move beyond cultural sensitivity to take action in society and combat ethnocentric guiding norms and values (Grant & Sleeter, 1999). It is important for preservice teachers to be aware of the complexities of multicultural education.
beyond discussions of race and ethnicity. By examining their own prejudices and stereotypes, teachers can alleviate the negative attitudes and low expectations often revealed toward minority students (Korth, Martin, & Sotoo, 2007). These negative attitudes often hinder the learning capabilities of language minority students if not remedied in the teacher-student relationship (Gay, 2000; Korth, Martin, & Sotoo, 2007). In order to move into authentic pedagogical practice of multicultural education, preservice teachers are challenged to explore and engage with their cultural identities including aspects of culture including, but not limited to, race, gender and socio-economic status. Teachers have to initiate, not simply respond to, calls for broad reform (Irvine, 2003). Though persuasive, enacting such pedagogy does not always translate to and transform preservice teachers. Oftentimes, preservice teachers engage in a course and proceed in their programs, feeling alleviated from a call for social reformation. Galman et al. (2010) describe White participants in a study as being intimidated, disengaged, willing to be silent in discussions of race and racism, and unwilling to acknowledge differences. White preservice teachers appeared disengaged when teacher educators tried to elicit dialogue and honest responses. Teacher educators in the Galman et al. study (2010) reflected in their findings, and admitted as limitations, that through the discussions of differences and feelings of discomfort for the preservice teachers, issues of racism, privilege and whiteness could have been addressed. The authors lamented the opportunity for such pedagogy was lost in the context. Preservice teachers, soon
to be placed in the professional field of education, have potential to fall back into a pattern of domination while not seeing the big picture of societal inequities.

In the case of regressing to a dominant culture paradigm, Sleeter and Grant’s (1999) definition of education that is multicultural and Social Reconstructionist does not take hold. Their philosophy includes promoting “social structure equality and cultural pluralism” (Sleeter and Grant, 1999, p. 189). Much research has been conducted, however, that takes into account preservice or inservice teachers’ views and attitudes about the students’ cultures using only the teachers’ perceptions (Young, 2010). Other studies have found that resistance to the tenets of multicultural teacher education inhibits preservice teachers’ learning. Garmon (2004) discusses how “openness is a critical and highly desirable disposition” (Garmon, 2004, p. 277) in teacher education courses. This disposition includes teacher educators as they work with White preservice teachers’ conceptions of dominant culture paradigms. Teacher educators may unintentionally make cultural generalizations, stereotypes or judgments about learning based on appearances regarding preservice candidates. For example, Lowenstein (2009) argues that teacher educators tend to assert a homogenized lens toward preservice teacher candidates as well as employing a deficit view of diversity. “…a homogenization of teacher candidates as a monolithic group, reflects a practice that teacher educators want their own teacher candidates to refrain from enacting” (Lowenstein, 2009, p. 168). Critical to contradicting use of this lens requires teacher educators, too, to
honor cultural differences with openness and a disposition toward equitable teaching and learning.

Teaching according to dominant culture paradigms is often founded in teachers’ dispositions. Jenkins (1992) believes there are challenges with compatibility of teachers and students regarding race/ethnicity and socioeconomic status issues. “The problem in American education today is what to do with poor children, the majority of whom are Black and do not subscribe to the values and goals perpetuated in our middle class oriented schools” (Jenkins, 1992, p. 10). Factoring in what teachers bring to the context of multicultural education or inservice teaching, or how they overcome the incompatibility discussed by Jenkins is significant to exploring culturally responsive pedagogy.

In the article *Challenges to Conceptualizing and Actualizing Culturally Relevant Pedagogy: How Viable is the Theory in Classroom Practice?*, Young (2010) explores ways to better prepare preservice teachers for the classroom regarding multicultural knowledge, skills, and dispositions. She reveals that teacher education needs to:

“(a) raise the race consciousness of educators and encourage them to confront their own cultural biases, (b) address systemic roots of racism in school policies and practices, and (c) adequately equip preservice and inservice teachers with the knowledge of how to implement theories into practice” (p. 257).
Helm (2006) discusses what makes a good teacher regarding the topic of dispositions. Teacher education programs must model proper dispositions. Dispositions are a matter of an attitude of caring and integrity and initiative, empathy, trust and ethics. “Personal dispositions may be a factor in development of preservice teachers’ multicultural awareness” (Garmon, 2004, p. 203). By addressing one’s own racial biases and experiences, preservice teachers can access practical knowledge when confronted with diverse student cultures and behavioral patterns. Darling-Hammond (2000) notes the importance of teacher training and the fostering of inquiry toward multiple perspectives of understanding. It is a disservice to preservice teachers to allow expression through a single lens of understanding regarding students’ cultures. Freire’s (1982) theory of conscientization refers to the idea of broadening one’s lens to see the various perspectives engaged when one is deepening understanding of issues in society and pedagogy. In a study by Smith et al. (2010), surveys reveal college graduates, the participants, self-reported increased critical awareness, multicultural competence and volunteer service as a result of a multicultural curriculum. Implications of teacher education courses included “opportunities for debates, discussions, and self-reflection that shape attitudes…” (Smith, 2010, p. 398).

Post (2007) discusses the field experience and clinical practice components to teacher education. Preservice teachers’ behaviors observed in a study by Post (2007) demonstrated that cooperating teachers’ levels of competence in teaching directly affected preservice teachers’ ability to manage classrooms and effectively
deliver content. The Post (2007) study suggested that observed behaviors showed “a higher level of competence among cooperating teachers, a characterization that leads naturally to the assumption that such behaviors reflect higher stages of professional development and reflection” (Post, 2007, p. 64). The same study discovered that it is possible for cooperating teachers in preservice teacher education to “stifle, to some extent, certain reflective teacher behaviors promoted by many teacher education programs” (Post, 2007, p. 68). As field experiences and clinical practice can contribute greatly to preservice teacher education, they can also provide dispositional and pedagogical obstacles for preservice teachers as exemplified by the formerly mentioned study and others.

Thompson and Biffle (2008) express preservice teaching as a crucial time for development of culturally responsive instructional strategies. “More preservice teacher engagement in teaching and learning regarding diversity aims to successfully approach the educational system with its rapidly changing demographics” (Thompson & Biffle, 2008, p. 173). Dialogue in teacher education coursework, therefore, is encouraged regarding diversity issues. Asher (2007) believes it is essential to learn how to foster self-reflective ways in teachers. However, it is a struggle in teacher education courses to get students to open up about issues of race (Asher, 2007). “The construction of multicultural knowledge in the classroom does not involve teachers giving knowledge to students; instead, it involves people sharing and challenging each other’s views.” (Sleeter and McLaren,
1995, p. 301). This supports the importance of fostering safe classroom environments open to the sharing of critical issues.

In Milner's (2005) study about preservice teachers' attitudes and beliefs about diversity, the findings revealed the following:

- Preservice teachers did not make connections between diversity and subject matter,
- Preservice teachers were skeptical about the topic of diversity, and
- Preservice teachers changed their attitudes and beliefs after the course, and
- Preservice teachers had a desire to teach in diverse settings after the course (Milner, 2005, p. 775).

Milner's (2005) study also exposed that “some preservice teachers remained unchanged” (p. 778). Findings revealed that preservice teachers often consider issues of diversity and subject matter as separate entities. Milner’s conclusions suggest infusing the two together in teacher education coursework. Another conclusion is that multicultural preservice teacher education can change prospective teachers' attitudes and beliefs regarding issues of diversity in the classroom. According to Vavrus (2002), culturally responsive teacher education is a challenging and obscure goal. Though its importance is embedded in teacher education, its ideals are often lost in the transitions to clinical practice and inservice teaching. The persistence of individualistic models of teaching prevail oftentimes
when preservice teachers are working with cooperating teachers and culturally responsive pedagogy falls wayside to the preset curriculum and sociocultural forces affecting the school.

Factors such as dispositions contribute to preservice teachers’ multicultural awareness beyond multicultural teacher education. “Because many teachers in today’s classroom enjoy unearned privilege in one form or another (that is by virtue of their race, social class, sexual orientation, gender, and/or ability status), it is extremely important that they become self-reflective in seeking to identify their stereotypes and biases” (Spradlin, 2012, p. 19). Dispositional factors resulting from a study on attitudes and beliefs (Garmon, 2004) include openness, self-awareness/self-reflectiveness, and a sense of social justice. Openness in the study results refers to willingness to accept the “Other”, willingness to consider others’ perspectives, and sense of empathy for others. Self-awareness reflects “an awareness of one’s own beliefs and attitudes, and being willing to think critically about them” (Garmon, 2004, p. 205).

Although “multicultural education courses and field experiences are certainly important tools for developing students’ awareness of and sensitivity to diversity, these courses and experiences, by themselves, may be insufficient to counteract the power of students’ preexisting attitudes and beliefs” (Garmon, 2004, p. 211).

A study of urban field experiences by Barnes (2006) concluded that “preservice teachers learned to focus on their own attitudes and beliefs about
diversity to better understand that their views of the world are not the only views” (Barnes, 2006, p. 92). Also, preservice teachers learned to use culturally responsive teaching approaches in their content areas as well as to reflect on their actions and interactions in order to discern the personal motivations that govern their behaviors. The preservice teachers in the study learned to use various pedagogical practices to support the academic and social achievement of their students in addition to exploring the impact of their teaching on students. The implications for the study include:

- Teacher education should focus on developing a systematic, cohesive cultural responsive pedagogy throughout the entire curriculum (Barnes, 2006, p. 93).

- Teacher education should use an objective approach as opposed to assignment approach. Objective is to “integrate content in a culturally responsive way by focusing on academic achievement, cultural competence and sociopolitical consciousness” (Barnes, 2006, p. 93).

As the implications of the Barnes (2006) study state and other research as well, multicultural teacher education is best approached with deeper understanding of self, dispositions aimed toward transformation and social justice, and field experiences with teacher educators and supervisors who encourage self-awareness and self-reflective behaviors for the diverse student populations with whom teachers are engaged.
Culturally Responsive Pedagogy

Pedagogy that is culturally responsive has been referred to by scholars as culturally relevant teaching (Ladson-Billings, 2001), culturally responsive teaching (Gay, 2000), and the cultural competence of teachers (Irvine, 2003). These terms will be integrated for the purposes of this study and referred to as culturally responsive pedagogy. According to Young (2010), interpretations of culturally responsive pedagogy vary among researchers, teachers and administrators. Being responsive to culture includes an understanding of culture as the attitudes, habits, norms, beliefs, customs, rituals, styles, and artifacts that express a group’s adaptation to its environment (Cushner, 2006). Pedagogy, as opposed to curriculum, exposes students to curriculum while educating them “to integrate the contents of the curriculum into their minds, hearts, and everyday lives” (Gregory, 2001, p. 69).

Culturally responsive pedagogy takes into account that worldviews are shaped by others’ worldviews (Villegas and Lucas, 2007). Through the art of teaching and learning, teachers encounter the diversity within classrooms regarding a variety of demographics such as race, gender or socio-economic status.

Culturally responsive pedagogy pushes preservice or inservice teachers beyond multicultural curriculum and fringes on another reconceptualization by Irvine (2003), focusing more on issues of social justice.

Multicultural education should provide all participants with the tools necessary to observe, analyze, and effect change in society...For example, it is
not enough to simply learn about prejudice; an active multicultural pedagogy would address ways to ameliorate the problem” (Langer de Ramirez, 2006, p. 13).

Milner (2006) reiterates “preservice teachers who seemed the most prepared and efficacious about teaching in urban schools and highly diverse settings had the most salient interactions and connections with the following: (a) cultural and racial awareness and insight, (b) critical reflection, and (c) the bridging of theory and practice” (Milner, 2006, p. 345).

“Teachers as Culturally Responsive Pedagogists” serves as a framework for this study. The major elements of the framework all emphasize being responsive or “reacting appropriately in the instructional context” (Irvine, 2003, p. 73). Elements of such pedagogy include teachers using a variety of teaching methods, having awareness of community and school settings, knowledge of students’ backgrounds, experiences, or cultures as well as teachers having knowledge of their own ethnic identities (Irvine, 2003; Gay 2000). In utilizing Irvine’s (2003) framework of culturally responsive pedagogy, the literature for this concept will be reviewed by the subtopics of instructional strategies, perception of culture, awareness of ecological factors and “the maximization of learning for culturally diverse students” (Irvine, 2003, p. 74).
Culturally Responsive Pedagogy: Instructional Strategies

Chenfield (2004) describes teachers as architects of our pedagogies. Because culture is not static, but rather dynamic and fluid, competence, responsiveness or relevance related to culture and pedagogy differ depending on the individual. Nieto claims there is no one right way to teach and “what matters are the intentions and goals behind the pedagogy” (Nieto, 2004, p. 194). Instructional strategies are pertinent in relating curriculum to students. Irrelevant curriculum and boring pedagogy are challenges to student achievement (Nieto, 2004). Zeichner (1992) conveys specific instructional methods of successful teachers incorporate meaning making as they allow students to “use, try, and manipulate language, symbols, and information...” (Zeichner, 1992, p. 10).

Freire (2003) cautions teachers to avoid the “banking concept” of education by simply depositing knowledge into the heads of students. Pedagogy should be meaningful to learners. Best practices such as those referred to in the work of Marzano, Pickering and Pollack (2001), differentiated instruction, or Understanding by Design (Wiggins & McTighe, 1998) offer students choice, are interest-and concept-focused and provide individualized and cooperative learning opportunities that connect to students’ lives and various ways of thinking. It is not enough, however, just to provide a multitude of strategies in classroom practice. Cultural context must be considered for instruction as importance is emphasized on schools and teachers as student-centered and preparing students for adulthood and society (Dewey, 1938; Brooks and Brooks, 1993). New knowledge through scaffolding and
the zone of proximal development is acquired and accommodated relating to cultural context (Vygotsky, 1978). Scaffolding, “or bridging between the cultures of school and home” (Zeichner et al., 1996, p. 142), can help students learn school culture while maintaining cultural identity derived from home to enhance learning achievement. Contrary to the benefits of scaffolding to maintain cultural identity, the “subtractive approach” to scaffolding has the intent to “give up home culture for the dominant culture of the school” (Zeichner et al., 1996, p. 142). Culturally responsive pedagogues instruct and guide students in opposition to the subtractive approach.

The zone of proximal development is “the distance between the actual developmental level as determined by independent problem-solving and the level of potential development as determined through problem-solving under adult guidance or in collaboration with more capable peers” (Goodman, 2003, p. 55). This concept encourages learner-centered strategies and the knowledge on behalf of teachers to determine when guidance or modeling or direct instruction are needed for student learning to occur.

Consideration of learning styles is key in teaching as “learning style refers to one’s preferred method of learning and is very much under cultures’ influence” (Cushner, 2006, p. 76). Culturally responsive instructional strategies consider challenging teachers to use teaching strategies that facilitate the learning process. This does not include memorization and rote banking theory teaching (Banks & McGee-Banks, 1995). The strategies transform curricula and schools and give student voice to the construction of knowledge (Banks & McGee-Banks, 1995;
National Research Council, 2000). Teaching strategies effective with nonmainstream student learning, according to Zeichner et al. (1996), include empowerment, dialogue between teachers and students, and the incorporation of multiple representations of culture in curriculum.

Instructional strategies are not always a part of the overt, official curriculum or the operational curriculum – that which is taught by the teacher and for which students are held responsible for learning. For instance, much learning occurs within the hidden curriculum, that which is accomplished through efficacious teacher dispositions or positive teacher-student interaction (Posner, 2004). “Significant adult-student interactions often occur within the context of the hidden curriculum” (Banks and Banks, 1995, p. 154). As teachers employ instructional strategies that provide safe havens for students’ cultures and participation, strengths within hidden curriculum reveal themselves and find their way to the official and operational curricula (Posner, 2004). Students’ life experiences are legitimized as they become part of the “official” curriculum (Ladson-Billings, 1994, p.117). The “safe” environment that culturally responsive teachers may provide can directly affect student achievement in a positive manner. Witty and DeBarysche (1994) used the term “negative teacher interactions” in their study and findings correlated negative interactions with the lowest achieving students. One reason teacher interactions may be considered negative may relate to race/ethnicity or racism. Offering a safe learning context fosters racial consciousness (Asher, 2007).
Through a study by Earick (2009), the researcher sees opportunities for growth in “justifying the need to address race and racism in classrooms and observable changes in teaching strategies across multiple classrooms” (Earick, 2009, p. 7). Excuses for not embracing a racial consciousness when planning lessons revealed in a study included lack of time and “the pressure to cover materials” (Young, 2010, p. 257). Race consciousness could be raised through inquiry-based scaffolding strategies such as learning to question, modeling, and supporting systems (Young, 2010). It is important to address the issues of theory into practice in teacher education in order to raise consciousness of teachers for the classroom context.

Grant and Sleeter (1999) discuss two orientations to teaching nonmainstream students related once again to preservice teacher education. Both orientations connect to society as capitalist, or as focusing on the nation’s economic status. One orientation deemed cultural deficiency, propagates nonmainstream students as possessing labels related to their home lives, heredity, or cognitive abilities. This line of thinking perpetuates the notion that acknowledgement of a different culture equals deficiencies in learning abilities. The deficiencies are considered to be due to the “fault” of the student’s culture. In the other orientation, cultural difference, Sleeter and Grant (1999) describe issues that may hinder student learning when the student’s culture is not considered within the pedagogy and worked into curriculum. “The main idea behind Teaching the Culturally Different approach is to ensure as much cultural continuity as possible in order to
teach mainstream academic content” (Grant and Sleeter, 1999, p. 48) To better facilitate knowledge, skills and dispositions regarding race and racism for teachers, culturally responsive pedagogy becomes a foundational component of teaching, the curriculum and learning for all students, especially those whose cultures may differ from dominant culture.

In a study using survey research in analysis of coursework by Bell et al. (2007) conclusions say preservice teachers’ ideas of diversity acknowledge and take account of difference in teaching and students’ learning. This includes “considering the possibility of action” (Bell et al., 2007, p. 124). Gorski (2005) acknowledges social action and awareness in his work with multicultural issues in technology, such as the digital divide, issues of access, and need for curricular reform for acknowledging students’ cultures.

Banks (2002) notes the work of Allport (1954) and other researchers in indicating that diverse and cooperative learning situations have positive effects on student academic achievement. Peer relationships are important (Banks and Banks, 1995, p. 155) therefore calling for more authentic interactions, problem-based approaches, and concept-related curriculum throughout the disciplines in schools. Curricular reform and instructional strategies for pedagogy by culturally competent teachers are inclusive of planning instruction and assessments that consider multiple realities and, at times, seem resistant to official perspectives (Britzman, 1991). Instructional strategies for cultural responsiveness should make the students
feel there is an expectation that they can learn and can be comfortable in the classroom context.

Culturally responsive pedagogy and instructional strategies relate to the relationship among curriculum, pedagogy, and teacherly ethos according to Gregory (2001). Gregory provides a list of ethical qualities for classroom teachers: 1) Honesty, 2) Unpretentiousness, 3) Curiosity, 4) Humor, 5) Tolerance, 6) Courage, 7) Indignation, 8) Passion, 9) Charity, and 10) Love (Gregory, 2001, pp. 83-86). Gregory suggests intermingling these qualities in teaching in order to deliver instruction that considers who the teacher is ("who we are") as well as the curriculum and pedagogy ("what we know and what we do").

**Culturally Responsive Pedagogy: Perception of Culture**

Though culturally responsive pedagogy can be viewed from a variety of lenses, common themes exist in defining the concept. Moving beyond cultural group surface knowledge and varied instructional strategies, this pedagogy includes working toward elimination of inequities and addition of the varying perspectives of students referred to as worldviews and lenses. According to Smith-Maddox and Solórzano (2002), “[E]ducators need to find ways to identify the resources and strengths of people of color and place them at the center of their research, curriculum, and teaching” (p. 71). Scholars propose learning about and applying culturally responsive pedagogy is a life-long process (Zeichner, 1992; Pollack et al., 2010).
Teachers’ perception of culture is two-fold. How teachers perceive their students’ cultures involves self-reflection and awareness of one’s own cultural identity as well as understanding the overarching topic of culture. Culture is often perceived as complicated when viewing it from the outside. “Good students of culture look for patterns in people’s behavior. When these patterns are understood, the complexity that was perceived at first can be better understood” (Cushner, 2006, p. 19).

Broido’s (2004) work suggests that the construct of race is becoming more than a discussion of black and white issues. Preservice teachers have a much more “expansive understanding of race, one that better reflects the demographics of people of color in the United States” (Broido, 2004, 77). This suggestion comes from more prevalent interaction with people of other cultures and the increasing awareness of cultural differences for some preservice teachers. Smith et al. (2010) contend that cross-cultural friendship and interactions have assisted in teachers’ acquisition of cultural competence. Systemically, however, preservice teachers of the dominant culture may not be aware of the pending challenges of enacting culturally responsive pedagogy in schools. “Clearly there is a need for more attention to issues of racism in teacher education than currently exists” (Irvine, 2003, p. 79).

Castro (2010) called for the need for more research in the areas of specific teaching practice and curricular components, incoming beliefs that influence changes and development of teacher beliefs, and to "explore ways in which
preservice teachers can gain a sense of critical awareness about issues of inequity” (p. 207). Castro (2010) and Ladson-Billings (1994) also consider investigating teachers of color and their interaction with multicultural education as opposed to the white teacher-only perspective to awareness.

In a qualitative study by Milner (2006b), preservice teachers’ knowledge and understanding of cultural and racial diversity was explored as a result of a teacher education course. Data collection included discussions, interviews and a questionnaire. Preservice teachers who showed the most promise to teach in urban settings engaged in relational reflection, empathetic behaviors, and made meaningful, personal connections to theories and practice. In a way, much like teaching young adolescents, the pedagogy of multicultural teacher education could include an element of acknowledging egocentrism, or personal dispositions, by giving the preservice teachers opportunities to reflect on personal behaviors, experiences, and privileges. Beyerbach and Nassoiy, (2004) concluded that the issue of equity-based teaching practices is addressed in The standards of the National Council for the Accreditation of Teacher Education (NCATE) with language such as “that all students can learn” and in the Interstate Teacher Assessment and Support Consortium (InTASC) with “respect for the diverse talents of all learners”. Specific standards, for example, in special education or foreign language address cultural stereotyping and bias. A critique is that adding such language in standards addresses acknowledgement and respect, but elicits the “absence of focus on self-
reflection with respect to one’s own social position” (Beyerbach and Nassoiy, 2004, p. 40).

“Multicultural pedagogy begins with the transformation of the self, not just the other” (Asher, 2005, pp. 1090-1091). The transformation of self often includes racial identity and dispositions towards racial others. Tatum (1997a) signifies race as a personal issue. According to Howard (1999), “whiteness has been associated for centuries with racism and dominance” (p. 114). Ladson-Billings and Gillborn (2004) purport that race is a constant presence in policy and pedagogy even when it does not seem to be a prevalent issue in the context. Ladson Billings (2004) contends that A Nation at Risk was the impetus of labels such as at-risk and low performing schools that became “synonymous with being a person of color” (p. 218). With all the terminology revolving around race, such as whiteness, nonmainstream student achievement, stereotypes and prejudice, specific approaches to teachers’ perceptions of culture must be addressed to prepare culturally responsive pedagogues.

Race is “an almost indissoluble part of our identities” (Ladson-Billings & Gillborn, 2004, p. 9). “White has historically stood not only for members of the White race but for a set of concepts and privileges associated with it, while Black has been defined by the legal denial of those privileges” (Lynn & Parker, 2006, p. 263). Teachers can come to know their understandings of racial identities including their own. Through the Helm’s model (Howard, 1999), preservice and inservice teachers can identify the stage they are in regarding their views on self and racial or cultural
others. Helms’ transformationist White orientation leads white teachers toward social action and an implied understanding of cultural responsiveness. Cushner (2006) also provides a model for understanding one’s own feelings regarding intercultural interactions. The scholar supports the importance of self-reflective actions taken towards anxieties, disconfirmed expectations or confronting personal prejudices when interacting with cultural others. As teachers encounter behaviors that are unfamiliar to their own, anxieties can appear. “Individuals may become upset or uncomfortable, not because of the specific circumstances they encounter but because the situation differs from what they expect” (Cushner, 2006, p. 67).

