

AN ABSTRACT OF THE THESIS OF

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Warren N. Suzuki

In the past decade, issues related to cultural diversity and pluralism have risen to the forefront in education. The increasing cultural diversity in American classrooms and communities requires preservice teachers to be ready to promote multiple perspectives within their curricula and among their students. The purpose of this study was to understand how elementary preservice teachers engage in multicultural education. The researcher perspective is that of an African American woman working in a predominantly European American community.

The connection between multicultural education theories and preservice teacher practices has not been consistently established. In order to bridge this gap, I used an experience-based methodology, drawing on close interaction with and observation of five participants over the course of a year. Different individuals exemplify the four themes that emerged from all five participants.

The first and central theme that emerged was *caring* for individuals based on *core beliefs*. This is a crucial element for teaching in a multicultural

society. Second, caring leads to *willingness to dialogue* on multiple perspectives, or any *dichotomy*, as a basis for understanding. Third, *passionate pursuits* become bases for action in the realm of multicultural education and for promoting the interests of all children. Fourth, *openness to learn* is a prerequisite to progress in multicultural education.

Demonstrating caring concern, developing and encouraging passionate pursuits, and utilizing multiple perspectives through dialogue have been valuable in encouraging the openness to learn by preservice teachers as they facilitate a similar growth in their students. These same methods have shaped my research. I recognize that the themes that emerged from the participants are also embedded in the research method and reflect many appropriate college and elementary classroom teaching practices. These mirrored similarities are grounded in the metaphor of *chaos theory*. I also made connections to James Banks' *Dimensions of Multicultural Education*, and his *Levels of Integration of Multicultural Content*, and to LeoNora Cohen's *Principles for Serving Students*.

Additional contributions of this study are the epistemological and methodological basis of the research and the way the representation of the data mirrors the method and the findings.

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**My Journey with Preservice Teachers: Reflecting on Teacher Characteristics
that Bridge Multicultural Education Theory and Classroom Practice**

by

Jean Golson Moule

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APPROVED:

Redacted for Privacy

Major Professor, representing Education

Redacted for Privacy

Director of School of Education

Redacted for Privacy

Dean of Graduate School

I understand that my thesis will become part of the permanent collection of Oregon State University libraries. My signature below authorizes release of my thesis to any reader upon request.

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 Jean Golson Moule, Author

ACKNOWLEDGMENT

*Trust in the Lord with all your heart and lean not on your own understanding.
In all your ways acknowledge Him and He shall direct your path.*

—Proverbs 3:5,6

Following this ancient wisdom, my first acknowledgment is to the Lord and Creator of us all for His unending grace, mercy, and inspiration. Without Him I would have not completed this work, nor would I exist. Thank you God.

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*I'm glad I did it partly because it was worth it,
but mostly because I shall never have to do it again.*

—Mark Twain

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**MY JOURNEY WITH PRESERVICE TEACHERS:
REFLECTING ON TEACHER CHARACTERISTICS
THAT BRIDGE MULTICULTURAL EDUCATION THEORY
AND CLASSROOM PRACTICE**

A JOURNEY: THE PEOPLE, A PROBLEM, A PERSPECTIVE

The purpose of this study is to understand how preservice teachers make sense of multicultural education. The perspective is from an African American woman working in a predominantly European American rural community.

A Teacher and A Learner

It was the beginning of my third-grade year in public school. Summer had been a traumatic experience, moving from an East Coast urban area to a West Coast suburb, from a two-parent family to one. My previous classroom was 96 percent Jewish, and my new school was as culturally diverse as anything Los Angeles could offer.

And there was Miss Thomas. She was graying, and, to a third grader, she seemed elderly. Her classroom exemplified the proverbial, "You could hear a pin drop." She spent most of her time, like a castle sentry behind fortified walls, regarding us from her desk/turret at the back of the room. She was strict and unyielding. Her classroom was safe from any disrespect towards her or between students.

My mother has a photograph of my second grade classroom taken a year earlier during a Halloween party. I am wearing a crepe paper witch

costume. She and my father have vivid memories of me standing outside of the school doors, methodically stomping on the feet of each of my classmates as they left the building. Miss Thomas' room on the opposite coast was a secure and healthy place for my own emotions-in-transition and my classmates' toes.

Miss Thomas used strategies that seemed to validate *every* child in her room. She gave *permanent value*¹ to each of her students. She also understood the concept of *taking the lid off*² for students and helping them to stretch, to pursue their own interests. Each day, Miss Thomas wrote a phrase in Spanish in the corner of the blackboard. She read it to us, then had us repeat it. In less than a minute of classroom time, well before bilingual education and second language acquisition requirements, she both acknowledged her Mexican American students and opened the door to languages for the rest of us.

Blessed with ability in mathematics, for two years I had suffered the slow pace of my classmates and longed to move more quickly through our books and beyond. In that room, for the first time, I received a challenge. Like a spelling bee, those who wanted to could compete in speed and accuracy with an addition problem which measured 10 digits by 10 digits on the blackboard in the front of the room. Today, with the heightened awareness of putting kids on the spot with pressure and competition, this

¹ *Permanent value* means considering each child of value regardless of behavior. It could be called *unconditional love*. How teachers develop and express this valuing of students may depend on the teacher's own value system, character, and personal philosophy. Dreikurs (1968) recognized the importance of permanent value. He stated, "The child's realization that he has *permanent value* [italics added] and that his value is recognized by his teacher regardless of what he is doing at the moment or where he may fail....opens the way for an unselfish desire [for the child] to do his best."

² LeoNora Cohen (1991/1992) used the term *taking the lid off*, as in taking the lid off of the boxes in which we may place children, to sum up her rules for meeting the learning needs of all students.

might not appear to be the best method. However, it was the first time anyone had raised the hurdle high enough to challenge me and thereby let me know that I had a strength, an ability I could share with others. For an *ornery* student such as I, it was the beginning of my own search for excellence and challenge in academics. I began to understand that one teacher with simple actions may affect a child for life.

I last met Miss Thomas on a train traveling east, then retired, only seven years after teaching me in the third grade. Fifteen at the time, I did not yet know I would follow her teaching footsteps. As she glanced at the far-off views in the American West through those train windows, she would have been amazed to know how far into the future her influence would carry.

My own classrooms are noisy, busy places with students and learning popping up all over. Yet I still strive for that same underlying sense of safety and challenge. In the 1995-96 school year, I first had the privilege of supervising beginning teachers as I began my quest for a doctorate in education. I am eager to help these new teachers learn those underlying principles of healthy classrooms as places for children to grow.

This dissertation presents the stories of five preservice teachers as they worked to bring multicultural education theory and practice into the classroom. To help set the stage and to more easily understand the context of this study, I have included in this chapter a composite profile of a child and a preservice teacher similar to those living and learning in my setting.³ Actual participants will be introduced later.

³My setting is a large (14,000 student) research institution, Oregon State University (OSU), located in the city of Corvallis, population about 50,000. Surrounding area is rural. The school district has 7,600 students; 9% of them are identified as minority.

An Isolated Student⁴ of Color⁵

At home, the “mom unit” as Chris affectionately calls his mother, has brought the detailed eye of her training as an engineer to matters of child rearing and homemaking. She surrounds her biracial children with sights and sounds of their African heritage and promotes city-wide events for families with children similar in color to her children. The family’s frequent vacations are varied and reflect the family’s high income. Chris is a typical isolated Child of Color within a community where individuals from under-represented groups are heavily recruited by private companies and the university. While his socioeconomic status, home life, and parental expectations will be advantageous in his educational process, only time will tell if Chris’ experience as an isolated Student of Color will affect his life.

⁴ Usually *child* and *student* will be reserved for individuals who are students in the K-12 system. *Preservice teacher*, *intern*, and *college student*, will refer to individuals at the college level. Sometimes I and other researchers will refer to these preservice teachers as *students* and I will clarify this if it is not clear from the context.

⁵ I have struggled over what to call various groups of people. I personally believe race is socially constructed and, in the best of all worlds, should not be high on our list of how we designate and treat people. I believe that race, like class and gender, should not be allowed to interfere with giving permanent and equal value to all humans. Yet this study is based on the needs of our multicultural society and therefore requires terms with which to refer to people. I have rejected White and Black because I believe the terms indicate a strong and unnecessary dichotomy and have metaphoric meanings I wish to avoid. I use European American and African American because I believe those terms are “fairest” for all involved. If people resist the European American term by protesting that they do not relate to or know their European heritage, I often point out that their ancestors are likely to have come to America more recently than some of mine. If someone asks *what do you like to be called*, I simply give them my name. Times change and *politically correct labels do also*. I do not like grouping people into categories that have negative connotations like *culturally disadvantaged* or even *minority* or *underrepresented*, though I use the last two terms occasionally. I decided not to correct quotations that use a term that is currently not *in vogue*. People of Color is the latest label for all who are not of European descent. Although I have chosen to use this term, I have not resolved my concerns over its use. For one thing, people of European descent still have *color*. For another, do you capitalize the noun you are modifying, as in *Student of Color*? Gonsalves-Pinto in 1997 suggested NAFLAS Americans standing for **N**ative American, **A**African American, **L**Atino/a, and **A**Sian American. I find this awkward. I have decided, for now, to use *Noun of Color* wherever possible.

Chris is transferring from a small private school to a larger middle school to begin his seventh grade. His parents found greater racial diversity in the private school and were actively involved in school activities and public relations. This school reflects the growing understanding, evidenced in the best private schools at all levels, that the best education for all children happens in the midst of diversity. There, in an atmosphere where parent collaboration was necessary to the survival of the school, Chris' parents found that the few incidents possibly related to race were handled with sensitivity and to their satisfaction.

The public school Chris will be attending is one percent African American. An African American intern teacher⁶ placed at this school found that although the teachers he interviewed said that there were no race-related problems in the school, he observed several. Perhaps the European American teachers hadn't noticed the student interaction where one boy asked another to pick up a dropped ball. "What color do you think I am?" was the disdainful response. Or, perhaps only the African-American intern or another student, whose color had been the oblique object of the reference, would even have caught the racial slur in the offensive response.

What will Chris' experience be this coming year? Will the lens of his racial heritage reveal to him incidents that the European American teachers missed? Will his race be ignored or will he be asked to be a *native informant*⁷ as the token who guides the teacher through rituals such as Martin Luther King Day? Will he encounter the teacher who planned to avoid

⁶ My son, Matthew Moule, also a former isolated Student of Color, interned in the same school district in the same year as the participants in my study. My conversations with him influenced my research perspective in ways I will discuss later.

⁷ *Native informant* is a term from linguistics and cultural anthropology which bell hooks (1994) describes as a process where "one lone person of color in the classroom...is objectified by others and forced to assume the role of 'native informant'" (p. 43).

racial offenses by side-stepping any mention of racial differences among her students? Will he have to be the one to embarrass a well-meaning teacher who pretends not to hear direct student questions regarding racial or cultural issues? Can he avoid the teacher who asked the one African American student in the classroom, "Do you know what African tribe that dance and song came from?" Whatever his experience, he will almost certainly learn to see the world through a double lens because others will see him as *different*.

A Potential Teacher

This next vignette is about an individual who is applying to a graduate teacher education program. At this point, the potential teacher, a composite of three successful applicants, has passed the admissions standards for a Masters of Arts in Teaching (MAT) program through a review of her file and has been scheduled for the next stage in the process: the face-to-face interview with a selection committee of three people, including myself.

She enters the interview room with the usual nervousness. Our friendly welcome is returned and she begins her tale—a take-off on a popular children's book. We listen to the rhyming words as she places herself as the main character in the book. We learn from her story that she is a member of a close knit family in a small rural community. Reflecting the European descent of her community, she clearly understands and shares that she has much to learn in the area of diversity. She wonders how she will be able to relate to *them* and if language will be a barrier. As a member of the interviewing committee I am somewhat troubled by her use of the term, *them*.

The turning point in her presentation, as far as my support for her admittance, was unexpected. She asked for one of the interviewers to volunteer to act as a pupil. When items being assembled began to fall over, she reached to help, steadying the hands of the volunteer, in this case an Individual of Color, in a supportive, not condescending manner. Her potential to be a *guide on the side*⁸ was evident, as well as her respect and care for an individual student.

In the post-interview discussion we enthusiastically agreed she should be admitted without reservation. During the admitted student's ensuing internship year, most of these initial impressions were reinforced, she made every effort to learn the attitudes and skills necessary to teach in diverse settings, yet struggled day-to-day to put her ideals into practice.

These two scenarios introduce an underlying problem facing America's public educational system: the frequent mismatch between the culture of teachers entering the professional system and the cultural needs of Students of Color already there. What goes on in those classrooms in which teachers and students represent different racial backgrounds? What goes on in classrooms of apparently homogeneous children where the principles of sound multicultural education are also needed?

A Problem

On March 26, 1997, I attended a Fireside Chat held during the annual meeting of the American Educational Research Association in Chicago. The

⁸ The terms *guide on the side* and *sage on the stage* come originally from the training and development field. A *sage on the stage* acts as the expert and sets up a status-differentiated distance between him or herself and the learners. A *guide on the side*, on the other hand, is more facilitative and student-centered, showing care and concern for all learners.

panel included two of the leading voices in multicultural education, Christine Sleeter⁹ and Cherry Banks. When the time came for questions, my hand was the first one up. "What," I asked them, "is currently the most needed area of research in multicultural education?" One answered, with the other concurring, that they, as scholars, know what should be done to prepare teachers to be multicultural educators, but they do not know how well that preparation is being transferred into classroom practice. Other scholars note this lack of connection between theory and practice (Banks, 1995; Gay, 1995; Wills, 1996); scholarly arguments in this field are rarely grounded in what happens in actual classrooms. Cannella and Reiff (1994) believe little has been done: "Observations of children within classrooms and the impact of schooling on their lives do not lead one to believe that educational equity is either understood or accomplished. Multi-cultural education may actually be more talk than action, more rhetoric than reality" (p. 37).

Geneva Gay, another leader in the field (1995) said it best:

Ideally, educational theory and practice develop in tandem, and the relationship between them is complementary, reciprocal, and dialectic. This is not yet happening, in any systematic way, in multicultural education. Its theoretical development is far outstripping its practical development, and its further refinement is stimulated more by proposals of what should be than by lessons learned from what is. (p. 4)

In February 1997, at the annual meeting of the American Association of Colleges of Teacher Education in Phoenix, I spoke directly with Gay about my work with preservice teachers using Banks' curriculum reform model to

⁹ If I have met the scholar in question, I have included the first name the first time I refer to the individual.

connect their planned classroom practices to theoretical levels of impact (see Appendix A). She thought work in this area—connecting theory and practice—was crucial. Later, I found in her article, *Bridging Multicultural Theory and Practice* (1995): “Individuals who can translate theoretical ideas to the functional operations of actual classroom instruction can contribute significantly to the overall development of the field” (p. 7).

My experience at Oregon State University confirms this problem. Sound educational practices were not always reflected in the field placements of preservice teachers I worked with as a graduate teaching assistant and field supervisor. In a meeting of School of Education faculty during this time, several raised this common question: How can we increase students’ ability to put what they learn into practice?

In spring 1996, I was invited to teach a course on multicultural issues in education to 83 incoming preservice teachers. As I began to study the research and literature in this field, I found little that connects the college instruction of preservice teachers to the classroom performance of these students in the area of multicultural education. In the often homogeneous settings of the Pacific Northwest, and especially following the racial incidents on the campus of Oregon State University in February 1996,¹⁰ teaching teachers to teach their students to treat others as they would want to be treated seemed a worthy goal. Although at the time this was not the focus of my research interests, I knew the course I had been asked to teach on

¹⁰In February 1996 a number of verbal and written racial slurs on campus alarmed some people. At this time the African American student population of OSU was about 160 students or 1.2 percent. The turning point in campus and community passivity came when students on a dorm balcony yelled at and attempted to urinate on an African American student. This resulted in a campus-wide boycott of classes and services, a march, and a rally. At least 2,000 students and community members participated in these events. The students who accosted the African American student were arrested.

multicultural issues in education might generate specific and useful information on this topic. I was encouraged to obtain a university review for human subjects clearance so that I could use the material from the students if it proved compelling.

I was in a unique position that gave me access to preservice teachers both during their preparation and in their internship placements in a setting where 90 percent of the K-12 student population (Oregon Department of Education document, 1996) and 95 percent of the preservice teachers are European American (Moule, 1997). I was available to the preservice teachers, and vice versa, in the college classroom, for one-on-one discussions and for observations. I am in a position to follow both current and future cohorts as they translate the meaning they make of their coursework and prior experiences into actual practice.

At another level, my research addresses the question of, "Why [do] some features of a system change while others don't?" (Kennedy, 1997, p. 9). In her article, *The Connection between Research and Practice*, Kennedy stated that it is because "none of these changes touches the most basic feature of the system—the character of interactions between teachers and students within the classrooms" (p. 9). As it turns out, my efforts to bridge the gap between theory and practice also sheds light on the nature of this interaction.

The Participant-Observer Role for a Researcher Who is "Other"

During this study, I recognized that my identity as an African American woman played an increasingly important role in my research, as well as in

my writing. I am an isolated Person of Color, conducting research primarily among preservice teachers of European descent, who themselves will be teaching majority European American students, along with a few isolated Students of Color. This may be the most unique feature of this study.

When I enter classrooms in this community, several dynamics are apparent. First, the very fact that I was asked to teach and given this opportunity to contribute to my learning community in the area of multicultural education was defined by my race. Second, the preservice participants in my study are more likely to ask me to observe when they are focusing on the racial aspects of multiculturalism. Third, my entrance into the classroom is more noticed and may hold special significance for some students in the room. It may change the ways in which students respond on racial issues. And, lastly, my perspective as the isolated Individual of Color may make me more sensitive to some issues and less aware of others.

An example of this last point comes from the work of Nieto (1994) who looked at the teaching strategy of cooperative learning from an unexpected viewpoint. She noted that Hispanic children, because they are believed to prefer cooperative learning styles, may in fact be required to share limited learning resources among themselves while their non-Hispanic classmates enjoy individual access to resources. Because these perspectives may not be obvious to one steeped in a Eurocentric point of view, it is often necessary to make the difference in viewpoint explicit. As another example, Delpit (1995) noted the strong need for context that she found among Native Alaskan children and then related it to the highly contextual climate of her own learning as an African American child.

Many have recognized the impact of their own background on their research. Most of the female African American researchers whose work I have read refer to a common story they need to tell about themselves as well as their work. I am thankful for the way Gloria Ladson-Billings (1995) expresses this, and I have borrowed her outlook as well as the title for this section: "I, too, share a concern for situating myself as a researcher—who I am, what I believe, what experiences I have had all impact what, how, and why I research. What may make these research revelations more problematic for me is my own membership in a marginalized racial/cultural group" (p. 270).

Bing and Reid (1996) noted that "one of the major problems confronting feminist thinking and feminist theories has concerned its application to women of color" and the imbalance of power between "White women and women of color" (p. 188). These women support a viewpoint that I have known from experience, that even when the interaction of race, class, and gender are recognized, it is often trivialized. Collins, in her book on *Black Feminist Thought* (1990), postulated that African American women, in the context of race, gender, and class oppression, have had to know the difference between *knowledge* and *wisdom*.

Collins (1990) proposes four criteria for *meaning* in research; one is *concrete experience*. Collins states that, "Knowledge without wisdom is adequate for the powerful, but wisdom is essential to the survival of the subordinate" (p. 208). She calls concrete experience the "cutting edge" dividing knowledge and wisdom. I would agree with Collins that among African American women, shared and affirmed experience serves as a criterion of meaning.

Collins' other criteria, what she calls *contours of Afrocentric feminist epistemology*, are based on the *use of dialogue in assessing knowledge claims*, the *ethic of caring*, and the *ethic of personal accountability*. Ladson-Billings (1995) supports Collins' propositions on the authority of experience. She writes that communicated experience and the "common sense" of the known become more important than the details of support from research. Most researchers in most research traditions would agree: Good research reflects real life.

When I first read of African American women's standpoint theory, I was wary of applying to myself parameters that did not fit. To assume these viewpoints would actually mirror my own simply because I shared some African descent would be a type of stereotyping. Over the months I have tried to see where Collins' work is reflected in my own life. The fact that the stories of my past rose up spontaneously confirmed the experiences reported by other women, particularly African American women.

Another confirmation came from a strange source. As any writer does, I wish my writing to flow, to be grammatically correct. I have been blessed with many editors and am continually surprised at how a small change may help the ideas flow more smoothly. There was one area, though, that seemed to allude me—I have a continuing struggle with using present and past tense. I finally decided to step back and ask myself, "Why?" As I answered this question for myself I began to see that mixing past and present was my way of using past experience to support present research. Not only did I speak of my own past experiences in the present, but I would report that another researcher "says" rather than "said." Although the original tenses in the work would have highlighted my close connection between past and

present, in the interest of readability, I have worked to make the verb tense in this report consistent with standard usage. However, it is worth noting that it is this kind of embedded assumption that makes it more difficult to discern when a worldview is influencing the writing or the critique of a work.

The emphasis on experience in the work of Collins and other feminists partially supports my extensive use of stories and dialogue as a means of my learning, as does Collins' use of dialogue in assessing knowledge claims. This is connected to the concept noted by Ladson-Billings (1995) as "knowledge emerging in dialectical relationships" (p. 473). Delpit (1995) stated it strongly: "the *context* of a message is at least as important as, and often more important than the text of the message" (p. 97).

My bias and my developing research perspective also changed my methods during the course of my study. That they have colored what I found will also begin to be obvious.

My Personal Experiences in K-12 Classrooms

As with most people, my biases are often based on my own concrete experiences. The stories that follow are basic for understanding my research; they become part of the context of the message of the text of my research. I also believe that to be authentic I must first find and share the depth of my bias and worldview. In early July 1997, reading in the book, *Naming Silenced Lives* (McLaughlin & Tierney, 1993), I began to discern that my early life was silenced. I was NOT led to reflect. It seems to me that my parents led me to abandon all history, relationships, and culture related to my African American heritage in order to assimilate to white middle-class society.

I believe a change of perspective was forced on me because I was *seen* as African American by students and others in academia although I usually did not define myself as *of Color* in most of my professional and personal relationships. My color is part of me, so it was not ignored; it was simply not a focus of my thought or self-reflection. I would probably have defined myself by many other adjectives before I would have used my race as a descriptor, unless someone was searching for me in a crowd. This has changed, because in my role at Oregon State University, my race is of primary importance to others.

In order to clarify my role as an African American female member of the university learning community means I need to begin by examining my early personal experience. First, regardless of my parents' actions that disassociated me from my cultural roots, I am aware of the inevitable transfer of cultural ways of knowing from simply being my mother's child and being raised by her, a woman brought up in the Deep South in an exclusively African American community of 300 where it seemed that everyone was at least a third cousin.

Foster (1993) began her study on African American teachers by stating, "The stories from my childhood influenced the course of my study." I thought of the stories of my childhood that appeared unbidden as I began to write up my study "from the beginning." Ellis in *Evocative Autoethnography: Writing Emotionally about Our Lives* (in press) also made this transition, going from a formal, citation-laced report, to a first person, friendly discussion of her data, to a piece that began "I was born...."

As background to understanding my perspective, here are stories of my experiences as a frequently isolated Student of Color in K-12 classrooms.

These stories, with the exception of my own preservice teaching experience which was written in September 1997, were recalled and transcribed in the space of one month as I was immersed in my study with my participants and also beginning to meet scholars in the field of multicultural education at conferences (February–March 1997). The stories had been in my memory, but I had not committed them to paper.

Age 5-7. Brown versus Board of Education, 1954. I was eight years old. My family had quietly moved into an all-white neighborhood four years earlier. I had been doing in New York City what seven-year-old Linda Brown's parents had wanted her to do in Topeka, Kansas—going to a local school within walking distance, regardless of its racial makeup.

My father told me 40 years later that one morning he had gone outside, seen “n____ go back where you came from” scrawled on the outside of the house, and, without telling anyone, washed it off. I shudder at visualizing the scene, yet realized at the telling why he raised me as he did, with a certain protection and determination that my sister and I would become exemplary citizens.

I have very few memories of those first three years in school. Photographs and my parents' recollections fill in some of the gaps. I recall that, when there was a Jewish holiday, there were only two students left in the entire school. As the sole student left in my class at such times, I wondered, “Why isn't the teacher teaching me today? I am here!” I remember only two “friends,” one of whom invited me to her home one time, but mostly I spent time alone. And it is only now, as I study preservice teachers in homogeneous classrooms with one or two isolated Students of Color, that I wonder what meaning I made of my experiences at the time.

Age 10. I was a teacher's pet. Not that he ever petted me, but once he did kiss me on top of the head.

Our class was an ethnic stew. It was the year 1956, and no one racial group had a majority. Our class photo is intriguing. Different people come up with different counts, but my first try netted 15 African Americans, 10 Asian Americans, 5 Mexican Americans, and 5 European Americans, at least one of whom was Jewish.

In my six years of elementary school I remember missing one arithmetic problem. Mr. Nagano (a pseudonym), a Japanese American, trusted me to grade all the math papers. With delight, as soon as the other students left for recess, I took my place at his desk and studiously, accurately, corrected the papers. The silent, empty room, except for my teacher doing other work, was my retreat, my respite from the chaotic, social, and sometimes cruel world of my fellow ten-year-olds.

On Valentine's Day Mr. Nagano came up behind me, put his hands on the desk on either side of me, and pecked me lightly on top of the head. I think he appreciated my help and this light touch of affection did not seem strange to me. Then he gave me a Valentine's Day card. I read nothing in it but care.

The next day at recess Mr. Nagano said I had to go out with the other children. I pleaded, I cried, but I left. I don't remember what happened next.

I do remember that the next year, one friend from that classroom, a Jewish girl, was allowed to skip part of the sixth grade, while myself and one other Child of Color, earlier advanced by half a year, had to repeat that half grade seemingly for lack of an advocate in the school system.

Age 13. I have a love/hate affair with history. My academic Achilles heel was rote memory history tests. My current test anxiety stems from an undeniably below average short term memory span and those impossible bouts with unrelated dates and facts. Yet my true love—my husband of 32 years—is an historian, and now I cannot put down books on early African American history, or Western pioneers or ancient Egypt.

In the eighth grade I had to attend a summer session to raise my low history grade. We were studying pioneers and the western migration, which interested me. I was devastated, however, when my teacher, a European American female, accused me of plagiarism. I wrote a stirring, creative beginning to my term paper, and she did not believe me when I said I wrote it myself. What was her reason for not believing the work was my own? I did not bother finishing the work and received another low grade. I hated history for 20 years, marrying an historian with some misgivings.

At the age of 38 I discovered the rich local history of the towns where I was teaching. As my students and I explored and learned and researched, history became a delight for me and them. They won an award and community praise. I won back part of my past.

Age 16. Thirty students, three of them female, one African-American. Our 1800 student high school had a fearsome cheer, "Gray boys, Spooks, Buddha-heads, Jews, with this combination how can LA lose?" yet the advanced placement classes in mathematics and science were decidedly White and male. I learned to live and thrive in this climate, which was my academic culture.

I did not qualify for advanced placement English, however, and I disliked the regular English classes that contained none of my friends and

seemed boring and unchallenging. Banished to a mid-level course away from my friends, I struggled to make the material more meaningful. Somehow *Great Expectations* and *Huckleberry Finn* did not hold my interest or nourish my soul. Following my new-found interest in archeology, I decided to make my English term paper a cultural excursion. I think it was the Egyptian connection on the African continent that drew me. Maybe I was trying in a very minor way to include my own history in my work.

Later, I had an even better idea, I hit on a way to get out of the term paper all together! I would do a study on the development of the alphabet—by copying the symbols, from hieroglyphs to Roman, and the definitions for each of the letters from each volume of the encyclopedia—a decidedly chancy and questionable activity, and, in this case, an act of true plagiarism.

Imagine my embarrassment when the teacher gave me a special school commendation for excellent work and praised my efforts to the rest of the class. Perhaps he misread the reason for my blushing. I was ashamed, not proud.

Age 26. It was the end of the term for both my student teaching and my second pregnancy. I had laboriously waddled from one blackboard to another to address two sets of children. The 21 first graders faced one way, the 12 second graders faced the other. The five reading groups were a melee, with non-reading first graders demanding attention, and the older second graders thinking up pranks to play on me.

The regular teacher, also the school principal, was grateful for the help. I remember cleaning out her desk drawer on the first day, and running

off purple ditto sheets for her on others. I also remember my stunned reaction when she referred to one first grader as "a cow."

The school itself was deep in the country, an island unto itself in the community, within sight of the country store, community chapel, and dirt crossroads in the hills east of Salem, Oregon. Here, in the first days of the "enlightened" '70s, I did not expect discrimination from the racially homogeneous European American population. As a newcomer to the community the year before, I had been welcomed in a neighborhood tea-turned-surprise-baby shower for my first born. My husband and I worked, prayed, and played with many in the community.

Only now, many years later, as I see interns from our program move into jobs in the schools in which they student taught, do I wonder about the school board's decision not to hire me when a position opened up at the end of the school year. "You need to stay home and take care of your family," they said, hiring an older European American woman instead.

The present. My present journey is probably born out of my need to make meaning of these experiences and to allow those meanings to permeate the practical problem of helping preservice teachers translate theory into practice. Considering the filter of my own background and current roles, my viewpoint as I sat in classrooms observing the practices of my participants was quite natural. One of the questions foremost in my emotions, yet hidden from my conscious mind, was, "Is this classroom *safe*" for Children of Color?" Many times, it was this unasked, yet answered

¹¹I would define *safe* as an environment in which the feelings of each individual were considered from an attitude of *caring* and *willingness to dialogue across differences* that I will explore later. I agree with Burbules (1993) and Ellsworth (1990) who believe that sensible and fair rules of participation are not enough to make a classroom feel *safe* for many students. Burbules said, "It often will not be enough just to listen; one might have to work to create an environment in which a silenced voice feels the confidence or security to speak" (p. 33).

question that came out in my fieldnotes. It is possible that this question of emotional impact led me in part to the themes that emerged as I analyzed my data. This question of "is it safe?" was defined as a central teacher characteristic in the research of Gonsalves-Pinto (1997) and implied in the work of others (Burbules, 1993; Ellsworth, 1990; Moule, 1991; Nieto, 1994; Noddings, 1997).

In some areas of my study, only race can explain what happened during my fieldwork. Even when I went to a class to observe unannounced, I was still directed to "what/how we are teaching about African Americans" or "situations involving our African American child." Of course, because I was interested, I probably subtly encouraged this.

In the classroom at any level, the depth and breadth of study about African Americans *may* be closely related to the race of the practitioner. I am finding this to be so in my own teaching and research and in the teaching of the students in my study. I was actually alerted to this important factor by a story told to me by my son who is outside of my study, but with whom I share my concerns. I think it was the comment of his mentor teacher that was crucial. He said that he, as a "White man," could not do what Matt, the "Black intern" was able to do. Matt received permission from the parents of his students for this dramatic role play: He led each student into the classroom one at a time; their hands and legs were duct-taped together and then the students were laid on the floor, closely packed, as in a slave ship. Although Matt has not personally experience "being packed in a slave ship," he has felt the pain of being treated as "less than" due to his race, and brought that experience into his lesson. I agreed with the mentor teacher that it would be highly unlikely for a member of the dominant culture to conceive of and carry

out such a unit. After this account, I looked more carefully at the one African American student in my study and the two European American students who were all planning units that included African American history.

From my own experience of sharing my stories in class and my observations of African American guest speakers, I have begun to see the ability of People of Color (or any oppressed class) to teach, when necessary, in a more connected way. This may come from our own deep need to make a difference with our teaching, or our own security with the content. At one point in my research, as this role became increasingly obvious, I felt a need to document the fact that I was asked to teach Ed 419, Multicultural Issues in Education, primarily because of my race and my "instant credibility" as the course instructor based on that fact. According to Collins (1990), "Individuals who have lived through the experiences in which they claim to be experts are more believable and credible than those who have merely read and thought about such experience" (p. 209).