Finally, regarding personal prejudices, teachers may come across embarrassment, shame or a needed change in behavior when examining their own previously held beliefs.

Preservice teachers are often asked to engage in recollecting life experiences and counteracting biases (Pollack et al., 2010). Preparing teachers for diversity becomes a challenge regarding race when practical implementation of culturally responsive pedagogy is lacking. There is a need for more “concrete ways of counteracting racial inequality” (Pollack et al., 2010, p. 213). In a study by Pollack et al. (2010) regarding tensions in teaching about race, in-service teachers struggled to determine whether or not they desired more concrete applications or theoretical underpinnings of race. The theoretical approach could not be cast aside due to its ability to get teachers to think more abstractly and more in-depth about race. Though concrete approaches, the pedagogy for the classroom, would enable
preservice teachers to have easily accessed approaches for clinical practice, the strategies left participants in the Pollack et al. study (2010) wanting more abstract engagement. Milner (2005) describes the blending of the aforementioned knowledge and subject matter knowledge as being convergent. It is this convergent knowledge that implies culturally responsive with its ability to recognize diversity issues, students’ individual needs, and the subject matter as a unified pedagogy.

Smith and Shin (2008) examine privilege or the benefits that come with one's race or sex. They convey that White privilege is more evident to people of color rather than Whites themselves. Holcomb-McCoy (2008) discuss privilege talk in their work with counselors. They critique conversations and dialogue about race and racism as they relate to colorblindness in that these conversations preserve social privilege by avoiding conversations related to race and oppression.

Sleeter (2008) suggests, in her study about how White teachers construct race, that it is pertinent for White people to learn about nonmainstream, or minority, groups’ experiences, to examine White privilege, and to engage in long-term learning experiences that anticipate the various strategies white people use to avoid and reinterpret education about race. Sleeter (2008) outlines four interrelated issues affecting many White preservice teachers once in the school context:

1. failed to recognize the pervasiveness of racial inequity
2. held deficit views about and lower expectations for students of color
3. colorblind approach to teaching adopted denying significance of race in their practices

4. lacked a sense of themselves as cultural beings (i.e. their lens represents the norm for all students)

Dysconscious racism is a form of racism that tacitly accepts dominant White norms and privileges (King, 1991a; Ladson-Billings & Gillborn, 2004). It is an impaired consciousness as opposed to the absence of consciousness. Smith-Maddox and Solórzano (2002) convey that dysconscious racism should not exist in the classroom context. Being dysconscious is considered to be synonymous with lacking critical consciousness. Gaining consciousness includes using your background and understanding where your beliefs came from, willingness to discuss intercultural experiences, and commitment to social justice. This commitment to equity and equality for all people in society derives from increased awareness of inequities, intercultural experiences and educational experiences.

Scholars suggest preservice and inservice teachers display deficit thinking (Milner, 2005). This thinking, termed the cultural deficit model by Solórzano (1997), criticizes or ignores “the values and behaviors of marginalized minority cultures” (Solórzano, 1997, p. 13). Rather than focusing on assets students and their families bring to the classroom context, nonmainstream students and their families are often considered high-risk, low-performing, language-challenged, in the minority and other deficient views on cultural qualities. Often, the deficits brought forth in this thinking accept standardized, social constructions of various ethnic or minority
groups. In addition to accepting socially constructed and racially charged ideas, deficit thinking intersects with the concept of cultural capital. Cultural capital refers to the “accumulation of specific forms of knowledge, skills, and abilities that are valued by privileged groups in society” (Yosso, 2005, p.76). Culturally responsive pedagogy shifts away from a deficit view of the cultural capital possessed by nonmainstream students and recognizes, utilizes, and empowers cultural assets.

To remedy the perspectives of dysconscious racism and deficit thinking, preservice and inservice teachers have been known to consider colorblind approaches to pedagogy. Colorblindness refers to the notion of not recognizing differences in students (Smith-Maddox & Solórzano, 2002). Gay (2000), Irvine (2003), and Paley (1979) warn against such beliefs, as they do not regard cultural differences, contributions, or assets of nonmainstream, non-dominant culture students. According to Earick (2009), there is colorblind racism that accepts “racial norms as being of nonracial origins, allowing them (white teachers) to justify their position of power and privilege based on moral deficits in People of Color and lower socioeconomic class Whites.” (Earick, 2009, p. 15). Milner (2005) supports this notion when he states “teachers believe they are helping their students by ignoring their students’ colour [sic] and differences, and by treating all the students “just as kids.” However, not seeing and taking students’ race into consideration ...leads to seeing fragmented, incomplete students” (Milner, 2005, p. 770). Scholars such as Hale-Benson (1982) and Paley (1979) concur that the colorblind approach to
teaching further oppresses nonmainstream students and does not unify or utilize the students, their cultures and experiences.

In a study by Warren (2002), teachers were interviewed and examined their own lives. The teachers, in this grounded theory exploration, felt overwhelmed by family deficits, barriers to achievement, and students’ lack of skills and experiences. Implications included teachers placing blame on cultural others for academic underachievement and the ability to have attitudinal shifts in teacher dispositions. Many scholars support field experiences, clinical practice experiences and professional development that provide interaction and exposure to cultures varying from those of teachers in order to facilitate uneasiness, lack of knowledge or misunderstandings related to culture (Vavrus, 2002; Cushner, 2006; Gay, 2000). Cushner (2006) supports culturally different encounters as resources for learning and as a means to deal more effectively with the increasingly diverse population in society.

Howard (2001) and other scholars more specifically define culturally responsive pedagogy by focusing on the teaching of African-American students. In his framework, Howard describes pedagogy as inclusive of communication style, culture, and perceptions of knowledge. Similarly, the work of Hale-Benson (1982) focuses on the behaviors of Black children regarding their cultural underpinnings and learning styles. An experimental design study discussed in an article by Lynn and Parker (2006) describes issues of inequality in teachers’ decision-making regarding student ability in advanced courses. The teachers seemingly selected
students on the basis of their race, thus leaving more qualified African-American students out of their selections and contributing to the theory that as “society becomes increasingly diverse and racism becomes more and more difficult to investigate, explore and understand” (Lynn & Parker, 2006, p. 281) this line of thinking must be explored more in depth. The deficit model can be aimed toward nonmainstream students of varying differences. In their scholarly work with special education and the topic of discarding cultural deficit lens: “When a habit of looking for intrinsic deficit intertwines with a habit of interpreting cultural and racial difference as a deficit, the deck is powerfully loaded against poor students of color” (Harry & Klinger, 2007, p. 18).

Teachers’ perceptions of culture are key in implementing culturally responsive pedagogies and combating the issues of dysconscious racism and colorblind racism toward nonmainstream students and their academic success.

**Culturally Responsive Pedagogy: Ecological Factors**

Ecological factors include race/ethnicity of teachers or students, familial contributions and the school/community context and structure. All influence teaching by way of personal belief systems, sociopolitical issues, racial, dominance and power issues in society and the educational system. This subset of cultural responsiveness emphasizes obstacles to students’ learning included in their development and environments.
Scholars critique the colorblind rationale as it “utilizes hidden codes to mask racist ideas and practices” (Lynn & Parker, 2006, p. 280; Bonilla-Silva, 1997). Colorblindness slows racial progress, can help harbor old prejudices, and ignores racial inequalities. “Racial stereotyping “places the causes for the unequal outcomes on the Students of Color themselves rather than on society and its institutions” (Solórzano, 1997, p. 12). Race/ethnicity has historically been addressed as relating to students’ cognitive abilities (West, 1993). Dominant culture values are often represented within the educational context through curriculum, pedagogy, and testing, specifically. Langer de Ramirez (2006) provides that the intelligences of linguistic and logical/mathematical are most emphasized and rewarded in schools. A challenge to equity is implied in saying that “...the production of knowledge is in the control of the educational system that selects and authorizes the testing agencies, which we know privileges White, upper middle class Eurocentric, and heterosexual males” (Earick, 2009, p. 44). This challenge to equity pedagogy deters culturally responsive behaviors and multicultural consciousness of teachers.

“Equity pedagogy challenges the deep structure of schools because its requirements for scheduling, arrangement of physical space, and control are frequently at odds with traditional instructional methods that reinforce the structure of schools” (Banks and Banks, 1995, p. 154).

While engaging with students and curriculum, teachers may interface with issues of dominance and privilege in their classrooms. The worldviews of most White middle class teachers are “based on their life experiences as members of the
dominant group” (Weisman and Garza, 2010, p. 28), therefore leading to misunderstanding of the pervasiveness of ethnocentric school practices and curriculum. Ladson-Billings (1995) describes culturally responsive pedagogy as addressing student achievement while working to develop understanding of cultural identities and inequities in schools. She defines such pedagogy as empowering by using cultural referents to impart knowledge, skills, and dispositions. Culturally responsive pedagogy posits teaching and learning as an act of social reconstruction (Sleeter and Grant, 1999). In the social reconstructionist approach to multicultural education, the elimination of oppression is emphasized. In Ladson-Billings and Gillborn (2004), Nieto (2004) explored educational success and failure regarding student learning context through case studies. In the studies, it was found that there is a “need for schools to promote policies and practices that underscore diversity as a value to be affirmed rather than an obstacle to be confronted and obliterated” (p. 184).

Culturally responsive pedagogies aim to provide equal opportunities for all learners, or equity pedagogy. Villegas and Lucas (2007a) claim teaching to be an ethical activity in which teachers are charged to help all students learn. Nonmainstream students are often not provided instruction that is culturally relevant to them. This can be viewed in the academic achievement challenges of English language learners. Takaki (1993), Igoa (1995), and Nieto (2004) have made the case for teaching in a student’s native language to help the student gain confidence, understanding, or cultural dignity. Teachers should see students’ first
language and culture as an asset. Oftentimes bilingual or English language learners are viewed as having a special need rather than a special gift or talent. It is not always apparent that teachers understand the deficit model, as in what students bring to learning. Deficit model thinking refers to the way minority students are currently viewed in U.S. classrooms. Immigrants, language minorities and other nonmainstream students are often seen as having a deficit upon entering classrooms due to their linguistic and cultural background. Students who are dominant in a language other than English are often viewed as being deficient or disabled, although this “disadvantage” is often more closely related to geography and the political climate, rather than actual knowledge (Sleeter & Grant, 1999).

Teachers need to know something about their students’ family makeup, immigration history, favorite activities, concerns, and strengths (Villegas & Lucas, 2007b). Nieto (1999) recommends using the cultures of nonmainstream students as a bridge to the dominant culture. Teachers can become acquainted with the images of deficiency and dysfunctionality pertaining to cultures that differ from their own. By working to counteract the negative images gained through stereotypes, educators can better understand how we make sense of others’ actions when these differ from our expectations (Young, 2010). When teachers realize the contributions students and their families can bring to education, academic improvement and school-family relationships can strengthen.

Milner (2005) conducted a study regarding preservice teachers’ beliefs about diversity. The findings revealed that experiencing deficit thinking of preservice
teachers could be a challenge. Though teacher educators can conceptualize the benefits of changing attitudes and beliefs regarding diversity in schools, findings from Milner’s study revealed preservice teachers wanted proof that diversity matters in their teaching in order to incorporate it.

Culture, personal past experiences, and familial influences contribute to the ecological factors influencing pedagogy. Cushner (2006) identifies key cultural influences that teachers can reflect upon in order to seek alternatives to unexpected behaviors, or obstacles to learning, in the classroom as opposed to interpreting behaviors according to their (teachers’) own cultural framework. Communication styles and language use may involve differences related to nonverbal communication or linguistics. Values of students may differ from those of teachers according to religion, age, or past, familial experiences. Social group rituals, superstitions or conceptions of time and space can contribute to misunderstandings in intercultural interactions. Social status and situational behaviors influence cultural actions and reactions. Lastly, “individual interests” and “group allegiances” contribute to challenges in the classroom context and can be remedied with deeper cultural understandings.

Bronfenbrenner’s ecological systems theory defines “layers” of a student’s environment as they have an effect on development and influence learning outcomes. The layers most emphasized for achievement purposes include the microsystem, mesosystem, and exosystem. All influence child development, thus impacting teaching and learning (Berk, 2000). Structures in the microsystem impact
students directly including family, school, peer and neighborhood relationships. Connections between relationships comprise the mesosystem including teacher-parent communications or associations with a neighborhood or church (Bronfenbrenner, 1979). Finally, students can be affected indirectly by the exosystem including parents’ jobs and schedules, community resources, or issues of transportation and access to technology and other resources. Socioeconomic status and race/ethnicity also comprise the exosystem of a student’s environment. Along with other layers, this theory explicates the sociocultural forces influencing student learning and teachers’ pedagogy. Sociocultural influences include demographics, school structures and institutional and societal constraints.

Culturally responsive pedagogy does not have to exist within the context of a racially diverse school setting. In practice, culturally relevant pedagogy should exist despite the racial demographic. Nieto (1999) suggests “any approach to meaningful and effective pedagogy needs to take into account how students’ languages, cultures, and other differences exist within, and are influenced by, mainstream U.S. culture as well as by other subcultures with which they come into contact” (Nieto, 1999, p. 69). Though persuasive, this explanation of culturally responsive pedagogy does not often translate into reality within the school structure due to several factors. Demand for teachers in poorer, urban districts causes teacher quality issues and deficiencies for appropriate professional development. Curricular constraints and state mandates hinder teacher willingness to employ a caring, empathic understanding in the classroom that leads to knowing students culturally. This
factor can then lead to unmanageable learning due to students resulting patterns of disengagement in course content (Banks & McGee Banks, 2004a).

In a case study regarding the exploration of the enactment of curriculum by inservice teachers, the findings revealed that one of the participants “primarily spoke of institutional constraints from the school or district” (Bouck, 2008, p. 510) when discussing what was not included in the curriculum.

One particular institutional constraint is that of the “digital divide,” or access to technology and communication tools used in education. This divide refers to the significant inequities regarding access to and use of technology and media in schools. The inequalities and disparities prevalent in the educational system are often unchanged or further complicated by lack of access to technological tools or lack of incorporation of media technology in pedagogy (Kozol, 1991; Cuban, Kirkpatrick, & Peck, 2001). In predominantly poor schools, oftentimes serving nonmainstream students, the digital divide denies access to technologies that suggest enhanced learning opportunities for students and responsive pedagogical possibilities for teachers (Goodman, 2003). Luke (2002) suggests the digital divide denies access to critical media literacies that should be afforded to all students as knowledge construction changes dramatically and technology continues to provide advantages for “...key qualifications for most jobs today” (Luke, 2002, p. 137). The sociopolitical pressures in place regarding the digital divide include funding for equipment and training, access issues in communities, and the behaviors and skills to implement media and technology curriculum in the classroom context by
teachers. An additional impediment to achievement, especially in urban settings, regarding computer technology includes lack of access to diverse contexts, via the Internet and other tools, resulting in a lack of the literacies needed for students to function effectively and create social change (Solórzano, 1997; Cuban et al., 2001; Freire, 1991). Therefore, oppression, the silencing of voices, and power relationships are once again involved in the implications for nonmainstream student achievement.

Oftentimes when teachers consider implementing culturally responsive teaching, schools and sociopolitical pressures that affect curriculum, access to technology and media, or testing hinder their pedagogical practices. The literature provides a constant theme of social action and an orientation towards social justice as dispositions that can overcome ecological factors as obstacles to nonmainstream student achievement.

**Culturally Responsive Pedagogy: Maximizing Learning for Culturally Diverse Students**

In order to maximize learning for culturally diverse students, pedagogy must span demographics, needs and interests of students. Implemented equity pedagogy and antiracist pedagogy as well as sound and meaningful multicultural education of teachers contributes to the learning that occurs in classrooms as teaching is “a multicultural encounter” (Banks & McGee-Banks, 1995, p. 157). Culturally responsive teachers, conscious of multicultural issues, can provide effective
pedagogies for nonmainstream student success through empathic dispositions, caring, and equitable delivery and evaluation of learning. All of the aforementioned characteristics lead to social action-oriented teaching by culturally responsive teachers.

In a model provided by Banks and McGee Banks (1995), there are various approaches to multicultural pedagogy. Equity pedagogy and the empowering approaches align best with maximizing learning for diverse students. Meeting students’ basic needs provides a foundation for teachers to affect achievement gap changes. We “know that students whose basic needs are met – most often higher socioeconomic status students – are better able to concentrate on learning and on managing their behaviors” (Milner, 2006, p. 346). Actively involving students in a process of knowledge construction and production gains strides in student confidence and achievement (Banks & McGee-Banks, 1995, p. 153). Scholars have critiqued multicultural pedagogy as simply an “appendage” (Gay, 1975) to the same school curricula. Gay (1975) contends that pedagogy should encourage examinations of issues related to social, political, economic and cultural realms. Maximizing learning for diverse students engages sociopolitical change. Marvin Lynn (Lynn & Parker, 2006) describes Critical Race Pedagogy as “a way to describe the nature of pedagogical practice that is grounded in the struggle to end racism and other forms of subordination” (p. 273) as well as empowering “African-American teachers as part of the struggle for social and political change” (p. 274). Banks and Banks (1995) define equity pedagogy:
“as teaching strategies and classroom environments that help students from diverse racial, ethnic, and cultural groups attain knowledge, skills, and attitudes needed to function effectively within, and help create and perpetuate, a just, humane, and democratic society” (p. 152).

The theme in equity pedagogy is social change. This pedagogy challenges the idea of instruction as transmission of facts and the image of the teacher as giver of knowledge while students are passive recipients. Society influences nonmainstream students to assimilate to the ways of the dominant culture, however, it is to the ways of students that we should be making cultural transitions (Dean, 1989). This culturally responsive line of thinking alters the traditional power relationship between teachers and students, encourages reflective action and creates an “environment in which students can acquire, interrogate, and produce knowledge and envision new possibilities for the use of that knowledge for social change” (Banks & McGee-Banks, 1995, p. 153).

Culturally responsive pedagogy is integral in carrying out a transformative curriculum. Culturally responsive teachers are aware of the constructs of power, racism, privilege, and domination (Delpit & Dowdy, 2002; Gay, 2000; Darling-Hammond & Bransford, 2005). James Banks (1994) considers this awareness “education for freedom” (p.81).

Likewise, Geneva Gay (2000) provides subcategories of culturally responsive teaching that describe characteristics of teachers. Gay claims that culturally
responsive teaching is 1) validating, 2) comprehensive, 3) multidimensional, 4) empowering, 5) transformative, and 6) emancipatory (Gay, 2000, pp. 29-36). Culturally responsive pedagogy is validating when it involves histories and examples from all ethnicities. By giving all students opportunities to see their cultures represented in text, in learning activities, and assessments, education is able to connect to students’ lives. Paley (1979) suggests seeing differences and utilizing them to inform instruction. Comprehensive curriculum involves knowledge, skills, and dispositions modeling and development no matter the description of diversity in the classroom. Vavrus (2002) suggests preservice teacher education incorporate knowledge, skills, and dispositions curriculum for multicultural education specifically.

Multicultural teacher education and inservice teaching can alleviate a chasm between theory and practice by providing modeling and culturally responsive pedagogy to coursework, field experiences and clinical practice prior to novice teaching experiences. “Furthermore, teacher educators can demonstrate that the same materials and learning experiences can be used to reach a range of differing social justice goals, which ultimately may help student teachers consider the relationship between their own ideological orientations, the pedagogical choices they make, and the subsequent possible learning outcomes for children” (Agarwal et al., 2010, p. 246).
Multicultural Consciousness

Multicultural consciousness involves decision making for and delivery of pedagogy while considering the worldviews of the teacher self and the students. According to a definition by Hanvey (1975), (multi)cultural consciousness is:

the recognition or awareness on the part of an individual that he or she has a view of the world that is not universally shared and differs profoundly from that held by many members of different nations and ethnic groups. It includes awareness of the diversity of ideas and practices found in human societies around the world and some recognition of how one's own thoughts and behaviors might be perceived by members of differing nations and ethnic groups (cited in Bennett, 2007, p. 329).

Teachers who possess a multicultural consciousness do not employ the prevailing belief that nonmainstream students will not succeed (Earick, 2009). Teaching with a multicultural consciousness is synonymous with equity pedagogy, being culturally competent, and employing culturally responsive pedagogy, but involves a possibly innate trait for decision-making and problem solving in the moment and with consideration for context. The many challenges teachers face when delivering instruction, or working with classroom management issues, lead to contextual constraints that can be easily misinterpreted (Cushner, 2006). Irvine (2003) applies the idea of “cultural synchronization” to multicultural consciousness in its definition of bridging the interpersonal contexts of students and their teachers.
Multicultural conscious teachers’ discussions include diversity and “....are highly challenging because they require participants to risk speaking their truths while being open to experience the truths of others” (Spradlin, 2012, p. 2). Pushing again toward social justice teaching, in this epistemology, teachers and students engage in a collective struggle against the status quo (Ladson-Billings, 1994, p. 55).

Gorski (2010) acknowledges shifts of consciousness that can occur through teacher education or professional development experiences. The aims of the theory are to: 1) advocate equity, 2) eradicate disenfranchised practices, 3) self-examine as opposed to colorblindness, 4) fight for the rights of disenfranchised families, and to 5) commit to sustaining an equitable learning environment.

Critical consciousness and pedagogy align with multicultural consciousness in their aims of equity and commitment to issues of social justice. Darder (2007) defines critical pedagogy as “the development of a classroom culture that supports the empowerment of culturally and economically marginalized students” (Darder, 2007, p. 114). Consciousness in teaching for multiculturalism elicits the idea of “...reconceptualizing the role of the professional as a moral agent working collaboratively for the common good” (Diez, 2007, p. 395). Interrogating societal and educational system norms is valued when teachers employ this line of thinking (Giroux, 1988). “Educators who embrace it must interrogate traditional tests and letter grades” (Banks and Banks, 1995, p. 155). Critical consciousness “is the ability to perceive social, political and economic oppression and to take action against those elements. In other words, a culturally competent and critically conscious
educator resists instructional methods that would consider the learner as a passive receiver of knowledge” (Thompson and Biffle, 2008, p. 167). Camarrota and Romero (2006) describe the power issues involved in pedagogy,

In short, power is enacted through the curriculum, through pedagogy, as well as racist ideologies. Power issued through these particular forms foments a practice of silencing that can permeate attitudes, policies, and actions and thus instigate the treatment of students of color as intellectually inferior and ultimately uneducable. These abuses of power in education invariably impel students to withdraw, either permanently by dropping out or partially by “checking out” mentally and becoming silent (Camarrota & Romero, 2006, p. 22).

Giroux (1988) refers to teachers displaying a more critical consciousness as transformative intellectuals. This intellect “helps to make clear the role teachers play in producing and legitimating various political, economic and social interests through the pedagogies they endorse and utilize” (Giroux, 1988, p. 125). Criticism of critical consciousness and transformative intellect includes lack of understanding critical issues by preservice or inservice teachers. In an exploration of research regarding preservice teachers’ views on cultural diversity, Castro (2010) found that teachers continued to lack understanding of multicultural issues. “Thus these teachers held a very generic view of multicultural education, one without a sense of critical consciousness surrounding privilege and inequity” (Castro, 2010, p. 204).
Leiding (2006) has much to add regarding multicultural consciousness as it is conveyed as cultural competence:

“Culturally competent educators attempt to make education relevant, appropriate, and sensitive to students’ diverse needs. They create a learning environment aimed at achieving pride, equity, power, wealth, and cultural continuity” (Leiding, 2006, p. 71).

Implications for teacher education by Leiding (2006) with regard to multicultural consciousness and competence include personal exposure and experience with diversity, and “understanding the influence the family, school, and peers have on students relative to achievement needs of students” (Leiding, 2006, p. 71).

For teachers’ multicultural consciousness, McAllister and Irvine (2000) include the involvement of empathetic behaviors and attitudes while Noddings (1984) presents the ethic of care as being engaged. “Trust and empathy are consistently more prevalent day by day. The school culture is changing and multiculturalism is developing” (Korth et al., 2007, p. 42). Caring in teaching includes understanding students who are culturally different from the teacher and remaining committed to affective motivations for social justice and equity pedagogy (Noddings, 2003). These motivations include understandings of societal inequities and the dissonance that can exist between school contexts and the goals of enacting culturally responsive pedagogy. The ethic of care contends deeper connections to students and their worldviews while considering the pedagogical impact of this
Disposition on student achievement. “Developing caring relationships does not negate the need for limits and structure in the classroom, healthy teacher-student relationships help build rapport and encourage observable behavior, higher engagement in student learning and aspects of learning that are crucial (Mendes, 2003, p. 57).

There are scholars in the field dedicated to including the contributions of nonmainstream teachers in order to not constrain the lens from which culturally responsive pedagogy stems. Kunjufu (2006) appraises pedagogy as Eurocentric and led by dominant culture paradigms. He also critiques the overgeneralization of nonmainstream cultures that is, treating ethnic minorities as if generalized solutions will remedy the issues had by students labeled as Black, male, English language minorities or of lower socioeconomic status. Gay (2000) and Milner (2006a) assert that it cannot be assumed that minority teachers, specifically Black teachers, have all the answers (knowledge, skills) for teaching diverse students, however, there has been significant research regarding Black teachers’ roles in education (Gay, 2000; Irvine, 2003; Siddle-Walker, 1996; Milner, 2006a). Black teachers often have distinctive goals, missions, decision making, and pedagogical styles that are important to understand” (Milner, 2006a, p. 91). Historically, Black teachers have worked to see African-American students achieve, but in today’s educational system often still feel voiceless. Studies find they oftentimes feel ridiculed or marginalized themselves as they are known as being too radical or offer counter narratives to those spoken of White teachers (Milner, 2006a). Key to multicultural consciousness
includes they are critically aware of the students’ contexts, they exhibit deep care, and they serve as role models for Black students. “Role models are critical in helping students decide on a profession and in helping students visualize the possibilities of their life” (Milner, 2006, p. 102) Finally, Black teachers can help others understand how to be successful teachers of diverse students. “It is important for researchers to continue this line of inquiry to build on, substantiate, and redirect what we know and how we know it as we work to provide the very best learning opportunities for all students- and especially Black students” (Milner, 2006, p. 103). Milner also provides that teachers of any ethnicity can be successful multicultural educators.

Multicultural consciousness of culturally responsive teachers, once developed, can continue in the classroom context. Cultural competence, critical consciousness and equity pedagogy are involved in being conscious of cultural views held by teachers and shared with students. The aspects of culturally responsive pedagogy outlined previously also contribute immensely to this paradigm.

**Sustaining the Posture of Cultural Competence**

Once preservice teachers transition into teaching in the context of schools and classrooms, there are possibilities and challenges to sustaining the ability to enact culturally responsive pedagogy or employ multicultural consciousness. “Educators of all racial and cultural groups need to develop new competencies and
pedagogies to successfully engage our changing populations” (Howard, 2007, p. 17). Research suggests that

“although a commitment to social justice is central to the mission and conceptual framework of many teacher education programs, new teachers, especially those in urban school districts, continue to find their initial teacher education experiences inadequate when they move on to teach in low-resource schools and with students whose sociocultural backgrounds differ substantially from their own” (Borko, Liston, and Whitcomb, 2007, p. 265).

Gorski’s (2003) theory of transformation of self, schools and society suggests the impact culturally responsive pedagogies have on the teacher-student relationship. It probes the importance of sustained, transformational multicultural education as opposed to instruction restricted by the constraints of the educational system or lack of personal agency on behalf of teachers. This personal agency includes sensitivity to and awareness of education as multicultural and other ancillary issues including use of self-reflection, dialogue, empathy, and transformative multicultural education (Grant & Sleeter, 2007). Because students are dependent on teachers for their acquisition of knowledge, it is pertinent in responsive teaching to be sure the “ideology and values of the dominant social class” (Smith-Maddox & Solórzano, 2002, p. 69) are not the only aspects of pedagogy transmitted to students. Teachers gain sensitivity, awareness and transformation through reflective practice. When teachers are well informed—by learning theory and relevant research, as well as by careful reflection on their own experiences—
they can make confident decisions about teaching practices” (Routman, 2002, p. 32). Making time for ongoing, meaningful dialogue and professional conversations can build competencies and improve pedagogy. “If teachers are to be effective, they must understand cultural diversity and its many elements and be skilled intercultural communicators” (Spradlin, 2012, p. 5). “It is essential...that diversity discussions include a shared understanding of these fundamental aspects of diversity in order to address the continuing problems of achievement gap disparity and inequity in schooling” (Spradlin, 2012, p. 3).

Leiding (2006) informs the field regarding multicultural competencies that educators should possess in an attempt to eliminate racial bias in the classroom and reach all children. Culturally competent educators: seek great self-awareness of stereotypes and personal biases, seek to understand the students’ worldviews, and attempt to increase multicultural awareness among students (Leiding, 2006). Leiding also warns of pitfalls to avoid such as: “trivializing, tokenism, disconnecting cultural diversity from daily classroom life, stereotyping, and misrepresenting American ethnic groups” (Leiding, 2006, p. 72).

In order to achieve delivery of and competencies in culturally responsive pedagogy, curriculum reform and professional development can be provided to teachers for prolonged effectiveness. Culturally responsive pedagogy stems from interest on behalf of the teacher to engage with multiple perspectives and to adjust according to the collaboration of teacher and student cultures. Darling-Hammond (2000) suggests preservice teachers consider “trying to view teaching and
classroom events from the perspectives of the students who experience them” (p. 170). Gay (1975) purports four approaches to multiethnic curriculum reform in the classroom (not teacher education): the conceptual approach, the thematic approach, the cultural components approach, and branching designs. The conceptual approach designs curriculum around concepts and pulls from multiple disciplines. The thematic approach is inclusive of the cultural experiences of ethnic groups. “There are many recurrent themes which characterize the human condition, the social realities, and cultural experiences of ethnic groups in American society” (Gay, 1975, p. 181). The cultural components approach gives voice to the specific cultural components of ethnic groups such as value systems, communication, expectations and other specific behaviors of the group. Finally, branching designs curriculum in such a way that the students are experiencing the same themes and concepts throughout their school day as connections to community, other disciplines, and societal issues are involved in this pedagogy.

Nieto (2000) contends not only relying on personal experiences, but others’ as well and holding affirming views about diversity assist in teachers not seeing marginalized students with a deficit view. To sustain the posture of cultural competence in the classroom teachers can use appropriate instructional strategies, give students access to curriculum, and draw out student perspectives. Responsive teachers should carefully select resources, use a variety of materials and strategies, and reflect diversity in texts and supplementary materials (Nieto, 2000).
“A culturally competent educator is a professional who embodies an ongoing commitment to acquiring the knowledge, skills, and attitudes that enable communication across cultural perceptions and experiences” (Thompson and Biffle, 2008, p. 166). Professional development workshops, sessions, and classes are met with much criticism, however, due to ambiguity, few results toward change, and changing classroom needs. Nieto (2000) and Earick (2009) critique professional development efforts for successful change when discussing teaching strategies for equity in learning. In a recent study, Young (2010) analyzed the findings for a study of culturally responsive pedagogy and found there to be confusion among participants, classroom teachers and administrators, in how to define it and implement it. The findings revealed three areas for defining culturally responsive pedagogy: academic success, cultural competence, and sociopolitical consciousness. In coding the findings, Young (2010) used definitions according to Ladson-Billing’s work for the aforementioned three areas. She found differences when comparing the notion of culturally relevant pedagogy according to Ladson-Billings and the participants in the study.

The effectiveness of professional development for teachers is generally criticized by outcomes-based data regarding student achievement and lack of immediacy. “It is critical to the constructivist that an individual has identified a purpose, dependent upon a process that initiates new learning for each action undertaken in classroom teaching, weighing if the new instructional process has long-term benefits to the students” (Earick, 2009, p. 36). As a result of their
research, Vaught and Castagno (2008) critique professional development sessions “focusing on awareness...that focus in the absence of action” (p. 108). Guskey (2002) informs us that best practices through professional development can be a challenge as school contexts and students are a changing dynamic. “Unfortunately, professional development can fall into the same trap in planning that teachers sometimes do – making plans in terms of what they are going to do, instead of what they want their students to know and be able to do” (Guskey, 2002, p. 51).

Temporary, singular programs for professional learning as opposed to sustained development are not designed to maintain boosted academic achievement (Spradlin, 2012). Wong and Fernández, (2008) teacher educators, focused their work in creating a framework for sustainability of multicultural education in schools. They concluded that few studies concentrate on the resistance to multicultural education from teachers (Wong and Fernández, 2008).

More effective professional development creates in a teacher the ability to bring to the present one’s past experiences and future plans rather than immersion in only issues of the present. This sense of consciousness allows a teacher to build on experiences and foresee usefulness and practicality for the classroom (Beattie, 1995, p. 93). Some practical applications were part of a study involving use of the Multicultural Efficacy Scale,

“Teachers’ beliefs in their personal teaching efficacy were positively related to teachers’ maintenance of a secure, accepting classroom climate; support of
student initiative; and concern with meeting the needs of all students” (Guyton & Wesche, 2005, p. 25)

In an effort to address the “racialized achievement gap” (p. 110), Vaught and Castagno suggest schools implement professional development that is “healthy and an essential part of change, if in fact that training focuses on structural elements of racialized achievement inequities and gives teachers tools to understand their position in structural systems and systemic change...” (Vaught & Castagno, 2008, p. 111). A weakness of their study includes some teachers’ reactions to this effort as a “troubling combination of defensiveness and hostility” (p. 109) thus reemphasizing the challenges faced in professional development.

In the classroom, there are moments when culturally responsive teaching calls for instant decision-making for student learning. Borrowing from the medical education field, Borko et al. (2007) discuss the importance of listening to K-12 students in order to gauge pedagogical judgment regarding knowledge, experience, and emotion. Listening to students and expecting them to give voice to pedagogy involves forging relationships. In a study of “typical” teachers’ lives, Johnson (2007) reveals the intricacies of teaching decisions, process of teacher education, cultural knowledge, and instructional choices as expressed through interviews. The interviews revealed early experiences, community contexts and the process of teacher education as promoting knowledge toward multicultura consciousness. The results demonstrated a teaching stance grounded in social justice. Implications included connecting to broader, systematic constructs, consideration of barriers in
using resources mandated by schools and the need to be able to make connections
to what students are learning from within their own lives. Teachers utilizing the
process of learning about themselves help give voice to their students learning
similar approaches.

Culturally responsive pedagogy according to phases by Howard (2007) is
forming authentic and caring relationships with students, using curriculum that
honors each student’s cultural and life experience, shifting instructional strategies
to meet the diverse learning needs of students, communicating respect for each
student’s intelligence, and holding consistent and high expectations for all learners”.

In a qualitative study by Young (2010) on culturally relevant pedagogy,
findings revealed teachers are able to express themselves regarding cultural
competence and the importance of building relationships with their students. A
weakness found in this study was regarding teachers’ sociopolitical consciousness.
Teachers spoke of social and racial inequalities yet failed to express their
willingness to address these on behalf of students. Also lacking was the teachers’
expressions of self-focusing responses as opposed to emphasis on the students’
cultures, behaviors, and expectations.

**Summary**

Various aspects of multicultural education were explained. Also included
were characteristics of culturally responsive pedagogy and definitions for
explaining multicultural consciousness.
As culturally responsive pedagogues, teachers consider learning to be a lifelong process. Howard states, “As educators in rapidly transitioning schools, we need to reexamine everything we’re doing” (Howard, 2007, p. 19). Personal development, teacher education experiences and professional development in school contexts afford teachers opportunities to examine, reflect upon, and sustain culturally responsive and competent teaching and thus multicultural consciousness. Knowledge of instructional strategies, perceptions of culture and ecological factors contribute to operationalizing cultural responsiveness for diverse learners. Elements of continuing theory and practice of teacher education into the school context include communication methods of dialogue and professional conversations. Teacher education and professional development that enable self-reflection, encourage contextual understandings and have transformational qualities such as empathy, caring and teaching for social justice also contribute to pedagogy. The literature contained limited research relating to multicultural consciousness of culturally responsive teachers. In consideration of the substantial effect that the knowledge of teachers’ multicultural consciousness can have, this may be a very significant piece of information for the improvement of multicultural teacher education and practice. This study has potential to add valuable information to these educative processes. Methodology used in the study will be delineated in the next chapter.
CHAPTER THREE: METHODOLOGY

The purpose of this qualitative study is to understand how teachers gain and sustain a multicultural consciousness in teaching. According to Leiding (2006), schools are not meeting the needs of the diverse student population found in today’s classrooms. Educational reform of the variables in schools is needed. These variables include “...culture, power relationships, the curriculum and materials, and the attitudes and beliefs of the staff” (Leiding, 2006, p.51). Issues with achievement gaps in student learning involving student diversity and marginalized populations are often associated with the teacher-student relationship (Weisman & Garza, 2010). In depth study of individuals is needed to explore multicultural consciousness, or how teachers’ multicultural behaviors and attitudes are acquired and continued in order to affect student learning. The effectiveness of culturally responsive pedagogy, in other words, is at the core of this study.

Research suggests that when teachers have had the benefit of multicultural teacher education courses, they are less likely to embrace cultural deficit views (Irvine, 2003). The purpose of this qualitative study was to identify teachers who exhibit a multicultural consciousness in teaching and to inquire into how they obtained this consciousness and are able to sustain the ability to enact culturally
responsive pedagogy. Themes about the unique qualities and experiences that characterize culturally responsive pedagogists were explored. Research of individuals allows nuances to appear that are typically masked by assumptions that multicultural teacher education course content materializes in practice and is sustained in the school context. Delving into teachers’ perspectives of a multicultural consciousness implemented in practice may inform the field specifically regarding the teachers’ views of the principle tenets of culturally responsive pedagogy and, more generally, the effectiveness of multicultural teacher education.

Castro (2010) called for the need to “focus on the specific teaching practices and curricular components that foster changes in beliefs and attitudes of teachers” (p. 207). More specifically, this study explores the behaviors and attitudes of culturally responsive pedagogy as exemplified by teachers in schools. The participants’ perspectives will contribute to the field by revealing teachers’ behaviors and attitudes in practice. A description of the methods used to select the participants for the study is given. In addition, a description of the data collection and analysis procedures is given. A rationale for selecting case study methodology with inductive analysis is also delineated.

The research design is a qualitative, multisubject study using case study research techniques. Data was gathered through personal semi-structured interviews and observations. Both the interviews and the observations were analyzed inductively. The interviews were used to gather information about the
teachers’ perspectives of multicultural consciousness in teaching. The classroom observations were used as a reference during the interviews. Pseudonyms were used for names and places to ensure confidentiality.

**Research Questions**

The following research questions were used in order to guide the study:

1. How do culturally responsive teachers gain multicultural consciousness?
2. How do culturally responsive teachers sustain culturally responsive pedagogy in the school context?

**Theoretical and Epistemological Framework**

The theoretical framework used to define multicultural consciousness of teachers is from Irvine (2003) and is entitled *teachers as culturally responsive pedagogists*. This theory, presented as a proposal for change in her book *Educating Teachers for Diversity: Seeing with a Cultural Eye* (2003), is outlined in the review of the literature. This framework, in conjunction with a constructivist perspective, guide and anchor the study (Miles & Huberman, 1994). There is a connection between culturally responsive pedagogy and constructivist contextual teaching and learning (Goldstein, 2004). Constructivist teaching engages learners through problem solving; contextual learning emphasizes academic work connected to real world experiences. Culturally responsive pedagogy and the constructivist perspective involve experiential and learner-centered pedagogy (Hanley & Noblit, 2009).
A constructivist lens was utilized in the formation of this research study and its process. Constructivism in qualitative research depends on “knowledge as socially constructed” (Denzin & Lincoln, 2005; Golafshani, 2003). In constructivist thought, the researcher seeks deeper meaning from diverse constituents. This notion of various perspectives and participation of the researcher remains open-ended, allowing the subjects to collaboratively guide the investigation toward truth with the researcher (Bogdan & Biklen, 2007). According to Golafshani (2003), constructivism “values multiple realities” (p. 604) and thereby can be considered a strength within this methodology involving interviews, observations and member checks. By the use of qualitative, multisite case study methodology with inductive analysis, multiple worldviews and interpretations were able to support the exploration, analysis and findings of the case of multicultural consciousness of teachers.

**Sample and Population**

This study used purposive and criterion sampling. Because this study sought to explore how teachers construct meaning of enacting culturally responsive pedagogies and sustainability of such attitudes and beliefs, the participants in the study were chosen purposefully and according to a few criteria. Merriam (2009) discusses purposeful, or purposive, sampling as selecting the average representatives who reflect the phenomena. According to Bogdan and Biklen (2007), participants chosen from purposeful sampling are “believed to facilitate the expansion of the developing theory” (Bogdan and Biklen, 2007, p. 73). Criteria
include that the participants chosen be graduates from a single institution, Midwest University, and all have been enrolled in the teacher education program in which there is a mandatory multicultural education course. These criteria ensure that the participants will have been exposed to a multicultural education course prior to entering the school context. Merriam (2009) proposes that a theory would be more “useful if it had been grounded in widely varied instances of the phenomenon” (p.78). For this reason and to allow for diversity in participants, the participants were of any gender and could teach any subject or at any secondary grade level. Only teachers in their first five years in the profession were considered. The purpose of specifying criteria for participation is to better focus, analyze and draw conclusions from the manifestation of culturally responsive pedagogies from a bounded group. A bounded group implies the case that is to be studied, or what constitutes the unit of analysis (Merriam, 2009). The bounded group exemplifies a unique phenomenon, issue or concern. In this study, the phenomenon of multicultural consciousness of teachers serves as the case.

The teachers who were selected were those judged to be most able to reveal thoughts about characteristics of the phenomena investigated and who were most comfortable with the researcher (Patton, 1990, p. 169). The selection process entailed voluntary action on behalf of the participants. The researcher distributed an explanation of the study via electronic mail to potential participants who were teaching in schools in the semester of the study. A “Research Participant Informed Consent Form” was distributed and collected prior to commencing the study.
Given the purpose of the study, three to five participants were selected in order to establish and maintain rapport, gain much information from each participant, and to be able to manage data with quality assurance. The sample size contributes to the study's credibility and transferability. The privacy and personal rights of the participants were considered in data gathering and storage methods. The selection of three to five participants (ultimately three) afforded the researcher a manageable amount of data. All information from consent forms, interviews, and observations have been safely kept in the locked, personal office drawer of the researcher on a single flash drive device.

Rationale

In selecting this research design of multisite case study method, several things were considered. The nature of the research questions and the desired end product were issues that assist in determining the choice of research design. A holistic approach to understanding a phenomenon is desired in order to be able to consider context, worldview, and nuances (Patton, 1990, p. 51). Interviews, reflective responses and observations are intended to pick up nuances that will be analyzed for general patterns and then synthesized into an emerged theory. Triangulation and inductive analysis were used in order to better support the study's data. In a study about the quantitative Multicultural Efficacy Scale (MES), the authors conclude that “[T]riangulation of measures is the best way to determine a person’s multicultural perspective, and certainly, more qualitative measures such as interviews and observations can provide richness and depth to information.
acquired by using the MES” (Guyton & Wesche, 2005, p. 26). Patton (1990) states that qualitative researchers using inductive analysis attempt to “understand the multiple interrelationships among dimensions that emerge from the data without making prior assumptions” (p.44). The unit of data collection focused on the individual culturally responsive pedagogues while the unit of analysis was drawn from the comparisons made among all participants, their school contexts, and observation field notes (Yin, 2009). This study allowed the subjects’ perspectives on multicultural consciousness to surface naturally within the interviews.

Qualitative Methods

In education, research methods are used to decipher truth and bring tacit knowledge and curiosities into the field. In seeking truth, researchers use methodology and a variety of methods. Research “seeks to interpret a phenomenon that we assume actually exists” (Field, 2005). Social scientists seek out truth by collecting data and then studying it to reveal conclusions. Research tactics vary depending on philosophies and the phenomena to be studied. Educational researchers’ studies derive from diverse fields such as psychology, sociology, anthropology, and multiculturalism. Differing from the positivist nature of research, qualitative researchers seek socially created “truths” - the truth made up by the people, or culturally bound evidence and meanings.

Qualitative researchers focus on understanding phenomena in a real-world setting, or as naturalistic. Qualitative research has also been referred to as
ethnographic research. Stake (1995) describes researchers employing qualitative methods as having experiential understanding for happenings as opposed to causes. Qualitative research aims for “understanding the complex interrelationships among all that exists” (Stake, 1995, p. 37).

Qualitative research tends to have to justify its worth in the field of research for its focus on culture, phenomena, and allowance for bias and other influences brought to the study by the researcher and subjects (Watt, 2007; Fraenkel & Wallen, 2006). Denzin and Lincoln (2005) refer to analytic bracketing as a form of code switching between thinking as researcher and thinking as participant in the everyday world. This bracketing not only is present at the commencement of an investigation, but also throughout the analysis. Golafshani (2003) compares the validity and reliability of positivist research to that of qualitative. Patton (1990) contends that both research paradigms should entail the components of validity and reliability. In order to work toward reliability in qualitative inquiry, trustworthiness and presence of validity are necessitated (Golafshani, 2003). For validity in qualitative inquiry, triangulation can strengthen the study. Triangulation for qualitative purposes does not always allude to mixed methods, but rather utilizing a variety of methods. Crystallization refers to allowing multiple approaches and points of view in the inquiry in order to demonstrate greater understanding and transparency. According to Tobin and Begley (2004), there is often concern in the literature regarding “rigour” [sic] in the qualitative realm, however, triangulation and crystallization “are means of establishing completeness in naturalistic inquiry,
rather than confirmation”. (Tobin & Begley, 2004, p. 394). In order to best explore and describe the case of multicultural consciousness, the qualitative method of multisite case study with analytic induction will be applied to the inquiry.

Case Study Research and Analytic Induction

Having an interest in knowing more about multicultural consciousness of culturally responsive teachers led to asking researchable questions. Curiosity about the aspects of multicultural consciousness and a desire for information that may contribute to the practices within multicultural teacher education led to a case study research design. The context of school and the forces influencing a teacher’s multicultural consciousness will be included. Merriam (2009) suggests case study as an ideal design when the research seeks to understand and interpret educational phenomena.

Case study is a qualitative method of investigation. This method seeks to find meaning in a contemporary set of events, or phenomena. “Anchored in real-life situations, the case study results in a rich and holistic account of a phenomenon” (Merriam, 2009, p. 51). Qualitative case studies, like other qualitative forms of research, propose “the search for meaning and understanding, the researcher as the primary instrument of data collection and analysis, an inductive investigative strategy, and the end product being richly descriptive” (Merriam, 2009, p. 39). Merriam (2009) defines case study as “an in-depth description and analysis of a bounded system” (Merriam, 2009, p. 40). The bounded system is the unit around
which there are boundaries placed and is considered to be the case. This bounded system is considered to be one particular unit of analysis (Merriam, 2009; Stake, 1995). Description and analysis of this entity, or case, can unfold over a period of time. A weakness in case study research is the challenge of specifying and defining a bounded system (Denzin & Lincoln, 2005). A strength of case study is in revealing the properties of the behavior at the instant of the event according to Lincoln and Guba (2005). Case study may be defined in ways that include the aspects of particularistic, descriptive, and heuristic techniques as well as inductive thinking. The case study serves to describe and illuminate the understanding of a particular phenomenon, the phenomenon in this study being multicultural consciousness of teachers. Inductive reasoning is relied upon for analyzing and interpreting the data (Merriam, 2009).

Analytic induction is an approach to collecting and analyzing data when researching a case (Bogdan & Biklen, 2007). “Data are collected and analyzed to develop a descriptive model that encompasses all cases of the phenomena” (Bogdan & Biklen, 2007, p. 70). In this research, the researcher cannot be separated from the data. Participation in the experience is required. The data are not prepared prior to investigation. The subjects and the researcher figure out the truth together and derive meaning from experience. Observations, participant observation, interviews, and case studies may employ the underpinnings of grounded theory. Grounded theory research seeks emerging themes from within the data to be revealed through field notes, coding, and comparing resulting data from detailed descriptions and
commentary of the observation, experience, or text (Moustakas, 1994). In this study, as is with grounded theory, inductive practice will be used in that the theory grows out of the data (Patton, 1990).