Framing My Research Bias and Perspective

I believe this change in external perception and shift in personal definition affects my research and writing. Ladson-Billings (1997), an African American researcher said, "I resist notions of myself as an 'objective' researcher when what I research is so *intricately linked* [italics added] to the life I have lived and continue to live." I have found it impossible to continue to research in an objective manner or write in an objective style because the issues uncovered by this study are so intricately linked to my past and present. This facet of research is not limited to People of Color. Many yearn

to write personally and holistically. Clandinin and Connelly (1994) call it *personal experience methods*. Race, however, does add a different dimension.

In his book, *Race and Ethnicity in Research Methods*, Stanfield (1993) noted the obstacles specific to research in racial areas. "Ethnicity and (especially) race are emotion-laden issues; these are difficult matters for scholars to confront honestly, because scholarly reflection cannot force most Americans...to engage willingly in introspection about these topics" (p. 6). In support of Stanfield, in neither my bachelor's and master's degree coursework or in my first year of doctoral studies, do I recall a racial perspective mentioned or considered as important or worthy of reflection. Now it is central to my identity. This is leading me to much thought and self-reflection in a very short time. Warren Suzuki, my major professor, called me an *unwilling methodologist* because of my current struggles. Up until two weeks before my preliminary oral exam, I assumed I would closely follow the qualitative paradigms I had been studying for the past two years. As a dutiful student of these methods, I have read and reread some of the writings of Strauss and Corbin (1990), Merriam (1988), and Huberman and Miles (1994), and listened with attention to those scholars in my environment who have already done extensive research.

Reading about standard research methods, for instance, how to go about observation while doing fieldwork, and in some cases, practicing such methods during coursework, helped me develop a *script* about how I expected my own fieldwork to proceed. Schank (1990) describes *scripts* as making mental processes easier:

A script is a set of expectations about what will happen next in a well-understood situation. In a sense, many situations in life

have the people who participate in them seemingly reading their roles in a kind of play....Scripts...make clear what is supposed to happen and what various acts on the part of others are supposed to indicate. (p. 7)

His example is that: "You don't have to figure out every time you enter a restaurant how to convince someone to feed you. All you really have to know is the restaurant script¹² and your part in that script" (p. 7). However, as it turned out, my scripts, based on my understanding of research methods at the time, did not work. For instance, it was difficult to be "unobtrusive" when I entered the classroom because I was not only a stranger to the children, but visibly different, from 99% of the adults around them. On one hand, not having a script vastly increased the work involved in making meaning out of the situations. I was not able to "feel comfortable and capable of playing [my] role effectively" (Schank, 1990, p. 8). On the other hand, "the more scripts you know, the more situations you will fail to wonder about, be confused by, and have to figure out on your own. Script-based understanding is a double-edged sword" (p. 8). So, in one way, it was good that my scripts did not work, because I have had to work harder to understand what transpired. One complication is that, "Situations that one person sees as following a script may seem quite open-ended to another person" (p. 8). I would say that most of this chapter is devoted to making that difference in viewpoint explicit.

In May 1997, I read Scheurich and Young's (1997) article, *Coloring Epistemologies: Are our Research Epistemologies Racially Biased?* Their words echo Schank's understanding of scripts and add a layer of depth to the concept in the field of research. They said, "We...live, understand, work, think, and act within a particular...social construction," and "we seem to resist

¹²I could argue that the *restaurant script* is not always a given for People of Color.

understanding this about ourselves" (p. 8). Until that May day, I simply did not have eyes to see outside of the paradigm I had been taught. "An individual's beliefs about the nature of knowledge, what can be known, and the relationship of the knower to the know (i.e., epistemology), both guide the questions which that person is willing to ask and limit the very nature of the inquiry of which he or she can conceive" (Moriyama, 1997, p. 9). Although there are many overlaps between the epistemology I am beginning to embrace and aspects of my former studies, I do not believe that the deep implications of the foundations of my philosophy and its potential effects on my research and writing were conscious for me until then. My journal expressed my ambivalence regarding the external advice I was getting:

Although I recognize needed correction and challenges from those more experienced, I am having a very rough time telling the difference between being helped to "do good research" and being helped to "work in a specific paradigm."

Then, as I read, I become more convinced that there is a problem in meshing currently accepted epistemologies with the somewhat unique research methods more likely in a creative African American female perspective.

Also in May, I had accidentally stumbled on an article by Stanfield (1995), *Ethnic Modeling in Qualitative Research*. He made the point that many researchers, professing to have a particular viewpoint, still write from another. This forces me to question, "How do I make both my work and my *writing* about my work consistent with my perspective?" Further, can I produce "solid" academic work using these developing perspectives?

In answering these questions, I began by asking, "What are others doing near this *cutting edge*?" Consider the growing feminist research tradition. Although of middle-class background myself, I am not quite at home in the feminist tradition, perhaps because of some of the remaining

sense of privilege inherent in middle-class White female assumptions. According to hooks (1984) this is because, "Much feminist theory emerges from privileged women who live at the center, whose perspectives on reality rarely include knowledge and awareness of the lives of women and men who live in the margin" (p. iii). Yet, several tenets of feminist research work equally well when applied to research by One of Color. Reinharz and Davidman (1992) said:

Feminist researchers use the strategy of "starting from one's own experience" for many purposes. It defines our research questions, leads us to sources of useful data, gains the trust of others in doing the research, and enables us to partially test our findings. Feminist researchers frequently start with an issue that bothers them personally and then use everything they can get hold of to study it. In feminist research, then, the "problem" is frequently a blend of an intellectual question and a personal trouble. Many feminist researchers draw on personal experience to *do* their research....begin[ning] their writing with the "personal connection" they have to the research topic. (pp. 259-260)

According to Reinharz and Davidman, the widespread acceptance of the personal starting point has caused some "to almost *expect* a link between the personal experience of the researcher and the research project in which she is engaged" (p. 260). Of course, in the examples given, all of the projects involved studies on women. Still, the epistemology of *insiderness* that sees life and work as intertwined, could be transferred to experiences and perspectives of People of Color.

Feminists acknowledge gender as a central factor of research, just as I simply cannot ignore race as a major factor in both how I see things and what others choose to reveal to me. An important factor in my research is that I am a different race than most of my participants and the people in the community

in which we work. This researcher/participant dissonance is seldom specifically addressed in the literature, and even when it is the topic of a work, such as Anderson's (1993) *Studying Across Difference*, the discussion is about European American middle-class researchers in African American lower-class settings, rarely about the myriad other possible combinations.

Acknowledgement of perspective, experience, and possible interaction effects seem important in both feminist and ethnic research. Reinharz and Davidman (1992) said, "I have feminist distrust for research reports that include no statement about the researcher's experience. Reading such reports, I feel that the researcher is hiding from me or does not know how important personal experience is. Such reports seem woefully incomplete and even dishonest" (p. 263).

Here we can make a strong connection to the perspectives of People of Color. Kochman (1981) argued that: "White students consider an idea authoritative when it has been published....Blacks consider it essential for individuals to have personal positions on issues and assume full responsibility for arguing their validity" (p. 24-25). This supports Reinharz and Davidman's assertion that claiming objectivity is itself the biased stance of privileged white males. Van Maanen (1995) shed some light on the variety of representation in research from a different perspective with one particularly telling story of an Africanist work. His story allowed me to see the great variety that is possible when looking at the boundaries of acceptable research.

Beginning a Bridge Between Theory and Practice: Definitions

Both feminist and ethnic research call for a closer connection between theory and practice (Beattie, 1995; Collins, 1990; Connelly & Clandinin, 1994). This connection seems to apply to both research itself and writing about the research (Bullough & Gitlin, 1995; Conle, 1997). Collins (1990), in *Black Feminist Thought*, blurs the line between the women she quotes who weave thought (theory) and practice together, and her own reflections on the connections. I know I work in this realm frequently, speaking of it as *walking the talk*.

My metaphor of *theory and practice* is *talk and walk*. Practice refers to a habitual way of behaving, and *walk* not only is one of our most habitual ways of behaving, it is also related to my metaphor of a journey. Theory may have many meanings. A definition from the *American Heritage Dictionary* (1985) is: "Systematically organized knowledge applicable in a relatively wide variety of circumstances, especially a system of assumptions, accepted principles, and rules of procedure devised to analyze, predict, or otherwise explain the nature or behavior of a specified set of phenomena." This definition of theory may not have been conceived to define *personal* theory, but it will work quite well on that level also.

There is another definition of theory. Although this definition is clearly not limited to a Black feminist perspective, it is most easily defined from this perspective for me as an African American woman. I will define *theory* as *thinking*, using primarily the work of Collins. I will also explain why, for me, there is such little distance between theory and practice, thought and action. First I need to further delineate my understanding of *Black women's*

standpoint. Collins' (1990) exposition of the "core themes of a Black women's standpoint" is a necessary beginning to understanding her use of theory:

All African-American women share the common experience of being Black women in a society that denigrates women of African descent. This commonality of experience suggests that certain characteristic themes will be prominent in a Black women's standpoint. For example, one core theme is a legacy of struggle....The existence of core themes does not mean that African-American women respond to these themes in the same way. Diversity among Black women produces different concrete experiences that in turn shape various reactions to the core themes....A variety of factors explain the diversity of responses. For example, although all African-American women encounter racism, social class differences among African-American women influence how racism is experienced....Black women's work and family experiences and grounding in traditional African-American culture suggest that African-American women as a group experience a world different from that of those who are not Black and female. Moreover, these concrete experiences can stimulate a distinctive Black feminist consciousness concerning that...reality. (pp. 22-24)

Collins¹³ believes that "many African-American women have grasped this connection between what one does and how one thinks" (p. 25). She sees this perspective as one that "rejects either/or dichotomous thinking that claims...*either* thought *or* concrete action is desirable and that merging the two limits the efficacy of both" (p. 29). I would agree with Collins and say that merging the two is, on the contrary, quite effective.

Collins (1990) says, "Very different kinds of 'thought' and 'theories' emerge when abstract thought is joined with concrete action" (p. 29). I would say that preservice teachers' *thinking* about multicultural issues in education, whether rooted in basic Eurocentric assumptions (Loewen, 1995), personal history-based beliefs (Holt-Reynolds, 1992), or course work material, is the

¹³ Collins (1990) continues in her chapter two, to define who can be a *Black feminist*, rejecting its possible exclusionary nature.

theory they bring with them into the K-12 or college classroom. Another definition from the *American Heritage Dictionary* (1985) supports thinking as a definition for theory: "A belief that guides action or assists comprehension or judgment."

Why Stories?

Storytelling is the key to learning. This quote by Rene Fuller was chosen by Ellen, one of the participants in my study, as her guide for teaching. Ellen explains this quote with great understanding: "When we learn our own story and share it, we begin to understand how our past has brought us to where we are today and how we can learn from it....Becoming familiar with one's own life story is a powerful process."

This work is my story, and as such, it follows my own yearnings and learnings. As one who begins each class with a story, it is not only fitting that I began this dissertation with stories, but also that stories, past and present, permeate this work. I believe that stories are the key to learning, and this is supported by our knowledge of how the brain functions. Schank (1990) explained: "Human memory is story-based....Not every experience makes a good story, but, if it does, the experience will be easier to remember" (p. 12). One part of human memory breaks down experience into "facts." From a day's happenings, the mind retains electronic mail addresses, directions, the next day's errands. But another part of memory, which Schank labeled *episodic memory*, assembles experience into stories. And because stories contain lived experiences, lessons, and wisdom, they are remembered long after facts fade (Watson, 1997). Ours is a world of stories; Schank said "We

know them, find them, reconsider them, manipulate them, use them to understand the world and to operate in the world, adapt them to new purposes, tell them in new ways" (p. 241).

Clandinin and Connelly (1994), in supporting *personal experience methods* in qualitative research added, "People live stories, and in the telling of them reaffirm them, modify them, and create new ones. Stories...educate the self and others, including...researchers" (p. 415). Stories not only add memory and the wisdom of our shared experiences, but will serve other purposes as well. The stories themselves may contain the answers to the questions I and others are asking in the field of multicultural education. Connelly and Clandinin (1994) speak of their shared learning: "We have often talked about our new insights, our awakenings, and transformations as we learn to tell and live new stories" (p. 99). The stories I tell and the stories I relate may be part of the bridge to sound practice. My own stories also help others to know me. Some studies have indicated that just getting to know People of Color increases preservice and inservice teachers' classroom ability to work sensitively with Children of Color (Hinchey, 1994; Reed, 1993). Higgins and Goodhue-Pierce (1996) found stories to be "our vehicles of communication. Through story, we got to know each other as people" (p. 298). Stories have power.

Stories are "pearls of wisdom." In African and other oral traditions, understanding of life was conveyed through stories. "Stories illustrate points better than simply stating the points themselves because, if the story is good enough, you usually don't have to state your point at all; the hearer thinks about what you have said and figures out the point independently" (Schank, 1990, pp. 12-13). And stories have no premium on originality. You find the

words that work and pass them on, interweaving new views all of the time, creating new stories that may become even more powerful. I rely heavily on the *well-turned phrases* of others. Their words become part of my inquiry. Their words and my research and writing come together to voice our shared wisdom in new combinations and new stories.

LeCompte's work, *A Framework for Hearing Silence: What Does Telling Stories Mean When We Are Supposed to Be Doing Science?* (1993) encourages me to be as authentic as I am able to be in walking and talking in my own voice, even as it is influenced by others. She said:

Real empowerment requires *real* participant observation, wherein the researcher is a participant for the long term, with no ability to run away from the trials, petty tribulations, and real danger...real participant observation may even mean a lifetime of collaboration....Real collaboration may mean getting roughed up, losing battles and projects....Bringing about change is not a quiet academic pursuit; to empower is to get into trouble. (p. 15)

This theme of engagement is also captured well by Thayer-Bacon (1997) as she expounds on what she calls, *relational epistemology* and the development of self in research and learning.

With some sense of purpose and theoretical permission from those who have gone before, where does the *researcher on the cutting edge* go now? Maguire (1987) shares her dilemma: "I was left disappointed, wondering, now what? The feminist who wants to move beyond *talking about doing* feminist research to actually *doing it*, has only the most vague and sketchy road maps to follow" (p. 102). She encourages researchers to try their own versions of participatory research. Maguire discusses the need for dialogue as research method, mutual exchange of information, and the development of a trusting and personal relationship over time as alternate

methodologies. She suggests that through dialogue, women began to examine and analyze issues they thought they could not understand and could begin to “translate their direct personal experience into abstract theory” (p. 147).

I had stumbled on to *dialogical research* about a year ago when I thought I had a somewhat new, creative idea. I would learn by dialoguing with a colleague and then report that exchange, but this failed to effectively communicate my findings. The question then, as now, is “Now that I have acquired knowledge, how do I share it with the academy?” What excites me is that I was unknowingly on the right track. I continue to find support in the recent pages of *Educational Researcher*. Elliot Eisner’s article from the September 1997 issue reflects on the growing range of representation in educational research and recognizes the importance of story and alternate data representation including film and theater.

Writing as Inquiry

“I had a dream....I opened my mouth to speak and at first nothing came out. When it did, it was not my own voice” (excerpt from my journal, July 5, 1997). The dream, one month to the day after my preliminary oral exam, illustrates my dilemma. At first I am almost paralyzed by the enormity of writing. This is probably common to most beginning researchers. Then as I begin to write, first for my courses, and now about my dissertation research, I wonder if the voice I am using is really my own. Besides simply being true to my own self, there are other issues. Do I write as plainly as I can? Lather (1996) addressed this call for accessibility and “plain speaking within

academic writing" (p. 525) so that one may *be of use*. Do I write in the language of the academy (if I can)?

Burbules (1993) gave a cogent view of the "irreducible plurality of cultural world views" (p. 3):

As an intellectual claim, marginalized groups who are gaining a voice in these matters now insist on the uniqueness and worth of their ways of thinking, valuing, or speaking, in contrast to traditional standards. To avoid being judged by criteria they had no voice in shaping, these groups often insist on the impossibility of comparison or judgment across such differences, and rely on relativistic philosophical positions such as "paradigm difference"...to buttress their claims. In stronger versions of this position, even the possibility of communication across such differences is questioned, and its advocates correspondingly do not feel the need to bother trying to explain or justify themselves in others' terms. (p. 3)

While I shudder at the oppositional and positivist language of his critique, he has stated the position well from his perspective. His words ring with his view that the other side would be as insistent in their views as he is. On the contrary, I see a *centric* viewpoint where each position stands on its own without need to remove the other from consideration. I have struggled with this very issue. Lather (1996) wrote, "To be heard in the halls of High Theory, one must speak in the language of those who live there" (p. 526). What if that language requires taking a position and defending it against all onslaughts when the very position one is defending requires a multiplicity of perspectives?

Hollingsworth (1997), when speaking to graduate students, encouraged them to "...find your own voice; forget graduate school writing....tell the story in your voice; take risks" (p. 9). Each African American

woman scholar seems to share her dilemma in finding her own voice (Collins, 1990; Foster, 1993; Ladson-Billings, 1997). Stanfield (1993) added,

Writing in the discourse style of the racially oppressed is viewed as unprofessional, as popular literature. This is tragic, because the conservative character of professional jargon, particularly about racial issues, often stifles if not outright destroys the passion that is an important element for understanding the complex depths of race, racism, ethnicity, and ethnocentrism. (p. 11)

Delpit (1995) stated this dilemma more explicitly, "The university does not as a rule value personal narratives as having a legitimate cognitive function. Discourse in the university setting is more valued if it reflects independence of context, analysis, and objectification of experience" (p. 109).

I have decided to use my voice and to write in a manner that interests and informs me. If necessary, I can then interpret, as a tour guide, the sights (and insights) along the way. The naturalistic unfolding and writing of my story has been influenced by my setting—a university—and my purpose—a dissertation. I am not the first to journey this way, but I find myself isolated by both my race and my field of study, and to some extent, my epistemology, in my immediate surroundings, and at this point, I am exploring some new territory on my own.

My writing style has been heavily influenced by Mary Beattie's 1995 work, *Constructing Professional Knowledge in Teaching: A Narrative of Change and Development*. She interwove her research, her life's stories, and her journals. When I first held her book, I hugged it to my chest, grateful for the example of one who wrote in such a contextual manner for the community of scholars. I feel I am exploring new terrain as I, also, seek to write in a developing, true-to-life manner. One friend urged that, the journey I

have taken in the last two years is a “rich and compelling story” that needs to be shared with others in as authentic a voice as possible (the “as possible” is still the necessity to communicate with the academy).

I finally came to the conclusion that how I write my research is intertwined with my research methodology. It seems impossible to write one without influencing the other. I have decided to write up my study including parts of my methodology as they occur and then repeat the methodological pieces in Appendix B along with additional detail. As I struggled with this decision I found support for this process. Richardson (1994) wrote:

In the spirit of affectionate irreverence towards qualitative research, I consider writing as a *method of inquiry*, a way of finding out about yourself and your topic. Although we usually think about writing as a mode of “telling” about the social world, writing is not just a mopping-up activity at the end of a research project. Writing is also a way of “knowing”—a method of discovery and analysis. By writing in different ways, we discover new aspects of our topic and our relationship to it. Form and content are inseparable. (p. 516)

One example from my own *writing as inquiry* came as I wrote theater scenes as a means of reporting my findings on dialogue (in the chapter on Sights and Insights). I used verbatim text from the journals of my participants for their lines. My lines were quotes from my own journals, field notes, or memory, except for offstage or aside comments which I added as I wrote. In these lines I am *Jean, the instructor and participant*. I have also added myself as *Narrator* to help define the action and begin the analysis of the data. As Narrator I am *Jean, the researcher and observer*. It was the format itself that caused me to look for voices offstage and my own narrator comments. It was also the format of a play that led to the distinction between

my role as a participant and as an observer. The play became a form to help make meaning of my journey.

Discussing the dialogue between my participants leads to question of my dialogue with you, the reader. Although many writers and readers are more comfortable now with first person narratives in academic writing, there is not the same comfort level about the second person "you." Most readers prefer to remain anonymous and not be a part of the dialogue. Yet dialogue is not only the basis of my research; it is also a necessary component of understanding my research. You are invited to join in for the sake of our collective learning. Burbules (1993) called his book, *Dialogue in Teaching: Theory and Practice*, "an invitation for each of us, individually, to reflect on and improve our teaching....also an invitation to join into a dialogue, directly or indirectly, with me, with the authors discussed here, and with each other" (p. xv).

Senge (1990) said, "The discipline of team learning starts with 'dialogue,' the capacity of members of a team to suspend assumptions and enter into a genuine 'thinking together.' To the Greeks, *dia-logos* meant a free-flowing of meaning through a group, allowing the group to discover insights not attainable individually" (p.10). Here, this dialectic process is limited, since I am not able to hear your response directly or immediately, so I miss part of the learning opportunity. Nonetheless, I wish to evoke a particular component of dialogue.

For you to fully understand my work, my end of the dialogue must engage you. The emotional and intellectual response my writing evokes becomes your end of the dialogue. "The more work the hearer does, the more he or she will get out of [the] story" (Schank, 1990, p. 12). This

depends, of course, on how well I tell the story. "If this exercise is successful, it will entertain as well as inform" (Burbules, 1993, p. xiv-xv). If it is good enough, you will think about what I have said and figure out the point independently. Part of finding my voice is also finding your hearing. Ellis (in press) wrote in the article *Evocative Autoethnography: Writing Emotionally about Our Lives*: "A story's 'validity' can be judged by whether it evokes in readers a feeling that the experience described is authentic and lifelike, believable and possible; the story's generalizability can be judged by whether it speaks to readers about their experience" (p. 29). Schank (1990) added, "Further, the more one communicates well, the more one's listeners may be able to respond with relevant experiences of their own that may aid in the generalization process" (p. 235).

To *walk the talk* on dialogue and multiple perspectives as important planks of the bridge between multicultural education theory and preservice teacher practice, the reader must be able to sense the struggle of this research. Both my observations and the stories that arose from my past have painful elements. "We avoid telling stories that evoke feelings that we do not care to relive" (Schank, 1990, p. 47). I have chosen to relive these stories for the sake of science.¹⁴ My intention in writing is to tell a good story that is remembered as well as to write in a way that reveals new insights, perhaps to the reader, if not myself. Ideally, you have an ongoing dialogue with the text while reading. Then, you and I both become part of a continuing dialogue toward fuller understanding of issues raised by this work, and may even be able to actually discuss this work in some manner, sharing our different perspectives.

¹⁴I am, again, thankful to the participants in this study for their willingness to share their stories.

Lather (1994) believes that a sense of moving between perspectives is a necessary component for *unsettling conventions* and leaving the door open for multiple views that *decenter expert authority*. She sees research as reading maps of where people have been rather than looking for blueprints for the future. Considering my own trailblazing and transition between ways of knowing-researching-writing, it makes sense that this work reflects that exploratory phase. To be true to where I am now means that this dissertation will move from my older voice, born from reading traditional academic writing—a voice that is somewhat impersonal and speaks removed from the material—to my newer, more connected voice. Occasionally my old voice will speak from a position of authority and state presumptions as *fact* and suggestions as *must*. I am trying to move away from this.

St. Pierre (1997) said with moving emotion:

I have felt trapped by ways of knowing that are no longer adequate as I respond to the complexity of what I have experienced both theoretically and methodologically in my research project....So this is what writing produces in me—confusion, uneasiness, and possibilities I could not have imagined even a year ago. I have no idea where I am going with all this....I am anxious for the next adventure. (p. 3)

My newer voice, new only in the sense that I have not used it freely in academic writing, is as a developing member of a learning community that is beginning to express itself more personally and holistically and is more open to other ways of knowing. And sometimes I will speak in a more creative voice that takes information and puts it into true-to-life vignettes, takes verbatim dialogue and puts it into play form, or uses allegory to summarize material.

Itinerary: A Methodological Overview

Most of my struggle in writing this dissertation has been the presentation of my methodology, because during the course of my research I changed my approach. Just as many new teachers find themselves teaching as they have been taught, in the beginning I conducted my research as I had seen it modeled and practiced it myself. For the fifteen months of my study I have reported what I did, when I did it, and why, and have also tried to show when my methods changed due to my increased understanding and changing perspective. A full description of my research method is in Appendix B; here is a brief overview of my research.

I first met my five participants during a required core course for all Masters of Arts in Teaching graduate students, *Multicultural Issues in Education*. My personal experiences with these individuals, all in elementary education, include our dialogues, planned and unplanned, and one to four observations in their classroom placements. Additionally, all of them participated in one of two seminars that focused on multicultural issues in education.

Another source of data is my reflective journal kept over the course of two years that replaced observer comments in my fieldwork, and included more personal reactions. This journal and my written and spoken dialogues with colleagues about my observations and my reactions to the patterns I was finding, reflect a more personal experience method as well as the use of dialogue as a research method.

The themes of care, dialogue, passionate pursuits, and openness to learn emerged from a common method of analyzing coded material (Strauss

& Corbin, 1990), aided by a detailed data display. First I went through my journal entries and highlighted the entries that stood out to me. Next I went through each participant's artifacts, including admissions essays, journals from the course in multicultural issues, and their course synthesis papers looking for common themes. For some of the participants I had additional journal entries written for other purposes and work samples from their internships as well. A file containing these artifacts was kept for each participant.

I am aware of using less detailed analysis than many others have used in grounded theory procedures (Strauss & Corbin, 1990). I believe my approach to the material was more holistic, and that I allowed my own sense of the material and my personal experiences to initially influence what I found. Regardless of the manner in which the themes first came to me, they appeared in all cases, are well supported by the data, and are connected to related studies in the field.

Mileposts: Outline of Chapters

Following this introduction of myself, my research perspective and writing, and my methodological choices, *Landmarks and Tour Guides: Signposts on the Journey*, reviews the problem and findings of scholars in the field in order to establish the need for a better connection between multicultural education theory and preservice teacher practice. *Staking out the territory* also allows me to further understand and explain my own perspective. Additionally, this reading reawakened my own stories and helped me to connect to the experiences of the preservice teachers I am

studying. This section also includes a review of literature on chaos theory as it relates to education and research. I explore ways in which the basic concepts of initial conditions, strange attractors, and fractals, or self-similarity, have changed my perspective on teaching and learning and have greatly influenced my research and the work of some other researchers in the field of teacher education. *Landmarks* continues with specific ways chaos theory melds with different research methodologies. The end of the chapter explains connections I have made between the themes I found and other models useful in multicultural education.

Sights and Insights: What I Found on My Journey takes each of the themes I have identified and uses case studies of my participants to illustrate them. Although each participant seemed to epitomize a particular theme to me, I included material from each case in each theme. As I reviewed the data, I included previous studies related to each theme. The presentation of each theme varies. For some themes, direct quotes from the data are followed by analysis, for another theme a narrative in script is used, with reflections by the *narrator* carrying the weight of the interpretation for the reader.

In *Outlooks and Viewpoints Ahead: Jean's Guide to Connecting Theory and Practice*, I bring the themes together to form a few emerging thoughts for teacher educators and researchers.

LANDMARKS AND TOUR GUIDES: SIGNPOSTS ON THE JOURNEY

The real voyage of discovery consists not in seeking new landscapes, but in having new eyes.

—Marcel Proust

The purpose of this chapter is to further delineate the problem and to give an overview of the state of the literature and the perspectives of some of the scholars. This venture into the territory allowed me to continue to understand my own perspective and interests, and gave me a context in which to understand the patterns I found. These studies and theoretical perspectives—*views of the territory*—helped me to make meaning of the perspectives and experiences in the preservice teacher stories I collected.

The Bridge is Out: Converging Needs in Teacher Education

Interest in the field of multicultural education is growing, as the proportion and number of Children of Color in the nation's schools increases. The need for teachers who have multicultural perspectives is heightened by the changing demographics. Ironically, as the population of Students of Color increases, the percentage of Teachers of Color has been declining, according to the *Digest of Education Statistics* (1992) and the *Status of the American School Teacher* (1992).

In recent years, multicultural education has grown to include varied cultural differences and many approaches (Banks & Banks, 1997; McEwan, 1995). While these differences and approaches are important to the well-being of children, Gay (1997) cautions against the danger of ever-widening

definitions of multicultural education resulting in deemphasizing race/ethnicity. She believes that while gender, class, and other areas are important, they may obscure race and ethnicity as central issues. A growing crisis facing many schools is the mismatch between teacher and student based on race and ethnicity. Gender and class are issues in themselves; they also exacerbate problems students have because of their race or ethnicity. The largest mismatch is the one between White, female, middle-class teachers and Black, male, lower-class students.

This cultural conflict is illustrated by Lisa Delpit in her 1995 book, *Other People's Children*. She tells stories of mostly European American female teachers reading their own stereotypes and bias into the behavior and actions of their young charges. She does not limit herself to racial differences, but sees social-economic dissonance in a similar light. Her research clearly shows the insidious and often innocent nature of these interactions. She said:

As I lived through each of these scenarios, a familiar sense of dread closed in around me: my throat constricted, my eyes burned, I found it hard to breath. I have faced this fog too many times in my career in education. It is a deadly fog formed when the cold mist of bias and ignorance meets the warm vital reality of children of color in many of our schools. It is the result of coming face-to-face with the teachers, the psychologists, the school administrators who look at "other people's children" and see damaged and dangerous caricatures of the vulnerable and impressionable beings before them....I have come to understand that power plays a critical role in our society and in our educational system. The worldviews of those with privileged positions are taken as the only reality, while the worldviews of those less powerful are dismissed as inconsequential. (p. xiii, xv)

A look at one study by Larke (1990) affirms what we might expect. While 90 percent of her mostly European American middle-class female

participants felt that they *would* teach children who did not share their cultural heritage, about two-thirds felt uncomfortable around those who did not share their values, and nearly four-fifths struggled with their future interactions with parents of their children. Other studies (Breault, 1995; Colville-Hall, MacDonald & Smolen, 1995; Harrington & Hathaway, 1995; Hinchey, 1994) noted these contradictions in many preservice teachers' attitudes: preservice teachers realized they needed preparation to teach in culturally diverse settings, yet, when surveyed, felt uncomfortable or under-prepared about the task of teaching in situations where the cultures of the students were different from their own. Barry and Lechner's (1995) study on the attitudes of 73 undergraduate elementary education students found that some particular multicultural activities actually reinforced stereotypes. On a more hopeful note, a longitudinal study by Lawrence (1997) followed preservice teachers into their classroom experience by way of self-reports. The three preservice teachers in this study showed positive gains in multicultural education attitude and practice when they used their knowledge of their own White racial identity development.

These studies and others indicate the high level of concern about the mismatch between the increasing number of Students of Color and teachers who are ill-prepared to teach them. Another measure of this concern is the number of people who begin their reports with some version of the changing demographics (Bennett, 1995; Burstein & Cabello, 1989; Cabello & Burstein, 1995; Cannella & Reiff, 1994; DeCosta, 1984; del Rosario, 1997; Dunn, Gemake, Jalali & Zenhausern, 1990; Grant, 1994; Grant & Tate, 1995; Henry, 1997; Hollins, 1990; Noordhoff & Kleinfeld, 1993; Pine & Hilliard, 1990; Reed, 1993; Sleeter, 1990). Whether the research is on directly changing the

ratio, improving the preparation of teachers overall, or analyzing the symptoms in detail, the convergence of problems due to the mismatch is growing.

It is a problem of major proportions, and one key may be to find out what works or does not work in teacher preparation for a multicultural society. I find this crisis in the written literature mirrored in the faces and conversations of scholars in the field whom I have encountered at conferences. There is intense concern, driving some to anger and others to increased efforts to study and disseminate research on preservice teacher education. As interest in this area escalates, the focus is on the interactions between the children and their teachers. What happens in the classroom?

Leaving the Well-Trodden Path: Challenging the Assumptions

What is the basis for the underlying conflict preservice teachers experience?

We understand Columbus and all European explorers and settlers more clearly if we treat 1492 as a meeting of three cultures (Africa was soon involved), rather than a discovery by one. The term *New World* is itself part of the problem, for people had lived in the Americas for thousands of years. The Americas were new only to Europeans. The word *discover* is another part of the problem, for how can one person discover what another already knows and owns? (Loewen, 1995, p. 61)

This selection from Loewen's *Lies My Teacher Told Me* highlights a major concern and problem for multiculturalists. Most of us were schooled in the European American perspective. Loewen, a European American, understands the deep relevance of knowing one's history: "If Columbus is especially relevant to western Europeans and the Vikings to Scandinavians,

what is the meaning to African Americans of the pre-Columbian voyagers from Africa? Obviously, African Americans want to see positive images of 'themselves' in American history. So do we all" (p. 40). When reading about the physical evidence uncovered by archeologists and reported by Loewen, even I feel a strange dissonance, a disquiet about the matter. Under my breath, I ask, "Can this be true?" This is not the perspective I was taught either. Because of my early schooling, Woodson (1933/1992) might say I was one of his *miseducated Negroes*.