An inductive approach is described as moving from the specific to the general. “As specifics are collected and gathered, they tend to suggest a more general pattern of order” (Shank, 2006, p. 149). The theory is not generated from socio-cultural assumptions and the predictions of social life, but rather from within the data itself (Glaser & Strauss, 1967). As themes emerge from within the data, the researcher compares, delineates, and writes the theory. The resulting theory becomes the conceptual explanation for the studied phenomenon. Designing a study to describe multiple realities and socially constructed meanings enables a researcher to explore truths of experiences (Bogdan & Biklen, 2007).

The process of finding emergent themes, creating categories and coding facilitates thorough analysis once data has been collected. Merriam (2009) explains analytic induction as a specific approach to analyzing data in a case study and as borrowing main tenets of the constant-comparative method.

Case studies provide knowledge that is more concrete than abstract (Stake, 1995; Merriam, 2009). Through the use of thick description, the minutia of the case are described and included in order to tell an overall story. Thick description means to literally describe the investigated case (Merriam, 1988). The case study method provides unique information beyond what surveys and experimental design studies
offer (Yin, 2009). Case study research techniques can utilize narratives and literary techniques, can use many variables as ways to portray interactions, and provides data grounded in the context (Hancock & Algozzine, 2006). In this case study, interviews and observations will provide opportunities to describe multicultural consciousness in context as well as including the participants’ views for how it is obtained.

When conducting a multisite case study, Merriam (2009) and Stake (1995) suggest approaching the sites one at a time with a cross-case analysis that offers generalizations regarding the phenomena. Bogdan and Biklen (2007) advocate for allowing the emerging data to help define and contribute to subsequent case studies. After data collection occurs at one site, the procedure can be replicated at the others as well as learning from the experience in order to better the process. Stake (1995) supports that all research is a search for patterns and consistencies. By conducting a multisite case study, multiple worldviews regarding one case can help provide more solid interpretation of the data. This multisite case study will be conducted in progression with one site at a time as the focus. After all data is collected, all transcriptions and field notes will be analyzed as one case. Finally, considering a multicultural education perspective to research, a multisite case study approach to this exploration will provide an interactive, humanistic and more descriptive analysis of findings to ensure interpretations of data that perpetuate single, dominant views are not made or mishandled (Banks & McGee Banks, 2004b).
Atwater et al. (2010) conducted a case study of science preservice teachers and their understandings and actions related to the culturally responsive teaching of “Other” students. Similar to this proposed case study, the researchers examined issues of race, culture and pedagogy through explanatory case methods. The study examined life, educational and teacher education programmatic experiences as they related to teaching nonmainstream students, or ‘Other’ students. The implications for the study provide a foundational rationale for the proposed study, as “...we need to better understand the nature and quality of...curricula, instructional practices, and organizational arrangements, especially in preparing teachers to teach 'Other' students in different kinds of settings” (Atwater et al., 2010, p. 308).

**Context**

Knowledge in case studies is contextual as they give credit to contextual experiences (Stake, 1995; Merriam, 2009). Three secondary teachers participated in this study and their school contexts served as the sites in this multisite case study. Teachers who had graduated from Midwest University’s teacher education program within the last five years had already completed a series of teacher education courses including a required multicultural education course. The course is described as:

Introduction to Multicultural Education- examines social factors that affect teacher decision-making and student achievement in United States schools. It addresses the need for intercultural competence, culturally informed
instructional strategies, promotion of social justice and reduction of racism and sexism in order to create democratic classrooms. It is assumed that preservice teachers participating in this study have taken the multicultural education course in order to qualify for clinical practice.

(“Midwest University” Course Catalog, 2010)

The researcher originally contacted teachers via electronic mail or telephone in order to describe the study and determined whether or not the teachers would participate in the study. Consent forms for teachers were given and collected and letters of consent from participating school sites were obtained. After the initial contact, all other contact (the interviews and observations) was conducted in a face-to-face setting or, for observations, during a class period at convenient times for both the researcher and participant. The researcher travelled to the participants to accommodate teachers’ schedules and in order to do observations within the school context. All data analyses were conducted in the private home office of the researcher.

Protocol

The protocol or procedure of multisite case study research involved a description of emergent themes as a result of data gathering, analysis, and synthesis of coded interpretations (Glaser and Strauss, 1967; Shank, 2006). An inductive analysis and constant comparative method were used in the research process. The process is paramount, the emerging data are central, the researcher’s positionality is
taken into account, and induction and description are used to convey what is learned from the study. Triangulation of the data in this study includes the incorporation of interviews, observations, reflective responses by participants, and member checking in the research methodology.

**Interviews**

In order to gain insight into teachers’ perspectives of multicultural consciousness, semi-structured interviews were conducted with the participants. Interviews sought the participants’ points of view through open-ended questioning techniques. Qualitative interviews emphasize flexibility and seek out the unique worldviews of the participants. Kvale (1995) suggests interviewers ask questions for the purpose of the study, in a clear manner, and relative to previous responses. Using probing questions to follow up what has already been said and asking for more specific details from responses was employed as well (Spradley, 1979). Two interviews per participant were conducted. The initial interviews included, but were not limited to the following overarching and specific questions:

How do you enact or implement culturally responsive pedagogy?

- *How do you teach students with varying cultures, backgrounds and experiences?*
- *What kinds of things do you do for students regarding learning styles?*
- *How do you plan, instruct, or assess students with consideration of their cultures?*
What influenced your development in regards to the use of culturally responsive pedagogy?

- How did you learn to teach this way?
- Have you had experiences with this kind of teaching before?
- What makes you want to teach this way?
- What experiences have you had that contribute to this way of teaching?

How did teacher education prepare you?

- How did the teacher education program prepare you for this way of teaching?
- What experiences in teacher education influenced your teaching the most?

What sustains your ability to implement culturally responsive pedagogy, if anything?

- How are you supported in school that allows you to teach this way? Are you supported?
- What makes you want to continue this way of teaching?
- Are other teachers in the school teaching this way?
- What experiences assist your ability to teach diverse students?
- Is there something you need to keep doing this?

The second interviews were conducted as follow-up interviews in order to clarify any questions from participants, to follow up with any lingering questions from the researcher, and to gain more data after participants have had time to
process the first interview’s contents. The second interviews provided the opportunity to clear up any ambiguity or uncertainty from the first interviews (Patton, 1990). The follow-up interviews allowed the process of member checking to occur. Member checking, also known as respondent validation, is a strategy used by the researcher to ensure that emergent findings from interviews are not misinterpreted (Merriam, 2009). All interviews were recorded with an audio recorder and transcribed on personal computer by the researcher immediately following the interactions. Memos recorded during interviews were detailed notes about the participants’ demeanor and interactions during the interviews that could not be obtained through audio recording.

**Observations**

Young (2010) indicates that most research on culturally responsive pedagogy includes qualitative methods and interviews, but excludes the observation component. In order to obtain data about specific events in teaching, observations are necessary. During these observations, specific behaviors and verbal or non-verbal exchanges were noted. Observations were conducted three times throughout this study. The researcher went into the observations with a culturally sensitive lens and observed the novice teachers with Irvine’s (2003) proposed culturally responsive pedagogy framework in mind. This theoretical framework for the study includes teaching that shows characteristics, behaviors and attitudes addressed in the literature review.
The aim of the observations was to observe events in the classroom where the teacher may experience his or her ability to exhibit culturally responsive pedagogy. Observations focused on the case of multicultural consciousness. Observations provide the researcher with “knowledge of the context...specific incidents, behaviors, and so on that can be used as reference points for subsequent interviews” (Merriam, 2009, p.119). The observations afford the researcher opportunities to learn about complexity and context (Stake, 2006; Spradley, 1980). By observing, the researcher engages in the complexity of human interaction (Merriam, 2009) thus providing opportunities to watch, see, listen, question, and analyze. The researcher recorded field notes during observations and used these as data for later analyses.

Reflective Responses

Reflective responses from the participants were received weekly for six weeks of the study. Reflection questions were sent to each participant at the beginning of the week with a reminder for due dates. Most were received back on the due dates with exceptions twice for one participant due to school calendar/holiday times in the school context. Written reflections were responses to the following questions created by the researcher according to Irvine’s (2003) framework of culturally responsive pedagogues:

- Describe the instructional strategies you used this week and explain why you chose to utilize those strategies.
• Describe any experiences with teaching this week that related to your perception of culture.
• Describe any ecological factors that influenced your teaching this week.
• Describe how you attempted to maximize learning for culturally diverse students this week.

In this multisite case study, participants were treated as co-participants therefore creating the need for frequent two-way communications. Co-participants were unaware of some of the terminology in the reflective response questions for the first two weeks of the study. Therefore, the researcher responded to questions by individuals by sending all participants explanations and definitions of two terms: ecological factors (Bronfenbrenner, 1979) and maximizing learning (Irvine, 2003). Reflective responses more specifically addressed the questions after this intervention. All responses were kept on a flash drive device and in a notebook by participants’ names and date of receipt for later analyses.

**Data Collection**

Upon the committee and Institutional Review Board approvals, the explanation of the study was sent via electronic mail to teachers in order to seek participants. After teachers responded as having interest in participating in the study, the researcher gave consent information (See Appendix A). The school sites were asked to submit a letter of support for the study to take place. Once the
researcher chose the participants and received consent from all involved, initial observations and interviews were conducted. Initially, an observation took place prior to the scheduling of a first interview. This allowed the researcher to observe teacher behaviors and dispositions prior to the co-participants having access to the nature of the interview questions. This served as a way to strengthen the internal validity of the study (Golafshani, 2003). Then, subsequent observations and the follow-up interview occurred. Research at each site was conducted in a concurrent timeframe as opposed to consecutive timeframe for the multisite case study approach.

Interviews were transcribed, analyzed and coded by the researcher. The researcher recorded detailed field notes and memos in a journal during observations and interviews for recollection and usefulness in the data analysis.

All written and recorded materials such as the flash drive device for files and an audio recorder were stored together in a centralized location, the researcher’s locked personal desk drawer.

Data Analysis

Corresponding with the observation and interview processes, the analysis depended on the researcher’s sensitivity and analytical thinking skills. In the culturally responsive, constructivist analysis, data were read, reread, analyzed for terminology as well as responses to the research questions in order to guide the study. The process was inductive; data was analyzed, synthesized, reduced, and
The themes emerged naturally as the researcher interacted with the data to comprise event categories. Topics or themes were utilized to categorize recurring regularities (Merriam, 2009; Kvale, 1983). The event categories derived from patterns in the language of the data. Categories were compared to propositions and research questions and eventually became the emergent themes. The constant comparative method was drawn upon for comparing the various contexts within the case including the multiple sites and the multiple forms of data (Bogdan & Biklen, 2007).

Data analysis includes organizing the data, reading the transcripts from interviews and coding emerging patterns within the data in order to answer the research questions (Merriam, 2009). According to Shank (2006), analyzing inductively in research involves searching for patterns in data. Merriam (2009) refers to data analysis in qualitative studies as making sense of the data. In this process, the researcher reads the data, interprets, seeks patterns, and consolidates the data by coding. Categories are determined and named according to their responsiveness to the research questions (Merriam, 2009; Glaser and Strauss, 1967). Qualitative research can utilize the constant comparative method of data analysis in which incidents from interviews and observations are constantly compared to one another until a theory can be formulated. These comparisons lead to convergence of ideas (Patton, 1990). At the point of saturation in analysis, there are no new themes or patterns emerging in a meaningful way thus bringing the analysis to a conclusion and the theory to commencement.
In regards to reliability in this study, the subjectivity of the participants and
the researcher have been incorporated and discussed openly. The interviews,
reflective responses and observations allowed for dependability of interpretation
(Golafshani, 2003). Because more than one interaction or type of interaction per
participant was revealed, there is more support for the emerging interpretations
made by the researcher in the data. By conducting observations and multiple
reflective responses, the researcher utilizes yet another way to triangulate emergent
findings (Merriam, 2009). Reliability in qualitative studies can better be ensured
through trustworthiness. For this reason, the transcribing and analyzing processes
were organized and carefully executed as well as thoughtfully written. Validity is
addressed by investigating what is intended to be researched through use of the
research questions and propositions (Kvale, 1983). Internal validity and data
credibility in this study are dealt with through triangulation and member checking
(Denzin & Lincoln, 2005; Merriam, 2009). “Triangulation of the data sources, data
types, or researchers is a primary strategy that can be used and would support the
principle in case study research that the phenomena be viewed and explored from
multiple perspectives” (Baxter & Jack, 2008, p. 556). By employing member checks,
the researcher can rule out “...the possibility of misinterpreting the meaning of what
participants say and do...” (Merriam, 2009, p. 217). Member checking occurred
twice in the study via second interviews with follow-up questions and also via
approval by participants that the transcripts relayed their intended perspectives. By
conducting member checks with the co-participants, confidence in the findings is
strengthened as well as trustworthiness of the research (Lincoln & Guba, 1985). In an attempt to avoid threats to internal validity, the researcher employed transparency of subjectivity and biases.

The process of data analysis in this multisite case study caused categories and implications of the study to materialize as thematic constructs and, unexpectedly, imagery. The constant interaction between researcher and data produced findings representative of the reviewed literature as well as concepts to be further investigated. The themes that emerged captured the co-participants’ experiences within the case of multicultural consciousness.

Research Assumptions and Limitations

When conducting a study, a researcher must rely on assumptions that make the project feasible (Hancock & Algozzine, 2006). In this case, there were a few assumptions upon which the study was based. It was assumed that the subjects were forthcoming in their interactions with the researcher. The subjects were expected to accurately describe their perspectives of multicultural consciousness and culturally responsive pedagogy. The personal interview questions were designed to elicit exhaustive and accurate descriptions of the subject’s experiences in the past and present regarding pedagogy. The observations and reflective responses afforded the researcher the opportunity to observe patterns and construct meaning of culturally responsive behaviors and attitudes in context. The
interviewing method and observation field notes were designed to gather such tacit knowledge.

The study was conducted in the school context. The possibility of an affect on the data may be present. Although the researcher was forthcoming and open with interview questions, there was a level of accommodation in the behavior of the subjects and in their choices for behaviors and attitudes during observations, as a part of a power relationship. It was assumed the subjects would be engaged in as normal as possible interactions. The sensitive nature of the topic of study may also have had an affect on the subjects’ behaviors and communications especially when discussing personal issues such as multicultural education, or personal experiences with teaching and learning.

Though the findings may be transferable, it is assumed there are limitations in their generalizeability. Generalization, possible in positivist research, is not a possibility in such qualitative inquiry as this multisite case study due to the constructivist nature, the ever-changing nature of the pedagogy in the classroom, and the multiple perspectives and interpretations involved. “Qualitative researchers treat the uniqueness of individual cases and contexts as important to understanding. Particularization is an important aim, coming to know the particularity of the case” (Stake, 1995, p. 39). It is assumed the findings of this case study are transferable, not generalizeable, only as recipients of the research are interested and find the results applicable to their contexts.
Participants

Novice teachers comprised the co-participants of the case study. In a study by Frankenberg and Siegel-Hawley (2008), teachers with more experience were less likely than their peers to report that their training included “substantial focus on including diverse cultures” (Frankenberg & Siegel-Hawley, 2008, p. 13) compared with nearly half of their colleagues with fewer years at their school that gave such answers. In order to ensure that participants’ experiences included the boundaries of the case, only novice teachers were included in the sample.

In utilizing purposive sampling, the following descriptions depict the participants for the study and the descriptions of the multisite contexts.

Diego is a mathematics teacher. He comes from a suburban area. Diego received a Future Educator Award from the (State) Association of Colleges of Teacher Education as a preservice teacher and was nominated by instructors in his teacher education program. He is considered an effective teacher in his abilities to engage students in material that relates to various races and ethnicities, historical perspectives, and critical issues in society. He creates collaborative activities as well as integrating other content areas within the lessons and units of study in mathematics. As a preservice teacher in clinical practice at an urban high school, Diego formed relationships with his students that promoted professional interaction, caring conversations, and positive rapport. He was able to foster relationships with students of all genders, races, and socio-economic classes. He
motivated students to form new relationships with their peers and he was available to students individually in order to ease anxieties and provide differentiated attention to students’ needs. Diego was very involved with building rapport among colleagues and with students by attending and participating in professional development sessions as well as attending students’ extracurricular events. A highlight of his clinical practice involved collecting materials from around the school's community, including brochures and photographs that portrayed forms of architecture and historical buildings. Diego created a community-oriented, interdisciplinary unit within the geography curriculum by using the students’ community as the focus. Diego was very collegial with his supervising teacher during his semester of clinical practice and engaged in reciprocal teaching and learning as a result.

Diego is currently teaching at Wright Middle School. In the 2009-2010 school year, Wright Middle School had 623 students attending and 68.3% of students passed both math and language arts components of the ISTEP exam. The demographics of this middle school include student ethnicity as 84.3% White, 6.4% Black, 4.8% Multiracial, 2.4% Hispanic and 1.1% Asian or Pacific Islander. Approximately 38% of students qualify for free or reduced lunches. The school has 12.5% special education students and only 2.4% English language learners (“State” Department of Education, 2010).

Troy is currently teaching at Young High School. As a preservice teacher, Troy was effective in several ways. In class discussions, he often was able to
contextualize student learning and students’ interest as a result of working with lower income students in a summer camp for many years. He mentioned the experiences had at the summer camp many times and would couple that with experiences he had as a Christian man. Troy was also married when he was a student in my class at Midwest University and continued in his participation on the speech and debate team at the university. He would provide a variety of examples from these personal experiences and relate them to classroom learning. Troy also has had an extended experience in Mexico. This gave him the confidence to relate to his content area of Spanish and to work willingly and enthusiastically with interdisciplinary projects and other collaborative activities in coursework regarding Mexico or its culture. During his middle and high school practicum experiences, Troy was willing to work additionally with an elementary student and his family in a rural area. He held conversations with and observed the student. During this time, Troy was keeping a journal of experiences had with the student to share with the teacher and the boy’s family in order to facilitate the home-school connection. The teacher of the elementary classroom later wrote that Troy was very helpful in communicating the cultural needs of this student to her (the teacher) and was making a difference with the student’s tendency to react with anger. In addition, Troy was impacting the other students, too. This experience was done in his free time outside of his coursework. His willingness to give his time and expertise in the areas of language and culture proved his effective teaching even within a brief experience in the school context.
Troy was sought after when he graduated from his teacher education program. He was able to decide where to take his first job very easily as he was given many opportunities. He chose this high school over a more urban school setting. Young High School, situated close to the university, had 684 students in the 2009-2010 school year. The school boasts 11% of its students passing the Advanced Placement Exam in that same school year. It has a 93% graduation rate. The demographics of the school include students that are 92.3% White, 2.2% Multiracial, 1.9% Black, 1.9% Hispanic, .9% Native American, and .9% Asian or Pacific Islander. Approximately 20% of students qualify for either free or reduced lunch. There is a special education population of 13% of students and .6% of students are English language learners ("State" Department of Education, 2010).

Kassy teaches business at Historical Figure Middle School. She went through the teacher education program while teaching as a teacher with an emergency license. An emergency license is given to individuals who have obtained a degree in a content area, but are yet to complete a teacher education program, and in schools where there is a need for a qualified teacher, but no other qualified candidates. Kassy’s teacher education experience was considered more nontraditional in that her methods course and clinical practice experiences all involved completing coursework within the duties of teaching. Her classes consist of many projects that relate the business and technology content to other content material. Students create projects in her class for presentations and as resources for others. Kassy takes in what she gains from professional development sessions and university
coursework and applies it to the curriculum. She works with incorporating more technology skills for students. Her classroom management and interactions with students is the pinnacle of her performance as an effective teacher. Kassy interacts well with parents and, though her expectations of students are set high, she is caring and honest with her students.

Kassy is an African-American woman. She is one of three minority teachers or staff in the school. Kassy also is a part of ministry work as her husband works as a minister and manages an after school program for teens in their church’s neighborhood. Kassy grew up in this neighborhood/area of town known for its lower socioeconomic status. She has always been very involved in a Christian church as a member of the congregation and a Sunday school teacher for teenagers. Kassy seems to be a positive and collaborative colleague.

Historical Figure Middle School is located in a city in the Midwest. It had a student population of 770 in the 2009-2010 school year. The demographics include student ethnicities as 74.2% White, 15.7% Black, 7.7% Multiracial, 1.4% Hispanic, and .8% Asian or Pacific Islander. Approximately 76.4% of the students qualify for free or reduced lunch. There is a special education student population of 25.1% and .6% of the students in the school are English language learners (“State” Department of Education, 2010). Prior to this middle school, she was teaching in an urban high school near the university for two years.
Researcher Positionality

Ethnographic research is considered more comprehensive for its tendency to delve into the setting of the subjects, by “observing and analyzing behaviors”, and through its deep and rich description (Fraenkel & Wallen, 2006). This research includes reflexivity in which the researcher and that which is being researched are collaboratively a part of the study. Patton (1990) and Golafshani (2003) describe qualitative research as involving the researcher in the process. The researcher’s positionality in this study was a key component to the process of research.

I had an ongoing desire to explore ideas regarding the research questions through my work as a teacher educator. Stake (1995) states, “[h]umans generally are curious, and researchers have a special compulsion to inquire” (Stake, 1995, p. 46). The researcher in this case study is a university instructor, supervisor of clinical practice, and former classroom teacher. As researcher, I was involved in both the teaching of multicultural education courses for preservice teachers and observing and supervising clinical practice wherein culturally responsive pedagogy is directly observed or abandoned. The interest and curiosity for this study developed through teaching and observing preservice teachers and working with in service teacher supervisors, especially while involved with multicultural teacher education courses.

Qualitative research designs “call for the persons most responsible for interpretations to be in the field, making observations, exercising subjective judgment, analyzing and synthesizing, all the while realizing their own
consciousness” (Stake, 1995, p. 41). In this naturalistic paradigm of qualitative research, the researcher’s background, experiences, and biases are to be a part of the research process including data collection and analysis (Merriam, 1988). As the researcher, it is important to employ reflexivity in the research process (Watt, 2007). By making use of field notes and memos for interviews and observations, the researcher can refer to this data during the analysis of data (Spradley, 1979). The thought process of the researcher can become a key component to interpreting the data of the case.

Watt (2007) suggests including the researcher's values and passions when designing the research questions. As an in-service teacher, I, the researcher, have experience with multicultural consciousness. When teaching in the secondary school context, I was expected to focus on the pre-determined curriculum and allow textbooks and systemic, school culture to guide my instruction. Within the system, I was able to build rapport with students and their families and sustain multicultural pedagogy. As I entered into the academy, I came with the desire for teaching for social justice and recognition of the diverse cultures of students. I originally held the passion for teaching adolescents through my experiences with moving to new schools several times in childhood and early adolescence as well as experiencing prejudice and stereotypes as a biracial female in school contexts. I learned in teacher education coursework to utilize the cultures of students to form the curriculum and to deliver instruction in an equitable manner. I have learned from my own experiences in education as a nonmainstream, minority student even into
adulthood as I pursue graduate degrees. I have held a curiosity of how other teachers gain and sustain multicultural consciousness, especially those with whom I have come into contact as preservice teachers while teaching at the university level. My positionality in this study is a key factor in the collection and analysis because of my experiences with the multicultural education curriculum, culturally responsive pedagogy, the teacher participants (i.e. former students), and multicultural consciousness in teaching.

My relationship with the participants impacted the study greatly in that my role as researcher and former instructor created a professional-personal dichotomy, or a power relationship. The scope of the study was influenced by how the participants viewed our relationship. My perspective was also a key component to the collected data, analysis and reporting. As stated by feminist researcher, Jayati Lal (1996) “the many locations that shape my identity and notions of self influenced my choices, access, and procedures in research and also permeate the representation of research subjects in my writing” (p. 190). I concur with Lal’s statement in that the lens utilized for this study’s analysis and reporting is heavily influenced by my position within the study, as is the access to the participants. Very little time was spent building rapport with the participants, as they had been aware of my curiosities regarding culturally responsive teaching from our interactions. A positive level of comfort and security was already established prior to the study. However, seeing my position as researcher, I believe, influenced the participants’
behaviors and responses in reflections and interviews initially. Deutsch (2004) reflected on her experience with feminist research,

Although the role of insider-outsider can be difficult to balance, it sometimes provides unique opportunities for information gathering. I found that I was often able to ask questions as an outsider who was not expected to know certain things...The challenge for the feminist researcher is to identify and grapple with the power dynamics implicated in the researcher-participant relationship and to examine how her own subject positions, and those of her participants, affect that power structure requires acknowledging one’s own role in the process (Deutsch, 2004, p. 891).

As stated by Deutsch, it was pertinent to acknowledge my role as former instructor and researcher within the study and reporting. Because of an already formed tie with participants and then engaged coexistence during the study, communication and experiences were affected by life and professional experiences (Narayan, 1993). As communications for the study continued to grow more comfortable and concepts were better understood, behaviors and responses were seemingly more authentic and a more cohesive period of exchanges occurred in the study. I thought the power relationship had ceased to exist, however, the curiosities of the participants negated that thinking. All three participants inquired at some point in the study into why they were chosen and what I, as former instructor, “see in them.” Troy asked at the end of my first observation: “What is it that you see in me and why do you want to study me of all people? I am just curious.” The other two
participants shared their desire to know my opinions of their teaching strategies, styles and results each time I observed their classrooms.

These curiosities on behalf of the participants, the in-service teachers, caused me to consider contributing more self-reflexivity to the study. My biases and expectations became a component of the study rather than a separate entity of the research. The expectations are in the analysis as propositions and then blended into the implications as my worldview influenced how I viewed data (Yin, 2009). Biases were included as a part of a constructivist approach by valuing changes in circumstances and gaining deeper understandings of interactions with human practices (Patton, 2001). Effects of self-reflexivity included more meaningful conversations within the follow-up interviews and other communications with the co-participants. By engaging in this research as co-participants, there was an authentic depth of disclosure obtained through interactions, member checking and a shared passion for the field. The aforementioned characteristics of this study not only add value to the transparency and trustworthiness of the study, but also contribute to the theoretical and analytical framework of cultural responsiveness.

Summary

Gaining access to culturally responsive teachers afforded the researcher insight into a conceptual understanding of culturally responsive pedagogy. The purpose of this qualitative study involved how culturally responsive behaviors and attitudes, or multicultural consciousness, of teachers are gained and sustained in
schools. As researcher, I expected to find valuable implications for the use of culturally responsive pedagogy emerging from the data as experienced by teachers.

We need research that examines the links among teacher preparation for diversity, what teacher candidates learn from this preparation, how this affects their professional practices in schools, and what the impact is on pupil’s learning (Hollins & Guzman, 2005, p. 512).

I gained more than a general understanding from the process of this study, as I additionally collected a listing of implications and ideas for further research. The findings of this study are presented in the next chapter.
CHAPTER FOUR: FINDINGS

The purpose of this study was to explore culturally responsive teachers’ manifestation of a multicultural consciousness in classroom practice. I researched how teachers gain awareness of culturally responsive behaviors and attitudes and the cultural interaction between teachers and their students while practicing in schools. The findings of this study are presented in this chapter. The data for this chapter was collected through interviews, observations and reflective responses of three culturally responsive novice teachers. An analysis of the data yielded the following dimensions of multicultural consciousness: Education, Ethic of Care, Experiences of “Otherness,” Intrinsic Motivation, Advocacy, and Reflexivity.

With this study, the researcher found valuable implications with regard to producing an adequate description of the case of multicultural consciousness. Study results were actively explicated in order to focus on why and how the in-service teachers gained (Research Question #1) and are currently sustaining (Research Question #2) culturally responsive pedagogy. The amount of information gathered from the interviews, observations and reflective responses was reduced in order to process the data effectively. Terminology used and observed constructs were
divided into useful units of analysis. An inductive thematic process enabled comprehension and conceptualization of the material.

The researcher sought a credible process for the qualitative analysis. According to Patton (1990), “the credibility issue for qualitative inquiry depends on three distinct but related inquiry elements:” (p. 461): rigorous data collection and analysis, the credibility of the researcher, and a philosophical belief in naturalist inquiry. For purposes of credibility, triangulation of data was used in the analysis by checking for consistencies and comparing the various units of data collected. The researcher engaged in self-reflective activity in order to sift through predispositions and biases related to expectations for the inservice teachers’ pedagogy.

A constructivist, qualitative, and responsive perspective was embraced by the researcher in an effort to both be a co-participant of the study and to assume the role of researcher simultaneously as well as focusing on the individual and contextual case as opposed to generalization of the findings. In other words, the co-participants’ responses, or the raw data, were analyzed as a singular case rather than as distinct entities.

Constructivism and “Teachers as Culturally Responsive Pedagogues” (Irvine, 2003) guide and anchor this study through use of theoretical propositions to assist in developing a case description. The proposition organizes the case and “helps defend alternative explanations to be examined” (Yin, 2009, p. 131). With the case of multicultural consciousness, the underlying theoretical proposition involved in
analysis was cultural responsiveness, more specifically instructional strategies, perception of culture, ecological factors, and the maximization of learning for diverse students. The following results are details of a rigorous, traceable categorizing procedure for exhaustively reducing interview transcripts, observation field notes, and reflective responses into manageable units of data. The units were derived from the awareness of repetitive terminology and enactments of cultural responsiveness from the within the raw data (transcripts, field notes and reflective responses). Using the terminology from the framework as a starting point and then adding several other terms that emerged in analysis, categories formed as units of data. These units, named event categories, were tallied and revisited in context to determine meaning. These data sources provided descriptions of the case of multicultural consciousness that became salient themes within the study, now known as dimensions.

A *dimension* is defined as “a construct whereby objects or individuals can be distinguished, a lifelike or realistic quality, or a level of existence or consciousness” (Merriam-Webster, 2005). Also known as “one of the elements making up a complete entity” (Merriam-Webster, 2005), the specific dimensions evolving from this study are meant to help illustrate the construct of multicultural consciousness as they related to the participants of the case study as well as providing a foundation on which to base theoretical explanations that will contribute to the field of multicultural education.
Research Question #1 Dimension One: Education

One dimension of the case of multicultural consciousness was education. The in-service teachers’ responsiveness to the needs, interests and learning styles of the students was apparent and evidenced in reflections, interviews and observations. In order to illustrate the amount of language generated in the data collection, event categories were created and tallied in the analysis. The event categories contributing to the education theme included: diversity awareness in learning, fluidity of knowledge, teacher preparation, practical experiences in teacher preparation, high expectations, and own experiences in education. These event categories became concepts by which multicultural consciousness is gained in novice preservice teachers’ educational experiences.

Multicultural consciousness was demonstrated through attentiveness to student needs, interests, and learning styles on several occasions. Throughout the processes of planning, instruction and assessment, students’ learning styles were emphasized and drawn upon for purposes of responsive pedagogy. Troy described his thought process for planning instruction in the follow-up interview as using Gardner’s (1982) theory of multiple intelligences.

That is in the forefront of my mind at all times. I’m always trying to activate different ways of learning to try to reach as many students as possible using the best teaching styles possible. So I typically try to use ...um...Gardner’s method for different aspects of learning. So he identifies them as the
kinesthetic learners or more visual learners or the more logical learners or musically inclined, you know, stuff like that. ...A lot of times what I’ll do is teach logically, but then will mix in some pictures along with that, then I’ll get them up and moving around. They are standing up, sitting down, writing things out....We play a lot of games, too...I also have songs for concepts and they'll sing them. They are able to recall these things.

Troy includes accessing prior knowledge and varied instructional techniques to improve student learning and make the content meaningful to students. Troy’s use of varying instructional strategies, as he conveys in the follow-up interview, was gained through his experiences in methods courses in teacher education as well as experiential learning. Troy’s application of differentiated instructional strategies complied with the description of his own learning as he employed concrete experiences, activity, reflection, and abstract concepts in pedagogy (Kolb, 1984). He continues to address students’ learning styles in a discussion of his thinking about assessment.

Well, I do think that part of it was our discussions in practicum classes at Midwest University...learning about different teaching styles and even planning when we were learning about unit design and thinking about assessment. Another part was my language methods where we explored all these methods of learning and evaluation and we would actually have to do it in our practice teaching in front of the class. I also think my experience in student teaching was extremely helpful. ....I know how to differentiate my
assessment and I am really buying into mastery learning. It has shown significant improvement by at least 30-40% higher grades and is about mastering the content on an individual basis.

Regarding high expectations for his students, Troy revealed in his reflections that he does not want to see “students get away with the bare minimum.” According to the self-fulfilling prophecy theory, made famous in a study by Rosenthal and Jacobson (1968), expectations for improvement in achievement by students were confirmed for teachers. By changing the perceptions teachers held of students, the study showed that higher expectations resulted in better results (Noel, 2000). Attitudes and behaviors of teachers toward culture were key in the findings. Troy’s desire to push students to higher levels of thinking and to be more culturally immersed in their schools and communities comes from his own passion for his content, his prior experiences in education, and his own practical experiences.

Kassy aims to make learning meaningful for her students when planning for instruction. She relates to her students’ needs and interests from the first day of class.

I have a form I give that my class fills out and on that form are the questions I ask my students. When’s your birthday, what are your hobbies and more. I spend the whole day and I answer the questions, too. Based on their responses, I determine that each class has its own special, unique culture and so I relate stuff to them. This class likes hip-hop and they’re more African-
American culture-type….this class favors TV shows. I take notes about the classes and make a judgment so I can shift and change like the classes do (See Appendix C).

Incorporating student interests and abilities into pedagogy provides a culturally authentic connection to students’ lives and contexts. Building relationships as an instructional strategy is practiced among effective teachers (Johnson, 2007; Howard, 2007). Kassy works with a very straightforward, pre-designed curriculum and has to attempt to differentiate content. Her attempts to differentiate did not include choice, interest or learning profile, but rather Kassy attempted to differentiate based on students’ readiness. This includes a lot of individual work and one-on-one assistance by the teacher.

When I assess, like this class here, I help them with what they should already know. I choose concepts that are very important and I don’t stress them with it. If they need help, I offer it. I move some students forward and others are still in a different stage of learning so I have to be flexible with time when I'm planning.

Kassy gives credit, not to Midwest University directly, but to her first career of social work, for preparing her to teach with awareness for student differences. She does, however, imply that her learning of pedagogy derived from having authentic teaching experiences concurrently with coursework in teacher education. Her ability to meld previous experiences within pedagogy demonstrates a
realization of her own consciousness (Stake, 1995). She also reflects on her own education and learning styles as inspiration for her pedagogy.

I was a social worker. I worked for the department of child services. That really prepared me. This is my second career. I did it backwards. I started and then I learned pedagogy. My first year of teaching was hard because I went in thinking everybody learned like me, but they didn’t so my first year was my worst year, but my best year because I learned so much about culture. I learned backwards. I’m kind of glad I learned that way honestly because I got to experience it in class and then my application was right there. I didn’t have to wait until I student taught.

Kassy’s experiences were obviously important to her and contributed to her ability to enact responsive teaching, however, I perceived her comments as lacking any acknowledgement of the contributions of pedagogy courses. Moreover, her positionality as a former student in the school gave Kassy a specific perspective from which to view her experiences as a novice teacher.

I graduated from the school where I first taught. My first year, I would see the teachers teaching. The students there were bored out of their minds. In my opinion, you change with the students...the students adapt to you and you to them. I hate lecturing, I hate it. I saw the same worksheets used that were used with me. I decided I have to adapt to the students in my own classes
after what I saw happening at the school. Teachers there are still doing the
same thing they did when I was there.

In alignment with a varied approach for pedagogy, Kassy reflects that she does “a lot
of demonstrations, modeling, application, and technology.” Cultural competence
contributes to Kassy’s pedagogy, too, as she reflects about her understanding of the
African-American culture and the learning styles of some students of that culture.
Specific strategies including tone of voice used, the use of pop culture, and call and
response activities were mentioned. I noted that Kassy employed a variety of
strategies, yet they seemingly derived from her style for teaching and learning
within her culture, as opposed to all students’ needs, thus limiting the reaches of her
pedagogy for maximization of learning.

Diego described his thinking about planning as a focus on differentiated
instruction and through connecting students to prior knowledge and interests for
better cognition.

I think that I try to give them different ways of doing things. I try to explain
more than just one way usually, but I do my best to give them more than one
way of doing it. I always tell them it’s up to them to decide how they want to
do it, whatever works. They seem to respond well to things when I remind
them about what we’ve already learned. I also try to relate learning to
something that they can see or think of like money, like today. I try to vary
my lessons day by day and to do other things, not direct instruction all of the time, but other ways of teaching.

In an initial observation of Diego’s teaching, the classroom layout and timing contributed to cooperative learning, individual assistance and visual demonstrations of the material. Hands-on, cooperative learning was used in teaching mathematical concepts and prior knowledge was accessed in order to get students motivated about the new material. A later observation showed that projects relating to topics of practical applications are used in cooperative pedagogy and for discovery learning. For example, daily newspaper advertisements and sale pricing data were used in a group project about percentages and budgets. Student interest is a key factor in Diego’s pedagogy. “…it’s something they can relate to like going to the store and if they want to buy a shirt or whatever for a discount. It’s something they’ve definitely seen before.”

Kolb (1984) determined that experiences impact cognition. Instructional strategies that help learners understand their own thinking and extend into their social environments provide accessibility to complex constructs. Logical, step-by-step approaches to understanding were the foundation of the lessons and then students were encouraged to use their diverse perspectives, as Diego mentioned, to figure out different ways of doing things. When asked why he assumes this posture in teaching, Diego responded, “Because I attempt to reach all students. It doesn’t shut the door on some students.” He revealed that he learned to be aware of students’ needs in learning through his education.
I think that definitely the multicultural education class and my practicum at Midwest University and during my student teaching helped. Even talking to other student teachers and seeing what they were going through and experiencing...I think it’s also about just collaborating with other teachers.

Diego has high expectations for his students’ learning of the content. He said it is valuable “to build it, to improve it.” It refers to student learning.

Teacher education methods and multicultural education courses impacted Diego’s pedagogy. He was able to extrapolate valuable experiences and theories to inject into a responsive disposition. His thinking was then reflected in his enactment of utilizing students’ cultural and learning assets to inform pedagogy (Haberman, 1995).

The participants acknowledged education as a dimension in building their multicultural consciousness by discussing preservice teacher education and other experiences that taught them about classroom issues, students’ cultures, and content instruction. The dimension of education proved to affect all participants’ understanding of a focus on nonmainstream student needs and contributions, yet race, gender, and socioeconomic status, some emphasized aspects of culture in the educational realm, were rarely reflected upon without prompting.

**Research Question #1 Dimension Two: Ethic of Care**

The ethic of care was another theme of the case for the research question regarding acquisition of a multicultural consciousness. The inservice teachers’
expressions of the ethic of care were in the event categories of care, empathy, and relationships. According to Owens and Ennis (2005), “the ability to enact an ethic of care in teaching should be an expectation of effective teachers” (p. 392). The in-service teachers of the case demonstrated the ethic of care in their dispositions and behaviors and in conjunction with issues relating to nonmainstream student achievement.

Troy discussed his desire to communicate his instructional style to his students so that they would know the motives behind assessments and assignments. He includes his desire for his students to relate to material through relationships and interactions. He said,

I’ve really been trying to work with my philosophy of teaching...I really give cultural consideration while assessing them. I want them to know that their knowledge, their competency is not based on a behavior of turning in homework, but rather the assessment format shows me where they are and what they need. I had to do a lot of talking about that with them since they are so grade driven.

Troy had been struggling with students' lack of passion for learning the content when grades and daily assignment results were what they mostly emphasized. His desire for students to gain a life skill of a second language and to become more culturally aware catalyzed a change in his pedagogy.
I find it really difficult to offer my students meaningful experiences regarding culture and I really want to engage them with that so they see why it’s important to learn Spanish. I really want them to experience people firsthand to really appreciate them and to really understand their circumstances.

Caring teachers purposefully know their students and establish relationships with them (Collinson et al., 1998). Respect, in a multi-directional sense, is an aspect of an ethic of care. “Respect is an indispensible foundation of classroom relationships” (Collinson, et al., 1998, p. 2). Troy expressed that his experience of working at an inner city evangelistic camp for ten years helped him empathize with students in his classroom now and showed him the importance of building relationships and earning respect.

I had to really understand where the campers were coming from before they got to camp in order to make sure I could be a good counselor for them… I was trained how to be a counselor for these at risk kids and so all of this stuff has prepared me to really consider where people are coming from and how to care for them and teach them best.

Interactions with families and the community on behalf of the teachers often brought forth evidence of an ethic of care and the importance of relationship. Troy expressed a time he “felt compassion and empathy” for a parent and student.

I have one student who had a D for the first semester and her dad called me and wanted to put something in place to help her. She had been through a lot
and I felt compassion and empathy for her. I put her on her own learning plan, I helped her find a peer tutor and I met with her peer tutor to give her exactly what she needed...I’ve been meeting with the student once a week and when I graded her test this morning, she got a B+ and she’s been typically getting F’s. She has improved in a matter of three weeks.

Troy expressed such enthusiasm when relaying the story about his student’s success. The image he created for me was one of a teacher departing from his normal way of teaching in order to extend a human response to the struggles of a student. Troy’s demonstrations of care extend beyond the classroom in his interactions with students through a community service organization and continuing relationships outside of the school context through church, hobbies, and dialogues.

Kassy contributed her thoughts of care, empathy, and relationships by relating to her church affiliation. “I taught teens for 8 years at my church. It was African-American kids from the same neighborhood. I knew their parents.” She also expresses her understanding of students’ situations and ecological factors contributing to their learning experiences through building relationships and her first career as a social worker. Historically in African-American neighborhoods, as well as other cultures, the church can serve as a focal point in the community as it provides community leaders, a common place for gathering, and serves as an extension of family for those with needs for resources and support systems. This connection with the church, as I am aware through my own experiences within a
church community, has seemingly contributed to Kassy's demonstrations of care, empathy, and relationship in pedagogy.

I know who cannot stay after school because their parents won't come and get them and so I push them to contribute in class and not have to stay after school. I will call mom and dad tomorrow if he doesn't work in class.

Honestly, I just love teenagers. I love to get to know them. I think relationship building is key to get them to learn. Once I build a relationship with them then I'm fine. I am there for them. That student with bad behavior today, he knows I care about him. I care about what they do outside of here and so that's why I do what I do. It helps me grow as a teacher to learn from them. I engage in a couple of their conversations and things like that because I love those kids. I do, call me crazy. I generally do.

Demonstrations of care deriving from previous and current professional experiences abound in Kassy's teaching, however, operationalizing empathy and an ethic of care remain as an affective, or relational, dimension, rather than delving further into institutional, societal, or even cultural, implications. For example, Kassy discusses students' appearances and personal lives in the following comments, yet her pedagogy is not adjusted or added to in order to help students build a relationship with the material beyond building the teacher-student relationship.

When I realized that all those experiences (as a social worker) helped me was when I could look at a kid and tell you if he had breakfast or didn't have
clothes. I’m more sensitive to that. I know how to talk to them without making them feel poor. We have no clue what it’s like. Teachers need to drive around the neighborhood of the schools they are going to work at; It will make you sensitive to their needs. It can bring you to tears. Again, my experiences are different, but I learn so much from them. I want to know about them and they know I want to know. We have a relationship.

Kassy is empathetic regarding the societal inequities faced by her students and their families, yet translation of this caring dimension into pedagogy is lacking. Also, by using her prior experiences, Kassy uses empathy related to students’ family and socioeconomic situations. She correlates issues of poverty with the inequities she observed, though did not experience, from her upbringing within this same community.

A lot of our students’ parents are poor. I don’t want them to be judged by what they look like. For me, it’s a heavy burden. I treat them with respect regardless. I feel like they are saying “I am a person.” I’m not going to judge them; I really try to make them feel like they’re special.

Wyngaard (2007) suggests the importance of relationships specifically for African American students. In a study regarding cultural responsiveness, students acknowledged that relationships between teachers and students were at the foundation of responsive pedagogy. According to Noddings (1992), caring is “the act of affirming and encouraging the best in others” (Noddings, 1992, p.25). She
suggests the enactment of caring as a means to developmental growth and learning for the one caring, the teachers, as well as for the students as recipients of the care, termed the “cared for” in feminist theory. In this theory, being cared for can result in agency for students when referring to power relationships between teachers and students and when working with pedagogy. Agency refers to the inclusion of more voice, power and support for collaboration for students within pedagogical practices.

Diego relates to the ethic of care through stories of specific instructional strategies and students. Though less willing to express himself with emotive terminology when being interviewed than the other two participants, observation data collected offered many instances of care, empathy and relationship building.

If I know a student is having trouble with something, then I just can talk to them one on one like today when I was doing the hands-on demo. I like to alleviate pressures for students, like with assessments, and I don’t want them to panic or worry. I try to teach things logically so they have something to refer back to over and over again.

Diego displays an ethic of care through his enactment of cultural responsiveness in pedagogical practice. Perhaps due to his experiences with cultural others being more recently constructed, Diego is able to translate an ethic of care into his planning, students’ reactions to instruction, and assessments. He has also been able to utilize preservice experiences to shape an empathic perspective toward nonmainstream students.
When I was at Midwest University, I volunteered at the “Local Organization” and would run across students who don’t have two parents at home and the support at home like I did when I was growing up. I now know that maybe there’s a single parent working two jobs and just trying to make ends meet. That really kind of opened my eyes to what these kids are actually going through.

Diego’s practical experiences in education contribute to his understanding of nonmainstream student learning. He acknowledges that his students’ experiences differ greatly from his childhood and educative experiences. Because he realizes the importance for communication in his pedagogy, his passion for care and relationships take precedence over Diego’s passion for the content.

I try to connect with my students somehow. A lot of my students I can connect with through athletics. When it comes to girls, I try to connect with them in a different way whether it’s just saying hi to them or asking them what they did over the weekend or whatever. I think it’s important that you connect to them so they know you care about what’s going on not just in school, but also outside of school. I don’t want to tell my students they should respect me just because I’m the teacher. I want that to come naturally to them and then they will respect me and know that I care....Students will end up doing their best with content if they don’t want to let you down.
Diego continues his caring and empathic efforts outside of the classroom, as a coach. In the initial interview he discussed,

I had a basketball player who was in a single parent home. His mom worked nights and so he was taking care of his younger sister, so he had all kinds of responsibility. He would come to school like he was sleep walking because he was so tired. He would wear the same clothes over and over again. For basketball, I gave him a shirt and tie to wear. That story sticks out to me.

He also reflected on authentic caring (Cammarota & Romero, 2006),

I had a student who had a lot of personal issues that she was going through so her mom emailed me and asked me if I could give her a little break. I agreed to be more flexible and give her more time for some assignments and she caught up. I was really proud. Students talk to me about the rough times they’re going through.

Willingness to adapt to the culture of those being cared for within pedagogy illustrates openness to caring relationships. Observations and reflections provided further evidence of a purposeful enactment of care and relationships in Diego’s classroom. However, more meaningful connections to students’ cultural contributions and perspectives were not as evident in plans, instruction, and assessments as were enactments of relationship building. From observations, it was noted,
Diego focuses attention on students who are struggling. He sits next to students engaging them in conversation and focusing them on the content. His classroom aesthetics offer a comfortable learning environment and the class is full of relatable visuals for young adolescents. He awaits students in the hall at the beginning of class and personalizes his lessons.

Diego said that in his school context, overall, he experiences an ethic of care. “We have such a caring staff. I think all our teachers sincerely care for all of their students and want all of their students to do well.”

Witherell and Noddings (1991) define caring as “an ever-widening, interconnected web of relations – one that defines itself in relation to particular others, to groups, to communities, to many cultures, including our emerging global culture” (p. 5). The participants of the study relate to the ethic of care by connecting to the students and their needs, as well as expanding their dispositions to contexts beyond the classroom. Instruction in these classrooms, unlike traditional unidirectional delivery, is multidirectional, establishing and contributing to a relationship in the pedagogy between students and teacher. Research by Banks and Banks (1995) indicates the importance of adult-student interaction when working with pedagogy. There is significance in the strategies used by teachers to authenticate students’ cultures within curriculum (Banks & Banks, 1995). Though the participants did not always push their pedagogy toward transformative and critical pedagogy regarding students’ cultures, Noddings (1992) considers openness
to difference as a key component to an ethic of care. The participants of the study all expressed openness to nonmainstream students and their learning.