Historian Carter G. Woodson's early book (1933/1992), *The Miseducation of the Negro*, led the discussion about the lack of equity education for all groups (Banks, 1993). Woodson felt that African Americans had suffered by being taught about European civilization but not about the great African civilizations and cultures of their own people:

If you teach the Negro that he has accomplished as much good as any other race he will aspire to equality and justice without regard to race. Such an effort would upset the program of the oppressor in Africa and America. Play up before the Negro, then, his crimes and shortcomings. Let him learn to admire the Hebrew, the Greek, the Latin and the Teuton. Lead the Negro to detest the man of African blood—to hate himself. The oppressor then may conquer exploit, oppress and even annihilate the Negro by segregation without fear or trembling. With the truth hidden there will be little expression of thought to the contrary. (pp. 192-193)

Sixty years later, in the 1991 book, *Savage Inequalities*, Kozol's stories tell us that not much has changed for many segregated inner city children.

At various times, educators felt that the audience for such ethnic group content was the group itself and this debate still rages, as illustrated by Wills study (1996), *Who Needs Multicultural Education? White Students, U.S. History, and the Construction of a Usable Past*. Yet, in our world, all people

need multiple perspectives for their own well-being (Comer, 1972). Hinchey (1994) wrestled with this problem of deeply held assumptions about the world after watching her own daughter deal with new information about *others*:

We all hold beliefs about the world born of our past experiences and shaped by the languages, customs, and assumptions of the cultures in which we are immersed from birth. Often, these beliefs are so embedded that we are unaware of them until some startling experience calls into question a deeply held conviction. (p. 28)

In another study, Finders (1992) said, "As an Anglo teacher, I struggle to quiet voices from my own farm family, echoing as always from some unstated standard." She asks, "How can we untangle our own deeply entrenched assumptions?" (p. 60).

Because of cultural dissonance, teachers may not understand the needs of their students. An example is what Delpit (1986) describes as *skills and other dilemmas*. According to Delpit, a learner-centered, holistic classroom may work better for children of middle-class parents who will help them develop specific academic skills at home, while other children, already rich in verbal fluency and able to be learner centered, may need more specific focus on formal skills in order to allow them to progress satisfactorily in the school culture. This is one example of the kinds of mismatch that may occur when preservice teachers unconsciously view their students as having backgrounds like their own. Most preservice teachers were good students themselves, and based on their own case histories, expect their students to be similar (Holt-Reynolds, 1992).

The dividing line between successful and unsuccessful multicultural educators may be the same as that between those who are willing to

challenge their assumptions and those who are not, regardless of their own background. For instance, one preservice teacher may clearly understand that she has much to learn in the area of diversity. She will listen openly in a course on multicultural issues in education, engaging the course content and her own biases. She has a willingness to recognize the possibility that her assumptions may be rooted in a worldview that is not shared and valued by others and vice versa.

Another preservice teacher may be intelligent and capable of critical analysis, yet sees the world through a singular lens. Not able to recognize and value other perspectives, he may not be able to engage the content during a course on multicultural issues; he may not recognize his limited perspective; and defending his position, he may be resistant to come to multicultural awareness.

Pioneers on the Trail: What I Learned from Those Who Went Before

During the 1950s many intervention studies supported the idea that multicultural lessons, activities and teaching materials, when used with a democratic classroom atmosphere and implemented for sufficiently long periods, helped all students develop more democratic racial attitudes and values. These studies established that children tend to internalize the adult attitudes that are institutionalized within the structure of society (Banks, 1993). These studies helped change the tide from strident demands for ethnic courses and programs in the late 1960s to a demand in the 1980s and 1990s for the infusion of ethnic content into the core or mainstream

curriculum. In 1973, Baker called for a strong multicultural component in teacher education:

In response to demands to make public education relevant to all children, educators are beginning to think seriously about and plan for multicultural education. Teacher trainers are becoming increasingly aware of their responsibility to prepare student teachers for the reality of cultural diversity. By such preparation, these student teachers will be able to implement a multicultural approach in the classroom. (p. 306)

This push for inclusion was supported by the issuance of Standards for the Accreditation of Teacher Education by the National Council for Accreditation of Teacher Education (NCATE) in 1977. These standards require all of its members (about 80 percent of teacher education institutions) to implement components, courses, and programs in multicultural education. A policy statement that preceded these standards appeared in the American Association of Colleges for Teacher Education's (AACTE) *Journal of Teacher Education*. This short piece, *No One Model American*, affirmed that intercultural tensions are natural and unavoidable in a "growing, dynamic...culturally pluralistic society" (p. 264). At that point in 1973, AACTE stated: "Teachers...must be prepared in an environment where the commitment to multicultural education is evident...includ[ing]... faculty and staff of multiethnic and multiracial character...and a culturally pluralistic curriculum that accurately represent the diverse multicultural nature of American society" (p. 264). This statement goes on to say that this long step helps to realize the democratic ideals of the nation.

One of the drawbacks of mandating multicultural content in the curriculum at both the college and school district level is that decisions are being made based on untested assumptions. One assumption seems to be

that teaching content alone is enough. In one study Wills (1996) found valiant and valid attempts to integrate content about minorities into the history curriculum. Yet, it had the unfortunate effect of limiting the struggle of People of Color to the place and time periods studied. A similar inadvertent and undesirable outcome occurs when discussion of some cultural group is limited to ethnic holidays, as when Native Americans are profiled at Thanksgiving, or in the haphazard inclusion of Hanukkah around Christmas time.

Teaching content alone may have even more disturbing outcomes. Barry and Lechner (1995) demonstrated that teaching *about* different cultural groups, actually increased or affirmed preservice teachers' stereotypes. This finding does not bode well for the students they may be serving.

Ladson-Billings (1991) found multicultural illiteracy rampant among students in her college courses; her research indicated that students simply did not pay attention to multicultural information unless it was personally relevant. Larke's (1990) study of preservice teachers also revealed the problem of focusing on content alone. Two-thirds of the students said that they would add culturally diverse material to their classrooms, yet most of the students revealed an underlying bias against those with different values or accents. These attitudes will come out in both subtle and explicit ways in the classroom.

Grant and Koskela (1986) wanted to see the meanings preservice teachers made of their coursework and how that knowledge was transferred into the classroom. They found out, as did Cabello and Burstein (1995), that taking courses made little difference in the classroom practices of the students, even for those who strongly desired to make these changes.

Reasons given for the failure to transfer theory into practice hinged on lack of priority or lack of school support. Grant (1981) said, "Students often believe that if they are not having 'problems' then there is very little or no need for education that is multicultural" (p. 100). This was especially true if the cooperating teachers or university supervisors were not giving these issues attention (Goodman & Fish, 1997; Vavrus, 1994).

How do preservice teacher education and preservice teacher personal history-based attitudes affect preservice teaching in multicultural issues? Much speculation, but few empirical studies, connect preservice teacher multicultural education to the classroom (Banks & Banks, 1995; Breault, 1995; Grant, 1994; Holt-Reynolds, 1992). Seeing the problem firsthand, as I have taught preservice teachers and observed classroom practices, I propose a personal perspective approach to its solution. I decided to take these words from Gall, Borg, and Gall (1996) personally: "Your unique experience and background may make it possible for you to see a facet of the problem that other researchers have not seen. These new viewpoints are most likely to occur in areas where little research has been done" (pp. 114-115).

When we look at the field of empirical research and stories from real life, we can begin to connect theory to practice. Interestingly, many of the *empirical studies* are, in themselves, studies about *theories*. That is, many researchers have simply asked their students what they *think* or *believe* about certain practices or people. Most of the researchers have not gone into classrooms, either through the reports of their participants or physically, to look at actual practice.

Of the 50 studies I reviewed, about half looked only at preservice teacher *attitudes*. The other half looked at some aspect of teacher *practice* as well, but a number of these were through self-report. This lack of connection between theory and practice, or even of a theoretical base for field experiences, has been noted by Guyton and McIntyre (1990) and Washington (1981).

In intern teacher seminars that our students participate in—the place where theory and practice should begin to come together—I have observed that the topics chosen reflect the immediate needs of the participants. They want what works, not what is right, or supported by research, or sound multicultural education theory, or even their own idealistic personal theory. One seminar I facilitated was attended by preservice teachers who came because they had a concern about a particular student or curriculum in their classrooms. Guyton and McIntyre (1990) also noticed this among preservice teachers: “Seminars are removed from the school setting, in terms of time and usually place, but participants do not seem to take advantage of the opportunity to step back from teaching and emphasize broader issues. The focus of seminars is narrow and seems to reflect the immediate needs and concerns of student teachers” (p. 525).

One of the easiest things to do is to ignore an issue or practice unless there is a problem. The next easiest thing is for teachers to fall back, not on sound theory from their formal teacher education coursework, but on their own extensive experience in schools—13 years of informal apprenticeship in K-12 classrooms (Holt-Reynolds, 1992; Zeichner & Gore, 1990). Adding to the difficulty of serving a reluctant-to-change population of preservice teachers, many ideals of multicultural education fall into a category often

called *against-the-grain* teaching (Goodman & Fish, 1997). Addressing underlying assumptions and combating the tyranny of the urgent in the real world of the placement classroom seem to be critical points in the development of multicultural educators.

In 1993 Banks, one of the most experienced scholars in the field, asserted that: "A major goal of multicultural education, as stated by specialists in the field, is to reform the school and other educational institutions so that students from diverse racial, ethnic and social-class groups will experience educational equality" (p. 3). By 1997 Banks had synthesized the research in a somewhat different manner. At that time, he said, "A major goal of multicultural education is to help students to develop the knowledge, attitudes, and skills needed to function within their own microcultures, the U.S. macroculture, other microcultures, and within the global community" (Banks & Banks, 1997, p. 26). Here Banks succinctly shows the extension of multicultural education from reform for the good of the individual students, usually diverse, to reform that also serves the good of society and the global community.

The modeling that happens as potential teachers move through their K-12 experiences, and the images that Banks evokes in his *micro-*, *macro-*, *global* forum for multicultural education awaken in me, again, the fractal images of chaos theory. Considering the continual influence chaos theory has had on me and its relevance to multicultural education, I will now take a side road to explain its main concepts.

A Road Less Traveled: Chaos Theory

My recent journey has been heavily influenced by concepts from chaos theory. An introduction to chaos theory has led to a passion that frames my life and work. Before I began reading the works by African American women, I was frustrated by current paradigms and learning theories, and I was looking for a worldview that better fit my personal experiences and the way life and learning seem to work. As I have explored chaos theory, I have been led to a perspective that is non-linear, yet dynamic, active, and intriguing.

In October 1995, for a course in instructional design at Oregon State University, I was asked to read Wheatley's (1992) *Leadership and the New Science*. Her ideas intrigued me. "The challenge for us is to see beyond the innumerable fragments to the whole, stepping back far enough to appreciate how things move and change as a coherent entity" (p. 41). Starting with this book, I embarked on a long and interesting exploration, a journey Wheatley describes well:

As a step on the road to wisdom...sit in the unfamiliar seat of not knowing and open...to radically new ideas. If we bear the confusion, then one day...we begin to see a whole new landscape, one of bright illumination that will dispel the oppressive shadows of our current ignorance....To be responsible inventors and discoverers, though, we need the courage to let go of the old world...to abandon our interpretations about what does and doesn't work. As Einstein is often quoted as saying: No problem can be solved from the same consciousness that created it. We must learn to see the world anew. (p. 5)

Yeongmahn You (1993) calls chaos theory “a new analogy, alternative explanatory framework, and/or metaphor to probe phenomena that cannot be described, explained, or predicted by current paradigms” (p. 18).

Chaos is from the Greek word *kaos* from which we also get the word *chasm* (*American Heritage Dictionary*, 1985). Both of them refer to a *gap*. As one friend punned on the connection between the words *gap* and *gape*, “Your mouth just drops open. Amazing.” The main idea of the theory is that there is underlying order in apparently random events, and that there is underlying disorder in apparently orderly events. “Chaos and order are part of the same system; they exist simultaneously” (Garmston & Wellman, 1995, p. 6). Mossberg (1993) said, “Chaos (the theory) is founded on an accumulation of evidence that chaotic-looking behavior may be manifesting order in patterns visible only from a distance of time or space” (p. 50).

Chaos theory has already been applied to many fields outside of its origin in mathematical weather simulations (Gleick, 1987). It should be no surprise that chaos theory has been useful in understanding educational systems. We will explore some of these connections.

Unexpected Route: Sensitive Dependence on Initial Conditions

I will explore three key concepts from chaos theory, along with their possible applications to education and research. The first is *sensitive dependence on initial conditions*, or *the butterfly effect*. This is the concept that a butterfly’s wings stirring in Beijing can transform storm systems in New York. In 1961 Edward Lorenz was working with simulated weather systems

and found that a very small change in one variable made a tremendous change in the weather forecast (Gleick, 1987).

In education this sensitive dependence means that very small initial differences may have long range and deep continuing effects. This may include often unnoticed conditions in the environment in which learning takes place, such as the configuration of classroom furniture. It may mean the rules, explicit or implied, that structure a learning situation. I find that taking the time to establish the nature of our learning community increases student learning and facilitates my goal of producing self-directed, life-long learners.

Other areas in which sensitive dependence on initial conditions may be operating include taking time to know students at the beginning of the course and paying particular attention to initial responses to a student's first question. These strategies may set the tone, good or bad, for students for the rest of the course or perhaps even their learning careers. In multicultural education, this includes subtle attitudes of teachers towards students that may be hard to measure or change. In particular, the characteristics, particularly *caring*, that reside in or may be developed among preservice teachers may be the initial conditions that underlie their successes as multicultural educators.

Tourist Attractions: Strange Attractors

In the film, *Jurassic Park* (Kennedy, & Molen & Spielberg, 1993), the female lead is told by the chaotician that she is no *stranger* to *attraction*. Puns aside, a strange attractor has some unique applications. In chaos

theory a strange attractor is a point or set of points around which a distinctive pattern or order of behavior is formed. Strange attractors are also defined as factors that bring about a fundamental order, no matter how random the events may seem. Strange attractors represent a combination of complexity and simplicity, or unpredictability and determinism (Griffiths, Hart & Blair, 1991).

I have an image in my mind of an image of a mind. It is the pulsating electrical activity of a brain during the completion of a task that appeared in an illustration in Briggs' 1992 book, *Fractals: The Pattern of Chaos*. This image is of the "strange attractors" in the brain—one "strange attractor for the mind when it is resting, and another of a mind doing a math problem" (p. 31). In this image, although the researchers expected to see a certain activity, the nature, intensity and specific location of that activity were not known until observed. It is increasingly clear that our brains function in a very chaotic manner (Rockler, 1990; Sterling, 1991) and that our learning takes place as our minds make patterns of the incoming information (Ertmer & Newby, 1993; Hart, 1983).

In education, this may mean that the learner will gravitate to and develop expertise in specific interests, questions, and problems. In actual practice, this means that although I may lead students, metaphorically or figuratively, to a specific *section of the library*, there are many options and choices that are theirs to make once there (Kohn, 1993). The students, whether kindergarten or college level, are the *strange attractors*, and they are invited to choose which experiences and materials will be the context for their construction of knowledge.

Yeongmahn You (1993) stated, "Designers of instructional systems who work from the perspective of chaos theory assume that students are able to structure and organize their own experiences" (p. 26). Chaos theory may offer strong support for the indefinable, intuitive ways of teaching that bear fruit. Allowing students to construct and make sense of their learning experiences works at many levels. Beattie (1995) stated her perspective on this problem: "One of the greatest obstacles I had to deal with was my interpretation of the students' attitude to a teacher who was also a learner. I felt that they expected me to know the answers to all their questions; otherwise, I asked myself in their voices, 'What right does she have to be the teacher?'" (p. 24). At the college level, by allowing students to construct their own knowledge, as strange attractors, we not only increase their own learning, but we introduce students to a new teaching strategy as well.

A more practical aspect of strange attractors, is the simplicity of allowing multiple choices and options for students facilitated by teachers willing to be flexible in their teaching styles. Frederick (1995) asserted that "the teaching styles (holistic, cooperative, connected, caring, interactive) that facilitate the learning of most Students of Color, women, and other nontraditional students are also those that help all students to learn" (p. 85). There are studies supporting choice and variety of learning environments and strategies for style that are not being used for *any* large population of our students. How often are students allowed to chose between standing and sitting, chairs or floors, high or low light or temperature, quiet or noise, mobility or passivity? Yet all of these have been found to be significant moderators of achievement (Dunn, Beaudry & Klavas, 1989). When these choices are put into practice "even at-risk students begin to learn and feel

better about themselves, and teachers no longer regret having them in class” (Dunn & Dunn, 1987).

A logical continuation of this process supports the learners in organizing and completing their own evaluations. This does not relieve us as teachers; it simply puts the process onto the students. Shouldn't part of producing critical thinkers involve self-evaluation? It would probably be more beneficial to our students if we spent more time on teaching self-assessment and on advising that process than on the direct instruction of students.

In one example, preservice teachers in my course on multicultural issues in education were invited to choose and report on any book or film they believed would extend their understanding of the course objectives. A report format and a requirement for specific connections they would make to classroom teaching gave form to how they would critically engage their choice. However, the choice was theirs, the meaning they made of it was their own, and their evaluation of the process, based on a mutually developed scoring guide, was theirs also.

The essence of the concepts I am teaching may be reached by many different roads. My role as an experienced facilitator of learning grows in importance as the students have freedom to make their choices and continue on to mastery of the course objectives. I must step back and look at the larger picture of students' learning. I find this holistic view of their progress allows me to see an order where none was obvious. Most of the time their learning has grown in proportion to my *taking the lid off* and allowing students to follow their passions within the scope of our subject matter. Chaos theory

supports this stepping back and allowing patterns not specifically sought to emerge.

In multicultural education, this may explain why many theorists and practitioners have abandoned earlier fields of inquiry and are now more focused on classroom practice. They have become attracted to the area of most activity and relevance in the field.

Connecting Roads: Fractals

Fractals are the often beautiful designs that have helped capture eyes and minds for chaos theory. A fractal is a basic pattern repeated over and over again from micro-levels to macro-levels of a system's behavior. Most of the fractal pictures we see are computer generated images of simple equations allowed to iterate. Gleick (1987), author of the book *Chaos: Making of a New Science*, defined the term: "Fractal [means] self-similar. Self-similarity is symmetry across scale. It implies recursion, pattern inside of pattern" (p. 103). Self-similarity is described by Chiew (1991) as a "repetition of detail present from the smallest to the largest scale producing thereby a hidden pattern of order that has structure and regularity" (p. 76). Another way of viewing this concept is that the whole is reflected in the part and the part in the whole.

In my early grappling with these concepts I recorded a long conversation with a friend in February 1996. We hoped that our synergy as we dialogued would increase our understanding. At this point Judy Ringle is an active listener, and I am doing all of the talking:

I was in a group of dozens of preservice teachers and one asked, "How do you begin as a beginning teacher?" I asked them, "Have you ever taught anybody anything?" And you

know, everyone raised their hand. I said, "The kind of teacher you are going to be is who you are from the middle of you. You don't get to put on a 'teacher coat' and now you are a teacher. You are who you are, so start where you are."

One of the things I like about chaos theory is the fractal systems. I am a teacher with students. I see us all learning together. They are going to be teachers with students, and I hope they will begin to see themselves as learning together with me. I am also a student with teachers and professors with whom I am learning. There are four levels right there, systems within systems, and it's clear to me that I want to be consistent across all of them. In other words, if I am going to teach them that we're a learning community, and I'm learning with them, I need to get feedback, iterations, from them. They gave me feedback. It was very, very helpful, and I changed my way of teaching the next time. Hopefully they will do the same thing with their own students. Their students are also going to come to the classroom with ideas and feedback.

There are things that we are learning together [during this conversation] and because we are part of the university learning community we will be sharing what we learn with others. So it's a two-way street, or perhaps a crossroads or market center, the marketplace of ideas.

Building the bridge between multicultural education theory and preservice teacher practice and my attempt to help these teacher-students bridge this gap for their students may be seen as a self-similar and repeating, or fractal system. There are four rings of groups/individuals/roles that need to be linked more closely to each other through this imagery. First, I see professionals as the outer ring. They make up the main personnel within the field of education, multiculturalism, and teacher education. They include my mentors, the writers of journal articles and texts I have used, and the professors and practitioners who instruct preservice teachers as they develop their skills and strategies.

Moving inward, the second ring is me; here I include my current stage of research development, as well as my continuing development in the field

of teacher education. This encompasses how I interact with the other professionals, located on the outer ring, who have aided my development, as well as my interaction with the next group.

Preservice teachers, my students, make up a third ring. Not only do they interact with me and my filter of the outer ring, but they also have a direct link to this first group, through their other professors and the authors of the texts they study.

And finally, the inner group represents the future students of these preservice teachers. By observing the interaction with students in the classroom, I can examine the ways in which the teachers, the participants of the previous ring, communicate to the students their own perspectives and strategies in multicultural education.

This image of the learning community argues that the teacher is a learner and the learner is a teacher and these roles are embedded in each other. Zeichner and Gore (1990) discussed this as teacher socialization: "teachers focus...on their own learning as pupils" (p. 333) and create or avoid in their own teaching those conditions they appreciated or abhorred as a K-12 student.

My favorite application of fractals is this notion that the *medium is the message*, and that students remember the modeling and the manner in which we teach, long after the information fades. On a larger scale, observing the institution of higher education in which they are taught, students may find in retrospect that "'multiculturalism' was more evident in the institution's rhetoric than in its practice" (Bensimon, 1993, p. 17). They may unconsciously model the lack of connection between policy and reality and believe that such a dissonance is reasonable in their own lives. For me

in teacher education this concept has helped me focus on what is most important in my practice. Am I walking my talk in the realm of modeling good teaching? Will the practices I model be reflected with self-similarity in the teaching of my students? And, for some things we teach with *rigor* and *excellence* and *care*, I trust that I will see those traits mirrored in the lives of my students' students. What a concept!—the recursive embedding of good deeds as well as solid information. Fractals also support using the changing understanding and perspective of a few—myself and a few students—as a means of understanding the larger system.

An excerpt from my conversation with my friend and colleague in February 1996 interweaves these three concepts from chaos theory into the teaching and learning context:

I like a classroom where I've set a few guidelines, or initial conditions, and everyone is on their own, attracted by interests, doing what they want—very learning-centered. That in itself is a concept from chaos theory: computer generated fractals start with an equation, and then you begin the process, and the pattern emerges. It's not as if you don't have a starting point, because you do. *It's like crystal growth* [Judy's comment]. Exactly! That is an example of a fractal. It is dependent on initial conditions. Setting the environment is one facet: I give a handout the first day with a series of non-rules. And I find out about the learners; I think this is an important part of the process. I spend a lot of time assessing the students that I have. Yet, what they learn is a factor of their freedom, their great interests. They become "strange attractors" for their own learning. My favorite part is facilitating, looking for ways to help. And I think this way of teaching can be taught to (caught by) others.

Chaos theory "provides the rationale for multiple perspectives as well as a framework for affirming and understanding change in systems" (LeCompte, 1994, p. 279).

Crossroads

One premise of this work is that it is important to make connections between theory and practice. Along the way, I have found theoretical intersections that I believe will help strengthen whatever bridges emerge from this study. The first crossroads is the connection between chaos theory and ethnic research methods which I discussed in *A Journey: The People, A Problem, A Perspective*. The second crossroads is my continuing connections to Banks' dimensions of multicultural education and LeoNora Cohen's rules for serving students.

Chaos Theory and Tribal Traditions as Research Perspective

I was captivated by chaos theory and its implications for education and research when I began to find articles by researchers who saw chaos theory as support for questioning quantitative attempts to predict and control educational outcomes. Others, like LeCompte (1994), had come to chaos theory directly out of a qualitative research perspective: "When no synthesis is apparent, many ethnographers have resorted to telling a group of stories and letting the reader decide how to integrate them. My solution to this dilemma has been to search for a new form of order" (p. 279). I trust I will not come to completely "letting the reader decide," but I believe that chaos theory helps in understanding the patterns that are there.

Chaos theory has already been applied with some success to problems involving the spread of diseases, astronomy, the rise and fall of animal and human populations, economics, as well as the functioning of the

human brain as described above (Cziko, 1992; Gleick, 1987; Newman & Wessinger, 1993). Although interest appears to be growing, chaos theory has seldom been used to inform institutional change, and seldom has it been applied to education (Sinnott, 1993). Cziko (1992) senses that it is only a matter of time before chaos is applied to the problem of human behavior and education. Indeed, my search of the literature in January 1996 produced 62 references on chaos theory and education. Very few of them were empirical studies, yet chaos theory as a theoretical framework for research has been promoted by several researchers (Cziko, 1992; LeCompte, 1994; Newman & Wessinger, 1993; Polite, 1994).

Chaos theory underscores the unpredictability and uncertainty that is inherent in basic and complex phenomenon of all types. Robinson and Yaden (1993) stated: "If chaos is present in the most controlled laboratory situation as well as in tangible physical phenomena, then the conditions present in educational research make it virtually impossible to make meaningful predictions over time. For those thoroughly schooled in linear thinking, chaos is counter-intuitive" (p. 19).

From a multicultural perspective, it is not lost on myself or others that this new way of knowing is actually an old way of knowing. This is where my old passion for chaos theory and my new exploration of ethnic research come together. Deloria speaks from a Native American perspective (1993):

"Chaos" theory has recently been devised to account for the capability of natural systems—large and small—to do things that cannot be predicted by the mechanical model....The more insightful scientists are realizing that the world they are now describing has been measured by tribal peoples who looked at an entirely different set of behaviors and phenomena when confronting the world. This tribal knowledge, whether it be that of plants, animals, weather, stars or theories of energy, is cohesive, complex, highly sophisticated and capable of interpreting and

predicting behaviors of a large variety of entities. Western science, in the next decade, will appear to be merely a crude subset of ideas within a larger intellectual context that will substantially resemble the tribal traditions. (pp.31-32)

Garrett Duncan (1995), an African American scholar, also frames research from a perspective that is holistic. He feels that the dominant culture both frames and characterizes People of Color in terms of *cultural deficiency* in a manner that has fragmented society, and then placed people on the margins. "This theme is a logical extension of white supremacist thinking in which positivist rationale posits a world that is reducible to objective and measurable parts; hence a common dictum among researchers, even in the social sciences, *is that if a thing exists, it exists in some amount and can be measured*" (p. 81).

For me, as an African American researcher, this choice of perspective and research paradigm becomes problematic. Do I have the freedom to speak *for* the benefit of African Americans or other People of Color in the field of multicultural education *from* the European American university culture in which I am immersed? Or will I be able to speak from my African American perspective in my isolated, insulated position? Perhaps I will do both, especially when I am attempting to build bridges between communities and between theory and practice. A danger inherent in these kinds of positions is explained very well by Stanfield in *Ethnic Modeling in Qualitative Research* (1995):

This results in Afrocentrists' contradicting themselves by claiming to be producing knowledge sensitive to the experiences of African-descent peoples as a unique cultural population even as they insist on using Eurocentric logic of inquiry that reduces the knowable to the measurable or to evolutionary or linear variables. (p. 182)

Scheurich and Young (1997), looking on the entire field of research in education, believe there is evidence of *epistemological racism*.

I do not expect to reach the answer to this dilemma immediately; however, I believe that my interest in *which* voice and *which* perspective has led me to attempt to find out the race of the authors whose research I have analyzed in depth. Stanfield (1995) goes on to say, "In weaving an indigenous paradigm, it becomes apparent that phenomena such as time, space, spirituality, and human relationships with nature are culture bound" (p. 184). This statement not only rings true to me, but it adds weight to my premise about story as a vehicle. It supports the connection Deloria made about chaos theory and tribal ways of knowing. And it has in it the seeds of understanding sound teaching strategies for some Children of Color. Leaving some of those connections for later, let us focus on the connection between holistic ways of knowing, common to the paradigmatic lenses of People of Color, the lens of chaos theory, and the underlying girders I will be constructing for building a bridge between theory and practice in multicultural education.

Newman and Wessinger's (1993) introduction of chaos in its research application clearly brings the two ways of knowing, *tribal knowledge* (Deloria, 1993) and *chaos theory*, together. "Chaos theory provides a method for describing and explaining the behavior of nonlinear systems. It tends to be different from traditional scientific theory in that it focuses on interrelationships rather than individual elements. It views interactions in their entirety. It uses a systems approach rather than a reductionist approach" (Newman & Wessinger, 1993, p. 3).

Newman and Wessinger (1993) compared chaos theory and traditional educational research methodologies, qualitative and quantitative approaches. They made some useful and perhaps valid comparisons, but I think that they missed some of the vitality, the life that resides in understanding the intersection of both chaos theory and culturally appropriate ways of knowing. Even if one does not hold to a connection between chaos theory and culturally diverse epistemologies, chaos theory can support looking at complex events from a multicultural perspective. According to LeCompte (1994), what appears to be extremely complex, infinitely variable, and even random when viewed close-up, begins to fall into ordered patterns when looked at from a different vantage point in time, space, scale, or cultural context. She said that as she used this viewpoint in her study spanning cultures, "chaos theory provided a vantage point from which a way out of the impasses I encountered could be discerned" (p. 287). In part she learned this from her Native American participants.

Let us continue to explore the uses other researchers are making of chaos theory. Not only have many proposed chaos theory's usefulness to understanding phenomena, several have used it as the underlying theory to make sense of their data either through coding or in the discussion of their results (Blair, 1993; Blair, 1995; Chamberlain, 1995; Griffiths et al., 1991; Guess & Sailor, 1993; LeCompte, 1994; Macchia, 1994; Newman & Wessinger, 1993; Polite, 1994; Robinson & Yaden, 1993; Sailor, 1993; Wilbur, Kulikowich, Roberts-Wilbur & Torres-Rivera, 1995). Some of these studies have been in the field of multicultural education. Polite's study (1994) of African American males and the avoidance of schooling found

explanations congruent with chaos theory concepts as did LeCompte's work (1994) in a school district serving Navajo children.

"Chaos theory offers a fundamental insight: evidence that attention should be paid to total systems as well as to small initial conditions" (p. 436). This quote from Griffiths, Hart, and Blair (1991) helps validate my journey within this paradigm to follow either small or large facets of my research where they will lead. As I follow leads as they present themselves, I am also motivated by the idea of *serendipity* and *sagacity*. Robinson and Stern (1997) expand the definition of serendipity—*the faculty of making happy and unexpected discoveries by accident*—by adding the concept of sagacity, which they believe was part of the original derivation of the word. Relying on the Oxford English Dictionary, they report, "Sagacity is derived from the Latin noun *sagacitas* ('keenness of perception'), and means... 'gifted with acuteness of mental discernment; having special aptitude for the discovery of truth; penetrating and judicious in the estimation of character and motives, and the devising of means for the accomplishment of ends'" (p. 185). Sagacity would mean then, that one is ready to see the utility of an accidental finding. In my own thoughts, I use the terms, "happy accident purposefully and wisely used" or "randomly occurring, but potentially falling into pattern events" or "chaos with patterns forming on the edges."

Connections to Cohen, Banks, and Chaos Theory

The connections among chaos theory, Banks' dimensions of multicultural education, Banks' model of curriculum reform, and Cohen's

principles of providing service to students, helped me to see patterns in the actions and words of the participants in my study (see Table on page 72).

Banks' model. Banks (1997) leads in formulating overarching schemata for multicultural education. He has a four-level approach for *curriculum reform* which includes additive, contributions, transformation, and social action levels (see Appendix A) and a context he calls *dimensions* for categorizing all types of multicultural education. Banks has divided multicultural education into these five dimensions:

Content Integration deals with the extent to which teachers use examples and content from a variety of cultures and groups to illustrate key concepts, principles, generalizations, and theory in their subject area or discipline.