In addition to content instruction, classroom management and interactions with students that are positive and tolerant help alleviate the implications caused by negative teacher interactions (Witty & DeBarysche, 1994). The participants seemingly experienced fewer issues of student misbehaviors due to the relationships and rapport gained in initial classroom interactions. The majority of students in all three sites demonstrated willingness to partake in the adult-student relationship. Empathetic and caring dialogues leading to relationships prepare the way for open communication of needs and abilities by students, and a consensual understanding in the learning process (Witherell & Noddings, 1991).

Empathy within the dimension of the ethic of care could not be separated from the next dimension of Experiences of “Otherness.” Through previous experiences in, previous to, and beyond teacher education, the participants disclosed personal feelings about empathy with cultural others due to self-reflection and negotiating meaning of their own cultures contrasted with the culture of others. This finding also demonstrates the fluidity among dimensions of multicultural consciousness as empathy associates to both a dimension regarding care as well as “Otherness.”
Research Question #1 Dimension Three: Experiences of “Otherness”

Contributing to the findings of the case study is a dimension derived from the event categories of teachers’ perceptions of culture, interactions with ecological factors, and diversity awareness: race/ethnicity, gender, and socioeconomic status. After reviewing the data about personal and professional experiences of the participants, the dimension that emerged is entitled experiences of “Otherness.” Participants in this study described and enacted pedagogy resulting from a construction of identity after experiences of “Otherness.” The participants acquired new perspectives or challenged their own understandings of culture. Educational, practical, and personal experiences helped shape the effects of experiencing “Otherness” by novice teachers. A consistent emphasis on race and socioeconomic status was present in responses regarding diversity awareness and interactions with ecological factors. However, responses lacked a willingness to voluntarily disclose discomforts about racial identity of self or students.

In the follow-up interview, Troy expressed a catalytic time in his life where his perception of dominant culture was altered.

I was studying abroad and I felt like race really did make a difference for the first time. I felt like I was experiencing racism for the culture I came from and did not feel like I fit in. I feel like I was becoming aware of privilege and stereotyping and tolerance. The way I talked was questioned as well as how I looked on the outside in the culture I was immersed in.
Due to his feelings of “Otherness,” Troy found himself becoming increasingly aware of cultural differences and assets (Tatum, 1997). As he relates to his students now, Troy continues to grapple with issues of culture using terms such as “fear” and “anxiety” when working with students of other cultures (Helms, 1995). He explained his fear of working with students and families of cultures other than his own.

I think that I may embarrass myself with some sort of ignorance or naivety toward people who are different and a lot of times it’s just self-doubt. I think learning Spanish helped me overcome the fear of not being understood sometimes and now I don’t let things inhibit me from doing things I feel are right though I do get a tinge of it (fear) occasionally.

Troy clearly expressed his fear of others’ perceptions of how he claims his White culture during an interview.

I told some students that I am proud to be White. They don’t know what that word really means. It’s not offensive to them. They knew I was talking in the context of cultures. I’m glad to be White and proud of who I am, but at the same time, I don’t want it to be some racism projection of them being inferior to me or something like that either.

Initially, in preservice teacher education, Troy was determined to work within a diverse setting and make a difference for nonmainstream students. He seemed to be clinging somewhat to his pride for a racial identity inclusive of whiteness during the interviews in an effort, I assume, to relate to his students in his current school
context. Though racially the students of Troy’s school are not as drastically diverse as the contexts of his preservice experiences, within his courses, diversity in abilities, gender, socioeconomic status and more abound. I feel Troy struggled with the notion of culture during our interactions due to the contextual circumstances. It was as if he was grasping for assertions about culture in his current context rather than allowing all experiences within preservice and inservice teaching to contribute to the interactions. This tension provided opportunities for researcher and participant to engage in dialogical exchanges and to process further the concept of “Otherness.”

Diego attributed his first experiences of “Otherness” to his experiences in teacher education as a volunteer at a local community organization as mentioned in the theme of education in both responses and interviews. He valued “actually being involved” with students and “experiencing it firsthand.” He also credits teaching in the school context with exposure to other cultures and the construct of race when he reflects “...and there are many cultures at this school that I am unfamiliar with. I also see a lot with socioeconomic status and realize that I haven’t experienced those part [sic] of diversity.” Through his lens as a culturally aware white male, Diego admits to the need to grow in understanding of his perceptions of his own and others’ cultures in the follow-up interview,

I would like to grow in areas of culture like knowing about ethnicities, Hispanic culture, and socioeconomic issues. If I can just get to know those cultures, I can understand why these students behave like this and what I can
do to connect to those students a little bit better. I don’t know how to learn
more other than research it and ask them questions. If I do anything, I might
let students off the hook a little because I don’t understand where they’re
coming from well enough and they’ll think I’m viewing them as a stereotype
or have a bias toward their culture.

According to the Helms’ (1995) model of racial identity development, both Troy and
Diego identified with the stages involving personal understandings of racism, a
sense of peace about whiteness, and the ability to approach students of
nonmainstream cultures without prejudice. These stages are known as pseudo-
independence, immersion/emersion, and autonomy. Both teachers admitted a sense
of privilege and an awakening consciousness of differences as a result of Helms’
model and interaction within the case study. The findings, however, lead to an
element of Diego’s consciousness that remains uncomfortable about confrontations
with nonmainstream students thus exuding the result of lowering expectations
within instruction.

Noel (2000) conveys that stereotypes and prejudices are influences on
consciousness and awareness within identity development differs among
individuals. Diego continues reflecting about students of other cultures and realizes
he has internalized some fears and anxieties.

I get a little bit of anxiety or just worry thinking about how their parents are
going to view me differently if I treat them a certain way. They may view my
actions as responding to their cultures and not consider that I am trying to think openly and expose myself to new perspectives. I do worry about that a little when I teach or talk to families. I also think about the privileges I have now and what I can do to assure families that I am not trying to see things just my way. I am uncomfortable with the idea of whites being privileged and I think I feel a little uncomfortable with that when dealing with other cultures.

Diego’s willingness to discuss his discomfort about racial differences enabled us to further discuss implications of culturally responsive pedagogy. However, the same thoughts hindered his willingness to transmit responsive ideals to students and colleagues regarding cultural inequities from within the content.

Kassy comes from a different perspective than the other two study participants in that she is of a nonmainstream culture by race and gender. However, her upbringing and experiences in education have given her familiarity with “Otherness.”

I came from a two-parent home and had a very strict upbringing. My parents were both Christian, very strong Orthodox Christian. I was an honor student and I had culture issues as a kid because most of my friends were not honor students. They goofed off in class and didn’t have the same advantages my mom gave me like a good family background. I actually turned on my friends that were from within my own culture sometimes and blamed them for their
lives. They had issues with arguing parents and transportation that I didn’t have. All those factors come into play and affect how I teach.

I went to a school where there was lower socioeconomic status because my mom worked there. I had culture issues growing up. Figuring out where I fit in because I wanted to be in the “in” crowd. Then when I went to high school with all White students in my honors classes, it was like totally separate worlds. Like the way I talk. Some people called me a White girl. I learned to be a chameleon so I could fit into two different worlds.

Kassy described her perception of what African American students need at her school regarding race. She says the school needs more Black teachers as role models for the students in order to help students feel comfortable and included. The following describes Kassy’s current experience of “Otherness.”

With the student population we have of Black students, the teacher population needs to change. Not because Black teachers teach Black students well, but they relate better. It’s a cultural fact, minorities group together. I’m African-American and I’m female. I have some fears and anxieties about culture because I’m one of very few Black teachers here. I hear a lot of White teachers saying inappropriate things about our students and it makes me so mad. I have always gotten treated differently in my first career and now. I have a lot of knowledge and wisdom I can share and I have asked to be involved and am turned down.
Kassy's experience in the school context reveals issues of power, domination, oppression, and silence. Regarding her advocacy for Black students, Kassy is interacting with the inequities related to representation and voice.

Research Question #2 Dimension One: Intrinsic Motivation

The second research question asks about how inservice teachers are able to sustain culturally responsive pedagogy in the school context. Intrinsic motivation emerged as a dimension of multicultural consciousness from patterns in the event categories of: passion for content, passion for teaching, external motivations, assistance/acceptance in context, professional development, and personal goals in the field. Teachers' willingness to self-educate, interact with responsive pedagogy, and express desire and passion for teaching openly confirmed the attribute of motivation.

Diego described his motivation for responsive pedagogy as deriving from “seeing other teachers do it well” or “running across what the students need.” He also used terminology including “satisfaction,” “sincerely try,” and “not become complacent.” Diego conveyed that “encouragement to improve” motivates him in the school context. Though his school corporation is not successful with academic achievement according the state's standards, Diego does experience “implied encouragement” from his school leaders to continue improvement efforts. He also connects with his students outside of class through extracurricular leadership. Diego could not further explain the encouragement he receives from school
leadership beyond indicating that it is implied as opposed to overtly demonstrated. His easygoing demeanor may contribute to the fact that a lack of overt support for culturally responsive efforts did not disappoint nor discourage Diego. I was concerned, simply as a visitor, by the lack of professional development offered related to multicultural education as the school system faces diversity and academic challenges consistently. Nevertheless, Diego seeks out collegial assistance and continues to execute instruction with regard to student needs.

Troy shows passion for his content by trying to engage students authentically as to spark their curiosity. He wrestles with ways to communicate the importance of critical thinking and mastery learning as opposed to student motivation driven by grades. His use of culturally responsive pedagogy, relating to motivation, derives from practical experiences with other cultures and his devotion to his faith.

I have wanted to have some sort of influence on my students outside of my classroom that would teach skills about why it’s important to be a citizen and learn about people who are different from you. I also get to mix my faith and teaching. There’s a lady who said she had been praying for Christian teachers to be working in this school district and it was incredibly touching to hear that and for my students, too.

Troy reaches out to students that are not in his classes and volunteers for extracurricular activities to sustain his passions for the content and teaching. Reflecting on his engagement in the field, Troy says he is currently striving to teach
in areas of need or in an experience abroad. He is often motivated to reach students beyond his sphere of influence thus demonstrating intrinsic motivation as a dimension of his consciousness. Both Diego and Troy connect with students beyond the classroom through participation and leadership in extracurricular activities both connected to and unrelated to the educational institution.

Kassy reflected on her motivation for responsive pedagogy as “helping students” and simply “because it works.” When discussing effectiveness and success of her classroom pedagogy, Kassy speaks of student behavior and classroom management more than of the specific content. Kassy rarely discussed details of her content in reflections and interviews. She primarily related to student behavior and a passion for teaching. When asked about professional development, support systems or outside motivations, Kassy discussed her distress with the lack of support and collaboration in teacher preparation and the school context.

I needed more from Midwest University. We watched movies about culture and took notes, but did not actually come into a classroom and I think a teacher like me would welcome that. I didn’t have anyone telling me to consider culture in lesson plans my first year of teaching. I learned methods, but classroom management was not really a part of that.

No one here knows what I do in here. They have no clue downstairs. There is no accountability here. I was evaluated at the beginning of the year, but they
came in my room three times and wrote an evaluation. I would welcome constructive criticism. I am driven to teach this way because I love teenagers.

Kassy’s discontent with a lack of support may originate from the professional knowledge gained as she pursues an administrative license for leadership and supervision. With this caveat, Kassy holds a variant perspective from the other participants in addition to teaching as her second career. These experiences give her kaleidoscopic insight into the field of education and the sources of motivation needed by teachers. Nonetheless, her use of the terms “passion” and “love for students” as well as discussions of faith and commitment reveal an intrinsic desire to continue exhibiting culturally responsive pedagogy. Despite experiencing a deficit in support systems, Kassy stated that she is “self-motivated” and wants to impart that on her students.

Kassy’s discontent with her teacher education experiences, her feelings of abandonment during the first years of teaching, and the silencing of her perspective in educational issues in the school context begs consideration of agency in learning as an adult (Knowles, 2005; Merriam, 2001).

**Research Question #2 Dimension Two: Advocacy**

The second dimension for sustaining the posture of culturally responsive pedagogy in the school context relates to advocating for students as a reason to remain in the teaching field. The event categories contributing to the theme of
advocacy were: mentoring, giving students voice and departing from sociocultural or sociopolitical pressures.

Diego conveyed, in reflections, his efforts to work with a basketball player regarding disparity issues as well as working with an after-school program to which he refers his students. He also mentioned in both interviews and reflective responses, his desires to learn more about nonmainstream students regarding race/ethnicity and socioeconomic status. A desire to advocate was evident from Diego, however, supportive data (event category tallies and memos) is weak regarding this dimension. Though an emergent consideration, the issue of a dimension as contrasting from one participant to the other shows the varying strength, frequency, and utility of dimensions of multicultural consciousness and will be discussed further in the next chapter.

Kassy was observed mentoring her students several times. She often took a bold approach with students, but by involving the student in the process, she earned respect and demonstrated her support for her students. One particular exchange stands out as an example of advocacy. When a student was having a casual conversation pertaining to becoming a high school dropout, Kassy invited the student to have a discussion with her after class. The conversation resulted in Kassy requesting that the student sit down with her father and create a list of what she (the student) might do after she leaves high school. The student's assignment for the day was to bring the list back to Kassy the next day. When the student left, Kassy revealed her thought process. She wanted the student to engage her parent in a life
decision, to consider goals and options for her life, and to not fall into the common
dilemma of teen pregnancy or drug usage after leaving high school early. Kassy
vowed to follow-up with the student and to make time for her should she need to
talk to a mentoring adult.

Kassy also enacted the ability to give her students’ voice and responsibilities
within the classroom. She described having students create assessment tools for
projects and an expectation of the class to get started on assignments and “operate
without the teacher as if the teacher were in the classroom.”

Kassy also demonstrates advocacy on a broader scale as she assists students of
all cultural backgrounds through her interactions in the school. She has identified
discriminatory remarks in the past and worked to alleviate the increasing
stereotyping of students by teachers in the building. She holds strong opinions
about the discriminatory remarks, yet attempts to understand by excusing the
behavior as “ignorance” or “not intentional.” By being willing to communicate or
collaborate with other teachers on behalf of student learning, she has tried to
facilitate relations between teachers of the dominant culture and nonmainstream
students.

Troy demonstrated advocacy related to adding student voice to pedagogy in
the follow-up interview session when he said,

I think I am more willing to listen to students and willing to call on a variety
of students rather than just the same group. The more comfortable they feel
and the more I understand their differences, in the end it has enriched our class because they get to have different perspectives being shared. I would say it’s important to be really quick to listen to what they have to say and respect that. As an example, I do a project where the students design a cultural day for elementary students and they take the lead. I act as a resource and they assume ownership of the project.

In addition to his initial interview comments, Troy was also observed serving as an advocate for students. Students were told that they were “trusted,” “respected” and that their perspectives matter on many occasions.

Advocating for others was evident on a broader scale as Troy described his interactions with a service organization that he sponsors. The organization has grown since he assumed leadership to about one-third of the student population participating. The organization serves the local community and the families of the school through food drives, volunteering and assisting other organizations as needed. Through these practical experiences, Troy mentors the students regarding socioeconomic conditions, inequities, and their roles in society. Students and teachers interacting with the community together is supported by Nieto (2000).

The participants of the study recognize that culturally responsive pedagogy is to be designed in ways that bolster the cultures that children bring to school. This conscientization (Freire, 1982), or consciousness raising, blends the constructs of school, society, and pedagogy to benefit students. An explicit and expected outcome of such pedagogy is to connect culture to academic achievement and to develop
ways to advocate given that schools socially and culturally mirror the mainstream culture (Gay, 2000). Gay posits the inequalities in the schools students attend demand a need for advocates of agency and voice on behalf of students and their learning. Student achievement can be positively impacted if schools emphasize differences, contributions as opposed to deficiencies, and student input in pedagogical efforts.

Research Question #2 Dimension Three: Reflexivity in Practice

The final emergent dimension of multicultural consciousness surfaced as a key component to sustaining cultural competence in the school context. Through analysis of the data, patterns surfaced forming the event categories of reflection and modifications to pedagogical practices. Culturally responsive novice teachers manifest self-reflexivity in their practice.

Kassy compares her teaching style to students’ needs and has learned that her White students often feel “threatened” or “overpowered” by her dominant presence in the classroom. With an overtly bold voice and volume and a tendency to be close in proximity to students, Kassy reflects that she has had to consider other ways of approaching students and teaching. She describes her style as deriving from Black culture. She also asks all students to evaluate the class and make suggestions for improvement regarding the pedagogy. She asks students to tell her “anything about the class.” Kassy explained in the follow-up interview that she has learned much from the students’ evaluations and she uses their critiques to improve the
class. She also reiterated her desire to share ideas with other teachers and receive constructive criticism.

Diego reflects that collaborating with his own mentors at the school or from his previous educational experiences gives him insight into his pedagogy. Lesson plans contain reflective thinking as well. He utilizes materials gained in professional development to adapt to gaps in learning and formative assessments to gauge achievement within his content area. In his reflective responses, it is evident that Diego values the perspectives of the students’ families when considering modifications in his pedagogy. Weekly reflection on student achievement data is significant in Diego’s content area of mathematics due to school improvement efforts and state mandated assessments. In addition to specific content-related reflection, he meets with students regarding a contract he issues each one and discusses their progress in the class including their perceptions of learning.

Troy’s reflexivity is substantiated in his demeanor with his students and their learning as he engages with them. He frequently checks for their understanding through informal assessments of the material as well as their comfort-levels prior to progressing with the lesson. He asks for frequent feedback from students and is engaged with his colleagues as was observed on several occasions. Troy has an innate desire to self-reflect in addition to seeking outside perspectives.
The mere willingness of each participant to be involved in this research study demonstrates the value of self-reflection in pedagogical practice. Each participant engaged in weekly responses willingly and made themselves available for interviews, informal conversations, and observations. They each openly discussed sensitive concepts such as fear, discrimination, or experiences of “Otherness.” The teachers allowed observations of classes with and without prior notifications and were willing to share insecurities about instruction in interviews. Beilke (2005) stresses the importance of reflection and dialogical communication in a study of preservice teachers learning from practical, multicultural experiences in the community. Linked with Freire (1982) and critical pedagogy, the study revealed key elements of critical pedagogy as dialogue, problem-posing, and generative themes. The participants of this study utilized the previously mentioned elements as a way to communicate beliefs held to the researcher during the study as well as authentically engaging with the elements within their practice in the school context. Finally, each participant asked for constructive criticism from the researcher and was curious about the concepts to be addressed in this study with the intention that their pedagogy could be strengthened by new knowledge.

Summary

In this study, the participants described how multicultural consciousness is gained with regard to education, ethic of care, and experiences of “Otherness.” Once in the school context, participants, as novice in-service teachers, render the ability to sustain multicultural consciousness as intrinsic motivation,
advocacy efforts, and reflexivity. In keeping within the bounds of the case, the researcher used propositions and research questions to guide the analysis. An analytical framework of constructivism and culturally responsive pedagogy was applied to coding, reading, analyzing and synthesizing the data. Through analytic induction and constant comparative methodologies, the findings revealed the previously mentioned themes, called dimensions, as well as metaphorical imagery to be discussed in the next chapter. The multiple sites for contextual observations and the rapport with co-participants were invaluable in gathering the data, reporting the results, and interpreting the findings. The overall influence of culturally responsive pedagogues’ perceptions of how one obtains consciousness and sustains a culturally conscious posture in the school context was examined. Themes were induced from responses elicited from interview questions, observation notes, and reflective responses. Aspects of the phenomena of multicultural consciousness were obtained. Additional attributes of the case served to inform the approach to the study. Member checks were conducted with the participants at the conclusion of the interviews, observations and reflective response data collection. No disagreement with the results was presented.

Admittedly, the researcher’s perspective in the divulgence of themes from within the data only represents one worldview revelation. Deriving from a feminist epistemology, a defense for the significance of this, albeit one, perspective in reporting the findings would be "the power of narrative...that a particular way of seeing is also a way of not seeing" (Witherell & Noddings, 1991, p. 9). Through
interactions with co-participants and careful analysis, the findings of this chapter represent significant points of discussion for teacher education, the school context, or further research. Not all emergent data connoted compatibility with the boundaries of the case. Those findings are not precluded to future research, however, for purposes of this study, the final emergent dimensions chosen offer a depth of information from which to construct new knowledge and contribute to the field of multicultural education. The next and final chapter presents the concluding discussion of the multisite case study of multicultural consciousness and its implications.
CHAPTER FIVE: CONCLUSIONS

This research study explored culturally responsive novice teachers’ manifestation of a multicultural consciousness in classroom practice. How teachers gain awareness of culturally responsive behaviors and attitudes and the cultural interaction between teachers and their students while practicing in schools was researched using multisite case study methodology. As qualitative research relates to the context-bound nature of the findings, it is left to the reader to judge applicability to other contexts. Transferability, however, is an option for a reader interested in making use of the grounded knowledge in other settings (Patton, 1990). The bounded case was multicultural consciousness of culturally responsive novice teachers.

Three participants collaborated with the researcher in the multisite case study through reflective responses, observations in the school context, and interviews. The findings of this study revealed six emergent dimensions discussed in the previous chapter. The following conclusions will draw upon the six attributes of multicultural consciousness in relation to the literature and research questions. This chapter concludes with a discussion of implications and recommendations for further research.
Discussion and Implications: Education

The educational experiences of the case included teacher preparation, practical experiences such as clinical practice, and other encounters with nonmainstream populations outside of the field of education. Pragmatic experiences were valued and ideological reconfigurations of students’ cultural backgrounds were revealed through the theme of education.

Gay and Kirkland (2003) discuss the value of learning by doing within authentically lived experiences (Gay & Kirkland, 2003, p. 183). Cognitive learning is enhanced when social interaction occurs with it authentically (Vygotsky, 1978). The case demonstrated that a multicultural consciousness could be taught, influenced, or expanded upon through multicultural education courses, hands-on experiences, and cultural interactions of various types. Participants shared the effective ways to learn about diversity as developing and understanding of instructional strategies, learning about the students’ families and cultures and being immersed in the school context. The participants conveyed the effectiveness of observing and engaging in dialogues with experienced teachers. Sleeter (2007) affirms that observing teachers in racially diverse classrooms is “a crucial component of professional development” for teachers (p. 6). By observing teaching practices and interactions, preservice teachers can dispel stereotypes and deficit thinking prior to entering their own classrooms.
A study by Frankenberg and Siegel-Hawley (2008), revealed that "teachers report that students and families of the group they are trying to learn about are the most effective way to learn about race, ethnicity and culture. However, the racial/ethnic background of a teacher still plays a significant role in how helpful they perceive students and families to be" (p.33). The study goes on to describe the results according to teachers’ racial backgrounds, thus confirming finding of the case study of multicultural consciousness. White (46%) and Latino (41%) teachers are the least likely to believe that students and families are the best way to learn about issues of diversity while substantial majorities of black, Asian, and mixed race teachers find students and families to be very effective resources. Latino teachers favor teachers who are part of the group they’re trying to learn about as resources (34.5%) as do white teachers (20%) who also favor other teachers (15%). Over 10% of Latino teachers also report that their own family is their best resource for learning about diversity issues. A positive trend noted in this study is that teachers with less years of experience reported more preparation (p. 45).

Through multicultural education classes, participants gained understanding and application of acknowledging cultures by using what students bring to the school context as resources, a concept known as “cultural capital” (Sleeter & Grant, 2007, p. 132). The participants of the case employ culturally responsive pedagogy through considerations of students’ cultures, learning styles, needs and interests. This was evident in the numerous events regarding instructional strategies and learning styles. Culturally responsive pedagogues embrace constructivist views of
learning, are familiar with students’ prior knowledge and beliefs, and design instruction on what students already know and stretch them (Villegas and Lucas, 2007a). Assessment, as well, was often a revisited concept when applying the students’ needs. High expectations for students were also acknowledged and held by the teachers.

The findings revealed very little evidence of colorblindness in teaching. Cultural and racial differences were included in planning, instruction and assessment. Differences were acknowledged and dominant culture norms were combated. However, a sense of uncertainty by one participant did reveal avoidance tendencies when feelings of fear and anxiety arise regarding conflicts with nonmainstream students. A positive counteraction to the avoidance included willingness to discuss it, a fervor for learning more and examining one’s own biases so they do not “bleed over into pedagogical practices (Riviére, 2008, p. 360). Diego and Troy, both White males, were willing to confront their whiteness and privileges for the betterment of pedagogy (Allport, 1979). Troy’s comments of his pride in being White did not support White privilege and therefore did not overtly serve to perpetuate racism in his pedagogy. However, it is important to note that throughout the dimensions, a need to progress toward transformative and critical pedagogy emerged in the study therefore encouraging more of a stake in issues of racism.