The Knowledge Construction Process relates to the extent to which teachers help students to understand, investigate, and determine how the implicit cultural assumptions, frames of reference, perspectives, and biases within a discipline influence the ways in which knowledge is constructed within it.

Prejudice Reduction focuses on the characteristics of students' racial attitudes and how they can be modified by teaching methods and materials.

An Equity Pedagogy exists when teachers modify their teaching in ways that will facilitate the academic achievement of students from diverse racial, cultural, gender, and social-class groups.

An Empowering School Culture and Social Structure is a school culture and surrounding social structure that promotes gender, racial, and social-class equity. The culture and organization of the school must be examined and restructured by all members of the school staff. Grouping and labeling practices, sports participation, disproportionality in achievement, disproportionality in enrollment in gifted and special education programs and the interaction of the staff and the students across ethnic and racial lines are important variables that need to be examined in order to create a school culture that empowers students from diverse racial and ethnic groups and from both gender groups. (pp. 20-24)

Table. Connections between models for bridging the gap from theory to practice in multicultural education

Moule:	Banks:	Banks:	Cohen:	
Themes for Bridging Theory to Classroom	Dimensions of Multicultural Education	Levels of Integration of Multicultural Content into Curriculum	Principles for Serving Students	Concepts from Chaos Theory
Care	Prejudice reduction	All levels: Additive; Contributions; Transformation; Social action approaches	Individuals with unique needs	Sensitive dependence on initial conditions
Dialogue	Content integration; Equity pedagogy	Contributions approach; Additive approach	Time with others like themselves; Counseling	Order within disorder and disorder within order
Passionate pursuits	Knowledge construction process	Social action approach	In-depth interests; Move at own pace	Strange attractors
Openness to learn	Empowering school culture	Transformation approach	Skills for life-long learning	Fractals

Note: Concepts and themes are aligned to indicate similarity across models.

These dimensions are not mutually exclusive, but seem to be inclusive; that is, all thought or study in multicultural education can be placed in at least one of these dimensions. However, the lack of emphasis Banks places on the kinds of themes I found in my study may allow researchers and practitioners to fail to focus on crucial issues.

Six simple principles for providing services to all students.

LeoNora Cohen and I met in 1986. We were both working on the board of the Oregon Association for the Talented and Gifted. Being the encourager and mentor that she is, she persuaded me to take a course in *Creative Problem Solving* at the University of Oregon in Eugene. That invitation began our friendship and my graduate study. Nora was my mentor at the University of Oregon while I completed my master's degree. By 1994 Nora was at Oregon State University and I was running two small businesses¹⁵ out of my home, as well as writing occasional stories for the local newspaper in a small rural community. At the end of that year Nora gave me a necklace of llama charms as a gift. When I called to thank her, we began our conversation about OSU. She urged me to continue my academic studies after a five-year break, this time toward a doctorate in education. Nora's encouragement to share my knowledge and experience with new teachers and complete a lifelong desire to do research were inviting.¹⁶

During my work with teachers I had often used Nora's six simple rules (Cohen, 1991/1992) for meeting the needs of gifted students. I had adapted and expanded these rules to organize many workshops for inservice teachers. Eventually I concurred with her that these rules can serve as

¹⁵ One business was as an educational consultant in Talented and Gifted education, and another as a dealer in llamas.

¹⁶ Also, the markets for llamas to guard sheep and for educators to provide inservice for teachers were slim; the local stories were minimally interesting.

organizers to meet the needs of *all* children. In 1996 I wrote the article, *Diversity: The Gifts in Each* using her rules as a basis for working with children from varied backgrounds.

Cohen refers to the collective result of these six rules as *taking the lid off* the box in which we traditionally place students. First, view children as individuals, each having a unique pattern of abilities and interests that need to be nurtured. Second, children should spend at least part of their time with others of similar ability and interests. This promotes healthy social and emotional development. Third, children should move as far and as fast in basic skills as possible. Fourth, children should be allowed to investigate, in depth, areas in which they are greatly interested, and should be encouraged to do original, creative work and to purposely investigate real problems. Fifth, children may need counseling, mentoring, and guidance from caring adults, whether parents, counselors, or their classroom teachers to optimize their potential. Sixth, provide skills for life-long learning.

Making the Connections. I have identified four themes emerging from my data on multicultural education among preservice teachers (see Table, page 72). Furthermore, these themes parallel the six simple rules for meeting the needs of children developed by Cohen (1991/1992), the five dimensions and four curriculum levels in multicultural education set forth by Banks (1993), and four concepts from chaos theory (Blair, 1993; Gleick, 1987; Polite, 1994). Although my themes are grounded in the data from my study, Cohen, Banks, and chaos theory have all influenced my perspective—how I see and think.

To begin with, I first find the theme of *care*, or *giving permanent value*. Here, permanent value means considering each child of value regardless of

behavior. How an individual teacher develops and expresses this value and concern for her students may depend on her own value system, character, and personal philosophy. This primary outlook and attitude which I also like to call the *heart of the matter* is central for all that follow. In chaos theory, I see this represented by *sensitive dependence on initial conditions*, popularly known as *the butterfly effect*. My experience and research reinforces my belief that if the teacher does not *care* for each individual as a unique and valuable human being, no step-by-step prescribed techniques will cause that person's classroom to be a safe environment for students.

This theme corresponds most directly to Cohen's (1991/1992) principle that we "view children as individuals, each having a unique pattern of abilities and interests that need to be nurtured" (p. 27). Since individual children have a connected community and family, we must connect to both the child and his environment in order to build trust and understanding. In part, this means valuing the individual, whether child or adult, without focusing exclusively on gifts, accomplishments, or current perspectives. The theme of care, especially as it relates to core beliefs, connects to Banks' dimension of prejudice reduction, that recognizes that students and teachers have already developed prejudicial attitudes that may need modifying if they are to truly care for all around them. I believe the theme of care, underlaid by core beliefs, could and should be exhibited through all levels of Banks' curriculum reform model.

The second theme that I've identified is that of a *willingness to dialogue across differences*—a dialogue that recognizes dichotomy and encourages multiple perspectives. This might include different racial, gender, or religious perspectives. Cohen's (1991/1992) second principle, that

“children should spend at least part of their time with others of similar ability and interests” (p. 27) in order to promote healthy social and emotional development, allows students to more fully investigate their own perspectives and interests, as well as to learn from each other’s perspectives. The theme of dialogue also clearly relates to Cohen’s principle that “children may need counseling, mentoring, and guidance from caring adults...to optimize their potential” (p. 28). This principle is especially important because Ford and Harris (1996) and others have found evidence that the lack of appropriate peer support explains some minority students’ ambivalence about programs for gifted students and school achievement in general.

Many of Banks’ dimensions of multicultural education correspond to this theme of gaining multiple perspectives through dialogue. The two most appropriate connections are content integration and developing an equity pedagogy. The former deals with the extent to which teachers use content from a variety of cultures and groups as illustrations within their discipline, thus providing diverse perspectives. The latter involves the ways in which teachers recognize the diverse perspectives of their students and modify their teaching strategies in order to facilitate the academic achievement of students from diverse racial, cultural, gender, and social-class groups. In Banks’ curriculum reform model, students at the additive and contributions levels begin to see a perspective different than their own, even if these experiences minimally affect their attitudes and actions toward others. I would connect those two levels with dialogue and multiple perspectives.

In analyzing material from my participants, I saw this theme of willingness to reach across differences develop in two ways. One is reflection within the individual. The other is through dialogue. This theme

has come to represent both the problems and promises of looking at many issues from multiple perspectives. For me, this theme is most clearly reflected in the larger view of chaos theory as a pattern within apparent chaos, as well as in the dichotomous idea of chaotic systems functioning within apparent order. This main paradox from chaos theory seems to reflect the balance that is needed in many areas of multicultural education. For instance: focusing on the individual, yet learning about cultural groups; knowing one's own values, yet celebrating differences among cultures; accepting one's own perspective, yet recognizing others. The list is endless, and yet the theme of pattern and balance in the midst of seeming randomness and disorder arises repeatedly in preservice teachers' writings and actions.

The third theme arising from my data focuses on the concept of *passionate pursuits*. This ideal both allows students to choose topics and develop interests of particular personal importance and recognizes that doing so may help them develop further in related areas. In chaos theory, this theme is illustrated by the concept of the *strange attractor*. This follows most closely Cohen's (1991/1992) belief that "children should be allowed to investigate, in depth, areas in which they are greatly interested" (p. 27), and also relates to her third rule, that "children should move as far and as fast in basic skills as possible" (p. 27). For passion to flourish, it must be fed, and once fed, it may be allowed to bloom into a creative direction of inquiry, career preparation, or a broader perspective that may then be shared with others. Banks' (1993) dimension of the knowledge construction process contributes to the teachers' role in developing passionate pursuits. First, by recognizing their own passionate pursuits and how those might be different

from or intersect with their students', teachers can facilitate students' self-directed pursuits. Secondly, once students have become engaged in such a passionate pursuit, they can be helped to recognize both their own frame of reference and some new perspectives and passions they might investigate. In Banks' curriculum reform model, the social action level, where individuals begin to move purposefully toward change, is most closely connected to passionate pursuits.

The final theme that emerged from my research on multicultural teaching and learning focuses on the continual process, *openness to learn*. The idea from chaos theory of *fractal systems*, or *recursive symmetries*, mirrors many of the sub-themes I noted in this theme: the importance of modeling; the difficulty of letting go of early models of living and thinking; and how these templates, both small and large, wanted and unwanted, play out in different ways in the lives of teachers and students. This relates to the definition of fractals as *self-similarity at different scale levels* (Blair, 1993). Specifically, this may mean engendering skills for life-long growth, being open to new perspectives and ideas, and encouraging the flexibility to progress in new and different directions. This is parallel to Cohen's (1991/1992) rule for providing skills for life-long learning to children. The key is to allow students more control of their own learning. In multicultural education, this goal includes using a variety of teaching strategies in order to foster an openness among students to a wider array of learning strategies, skills, and perspectives. Banks' (1993) dimension of an empowering and encouraging school and teacher culture provides the best climate for openness to learn among both students and teachers. On the curriculum reform level, I believe the transformation level as expanded by Ford (1996,

Appendix A) is a very nice fit: "Educators are active and proactive in seeking training and experience."

My experiences in K-12 classrooms as a child, my research bias, my race, my reading of the literature, as well as the conjunction of chaos theory, Banks, and Cohen, have all affected my readiness to see patterns in the actions and words of the participants in my study. What did I see?

SIGHTS AND INSIGHTS: WHAT I FOUND ON MY JOURNEY

I see the four themes threaded through all five of the case studies, yet each participant illuminated a particular theme most clearly. Amy illustrates *caring*, Ellen illustrates *passionate pursuits*, Martin illustrates *openness to learn*. I have highlighted Red and Levon to illustrate *willingness to dialogue across differences*, particularly when their two lives or perspectives intersected personally or with their classroom curriculum. While each participant seems to epitomize one theme to me, I have chosen to include material from each case under each theme in order to show the cross-case nature of each theme. When reporting each theme, I refer to related studies.

Fellow Travelers: Red, Levon, Amy, Ellen and Martin

These five individuals traveled together, along with many others, for a year in the intensive Masters of Arts in Teaching Program (MAT) at Oregon State University. During the first quarter, Summer 1996, students enrolled in three core courses, Foundations of Education, Legal Issues in Education, and Multicultural Issues in Education, as well as Technology in Education, Developmentally Appropriate Curriculum, Authentic Assessment and Strategies in Teaching Reading.

During September 1996, the preservice teaching students worked full-time in placements in their host schools. This began an ongoing relationship with their mentor teachers and their placement classrooms that lasted until June of the following year. When the university's Fall quarter began, the students attended classes on campus on Mondays and Tuesdays, returning

to their placements on Wednesdays and Thursdays. On Fridays, students could schedule their own time to work on projects and assignments.

In the Winter quarter, the preservice teachers were in their placement classrooms for two separate three-week blocks of time. They attended classes during the weeks they were not in the placement sites. During the Spring quarter, students were in their placement sites full time, returning to campus one afternoon a week for a seminar. They presented their action research projects and their portfolios during their oral examinations.

I first met these five people during the summer 1996 course, Ed 419/519 Multicultural Issues in Education. The five course outcomes for the preservice teachers as determined by the School of Education were:

1. To view students as individuals with diverse backgrounds and abilities.
2. To understand my own cultural perspective.
3. To value cultural diversity.
4. To evaluate critical issues in multicultural education in the USA.
5. To synthesize multicultural perspectives into my own teaching.

Before I develop the emergent themes of care, willingness to dialogue, passionate pursuits, and openness to learn that I found in their work, first I will present my brief, personal summary of each participant that I studied in depth. These glimpses are my holistic overview of each individual after working with them and analyzing their material. The details that I share about each individual and the order in which I discuss them are a reflection of the impressions each facet of their profiles made on me. The support for these glimpses will be revealed in the material that follows in each theme. At the beginning of each summary appears the *guiding quote(s)* each student selected during the summer course.

I did not wish to take a cabin passage, but rather to go before the mast and on the deck of the world, for there I could best see the moonlight amid the mountains. I do not wish to go below now.

—Henry David Thoreau (1817-1862)

Nothing in the world is more dangerous than sincere ignorance and conscientious stupidity.

—The Reverend Martin Luther King Jr. (1929-1968)

Red comes from a Jewish family that was adamant that he understand the concept of *Never Again!* in regard to the Holocaust. Ironically, it was clear from his journals that some family members remain racist. Red's undergraduate major was religious studies and his exploration of different faiths surfaces in his work. His background and passion came through clearly, with no holds barred, in his entrance essays. He approaches most things with great enthusiasm and energy. His journal entries and synthesis paper show strong elements of the four themes I have identified, particularly the theme of recognizing multiple perspectives through dialogue. He was able to bring out this theme in some of his own students.

*We didn't all come over on the same ship,
But we're all in the same boat.*

—Whitney M. Young

Levon was the only African American in the program. He was raised in a supportive and loving family atmosphere that emphasized respect. This thread of care and respect came out in his classroom interactions at both the university and elementary level. I believe he was more open with me in his journal writings because of my race, speaking freely about the difficulty of being the only African American in the program, the racial comments of his peers, and his understanding of the pervasive nature of White supremacy. Likewise, when I observed Levon in his classroom we seemed to share a

rapport that was based on our similar racial background. He is very focused on his own goals and the needs of the learning community, having attended Oregon State University as an undergraduate liberal studies major. His guiding quote, above, supports his current perspective and the needs he sees around him. By the depth of our exchanges and his reflections on his life experience, I believe that he, like Red, epitomizes multiple perspectives and learning through dialogue, two sub-themes I have chosen to combine.

*All these things shall give thee experience
and be for thine own good.*

—Unknown, quoted by Amy

Amy is left-handed and a member of the Church of Jesus Christ of Latter-Day Saints. She uses those two aspects of her life to understand oppression. She found a connection to Levon on the basis of their shared left-handedness. At 37, she has a clear view of herself and knows that some people think she is too opinionated. At this point in her life, she said in 1997, she is not concerned about what others think. Her undergraduate major was communications and most of her work experiences prior to applying to the MAT program were with children. A strong thread of care for the *underdog* permeates her work. She *went the extra mile* with great thought and energy for students of limited English language proficiency, and those with emotional, cognitive, or physical challenges. She continued to drop by my office to visit, even after her graduation.

Story telling is the key to learning

—Rene Fuller

Ellen came into the MAT program from an undergraduate major in liberal studies with a well-developed sense of social justice. From the beginning she expressed a desire both to work for social justice and to

develop this attitude in her own students. Her journal entries during both her coursework and internship were personal and detailed. She analyzed both her own and class members' thoughts well, and gave me insights into social classism that I had not personally experienced; her own low socioeconomic status as a child showed me a new view of that oppression. She seemed to relate intuitively and quickly to low socioeconomic status students in her placement, in the same way I intuitively related to some Students of Color. Ellen trusted me with her journal from her intern year. The one mention of a multicultural issue is an exciting reflection on a class she observed during a visit to another school. My overall impression was that Ellen is one of the MAT students who deeply understands multicultural issues from many perspectives, yet was so distracted by the details of teaching that she lost her own voice and direction almost completely in the rush of day-to-day student teaching. She finally reflects with growing insight that it is one thing "to be somewhere in my heart" and another "to be somewhere in front of 30 bodies." It is "not easy," she concluded (phone conversation, October 1997).

The greatest education comes from action.
The greatest action is the struggle for justice.
 —Myles Horton

Martin lives in an intentional urban community with a number of people who have committed to explore communal living. Among his housemates is his wife, who entered the MAT program the year after he did. He is an American who writes easily about his European ethnic roots, possibly because of his undergraduate major in geography. His journals were in-depth and reflective, partially modeled on the continuing interactive journal within his community. He shared excerpts of the community journal interchange on cultural diversity with me as part of his own journaling. Martin

is very clear about his own roots and his own continuing development. A product of the University of California at Berkeley, he and I share that root, although we attended 20 years apart. His journal entries during the multicultural issues class elicited long and thoughtful responses from me. I particularly liked his *gardener metaphor*, and how his perspective and core beliefs were expressed as a steady drum beat. His work reflects his quiet and insightful personality. One sample of his work with students is an autobiographical assignment—his self-reflection is already being mirrored in his classroom.

Theme: Care

In Nieto's research (1992), Students of Color revealed that the primary characteristic they desired in their teachers was *caring*. What form does this caring take? The teachers in Ladson-Billings' study (1995) were "not always demonstrative and affectionate toward the students. Instead their common thread of caring was their concern for the implications their work had on their students' lives" (p. 474). Some teachers, rather than "caring for individual students (for whom they did not seem to care),...spoke of the import of their work for preparing the students for confronting inequitable and undemocratic social structures" (Ladson-Billings, p. 474).

Caring may be a construct as defined by some teachers in Ladson-Billings' study, or it may be personal and focused on individuals. Noddings (1992) noted that caring varies from "situation to situation and person to person. It sometimes calls for toughness, sometimes tenderness" (p. xi). All five participants in my study seemed not only to have believed in a larger

perspective of care, but also to have demonstrated it up close and personally. An important part of the concept is that caring involves relationship. "One cannot say, 'Aha! This fellow needs care. Now, let's see—here are the seven steps I must follow.' Caring is a way of being in relation, not a set of specific behaviors" (Noddings, 1992, p. 17).

Amy's Path to Caring

As I analyzed my material, I realized that Amy's case most clearly illustrates an underlying theme of care that is necessary in teachers who wish to make a difference in our multicultural society. In the case of Amy, her care was directed at both the larger context in which her students lived, and in personal connections with students.

From our first contacts after the end of the summer course on multicultural issues in education, Amy evidenced concern for individual students. The following dialogue on care started one afternoon in early October 1996. Amy came to my office suite to speak to another instructor. I asked her casually, "How is it going?" She told me that she and Ellen were bothered by attitudes they'd found in the teachers' lounge at their internship placement site. Amy said teachers referred to students as "punks," for instance. Ellen agreed through her journal entry, "I heard a few teachers talking about particular students who are 'wastes of time' or 'pukes.'" "They must have truly exhausted their resources," she kindly adds. Amy added later in her journal writing that once the students were labeled, especially as "low-skilled," teachers "don't expect a lot" from the children and consider them "not worth the time."

In my office on that day in October, Amy began to relate the story of a particular eighth grade female with an "IQ assessed at 75." There was a brief unspoken exchange between us; for some reason I felt the student might be a Child of Color. As I was thinking this, Amy volunteered that the student was African American.

At this point I asked Amy how she would feel about exchanging ideas with me as she continued to work with this student. She was quite enthusiastic. She asked me if I had read, *White Teacher* (Paley, 1979) and began to tell me how it had affected her. I mentioned the e-mail conversation on our class e-mail discussion group about an African American woman who related a story about her daughter's White teacher. I suggested Amy read the e-mail messages and then respond, which she did.

"Is direct, externally observable action necessary to caring? Can caring be present in the absence of action in the behalf of the cared-for?" (Noddings, 1984, p. 10). By January, it was clear that Amy's concern had become more than just conversation. She wrote an account of her adaptation of a social studies unit for this child in order to "make her feel successful." In another case she asked a friend of hers to translate a science lesson into Spanish for an ESL student with wonderful results: the student returned the only perfect paper in the class on the lesson review. Amy said that when she first gave the sheet with Spanish on it to the student, her eyes widened and a broad smile lit her face. Amy was encouraged that "five minutes made a big difference in the student's understanding," and she continued to translate the science words into Spanish whenever she could. These were two of six children she made efforts to help beyond the scope of her regular assignment.

Amy's caring came out in her desire to reach children who are marginalized in the school district. Her concerns were originally for special-needs children; care for children with other multicultural labels grew slowly. During a seminar I organized in January 1997, Amy and others found themselves more concerned with issues in multicultural education after spending time in the classroom. Six of the 10 participants in that group came because of concerns about specific Children of Color.

Amy often initiated contact with me. She came by my desk more than any other student in the program, and we had many scheduled and unscheduled interchanges regarding her efforts to meet the needs of her students. I believe our times of dialogue served to focus her efforts and energy. At one point she gave me a written summary of her efforts, successes, and failures with specific students.

Amy's care for students was revealed in several ways when I visited her intern site in April. She was placed in a large middle school in a working- and middle-class community. A schedule change foiled my first planned observation; so in the hallway Amy and I decided how to salvage the time. She would give me a tour of the school, and then I would visit with her while she was on lunch duty. Soon we were talking to the school counselor. Amy had been sharing her concerns about one student with me for months, and thought the counselor could fill me in. Her efforts to bring more services to the student showed her care.

Then, Amy and I talked for about 25 minutes of her lunch duty at one of the main crossroads of the middle school. It was an excellent location because I met several people, including the female vice principal, and the school's only Teacher of Color, a Latino science teacher. When I asked Amy

further about ethnicity at the school, she told me about the Norwegian janitor, a woman who speaks with an accent.

Amy thought there were four African American students in the school (out of 600+) and a few Hispanics. The publication, *1995-1996 Summary of Organization, Students and Staff in Oregon Public Schools*, indicated an ethnic makeup for that year of 6.8% minorities, with 7 African American students and 20 Hispanic students. Amy felt that most of the diversity in the school comes from disability and socioeconomic factors. She referred to a "red-neck" factor at the school. "This is a predominantly rural community....You could say there is a cowboy gang mentality here," she added.

Here Amy was acknowledging racist attitudes among both students and teachers at the school. What does research tell us about student racist attitudes? Some of the scholarly studies of children's attitudes go back 50 years. Over that time, researchers have established that most young children are aware of racial differences by the age of three and have internalized negative attitudes toward People of Color. Many studies in the 1970's were designed to change student attitudes and to help students learn to work together (Banks, 1993).

Janell Ephraim (1996), an intern teacher at Oregon State University, found prejudice in a class of second graders. She was alerted to the possible presence of stereotypes by the innocent questions the children asked her, an African American individual. For example, one student asked her, "Do you speak Spanish?" Others could not comprehend how she, a Black woman, could possibly be born in the United States.

Ephraim designed a questionnaire that identified the specific nature of her students' misconceptions and planned teaching units to correct them. The before and after interviews in Ephraim's action research project indicated that the lessons she taught changed the attitudes of the students in her room. Work of this type is impressive when we consider that schools' curriculums have long been dominated by the history, values and ways of knowing of one race and class of people. Pine and Hilliard (1990) assert that: "The U.S. system of education is built...solidly on a monocultural, Euro-American world view" and that: "This is not a politically, socially, morally, or economically justifiable situation in a democratic, multicultural society" (p. 595).

Unlike the studies on children that are based on observation, many studies on teacher attitudes use teacher self-report and self-reflection as a data source. The first studies on prejudice reduction among preservice teachers were done by Gwendolyn Baker in the 1970s (Baker, 1973; Baker, 1977). At this early point in multicultural education at the university level, she was simply interested in whether attitudes could be changed through workshops and courses. Using a questionnaire, she reported an overall significant transformation through lectures, films, and discussions on the cultures of several ethnic groups, and practice using multicultural guidelines for observing and assessing classrooms. Her results supported her hypothesis that: "the perceptions of ethnic groups held by the students enrolled in the multicultural workshop would be altered" (Baker, 1977, p. 31). However, the actual subscales of her studies indicated that while she found significant changes in attitudes towards Jewish-American and most other

minority groups, the 299 preservice teachers in one of her studies showed no significant change in their "irrational" attitudes towards African Americans.

As Amy and I continued to talk in the hallway, we began to discuss a lesson Amy had taught on slavery issues. One of her strategies was to have students "develop a one-on-one relationship with someone from the Civil War era." At this point Amy stopped her recital of course content and shared an exchange that occurred with one student when she had introduced the lesson that morning:

Really a red neck. Under his breath he said, "n__s." Nobody else could hear him. I looked at him and said, "That is really inappropriate, I heard what you said." "Oh, sorry," he said. He uses slurs about homosexuals, too. Not surprising with him because of who he is [indicating family]. Easy to give him a look and low-key comments; if you make it an issue, he blows up.

Weeks later on his paper at the end of the unit, Amy reported that this student wrote, "people call me a red-neck" and "colored people are not treated right. If I was colored I would not take that kind of harassment." It appears that the student may be understanding and relating to people that are different from himself, although his language and tone continue to illustrate what Amy calls his "red-neck culture."

Amy's combination of efforts to help the students relate to specific individuals from the history unit and her willingness to speak up instead of ignoring the student's comments may have led to a new level of awareness in this particular student. Amy is in the minority of preservice teachers willing to speak out against racial slurs. Larke's study on preservice teachers (1990) uncovered that three-fourths of her participants would not object to ethnic jokes. Larke said, "This would indicate that these preservice teachers are not keenly aware that jokes and racial statements often subtly and overtly

promote racism" (p. 28). Vavrus (1994) also believed that student teachers do not know their own perspectives, sometimes considering themselves and their texts free from political and social value. Pine and Hillard (1990) stated, "Prejudice, discrimination, and racism do not require intention" (p. 595). In many cases, silence promotes racism.

Individual student racism is compounded when other students and the community are openly racist. Vavrus (1994) reported one student teacher's failure to interrupt racial slurs in the classroom and another's account of her attempt to counter "an attitudinal obstacle among a segment of her students: 'Some of the kids didn't care. They were pro-NAAWP (National Association for the Advancement of White People) and didn't want to change or listen'" (p. 52). Vavrus claimed that the preservice teachers in his study, when "confronted with issues of racial conflict lacked pedagogical skills to respond to their students through systematic curriculum transformation or social action" (p. 52). Perhaps caring enough to persevere under trying circumstances is part of the solution.

I wonder if the preservice teacher in Vavrus' study might have been better prepared to confront racism through increased emphasis on caring. Grant and Koskela (1986) would say that these teachable moments in the classroom are forfeited when preservice teachers are not prepared to confront their own reticence and prejudices. It is now common to find studies with examples of students interpreting messages of teacher education courses in ways that reinforce the perspectives and prejudices they bring with them into the program, even when these involve a distortion of the intentions of teacher educators (Zeichner & Gore, 1990).

Amy's willingness to *take on* both the school and the student culture, as well as her reports of work with other specific students, illustrates her care and responsive management of individual students. Amy came into the program with this focus and an underlying philosophy of giving *permanent value* to all students, particularly those with great need. Permanent value means a teacher treats an individual child with respect and value regardless of behavior (Dreikurs, 1968). In her application essay, Amy wrote about care and equity education for the low socioeconomic status child, or one with special physical needs. She was quite specific in her support for educators who look beyond and beneath the outward appearance of students. She expressed her concern about "the inability to be empathetic to another human being's situation." In her initial interview she spoke of "igniting a desire for learning" and providing a "safe environment."

Her writing is full of cases of individual children with needs, all of whom would be considered culturally diverse, and her desire to "flip that switch with each child." While she herself feels, "I've always tried to look at the individual and seek out the individual needs," she believes the multicultural issues course helped her to "actively think about the multitude of multicultural needs," and to "work harder to find the individual."

In one story, Amy told of taking a dyslexic child to meet Miss Oregon who was also dyslexic. The child later told Amy of the importance of "meeting someone who understood and shared with me that I could be anything I wanted to be." During this same conversation, Amy said, "There are not enough ethnic role models in the schools." In her journal, Amy had reflected on her own childhood experience, observing that "the kids that caused trouble in school were the Mexican Americans and our limited

number of African Americans." Amy felt that the opportunity to "re-examine my life" in the multicultural issues course gave her the understanding that perhaps these students "weren't receiving what they needed in school....You have problems in a classroom with any students that are not getting their needs met."

I believe that part of the reason Amy exhibited care is because she has a philosophical base that led her to care. Some of this base comes from her life experience. "What makes a teacher?" Amy asked. I spoke about how we model the pattern of how we were mentored while we student taught. "Not for me," she said, "I'm older; I know what I like and don't like."

Furthermore, I believe that part of her care and philosophical base comes from her strong religious faith—a faith that had brought her some negative experiences, as evidenced by a long journal entry she wrote on the use of *Mormon* as a derogatory term. In fact, when sharing with a group of teenagers in her church, Amy used faith as a reason to be racially sensitive when the issue arose. She asked the group of high school freshman, "What would Jesus Christ want you to do?" In that case she brought forth both her faith and a story she had learned from me in the multicultural issues in education course to help the group understand their biases.

Amy draws additional experience in understanding differences and the need for adaptations from a characteristic she shares with the African American student in this study. In a journal entry she reports, "I can't say that I know what it is like to be African American, but we both know what it is like to be left handed....I told him that I'd been discriminated against ever since we moved the class....There wasn't a left-handed desk in the whole room."

Another journal entry revealed Amy's father's Cherokee ancestry. She detailed her understanding of Native Americans' perspective of care as seen through her father's eyes. The "people loved their children, their animals.... Since then, I've always been proud of the small amount of Cherokee blood that I carry in my veins."

Other Routes to Caring

Amy's case begins to illustrate the importance of screening applicants for this character trait of caring. Other participants in the study also exhibited their deep ability to care.

Levon, like Amy, saw his family as providing the root on which his personal care and respect for students is based: "I've been blessed. My family truly loves and supports me. Throughout my life, I've always had someone telling me that I'm very special....Being raised in an environment where people accept you for who you are is very fulfilling....an environment that has immersed me with love."

I was struck by the obvious way Levon's classroom management style was based on mutual respect and caring. His voice was well-modulated and quiet, creating a safe sound environment. He used phrases like "respect," "apologize," "not hurt anyone's feelings." He also started a *compliment time* as part of the class meetings. His mentor teacher appreciated and proudly passed on to me a compliment she had received from one of the students during the compliment time.

Another participant, Red, wrote about the child's "well-being," a need to have "compassion for other's suffering," and his desire to instill in students

respect for others and humility. I observed him use empathy for historical figures who had suffered as a means to begin to convey this care to and through his students.

Ellen's admissions essay and her first journal responses in the multicultural issues in education course focus on "making my compassion come across in more authentic ways." Later, she wrote of the power of "genuine caring...leading to clearer thought and action." Ellen's caring sprung from a philosophy that includes social action.

Martin sees the need of care extending to his own involvement in coursework. "Even today, if I don't think that I get my needs met from a class, and the teacher isn't there for me, then I either drop out or just go through the motions. I think that is why some younger students drop out." He sees his role as providing "a classroom environment based on justice, empowerment, respect, and responsibility." One solution to equitable treatment he suggests is "thinking of each person as an individual and asking them directly about themselves."

Most of the studies I have reviewed and most of the commentaries I have read regarding multicultural education considered attitudes and bias among both preservice and inservice teachers toward People of Color or beliefs about multicultural education. Other aspects of multicultural education do not work if the basic attitude of people toward differences is not sensitive and caring. Noddings (1992) gave the example of creating a curriculum around themes of care that might consider questions such as, "What causes racial tensions, and how do people feel when prejudice is directed at them?" (p. 115). If underlying attitudes are not addressed, teachers may attempt to use superficial exercises that produce a shallow

educational response instead of a change of heart among individuals that could lead to deep social change (Noddings, 1992).