An implication of the dimension of education for obtaining multicultural consciousness is the need for more practical experiences with varying cultures for teachers. Emphasizing high expectations and critical pedagogy are supported by
Cammarota & Romero (2006). The researchers of critically compassionate intellectualism describe the importance of critical pedagogy as affirming and elevating students in the creation of knowledge. Young (2010) supports this notion by identifying the need for more race consciousness and assistance with teachers’ perceptions toward dysconscious racism, such as the lowering of academic expectations for nonmainstream students.

**Discussion and Implications: Ethic of Care**

Stemming from a feminist framework, an ethic of care resonated among all participants’ responses. The elements of seeking connection and relationship in interactions and decision-making were pervasive. This study confirmed and expanded on the work of Noddings (1989). Ethic of care, not only was an emergent theme of this case study, but it was present within the other dimensions of the findings. Gregory (2001) acknowledges the importance of “teacherly ethos” (p. 49) to students’ achievement and connection to the content. The participants of the study overtly demonstrated an ethic of care in responses and behaviors. The key behaviors and dispositions that emerged involved building relationships, caring and empathy.

Slote (2007) discusses empathy as “feeling with” empathy, in that teachers can embrace a mentality that serves the purpose of gaining knowledge of other minds. In care ethics, motivational displacement is discussed as an affective trait and a behavior (Noddings, 2010). Teachers receive expressions of need from
students, feel with empathy and then are moved to help. This motivational
displacement has often been viewed as an innate quality, but as it manifested in the
case of multicultural consciousness, there is evidence of the ability to acquire this
affective trait. Through experiences with nonmainstream students and familiarity
with school contexts, the participants of the study were able to gain new ways of
understanding and interacting culturally with students. Through motivational
displacement, the participants’ motives were aimed toward the purposes or needs
of others. Treating the students as full and complete human beings, according to
Cammarota & Romero (2006), is considered authentic caring. The dispositions
observed and discussed manifested into authentic caring and empathy thus
emphasizing the importance of relationship in teaching. Relationships in this case
were indicative of culturally responsive pedagogy as the inservice teachers
interacted with the cultures of the students even when they differed from their own.

Two of the participants of the study, Kassy and Troy, explicitly described
occurrences of caring in connection with spirituality and teaching from their faith
values. Parker Palmer (1998) describes sound pedagogy as involving “[A]n
authentic learning community,” (p. 77) affording the soulful realities within to
emerge from students and teachers, and to interact culturally for a growth in
perspective. Kessler (2000), however, warns,

A dangerous impulse for a teacher committed to working with heart and soul
in the classroom is becoming inflated with the fantasy of being a spiritual
guide or healer. Our gift as teachers is to help students find their own
answers, not to claim to know all the answers ourselves. (p. 164, emphasis in original).

Within the public school context, all participants of the case manifested dispositions and behaviors championing an ethic of care, but did not intrusively enact spiritual guidance or impose belief systems onto students. Rather, they utilized their fundamental beliefs to better realize consciousness of culturally responsive pedagogy. It can be argued, however, that an ethic of care could be a mute entity of multicultural consciousness when students’ cultural contributions are not considered or included in pedagogy. The participants of this study, as do many teachers, have potential to confuse colorblind theory, the lowering of expectations, or deficit thinking with caring (Galman et al., 2010) or being nice. When student culture is ignored out of fear or anxiety related to prejudices and stereotyping, students’ assets and potential for achievement are minimized (Pollack et al., 2010). Attributing one’s behaviors and dispositions to a multicultural consciousness was recognized in this study through an ethic of care, but also other emergent themes.

**Discussion and Implications: Experiences of “Otherness”**

The participants of the case study gained consciousness in responsive pedagogy through experiencing relationships, perceiving culture from the perspective of cultural “Others,” and constructing, or redefining cultural identity. The teachers revealed personal and professional experiences with cultural “Others.” As was described in the literature, gaps in achievement are often related to teachers’
cultural understandings, or lack of, in regards to students’ diversity and differences in the school context. The concepts of oppression, dominance and one’s privilege engage in the concept of “Otherness.” “Otherness” is that which defies our own sameness and exists in a relation of exteriority to the self (Kumashiro, 1999).

Relationship consists of experiencing real people’s stories firsthand. All three teachers acknowledged encounters with cultural differences that contributed to their thinking and enactment of pedagogy. The significance of experiencing other cultures materialized as teachers grappled with identity construction and its affects on achievement (Sleeter and Grant, 2007; Tatum, 1997b; Helms, 1995). Because of described changes in worldview, contributions from teacher education and other practical experiences are recognizable. Banks (1994) attributes these changes in perspective to gaining contributions to one’s understanding of culture that are significant and conceptualizing how these understandings interact or conflict with one’s own culture. Shor (1987) derives meaning from students’ strengths rather then weaknesses as a tool for responsive pedagogy.

For the teachers of this study, it was difficult to maintain a monolithic perspective when experiencing inner conflict about the hierarchies characterized by oppression and domination. Teachers’ experiences with oppression and domination included previously unknown realities of cultural difference, a feeling of being silenced, and familiarization with the threats of stereotypes and prejudice. As the teachers experienced “Otherness” for themselves, “feeling with” empathy merged into a multicultural consciousness. The effects of this amelioration included
advocacy and caring toward the enactment of culturally responsive instructional strategies. Known as cognitive dissonance, the teachers had actualized conflict with their previously held beliefs and attitudes. By experiencing cognitive dissonance and interacting with differences in context, the teachers progressed away from cultural deficiency orientations. They were not blaming the students’ cultures; they embraced the notion of culture as an asset and centered thinking on inclusion of culture in pedagogy. In some interactions, the teachers embraced new convictions and were called to action (Banks & Banks, 2005). Kumashiro (1999) implies that the conflicts, as experienced by the teachers, contribute to negotiating and contesting the imparted dominance. Teaching responsively situates teachers in the position of not just recognizing difference, but learning from difference, and becoming mindful of power relationships in pedagogical contributions (Britzman, 1991). Admitting fears, humility, and relations of power inside and outside of the classroom are necessary components to gaining consciousness. Palmer (1998) reveals,

> If we embrace the promise of diversity, of creative conflict, and of “losing” in order to “win,” we still face one final fear - the fear that a live encounter with otherness will challenge or even compel us to change our lives” (Palmer, 1998, p. 38).

The experiences of “Otherness” substantiated in the participants’ responses were catalysts for transformation in cultural identity construction and obtaining multicultural consciousness.
Discussion and Implications: Intrinsic Motivation

Intrinsic motivation emerged as a theme within the multisite case study as responses regarding passion, teacher-student relationships, and relevance to life materialized. Bieg, Backes and Mittag (2011) describe motivation as a sense of relevance to life and the world or relatedness. The construct of pedagogical caring surfaced as a result of teachers’ caring influencing students’ achievement. The role of relationship cannot be separated from the teachers’ perspectives of their personal motivation. Noddings (1992) explains, 

[T]eachers who profess an ethic of care in their practice view themselves as the ones responsible for empowering their students. The caring ethic suggests that teachers approach student needs from the subjective perspective of “I must do something” rather than the more objective “something must be done” approach. Teachers are motivated by this philosophy to perform conscious acts of “being with” and “doing for” for the sake of their students. This is in contrast to leaving student care up to others and removing themselves from personal responsibility. Several characteristics of both the one-caring teacher and the cared-for student are required to facilitate the ethic of care relationship (p. 393).

According to research in mathematical pedagogy, a study of professional development found intrinsic motivators to include “fascination with the subject, a sense of its relevance to life and the world, a sense of accomplishment in mastering
it, and a sense of calling to it” (Delong & Winters, 2002, p. 163). Teachers’ beliefs reflected in a manner of knowing consistent with responsibility. Teachers experienced an obligation to students and families of cultural others and engaged in behaviors characteristic of cultural responsiveness.

By experiencing the connection to the call to teach, the advantages of “long-lasting and self-sustaining” (Delong & Winters, 2002, p. 163) motivation can be actualized. The findings account multicultural consciousness has been most strongly sustained in the school context through enactment deriving from internal motivation. An implication to this notion is developing understanding of the various ways in which teachers are compelled toward drawing on self-motivation and being mindful in teacher education pedagogy that learning and conceptualizing differ.

Discussion and Implications: Advocacy

The findings perpetuated the theory of advocacy in interpretations of care, “Otherness,” and motivation, however, patterns of advocacy were glaring enough to emerge as one entity. Advocacy differs amongst researchers in definition. Advocacy can relate to pedagogy in teacher efficacy, or it can impact students for betterment of social constructions of oppression through reconstruction and social justice (hooks, 1994; Collins, 1990). The stance of multicultural consciousness in school contexts was nourished through intercultural interactions and negotiating differences with and among students (Banks & Banks, 1995; Nieto, 2000). Being
mindful of “Otherness,” inclusion of a variety of voices, and combating negative issues associated with differences were key components to the theme of advocacy.

Racism, “the belief in the inherent superiority of one race over all others and thereby the right to dominance,” (Lorde, 1992, p. 496) is intertwined with the concepts of oppression, privilege, and domination, all systemically involved in education and society. Mahoney and Schamber (2004) discuss the innate rejection of cultural difference and reconceptualizing pedagogy as anti-racist. Cammarota and Romero (2006) describe social justice content as “teaching content that directly counters racism and racist stereotypes through epistemological contextualization of the students’ social, economic, and cultural realities (Cammarota & Romero, 2006, p. 22). Findings in this study did not reveal a strong pattern of commitment to anti-racist and equity pedagogies, but rather, slight patterns of acknowledgement of differences surfaced evoking dispositions and behaviors toward advocacy.

Diego’s comments and behaviors acknowledged the capacity to be open to self-awareness through an examination of his beliefs, an advocating quality according to Kessler (2000). By revealing fears, Diego embraced vulnerability in order to better work with students and families. Resulting from participation in the study, he is open to experiencing the transition from “fear to dialogue” (Kessler, 2000, p. 165; Collins, 1990). Noddings (1992) suggests that a one-caring teacher, practices inclusion of all student ideas and seeks to understand and accept students’ feelings toward the subject matter through the students’ shared
experiences. The ethic of care relationship is enhanced as students realize
the one-caring teachers’ commitment to meet their needs and to understand
and accept each student (p.394).

Diego and Kassy’s fear of interaction with nonmainstream students, or
cultural others, and their families aligned with the research regarding pressures of
novice teachers immersed in diverse settings and constructing perceptions from a
mainstream cultural lens (Frankenberg & Siegel-Hawley, 2008). Most of the findings
toward advocacy revealed culturally responsive teachers’ willingness to see
differences in culture as assets thus minimizing the implications of a homogenizing
lens of student culture (Ladson-Billings, 2001) and dispelling of a deficit model in
learning (Freire, 1982). Cochran-Smith (1995) identifies a disadvantage to deficit
model in education as blaming the victim. According to researchers, advocates are
needed to dispel assumptions about gaps in academic achievement as identified
with failures on behalf of students and families (Cochran-Smith, 1995; Freire, 1982;
Irvine, 2003). The research conveys that participating in deficit thinking infiltrates
systems and influences the school context socio-politically. The participants of this
study showed tendencies contrary to power and privilege by including students’
voice in classroom pedagogy and engaging in dialogue with students and others. The
case of multicultural consciousness demonstrated values toward advocacy and
willingness to examine the racially stimulated concepts of power and racism in
pedagogy for nonmainstream students.
Discussion and Implications: Reflexivity

According to Brookfield (1995), self-reflection is an essential part of experiential learning. As culture “is changing, fluid and dynamic,” (Yu, Bieger, Novels, and Vold, 2007, p. 38) critical self-analysis of multicultural consciousness recognizes teachers’ thinking, behaviors, and comprehension of the lived experience of the “Other” (Karim, 2003). Self-reflection affords opportunity for the construction of meaning and interaction with one’s consciousness (Gay & Kirkland, 2003; Palmer, 1998; Kolb, 1984). Sustaining a multicultural consciousness in the school context was tied to teachers’ abilities and practices of self-reflexivity regarding professional judgments and understandings of students and their cultures.

King (1991b) acknowledges the importance of learning the art of reflection in teacher education in order for such a way of knowing to translate into practice. A reflective practitioner is able to unite the process of reflection with attitudes, contexts, and practices effective for student learning (Brookfield, 1995). Teachers who can express acceptance of students and difference utilize self-knowledge and awareness, key to culturally responsive pedagogy (Borich, 1999). Britzman (1994) and Schön (1983) discuss the need for teachers to address conflicts and dilemmas in teaching in order to identify shifts in understanding and act out pedagogies related to the new ways of knowing and as awareness of the zone of proximal development of students. In order for critical transformation or change to occur in pedagogical practices, reflective practices must first provide teachers opportunities to deconstruct previously held worldviews and belief systems (Freire,
Participants in this study were engaged in reflective practice throughout our time together and they were willing to recognize the shifts in and among cultures and the demographic imperative as related to schools and pedagogy. The participants were self-motivated in their reflective practices. There was little concern demonstrated, however, regarding critical issues such as oppression or systemic inequities when the teachers engaged in self-reflexivity.

The reflective practices of culturally responsive pedagogues did not provide evidence of contributions to social change efforts, but rather the focus remained on pedagogical practices in the school context that could be accomplished immediately and are emphasized by the educational system. Agarwal et al. (2010) support self-criticism and critique as pathways to revealing the potential teachers have for consciousness of critical issues. Without examination of one’s practices, biases, and long-held values, change in pedagogical practice is assumed unnecessary and inequities within education can be perpetuated. The teachers of this study used reflexivity within pedagogical experiences as well as to plan for and create the experiences albeit within the boundaries of the school context and, more specifically, the classroom instruction.

**Discussion and Implications: Conclusion**

The framework used in this research pertained to Irvine’s (2003) theory of teachers as culturally responsive pedagogues. This theory indicates that teachers acknowledge what students already know and that transformation for improved
academic achievement of nonmainstream students is empowered by cultural knowledge and recognition (Shockley, 2007). Gay (2002) defines culturally responsive pedagogy as “using the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant and effective for them” (p. 29). This framework provided theoretical underpinnings to multicultural consciousness, its acquisition and its manifestation in practice. The theoretical framework also contributed to the terminology and behaviors that later emerged and translated into dimensions of multicultural consciousness.

The research questions then emphasized how novice teachers gain and sustain a multicultural consciousness. The findings revealed, in accordance with Irvine’s (2003) theory, that teachers’ awareness of their worldview and the worldviews of others contribute significantly to operationalizing responsive pedagogy. The emergent themes from the research, coinciding with the researcher’s perspective of the case, garner many implications for discussion.

The first and most unexpected implication for the study involves teacher voice and the issues regarding lack of culturally responsive school contexts. The participants received very little in the way of mentoring and school support, but most evident was the silencing and “Othering” of Black women. Advocacy by teachers for students was one emerging concept. However, advocacy by and for Black teachers proved to be lacking in the research study. Issues of silencing Black women’s voices in the master narrative of the school context, domination and lack of
Empowerment were evident through exchanges with Kassy and observations in the schools of Diego and Troy. Black women, representative of two or three systems of oppression, are not being sought out regarding their perspectives and ways of knowing nonmainstream students and pedagogy (Collins, 1990). Research conveys the need for more representation of teachers of nonmainstream cultures and prevention of silencing their voices. Frankenberg and Siegel-Hawley (2008) found in their study of cultural responsiveness that,

> teachers who work with diverse faculty members are much more likely to turn to one another for support and resources than those working in less integrated environments. In fact, over 86% of teachers working on diverse faculties turn to one another for help, increasing the likelihood of a productive learning environment for students (p. 6).

Not only was a Black female voice silenced in the school context by administrators and policy, but also by peers thus hindering the opportunities for collegial interaction and therefore the dimension of intrinsic motivation. Relating to student achievement, the disparity in the presence of teachers of nonmainstream culture in schools contributes to exclusion of nonmainstream visible contributions for students’ future academic achievement as well as being attended to by those that know and experience the culture in similar ways.

> In some instances, where issues of socioeconomic or racial status collided with instruction in an uncomfortable or unfamiliar way, the teachers chose less
effective means of instruction. In those moments, by lowering expectations or choosing to self-silence, teachers created gaps in consciousness and perpetuated the status quo rather than dynamically engaging in responsive practices. Beyond being culturally responsive pedagogues, the teachers of the case have potential to impact student learning in more impactful ways. As Howard (1999) explained, there are key areas of learning, most of which were revealed in the research:

1. To know who we are racially and culturally
2. To learn about and value cultures different from our own
3. To view social reality through the lens of multiple perspectives
4. To understand the history and dynamics of dominance
5. To nurture in ourselves and our students a passion for justice and the skills for social action

(p.81)

An implication to discuss from within the study is the absence of critical multicultural consciousness and progress toward needed social action. Participants engaged in all six dimensions of multicultural consciousness, but did not promote strong, persuasive enactments of resisting systemic inequities and pervasive issues of racism. Willingness, openness and advocacy were apparent; yet holding to Irvine’s (2003) pedagogy theory was embraced rather than advancing to a more social reconstructionist view of education (Sleeter & Grant, 2007; Irvine, 2003).

When Gorski (2003) was discussed in the review of the literature, it was proposed that culturally responsive teachers assumed the posture pertaining to
transformation of self, transformation of schools, and the transformation of society. Perhaps changes in the caring of teachers through initiatives regarding achievement gaps and special needs will facilitate teacher involvement with justice issues by enforcing interventions in the classroom thereby increasing teachers' cultural consciousness. This transformation of schools and society can be accomplished as fatalist views for nonmainstream students are exonerated, and interventions and involvement among all ecological entities in students' lives are edified and employed toward sociocultural change (Coolican, 2012).

Another implication of this research involves educating the teachers for issues of multicultural significance. Participants of the study are very concerned and attentive to learning styles and interests, and in some cases, readiness, however, cultural significance related to race/ethnicity, socioeconomic status and other elements, has potential to develop and more persuasively change educational outcomes for nonmainstream students. In an article about a demographically changing school system, teachers and administrators collaboratively key in on ways to narrow the achievement gap between mainstream and nonmainstream students.

To confront the changes, the district created...a program to get parents and educators talking about student achievement -- but also race, language barriers, finances and other problems outside the classroom. The sessions have brought teachers and principals closer to a wider range of families....'Until we have the honest conversations that we need to have how race and ethnicity affects our lives, we can't make progress,' said a program
The participants of the study displayed an ethic of care toward differences, but rarely extended their advocacy efforts beyond the pedagogy within the classroom or beyond their ability to control learning experiences.

As was described by Kassy, her teacher education experience, of which I was a part, indicated gaps in conceptualizing the realities of the classroom and the disparities within student populations. The other participants also expressed the need for quality learning opportunities, related to practical, authentic experiences. Knowles et al. (2005) stresses the motivation of learning, experience and error, and relevance to personal lives for teacher education experiences. These contributions to learning on behalf of teachers intersect with the work of Beilke (2005) and experiences she describes for empowering critical consciousness. Regarding consciousness, there is great value in practical experiences prior to teaching in one’s own classroom and gaining awareness of the sociocultural landscape that impacts the school context.

The final implication deals with the need to build more awareness and sensitivity to multicultural consciousness in school leadership and contextual support. This can be accomplished through the implementation of conceptual training and professional development, inclusion of nonmainstream voices, and improved systems of support for novice teachers in the educational system. Teachers are the primary transmitters of knowledge in the American education
system, and until their training and expertise reflect and meet the increasing
demands of our changing society, students will suffer the consequences. In a swiftly
changing landscape, teachers must be prepared to guide and instruct students in
adapting to new racial realities (Ladson-Billings, 2001). The practical field
experiences mentioned in the research contributed to multicultural consciousness
giving the school context a less harrowing image. The demonstrations of care,
empathy and relationship with students confirmed that a conscious disposition
could be learned, shifted or changed as a result of preparation. Whether the affective
components to teaching are a priority or not for schools is an imperative implication
to multicultural consciousness. Irvine calls for more attention to issues of racism
(Irvine, 2003) and Gudykunst (1998) explains that,

intercultural competence includes not only knowledge of the culture and
language, but also affective and behavioral skills. Examples to such affective
and behavioral skills are empathy, human warmth, charisma, and the ability
to manage anxiety and uncertainty. There is no question that racism is a big
concern and dominance of a single culture is a real threat for any education
system, however, not belonging to the “mainstream culture” should not
justify the failure within an education system (p. 9).

Pertaining to contributions of nonmainstream voices, social and cultural
implications depend on schools interacting with families, community organizations,
and other ecological factors. Nonmainstream population representation is also
needed. There has been little progress in recruiting and retaining teachers of color
(Villegas & Lucas, 2002). The small number of existing teachers of color coupled with the tendency for the majority of white teachers to leave schools that become segregated impedes the goal of equity in education. All teachers should be equipped to teach nonmainstream students, even as experienced teachers.

Socioeconomic status of students was revealed through the findings as often as issues of race. Preparing schools to assume responsive pedagogy related to this aspect of culture is a rising factor in multicultural consciousness of novice teachers. Issues of class affect teachers’ ability to sustain a cultural consciousness in pedagogy through anxieties perceived to be related to students’ lack of resources for learning. Poverty is concentrated in increasingly resegregated communities and schools. According to Tavernise (2012),

One reason for the growing gap in achievement, researchers say, could be that wealthy parents invest more time and money than ever before in their children (in weekend sports, ballet, music lessons, math tutors, and in overall involvement in their children’s schools), while lower-income families, which are now more likely than ever to be headed by a single parent, are increasingly stretched for time and resources. This has been particularly true as more parents try to position their children for college, which has become ever more essential for success in today’s economy (Tavernise, 2012, p. 1).

Poverty affects student achievement as and is often tied to the sociopolitical factors influencing schools. Research suggests that the achievement gap between rich and
poor students is widening and contributes to disabling the goal of education as a great equalizer (Moule, 2012; Tavernise, 2012).

Continued professional development efforts focusing once again on the affective domain in learning as well as the cognitive, can foster successful race relations in all classrooms (Villegas & Lucas, 2002). The preparation of teachers for diversity—and their ability to supplement their prior preparation through lived experiences—is imperative to ensure that demographic transition does not destabilize schools and that student performance, among all subgroups, reaches increasingly demanding benchmarks. Without explicit attention to best practices about how to teach students from different backgrounds, there is a sense among teachers that the right thing to do is to treat students the same. There is a belief that being conscious of students’ race is inappropriate because it might suggest that a teacher is prejudiced (Sleeter, 2007). Schools need to work together with teachers to construct understanding of unequal power relations, instructional strategies, and survey the presence of marginalized realities in curriculum and pedagogy (Golafshani, 2003).

Sergiovanni (1992) described shared governance of schools as giving teachers a vested interest in school performance and also promotes trust among all school entities in pedagogical and curricular reform. Collaborative experiences promote sharing of ideas and interdependence among teachers. Professional development that is culturally responsive in the teaching context tends to improve instructional techniques and enhance professional self-awareness. Sergiovanni
found that teachers obtain their greatest satisfaction through a sense of achievement in reaching and affecting students, experiencing meaningfulness, and feeling responsible.

The participants in this research study all positively influenced their students by their connectedness to the adolescents and the material. In the case, a multicultural consciousness was demonstrated through relationship, overt efforts of care, and communication of the importance of the content as it was in connection with students. Intrinsic motivation, a spirit for advocating for others, and reflexivity collectively aided in the sustainment of a multicultural consciousness in the school context. The outward behaviors deriving from inward dispositions for a multicultural consciousness aligned with the importance of teachers’ exposure to the foundations of education. By knowing students and sociocultural contexts, and then applying this gained knowledge, the case demonstrates how education and practical experiences, and the strategies gained from the experiences, shape a teacher’s ability to enact culturally responsive pedagogy. Culturally responsive pedagogy, in this case study, encourages an emphasis on teacher behaviors and attitudes, as well as the hidden curriculum discussed in the literature (Irvine, 2003) even though content remains a core focus of the curriculum in the school context. Teachers’ influences on student learning were made evident through this study. According to Marshall Gregory (2008),
It doesn’t matter that we know in advance, or should know, that teacher modeling is what our students remember. Unfailingly, graduates with whom I have spoken over decades never mention one single piece of class content, but they are full of memories about me and their other teachers’ tones of voice, everyday habits, boring talk, inspiring talk, tough grading, jokes, hairdos, kindness, wrinkled shirts, contempt, unavailability, and on and on… to see that teachers teach themselves in ways that remain much more memorable to their students over time than the content they work so hard to "get across." (Gregory, 2008, p. 129-130).