In education we might use the term *permanent value* instead of the term, *unconditional love*. Similarly, I talk about the need for *caring*, instead of discussing the need for a *change of heart* for those who are entrusted to *care for other peoples' children* (Delpit, 1995). It could be that genuine caring may lead to a change in core beliefs that affect prejudice. A student in another study (Polakow-Suransky & Ulaby, 1990) said, "Racism is like air. It is everywhere, but it is often invisible. It pervades our society and influences all spheres of our thinking" (p. 606). Trachtenberg (1990) said, "For the U.S. today, multiculturalism is synonymous with national survival" (p. 611). And I agree with him that it will only be solved when all teachers can say, "Nothing human can be alien to me." It is important to understand and encourage core beliefs that may lead to the necessary level of caring.

The Starting Point: Core Beliefs as a Basis for Caring

Caring comes from a complex mixture of what we know and who we are. Burstein and Cabello (1989) based their study on the assumption that "teachers must be able to make complex decisions, based on their beliefs, knowledge, and understanding of cultural diversity" (p. 9). The participants in my study seemed to have gone beyond minimal actions in working with their students to meet their needs. It seems that caring must be so central that it competes with other values, particularly physiological and psychological ones for safety and comfort. I believe deep levels of caring and action spring

from deeply held core beliefs and philosophies that are so strong that they minimize the fear of personal risk and the desire for psychological comfort.

Amy reflected her core beliefs in her actions by directly taking unusual and specific care for a few students. Her philosophical and core beliefs may be inferred from her final synthesis paper from the course. Phrases such as, "seek out and meet individual needs," "we all have basic needs that should be met," "raised my children to value human beings as human beings," "value other viewpoints and examine them in relation to my own," and "try to understand how someone else might feel," all relate to the philosophy of treating others as you wish to be treated and giving permanent value. Further, in the midst of these statements, Amy refers to the need to make these ideas central to her teaching and part of her philosophical base. She says, "I will make that thought pattern a part of the forward thinking I do about life and about my classroom." During our telephone conversation in October she summed up her stance as, "What would Jesus do?"

The source of Levon's care is easy to find. Besides stating the effect of his loving home environment on his life as shared above, he sees his core beliefs as central to his ethnicity. "Black culture has moral values, religious values, supportive values, and much more." Although he did not include his personal religious faith in any of his writings or in our professional relationship, in a casual encounter on campus, he requested that I pray for him for an upcoming challenge in his life. In a letter written in October 1997, Levon said in retrospect: "Sometimes in life one just needs to see people who look like them and share some similar life experiences. You were able to fill that void for me." Similarly, I felt a rapport with him that helps me sense the underlying spirituality between the lines of his writing and the quiet care

he gives to his students in the classroom. The fact that he keeps his voice low when he often "wants to holler" indicates that he is treating others as he wishes to be treated.

Starting from his own Jewish heritage, Red has "tried to become a World Citizen of sorts" and includes references to Native American, Tibetan, African American, and Japanese American struggles. He sees a "higher purpose for being" than being "brought into this world to sit idly by as our values, rights, liberties, are taken away." He put this philosophy into action by working for human rights groups, and purposefully moving in culturally diverse settings. During his intern year, he spent his spring break at the Warm Springs Indian Reservation so that he could hone his skills for caring and dialogue with an ethnically different population.

Ellen comes from a family that "not only promoted social justice...but also struggled itself against poverty," two foci that define both her perspective and the underlying reasons for her caring. She saw herself "creating a community in the classroom that values cooperation [and] respect." She relates her care, through social activism, to her core beliefs: "When our beliefs and convictions are strong and become part of our very being, I believe we are led to social action."

Martin, like Ellen and Red, saw his work as an elementary teacher as having profound social significance, and he mentions his core beliefs early. He believes supporting children in their day-to-day lives fits into his "overall value and philosophy of what is important in life": helping create "change that comes from within, from empowered people."

Prejudice reduction by ending overt discrimination may be a shallow and ineffective effort if covert racism and underlying roots, core beliefs, are

not addressed. Burstein and Cabello (1989) were successful in moderating teachers attitudes but acknowledged that, "These questionnaire data, however, can only measure the teachers' *reported* beliefs. Teachers' logs provide some insight as to how their beliefs were reflected when working with students" (p. 13).

It is frustrating to see such valiant efforts to end prejudice by changing attitudes and beliefs produce such minor results. Perhaps in the light of the chaos theory concept of sensitive dependence on initial conditions, a slight tremor signals at least a change in direction. Noddings (1984) would agree that there is a "form of caring natural and accessible to all human beings" (pp. 27-28). We can continue to hope for the small, incremental changes that may lead to real transformation (Bennett, Niggle & Stage, 1990; Gilliom, 1993). At the level that peoples' underlying attitudes and core beliefs are addressed, this theme of care closely aligns with Banks' transformation approach to curriculum reform where the structure of the curriculum is changed to enable students to view concepts, issues, events, and themes from the perspectives of diverse racial and cultural groups.

Preservice teachers who understand this level of transformation in their own attitudes and wish to work with their students may be disappointed. Curriculum and strategies for this kind of perspective transformation in public school classrooms are rare. Most available multicultural resource materials focus on the additive and contributions levels of classroom teaching (DeCosta, 1984; Hoffman, 1996; Ladson-Billings, 1991), and very little on the transformation and social action levels.

Nieto (1992) cited students whose "teachers had affirmed them, whether through their language, their culture, or their concerns" (p. 242). Yet,

"These young people could also see through some of the more superficial attempts of teachers to use the student's culture" (p. 242). One student, "explains it eloquently," she said, "he says that teachers 'understand something *outside*But they cannot understand something inside our hearts'" (p. 243).

I believe the answer comes from supporting core beliefs that enhance caring and classroom transformation at a deeper level. Noddings (1995), believes that in a structure with different standards and curriculum design, "The maintenance of caring relationships might be a central topic" (p. 369). Indeed, it is sad that the need for care as a central characteristic of teachers would need to be supported by research.

Noddings (1992) connects the theme of caring and dialogue among people in any situation. Dialogue, she said, "connects us to each other and helps to maintain caring relations. It also provides us with the knowledge of each other that forms a foundation for response in caring" (p. 23). In our roles as teacher educators, Noddings (1997) recognized the need to dialogue in order to build on teachers' own strengths:

We should help teachers to do the best they can with their own educational philosophies and their own beliefs. We should help them to build on their own strengths, just as we hope they will build on the strengths of their students....Engaged in dialogue, encouraged to reflect on their own practice but allowed to keep their own beliefs...[each will become] a better version of his own ideal. (pp.173-174)

We will observe one of Amy's special concerns again, rewritten in dialogue form, in order to further connect caring and dialogue.

Theme: Willingness to Dialogue across Differences

Caring based on a core belief is a crucial element in teaching, particularly in our multicultural society. Caring is also necessary as a basis for entering into dialogue on multiple perspectives. Thayer-Bacon (1997) theorized this as "relational epistemology...[that] depends on an educated, equally respected, interactive community of thinkers/feelers actively participating and making contributions to knowing" (p. 258). She also made a connection to caring; "these people need to be caring and nurturing of others so they can benefit from those others' contributions to the discussions. They need to be able to hear ideas and try them on" (pp. 258-259).

One participant in my study sensed a lack of active listening during a group session on a teaching method. Ellen wrote, "I don't think many of us really heard each other. I think we were all just trying to bounce off each other how we would each, personally, go about doing it and what our own issues with it were. I don't think it is a neat and tidy approach." At the same time she felt the lack of consensus, she was still honing her own approach, which, as Noddings (1997) said, helps her reach her own ideal.

I saw the themes of dual or multiple perspectives and dialogical interchange emerging as important parts of the interns' attempts to make meaning of their experiences and to put these new understandings into practice. While dialogue may refer to any conversation, the addition of the term *dichotomy* adds the dimension of *struggle across difference* or dialogue that is difficult. Burbules' (1993) concept of dialogue reflects both its nature to engage and change individuals, and its impact on the relationship between individuals:

Dialogue is not something we *do* or *use*; it is a relation that we *enter into*—we can be caught up in it and sometimes carried away by it. Considering dialogue as a kind of relation (with one or more other people) emphasizes the aspects of dialogue that are beyond us, that we discover, that we are changed by....The creation and maintenance of a dialogical relation with others involve forming emotional bonds, such as respect, trust, and concern; as well as the expression of character traits or virtues, such as patience, the ability to listen, a tolerance for disagreement, and so on. (p. xii)

Before we further develop this theme of dialogue and dichotomy in the work of the participants in the study, consider these additional dictionary definitions. In the *American Heritage Dictionary*, dichotomy is “division into two usually contradictory parts or opinions,” while dialogue is defined as, “an exchange of ideas or opinions.” Senge (1990) seemed to meld these two together. “Team learning starts with ‘dialogue,’ the capacity of members of a team to suspend assumptions and enter into a genuine ‘thinking together’a free-flowing of meaning through a group, allowing the group to discover insights not attainable individually” (p. 10). Burbules highlighted this same facet of dialogue, the importance of thinking together and discovery:

Dialogue is an activity directed toward discovery and new understanding, which stands to improve the knowledge, insight, or sensitivity of its participants. This is true even when the roles of the participants do not break out neatly as “teacher” and “student” (or even when the dialogue is internal and imaginary, within thought). Dialogue represents a continuous, developmental communicative interchange through which we stand to gain a fuller apprehension of the world, ourselves, and one another. (p. 8)

The preservice teachers in the course multicultural issues in education were confronted with views different from their own during the course. One characteristic of those whom I studied in depth is their willingness to continue to confront issues of difference. If one of the best teachers is experience with

those for whom discrimination is a daily occurrence, then their willingness to engage in not only dialogue, but dialogue around strongly held dichotomous issues, is important. These participants, simply by showing up at the optional seminar and continuing to work with me, showed their willingness to wrestle with the issues. At times I sensed *drama* in their struggle to understand. That and the following dictionary definitions of dialogue led me to illustrate this theme in the form of a play. I acknowledge returning to an ancient format for expressing the *play of ideas* (Plato, trans. 1941). *American Heritage Dictionary* (1985) definitions of dialogue:

1. A conversation between two or more people.
- 2.a. Conversation between characters in a drama or narrative.
- 2.b. The lines or passages in a script that are intended to be spoken.
3. A literary work written in the form of a conversation.

I will begin with an exchange I have already shared, using the dialogue as Amy remembered them in her journal. I made changes in tense, spelling, and punctuation. To construct the lines of others in the script, I used our interactive journals, my field notes, and other artifacts, relying on participants' own words as much as possible. I have taken very few liberties with the material. My lines are quotes from my own journals, field notes, or memory, except for *offstage* or *aside* comments which I added for clarification as I wrote the script. For most of my lines I am *Jean, the instructor and participant*. I have also added myself as *Narrator* to help define the action and begin to interpret the data, but I have limited my use of connective material so that I would not distract from the participants' words. As Narrator I am *Jean, the researcher and observer*.

A Play: Dialogue and Dichotomy Along Racial Divides

Many dichotomies flow from multicultural issues in education. For group projects in my course, teams chose to contrast male-female, rural-urban, rich-poor. The dichotomy along racial lines has the longest and strongest roots in multicultural educational research. Most studies in multicultural education are by those who have concern for the education of racial minority students because they are members of underrepresented racial groups themselves. Examples are Nieto (1994) on Puerto Rican students, and Ogbu (1992) and Donna Ford-Harris (1996) on African American students. My personal communication with Ford-Harris in March 1997 confirms that her focus on research is personally relevant. She is motivated by her son's current journey through the educational system. These individuals, People of Color themselves, illustrate that most of those who care, as we have seen historically, often do so for reasons that touch them personally. The participants in the study chose to share with me, their African American instructor, issues primarily around race. Therefore, I have chosen to structure the report of the theme of dialogue primarily along racial and ethnic lines.

CHARACTERS

NARRATOR, *Jean, an African American researcher (observer)*

JEAN, *an African American instructor (participant)*

LEVON, *an African American preservice teacher*

AMY, *a European American preservice teacher*

MARY, *her nine year old daughter*

CHARLIE, *a student in Amy's class*

KAREN, *an Oregon State University Assistant Professor*

RED, *a European American preservice teacher*

DAD, *Red's father*

SISTER, *Red's sister*

The scene is set in CORVALLIS and its surroundings.

ACT ONE

Scene 1

In a classroom in Education Hall, Oregon State University.

Narrator. I find the interactive journals work best when students are free to write about anything they wish. Amy was very good about sharing the details of her conversations with others. It almost seemed as though I was there. I began the course by encouraging the students to use prior personal experience to connect with multicultural issues that were new to them.

Jean [offstage]. If individuals can understand any kind of dominant culture versus oppressed culture dichotomy, they may better understand other multicultural perspectives.

Enter LEVON and AMY

Amy. I've been discriminated against ever since we moved the multicultural class to room 202.

Levon. What do you mean?

Amy. There isn't a left-handed desk in the whole room.

Levon [grinning]. I understand. It is hard to write at a right-handed desk.

Amy. I thought I had solved the problem, I would pull the desk next to me over and use it....I was sitting with my desk pulled over, I even had my notebook on the desk and was writing. A young lady came into class late, picked my notebook up and handed it to me, and took my desk!

Levon [laughs knowingly].

Amy [aside]. If you make an effort, you can always find a connection with someone that at first glance you think is different from you.

[Exit LEVON and AMY]

Narrator. Hm, she can't say to him that she knows what it is like to be African American, but she knows what it is like to be left handed! Burbules (1993) calls this type of dialogue "the bond that joins two (or more) persons in the cooperative pursuit of knowledge, agreement, or interpersonal understanding....a relation between and among *persons*, when they are drawn into a particular dynamic of speaking with and listening to one another" (p. 19, 22). Yes, it is not just the words, but the relationship.

Scene 2

In a classroom in Education Hall, Oregon State University.

Narrator. The film Sarafina! (Singh, & Thompson & Roodt, 1992) is set in South Africa and shows the struggle of young people to resolve their own values and the very different worldview they have been asked to accept. Lies My Teacher Told Me by Loewen, written in 1995, is a book that exposes bias in history textbooks.

Jean [offstage]. OK, class, now that you have seen a clip from this movie Sarafina!, you may want to see the whole thing, maybe view it with your family. Although it is not set in the United States, I think it gives a good illustration of the kinds of issues in our book, Lies My Teacher Told Me, of the struggle to see history from different perspectives, especially between a dominant and oppressed culture.

At AMY's home

Enter MARY

[AMY sits in chair reading]

Mary. Mom, that movie was really scary, we had to turn it off.

Amy. Why was it so scary?

Mary. Because these soldiers came and started killing people.

Amy. Why?

Mary. Because they weren't doing what the government wanted them to.

Amy. What was Sarafina doing?

Mary. She wasn't teaching what she was supposed to teach, and it made people mad.

Amy. Tell me, what color were the people in charge?

Mary. White.

Amy. What color were the people in trouble?

Mary. Black.

Amy. What was the difference between black people and white people?

Mary. Nothing, except their color. The students were the same as me.

Amy. Do you think that the government of South Africa thought they were the same?

Mary. No.

Amy. Why?

Mary. They thought that the students were bad, and they wanted to take away their freedoms and make them slaves.

Amy. What does it mean to be free?

Mary. I don't know.

Amy. In this country, are you free to own a house, a car, go to school, learn what you want? Are we free to teach, and believe what we want?

Mary. Yes

Jean [aside]. Hm, I am not sure I agree that that is true for everyone.
Amy. What is freedom then?
Mary. Decisions?
Amy. Is there another word for decisions?
Mary. Choices. We have choices if we're free.
Amy. Did the people of South Africa have choices that they could make without getting into trouble?
Mary. No. But why did Sarafina get into trouble for teaching the things that she taught?
Amy. Did the children know who the first white man was in South Africa?
Mary. Yes.
Amy. Did the children know who the first black man was in South Africa?
Mary. No.
Amy. Did Sarafina tell them?
Mary. Yes.
Amy. Why do you think that would make the government mad?
Mary. Because the black people would find out that they were in South Africa first.
Amy. Yes

[Exit AMY and MARY]

Narrator. In this dialogue Amy and her daughter Mary (also a pseudonym) have confused the name of the title character and the name of the teacher in the classroom in the film. This is a powerful dialogue. I get goose bumps thinking of what it must have been like, as a mother, to have a daughter respond so strongly and clearly to issues of inequity. It would seem that scenes like these would strengthen Amy's resolve to teach her students to treat others equitably.

Scene 3

In an eighth grade classroom

Jean [aside]. Amy has worked to bring open dialogue into her unit on "How Far Have We Come?" from 1830 to 1997 on the issue of race relations. I remember the first day I came into her room. I was surprised when Charlie, one of her 8th grade students, came to the front on his own to speak with us. Here is the essence of our exchange.

*Enter JEAN and CHARLIE and other students,
 JEAN and AMY are standing in front of the room, CHARLIE joins them.*

Jean. I'm interested in observing today, especially since the schedule change did not allow me to observe the last time I came to school.
Amy. Glad you made it. We have been working on a unit on how far we have come since slavery days.

Charlie [breaking into the conversation] Not far. I have a Black friend that applied for a job. The store said they did not have any openings. When I went there the next day, there was something available.

Jean. It's good that you have observed discrimination through a friend, so you know that it does exist.

[Exit all]

Narrator. During this unit Amy arranged to interact with each student in a written journal. Her plan gave her the opportunity to respond to each child individually, away from the scrutiny of the assembled class. During the interchanges, she was able to gently point out racist language being used by her students, and attitudes that revealed racism at the same time the students were claiming a non-prejudicial stance. Dialogue helped get below the surface of what her students were thinking. Amy's resolve to connect the past with the present seemed to work as a powerful tool for grounding students in positive pro-diversity attitudes because she used one-on-one dialogue. Historical examples of oppression can be superficial and damaging, as illustrated in studies by Vavrus (1994) and Wills (1996), because teachers and/or students do not make necessary connections to contemporary conditions and the material could lead to or enforce stereotypical thinking. There seems to be more freedom to be open when there are just two people involved. I am glad I modeled this strategy with the interactive journal in the course.

Scene 4

Various places on campus

Narrator. I remember a couple of times while Amy was developing her multicultural education theory in which free exchange increased her learning. From the beginning of the year until the end, Amy seemed to yearn for interactions as a means of applying her understanding of multicultural issues to the classroom.

Enter JEAN and AMY

Jean. Amy, how can I be of greatest help to you in this course?

Amy. Be a role model of honesty.

Jean. What has been most interesting to you these two days in class?

Amy. Viewpoints.

Jean. Amy, compared to where you were when you entered the course, where are you now in synthesizing multicultural perspectives into your own teaching?

Amy. When I came into the course I was ready to apply this information in my own classes. Now I am ready to work with other people to help them learn this.

Jean. Yes, I remember now. You even left a great idea for understanding multiple perspectives on a note on my car in the parking lot. I appreciate your taking the time to share your ideas with me.

[Exit AMY]

Scene 5

In an eighth grade classroom

Jean [aside]. In the last scene Amy was helping me to do my job. I remember when I helped her to do hers. It happened one day when I went to observe her class. I had participated in the Free Speech Movement in Berkeley in 1964 and agreed to share with her class for a few minutes. However, when the time came, I spoke for most of the class period. Karen Higgins, a supervisor from Oregon State University and also a member of my doctoral committee, was observing in the school that day. We met briefly after I finished sharing my experiences with the students.

Enter JEAN and KAREN

Jean. What did you see during the time that I shared?

Karen. The reflective nature of the room. You had important things to say. How many of these students have actually talked to an African American?

Jean. Hm, yes, it may be one of the first times for some.

Karen. The impact may be larger than you think.

[Exit JEAN and KAREN]

Narrator: Besides taking an active part in the education of these middle school students, I gained a new insight about my research. This was not the first time Karen had alerted me to the difference my race might make in my research setting.

ACT TWO

At RED's home

Enter RED and DAD

Red [aside]. I invited my father out here to go rafting with me before grad school started. We were in my apartment, watching the NBA finals.

Dad. Look at all those sweaty n__s on the floor.

Red [aside]. He sees Dennis Rodman, with his hair all *funkified* and cool.

Dad. Is he gay?

Red. I dunno, who cares? He's one of the greatest basketball players alive!

Red [aside]. He keeps going on about it. How are we going to be able to float 53 miles down the Deschutes together? I think I will call my sister.
[Exit DAD]

Sister [offstage]. He said what?! What an asshole. It probably won't help to pick a fight with him now, remind him of his actions when he's sober.

Red [aside]. I agreed, caught up with her in life terms, discussed when we were gonna visit, and sent our love. Since then we have connected. It is great when a brother and sister are friends in their later years.
[Exit all]

Narrator [offstage]. What an excellent example of learning and making sense of a negative interchange through dialogue with a sympathetic person. I wonder how the raft trip went?

Viewpoints: Dialogue and Dichotomy as seen by Levon and Red

Isaacs (1996) described one dichotomy within dialogue: "On the one hand, we have found that dialogue brings people more closely together and enables them to learn to reason and think together; on the other hand, we have seen that the dissolution of boundaries and the reframing of old problems can be deeply threatening and destabilizing" (p. 20). Burbules (1993) stated that, "While it is often difficult to communicate and understand one another across differences, this very situation stands to teach us the most, since it can bring to our understanding the perspective, values, and experiences of a contrasting point of view" (p. 31).

Red and Levon presented themselves from the first day of their respective sections as open to others' views, well-versed in several cultures, and acutely aware of the interactional problems that might arise in such a course. They seem to typify preservice teachers who are very much aware of multiple perspectives and are open to further understanding through

dialogue, while still holding on to their own carefully and somewhat painfully constructed perspectives. These two forces, coming closer together, yet struggling to maintain boundaries, are apparent in the examples I will share of these preservice teachers as they attempt to turn their thinking into practice.

Levon wondered on the first day if, "minority group issues will be lost in the quest for diversity among other religions, genders, groups." Red was "worried that the excessive [number] of Eurocentric students in the classroom will deplete the opportunity toward true learning of multiculturalism." Red's underlying breadth of experience was apparent in his interests: majoring in comparative religion, speaking Spanish, appreciating African music. Levon's experiences come from his upbringing in Portland as an African American male and his involvement in support groups and a family of educators.

Both seemed to understand the dissonance between the *as-perceived-in-Corvallis* perspective and the *actual-race-relations-in-the-larger-arena* perspective. They shared that recognition by choosing material for their multicultural issues in education course that they believed emphasized realistic conditions for African Americans. Levon said the book, *Black Lies, White Lies* (Brown, 1995), "Tells the truth as I know it about race relations in America." Red said his choice, the movie *Hoop Dreams* (1994), "is an unbiased and non-stereotypical look at life in Chicago, and the hurdles African Americans face as they try to survive in a very hostile world." The two men speak similarly, yet from two perspectives: one as an insider to the *outsider* perspective of the dominant culture, the other as an insider of the dominant culture, yet occasionally wanting to experience being the *outsider*.

Red struggled to identify himself in relationship to People of Color. First, he expressed his desire to get to know Levon, "My friend Levon, or I hope to call him my friend, is African American." Later, while viewing the film *Skin Deep* (1995), he saw himself "in the shoes of...a guy from East Boston" who appeared to "reach out to other communities to creatively evolve away from his past." Finally, Red asked the question, "What do you do if you don't want to call yourself White, but for lack of a better term that is what we are forced to use?" He continues, "I once chose *other* and the clerk told me I had to chose *White* because I was of European descent."

Where do these strong perspectives come from? Perhaps driven by his own family's past—an aunt and great uncle who were in Nazi concentration camps, and a father who is openly racist—Red sees himself "...as an agent of change." He writes, "My perspective on the world is different than others. I have been to over 40 of the lower 48 states, visited the motel where Martin Luther King, Jr., was shot, lived on the streets, fed the homeless when I was jobless, and worked to create change." Red made determined and personal effort to gain his multiple perspectives.

Levon, on the other hand, is driven by more direct experience as a member of an oppressed group. At first Levon's perspective is one of meeting a general need:

Considering the social, economic, and political situation of black men in America, I can bring a perspective to education that could prove quite beneficial in classroom practices as well as administration.... Studies have shown that black students, black males in particular, who are potential dropouts, psychologically dropout as early as third grade.... The idea and reality of black men in the classroom can serve as a catalyst for students who are otherwise "checking out" of school.

Later he articulates his particular position in a piece he labeled, *Black in a White Room*:

Being the only African American in the 1996-1997 MAT Cohort is a particular experience....Sometimes I wonder how I managed to slip through the barriers (institutionalized racism) that impede the progress of my people. Being the only "one" means that I'm carrying all 22 million (African Americans) on my back. My classmates often ask me questions about being the only African American in the MAT program. I sense they realize that I'm placed in a particular position. I find it very strange that my graduate program takes pride in their diversity achievements. They need to realize that having one person of color in the program doesn't equate to true cultural diversity.

The next day, in a piece entitled, *Listening to Different Perspectives*, he writes how important "experiences with people of color" are for shaping and sharing perspectives for cultural diversity. He perceives the diversity on his group project team as a crucial part of the team's success.

Not only do both men feel the need for strong multicultural perspectives, Levon believes it to be *non-optional* after listening to exchanges among his peers:

The Multicultural Education course has increased my appreciation of cultural diversity....We have been able to honestly discuss issues such as racism and sexism. In this class we've discussed topics about American society that many people try to ignore....In Native American culture the concept of sharing is very important. Many of my classmates view "sharing" in the Native American culture as "stealing".Hopefully, my classmates will become more understanding of other cultures....Some of the students found it very difficult to compromise their Eurocentric values....In order for a true multicultural environment to exist, teachers with a Eurocentric perspective must allow other cultural perspectives to live....As future educators, if we cannot honor another cultural perspective then we must reevaluate our decision to become educators.

From the beginning, both men, while believing they know their own perspective, seemed distrustful of the ability of many in the course to be able to discuss the issues. When asked on the first day, "What worries you about this class?" Levon responded, "Hopefully, people will say what's on their minds." Later he explains that "...politically correct language allows Americans to hide their racist beliefs." He adds, "we can never solve any racial problems because people are always denying that racism exists in today's society," and that "talking honestly about...feelings to each other was the first step in the healing process." His strongest statement: "Some white Americans still feel their quality of life will deteriorate if they allow minorities to be discussed in the classroom. Sometimes people's reluctance to change makes me want to holler."

Levon begins to answer this dilemma himself, for he sees the importance of dialogue in understanding multiple perspectives: "Once you comprehend another person's life experiences, then you can have a meaningful conversation with them....exposing students to 'real' human stories is an effective teaching technique" which will help "Americans to start showing more empathy towards one another."

Both Red and Levon planned a unit on African American history and invited me to observe them teaching part of the unit. Like several other European American students, Red's unit was on the slavery era. Although he went to great depth in his work, to the extent of following an historian on the internet who was studying the underground railway, singing *Follow the Drinking Gourd* with great enthusiasm, and encouraging depth and empathy in his students as they researched a specific person from the period, connections to present struggles were limited. One innovation that seemed

to touch students was to encourage them to imagine the role of a slave trader. Taking the part of the antagonist seemed to increase the students' empathy. Some of the students made a connection to the mistreatment of "Black people" both in the past and currently, recognizing that some people are still racist. Red elicited these types of comments with his essay starters: "The injustice is...." "The slave's feelings are...."

My son, not a part of this study but interning at the same time and teaching a unit on civil rights, went even further in his efforts to increase empathy and care for those oppressed. He gave his students a simulated experience of being captured and thrown into a slave ship in order to show connections between past and more recent violations of human rights. Likewise, Levon may have been able to break through the standard ways of presenting African American history because of his race.

Levon's intern placement was with 52 third, fourth, and fifth graders; he and two other interns and a mentor teacher worked together in three closely connected classrooms. The entire group was studying Africa under the mentor's direction. The interns were responsible for much of the details of the curriculum. Levon made solid connections between Egyptian history and Sub-Sahara African history, a reasonable connection, but not one frequently seen in classrooms. He used this connection to teach math concepts using pyramids. Similarly, he used African folktales to introduce a folktale writing session and studied African American Henson's journey with Peary to the North Pole.

Although anyone else *could* teach those units, the point is that Levon felt the freedom and necessity to teach the units, and he did it with depth and relevance. His teaching began to ring with authenticity. This authenticity

may be measured by the volume of his multiculturally relevant work or his personal preparation and interest in the area. I believe it goes deeper than that.

As an African American, Levon simply was working from his own basic assumptions about the world and communicated his perspective in everything that he did. He was fortunate enough to be in a setting that encouraged him to be himself. An additional point about why he may have felt the freedom to teach as he did is that the mentor teacher, a European American, had raised an African American son. Levon mentioned this, "Irene [a pseudonym] respects my roots, appreciates it....Do you know Irene's background? She adopted an African American child, not an average White woman, she's done a lot on her own to learn."

One concern I have from watching four different preservice teachers teach African American units is that no matter how sincere the intern is or how well taught the material, the intern's distance or perspective on the material may be transferred along with the knowledge content. Wills argued in his 1996 study that:

The efforts of three teachers at a predominantly white middle school to create a multicultural U.S. history curriculum by focusing on the experiences of enslaved African Americans during the Civil War...unintentionally undermines students' ability to use history as a resource for thinking about contemporary race relations. (p. 164)

In my study there was a tendency for the European American students to keep African American history in one place and time (Civil War era) even though there were efforts made to connect the material to the present: Amy asked the students to try to connect slavery issues and personal here-and-now issues; Red asked students to get to know an individual historical

character from that era and try to see the world from that person's perspective.

The African American students had a different approach. Levon assumes the past will only illuminate the present and approaches the material from that perspective, as did Matt, the intern from outside the study, who shared his material with me. Both seemed aware of the continuing effects of that era on history, and the connections they made were not tentative or side issues, but central to what students learned. Of the five students in the study, Levon was the only one whom I observed on a regular basis interweaving multicultural material throughout the curriculum. I believe that his ability to weave this material into his classroom was based primarily on his race—he is Afro-focused and therefore more culturally diverse—simply by being African American in a predominantly European American community. He brings this attribute to the school and seemed to be more sensitive to other multicultural issues, for instance calling for “respect” for all differences in his classroom. Additionally, because of his ethnic background and interest, he also knew a lot more about Africa and African Americans.

Although I have confidence in this observation among this set of preservice teachers, the following limitations, both mine as a researcher and theirs as students, should be considered. I spent a limited amount of time in each classroom, and preservice teachers have a limited ability to decide on curriculum or classroom environment. Additionally these participants were teachers-in-development who were focused on more immediate issues in their placements and, as novice teachers, their abilities to realize their teaching goals were limited by their lack of experiences.

This finding does not imply that there is a one-to-one correspondence between race or experience and the ability to be sensitive to multicultural issues among children. This is clear in Ladson-Billings' (1994) research on successful teachers of African American children and in work by Cabello and Burstein (1995) who found that some Teachers of Color did not have the sensitivity they had hoped their race would confer. As evident in the next section, experience in other areas of multicultural living increased Ellen and Martin's sensitivity to their students.

Dialogue and Dichotomy through Ellen's and Martin's Eyes

Ellen said of her background:

We were raised on multicultural education. We lived in low-income housing with an incredibly diverse group of neighbors...there were Jewish families, African-American families, British families, European-American families, Asian-American families, individuals in wheelchairs, old people, and families with kids of all ages....We listened to our parent's social commentaries while they read the newspapers. Our mom was a feminist....When they tried to cut funding for my public day care center, I was encouraged to write a letter and read it to the city council when I was six. I knew at a young age that the world was full of injustices but that we *could* do something about it.

Although Ellen came from a culturally diverse environment, she saw her need to understand additional perspectives, "Learning to honor diversity for me in my life has meant seeing people with money as human, sorority members in the Greek system as real women, men as potential allies, and...valuing the opinions of people who are not on the left politically."

Ellen believed, as did Levon, that "hearing real stories about people's lives is the most powerful way I know of to learn about other people's

perspectives and to become aware of one's own." Viewing the film, *Skin Deep* (1995) was an excellent example of learning through real stories that occurred during the Multicultural Issues in Education course. Ellen gave one of the most insightful responses to the strong opposing views represented in the film, and I responded to her through our interactive journal. The story, as all good stories should, evoked dialogue.

ACT 3

CHARACTERS

NARRATOR 1, *Jean, an African American researcher (observer)*

JEAN, *an African American instructor (participant)*

ELLEN, *a European American preservice teacher*

NARRATOR 2, *Warren, a Japanese American instructor and Jean's major professor*

NARRATOR 3, *an assistant professor at Oregon State University*

*The scene is in CORVALLIS
Outside of Education Hall*

Enter ELLEN and JEAN

Narrator 1. This scene came from a journal exchange between Ellen and Jean during the summer course on multicultural issues in education (July 1996). During a review of my dissertation, this written record became a topic of conversation with the other narrators. Their comments were made in October 1997 and are included as another example of making meaning of data through dialogue.

Jean [aside]. Ellen was deeply moved by this film. She wrote a long journal entry, and I responded in kind.

Ellen. It was hard to hold back my tears while watching this film. It was amazing and beautiful to watch the transformations that each of those individuals went through. I wish every single young person could have that experience—imagine the world we would live in!

Jean. We are able to *live* in someone's story. I think this is a skill, a way of knowing, teaching, and learning that we have collectively overlooked. We also have the power to again make stories central to the learning process.

Ellen. I have seen a very similar film before....I have also attended similar workshops.

Jean. As usual, you reveal you have a wealth of experiences. Your background makes you naturally sensitive to many things others will struggle to understand.

Ellen. As a future teacher, I would like to know what were some specific tools the facilitators used....How could some of these tools or ideas be implemented in my classrooms? One idea my group came up with was letting students know that it is OK to feel anger or any other emotion—our culture generally has a hard time with anger in particular. While it isn't OK to hurt another out of anger, students do need a safe place to express their emotions or else they become increasingly frustrated.

Jean. Yes, some anger comes out in journals from this class. However, it is usually veiled.

Ellen. What was so clear in this film and in my experiences, is that once a person expresses their anger and someone listens to them with genuine caring, then the anger dissipates, leading to clearer thought and action.

Jean. Journals help—as do e-mail discussions—these provide distance. [*aside*]. This distance allows for an emotional and thoughtful response.

Ellen. There is another issue from the film I am still grappling with. I believe in the importance of seeing each person as an individual. If we can't do that, we will never get anywhere.

Jean. Yes. Getting to the point where we let individual character, strength, and ability speak, rather than our bias is part of our goal. I believe there is a place where we truly give everyone permanent value, otherwise known as unconditional love. I suppose part of the secret is valuing people apart from their action. Difficult to do at times.

Ellen. I guess I have a fear, though, that some White people could turn around and say to People of Color—OK, I'll see you as an individual if you will see me as an individual. I believe that any person who is oppressed based on membership in a certain group is entitled to feel angry, preachy and righteous. I don't believe, as the Latina in the film said, that People of Color should feel obligated to tone down their dissatisfaction to make White people feel comfortable. We should be cheering her on. It should largely be the job of White people to educate each other.

Jean. Good point, I hope you work at it.

Narrator 2. She misinterpreted. The Latina said that she has reason to be angry and if Whites don't like it, "So be it."

Narrator 1. Warren added his comments and perspective when he read this dialogue. He has seen the film *Skin Deep* many more times than I have and sees nuances that I miss.

Ellen. I guess what I'm trying to say is that when a Person of Color sees a White person not as an individual but as a representative White person, then they are simply acting out a stereotype. But, when a White person does the same thing, they are not only acting out a stereotype, they are also bringing down the hammer of institutionalized racism.

Jean. I don't think I see White individuals as representing a group...until they stereotype me—then I become aware of the position he or she is speaking from.

Ellen. We all act on stereotypes from time to time, and many of us try to catch them. But stereotyping and institutionalized oppression of any kind are two completely different levels and we have to treat them as such. After the film, Warren commented that the white students in the film were being oppressed, on a temporary basis, during the first day....I'm not sure how I see that.

Narrator 2. Yes, it is temporary, while White oppression is pervasive and continual.

Ellen. Oppression to me connotes an institutionalized system of power structures that condones the mistreatment. The White students were probably being bullied and jeered at but I do not think that the film makers had set up a power structure that condoned their disempowerment.

[ELLEN Exits]

Narrator 2. I suspect that they had.

Narrator 3 [enters and stands to the side]

Narrator 2. Could her White liberal perspective condition her views?

Narrator 1. I never saw her as a liberal, I know from her writing that she lived out class oppression in an environment that was culturally diverse in many ways.

Narrator 3. She may have the potential to bridge that oppression to race, but there is no guarantee.

Narrator 1. Yes, I hear what you are saying, but I know the depths of her experience and her caring from my work with her. At the same time, you have point, I saw that she relates to class oppression intuitively and may have to work to make the connection to racism.

Jean [aside]. Remembering my practical educator's participant role, I take hope from the fact that Ellen made sense of her viewing of the film in interaction with me and began to better understand her own perspective.

ACT 4

CHARACTERS

NARRATOR, *Jean, an African American researcher (observer)*

ELLEN, *a European American preservice teacher*

JEAN, *an African American instructor (participant)*

JASON, *an 8th grade student*

NICOLE, *an 8th grade student*

JUSTIN, *an 8th grade student*

In a middle school

In a small town

Narrator. Ellen wrote about her exchanges with her students in her journals. Open dialogue helped both the students and Ellen gain deeper understanding on issues of classroom management.

Enter ELLEN and JASON

Ellen [aside]. Uh, oh, here comes Jason, probably with a problem...

Jason. Chris is being a pain, he keeps moving my book over...

Ellen [waiting quietly]. Yes?

Jason. Oh never mind, I can take care of it.

Ellen [aside]. He solved it himself. I am so happy.

[Exit JASON]

Enter NICOLE

Ellen [aside]. Here is Nicole, she is always telling the teacher the right way to do things. She comes up to me each morning in homeroom and talks my ears off.

Nicole. I get frustrated when the class takes a long time to quiet down. Why don't you use a loud, deep voice and say, "If you don't_____, then _____." Otherwise the students will think you are a "light."

Ellen. I am still developing my own style and I am not sure that is my style!

Ellen [aside]. I certainly don't want them to think I am a light!

[Exit NICOLE]

Enter JUSTIN

Jean [aside]. Ellen had taken a small group of eighth grade Language Arts students to the media center to read just after giving them their grade reports.

Justin [trying to decipher his grade]. Hey, explain this to me, woman!

Ellen. Excuse me. Do you know my name?

Justin [shakes his head no].

Ellen. I expect you to call me by my name as I call you by yours.

Ellen [aside]. He did apologize and I did help him to figure out his grade.

Ellen's approachability and willingness to listen seemed to diffuse several situations, and her interchanges provided a basis for increased understanding both in and out of the classroom. Ellen and Amy continued learning through dialogue as they commuted several times a week. It is a 45 minute trip each way, and Amy reported that they discussed and reflected on teaching and the environment, "It is extremely beneficial to debrief," she added.

Martin's understanding of multiple perspectives was clear in our early exchanges. On the first day of class he revealed an understanding of the difference cultural identity may make by volunteering his ethnic background of German-British-Irish heritage. Like two others in the study, he chose an African American work for his contribution to the class annotated bibliography. The recording *Blues in the Mississippi Night* (Lomax, 1959) documents a group of older African American men both talking and singing about the origins of the blues. Through his choice Martin discerned that, "Widespread injustices experienced by African Americans oppressed by a prejudiced American culture...did not disappear with formal slavery."

Martin is part of an intentional community that is actively seeking to diversify the types of people living in the house. He shared with me excerpts of the interactive journal of the six members of the community as they grappled with these issues. The depth of his own journals and his ability to take multiple perspectives seem to be aided by his living situation. His learning in dialogue with his community was echoed in the depth of his

interactions with me. He was one of the few students to consistently refer to my comments on his prior entries when writing a new one. Once I wrote, "We must learn how to hold our own views unswervingly, yet be able to 'see' through another's eyes and different perspectives." His reply:

I like the comment about holding fast to our own views while being able to take another perspective. I took an African drum and dance class as an undergraduate during which our teacher used the metaphor of drumming as human relationships. He said that our main beat in drumming was like our steady grounding truth in life, and no matter what other rhythms we played or sang with others, our feet should always be feeling the main beat pulsing through us.

Learning through dialogue and honing our perspectives in dialectic interchanges whether written or spoken seem like obvious and important ways in which to develop multicultural competence. Burbules (1993) expressed this strong urge:

Our personal and social aspirations return again and again to the ideal of dialogue, even in circumstances that tend to discourage it; and it is by keeping such aspirations alive, at the level of practice, that we maintain the possibility of recasting society within a more inclusive, democratic, and open-ended communicative spirit. (p. 151)

Dialoguing across differences is important for the building of understanding and personal theory among preservice teachers. Yet, there are strong factors mitigating against their willingness to bridge this gap.

One of the easiest to understand and the most difficult to overcome is the simple fear of addressing the issues. The African American participant, Levon, saw the need for "talking honestly about...feelings to each other...the first step in the healing process." Researchers Pine and Hilliard (1990) stated: "Whites tend to fear open discussion of racial problems because they believe that such a discussion will stir up hard feeling and old hatreds...."

Blacks, on the other hand, believe that discussion and debate about racism help to push racial problems to the surface and, perhaps, force society to deal with them" (p. 596). Kochman (1981) added that because of a difference in style, African Americans may support even open argument, as it "signifies caring about something enough to struggle for it" (p. 20). Kochman continues by quoting a student: "When blacks are working hard to keep cool, it signals that the chasm between them is getting wider, not smaller" (p. 20).

Marshall (1997) defined the basis for these fears of confrontation in her discussion of racial identity development: "I believe that multicultural education, with its foundations in justice and equality, may call upon some students to embrace values that are inconsistent with the stage of racial identity they bring to the study" (p. 9). Besides overt racism and the strong forces of fear of confrontation, other obstacles predetermined by the school climate, such as large enrollments, lack of opportunity due to schedules and assignments, or by tension in the surrounding community, prevent these necessary interactions (Frederick, 1995; Kozol, 1991; Lipman, 1997; Polakow-Suransky & Ulaby, 1990).

One solution, based on the need to confront reluctance and the need for interaction, is to bring guests into the classroom for contact. Colville-Hall, MacDonald and Smolen (1995) designed a course that both brought in guests for direct contact with People of Color and encouraged faculty to teach students to learn to ask more questions directly to members of the group they have been socialized to ignore or are afraid to *offend*. These researchers and others have studied the importance of social interaction (Hinchey, 1994; Litcher & Johnson, 1969; Reed, 1993; Zeichner & Gore, 1990; Zisman & Wilson, 1992). At the same time, educators should avoid

setting up additional stereotypes by engaging a panel that has one representative from each racial group.

In my own teaching in a largely racially homogeneous population, I have felt that diverse guests and viewpoints are crucial and should be used in all courses, not just *Multicultural Issues in Education*. I urge K-12 teachers to bring into their classrooms guests from groups that are underrepresented in their location, not just to “tell about being other,” but for their specific area of expertise which has nothing to do with race or racism. Bringing in guests in this manner could be labeled as Banks’ contributions level, but the actual presence and insight brought by the guest may help the students and the teacher work at both the transformation and social action levels.

These steps may help to surround students with more diversity and help move school systems toward the solution proposed by Asante (1991). He suggests the pervasive integration of multicultural histories and other perspectives into the curriculum. “African American children learn to interpret and center phenomena in the context of African heritage, while White students are taught to see that their own centers are not threatened by the presence of contributions of African Americans and others” (p. 174).

Burbules (1993) considered the question: “whether *difference* (cultural, racial, gender, or class) creates potential barriers to dialogue; or whether it should be viewed as a positive opportunity for creating relations of understanding and cooperation across such difference” (p. 25). Although both may occur, it is clear that as teachers move across the barriers, as the participants in this study have attempted to do, understanding will increase. It assumes that people “are committed to a process of communication directed toward interpersonal understanding and that they hold, or are willing

to develop, some degree of concern for, interest in, and respect toward one another" (Burbules, 1993, p. 25). As students at all levels learn to engage in active dialogue with people who are different from themselves, the goals of multicultural education will be partially met.

Theme: Passionate Pursuits

I see passionate pursuits connected to early gifts and interests in all individuals. When I began to see how strongly held passions affected the participants in my study, I was drawn to my own reflections (Moule, 1992) on this theme:

Here is how this passion-following has worked out in the lives of...my children. Their paths now relate to things they pursued as children. These were things I didn't see as *gifts* of great value at the time. Mary, who read endlessly and climbed trees to Mom's skipping heartbeat, is pursuing an advanced degree in history and is a competitive cyclist, racing at 35 miles an hour six inches from the next bike—to Mom's skipping heartbeat. Michael, who spent hours beyond count with Legos, is studying architectural engineering. Matt, who loved puzzles and people, will probably go into chemistry and business [he actually went into teaching—still fits!]. I would have felt uncomfortable telling...that the children like to read, play Legos and talk! Yet these normal activities for most children were truly passions to be followed for life for mine....That passion, that gift has ended up making a great deal of difference. (p. 5)

Kaufmann (1992) studied what happened to some highly gifted high school students as they proceeded through life. She said that many people end up eventually following their passion in their life work or play, even though they may have followed a more practical path in their training for a career. This thought leads me to believe that those preservice teachers that have a passion or deep interest about

issues, particularly those connected to multicultural education, will be more likely to realize their ideals.

Kutner, in his work on *Passionate Pursuits* (1992), recognized the value of passions to enable people to both survive difficulty and to develop expertise. In the case of Ellen, her strong desire to practice her passion for social justice comes to the front even as she is frustrated by the demands of student teaching. As a measure of her determination and growing competence, she was able to secure a teaching job at her placement site against strong competition. What follows is her journey from admissions to successful graduate as seen through her passion.

Passionate Pursuits: A Path for Ellen

Ellen's writings during her admissions process and during the Multicultural Issues in Education course are full of her passion for social justice and her desire to maintain an equitable classroom. Yet, her extensive journal of the intern teaching experience reveals little of her passion and is barren of references to multicultural issues, except for one instance when she shares an exciting cultural bridge she builds while visiting another school. I will first excerpt her writings to establish her passion, and then I will quote her response when confronted with the discrepancy. Later, I will describe the passions of each of the other students and cite ways in which these passions seem to appear or not appear in their placement classes.

From the very beginning, Ellen's unique experiences and how they affected her perspective and worldview were evident. She is the type of writer whose responses seem to overflow the space allotted. When asked

about her work with children on her intake form for the multicultural issues course, she shares her experience in a second language, her moving work with a child with a disability, and her presentations in a child abuse prevention workshop. Without question, no journal entry was completed trivially. It seemed as if she wanted to take advantage of every opportunity to write about her passion, mostly in single-spaced detail. In eight of her ten journal entries for the course, social action was central or prominent to her theme for the day.

In some ways, Ellen's passion may also be considered her core philosophy and her perspective. Ellen says she had an empty feeling about her ethnic identity, "until I realized some years ago that what was most central to my upbringing and my identity was dedication to social justice." She begins her recital of her legacy of social activism with a story told to her: that a great-great-great grandfather drove a locomotive into Lake Erie as an act of defiance during a great union struggle. Ellen and I share personal involvement in protest movements of the 60s, though she was a little girl at the time. Ellen stated, "I honor this rich legacy of political activism and social concern....I want to build on this passion and continue to learn to harness it for constructive and positive actions."

During the course, students were given an opportunity to select a work to review for a class annotated bibliography. Ellen, true to her passion, chose a film, *Dangerous Minds* (1995), that not only highlights socio-economically disadvantaged students, but also a teacher who took social activism seriously, crossing social and possibly legal boundaries to meet the needs of students. Ellen's most memorable contribution to the course was a powerful message she shared through images and quotes. She and I

interacted through our journals about her illustrated notebook and her social activism.

One day Ellen brought a beautifully compiled notebook to class. The visual images and writings were a surprisingly bold statement when contrasted with her quiet demeanor. We had both verbal and written exchanges about the notebook's significance to us both. Ellen wrote:

This notebook reflects some of my experiences thus far in life with multicultural issues....I have tried to include a diverse group of people in this notebook. I was almost finished with it when I realized that I had not included any people with physical challenges. I then found the picture of the young man with Cerebral Palsy. This was important to me because I lived in Mexico for five months and helped care for my cousin who has CP. Seeing how her needs were not met in the Mexican public schools was part of what fueled my desire to be a teacher.... Another part of the notebook that is important to me is the illustration of social activism. When our beliefs and convictions are strong and become part of our very being, I believe we are led to social action. When a cause arises—we cannot accept injustice. But, we must also be wise in choosing our battles. One of the skills that I hope my students will learn is to look at the world critically. I hope they will recognize injustices and have tools to deal with them effectively.

Practicing Passionate Pursuits

At the end of the course in multicultural issues in education, Ellen stated several goals. I selected two of them and will cite evidence on how well she began to translate her goals, including her passion for social activism, into the classroom.

Story telling and understanding perspectives. This is Ellen's theory:

A key part of the curriculum would be using story telling. I would share appropriate stories about myself, the students would be

encouraged to share stories as they desire and I would share stories about other people. Hearing real stories about people's lives is the most powerful way I know of to learn about other people's perspectives and to become aware of one's own.

Here is one glimpse into her practice during her intern year. During the time I observed in Ellen's room the students were most attentive when she began to talk about her time in Mexico as it related to the lesson. I believe she could have continued to teach the lesson with examples from her own rich time there and allowed the students to learn from her life and story. Later, they could find similar elements in their own culture. As it was, she did not seem to notice their increased attention and returned to her less personal lesson plan. Because Ellen used stories so often in her journals, I believe that she will naturally begin to use more stories in her classroom as she feels freer to move with the flow of a class session rather than stick closely to a lesson plan as she did while intern teaching.

Classroom environment and social activism. Here is Ellen's plan:

I am very excited about using the transformative and social action approaches to multicultural education in my classroom....The walls of my classroom will be covered with self-selected and student-generated pictures and quotes representing diverse people....Another important aspect will be creating a community in our classroom that values cooperation, respect, taking risks, sharing perspectives and problem solving. I would work to create partnerships with the students by creating a safe environment, tapping into their interests, encouraging them to take leadership in their education and develop internal motivations for learning.

I would educate my students about the process of social action and encourage them to look for examples around them. As opportunities arise that are of interest to them, I would encourage the students to take their own social action....We would not hide from conflict, but see it as an opportunity to build greater understanding.

In November, Ellen spent half a day in a sixth grade classroom in another building, not her placement site. After watching a film on race relations with the class she reported: "When she [a student] said 'us' [indicating White members of the class] she gestured around the room, including all the students. This class included People of Color which she did not seem to recognize." Yet, later in her own classroom, Ellen acted in a manner that I perceived as a similar lack of recognition.

Ellen indicated a passion for, and a history of, social activism. She sought to follow through on her beliefs and ideals by teaching a unit on cultural awareness. For this activity she used curriculum from Project REACH (Respecting Ethnic And Cultural Heritage) from a non-profit organization located in Seattle, Washington, "with over 15 years of successful multicultural education service." The vision for the center was stated on a workshop brochure: "We are committed to systemic social change and the development of schools and communities which honor and value human diversity."

Ellen was working on *Phase 2: Cultural Self Awareness* one day in April when I visited her classroom. The class discussed and then each individual was to complete a "cultural bag" defined as "something each of us carries around all the time. The specific contents of our cultural bag define who we are and provide us with a sense of being similar to some people and different from others." After quieting down the room Ellen asked the students, "What makes a culture?" She listed about six items on the overhead as the students called out ideas. One student suggested, "the people, skin color." Ellen responded, "Race is different than culture. For example, let's say my

real parents are Mexican, but my adopted family is Jewish. Then that would be my culture."

At this point, Ellen stopped the exercise and introduced me to the class, stating that my presence may be why they were not as attentive as usual. She then returned to eliciting more responses. In her perspective on culture, race seemed to be purposely excised as a factor. Later in the lesson she gave an example to further explain the use of culture, "You could be bicultural, maybe you could have things from your Russian culture and then from your American culture." Later, I realized that I needed to spend time debriefing this lesson with Ellen, because I knew her core beliefs and the lesson I watched did not seem congruent. It took over two weeks to schedule a time for both of us to meet.

During a fifteen minute conversation Ellen and I considered the overview of the curriculum, which was from multicultural education training materials for Lane county teachers. She said, "It is not the first time we talked about race." She described the context in which the unit taught about race, "We talked about the experience of the early Chinese immigrants...how they were treated...just because they were Chinese." As for the lesson I observed, Ellen said, I wanted them to understand that skin color doesn't limit them to one culture." At this point she gave me another example related to adoption. During our discussion, as she responded to my concerns, she said she might do it differently next time. Her willingness to consider another perspective on race and culture again showed the deepness of her convictions.

Ellen's reasons for responding to the students comments on race in class seem consistent with both her own goals for the unit and, to her credit for thoroughness, were clearly in line with the writers of the curriculum.

However, although there were no visible Students of Color in the room, how would any such student have felt at that point? As an Observer of Color, I was shocked that race would not be included in a discussion of culture.¹⁷ This omission could be a subtle message to a Student of Color that race does not matter. For the European American student in the room who openly made the suggestion, this could be a message that perhaps discussions of race were unimportant. Ellen said that she wanted to produce a climate that favored risk-taking, yet that student's suggestion was turned aside, however gently, for the sake of the lesson plan. The failure to talk about race seems to favor increased racism and racial tensions. Not only is this view supported (Tatum, 1994), but I know it made me tense in this situation.

Much later Ellen told me she might say, "Yes, race is a piece of culture. And, the idea of and issues around race are so important, we will come back to them for a longer discussion." In that discussion, she added, "I would bring up what was originally, perhaps, causing my confusion: the fact that race does not preclude membership in other cultural groups. I do not want people to see a Person of Color and believe that their skin color alone tells them all about their cultural background. That a person with black-looking skin might also be Jewish and Mexican. We never know." She added, "I would say that my fear of encouraging students to stereotype People of Color, caused me to miss a very teachable moment."

I empathize with her dilemma in finding a balance. Her struggle underscores the difficulty of turning theory into practice. That one of the best student interns in the MAT program, with high ideals in multicultural education, could put race aside as irrelevant to this lesson, caused me to

¹⁷ I believe my dismay was increased when I understood that that was the intent of the lesson's authors. This suggests further work is needed in regard to that curriculum.

believe that turning theory into classroom practice is more difficult than I had ever supposed. If this is the best, what about the rest?

One explanation of Ellen's losing the bigger picture as she taught that day may be explained by her continuing struggle to stay close to her own beliefs. During my talk with her about the cultural bag lesson, she told me that she and Amy agreed that multicultural issues were one of the most important issues for each of them, but "not the one we struggle with the most." At the beginning, she said, classroom management issues were the number one priority. Amy supported this, "Classroom management has been continually in the front of my mind, as it is in front of me everyday that I am in the classroom." Next in their joint list of priorities were relationships with the mentor teacher and students, and later in the year, they were "working on how to improve our teaching." In the pressure and complexity of student teaching, many preservice teachers may lose sight of their own ideals.

Reflections on theory and practice. In her year-long journal begun at the end of August 1996, Ellen reflected on the struggle to walk her talk, becoming more explicit about the problem of melding beliefs with action:

First month of internship: I am feeling a real lack of focus. It is frustrating. As I observe my mentor teacher and his teaching techniques, and not voicing my differing opinions, I feel a disconnection from my own ideals

Two weeks later: I'm getting tired of only ever talking to Amy on our car pool about classroom management and how I wanted to also talk more on specifics on content area, teaching strategies, assessment, etc. We just can't tear ourselves away from it though!

Three weeks later: It takes an incredible amount of intent for me to be my own kind of teacher and not just assume the traditional role. Even with my firmly held philosophies I feel myself fall into the role sometimes.

A month later: I realized how far off my own track I had gotten....I think during September I had slowly lost my own philosophy of teaching and was left in a void. I am happily back on my own ground. I am also realizing how difficult it is to truly make a paradigm shift completely to my core.

Three weeks later: I am getting farther away from the kind of teacher I want to be.

A month later: We're seeing the difference between theory and practice.

Two and a half months later: We talked a lot about the absence of true multicultural awareness in our classrooms. I find myself feeling unsure of how to bring it into my particular classroom this year.

A month later: He [mentor teacher] agrees with me that the theory behind individualized [spelling] lists make sense and is great. However, he doesn't think that a single teacher can turn the theory into practice.

A month later: I remember you [Karen, a university supervisor] saying a couple of weeks ago that research shows that most new teachers quickly assimilate to the culture of their building. How can I keep myself strong enough so that I won't be brainwashed and can still maintain strong relationships with the staff? What do independently thinking, new teachers do differently from brainwashed new teachers? Will most teachers view my philosophy as coming from the ivory tower of academia and therefore as "unrealistic"? How to keep my philosophy from becoming either static and rigid or too flexible and wishy-washy?

The excerpts from Ellen's journal shows her struggles to meld her theory and practice and that to do so was very important to her. She kept this issue in her thinking; this leads me to believe that as she has opportunity, she will put her beliefs and passions into action. Ellen, speaking for herself and others, wrote at the beginning of her first year of teaching, "We get closer everyday to bringing our goals into our everyday practice in a more natural way."

Passionate Pursuits and Preparedness for Multicultural Education

In a manner similar to the built-in advantage race may confer to multiculturalist teachers, passions in the area of multicultural education may help explain the high level of readiness to face the issues that I believe is common to the participants in this study. At the same time, I believe that deep passion and interest in almost anything, particularly if it has been allowed to develop, will predispose a teacher to multicultural excellence. An intuitive rightness of this assumption is based on my own experience as a criterion of validity (Collins, 1990). First, there is an element of deep personal connection to cultural diversity that I have sensed in individuals I know who have made the study of passionate pursuits and interests part of their life work (Cohen, in press; Kaufman, 1992; Kutner, 1992). Second, those who have a cause, even a self-centered one (such as a consuming hobby), may be able to relate to others with passions and understand getting caught up in any endeavor, including working for justice.

Red had a passion for working for justice that came because he was: "Brought up understanding and thinking about the holocaust which occurred because of the Nazis." He wanted to work to insure that racial genocide would not occur again. His first opportunity to convey this to his students in his intern teaching came when he taught a unit on American history. He almost pleaded with me to visit during his unit on the Civil War and the slave trade that he was concluding in May, in order that I might see the thoroughness of his work: internet connections, skits, songs, reflective writing.

Levon's passion came out in his current practice of infusing multicultural, particularly African American, issues throughout the curriculum and his focus on his own goals to *make a difference*, which is partially based on his own racial identity. Amy's care of marginalized children was her passion, while Martin's, as we will see in the next section, was always working for the *good of the order*. The passions of these participants that were revealed during this study are related to professional endeavors and overlap with their core beliefs which were discussed earlier. Additional passionate pursuits that are developing outside of the university environment and are very much a part of who they are, may well impact their teaching careers in the future.

My passion at this time comes from the intensity at which I teach the course in multicultural issues in education. My students say they spontaneously talk about the course more than any other. They write highly praising or damning evaluations. They are stirred up. I feel my own passion and willingness to be vulnerable are part of the reason. My colleagues caution me about my personal involvement. This evidence of passion on my part is my reflection and internalization of this theme. I believe this passion increased from my first to second year of teaching this course because of my increasing understanding of preservice teacher needs.

The Path to Social Action and Curriculum Reform

Banks' model of curriculum reform begins to be a useful gauge of the depth and development of multicultural education among preservice teachers, but I did not feel that this model had sufficient nuances at the

transformation level to serve as an organizer for the data I found in this group of participants. Banks focuses on levels of curriculum, while I am looking at what each preservice teacher brings with him/her to the learning situation. Banks' model discusses what *is*, while I am trying to understand both the readiness and receptiveness to multicultural concerns and the developmental changes in students. Still, at this point I would like to bring his curriculum levels once more into my discussion as it is the most pervasive scheme used in multicultural education and it was a focal point of my course on multicultural issues in education. This model is distinct from Banks' five dimensions as I discussed at length in *Landmarks*. It has four levels:

The Contributions Approach: Focuses on heroes, holidays, and discrete cultural elements

The Additive Approach: Content, concepts, themes, and perspectives are added to the curriculum without changing its structure.

The Transformation Approach: The structure of the curriculum is changed to enable students to view concepts, issues, events, and themes from the perspectives of diverse racial and cultural groups.

The Social Action Approach: Students make decisions on important social issues and take actions to help solve them.

I believe this model of curriculum reform comes closest to the themes I found among my participants where his level of *social action* intersects with *passionate pursuits*, because of the operative words *action* and *pursuits*. Banks' (1995) four levels of integration of multicultural content have been analyzed by Ford (1996) in terms of their effects on students (see Appendix A). Ford shows the problems with the two lower levels, the additive and the contributions approaches, and the important underlying themes and attitudes

supported by using the upper levels, the transformation and social action approaches. I found no preservice teacher among my participants engaged at the social action level on their own or with their students. I suspect that Ellen will find ways to follow her passions for social action in the school district as she develops as a teacher. I found one student, Levon, using a transformation approach, that is, changing the structure of the curriculum to reflect multiple perspectives. The contributions and additive approaches were used quite well in the other three classrooms, particularly in Amy and Red's units on the Civil War that emphasized personal connections to the materials.

The distinctions between levels is developmental and overlapping. Banks (1997) said of this mixing and blending:

The four approaches for the integration of multicultural content in the curriculum are often mixed and blended in actual teaching situations. One approach, such as the contributions approach, can be used as a vehicle to move to other, more intellectually challenging approaches, such as the transformation and social action approaches. It is unrealistic to expect a teacher to move directly from a highly mainstream-centric curriculum to one that focuses on decision making and social action. Rather, the move from the first to higher level of multicultural content integration is likely to be gradual and cumulative. (p. 242)

Gay (1995) added that the expectations are unrealistic because teachers new to the field "simply do not have the background information, pedagogical skills or the personal confidence needed to fully understand what infusion and transformation are, least of all how to translate these ideals to practice" (p. 8).

Vavrus (1994) found preservice students taking social action when driven by the climate of local racial tensions. A preservice teacher in this study allowed her students to become involved and express "their deepest

feelings and frustrations” by creating a petition (p. 52). Unfortunately, after bringing her students to this point of social action she “did not interpret that it was her role to assist them in the process and, therefore, was unable to fulfill the follow-through expectation of the social action approach” (p. 52). Another preservice teacher in that study, initially hesitant to pursue social action events, finally did so, helping her students make posters, write rap pieces for the school’s public address system, and mail letters to the editor. In her words, “We had to deal with the situation.... One of my students had a cross burned in his front yard and a brick thrown through his window” (p. 52). Again, the need for action or change drove the action. Vavrus concludes, “Involvement at the social action level, however, may be an unrealistic expectation for student teachers who possess limited understandings of academic transformative knowledge and are guests of school districts” (p. 54).

On the level of their own thinking, rather than their classroom practice, each participant in my study demonstrated their standing on the *transformation* level. Ford (1996) adapts this level from Banks and Banks (1993) as, “Educators are active and proactive in seeking training and experience with racially and culturally diverse groups” (see Appendix A). This transformation level is best seen in the theme of Openness to Learn.

Theme: Openness to Learn

*I was gratified to be able to answer promptly, and I did.
I said I didn't know.*

—Mark Twain

The fourth theme, openness to learn, is exemplified by Martin. As a check for my perceptions and for accuracy of factual information, I asked each of my five participants to read a draft of this chapter. Before mailing out the draft, I spoke with each participant on the phone and stated that not all my reflections were positive. As a confirmation of his willingness to grow and my choice of him to exemplify the theme, Martin's instant reply on the phone was, "I'm always open to learn...." His deep humility in his own openness to learn was balanced by a deep commitment to help others to learn. Before going into details about Martin's year of preservice training, I will share an overview of the concept of *openness to learn* that emerged from my work with 83 preservice teachers in Summer 1996.

An Invitation to Travel: A Preliminary Study

In March 1997 I used information from the student intake form from Ed 419/519, Multicultural Issues in Education, to begin to investigate the levels of openness to instruction on multicultural issues among 83 preservice elementary and secondary teachers. This study supported the theme, openness to learn, that I found in my more detailed study of five students from this initial group.