Gregory acknowledges the influence of teachers’ ethos on their students’ learning. He purports, “All that human beings ever bring to life both in their personal domains and professional domains is the same array of dispositions, skills, and ways of making meaning” (Gregory, 2008, p. 141). “A humanizing pedagogy is accomplished by educators interacting with students on an emotional level and sharing their deepest concerns and feelings about life” (Cammarota & Romero, 2006, p. 20). The constructivist notion of knowing as constructed by individuals demands that teachers’ pedagogy does not separate the skills engaged by both personal and academic capacities. These fundamental capacities of lived experiences best interact as responsive pedagogy is employed. With these capacities in mind, recommendations for further research include more emphasis on the emergent themes of this study.
Recommendations for Further Research

Research is needed for further study of multicultural consciousness and novice teachers’ sustainability of culturally responsive pedagogy in the school context. In-depth case studies have a place in qualitative research in order to investigate novice teachers and the gaining and sustaining of a multicultural consciousness. Specifically, the exploratory nature of the research technique of multisite case study with inductive analysis has potential for gaining insight and improved understanding of aspects of culturally responsive pedagogy. Additional information may be provided from further research. The author’s ideas may provide contributions to teacher education and to practice in the school setting. The recommendations for further research are:

1) Education: continuing examinations of multicultural teacher education curriculum, authentic or practical experiences within diverse settings, or the learning needs of preservice teachers,

2) Ethic of Care: building relationships and minimizing fears by emphasizing the trending aspects of culture within the demographic imperative including socioeconomic status and Hispanic populations which oftentimes includes English language learners (Cammarota & Romero, 2006),

3) Otherness: exploration of recruiting nonmainstream teachers as well as continued racial identity work regarding teacher development in school contexts, especially issues of systemic and embedded racism as an
underlying aspect of the problematic educational issues resulting from privilege and power,

4) Motivation: analyzing the ways of knowing of preservice teachers in order to employ motivation and acquire more dimensions of multicultural consciousness,

5) Advocacy: determining how culturally responsive pedagogues transition into advocates of social justice, and

6) Reflexivity: building a culture of reflexivity in pedagogy for professional and cultural awareness and enactment of responsive behaviors.

Discussion Summary: A Metaphor to Behold

As researcher, I was a novice to the qualitative techniques of coding and interpreting the data. The experience was worthwhile and thought provoking, but it also became a personal and emotive experience. I had fears throughout the study of misinterpretations of data or a void of emergent themes in the analysis. The opposite result occurred as the interpretations filled my mind with imagery for the case and more specifically, of my co-participants and their contributions to the study. With the desire for holding to a professional and traditional description of findings, I tried to abandon the imagery contributing to my thinking, but it resided within my consciousness. So, for purposes of holding to a constructivist and culturally responsive perspective, I have accepted the metaphor imagery as an illustration to the reader and as an additional benefit of conducting research. Rather than themes emerging clearly, in keeping aligned with cultural responsiveness,
specifically when dealing with learning styles, I gained an informative perspective of my own thinking. Research that genuinely explores the unknown can be messy (Aubusson, 2002). As researchers, we are challenged to make sense of the mess, to interpret the data and findings by identifying trends and theories to explain and predict (Chenail, 1997). Metaphors and analogies are valuable thinking tools because they allow unknown phenomena to be understood in terms of well-known phenomena.

This serves as an attempt to utilize thick description. Thick description is a way of achieving a type of external validity. By describing a phenomenon in detail one can begin to evaluate the extent to which the conclusions drawn are transferable to other times, settings, situations, and people (Lincoln & Guba, 1985; Geertz, 1973). This description can also served to make social and cultural relationships explicit and situated in context (Holloway, 1997). The description evokes the significance of an experience and visualizes the cognitive and emotive state of the participants and researcher (Creswell, 1989). This metacognitive process led me to a deeper understanding of the case study results and a manner in which to communicate these findings. This is a digested interpretation of the essential elements of the findings. My past experiences with culture have intersected with the research to form the following metaphor.

As an undergraduate student studying Spanish, Japanese and teacher education, I found myself in the beautiful and history-rich country of Spain for a semester of coursework. While there, I studied the language and toured historic and
cultural sites. I visited the most famous of cities and roamed in the quaintest of villages. What I took away from the experience still lives within me as I can still remember the details - the sights, sounds and smells - of the historic monuments visited and the newfound cultural appreciation. I have since visited Spain three more times; however, none remain in the depths of my thinking as much as that first, novice experience.

The descriptions of three fascinating monuments come to mind as I think of the teachers of the case study: Diego, Kassy, and Troy. Each has his or her unique characteristics and behaviors, yet as a whole, they create a rich cache from which to better comprehend a multicultural consciousness and the implications of the case study. The co-participants, as they were known in this study, are monuments of solid foundation, cultural richness, elaborate interiors, and demand peripheral attention.

In Segovia, Spain, there is a heralded emblem of the city, known as the aqueduct. The aqueduct is a synthesis of Roman art and technique. The structure was built from blocks dressed so as to require no kind of mortar. The aqueduct spans through the city and attains its maximum height in a central plaza location. This monument has undergone many transformations and restorations including the replacement of a set of arches from one era to the style of the next. This monument, built block by block in history, served as a practical tool for carrying water for many years. The aqueduct is reminiscent of Diego’s consciousness of culture. He, too, is a product of technique and edification through his educational
experiences. He has undergone transformative experiences lending to his current pedagogy and has remained a strong, effective teacher despite negative experiences and additional, developmental experiences. Diego strives to teach students the foundations of mathematics one-step at a time, serving a similar function to the blocks of the aqueduct. He also endeavors to serve students practically and pedagogical practices are smooth and unobstructed, likened to the aqueduct’s function of carrying water to the city from resources beyond. He utilizes prior knowledge and student interest to build depth of learning, but encourages students to take their knowledge to new places. Correspondingly, the aqueduct is at its maximum height in the center of the city then spanning outward in two directions to reach the city’s outskirts. As the water that used to flow, carried by the aqueduct, Diego collaborates with his students in order to see knowledge as a fluid construct. Together, he and his students recreate, recycle and share knowledge (Irvine, 2003). Finally, as carefully as the blocks of the aqueduct had to be prepared to form such a construct without mortar, Diego creates intentional connection with his students to accomplish the duel responsibility of teaching content and being culturally responsive.

In Córdoba, Spain, a city rich in art and history, there is a structure known as the Mezquita, a former Moorish mosque. Now known as a cathedral-mosque, the monument exemplifies a heterogeneous structure because of the origin of the materials used, the styles of the arches, and its diverse uses throughout history. The beauty of this building lies within its unique architectural style, colorful designs, and
passageways for exterior light. The core of this former mosque holds an ornate cathedral. The building was extended successively thus occupying a vast site within the city as well as protruding upward to form a focal point of the city's skyline. Alternating brick and stone from three continents created the arches in the cathedral-mosque as well as adding unique and vibrant colors for viewers to admire. There are more than 850 pillars lifting the detailed archways and ceiling designs and when gazed upon from one end of the room, the columns appear as a protective legion of figures. *La Mezquita* is open to light from outside in many areas and holds protected a series of chapels, courtyards and patios within its boundaries. A symbol of the mixture of cultures, its function and affiliations throughout the years has aroused sociopolitical clashes, yet the monument remains a cultural treasure to visitors and citizens.

Kassy is a heterogeneous being by race/ethnicity, gender, and experiences in the case as well as the school context. She exerts her core of faith in discussions and uses the values of her spirituality in her reflections on teaching. With her bold nature and caring disposition, students become mesmerized with listening to her, engaging in the teacher-led activities, and the personal connections she elicits. The monument's history and numerous pillars offer an image of Kassy's past experiences and many ways to encounter and uplift students' differences. She processes thinking with students of all backgrounds, not just those of her own culture. Therefore, she strives to give others views of their futures they could not imagine before, attributing her awareness to her insider knowledge of
nonmainstream culture and shedding light on her own past experiences. Kassy’s
function in the school context as a culturally responsive teacher has favor with
students, yet serves as a catalyst for deeper, racial and cultural issues.

In Seville, Spain, amongst the surrounding buildings, rises the Giralda Tower.
The tower is a pillar of strength as it is built of brick and stone. The pinnacle, for
what the structure is named, is known as the Triumph of the Faith and serves as a
weather-vane-type structure. The tower has undergone some reconstruction after
an earthquake therefore causing it to have the influence of two cultural styles. From
many parts of the city, one can secure various views of the tower. The Giralda has a
pervasive presence in the city and offers a wide view of Seville for those willing to
climb to the top. The climb does not include steps, but rather a series of smooth
ramps inclining toward the tremendous view of Seville. Located in conjunction with
Seville’s famous cathedral, La Giralda, as it is known, forms a contrast in
architectural design from its surroundings causing its prominent posture in the city.
Troy serves his students as a strong, culturally conscious teacher. As the tower is tall
and prominent, he serves as a standout teacher with characteristics of passion, care,
and advocacy. He oversees the well being of his students, rises among contention in
the system, and remains stable in his management of the classroom. Comparing the
smooth inclines of the tower to Troy, he is involved in students’ lives beyond the
content, demonstrating high expectations and safe, comfortable ways in which to
imagine, see and reach personal and academic goals. By explaining content to
students through connections and various strategies, he is able to connect his
passion for Spanish culture with students’ interests. He strives to give others views of their futures they could not imagine before, attributing his awareness to his past experiences with nonmainstream culture. Just as the styles of La Giralda converge to create an artistic and historical monument of majesty, Troy’s motivation and content knowledge form his pedagogy. Among those in the school context, Troy emerges as a culturally responsive advocate for all students and reaches the distances of the community through his extracurricular service. Troy, like the tower, is a focal point in a dynamic context.

After an exploration of the characteristics of the monuments compared to the participants, the implication regarding support in the school context emerged. As historical, long-lasting monuments, the three participants bring their unique characteristics and fortes to the school context. They have undergone transformations and are in the processes of development and learning, yet they stand strong, confirming their stances as responsive pedagogues. They have presence in their contexts, both experiencing connection to the changing landscape and conspicuously enhancing their environment. They have demonstrated potential for expanding their reach regarding promotion of culture for the betterment of diverse students’ learning.

The school context, as a modern day school building in comparison to the historic monuments, offers less than adequate support to culturally responsive pedagogy. Issues such as the need for ongoing professional development and time decay of teachers’ agency and views toward pedagogy, as well as the foundational
dimensions of multicultural consciousness, make sustainability of a culturally responsive posture more complex for teachers. This implication needs to be researched further on a broader scale.

Conclusion

There is significant need for multicultural consciousness of teachers while in the school context due to the demographic imperative mentioned in the literature. Because of the importance of such pedagogy, the underpinnings of a teacher’s education must be influenced by multicultural education, and more specifically, the dimensions that surfaced in this study. This study exposed strengths in gaining multicultural consciousness for culturally responsive novice teachers. The ability for the teacher participants to sustain a posture of cultural competence of culturally diverse students in the school context was evident, but provided a weaker foundation for emergent patterns, transferability, and strength in the findings. Drawing conclusions from the research, the connotation for sustaining in context, or the environment, was not as conscious an entity as obtaining the posture proved to be.

The dimensions of multicultural consciousness that emerged in this research study contribute to supporting theoretical positions for education including constructivist learning, feminist perspective, and cultural responsiveness. Deficiencies, or limitations, to be further explored from within the study are synthesized to include issues of agency, critical pedagogy, and methodology.
The emergent themes of the study evolved into constructions called dimensions of multicultural consciousness (See Appendix D). The dimensions include education, an ethic of care, experiences of “Otherness,” intrinsic motivation, advocacy, and reflexivity. As nonlinear, non-developmental building blocks for gaining and sustaining multicultural consciousness, the dimensions have seemingly provided novice teachers with strong foundations for implementing culturally responsive pedagogy. Though present in the multicultural consciousness of the participants of the study, the dimensions varied in how they were demonstrated and expressed by the novice teachers. This variability led to the attributes of the dimensions including strength, frequency, and utility. The dimensions are interconnected, though varied in attributes, and can be appended, enhanced or adjoined to dimensions outside of the scope or findings of this study.

The attribute of strength defines how intensely the novice teachers adhere to the dimension of multicultural consciousness. For instance, for the dimension of advocacy, Kassy confirmed strong behaviors and attitudes toward supporting nonmainstream students when mentoring a female student and wanting to involve the student’s parent and incorporate her goals for the future. Diego, though an advocate for his students, was not as strong in the dimension of advocacy as he expressed doing good deeds for students or being less firm with nonmainstream students. The attribute of frequency simply refers to how often novice teachers accessed a dimension in pedagogy. For example, for the dimension of education, Troy acknowledged and accessed prior knowledge often including educational and
nonprofessional authentic experiences. Troy’s use of the dimension of education was frequent as he proved through lesson plans, discussions, and implementation. In contrast, though his education was definitely a valuable dimension of multicultural consciousness, Diego less frequently alluded to this dimension as he credited his context and content knowledge more in regards to education. Finally, utility describes the usefulness or how beneficial a dimension is for the novice teacher. The attribute of utility surfaced mostly in accordance with the novice teachers’ contexts; the utility attribute was dependent on how useful a dimension would be for a novice teacher to access in specific situations. As an example, all participants employed reflexivity in situations where school leaders initiated student achievement data projects, when a lesson did not go well, or when students’ behavioral issues conflicted with the rapport and expectations established by the novice teachers. In these specific situations, the teachers found greater utility in the dimension of reflexivity.

For the novice teachers, some dimensions were innately inspired prior to inservice teaching experiences while others were developed or enhanced as the novice teacher gained personal and professional experiences. This concept of nondevelopmental growth in consciousness aligns with constructivism and culture. Teachers accessed the dimensions of multicultural consciousness as personal and expert knowledge related to pedagogy (Thayer-Bacon, 2007). The teachers’ use of contextual stimuli such as ideas or perspectives guided knowledge construction and application, therefore adhering to the theoretical framework of constructivism
(Earick, 2009). Relating to culture, the construct, the dimensions of multicultural consciousness, is complex, fluid, and varies from individual to individual (Yu, Bieger, Novels, and Vold, 2007; Cushner, 2006). Even though all teachers were exposed to similar educational experiences and contexts, only some will be able sustain cultural consciousness within schools. Also valuable from the findings, the teacher participants in the study all possessed multicultural consciousness, though the dimensions with varying attributes were accessed according to specific circumstances. Erikson (2006) would describe the teachers’ engagement with the dimensions as a cultural construct meaning they experience them in different ways and that worldviews differ, as they are subjectively perceived.

Each teacher aimed pedagogy at the students’ lives and cultural experiences, considering contextual and constructivist learning, thus demonstrating culturally responsive pedagogical practices. The attributes of strength, frequency, and utility varied yet remained available for access representing the notion of multicultural consciousness as an experiential entity (Beilke, 2005).

The feminist perspective emerged throughout the study by way of the novice teachers’ behaviors and attitudes as well as in the methodology of the study. An ethic of care was frequently apparent in the study through caring for students by teachers, displays of empathy, and an emphasis on teacher-student relationships (Noddings, 1992). The tenets of caring intersect with other dimensions of consciousness such as reflexivity and advocacy. Garmon (2004) posits empathy as a pathway to both caring and advocacy as well as self-reflective behavior as a catalyst
for social change. As a dimension of multicultural consciousness, an ethic of care influenced the choices made by teachers to impact their students’ learning and how their teaching is shaped by students’ reactions to pedagogical choices. In addition to care, an ethic of reciprocity is another key implication to this study deriving from a feminist perspective. Powell and Takayoshi (2003) articulate the ethics of reciprocity, as related to research studies, as collaborative knowledge construction whereby the researcher and the participants of the study benefit from interactions within the collaboration. This study brought forth impactful findings such as the need for more agency and progress toward more critical dimensions of multicultural consciousness. Through reciprocity, it is potentially beneficial that the novice teachers, or participants, interacted with concepts such as advocacy and self-reflexivity in order to increase intensity of the dimensional attributes in future practice. By increased awareness and experiences with the dimensions of multicultural consciousness, there is potential for increased strength, frequency, and utility of the dimensions in responsive pedagogy. With these potential adaptations or enhancements, it is possible to edify multicultural consciousness toward a more critical, social action-based conceptualization.

This case study reveals a lack of agency of teachers in the school context specifically related to voice and silencing of self and “Others.” The case study shows support for advocacy efforts. However, those advocacy efforts would be more profound, as revealed in the findings, if the study would expand outside of the boundaries of the case. In some instances, the participants were self-silencing and
not transmitting their new knowledge to others. Discussions of the impact of race and racism in pedagogy were met at times with lowered expectations, “sanitized language,” and “patterns of glossing over” (Galman et al., 2010, p. 231). The novice teachers admittedly exposed issues of fears and anxieties as they correlate to racial identity models and interactions with nonmainstream students. By teachers not conveying more embedded beliefs or enacting more change-provoking pedagogy, the case is limited for reaching beyond the confines of the culturally responsive pedagogy framework.

The case of this research study, with its boundaries and defined roles and characteristics for the sample population, does not advance to resolve such critical issues as racism, oppression, power and privilege in education. The teachers in the study articulated how they gained and are currently sustaining a multicultural consciousness. A missing and significant component to their responsive pedagogy, however, is the concept of transmission of knowledge. By allowing the case to extend beyond its boundaries toward the critical issues discussed in the literature, the case of multicultural consciousness has potential to reveal more dimensions and ways of constructing this significant knowledge. Giroux's (1988) work with critical pedagogy purports identifying and changing practices as well as transforming societal issues including inequities influencing gaps in nonmainstream student achievement. Garmon (2004) and Barnes (2006) identify reflective work as key to making progress toward social change and transformation of teaching practices. Though this study initiated collaboration with a specific researcher and co-
participants, an ethic of reciprocity has potential to affect future pedagogical practices and teacher dispositions as they relate to the field of multicultural education. As researcher, I have experienced increased awareness of research methodologies and the limitations of using the multisite case study method. Modifying the study, or approaching it with a new method can render the limiting implications of this specific study.

Novice teachers, as monumental structures in nonmainstream student education, manifest culturally responsive pedagogy through a multicultural consciousness. This consciousness, comprised of building blocks, or dimensions, is an experiential entity. As one constructs knowledge, responds to environmental stimuli or utilizes theoretical underpinnings, the dimensions of multicultural consciousness are accessed with multiple strengths, frequencies, and utilities. Though culturally responsive pedagogy is ensued with the dimensions of a multicultural consciousness on behalf of narrowing the gaps in nonmainstream student academic achievement, a compelling argument for critical change and transformation is made by this multisite case study. Novice teachers are gaining and sustaining a multicultural consciousness, yet key to the field is how critical issues are being addressed. In order to maintain multicultural consciousness, the participants of the case look to contexts outside of their school environments. These conclusions are taken from the perspective that schools are not developing, in regards to multicultural education, as culturally- and historically -sound of a foundation as teacher preparation, practical and lived experiences do. The teachers
sustain because of themselves—motivation, advocacy, and reflexivity—not predominantly due to the school context. Ideally, there would be more of a balance between obtainment and sustainment and, more importantly, inclusion of transmission and agency on behalf of teachers. As the concept of critical consciousness depicts, teachers lack understanding of cultural inequities, but have a duty to consciously consider the pedagogies they endorse (Giroux, 1988; Castro 2010). Pedagogy that incorporates engagement against the status quo and the dimensions of multicultural consciousness has potential to be transformative and accomplish goals set forth by multicultural educators (Spradlin, 2012; Gay, 2000; King 1991a). This exploration furthers Gorski’s (2003) stance for transforming self, schooling, and society in its dimensional approach to a multicultural consciousness of novice teachers by establishing a foundation upon which to build more culturally responsive pedagogies and strive for equity pedagogy in diverse, complex and ever-changing contexts.
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Appendix A

Research Participant Informed Consent Form

Study Title
Exploring Multicultural Consciousness of Culturally Responsive Novice Teachers

Study Purpose and Rationale
The purpose of this research study is to explore how culturally responsive teachers gain and sustain multicultural consciousness. Findings from this research may help teacher education programs prepare preservice teachers for diverse settings as well as aiding school professional development.

Inclusion/Exclusion Criteria
To be eligible to participate in this study, you must be older than 18, considered a novice teacher (within the first five years of the profession), and have completed the teacher education program with a required multicultural education course at Ball State University.

Participation Procedures and Duration
For this project, you will be asked to engage in two interviews: an initial one-hour interview and a 30-minute follow-up interview. You will be asked to submit weekly reflective responses via electronic mail and you will be observed three to five times.

Audio Tapes
For the purposes of accuracy, with your permission, the interviews will be audio taped. Any names used on the audiotape will be changed to pseudonyms when the tapes are transcribed. The tapes will be stored in a locked office drawer in the researcher’s private office for two years and will then be erased.

Data Confidentiality
All data will be maintained as confidential and no identifying information such as names will appear in any publication or presentation of the data.

Storage of the Data
Paper data will be stored in a binder in the locked, personal office drawer of the researcher for two years and will then be shredded. The data collected and saved on a flash drive device will also be stored in the locked drawer, saved for two years, then deleted. The computer used for this study will be password protected. Only the researcher will have access to the data.

Risks
The only anticipated risk from participating in this study is that you may not feel comfortable answering some of the questions. You may choose not to answer any question that makes you uncomfortable and you may quit the study at any time.

Benefits
One benefit you may gain from this study may be a better understanding of how multicultural consciousness contributes to your pedagogy or teaching experiences.
**Voluntary Participation**

Your participation in this study is completely voluntary and you are free to withdraw your permission at anytime for any reason without penalty or prejudice from the investigator. Please feel free to ask any questions of the investigator before signing this form and at any time during the study.

**IRB Contact Information**

For one's rights as a research subject, you may contact the Director, Office of Research Integrity, Ball State University, Muncie, Indiana 47304 (765) 285-5070 or at irb@bsu.edu.

**Study Title:** Exploring Multicultural Consciousness of Culturally Responsive Novice Teachers

*********

**Consent**

I, ______________________________, agree to participate in this research project entitled, “Exploring Multicultural Consciousness of Culturally Responsive Novice Teachers.” I have had the study explained to me and my questions have been answered to my satisfaction. I have read the description of this project and give my consent to participate. I understand that I will receive a copy of this informed consent form to keep for future reference.

To the best of my knowledge, I meet the inclusion/exclusion criteria for participation (described on the previous page) in this study.

_________________________________________________________  ________________
Participant’s Signature                                       Date

**Researcher Contact Information**

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## Appendix B

<table>
<thead>
<tr>
<th>Terminology/constructs</th>
<th>Diego</th>
<th>Kassy</th>
<th>Troy</th>
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<tr>
<td>Diversity awareness: learning</td>
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<td>Diversity awareness: Race, ethnicity, gender, etc.</td>
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<td>Perception of own cultural identity</td>
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<td>Connections &amp; interactions with students' cultures and ecological factors</td>
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<td>Advocacy, mentoring and voice</td>
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<td>Reflective behaviors</td>
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<td>Fluidity of knowledge</td>
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<td>High expectations</td>
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<td>Care, empathy, relationship</td>
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<td>Own educational experiences</td>
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<tr>
<td>Technology's impact</td>
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<tr>
<td>Colleagues, administration, acceptance</td>
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ALL ABOUT ME

Name ____________________________
Date ____________________________
Period ____________________________

1. My birthday is ____________________________.
2. My favorite food is ____________________________.
3. My favorite TV Show is ____________________________.
4. My favorite color is ____________________________.
5. My favorite music type is ____________________________.
6. My favorite school subject is ____________________________.
7. My hobbies are ____________________________.

8. One thing that you really need to know about me is ____________________________.

9. I hope to learn about ____________________________.

in this class.

10. Please list anything you need from me in order to be successful in this class.

__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________
Appendix D

Dimensions: The Building Blocks of Multicultural Consciousness