I had used Banks' curriculum model (1995) for teaching the preservice teachers, rejecting a focus on specific cultures, which could be described as

an additive or contributions approach, and instead designed a course that focused on student transformation of perspective and empowerment for social action, the two upper levels of Banks' model. Later it occurred to me that I could also use the levels of the Banks' model to create a classification theme to help me understand the level of the students' *openness to instruction* when they entered the course.

My rating scale of students' *openness to instruction* is most closely connected to Banks' model for levels three (transformation) and four (social action): (0) vague or no response, (1) wants to use material in classroom, but not related to serving diverse students, (2) wants to meet the needs of all students, including those from diverse backgrounds, (3) wants to transform or examine own attitude towards cultural diversity, (4) wants to learn ways to be socially active in addressing wrongs within and outside the classroom. Since both Banks (1997) and Ford (1996) proposed an ascending order of desirability for these levels (see Appendix A), I felt it was appropriate to consider the scale as a nominal variable, with no claim for equal intervals in scale. For this analysis I used an open-ended question: "What would you most like to learn in this class?" This question was not designed for research purposes, yet it informs me for the purposes of future research and classroom practice. I classified the student responses, with names removed, into one of the five categories.

I also decided to use a very subjective index, the students' relationship and interaction with me, one of the course instructors. I felt a student's initial reaction and interaction with me, especially because I was of a different ethnic/racial background, might be an indicator of readiness to learn this material at a higher level. I had 10 minute appointments with each student

during the first two days of the course. These interviews were the basis for my subjective observation, *personal interaction with the instructor*. My initial observation was augmented by subsequent dialogue in class and journal entries. The coding for this variable was on a scale from 0 to 4, ranging from (0) unaware and/or minimally communicative to (3) very aware and/or personal interactions excellent, and (4) actively trying to work for social change. This variable would be an important factor in a course based on interactive journals and open discussions involving differences. Although the two scales, the one for *openness to instruction* and the one for *personal interaction with the instructor* use similar terms and in my mind were very similar, they mirror two different perspectives: the students' and mine.

There appeared to be a relationship between open interaction with me, an individual of a different cultural background, and the readiness to learn this material at a higher level as measured by the *openness to instruction* variable. This intuitive evaluation by me, the instructor, could not be accounted for by knowledge of the classification for *openness to instruction* as that coding was done blindly. This result supports taking time to form bonds of common understanding between instructor and student, especially in a course that may require personal grappling. It is our feelings toward others in the nature of the communicative engagement that "encourages us to persist in this involvement even when it becomes difficult, frustrating, or contentious" (Burbules, 1993, p. 35).

My investigation of the meaning preservice teachers make of their coursework and experiences in multicultural education began with the students in this course who agreed to be part of this study and later narrowed to a few selected cases. Of the 78 students outside of the case study

participants, 62 gave me permission to share the data on their cases. Among the five participants I followed in depth, the mean response for *openness to instruction* ($\mu = 3.00$, $\sigma = 1.22$) and *interaction with instructor* ($\mu = 3.20$, $\sigma = 1.10$) were about one category higher than among the other 62 course enrollees ($\mu = 2.02$, $\sigma = 1.21$, for *openness to instruction*; $\mu = 1.97$, $\sigma = 1.25$, for *interaction with instructor*).

Martin's Openness

From his first writing to me, Martin seemed to have a very deliberate and all-encompassing desire to extend his learning, particularly in reflective self and community awareness. His openness was apparent in his willingness to volunteer his ethnic heritage and his living situation, "an urban intentional community." His response to the open-ended question, "What would you most like to learn in this class?" was, "I have lots of questions about the different ways that we all can learn to value diversity rather than fear it."

His community background may have prepared him to be more willing to listen, particularly to other perspectives, and also to want to help mediate any problem, so "that we all can learn." The piece he chose for the class annotated bibliography was something he was "not very familiar with," because he "wanted to learn more."

His quickness to take other perspectives in his desire to learn was evident in statements such as:

What really draws me to teaching is the satisfaction of watching children learn, learning with them, being surprised at their creativity, and feeling awe at how much they absorb from adults through imitation....I will always be a student....Becoming a

teacher is, for me, a way of consciously accepting this role of both teacher and student in my community and world.

In his synthesis paper, he poses questions that he then answers about his own growth and learning. His sense of both is clear in his guiding quote and his reasons for its selection:

*The greatest education comes from action,
The greatest action is struggle for justice.*
—Myles Horton

What does this mean to me? I learn the most important lessons in my efforts to do what is right....This encompasses many processes: questioning myself to find...my values...guiding my actions....This education from the struggle for justice is never finished, but is like an impromptu musical jam with the world that requires constant attention and adjustment to be whole. The music goes on, related to the past and setting the stage for the future.

Martin made a more direct connection between individual action and the ambiguity inherent in remaining open to learn:

Individual social action means being able to tolerate ambiguity in order not to stereotype people....I think that learning to tolerate ambiguity is a lesson I want to learn. I wonder if I can learn to savor and enjoy that ambiguity as part of the pleasurable tension of human interaction?

In practice, Martin conveyed this theme of openness to learn through a writing assignment for his fourth and fifth grade students on autobiographies. One of the objectives was "for the student to develop a reflective awareness of how the events in her/his life have shaped who she/he is." Included in this assignment were several opportunities to interact with classmates and teacher. Relevance to the student's own past and future was carried by the title, "Scenes of My Life," and its placement in each student's portfolio.

Martin's Encounter with a Child of Color: An Opportunity to Learn

I perceived that Martin's initial desire to work with me came because there was an isolated Student of Color in his classroom. He told me about one student in the class mispronouncing the name of the Niger River and his wondering about the reaction of the isolated African American child in his room. Later in January, he told this story at a seminar with 10 people present:

A girl in my class...is the only Person of Color in our entire class and ...she has a challenge other students don't. [She] looks for books with Black protagonists and she reads those...not as many as [with] White protagonists.

One of the things we talked about [was] rules for the class. [We] brainstormed...she threw out "Don't call Black people Indians." People at her table group laughed at the time. So I approached them and asked her to repeat it. We decided that "Treat other people with respect" incorporates it. She is swimming up stream.

A question I've had, what am I going to do as a teacher in school...potentially mostly White students with a few Students of Color? What am I going to do to prepare kids to live in Oregon and be a positive influence in Oregon with numbers becoming more diverse....Or to go out into the larger world with the same struggle I did, leaving and finding that the world isn't all White?

Martin said he took his lead from his mentor teacher and the school in general in addressing race-related matters in the classroom. In this excerpt from our e-mail exchange, he also recognized the Student of Color's hesitancy to discuss race. Martin was answering this question I posed to him after my first visit to his classroom: "Your mentor teacher says that Nicole [pseudonym] often gravitates to books with African American characters. I believe you mentioned this to me in January. Have you noticed anything

else about her classroom behavior that you might encourage, or that helps you teach her or all of the children better?" Martin responded:

Nicole is a proud and capable artist and writer, and it is in these areas that she usually shines in the classroom—when she reads aloud or when she shows her artwork. Generally she is shy. She does not bring up racial issues in her writing, and I haven't seen her color the people she has drawn to indicate any skin color. Her mother is Black and her father is White, and she doesn't mention that in any discussions about her parents. Because of her own hesitancy to talk about race or racial issues, I have always talked generally about multicultural issues or topics, taking care not to spotlight her. I think it would make her extremely uncomfortable....I believe that we haven't done any damage this year to Nicole or the other students by just talking in generalities.

When I first came into the room during one of my two observations, I noticed self-portraits of all the children. Nicole's self portrait is colored brown with a smile on her face. Martin had not "seen her color the people she has drawn to indicate any skin color." He may not have been referring to this self-portrait, but I was surprised that he had not mentioned this in his communication to me about coloring.

When I came for a second observation, the class was rehearsing an African dance for the school awards ceremony. The mentor teacher directed a question to Nicole, asking her if she knew the tribe or culture in Africa that the dance came from. Nicole did not answer. There was no apparent reason why Nicole would know the culture in Africa the dance came from. A more appropriate question may have been, "Does anyone know which people in Africa created this dance?" If Nicole or anyone else knew it, he or she could then volunteer the answer.

Shortly after the silently answered question, the mentor teacher suggested that they practice the song and dance. Nicole did not join in. In

the busy life of the classroom, only I, an observer watching one particular child, may have been aware of a very subtle, yet seemingly disturbing exchange for an isolated Child of Color.

In an adjacent community, an African American preservice teacher asked staff members, of European descent, whether they were aware of racial incidents on the school grounds. No, they said, we have not seen any. Yet the intern had noticed several. Martin, as sensitive and caring as he is, did not seem to have the eyes to see or the ears to hear what may be a troubling situation for his isolated Student of Color.

Still, Martin exemplifies a crucial attitude in preservice teachers. After he read this report, he could say, "[It] gave me some food for thought....I appreciate the gift of your observation and interpretations on my (and my peers') development as teachers." Martin was open to learn from and willing to accept even challenging reflections about himself.

I believe Martin reflected the system he was working in and he confirms this, "I took my lead from my mentor teacher and the school in general." I believe that his concern about the depth of the problem for Nicole and for his own role as an educator was well justified. Anderson (1988) is specific about the effects of the system on the children within it:

In America, as White children leave the home and move on through the educational system and then into the work world, the development of cognitive and learning styles follows a linear, self-reinforcing course. Never are they asked to be bicultural, bidialectic, or bicognitive. On the other hand, for children of Color, biculturality is not a free choice, but a prerequisite for successful participation and eventual success. Non-white children generally are expected to be bicultural, bidialectic, bicognitive; to measure their performance against a Euro-American yardstick; and to maintain the psychic energy to maintain this orientation. At the same time, they are being castigated whenever they attempt to express and validate their

indigenous cultural and cognitive styles. Under such conditions cognitive conflict becomes the norm rather than the exception. (p. 5)

Asante (1991) sees it as a two step process:

- 1) Education is fundamentally a social phenomenon whose ultimate purpose is to socialize the learner; to send a child to school is to prepare that child to become part of a social group.
- 2) Schools are reflective of the societies that develop them (i.e., a White supremacist-dominated society will develop a White supremacist educational system). (p. 170)

Asante's core presuppositions reflect on the Afrocentric perspective he takes. First, Asante believes that there is a balanced position that he calls *centric* and that those educated in it come to view all groups' contributions as significant and useful. Furthermore, although he acknowledges that an Afrocentric viewpoint is one in which the African is central he says it differs from Eurocentricity because it does not "condone ethnocentric valorization at the expense of degrading other groups' perspective" (p. 172).

I have spent some time on this because as I read his work I gained an understanding of the strong reaction some of my students had to the idea of Afrocentric teaching. I believe they thought that it would be like Eurocentric teaching and would not allow other perspectives. Asante had some excellent points, but he may have hit a few icebergs in his attempt to float his boat in a sea of whiteness. Banks (1997) proposed a way to avoid some of the conflict by using the term *mainstream-centric*.

The need for a culture that empowers and allows for learning in open and open-minded ways is known to be crucial for all children, not just those for whom the school culture-as-it-is comes naturally (Rimm, 1997). Winograd (1996) noted the importance of parental involvement in preparing reform that

serves children best in any setting. Anderson (1988) described a program that has been successful in training and retaining Students of Color at the college level. It succeeded by "creating an aura of family in which cooperation is highly valued, bonding between the students and faculty is encouraged, and a maintenance of positive ethnic identity is fostered" (p. 8). Cuban (1989) noted the importance of a sense of community, although he believes that "no formulas exist as yet to explain how to put together the right combination of people, things, and ideas to create a particular setting that succeeds with at-risk students" (p. 799). Meier (1995), in *The Power of their Ideas: Lessons for America from a Small School in Harlem* described a New York City school that comes close.

Martin knows the value of a culture that empowers through his involvement in an intentional community. That he still lacked a certain sensitivity to a Child of Color concerns me, especially since creating a sense of community is one solution to serving diverse students. Like the rest of my collaborators, the participants in this study, Martin has qualities of perception, motivation, and ability that I believe place him among the best of not only this university's candidates for the teaching profession, but among the best anywhere. Yet Martin's openness, energy and willingness may not have made a classroom fully safe for a Child of Color.

Openness to Learn: Among the Others

Amy's personal contacts with me during her placement indicated her understanding of the power of the learning environment and also her struggle to find answers. She was "bothered by attitudes [she'd] found in the

teachers' lounge" at her internship placement site. Her very presence in my office, discussing cases among her students that needed solving, demonstrated her openness to learn. At the beginning of the course, she said she wanted to learn, "How to be open about multicultural issues." At the end of the course she said she had "developed my ability to value other viewpoints," and she discussed her desire to facilitate "open forums" so that her own students could grow in the ways she had.

Both Red and Levon talked about change as it relates to learning. Red saw himself as an "agent of change" and upheld the "goodness of change." Levon used a clock as a metaphor for teaching, "because time is always changing, it never stands still." Red's end goals for his students indicate his understanding of the importance of life-long learning. He desires them to be "humble and inquisitive."

Ellen's view on openness to learn was discussed at a deeper philosophical level. She said she was taking a cue from Paulo Freire. She was concerned that the learning process be more self-directed: "When students are allowed to reflect on how what they are learning meshes with their own knowledge and life experiences, they learn to engage in their thinking and learning processes—a valuable skill. It also helps them become critical thinkers, instead of passively absorbing information."

While Ellen was struggling with how to meld her teaching theories and her practice, she reflected on this standpoint again; "I am finding that it is not easy for me to *truly* have the trust in my students that they *can take* charge of their learning." She sees it as a "process to work towards." Shortly after making these comments, she found herself in a unique situation. She was asked to teach three Hispanic children how to tell time:

These three students were very active. And of course, being a new visitor in their classroom, they didn't want to follow any of my directions!...The best I could do was follow their three different leads. It was chaotic, but they learned! They were smiling and felt proud...It really felt like a dance. If I went in the wrong direction, they let me know by taking a step back from me. But when I let them lead me and I supported them, it was really exciting and rewarding. Effective and efficient teaching could not always be like this, but it can be more like this.

I believe Ellen echoes what I found in all the participants as they exhibit both their willingness to be transformed and their struggles to put their beliefs into practice. It is a "process to work toward," for their own and their students' learning.

I did not set out to explore the characteristics of preservice teachers. The emergence of these characteristics as important factors was a surprise to me. It seemed to me that these attitudes underlay these preservice teachers' abilities to make meaning of and integrate their thinking and learning around multicultural issues and fueled their efforts to put their theory into practice. Although he uses different terms and his are not parallel to mine, Burbules (1993) integrates and echoes many of my own reflections. I particularly like the way in which he balanced the question of whether these characteristics are *givens* or *developed*:

These are deeply ingrained dispositions and aspects of character that have been fostered in the kinds of communicative relations we have been drawn into, as children and into adult life. Virtues, such as patience, a willingness to listen carefully, and a tolerance for alternative points of view, are not...simply the following of internalized "rules" or norms. Rather, they are fundamental characteristics of our way of being in relation to others; we act in these ways because this is the sort of person we have become, and choose to be. Virtues, generally, are part of who we *are*, and so it is inaccurate to say that we "exercise" them or "apply" them; we express them in our actions and personality at a much deeper, and frequently subconscious, level. (p. 69)

In an effort to reflect a holistic view and perhaps to touch something at this subconscious level I will end this chapter with an allegory.¹⁸

A Summary Tale

Once upon a time there was a young maiden from the country, who, from the bottom of her heart,¹⁹ wanted to do good deeds and help all those around her.²⁰ She discovered she especially liked to work with children, rich or poor,²¹ and wanted to find out how best to teach them all they needed to know to live well in the land.²⁰

As she journeyed, she fell in with others who felt much as she did. She treasured her companions,²⁰ people of different languages and customs.²² She asked questions and yearned to know more about everything.²³ They talked often, sharing stories of their adventures²⁴ in far off places. Her adventures²⁴ and theirs gave them all strength for continuing their journeys.

Along the way, she became a wise teacher.

¹⁸ *American Heritage Dictionary* definition of allegory: A literary, dramatic, or pictorial device in which characters and events stand for abstract ideas, principles, or forces, so that the literal sense has or suggests a parallel, deeper symbolic sense.

¹⁹ Core Beliefs

²⁰ Caring

²¹ Example of Dichotomy

²² Willingness to Dialogue across differences

²³ Openness to Learn

²⁴ Passionate Pursuits

OUTLOOKS AND VIEWPOINTS AHEAD: JEAN'S GUIDE TO CONNECTING THEORY AND PRACTICE

I look back at the themes that emerged during my research and look out into the future. As I share these views with you, I will try to be consistent with my themes and share with care and passion, in a manner that engages you in dialogue, and leaves us both open to continued learning. I will simply write in a holistic, heart felt manner that which comes to my mind, including the questions I now have. My hope is that this will help the reader and myself leave this work with the attitude exhibited by the participants who seemed always open to learn, particularly Martin who was always posing and answering questions. Wolcott (1990) urged: "Rather than striving for closure, see if you can leave both yourself and your readers pondering the essential issues you have addressed. In time you may understand more" (p. 56).

Emerging Views on Preservice Teachers' Thinking and Theory about Multicultural Issues in Education

Theory has many origins and is often idealistic. I have learned that preservice teachers bring many years of experience and perspective with them. In the best of cases, such as those in this study, their experiences have already led them to form core beliefs that support the goal of reforming the school and helping students develop.

Because of the strength of personal history-based beliefs (Holt-Reynolds, 1992), a course on multicultural issues in education can generally hope to help the students make their beliefs explicit, or, if the beliefs are

counter to the goals of multicultural education, begin to help the students question their assumptions.

The participants in this study placed great emphasis on compassion and care in their own thinking, as discussed in the theme of care. I chose it for the first theme because I believed it was foundational to the other themes. Looking back, was their commitment to the learning process and multicultural issues based on this theme even greater than I had supposed? I will review a few key statements from each participant who seemed willing to look beyond and beneath the outward appearance of students.

Amy expressed her concern about anyone's "inability to be empathetic to another human being's situation." In her initial interview she spoke of providing a "safe environment." Levon based his personal care and respect for students on his own family, "Being raised in an environment where people accept you for who you are is very fulfilling....an environment that has immersed me with love." Red wrote about the child's "well-being," a need to have "compassion for other's suffering," and his desire to instill in students respect for others and personal humility. Ellen wrote of "making my compassion come across in more authentic ways" and of "genuine caring...leading to clearer thought and action." Martin saw his role as providing, "a classroom environment based on justice, empowerment, respect, and responsibility." One solution to equitable treatment that he suggested was "thinking of each person as an individual and asking them directly about themselves."

These statements seemed to underlay the commitment of these students to further understand multicultural issues in education. Although it was beyond the scope and intent of this study, it may also have been

interesting to investigate how the emphasis these participants placed on these attitudes compared to those who did not pursue taking part in our mutual journey. Another question I have is, what would focused interview questions have revealed about the development of each of these five individual in each of the four themes over time? Since the themes emerged from examining the totality of the data, however, it may not have been possible to generate such interview questions without influencing the development of the themes.

Emerging Views on Preservice Teachers' Classroom Practices

It is one thing to resolve to teach in a particular manner, it is another matter to actually do it. Ellen expressed this as the discrepancy between being "somewhere in your heart and be[ing] somewhere in front of 30 bodies." Particularly in multicultural education, where goals are lofty and agree with our sense of justice and democracy, the knowing and doing, the theory and practice, are often far apart. Wink (1997), who with 22 graduate students, wrote an article entitled, "*Those People: You Know Who They Are*," said, "I can see that this group of students likes *knowing about* transformative education, but they don't like *living it*" (p. 44).

Through this study, I have learned that the best prepared and most dedicated preservice teachers in the MAT program, with high ideals in multicultural education, can make simple mistakes when dealing with multicultural issues in the classroom. Even these caring preservice teachers do and say things that may negatively affect their Students of Color as well as those who are members of the dominant culture. Or, while teaching

specific multicultural units, they may inadvertently model and convey a distance from the subject matter that is transferred to the students as subtle bias against People of Color. These lapses seem partially related to lack of experience and unavoidable personal perspectives. These unconscious, inadvertent mistakes seem inevitable, yet if uncorrected, they may have dire consequences for the future (Henry, 1997). Like fractal systems, the mistakes will be replicated with similarity through the next generation of students. "Those who discriminate and those who tolerate discrimination are graduates of our schools" (Pine & Hilliard, 1990, p. 594).

I learned that a teacher's lapses may be partially explained by the tyranny of the urgent. Multicultural issues was one of the more important issues for each of them, but as Ellen said, "Not the one we struggle with the most." Amy added, "Classroom management has been continually in the front of my mind, as it is in front of me everyday that I am in the classroom." These statements help me begin to learn the power of the concerns that take precedence over multicultural issues in education.

It is difficult to connect theory and practice. I learned that these participants were aware of this connection, as in Ellen's statement: "We talked a lot about the absence of true multicultural awareness in our classrooms. I find myself feeling unsure of how to bring it into my particular classroom this year."

I gain hope through Ellen's statement, "We get closer everyday to bringing our goals into our everyday practice in a more natural way." I am led to believe that there is no easy answer to helping preservice teachers *walk their talk*. In the next sections I have included what I believe emerged as possible steps toward this.

Emerging Views on Teacher Education Admissions

Especially when issues of multicultural education are relegated to short time spans or small sections of other courses, it appears that the preparation of effective multicultural educators begins in the admissions process. It may be best if this process focuses on the depth of a caring philosophy that applicants already have. One recommendation growing out of my study is to strengthen the application and admissions process in order to more closely evaluate the entering behaviors and attitudes of candidates because the program does not have enough time to effect change. It is difficult enough to help preservice teachers who already have a certain sensitivity to the issues learn how to put those principles into action. Are there ways the admissions process may ensure that students coming into teacher education programs at least start with that sensitivity?

Teacher education programs that do not already have a sensitive and reliable face-to-face interview process in place might consider this as a top priority in order to assess the human quality of care and the ability to dialogue. This study supports the importance of continuing this practice for those programs that already screen carefully for such qualities. Not only should these attributes be evident in personal contacts, but files could be more carefully reviewed for individuals who have *demonstrated* these attributes in meaningful ways.

Applicants who have the underlying attitudes I have discussed and allow these attitudes to increase their effectiveness may be the best educators in our multicultural society. These outlooks and attitudes are

based on the themes that emerged from my research. I believe that children are best served when taught by people who care and are willing to take the time and effort to notice and make room for the needs of individual children.

Based on caring, each teacher who develops the skills of dialogue and effective listening and communication will be able to facilitate exchanges between different perspectives among themselves and their students. As they negotiate the difficult tasks of teaching, preservice teachers may be encouraged to find their own passions and allow their students to find and express their own strong interests. Finally, openness to learning will allow continued growth and may promote the universal value of life-long learning.

Emerging Views on Teacher Education

In addition to the admissions process, the course Multicultural Issues in Education, may be best if focused on these underlying attributes. Courses addressing multicultural education need to include an element of understanding multiple perspectives and developing care among the students. It is possible to design a course that focuses on formulaic approaches of how to teach diverse students that trivializes or practically ignores underlying beliefs and attitudes. I believe this should be avoided. During the summer sessions, I used Banks' model for teaching the preservice teachers, rejecting a focus on specific cultures, and instead designing a course that focused on student transformation of perspective and empowerment for social action.

The course may serve developing teachers best if held concurrently with internship school placements. Theory may be the preservice teacher's

personal history-based thinking or research-based concepts. However it is defined, theory is more likely to be put into practice when preservice teachers have access to students in their internship placements at the same time. The course was offered during the summer, so it lacked immediate opportunities for the students to connect theory and practice in their teaching internships. My perception is that the course could better serve both preservice teachers and their students if it extended over a longer time period. Larke (1990) and Vavrus (1994) agreed that one course is not enough time to produce change. Consider the strength that dialogue brought to the learning process. Yet the "unfolding of ideas and understandings [through dialogue] takes time" (Burbules, 1993, p. 36).

In one study of preservice teachers, MacDonald and Sperry (1995) found important implications for the pedagogical methods of teacher preparation:

In particular, if individuals who are *high* on intolerance of ambiguity become *more* ethnocentric while those who are *low* on intolerance of ambiguity become *less* ethnocentric, it may be necessary to address differentially students who are intolerant of ambiguity and those who *are* tolerant of ambiguity. The very issue of tolerance of diversity implies tolerance of ambiguity.... Students who do not tolerate ambiguity well, then, may find themselves especially uncomfortable in a course which takes as its content matter relativism and ambiguity. (p. 253)

My personal experience in teaching preservice teachers supports this finding. Those who seemed most in need of the information were the most difficult to reach. However, there are a few changes which may help improve the impact of the courses designed to heighten multicultural competence.

In the area of multicultural education dialogical interaction is a priority. I agree with Burbules (1993) that in a dialogical relationship it is "impossible

to treat cognitive and affective topics separately" (p. 35). My experience with the *personal interaction with instructor* scale highlights this neglected connection. Instructors in these courses have more need to engage their students personally during the learning process.

In the same light, I think much of the grappling that is required for students to make sense of multicultural issues in education is better done when they are engaged with children in a school setting. I do feel, however, that a few days to focus on the issues before working with children is essential.

Courses such as *Multicultural Issues in Education* have some built-in problems. Beverly Tatum (1992; 1994) teaches students at a predominantly White institution where her courses on racism focus on identity development. One of the problems Tatum and others face is that college students asked to face racism complain that they have been "attacked" or "made to feel guilty." Are Faculty of Color viewed as *naggers*? When this happens the students resist the information they need and "turn off" (Bennett et al., 1990; Frederick, 1995; Ladson-Billings, 1991; MacDonald & Sperry, 1995; Washington, 1981). There is a very fine line between bringing students to an understanding of the issues and turning them off to engagement completely. The very nature of the differences between these courses and the typical university setting may also account for some of the limited impact reported in the studies (Ladson-Billings, 1991). My own experiences in working with nearly 200 preservice teachers confirms what others have already noted. Again, personal interaction may make a difference.

Another solution was offered by Tatum (1994): "White professors teaching about racism who see themselves as allies may be able to share

examples from their own lives and in this way might be role models for their White students" (p. 472). Ellen, in my study, supported this by suggesting, "It should be largely the job of white people to educate each other." Perhaps one solution would be a European American and a Person of Color co-teaching the course.

Extra effort could be made in all teacher education courses, regardless of the content, to include elements that encourage multiple perspective growth. Some specific strategies were effectively used by myself and my participants. One example was to take the time to form diverse groups for work projects. Another may be to point out the times when people seem to be segregating themselves in a manner that excludes others. One student commented in a summer journal: "MAT students already developing 'enclaves' of homogeneity, saddens me."

In my own teaching in a racially homogeneous population, I have felt that diverse guests and viewpoints are crucial and should be used in all courses, not just *Multicultural Issues in Education*. I also urge K-12 teachers to bring guests into their classrooms that are under-represented in their area. The guests are not there to "tell about being other," but for their specific area of expertise. As students at all levels learn to engage in active dialogue with people who are different from themselves, the goals of multicultural education will be partially met.

I wonder if it would help to insist that alternative, short term placements for preservice teachers be in the most diverse setting available, even if it means trips to Portland for Oregon State University students. This could be moderated by the student's prior experience. I think if students come to

understand this need for themselves, they could discern locations that would both inform and stretch them.

Teacher education may be best when Students and Faculty of Color are present. The American Association of Colleges for Teacher Education's 1973 policy statement asserted that:

Teachers...must be prepared in an environment where the commitment to multicultural education is evident. Evidence of this commitment includes such factors as a faculty and staff of multiethnic and multiracial character...and a culturally pluralistic curriculum that accurately represents the diverse multicultural nature of American society (p. 264).

This standard, combined with my own experiences, leads me to suggest that all teacher education institutions make the utmost effort to recruit and retain both Students and Faculty of Color. For these individuals, some of these issues will be embedded in their personal histories, allowing them to teach more authentically in a multicultural society.

Because of the strong pressure on preservice teachers from the school culture, perhaps there are ways to better prepare teachers to be school reformers. Ellen recognized that the school's culture may work against her best intentions: "Research shows that most new teachers quickly assimilate to the culture of their building. How can I keep myself strong enough so that I won't be brainwashed and can still maintain strong relationships with the staff?"

Reformed schools allow students from diverse racial, ethnic and social-class groups to experience educational equality (Banks, 1993), and to "develop the knowledge, attitudes, and skills needed to function within their own microcultures, the U.S. macroculture, other microcultures, and within the global community" (Banks & Banks, 1997, p. 26). Change of the system we

call school may be needed; there are some factors that preclude change. LeCompte (1994) concluded that a school system that is increasingly rigid is increasingly at risk. In the district she studied, she found that "patterns of misunderstanding, racism, and partial knowledge have persisted and impeded efforts at achieving more equitably shared decision making and culturally compatible instruction" (p. 297). She believes that "Educational researchers can use chaos theory to show that stability in the face of new conditions is unhealthy" (pp. 296-297). Ambrose (1996) sees the resistance as even more active: "Much of what passes for school reform today simply represents reactionary attempts to re-establish order in the face of mounting societal chaos" (p. 19).

Asante (1991) leaves us with hope:

When it comes to educating African American children, the American educational system does not need a tune-up, it needs an overhaul....First, some teachers *can and do* effectively teach African American children; secondly, if some teachers can do it, others can, too. We must learn all we can about what makes these teachers' attitudes and approaches successful, and then work diligently to see that their successes are replicated on a broad scale. (p. 179)

I believe Asante's words apply to other under-represented and culturally diverse groups as well. Asante seems to be urging us to question the assumptions of an academic system that is based on a Eurocentric academic perspective rather than being based on what we know about learning.

Emerging Views on Research

Research is probably most engaging if it is based on that which interests us and is in an area in which we hope our research makes a

difference. Although I was interested in many aspects of preservice teacher practice of multicultural education, at one level, I was looking for a climate that would be safe for Children of Color and therefore more likely safe for all children.

Another related question that I have asked and been asked is, "Am I studying myself or my participants?" This question was partially addressed in an October 1997 article by Wagner that delineates three forms of researcher and practitioner cooperation in educational research. In a *co-learning agreement* the inquiry role has both practitioner/researchers and researcher/practitioners as the objects and agents of inquiry. If I had understood this kind of research earlier and been more explicit about this with my collaborators—the participants in my study, I surely would have learned more about myself as a researcher/practitioner.

Research paradigms tend to change over time. Each new researcher is usually mentored by researchers steeped in prior traditions. Therefore, even when extreme openness exists on the part of all parties to the research process, there is variation within what was and what is becoming good research. This dynamic exchange, I believe, is part of the excitement of being engaged in the research process.

As someone in the midst of defining and redefining myself as a researcher, it took me a while to get used to the ambiguity of my position between paradigms and to finally allow myself to conduct research as fully and completely as I can at my current stage of development. I feel extremely fortunate to be researching and writing at a time when new works are appearing about the changing nature of research (Beattie, 1995; Clandinin & Connelly, 1994; Collins, 1990; Eisner, 1997; Kennedy, 1997; Ladson-Billings,

1997; Lather, 1996; LeCompte, 1994; Neumann & Peterson, 1997; Reinhartz & Davidman, 1992; Scheurich & Young, 1997; Stanfield, 1995; Witherell & Noddings, 1991).

Because the learning continues, I was encouraged by another timely article, this one by Eisner (1997), that intrigued me with its candor and open-ended imagery. Eisner begins and ends his piece with this quote:

*'Come to the edge,' he said.
They said, 'We are afraid.'
'Come to the edge,' he said.
They came.
He pushed them*

And they flew.

—Apollinaire

The week before I read the article, I had thought about writing my dissertation as a play. Eisner mentions theater as a form of data representation. He both encourages researchers to explore “forms of communication that we do not normally use to represent what we have learned about the educational world” (p. 5), and cautions, using language reminiscent of my own journey metaphor, that “when terrain is new....we need to be our own toughest critics” (p. 9). In the end, I used dialogue in a play format for a section when it seemed to echo my research findings, and yet retained more common context around other findings, because, as Eisner says, “Few people like to be lost” (p. 9).

A Temporary Resting Place

On the other hand, like this journey into the gap between theory and practice with minimal guidance, I actually like to be lost—for a while.

Exploring adds excitement, and the occasional loss of bearings makes me more acutely aware of what is around me. Lather (1996) spoke of this as being "paradoxically attracted to wandering and getting lost as methodological stances" (p. 539). I believe that as my own confidence and wisdom as a researcher grows, I will be eager to explore difficult research terrains using methods and representation that echo the world I am exploring—methods and representation that continue to be on the ever-changing edge.

As I continue to explore, I hope to help both my students and their students along in their journeys. I agree with Pine and Hilliard (1990) that:

The mission of public education is to provide all students with a high quality education that will enable them to function successfully in an interdependent, multiethnic, multicultural, and rapidly changing world. The magnitude of the task is so great that it constitutes the most significant challenge to America's system of education. (p. 594)

Delpit (1995) added emphatically, "There can be no doubt that issues of diversity form the crux of what may be one of the biggest challenges yet to face those of us whose business it is to educate teachers" (p. 105). The insights from this study may help those who choose to journey into this challenge and those whom they welcome as fellow educators and traveling companions.

The travelers stopped to rest. They looked back the way they had come. The path seemed longer and more difficult than they had remembered. Their talk as they walked must have helped to smooth the way. Now that they had the vantage point of the ridge, they saw that what they perceived as a summit had only been the beginning of the foothills. They continued.

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APPENDICES

Appendix A

Levels of Integration of Multicultural Content into Curriculum

LEVEL 4

THE SOCIAL ACTION APPROACH

Students make decisions on important social issues and take actions to help solve them. Students become empowered to make meaningful contributions to the resolution of social issues and problems.

LEVEL 3

THE TRANSFORMATION APPROACH

The structure of the curriculum is changed to enable students to view concepts, issues, events, and themes from the perspectives of diverse racial and cultural groups. Educators are active and proactive in seeking training and experience with racially and culturally diverse groups.

LEVEL 2

THE ADDITIVE APPROACH

Content, concepts, themes, and perspectives are added to the curriculum without changing its structure. Students fail to understand how the predominant culture interacts with and is related to racially and culturally diverse groups.

LEVEL 1

THE CONTRIBUTIONS APPROACH

Focuses on heroes, holidays, and discrete cultural elements. Students acquire a superficial understanding of racially and culturally diverse groups.

Adapted from Banks and Banks (1993). Donna Y. Ford (1996)

Appendix B

Methodology: A Detailed Itinerary

This itinerary begins with a reflection that relates my methodology to my journey metaphor. It continues with a chronicle of my participant selection, research settings, and data collection methods. The next section explains my analysis of the data.

Above the Timberline with a Topo Map: Exploring with Minimal Guidance

In my experience as a hiker in the High Sierras, my greatest delights were the times when we would journey without a trail above the timberline. Where most travel was on granite outcroppings and scree, a topo map was all that was necessary to keep on course. The map's lines indicated altitude gain over distance, and too-steep-to-scale grades were avoided by recognizing the density of lines on the map. Lakes away from the trail, unfished and full of trout, were one of our rewards. The incredible and strange experience of not seeing another soul for three days, and traversing a granite slope by moonlight were others.

Perhaps it is the remembrance of the adventure of those days, unbounded by the constraints of a trail, that leads me to research with the fewest possible guideposts. Unexpectedly, the only way to continue my research often led down seldom traveled paths through the woods, where the steepness of the path and the obstacles are obscured. Not only did I experience unexpected cliffs and barriers, but I misjudged my resources.

Most of my misjudgements grew out of my unexpected emotional involvement with the information with very few opportunities to process this involvement with those around me. Most of these reactions were quite complex and related to my being an African American and a radical Christian in a predominantly European American setting that has both conservative and liberal perspectives. The research unavoidably became a very personal and emotional journey once I made the decision to be authentic in every way possible in this setting.

Maguire (1987) also uses a travel metaphor when discussing research: "The feminist who wants to move beyond *talking about doing* feminist research to actually *doing it*, has only the most vague and sketchy road maps to follow" (p. 102). She encourages researchers to try their own versions of participatory research, she also discusses the need for dialogue as research method and the development of a trusting and personal relationship over time as alternate methodology. In this travelogue of my journey thru data collection and analysis, I have tried to leave a marker of my travels by clearly stating what, when, with whom, and why I did what I did.

My itinerary for this study began with a hunch as to how I might proceed. My route changed as I traveled. I like Stake's (1995) simple rule for methodology in qualitative research: "Place the best brains available into the thick of what is going on" (p. 242). This explains most cogently what we mean by "researcher-as-learner" or "self as research tool" (Cobb & Hagemaster, 1987, p. 140). This research design is described by Huberman and Miles (1994) as a mode of "collecting data...[that is] largely open, unstructured, and event driven" (p. 430).

The Travelers, The Trail, Modes of Transport: Participants, Setting, Data Collection

Beginning with the 67 students who agreed to be part of the study, I eventually worked with five individuals in depth over the course of fifteen months. My primary sources of data were journals, interviews, and observations. During my time of coding and analyzing the data I worked with my fellow travelers—both instructor colleagues and preservice teachers—to make sense of the data. Some of the material appearing in this appendix has already appeared in the main body of this report.

The Journey Begins in Summer: The Course

Although at the time this was not the focus of my research interests, I knew the course I had been asked to teach with Warren Suzuki might generate much data, and I was encouraged by Nora Cohen to obtain a university review for human subjects clearance so that I could use the material from the students if it proved compelling. Warren and I received the clearance the day before the course began.

I first met my participants during a required core course for all Masters of Arts in Teaching graduate education students at Oregon State University, located in Corvallis, a community of about 50,000 people. Beginning June 24 and ending August 15, 1996, 83 preservice secondary and elementary teachers, 54 females and 29 males, enrolled in one of three sequential sections of Ed 419/519, *Multicultural Issues in Education*. This was a two-credit, ten-day course over three weeks, that met for 110 minutes a day. My department set student goals for the course as:

- 1) To view students as individuals with diverse backgrounds and abilities.
- 2) To understand my own cultural perspective.
- 3) To value cultural diversity.
- 4) To evaluate critical issues in multicultural education in the USA.
- 5) To synthesize multicultural perspectives into my own teaching.

My goals of the course were to help students understand their own cultural identity and perspectives so that they could then understand how to meet the needs of the Students of Color in their classrooms and could teach all of their students to value diversity and treat others justly.

Most class sessions were held in a long, narrow room in an air-conditioned building. This room is considered an *enhanced* classroom by the university, with a direct television feed onto a large screen and technology for distance teaching and learning. At one end of the room is a raised platform and very large lectern designed for recording distance education courses. The students sat four abreast at fixed narrow tables facing toward the front, one row on each side of a center aisle. Because I did not like the distance and physical barrier, I taught either from the front, standing on the floor level with them, or moving around the room. There was no provision for the use of an overhead projector, so we used the rear wall as a makeshift screen. This was awkward, as the students had to turn around to view the material, and it was difficult for me to access the machine. When we needed to approximate a circle, I would sit near the door, located mid point along one side, and ask the students to face their chairs towards the center of the room. This was also awkward, and I used this configuration sparingly, usually when we had a guest speaker.

On the first day of each section, each student completed a questionnaire I labeled as a *student intake form* (see Appendix D). The form

asked for basic information and included a self-rating on the course objectives and selection of personal levels of learning for the course outcomes. The primary purpose of the questionnaire was not to collect research data, but to gather student information and serve as a pre-assessment instrument. On the first day, all students were invited to participate in this study, and 67 of the students signed a consent form. Pseudonyms were selected by the student or, if they preferred, assigned by me. Later, I acquired students' age and major from the students' original applications which were located in the office of the School of Education.

I interviewed the students during the first three days of each section so that the students and I could get to know one another. These interviews were conducted in my office or on the walk to or from the classroom. Dialogue starters were usually taken from the survey unless the student began with a question. These interviews and those in the continuing study would be characterized by Patton (1990) as *informal conversational interviews*, where, "questions emerge from the immediate context and are asked in the natural course of things, there is no predetermination of question topics or wordings" (p. 289). Patton sees this as a means to increase the salience and relevance of questions. This type of interview was an excellent companion and additional perspective for the open-ended questions on the survey and continued to be the only type of interviews I held during the study.

I made every effort to be available to students for the entire year. Students could contact me at home as well as by electronic mail (e-mail), and I tried to drop in on some of the Masters of Arts in Teaching (MAT) elementary cohort classes on campus about twice a month, in case someone had a question or concern.

All students were required to log on to the e-mail mailing list at least three times during the duration of the course and to respond to the ongoing conversation at least once. During this time I began working with some of the preservice teachers individually through e-mail and continued with some after the course was over. Most of their inquiries involved isolated Students of Color in their placement classrooms. I saved most of these interactions.

Each student was required to complete ten journal entries during the course. These journal entries could be handwritten, hard copy from a word processor, or sent to me via e-mail. At least five of the journal entries were to be submitted to me for comment, although most did more than that. I actively worked to open students up to the issues during these interactions. I later found Burbules (1993), unknowingly championing my efforts: "If we are earnest in wanting to create dialogical relations with our students...there is little choice but to continue to model these practices ourselves, hoping to 'catch up' prospective partners in the spirit of conversation" (p. 43). I used two specific strategies during these interchanges, both also expressed well by Burbules. One was personal disclosure: "Another aspect of developing trust is initiating certain sensitive or personal disclosures ourselves, demonstrating trust before we ask others to trust us" (p. 37). Another was to search for common ground:

There are also extra-communicative experiences that underlie and can help sustain an ongoing dialogical relation....The activities that we share...the aesthetic and cultural formations we have experienced in common...coincidences of proximity or parallelism...all can have an impact on whether we see a value in entering a communicative situation with someone else, or remaining in it when the conversation becomes difficult....In many contexts, creating some commonality...may be a condition of establishing and maintaining the right atmosphere. In teaching contexts, such commonalities of practice, experience, or association may be indispensable as facilitators to dialogue,

and teachers may need to find ways to invoke them as part of fostering a dialogical relation with, or among, students. (p. 48)

I have a complete set of journal entries for each participant in the study as well as my responses to most of the entries (some of my responses were lost in cyberspace). At the end of the course, each student was required to submit a one- to two-page synthesis paper that integrated journal entries, reflections on other parts of the course, and five ways they would bring multicultural perspectives into their own classes. I have retained a copy of each of these papers from those who agreed to participate in the study (N = 67).

Beginning in January 1996, five months prior to the course, I also kept a researcher journal. At first this contained reflections on my views of research. Later, as I planned and initiated the course, I began to reflect on the course, my processes, and other relevant material. I included notes on conversations with other people. Sometimes I used my journal to vent my frustrations. I made entries whenever I felt the need, but seldom less than twice a week.

As I planned and facilitated the course, I had frequent interactions with two colleagues. Warren Suzuki, my major professor and co-instructor, attended most sessions of the course. Every class day we spoke about the course and the students. In addition, Nora Cohen encouraged me during the course both in person and through e-mail at least once a week. Our conversations helped me to understand some of the patterns I was seeing in the course.

There are other artifacts available from the course that I did not include as part of my data analysis. These materials consisted of daily lesson plans,

assignments, stories read, and lists of guest speakers. All are on file in my office. Videotapes of some sessions are available as well. Photos were taken of each of the small groups in each section and of some of the small group projects. These photos have helped me to identify students when analyzing data with my co-investigator, Warren Suzuki.

Because of several factors, such as time frame and objectives, I do not see the course as an *intervention* as much as a means of helping the student understand and define their personal history-based beliefs (Holt-Reynolds, 1992).

The Fall Quarter: Change of Seasons and Traveling Companions

In September, October, and November 1996, about 20 students were identified as potential study participants based on my access to them through their enrollment in the elementary MAT program and their shared interests and experiences. At this point, I expected to follow about ten individuals in this group whose material seemed interesting and pertinent to my study. As I began to make connections with some of these participants, other students who were not identified, such as Amy, would come by with a problem or question.

It was about 7:30 on a gray morning in October. I sat at my desk arranging papers and my schedule when Amy came around the divider to greet me. Within minutes we were deep into a discussion about the only two Students of Color in her middle school intern placement.

This conversation, an excerpt in my journal, changed the manner in which I chose my participants. In a way they chose me. I began to see that those individuals who wished to continue to work closely with me would be more

likely to add to my body of knowledge in multicultural education theory and practice. Patton (1990) called this *purposeful sampling*: "The logic and power of purposeful sampling lies in selecting *information-rich cases* for study in depth. Information-rich cases are those from which one can learn a great deal about issues of central importance to the purpose of the research, thus the term *purposive sampling*" (p. 169). Within purposive sampling, Patton identifies a subgroup, that in retrospect, supports the choice I made in October:

Critical case sampling. Another strategy for selecting purposeful samples is to look for critical cases. Critical cases are those that can make a point quite dramatically or are, for some reason, particularly important in the scheme of things. A clue to the existence of a critical case is a statement to the effect that "if it happens there, it will happen anywhere," or... "if that group is having problems, then we can be sure all the groups are having problems." (p. 174)

At the end of my study, I would say, "if these are the best, what about the rest?"

Instead of looking at those that had made a change during the course in multicultural education and comparing them to those who did not measurably change (either because they were already sensitized to the issues or immune to such changes), I decided to focus on those who were confronting current problems and sought my help. Amy, for instance, came by my desk more than any other student in the program, and we had about a dozen scheduled and unscheduled interchanges over the course of five months regarding her efforts to meet the needs of her students. At one point, she gave me a written summary of her efforts, successes, and failures with specific students. Amy's initiative in our interactions, as well as the dialectic nature of working with these students caused me to turn increasingly to

dialogue as a medium for my research and learning. At about the same time, Warren was reflecting on his observation that I seemed to learn best through dialogue.

The interviews I conducted during the year of my study ranged from seemingly casual conversations in the hallways that I transcribed as soon as I could, to planned sessions with a lap-top computer to record words as carefully as possible. Tape-recording seemed incompatible with the often serendipitous meetings I had with the participants. I once tried taping a conversation but decided that the general nature of our interaction and trust was being violated. Also, I found that transcribing added a time-consuming obstacle to the natural flow of gathering, reviewing, and analyzing material. I have attempted to use Merriam's (1988) suggestions for making notes of non-recorded interviews by writing down my holistic perceptions, key words, and first and last comments.

Winter Months: Helping Each Other Along the Way

Early in January 1997, I decided to take advantage of the students' week on campus between school placements to schedule a face-to-face seminar on multicultural issues in order to give the students and myself an opportunity to reflect on how their thinking about multicultural issues was working out in practice. I considered it a problem-solving session. The notice for this seminar was distributed to the students who had still remained on the class e-mail address list for the course. The meeting was held on January 8 from 3:30 to 5:00 p.m. in room 107 in Education Hall. This room is the site of most of the MAT courses and seminars. It has tables and chairs

that may be arranged in many ways. Only 10 students showed up, so we met around two tables placed together. Some students came in late, others left early. At this meeting I requested and received individual permission to tape-record the meeting.

I opened with a story Martin had said I could share, and the students continued the discussion. After listening to the classroom problems this group of students shared, I felt I had to help them in any way that I could. At that point, I believed that I could suggest practical ways to help them while improving my own practice as an instructor and adding knowledge to the field of multicultural education through research.

The participants were self-selected in a way, by interest in the issues of multicultural education. Seen in the light of the move toward *collaborative* research (Wagner, 1997) or research with a basis in a *co-learning agreement*, mutual selection between participants and researcher or practitioner/researcher and researcher/practitioner makes this manner of selecting participants not only reasonable, but desirable. These participants knew they needed assistance, and they sought me out. Continuing dialogue would be natural and mutually beneficial. Therefore, the participants for the in-depth observations and interviews came from *mutual selection*.

At the group session in January, I asked for permission to look at the admission files of some of the individuals present. I collected the writing samples and personal statements from students' files in the main office in Education Hall and made copies which became part of the data file for each participant.

Spring Travels: Working to Serve Students, Taking a Good Look at the Territory

By the beginning of April, I was continuing to have ongoing conversations and interactions with seven individuals. Then the number of participants narrowed to five: One student dropped out of the program, bringing my active participants to six. Later, I felt I was losing contact with one female and ended up with insufficient and irrelevant data in her case, so dropped her from the study. Of the five remaining, three are male and two are female. One of the males is African American. Four of the five had attended the January workshop. Another was at a workshop I facilitated at a school site.

I asked the participants by way of e-mail, telephone, and personal contact to arrange for a time that I could come to their school setting and observe them at work with their students. These observations were scheduled and completed in April, May, and June 1997. I gave special attention to their three-week solo teaching time. Preservice teachers' ability to use many skills they learn during their university preparation depends not only on the quality of their coursework, but on the environment in which they practice those skills, their placement classrooms.

My field notes were recorded during or directly after the observation on a laptop computer. I observed each participant one to four times. While in each room, I examined material on the walls of the rooms; later I read some of the student unit plans and action research projects; and in one case, I had access to the intern's full-year journal. I frequently followed up a classroom observation with a contact in person, by telephone or by e-mail.

To some extent I feel that the observations in the classroom were of limited usefulness because they were few in number and the interns were limited in their influence on the curriculum. However, additional documents available and included in some participants' files were their lesson plans and work samples, as well as school manuals and curriculum materials.

As I spent time with these students in their placements, and as I continued to work with students, I began to see important ideas and themes emerge. I found myself increasing my visits to the classroom of Levon, the lone African American preservice teacher, because I felt there might be contrasts to learn between his teaching and the teaching of the European American interns. Also, our racial rapport appeared to deepen the level of our understanding on some issues.

I was in weekly contact with the rest of the MAT elementary teacher education team. These colleagues were able to debrief with me on observations I made, and they added their own views. They have worked with the participants as advisors, supervisors, and instructors. During this phase, my journal entries changed to include more reflections on my conversations with Warren and other colleagues regarding my study. I also found that the entries in my journal are more sporadic, being replaced in part by my fieldnotes. Still, I made at least one journal entry a week during this time and found that many observer comments made their way into my journal. After June and the close of the school year, my journal reflections on my practice and research became more focused on synthesizing my views and understandings.

An anonymous evaluation for the overall MAT program was distributed to the students in June. A specific question on the course, *Multicultural*

Issues in Education, was included in the evaluation instrument completed by June 11. On that evaluation I asked the question, "As a member of the dominant culture or an oppressed group, what are you doing to improve equitable education?" These comments were collated into a department report. This question on equitable education elicited more responses than any other question.

Summer and Fall: Reflections Begin

I gathered information on the summer whereabouts of the five participants in June so that I could reach them as I coded and analyzed the data. Because the participants had completed their programs and I was teaching the course to a new cohort during the summer quarter, I had very little contact with the participants for three months.

After writing about all five cases across all four themes, I contacted each of the five participants by telephone on October 8. I gave each a quick overview of where I was in my writing and what I had included about each one. They each gave me permission to submit their own case along with the other four to each participant. I mailed them a draft of the chapter on the themes in order to get additional feedback from them on our joint learning venture. This gave them an opportunity to discuss errors, misrepresentations, or omissions.

Their responses were received by October 26 and incorporated into this report. The participants made a few corrections of small details and shared an overall sense that I had captured the main ideas well. I had been uncomfortable sharing the detailed and sometimes private communications

that I had had with the participants with a larger audience. One participant strongly echoed this concern, but was willing for me to proceed.

Making and Connecting Routes to Understanding: Analyzing the Data

Connelly and Clandinin (1994) observed that both experience and experiential research are "messy." They imply that many studies are often invalidated by bias and political context. Like them I yearned for more collaboration, or at least more input from others in the learning community, to increase plausibility and validity. Even with multiple means of validating information, in both my planned and actual analysis, I believed I would rely on "holistic understanding...for the construction of plausible explanations about the phenomena being studied" (Mathison, 1988, p. 17).

I found that the nature of my research caused me to spend more time than I anticipated at each phase making meaning of my data through reflections in my journal, comments on my field notes, feedback from my participants on my observations, and communications with my major professor. Each phase in the process of this study was driven by findings from earlier phases, so that corrections to the course of my journey—changes in my methods—were embedded and on-going.

During the course of the study I kept notes on classroom observations and interviews along with my own journal entries and other relevant documents in two four-inch chronological notebooks spanning the time from October 1995 to October 1997. In addition I had a file on each participant.

Side Trips: Plans that Did Not Work

During June, July, and September of 1997, I had planned to formally code and analyze my data. After finding these threads and themes from both my own story and the stories of the students, I would go through the journals from other students in class, including their metacognitive notes from the end of some class sessions. These would be looked at as a whole, not individually. At this point, after having grasped a sense of the whole, I had planned to go back through the chronological notebook, writing as I went, and reading about related studies as appropriate. When I came upon a clear theme, I had planned to write about it at that time, including reports on related empirical data from my reading and my past experience. Woven into the naturalistic, mostly chronological narrative, I had planned to write about what I was finding and the meanings I was making of the information. That, I felt at the time, should lead naturally to the next questions and themes, even if I needed to go backward and forward in time to bring together related material. Those themes I was already seeing would be discussed at the most natural place in the narrative.

By May, I had already begun to note coding categories and analytical comments in the margins of some of my field notes and interviews. I had become aware that I was often working with a preliminary coding scheme derived from Banks by Ford (see Appendix A) as a conceptual framework (Cobb & Hagemaster, 1987). I believed that using Banks' model of curriculum levels, as well as other coding categories, would help me connect theory and practice. I was working toward an understanding of how to analyze this particular set of data and saw that even this process was still

emerging for me. I felt that because my gathering of material was less systematic and comprehensive than some more formal designs, data organization and analysis would be quite difficult. It was! I found that this plan of reading and writing and working from Banks' model did not seem to work for me and was becoming unnatural and forced.

Trying Another Route

After a month of reflection and struggle in June 1997, I decided to go back to analyzing data directly from the material, without a prior coding scheme, by looking for information-rich items and connecting similar phrases under meaningful headings. I believed that this was consistent with holistic knowing and concepts from chaos theory, as well as my research perspective, as long as I emphasized my own response to the information and did not become too detailed in my analysis.

First I went back into my journal entries and identified entries I found to be information-rich and relevant to multicultural education. Categories seemed to emerge. For coding, I had decided not to cut and paste, but to keep the material in chronological order, and mark categories directly with a yellow highlighter, symbols, and different colored sticky notes. Using this same system, I went through each participant's artifacts, including admissions essays, journals, and course synthesis papers.

At this point, a summary of the data from all sources was displayed in two connected manila folders with months corresponding to the notebook divisions across the top and categories of data along the side. The headings in my data display were: my journals, interviews and observations with both

my participants and those with whom I discussed my research, and artifacts from the participants. Later I added a row for discussions with Warren, my major professor.

What happened during this process was quite different from what I had originally planned. It was during the time of *data reduction* and *data display*, described by Huberman and Miles (1994) "as a basis for thinking about its meaning" (p. 429), that I began to see the themes emerge from the material. As I reduced and displayed the data, four themes quickly emerged, and I began to code the remaining material using those themes. Some kinds of material were not coded, such as references to factual material we covered in class that did not shed light on the participants' thinking about multicultural issues, or reflections on classroom management or relationships to mentors that did not seem to relate to multicultural education. At one point, I went back to see how the themes that were emerging would compete with or supersede the previous coding using Banks' model. The new themes fit better than had Banks' model that I had attempted to use earlier. At this point I abandoned entirely my earlier coding using Banks' model, although I later made connections between my themes and Bank's model (see Table, page 72). The relevant data seemed to fit one of the four themes, and I did not sense that I was losing valuable information at this point, recognizing my researcher bias and perspective (see the chapters on *A Journey* and *Landmarks*).

Suddenly I felt I was in hot pursuit of some interesting connections across all of the material. I found these themes emerging in the five participants, although in different quantities for each. I began to see that each participant seemed to best exemplify a particular theme. At this point, I

became excited about writing up each theme as exemplified by each participant, with material from other participants included as support for each theme.

I began the report on my field work by writing a short reflection on each participant as a case summary; I then wrote each case as a theme. Later, I folded relevant related literature into each case/theme. I reviewed most of this literature before I analyzed my data. As I wrote, I also interwove relevant parts of previously-written material from my fieldwork and the draft of the developing dissertation I had submitted to my committee in May.

By July, I had made the decision that my dissertation would be some kind of story or running account, and I was sorting through the forms that such a narrative might take. Once the themes emerged, I decided to write more topically than chronologically. The theme of dialogue and dichotomy suggested a drama, since that style matched the theme and the material.

I continued this writing process from mid-September until the end of October, reading additional material only if its content was so central to my research that I could not lay it aside. By late October, it felt natural to bring the themes together in an allegory at the end of their presentation.

Connections

For me, part of understanding holistically and gathering multiple voices means continuing the process of dialogue. This dialogue involved both my participants and others around me. With my colleagues, this dialogue began during the summer course in 1996, continued over the past year, including exchanges with my committee during my preparation for my

preliminary oral examination in May and June, and has come to a hiatus as my committee reviews my dissertation during this writing process. I believe the interchanges during these events helped me make sense of my emerging perspectives and data, furthered my understanding of both my findings and how to *do research*, and led to most of the material in the first chapter of this dissertation. I also believe the dialogue and the journey will continue.

Again, Richardson (1994) illustrates the ongoing learning process: "I consider writing as a *method of inquiry*, a way of finding out about yourself and your topic....Writing is not just a mopping-up activity at the end of a research project. Writing is also a way of 'knowing'—a method of discovery and analysis" (p. 516).

One example from my own *writing as inquiry* came as I wrote the play as a means of reporting my findings on the importance of participants' willingness to dialogue across differences (see the chapter on *Sights and Insights*). Changing only tense and punctuation, I used interactive journals, my fieldnotes, and other artifacts to construct the script, relying on participants' own words as much as possible. It was the format itself that caused me to look for *voices offstage* and my own *narrator* comments. The play became a form to help make meaning of our journey. I became *Jean, the instructor and participant*, and *Narrator, the researcher and observer*, roles that helped define the action and begin the analysis of the data.

At times during my study, only race can explain what happened during my fieldwork. Even when I went unannounced to a class to observe, I was still directed to "what/how we are teaching about African Americans," or "situations involving our African American student."

Considering the difference my appearance in the school setting made and my own early experiences as a child, it is only natural that one of the questions foremost in my emotions, yet hidden from my conscious mind as I observed, was, "Is this classroom *safe* for Children of Color?" Many times, it was this unasked question that came out in my fieldnotes. It is possible that this question of emotional impact led me in part to the themes that emerged as I analyzed my data.

Metaphors help us give meaning to experiences and share those meanings in a deeper way with others. I have used a journey metaphor for this study; I would like to end with another. A metaphor and article, *Qualitative Research as Jazz* by Oldfather and West (1994), illuminates aspects embedded in the processes of qualitative inquiry. The jazz metaphor also supports my theoretical perspective from chaos theory of underlying, recursive themes. Oldfather and West state, "The metaphor invites exploration of both the deep structures that guide qualitative research and the improvisatory qualities that allow ethnographers to fly free in response to serendipitous events and emerging understandings" (p. 23). The metaphor of qualitative researcher as jazz is encouraging to me because it comes out of the African American tradition and it supports my development toward a freely roaming, intuitive, naturalistic inquiry.

Appendix C

School of Education
Oregon State University

Syllabus: ED 419/519, Multi-cultural Issues in Education

Credit: 2 **CRN:** 46571 **Term:** Summer, 1996

Class meetings: MTWR 9 am to 10:50 am
278 Kidder Hall

Instructors: Jean Moule, Education 210, 737-2536, H (503) 859-2541
ed419@ccmail.orst.edu

Warren Suzuki, 737-6393

Course Description: Multicultural issues in education will provide an overview of the issues particular to an increasingly diverse student population present in public schools today. Implications concerning curriculum design, teaching strategies, management, parent/teacher interactions, student/teacher interactions will be covered in this course.

Relationship to the Knowledge Bases: This course is designed to reflect the Knowledge Growth in Teaching as well as the Critical/Social theoretical frameworks represented in the Professional Teacher Education programs available at Oregon State University. This course will provide instruction through a variety of strategies where students will be constructing their own knowledge as well as critically examining the content.

Goals of the course: To assist pre-service teachers in their appreciation of the depth and scope of various and compelling issues of multiculturalism impacting American's public schools today.

To facilitate personal growth and understanding in the areas of equity and multicultural issues.

Course Objectives: Students satisfactorily completing this course will be moving towards the following outcomes:

1. To understand your own cultural perspective.
2. To value cultural diversity.
3. To evaluate critical issues in multicultural education in the U.S.
4. To begin to synthesize multicultural perspectives into your own teaching.
5. To view students as individuals with diverse backgrounds and abilities.

Shared Responsibilities: All members of a learning community willingly share the responsibilities of gathering, synthesizing, and building meaning from information. Instructors, as leaders, have specific responsibilities. We are committed to:

- giving you as much control as possible over your own learning experience
- encouraging you to think critically

- sharing our own understanding and perspectives with you
- clarifying concepts with you
- helping you establish criteria for quality work
- providing continuous feedback

Your responsibility will be to fully engage in this course by:

- taking control of your own learning
- reading and synthesizing a broad variety of resources
- relating information to your own experience
- collaborating with other members on the issues
- making observations and asking questions
- being prepared and on-time when working with others

Learning resources: There is no single textbook that will provide you with all the information you as an individual or as a member of a team will need for this course. You are expected to gather information from different sources and share it with others. Your instructors will provide you with a list of resources and copies of some specific materials that will support the basic concepts. You will need to search further for information through library references, interviews, and discussions. There are many excellent books which you will discover. One of your task will be to prepare an annotated bibliography of one of them to share with others.

Course Requirements (Detailed in suggested scoring guide):

- Required readings:

Pang, V.O. (1994). *Why do we need this class? Multicultural education for teachers*, *Phi Delta Kappan*, December, 289-292.

Chapter 4 and part of chapter 5 from McCown, R., Driscoll, M., & Roop, P. G. (1996). Educational Psychology: A Learning-Centered Approach to Classroom Practice. Boston: Allyn & Bacon.

Handouts from instructors and teams.

- A guiding quote
- Current event report (s)
- Posted messages on the class email account
- An interactive journal with Jean through email, computer disc, or handwritten pages
- Annotated Bibliography of one book
- Team project and presentation on topic of interest
- 1-2 page synthesis on multicultural perspectives, including your own, and how you will integrate these into your teaching. This will become part of your portfolio for your oral exams.
- Critical analysis of classroom material you might use (For ED 519 only)
- Group, oral final, questions generated by teams

Topics:

1. Who are you and why are you here?
 - Getting to know ourselves as learners, as teachers
 - Getting to know ourselves as members of a multicultural society
2. Who are the students you will be teaching?
 - Definitions of "multicultural"
 - Who will be in our classrooms?
 - Finding gifts in individuals
3. What forms a school community?
 - Exploring school cultures and how they help or hinder students with diverse cultural backgrounds
4. How do cultural issues inform practice?
 - Multicultural implications for curriculum, curriculum reform, and classroom management.

Assignments: The scoring guide, subject to your changes, gives an idea of the weight of assignments and due dates. Details will be discussed in class.

NAME _____ DATE _____

Self-Rating and Selection of Level of Learning

Below are the basic outcomes you will have an opportunity to work towards through your participation in this seminar. Please rate your perceived current level of expertise and select the level you would like to achieve for each of the items listed below. To rate both present and desired level of expertise, circle the appropriate letters.

U = Unfamiliar. The information is totally new to me.

AW = Awareness. I have heard about it, but I don't know its full scope, such as its principal components, applications, and modifications. I need information.

K = Knowledge. I know enough about this to write or talk about it. I know what it is, but I'm not ready to use it in my classes. I need practice and feedback.

AP = Application. I am ready to apply or have applied this information in my own classes.

M = Mastery. I am ready to work with other people to help them learn this. I feel confident enough to demonstrate/teach this to others.

Where I am

Where I want to be

Outcomes:

U AW K AP M U AW K AP M 1. To view students as individuals with diverse backgrounds and abilities.

U AW K AP M U AW K AP M 2. To understand my own cultural perspective.

U AW K AP M U AW K AP M 3. To value cultural diversity.

U AW K AP M U AW K AP M 4. To evaluate critical issues in multicultural education in the USA.

U AW K AP M U AW K AP M 5. To synthesize multicultural perspectives into my own teaching.

U AW K AP M U AW K AP M 6. _____

(optional additional outcome)